

Panel Survey Wave 3

Clergy in a Time of Covid

Autonomy, Accountability and Support

January 2022

LIVINGministry



The Living Ministry Research Project

Aim

Living Ministry supports the work of the Church of England's Ministry Council and the wider church by providing ongoing, in-depth analysis to help those in dioceses, theological education institutions and the national church understand what helps ordained ministers flourish in ministry.

Objectives

- To understand the factors that enable ordained ministers to flourish in ministry;
- To understand how these factors relate to ministerial education and continuing development;
- To understand how these factors vary according to person, background, training pathway, type of ministry, context etc.;
- To understand how ministerial flourishing changes and develops over time and at different stages of ministry.

Methods

- A ten-year, mixed-methods, longitudinal panel study, launched in 2017;
- Focussed qualitative studies reporting on specific topics or perspectives.

Reports and resources

Findings from Living Ministry are disseminated to dioceses, theological education institutions, the national church and associated organisations to inform understanding and good practice. In particular, as well as supporting the work of the Ministry Council and the Remuneration and Conditions of Service Committee, Living Ministry analysis has informed and continues to contribute to the General Synod initiative to promote and support clergy wellbeing through the 2020 Covenant for Clergy Care and Wellbeing. Research reports and practical resources are available online at <https://www.churchofengland.org/living-ministry>.

Panel study reports

- *Mapping the Wellbeing of Church of England Clergy and Ordinands* (2017)
- *Negotiating Wellbeing: Experiences of Ordinands and Clergy in the Church of England* (2018)
- *Ministerial Effectiveness and Wellbeing: Exploring the Flourishing of Clergy and Ordinands* (2019)
- *Moving in Power: Transitions in Ordained Ministry* (2021)
- *'You don't really get it until you're in it.' Meeting the Challenges of Ordained Ministry* (2022)
- *Clergy in a Time of Covid: Autonomy, Accountability and Support* (2022)

Focussed studies

- *Collaborative Ministry and Transitions to First Incumbency* (2019)
- *The Mixed Ecologists: Experiences of Mixed Ecology Ministry in the Church of England* (2021)

Resources

How Clergy Thrive: Insights from Living Ministry (2020) is available in print and online along with a range of accompanying resources.



Clergy Wellbeing in a Time of Covid

Autonomy, Accountability and Support

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Executive summary

Background and method

This report builds on two previous waves of Living Ministry by presenting statistical analysis of longitudinal data collected in March 2021. It assesses changes in clergy wellbeing during the covid-19 pandemic as well as exploring how clergy experience autonomy, accountability, and support. Respondents to this wave of the research include approximately 500 ministers ordained since 2006.

Key findings

Covid-19

- The aspects of wellbeing hit the hardest during the pandemic were mental wellbeing and relationships, with 42% of clergy reporting their mental wellbeing to be worse and 44% reporting feeling more isolated in their ministry since before the pandemic.
- More clergy reported an improvement than a fall in their financial and material wellbeing. Some were financially affected by family situations; some reported concerns about parish finances.
- Parochial clergy were most likely to report a drop in vocational fulfilment. This may be partly temporary, e.g. due to restrictions on sacramental ministry, and partly longer-term reassessment.
- Beyond this, no groups across role, remuneration, tradition, gender, age or household structure appeared to fare significantly worse than others for any aspect of wellbeing. Responses varied within these groups, suggesting highly contextualised experiences and contrasting preferences regarding working practices.
- Certain groups, including curates, chaplains and clergy families, have faced specific challenges.
- Disengagement from work has been difficult: more than half of respondents (54%) did not take all their annual leave in 2020, compared with 34% in 2018, though a similar proportion (74% in Wave 3 and 78% in Wave 2) normally took at least one day off each week.
- Spiritual wellbeing may have fared better: the proportion of clergy reporting they had adequate time to pray increased from 68% in Wave 2 to 76% in Wave 3, matched by an increase in those who spent adequate time in prayer, up from 38% in Wave 2 to 47% in Wave 3. However, engagement in spiritual direction and retreats fell.
- Despite being in lockdown at the time of the survey, most respondents felt they had the tools and resources they needed, suggesting clergy had adapted to restrictions.



Autonomy

- Respondents in general want more autonomy, particularly when it comes to style/tradition and changing things that stop them flourishing. This is most notable for curates, who also reported on average less autonomy than incumbents across all aspects of ministry surveyed.
- There was variation in the level of autonomy desired by clergy across all aspects of ministry, but least variation regarding ‘vision and strategy,’ which also scored most highly in desire for collaboration.
- Input from others was usually seen as helpful and rarely seen as too much. However there were notable numbers of clergy desiring more input from others.

Accountability

- Most clergy had few if any places beneficial for measuring their performance, in contrast to many reporting several places beneficial for reflecting on their practice.
- Those reporting more spaces beneficial for reflecting on their ministry were more likely to say they were having a positive impact in their ministry.
- Those who had nowhere to reflect on their performance also reported fewer places where they were getting the right amount of helpful input.

Support

- While participation in development activities decreased across all but facilitated and peer-led small groups, the drops were small for many activities, probably reflecting movement to online formats.
- Participation in retreats saw a big drop, mostly due to covid postponement and cancellations. Engagement in spiritual direction also fell.
- Respondents were mostly consistent in their responses towards whether people are supportive and whether they provide the right amount of helpful input, but where they were not consistent it was because helpful and supportive people were not able to provide enough input.

Suggestions for good practice

- Mental health challenges and isolation should be seen as priority issues.
- Broad-brush strategies are likely to be less effective than detailed listening and contextually-informed responses.
- Space and resource should be made available to enable:
 - Vocational reflection;
 - Lament, processing and learning from the pandemic (including counselling as appropriate);
 - Holiday away from the parish.
- Where not already in place, dioceses should consider providing access to pastoral supervision; mentoring or coaching; peer-led small groups; and leadership development programmes. Re-engagement with spiritual direction and retreats should also be encouraged.
- Further consideration should be given to performance measurement, including the extent to which it is beneficial, appropriate ways of doing it, and provision for clergy to engage in it.



Acronyms

IME	Initial Ministerial Education
LTO	Licence to Officiate
MDR	Ministerial Development Review
NASUWT	(Formerly) National Association of Schoolmasters Union of Women Teachers
OLM	Ordained Local Minister
PCC	Parochial Church Council
PTO	Permission to Officiate
TEI	Theological Education Institution
TI	Training Incumbent
WEMWBS	Warwick Edinburgh Mental Wellbeing Scale



1. Introduction

Autonomy, accountability and support in a time of covid

One of the lessons from the covid-19 pandemic has been that, while every individual has a part to play in protecting their own wellbeing, no one can do it alone. Staying safe from the physical, mental and material impacts of the pandemic has required not only scrupulous personal attention to hygiene and physical distancing; it has also required others to do the same. Each social interaction has involved voiced or silent negotiation about what is acceptable regarding masks, distancing, touch, numbers of people, location and other factors affecting virus transmission and observance of regulations or guidance. Each stage of the pandemic has required the government to make decisions about rules and strategies that affect the personal independence of everyone in society, and about how to hold people accountable for following them. Each impact of the pandemic has required support—medical, financial and social—for those affected, from government, employers, civil society, family, friends and neighbours. Deep questions have been raised about rights and responsibilities.

This is the context of the current Living Ministry study. This report is the third in our longitudinal panel survey and covers the 24 months from March 2019 to March 2021. It explores some of the themes identified above in relation to clergy wellbeing in two ways. First, we consider the impact of the covid-19 pandemic on the wellbeing of the clergy in our panel, comparing responses to questions repeated from two years previously and asking directly how different aspects of wellbeing have been affected. Second, we delve into the themes of autonomy, accountability and support, investigating how clergy work with and how their work and lives are affected by other people.

Over the period considered by the Wave 3 survey, clergy have clearly experienced a number of significant challenges. During the pandemic, they faced numerous personal and professional restrictions, including to the use of church buildings and the administration of sacraments, as they grappled with conflicting responsibilities to serve those in their care while also keeping themselves and others safe. This required enormous adaptability. The Church of England's annual 'Statistics for Mission' collection of data on church attendance included for 2020 questions about the 'Church at Home' services—online, by phone, post, email, and other means—offered by local churches. The report states that 90% of benefices offered some form of



‘Church at Home’ services during the March-July lockdown and, in October 2020, 61% of churches both offered ‘Church at Home’ services and reported on-site attendance at church services.¹

Whilst the pandemic has of course had deep implications for changes in wellbeing between Waves 2 and 3, it is also important to note that a number of other things have happened in the church context that may have influenced wellbeing, including the Black Lives Matter movement, engagement with Living in Love and Faith, safeguarding concerns, moves towards action on climate change, and wider questions about the future of the Church of England. It is not possible from the survey data to be able to say what impact each of these issues have had on clergy wellbeing, and how they have interacted with the impact of the pandemic.

As with any research, then, this survey is located within a very specific context. However, the themes explored are relevant beyond covid-19, both because most of the support and accountability structures employed (or lacking) during the pandemic are extensions of those in place (or not) beforehand, and because wellbeing is *always*—not just during a pandemic—negotiated and relational. What autonomy, accountability and support look like depends very much on the nature of the relational context.

Theoretical frameworks

Contract, constitution and covenant

Most working relationships are contractual: an employer and an employee, for example, enter into a mutually agreed and legally binding contract. While some clergy hold contracts of employment, most, including virtually all parochial clergy, are office-holders rather than employees. While there are some legally binding elements to their role, these are constitutional (enshrined in canon law) rather than contractual. However, the primary basis of ordained ministerial relationships is not contract nor constitution, but covenant, which emphasises equality in baptism and mutuality.² It is on the concept of covenant that the *Guidelines for the Professional Conduct of the Clergy*³ are founded, as ‘the wellspring from which a theology of professional responsibility flows’. Recent work to improve the welfare of clergy has built

¹ K. Eames (2021), *Church at Home 2020*, Church of England Research & Statistics Unit.
<https://www.churchofengland.org/sites/default/files/2021-09/ChurchAtHome2020.pdf>

² See A. Berry (2005), ‘Accountability and Control in a Cat’s Cradle,’ *Accounting, Auditing and Accountability Journal* 18 (2): 255-297.

³ Church of England (2015), *Guidelines for the Professional Conduct of the Clergy*, Revised edition, London: Church House Publishing, p.26.



on this to take the form of a Covenant for Clergy Care and Wellbeing.⁴ In the theological essay accompanying the Covenant, Margaret Whipp notes the delicate balance of sacrifice and grace, whereby ‘covenantal generosity’ can be exploited and abused, while

an unduly vivid sense of sacrifice, ... unless sustained by an equally vital experience of transcending grace and mutual generosity, can lead to exhaustion, guilt, and deteriorating personal and vocational identity. (p.10)

The consequences of imbalances between sacrifice and grace and the weakening or breaking of covenant are far-reaching, with implications for virtually all aspects of clergy life. In recent years we have seen this revealed most notably in the area of safeguarding and the Independent Inquiry into Child Sexual Abuse. Another less high-profile but also significant piece of work is the ongoing review of the Clergy Discipline Measure. The weakness and imperfection of human nature mean that it is necessary to draw on contractual frameworks, such as job descriptions, working agreements and codes of conduct, in order to manage covenantal relationships.

Clergy lives therefore entail complex dynamics of autonomy and accountability, as they minister within simultaneous relational frameworks of covenant, contract and constitution. For example, Bridger, in the theological reflection accompanying the *Guidelines for the Professional Conduct of the Clergy*, suggests that autonomy is not compatible with a covenantal relationship:

those who are called to ordained ministry must act out of a covenantal rather than a contractual motivation and mindset. They must be ‘willing to go the extra mile’ which means that they must be prepared to allow their ministry to be shaped by the needs of others rather than their own preconceptions of autonomy.⁵

Berry, however, argues that covenant theology can privilege autonomy over accountability:

the Church has a deep operating assumption of clerical, theological and organisational independence and autonomy, with little or no accountability; such accountability that does exist being that which reflects the varied interpretations of mutuality of fellow workers in the Christian covenant and the constitutional context. ... It is possible for a requirement for accountability which

⁴ General Synod paper GS 2133. <https://www.churchofengland.org/sites/default/files/2019-06/GS%202133%20A%20Covenant%20for%20Clergy%20Care%20and%20Wellbeing.pdf>

⁵ Church of England (2015) *op cit.*, p.27.



is legitimate in terms of constitution or contract to be denied by displacing it into a covenant relationship and claiming autonomy.⁶

Variations of such debates play out constantly within the Church, not least relating to the performance of ordained ministry: both effectiveness (how well am I doing?) and mission (what should I be doing?). The 2019 Ministry Council document setting out the vision for ministry in the Church of England, *Ministry for a Christian Presence in Every Community*,⁷ describes public ministry as both relational and collaborative. Drawing on covenant language, it states,

Ordained and lay ministers ... recognise that all are baptised into Christ, complementary in gifts and vocation, mutually accountable in discipleship, and equal partners in mission.⁷

However, the document also notes that public ministers have some accountability to their bishop, given that

bishops bear the responsibility collectively and individually for the consistency and authenticity of all ministries exercised in the name of the Church, and thus directly, or through others, for the discernment, formation and sustenance of all ministers.

Episcopal direction is not always well-received. Strategies emerging from the national church, such as ‘Renewal and Reform’⁸ and Strategic Development Funding, are met with resistance from those clergy who feel that the underlying objectives (in this case the much debated concept of ‘growth’) do not align with their own calling and understanding of ordained ministry. Most recently, in response partly to the current Archbishopally-led ‘Vision and Strategy’ work, a ‘Save the Parish’ group has launched, ‘pledging to resist plans to redirect money away from parochial ministry, and to resist any further centralisation of power and authority away from parishes and towards dioceses and the central church.’⁹

With regards to clergy wellbeing, in 2002 The Society of Mary and Martha called for an approach rooted in affirmation and accountability, in their report by that name:

There is fundamentally a two-way bargain: clergy desperately need more *affirmation*—support for them as people, valuing of the work they do, and protection from the exploitation of their goodwill. The other

⁶ Berry *op cit.* p.265

⁷ General Synod paper GS Misc 1224.

⁸ <https://www.churchofengland.org/about/renewal-reform>

⁹ <https://savetheparish.com/>



side of the bargain is the need to be open to much greater *accountability*—good use of their working time, objective scrutiny of their competence, and responsibility for their own personal development.¹⁰

The Living Ministry research, launched 15 years later, has also identified the importance to clergy wellbeing of being known, understood and valued;¹¹ the challenges (as well as the benefits) implicit in church structures founded on personal relationship;¹² the difficulties with managing boundaries of time, space, role and relationship;¹³ and both the isolation and the flexibility that can come from holding positions of responsibility without a line-management structure.¹⁴

Autonomy

The term ‘autonomy’ can be understood to mean a range of different things and requires some unpacking. It is often used in everyday language interchangeably with ‘independence,’ usually both as positive values. Doyal & Gough, in their Theory of Human Need,¹⁵ identify autonomy as one of the two primary human needs (the other being health). Their definition of autonomy includes ‘*cognitive and emotional capacity*,’ or ‘the level of *cultural understanding* a person has about herself, her culture and what is expected of her as an individual with it,’ and ‘critical autonomy ... the capacity to compare cultural rules, to reflect upon the rules of one’s own culture, to work with others to change them and, *in extremis*, to move to another culture.’¹⁶ Similarly, autonomy, as ‘a sense of initiative and ownership in one’s actions,’¹⁷ is included as one of the three basic psychological needs within Self-Determination Theory, along with competence and relatedness. Starting with these two conceptualisations, we can see that intrinsic to autonomy is ownership of one’s behaviour and actions, in contrast to independence, which is the state of not needing or accepting help

¹⁰ C. Lee (2002), ‘Affirmation and Accountability: Practical Suggestions for Preventing Clergy Stress, Sickness and Ill-Health Retirement,’ The Society of Mary and Martha.

¹¹ *Negotiating Wellbeing: Experiences of Ordinands and Clergy in the Church of England*, Living Ministry Panel Study Wave 1, 2018. <https://www.churchofengland.org/sites/default/files/2018-10/Living%20Ministry%20Qualitative%20Panel%20Study%20Wave%201%20Report.pdf>

¹² *Moving in Power: Transitions in Ordained Ministry*, Living Ministry Panel Study Wave 2, 2021. <https://www.churchofengland.org/sites/default/files/2021-04/Living%20Ministry%20Qualitative%20Panel%20Study%20Wave%202%20-%20Moving%20in%20Power.pdf>

¹³ *Negotiating Wellbeing*, *op cit*.

¹⁴ *Mapping the Wellbeing of Church of England Clergy and Ordinands*, Living Ministry Panel Survey Wave 1, 2017. https://www.churchofengland.org/sites/default/files/2017-10/Living_Ministry_Panel_Survey_Wave_1_Report.pdf; *Negotiating Wellbeing*, *op cit*.; *Moving in Power*, *op cit*.

¹⁵ L. Doyal & I. Gough (1991), *A Theory of Human Need*, London: Palgrave.

¹⁶ *Ibid*. p.10., original emphasis.

¹⁷ R. Ryan & E. Deci (2020), ‘Intrinsic and Extrinsic Motivation from a Self-Determination Theory Perspective: Definition, Theory, Practices, and Future Directions,’ *Contemporary Educational Psychology* 61.



from others, and agency, which is about acting or having capacity to act. The opposite to autonomy is therefore not dependence but heteronomy, i.e. being subject to or ruled by an external person or force.

It is widely recognised now that autonomy in the sense of total self-rule and separation from others is not a healthy ideal. Both the conceptualisations above include an element of connection, whether working with others within an acknowledged culture, or possessing autonomy alongside relatedness. An alternative psychological perspective is the concept of ‘autonomy-connectedness,’ which is ‘the ability for self-governance under the condition of connectedness to others’ and ‘both entails the ability to be aware of and being able to realize one’s goals and the ability to synchronize one’s own needs to those of others.’¹⁸ Theologically, notions of autonomy have long been debated; however, responsibility for one’s actions alongside interdependence and connectedness are present in what it means to be human from the first chapters of Genesis. St Paul uses the analogy of the church as the body of Christ to argue that members are intrinsically interdependent and that the church operates best in a spirit of mutual dependence and collaboration.¹⁹ He is also clear, however, that each person bears personal responsibility: ‘all must test their own work ... you reap whatever you sow’²⁰ and, ultimately, ‘each of us will be accountable to God.’²¹

For the purposes of this research, we explore autonomy as scope to make decisions, asking about various aspects of ordained ministry and then inviting respondents to consider the amount and helpfulness of input into such decisions that they receive from key actors.

Accountability

Like autonomy, accountability can also be understood in several different ways. In some contexts it is largely about discipline, in the sense of being brought to account for wrongdoing. Within workplaces, accountability is often primarily to do with managing performance, usually through line management and appraisals. In some work environments, there is an emphasis on reflection on professional practice, in the sense of ‘giving account’ to or with another person. Such different perspectives on accountability are not necessarily mutually exclusive and people may experience multiple, sometimes conflicting, accountabilities simultaneously. For example, in the field of public administration, which has some similarities with the public office held by clergy, Romzek and Dubnick identify four types of accountability

¹⁸ J. Maas, M van Assen, A van Balkom, E Rutten & M Bekker (2019), ‘Autonomy-Connectedness, Self-Construal, and Acculturation: Associations with Mental Health in a Multicultural Society,’ *Journal of Cross-Cultural Psychology* 50(1): 80-99, p.80-81.

¹⁹ 1 Corinthians 12: 12-26; Romans 12: 4-8.

²⁰ Galatians 6: 4, 7.

²¹ Romans 14: 12. See also 1 Corinthians 3.



based on different sets of expectations or demands: bureaucratic, legal, professional, and political.²² Each accountability relationship comprises four key elements: expectations (of appropriate conduct and performance); information (that gives account of performance or conduct); discussion (assessment of this account, often with further questioning); and consequences/sanctions (formal or informal, and positive or negative).²³

Accountability spaces may be mandatory (under Common Tenure, clergy are obliged to engage in a Ministerial Development Review (MDR) at least once every two years and those in sector ministry usually also have regular reviews); they may be offered (for example, reflective practice groups in some dioceses); or they may be self-initiated (such as spiritual direction or cell groups). Other accountability relationships are less clear-cut and based on perception rather than formalised: for example, an ordained minister may feel accountable to their colleagues, congregations, parishioners and/or family.

Living Ministry participants have, in the first two waves of the study, talked about two main sources of accountability. First, their accountability to God, often discussed in terms of identity, calling and prayer life. Narratives of judgement in St Paul's sense of 'giving account to God' are less present than experiences of frustration or failure when they feel they are not fulfilling their vocation. Alternatively—or simultaneously—accountability to God is sustaining and affirming, allowing clergy to recognise the precedence of this relationship over other ministerial pressures and to organise their priorities accordingly.²⁴

The second main source of accountability discussed by Living Ministry participants is their bishop. We have already noted that bishops are recognised as holding responsibility for all Church of England ministries, meaning that clergy are accountable to their bishop for their ministry. This is articulated liturgically, for example at ordination and chrism services, and formalised in structures such as MDR. It is deeply felt by many clergy, especially given the vow of canonical obedience to their bishop made at ordination and especially during times of transition, when bishops hold extensive influence (see *Moving in Power*²⁵ for further discussion of this). One of the challenges with episcopal accountability structures, and more widely within the church, is that bishops and other senior figures combine a range of different responsibilities, sometimes with conflicting interests. Specifically, accountability spaces may incorporate both management (including assessment of performance) and pastoral functions, whereby an ordained minister

²² B. Romzek & M. Dubnick (1998), 'Accountability,' in JM Shafritz (ed.), *International Encyclopedia of Public Policy and Administration*, Vol. 1, Boulder: Westview Press.

²³ GJ Brandsma & T Schillemans (2013), 'The Accountability Cube: Measuring Accountability,' *Journal of Public Administration Research and Theory*, 23(4), 953–975.

²⁴ See *Moving in Power*, *op cit*.

²⁵ *Moving in Power*, *op cit*.



is expected to reflect openly about their challenges and struggles with someone who is in a position of authority over them.²⁶

To tease out the different elements of accountability, the Living Ministry survey asks about four aspects of accountability spaces: how far they help to measure performance; to ensure one does one's role well (shape performance); to allow reflection on practice; and to provide feedback and support.

Support

'Support' is a more straightforward term but still requires unpacking. While much discussion of wellbeing from a work perspective is by nature limited to wellbeing within the defined boundaries of work, in ordained ministry such boundaries are varied and blurred. Understood as an ontological change, ordination is not something that can be switched on and off in different times and places. As one of our participants observed, 'you're never not ordained.' Relational and role boundaries are also subject to the ambiguity of the public/private divide. When is prayer 'personal' and when is it 'work'? Developing and/or maintaining friendships with parishioners is complex and approached differently by different clergy, while expectations on and of clergy families vary enormously and require careful negotiation.²⁷ Ordained ministry cannot therefore neatly be bracketed off from life outside ministry for the purposes of understanding and supporting wellbeing. Moreover, wellbeing itself does not recognise such divisions: what affects us mentally or physically or relationally in one domain will impact our wellbeing across the whole of life.

For these reasons, Living Ministry participants are invited to reflect on their wellbeing holistically rather than try to restrict it to the sphere of their formal ministries. Moreover, when considering support, they tell us about relationships with family and friends as well as with bishops and training incumbents. We also ask more specifically about the kinds of activities engaged in by clergy for their support and development, recognising that some of these, such as spiritual direction and retreats, may also span the personal/work divide. For all these aspects, we are particularly interested in where support comes from, how beneficial it is, and how far it is associated with indicators of flourishing.

²⁶ For further discussion of this and an account of the approach of the Methodist Church, see J. Leach (2020), *A Charge To Keep: Reflective Supervision and the Renewal of Christian Leadership*, Nashville: Wesley's Foundry Books.

²⁷ See *Negotiating Wellbeing (op cit.)* for in-depth discussion of different kinds of boundaries in ordained ministry.



2. Method

Living Ministry is a mixed methods, longitudinal research project following four cohorts of clergy through ten years of their ministry to explore what helps ordained ministers to flourish. Clergy ordained in 2006, 2011 and 2015, and those who entered training in 2016 are invited to take part in an online survey and qualitative interviews every two years. The first (Wave 1) survey took place early in 2017 and the most recent (Wave 3), which forms the basis of the analysis in this report, in March 2021.

Around 500 clergy responded to the Wave 3 survey in 2021. The findings of the panel study are based on self-reported data and represent respondents' perceptions. Living Ministry does not include participants ordained before 2006 and is therefore not representative of all clergy.

Survey instrument

The Wave 3 survey included questions repeated from Waves 1 and 2 along with a number of new questions. It comprised 5 sections:

1. Details about the respondent's current ministry;
2. Flourishing of the person (wellbeing): physical & mental, relationships, financial & material and ministerial experience (including spiritual, vocational and participation wellbeing);
3. Autonomy, accountability and support;
4. Flourishing of the respondent's ministry (effectiveness);
5. Demographic information.

Wellbeing was measured using a number of items across multiple domains providing detailed information about physical, mental, and financial wellbeing, alongside information about relationships and sense of vocation. For the purposes of this report, a selection of summary items for each aspect of wellbeing has been used: the questions are detailed below.

- **Physical wellbeing:** 'Over the last twelve months, would you say your health has on the whole been...' (four tick boxes ranging from 'excellent' to 'poor').
- **Mental wellbeing:** The 14 items in the survey of the Warwick Edinburgh Mental Wellbeing Scale (WEMWBS) can be combined to give a single score of overall mental wellbeing. A low score can indicate depression.
- **Relational wellbeing:** 'Thinking about your relationships in general, would you say: I feel isolated in my ministry' (five tick boxes ranging from 'strongly disagree' to 'strongly agree').



- **Financial wellbeing:** ‘How well would you say you are managing financially these days?’ (five tick boxes ranging from ‘living comfortably’ to ‘finding it very difficult’).
- **Vocational wellbeing:** ‘I feel that I am fulfilling my sense of vocation’ (five tick boxes ranging from ‘strongly disagree’ to ‘strongly agree’).

Demands of the role: Clergy were asked how far they agreed their role was physically, mentally, spiritually and emotionally demanding (five tick boxes ranging from ‘strongly disagree’ to ‘strongly agree’).

Covid-19: In addition to the wellbeing questions repeated from previous waves, there was a question to ask about the impact of the covid-19 pandemic on each area of wellbeing, for example, ‘Compared with before the pandemic would you say your physical health at the moment is on the whole: better, about the same, or worse?’ Open-text comments supplementing closed (tick-box) questions were invited in the following areas:

- Physical and mental wellbeing;
- Relationships;
- Financial and material wellbeing;
- General comments.

In our exploration of the impact of the covid-19 pandemic, the main variables considered in relation to the different aspects of wellbeing were: role, remuneration, age, gender, tradition and household structure. For other aspects of diversity, including ethnicity, sexuality and disability, numbers were too small to allow meaningful analysis.

New themes in the Wave 3 survey were **autonomy**, **accountability** and **support**. These were explored using questions from previous waves along with some new questions. The survey aimed to gather data to address the following questions:

- How much autonomy do clergy have? Is that level of autonomy helpful for them to flourish in ministry or would they prefer it to be different? How does the autonomy they have influence their wellbeing? From the clergy perspective, is there an ideal level of autonomy that enables helpful collaboration?
- Where do clergy find different aspects of accountability? How does accountability interact with wellbeing? For example, is accountability important to clergy not feeling isolated in their ministry?
- How do support, autonomy and accountability interact?

Autonomy was explored in two parts, firstly assessing how much autonomy respondents have in a variety of ways such as ‘organising my days’ and ‘the way I go about ministry,’ and how that compared to the level of autonomy they would like. Because, as discussed above, both autonomy and accountability can be



understood in different ways, the terms themselves were not used in the questionnaire. Respondents were asked, for example, about how much scope they have to make decisions, recognising a negotiated or collaborative space between autonomy and heteronomy.²⁸ Secondly, respondents were asked to consider the input they receive from others, for example their congregation and bishop, into the decisions they make in ministry, and whether that input is (a) helpful and (b) about the right amount.²⁹ The survey focused on autonomy in the context of the respondents' ministry, and what they need in order to flourish in ministry.

Accountability: respondents were asked to consider the ways or places they might reflect on their ministry (for example Ministerial Development Review), and the ways in which that might be beneficial (for example 'measuring your performance').³⁰ The question sought to explore four aspects associated with accountability: measuring performance; ensuring one enacts one's role well; reflecting on practice; and receiving feedback and support.

Support was explored in two questions repeated from previous waves, one looking at sources of development, such as mentoring or leadership development programmes,³¹ and the other looking at sources of support such as family and colleagues.³²

Ministerial effectiveness was measured using a condensed subset of 12 of the 31 items first used in Wave 2, asking respondents how far their context reflects different aspects of a healthy ministry and how far their own ministry has had a positive impact on each one.³³

²⁸ See pages 25-27 of the questionnaire in Appendix 2 for the exact question.

²⁹ See page 28 of the questionnaire in Appendix 2.

³⁰ See page 29 of the questionnaire in Appendix 2.

³¹ See page 23 of the questionnaire in Appendix 2.

³² See page 13 of the questionnaire in Appendix 2.

³³ For details, see *Ministerial Effectiveness and Wellbeing: Exploring the Flourishing of Clergy and Ordinands*, Living Ministry Panel Survey Wave 2, 2019.

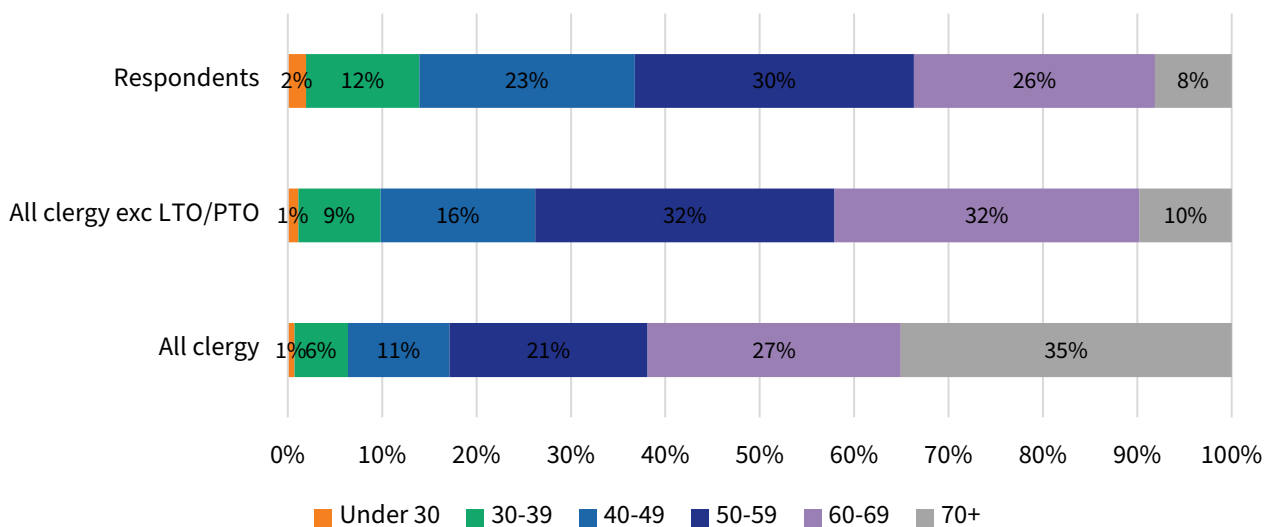


3. Respondents

The Wave 3 survey was open to all clergy ordained in 2006, 2011, 2015 and those who had begun training in 2016 and since been ordained. A small number of ordinands who began training in 2016 were still in training and therefore did not participate.

521 clergy participated (though not all went on to complete the whole survey). Of those who took part, 417 had also taken part in Wave 2, and 353 had also taken part in Wave 1. 54% of participants were female, which compares to 33% of all active clergy at the end of 2020. Of those who indicated their ethnic heritage, 97% were white and 3% UKME, with missing data for 3% of respondents. As in previous waves, the clergy who participated were of a younger age profile than the general clergy population, but similar when comparing with the clergy population excluding clergy with Licence to Officiate (LTO) or Permission to Officiate (PTO).

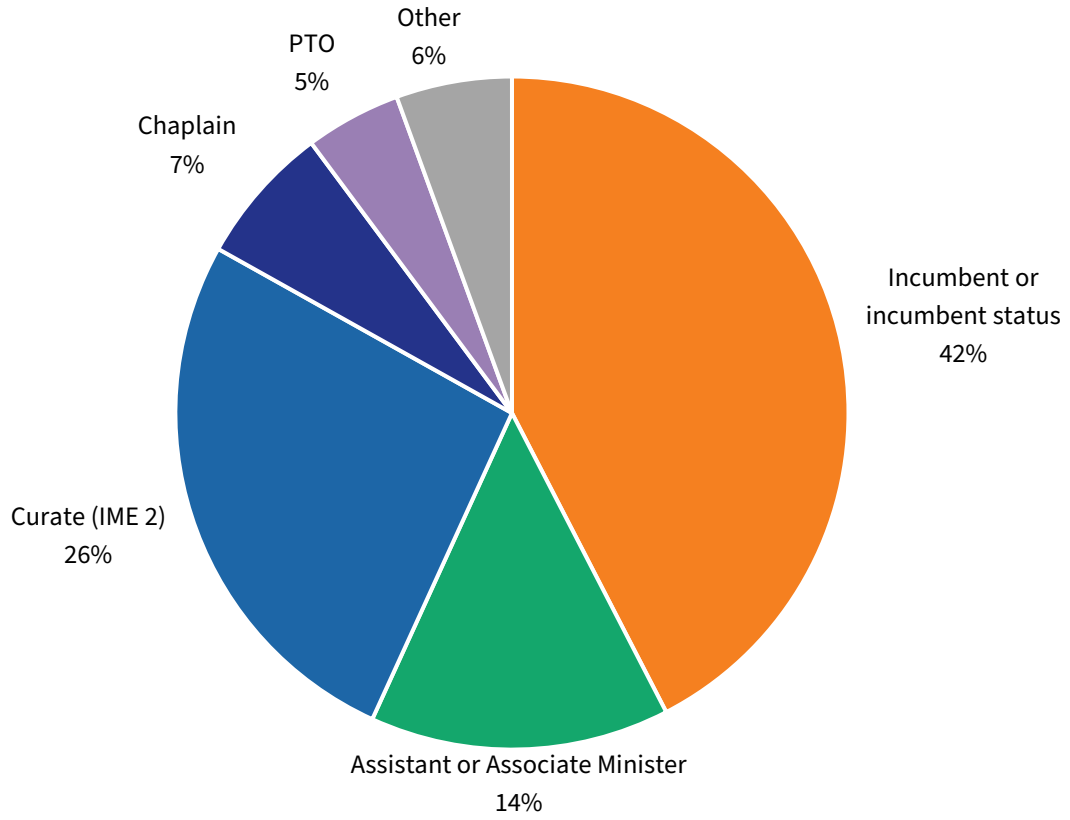
Figure 1: Age profile of survey respondents compared with the wider clergy population and clergy population excluding those with LTO/PTO



Just over two fifths (42%) of respondents were incumbent or incumbent-status clergy and just over a quarter (26%) were curates in training. The remainder were assistant or associate ministers (14%), chaplains (7%), held PTO (5%) or were in other roles such as diocesan, education or National Church Institution roles (6%).



Figure 2: Respondents by role



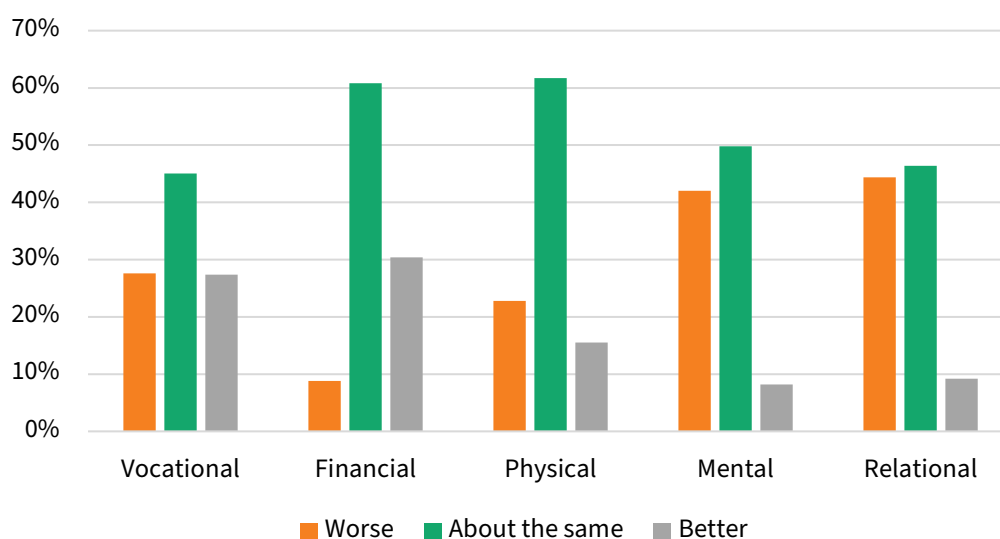
4. Changes to wellbeing during the covid-19 pandemic

Overall change

In the main, the responses clergy gave to the questions that asked them to compare their wellbeing to before the pandemic reflected the change in their scores to wellbeing questions repeated from Wave 2.³⁴ Clergy were more likely to note a negative impact of the pandemic on their mental and relational wellbeing than on other aspects of wellbeing, with 42% of clergy reporting their mental wellbeing to be worse and 44% feeling more isolated in their ministry. Conversely, 30% of clergy reported managing better financially. Similar numbers (about 27%) reported more and less vocational fulfilment.

Implications were identified for the following areas: ministry and vocation, financial and material wellbeing, and physical and mental wellbeing; and specific impacts for the following groups: curates, chaplains, and families.

Figure 3: Wellbeing compared to before the pandemic



³⁴ Mental wellbeing: paired samples t-test (W2 M=50.1, SD=7.6; W3 M=47.5, SD=7.5; p<0.01). Physical wellbeing: Wilcoxon Signed Rank test (W2 M=2.04, SD=0.76; W3 M=2.12, SD=0.77; p=0.04). Relational wellbeing: Wilcoxon Signed Rank test (W2 M=2.50, SD=1.25; W3 M=2.71, SD=1.30; p<0.01). Vocational wellbeing: Wilcoxon Signed Rank test (W2 M=4.04, SD=1.10; W3 M=3.73, SD=1.15; p<0.01). Financial wellbeing: Wilcoxon Signed Rank test (W2 M=1.87, SD=0.96; W3 M=1.67, SD=0.81; p<0.01).



Many respondents used the open-text boxes to detail their experiences of the pandemic, as follows:

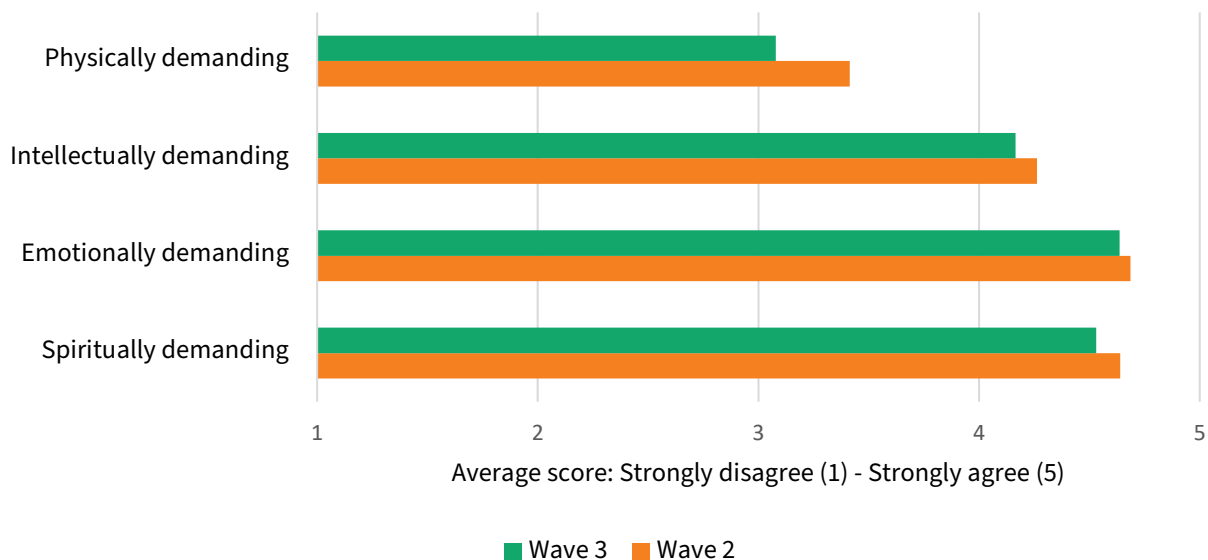
- Physical and mental wellbeing: 172 mentions of the pandemic;
- Relationships: 92 mentions;
- Financial and material wellbeing: 12 mentions;
- General comments: 12 mentions.

There were 288 comments referring to the pandemic from 215 respondents.

Ministry and vocation

Clergy were asked how far they agreed that their role was physically, intellectually, emotionally and spiritually demanding. Their responses in Wave 3, as compared to Wave 2, indicated that they perceived their roles to be very slightly less demanding, physically, intellectually and spiritually, but not emotionally, with similar responses given in Waves 2 and 3.³⁵ This was not reflected in levels of holiday taken: more respondents (54%) reported not taking all of their annual leave in 2020, compared to 34% in 2018. However, a similar proportion (74% in Wave 3 compared to 78% in Wave 2) normally took at least one day off each week. Open-text responses suggest that lower rates of annual leave may be related more to the lack of ability to leave the parish and take meaningful leave than to higher levels of workload.

Figure 4: Demands of ordained ministry, Waves 2 and 3



³⁵ As tested using Wilcoxon Signed Rank tests.



Analysis of vocational fulfilment presents a mixed picture. Over a quarter of clergy (27%) felt they were fulfilling their sense of vocation more compared with before the pandemic, and nearly half (45%) felt it was about the same. However, 28% of respondents felt they were fulfilling their sense of vocation less, and this figure rose to 42% when comparing responses to identical questions between Waves 2 and 3. Further analysis found that those in parochial roles (for example incumbents, associate ministers and curates) were more likely to experience a drop in vocational wellbeing (45%) compared to those in other roles (26%).³⁶ In Wave 3, 65% of clergy felt their bishop valued their ministry, which was very similar to responses in Wave 2.

Despite the big shift towards online church services (and noting that the survey took place a year into the pandemic), there was no large increase in clergy reporting they lacked the tools or resources they needed to do their job between Waves 2 and 3, with around a sixth of clergy answering negatively. Nor was there change in how far clergy felt their role utilised their training and capabilities. There was, however, an increase in the proportion of clergy who agreed they had adequate time to pray, from 68% in Wave 2 to 76% in Wave 3, matched by an increase in those who also spent adequate time in prayer, up from 38% in Wave 2 to 47% in Wave 3. This was reflected in a study by York St John University in the first three months of 2021, where 48% of ordained respondents reported an increase in frequency of personal prayer since before the pandemic, compared with 19% reporting a decrease, while 35% reported better (and 23% worse) spiritual health.³⁷

Responses to the open text questions included:

Challenges

- Intensified: pastoral work, IT, congregational demands
- Less involvement: lack of IT skills, self-isolation/shielding
- Exacerbation of existing relational issues
- Difficulties forming relationships in new roles
- Sense of inadequacy: inability to minister, remote pastoral work, scale of issues/disconnection
- Online worship not as good/ not everyone engages
- Barriers to helping others: frustration

Continued below

Benefits

- Creative opportunities
- More time for pastoral care
- Increased engagement between church and community

³⁶ One way between-groups analysis of variance with Tukey post-hoc analysis. Change in vocational wellbeing in parochial roles (M=-0.44, SD=1.25) and non-parochial roles (M=0.19, SD=1.25); p<0.01.

³⁷ A. Village & L. Francis, 'The Church of England in the 2021 Lockdown: Clergy and Churches.'

<https://www.yorks.ac.uk/media/content-assets/document-directory/documents/CoE-Covid-19--Church-21-Churches-and-Clergy-report.pdf>



- Working from home: lack of commute (space), lack of connection with colleagues to bounce thoughts around
- Constant innovation required
- Dependent congregations
- Vocation: questioning role

These comments reflect the variety of experiences suggested by the statistical analysis. Clergy have faced frustrations in both the means of enacting their ministry and the quality of that ministry under covid-19 restrictions. Some, however, have also found new opportunities and ministries that have flourished in unexpected ways. What is unclear is how far the impact on vocation is temporary, for example because of regulatory challenges to sacramental ministry, and how far it is a longer-term reassessment of vocation, calling or vision.

Financial and material wellbeing

Finances were the only area showing a net increase in wellbeing. About three fifths (61%) of clergy reported they were managing about the same financially as before the pandemic, with nearly a third (30%) stating this had improved. Fewer than one in ten clergy (9%) reported their financial situation had worsened and no common factors were found within this group. There was no significant difference between those who had additional employment or not, nor between those who were in receipt of a stipend or not.³⁸

Responses to the open text questions included:

Challenges

- Loss of spousal income
- Redundancy
- Additional costs of providing financial support for children who had lost jobs
- Reluctance to claim expenses because of worsened parish finances

Benefits

- Reduced outgoings

In this case, the statistical analysis indicates that the comments suggesting that the pandemic has disproportionately financially impacted self-supporting ordained ministers (through loss of employed or self-employed income) and women (who are more likely to rely on spousal income) are not generalisable.

³⁸ Linear regression model not significant.



Further investigation is required to understand which kinds of churches have seen their finances impacted most and how this affects their clergy.

Physical, mental and relational wellbeing

Physical wellbeing

About three fifths (62%) of clergy reported that their overall health was about the same as before the pandemic, with a sixth reporting it had improved (16%). Nearly a quarter of clergy (23%) reported that their health was worse than before the pandemic. The York St John study reported higher proportions for both improvement and decline in physical health, at 24% and 30% respectively.³⁹ In the Living Ministry data, no specific groups seemed more likely to report a drop in physical health than other groups when looking at role, age, gender, remuneration, household structure or tradition of clergy.⁴⁰

Mental wellbeing

However, over two fifths of clergy (42%) reported that their mental wellbeing was worse than before the pandemic. A small number of clergy (8%) reported an improvement in their mental wellbeing, and half (50%) reported it to be the same as before. These figures reflect those in the York St John study (using a different measure), where 13% reported better and 37% worse mental health.

339 clergy answered 14 questions comprising the Warwick Edinburgh Mental Wellbeing Scale⁴¹ in both Waves 2 and 3. The average score for the group as a whole dropped from 50 to 47.5 (see Figure 5).

³⁹ A. Village & L. Francis, 'The Church of England in the 2021 Lockdown: Clergy and Churches.'

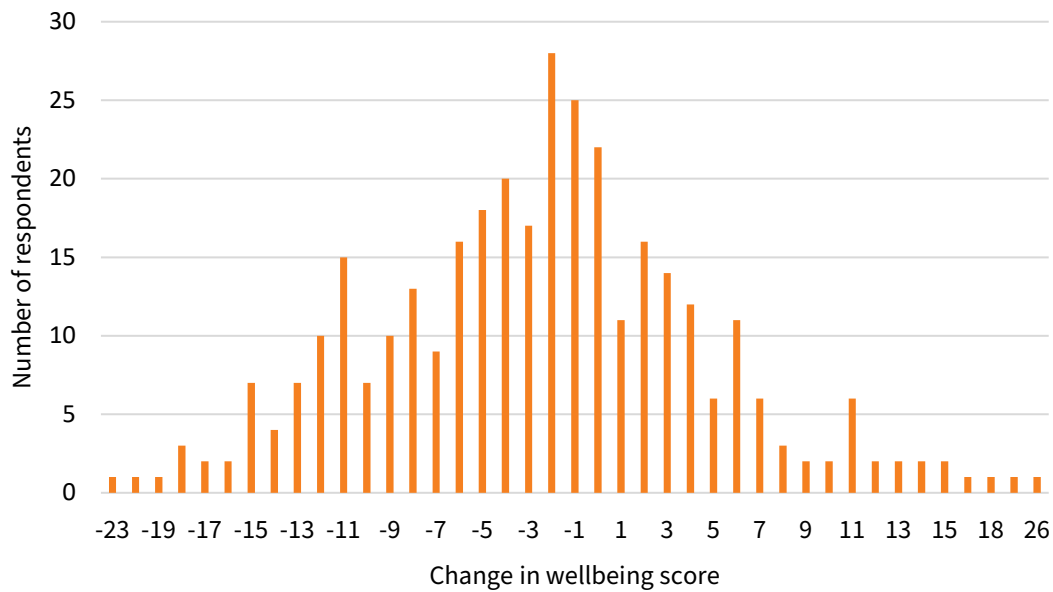
<https://www.yorks.ac.uk/media/content-assets/document-directory/documents/CoE-Covid-19--Church-21-Churches-and-Clergy-report.pdf>

⁴⁰ Linear regression model not significant.

⁴¹ Mental wellbeing was assessed using the Warwick Edinburgh Mental Wellbeing Scale. Whilst there is no cut-off score that can indicate good or poor mental wellbeing, scores below 40 are generally thought to indicate low wellbeing. The average for the UK population is 51.



Figure 5: Change in mental wellbeing



There are no figures using this scale for change in mental wellbeing amongst the population in England, but a study of a sample of the adult population in Wales⁴² suggested a drop of around six points between the summer of 2019 and summer of 2020. A UK-wide study led by the Mental Health Foundation using different measures has found that overall mental health improved leading up to February 2021, with 42% of the population reporting anxiety or worry, compared with 49% in late July 2020 and 62% in March 2020.⁴³ Although these studies differ in approach and population, taken together they suggest that overall levels of mental health may have fallen sharply in the first part of 2020 and then recovered slightly by the time of the Wave 3 Living Ministry survey, indicating that the drop for clergy could be consistent with that of the population in general. Other vocational occupations may have been harder hit, although again measures vary. A NASUWT survey reporting in April 2021 found that 79% of teachers felt their job had adversely affected their mental health and 48% their physical health in the previous 12 months, with 27% needing to seek medical help as a result.⁴⁴ Similarly, a poll of 211 social workers by the Social Workers’ Benevolent Trust, reporting in June 2021, found that 70% had worried about their mental health during the course of

⁴² [Frontiers | The Influence of the COVID-19 Pandemic on Mental Well-Being and Psychological Distress: Impact Upon a Single Country | Psychiatry \(frontiersin.org\)](https://www.frontiersin.org/articles/10.3389/fpsyg.2020.01141/full)

⁴³ Coronavirus: Mental Health in the Pandemic, <https://www.mentalhealth.org.uk/our-work/research/coronavirus-mental-health-pandemic>

⁴⁴ <https://www.nasuwt.org.uk/article-listing/covid-impacts-on-teacher-mental-health-exposed.html>



the pandemic, 20% had taken time off due to stress, and 24% had sought professional help for their mental health.⁴⁵

Further analysis of the Living Ministry data sought to explore whether any groups of clergy had been particularly affected. While role, remuneration, household structure, age, gender and tradition did not seem to influence the change in mental wellbeing, there was an association with how spiritually demanding clergy felt their role to be. Those who were most likely to report a drop in mental wellbeing were most likely to agree strongly that their role was spiritually demanding, although causation, if any, could be in either direction.⁴⁶

Relational wellbeing

Over two fifths of clergy (44%) reported feeling more isolated in their ministry, and a similar number (46%) reported no difference. A small number of clergy (9%) reported feeling less isolated in their ministry. The change in score did not seem to be influenced by whether clergy lived alone or with others, with both groups on average reporting a similar drop in score.⁴⁷ The Mental Health Foundation study suggests that clergy are not alone in experiencing higher levels of isolation than previously, with 26% of their respondents reporting feelings of loneliness (compared with 10% in March 2020 and 21% in July 2020).⁴⁸

⁴⁵ <https://www.communitycare.co.uk/2021/06/07/three-quarters-social-workers-emotionally-mentally-exhausted-back-covid-19-finds-survey/>

⁴⁶ Linear regression $R^2 = 0.02$, $p < 0.01$.

⁴⁷ Linear regression model not significant.

⁴⁸ Coronavirus: Mental Health in the Pandemic, <https://www.mentalhealth.org.uk/our-work/research/coronavirus-mental-health-pandemic>



Responses to the open text questions included:

Challenges

- Mental health symptoms: anxiety, depression, PTSD, burnout, indecision, less focus, 'up and down', reduced emotional capacity, reduced resilience, reduced motivation, reduced imagination, lack of hope, 'shrivelled', 'muted', 'tearful', overwhelmed
- Physical health symptoms: exhaustion, reduced energy, fatigue, 'drained', 'depleted', surviving day to day, insomnia, headaches
- Impact of bereavement, including effects of restrictions (separation, inability to grieve)
- Inability to get away from the parish or take meaningful leave
- Uncertainty re national/church announcements
- Exacerbation of existing issues (depression, bipolar, PTSD, stress- or desk-related physical issues etc.); cumulative or knock-on effects (reduction in treatment (cancer), shielding, unable to minister in same way)
- Less healthy lifestyle: less exercise, eating more, excessive desk-based work and online meetings
- Contracted covid (mentioned by 18 respondents), including long-term effects
- Isolation: social/personal (especially people living alone), collegial/congregational, lack of holidays
- Concerns about opening up: expectations, pressures, increased busyness, current tiredness, fear people won't return to church

Benefits

- Healthier lifestyle: fewer meetings (easier online), fewer congregational demands, more exercise, less busyness, more rest, more intentional re physical/mental wellbeing, fewer bugs, homeworking good for some health conditions
- Increased support from and depth of relationship with colleagues/chapter
- Increased connection (online resources/webinars/meetings, ability to connect with people further away)

Here again, the open-text comments reveal some of the variety of experience of clergy during the pandemic. While some felt socially and professionally isolated, experienced illness or saw their fitness and energy levels drop, others found themselves more connected and living a healthier lifestyle. This may have implications for future ways of working, raising questions of how to manage contrasting preferences in working patterns. Given that comments relating to tiredness and mental ill-health were common and reflect



Role or circumstance

While statistical analysis indicated that role was only a predicting factor in the change in vocational wellbeing (not physical, mental, financial or relational wellbeing), the open-text responses revealed some specific challenges for those in different contexts:

Curates

Challenges

- Difficulties forming relationships (for those who started their curacy during lockdown)
- Difficulties building and maintaining the relationship with the training incumbent
- Additional stress of training incumbent leaving during the pandemic
- Anxiety about the future of the church nationally and finding a post after curacy

Chaplains (health/care sectors)

Challenges

- Changes to working practices, increased hours
- Highly challenging ministry
- Risk of catching covid
- Isolation from parish ministry

Families

Challenges

- Additional strain of home-schooling and supporting children emotionally
- Supporting elderly parents (including bereavement)
- Strained family/marital relationships

Benefits

- More time with family and closer relationships developed

While further insight into these areas may be revealed during the qualitative study, these comments suggest that attention should be paid to curates who have experienced significant change during the pandemic (for example, starting or ending a curacy or covering a vacancy); to chaplains who may need significant pastoral support, including time for rest and recovery; and to clergy supporting dependants, whether elderly parents or the mental health of children and young people. There may also be a need for resources supporting those experiencing strained marital relationships.



5. Autonomy, accountability and support

Autonomy

Decision-making in different aspects of ministry

Respondents were asked to indicate how they interact with others in their ministry across a number of different aspects by marking a sliding scale.

Table 1: Survey question: Decision-making in different aspects of ministry

Aspect of Ministry		
Slider score 0-33 reflecting more <u>autonomous</u> decision-making	Slider score 34-66 reflecting <u>collaborative or negotiated</u> decision-making	Slider score 67-100 reflecting more <u>heteronomous</u> decision-making
Organising my days		
I have complete control of my diary	I decide with others how my time is used	I have very little control over my diary
The way I go about ministry		
I alone choose the way I go about ministry	I decide with others how I go about ministry	I have little choice about the way I go about ministry
Choosing a post or role		
My next post is likely to be my own choice	Choosing my next post is likely to be a decision made with others	I am likely to have little choice over my next post
Changing the things that stop me flourishing in ministry		
I can change the things that stop me flourishing in ministry myself	If I work with others, I can change the things that stop me flourishing in ministry	I cannot change the things that stop me flourishing in ministry
The style/tradition of my ministry		
I choose the style/tradition of my ministry	I decide with others the style/tradition of my ministry	I have little say in the style/tradition of my ministry
The vision and strategy of my church or workplace		
I make most of the decisions about vision and strategy	Vision and strategy is decided in collaboration with others	I have little say over vision and strategy

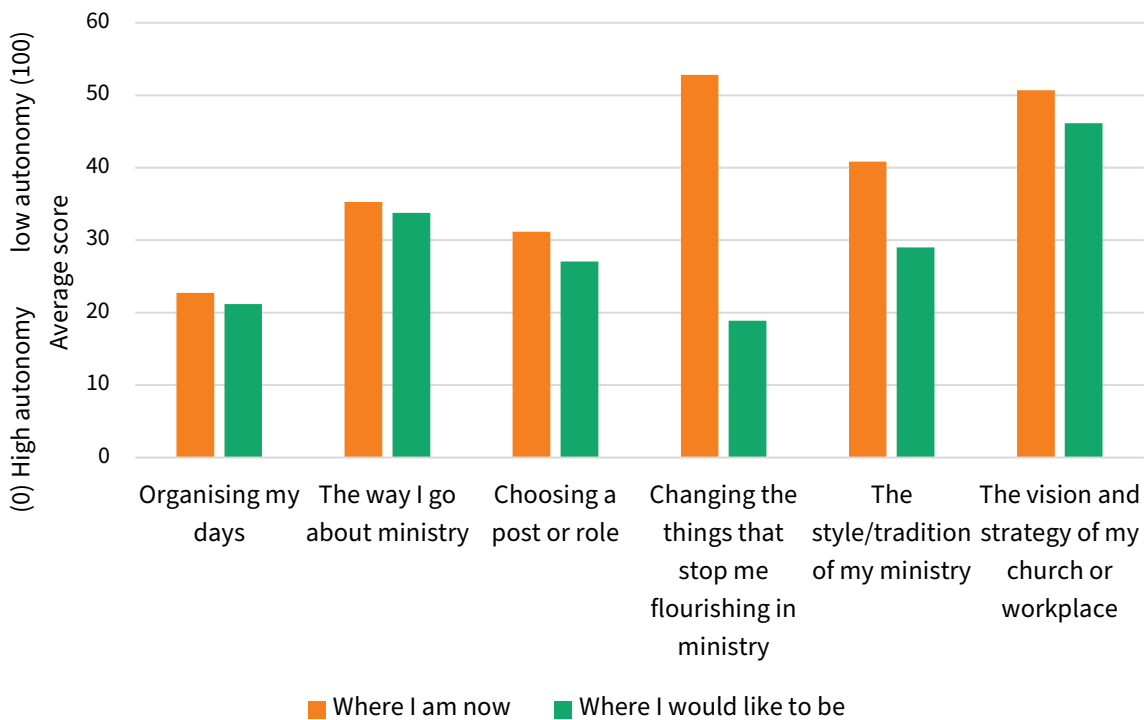
One end of the scale (0) indicated they make all decisions themselves and the other end (100) indicated they have very little scope to make decisions. The middle of the scale reflected decision-making in collaboration

with or negotiated with others. The labels used at the beginning, middle and end of the scales can be seen in Table 1. Respondents were asked to complete the question with reference first to where they are now and second to where they would like to be in order to flourish in ordained ministry.

As shown in Figure 7, respondents felt they had a high level of control over decisions around organising their days (the average score was 23), but were more controlled by other people or forces when it came to making decisions to change the things that stopped them flourishing in ministry (the average score was 53). The latter was the aspect of ministry that they most wanted more control over, with an average difference between where they are now and where they would like to be of 19 points.

For all aspects of ministry, respondents wanted more scope to make decisions themselves, but not to make decisions entirely alone.⁴⁹

Figure 7: Scope to make decisions themselves: now and where clergy would like to be (0 = clergy make all decisions themselves; 100 = very little scope to make decisions themselves)



⁴⁹ Paired samples T-tests: Organising my Day (Now M=23, SD=19; Like M=21, SD=17; p<0.01). Way I go about ministry (Now M=35, SD=20; Like M=34, SD=16; p=0.04). Choosing post or role (Now M=31, SD=27; Like M=27, SD=24; p<0.01). Changing things (Now M=53, SD=26; Like M=34, SD=19; p<0.01). Style/tradition of ministry (M=41, SD=26; Like M=29, SD=18; p<0.01). Vision and strategy (Now M=51, SD=23; Like M=46; SD=13; p<0.01)

The two aspects of ministry that showed the largest difference between where clergy are now (i.e. where they were at the time of the survey) and where they wanted to be were ‘being able to change things that stop [them] flourishing in ministry’ and more control over ‘the style/tradition of [their] ministry.’ In both cases, those who wanted more autonomy were more likely to be curates, with 77% of curates wanting more capacity to change things compared to 54% of clergy who were not curates; and 64% of curates wanting more choice about style or tradition compared to 42% of clergy who were not curates.⁵⁰ The theological outlook of the participants, measured by a self-reported scale for each of ‘catholic,’ ‘evangelical,’ ‘liberal,’ ‘conservative’ and ‘charismatic,’ bore little relationship to their sense of autonomy, except that those who wanted more choice regarding style and tradition also tended to have a less liberal theological outlook.⁵¹

Where am I now?

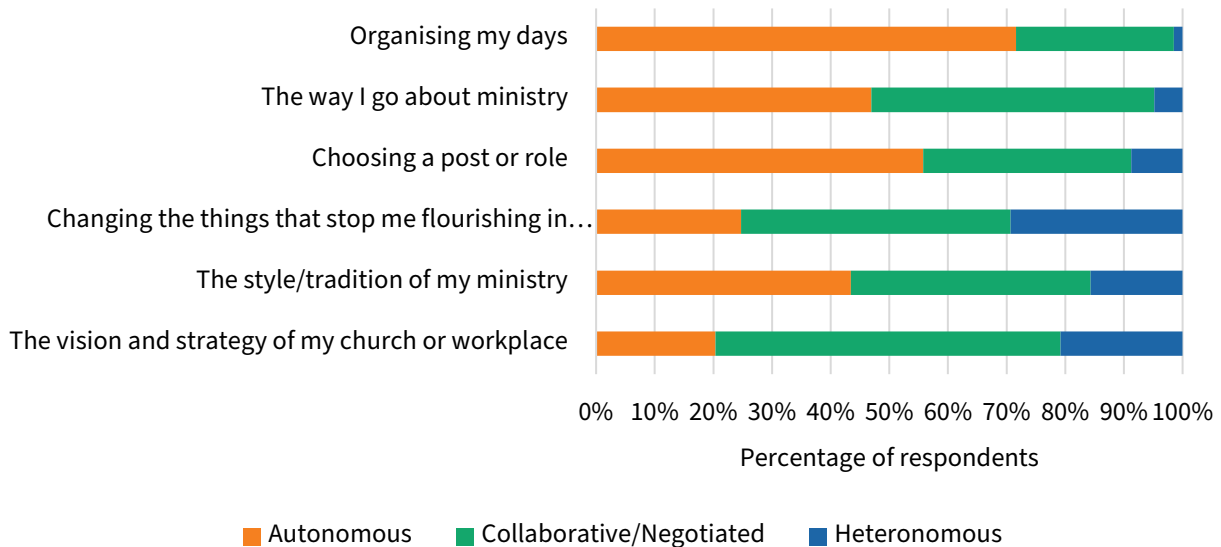
Responses can be grouped into three broad categories with scores in the first third of the scale (0-33) indicating a higher level of autonomy in decision-making, those giving a score in the middle third of the scale (34-66) considered to be making decisions collaboratively or negotiated with others, and those providing scores in the upper third (67-100) thought of as rather more heteronomous (externally controlled) in their decision-making. See Table 1 for the wording of the question for each part of the scale. While this is a crude categorisation of the scores, it does provide an indication of variation. As shown in Figure 8, ‘organising my days’ had the least variation with over 70% of respondents answering in the ‘autonomous’ third of the scale. There was a much larger spread of responses regarding scope to change things that stop clergy flourishing in their ministry, with around a quarter answering in the autonomous section of the scale, 30% answering in the heteronomous end of the scale, and half using the collaborative/negotiated portion of the scale.

⁵⁰ Changing things: Linear regression, $R^2 = 0.02$, $p < 0.01$. Whilst significant, the model explains only a small amount of the variation in responses.

⁵¹ Style/tradition: Linear regression, $R^2 = 0.06$, $p < 0.01$. Whilst significant, the model explains only a small amount of the variation in responses.



Figure 8: Variation in responses about how much scope clergy had to make decisions themselves



The variation in scores was explored to see if it could be explained by role, remuneration, age or household structure. Organising days and choosing a post were the only aspects of ministry influenced by whether respondents lived with other people, with those living alone reporting on average more control over their decision-making than those living with others (see Table 2).⁵²

Table 2: Impact of living with others on scope to make decisions (0 = clergy make all decisions themselves; 100 = very little scope to make decisions themselves)

Average score	Living...	
	...alone	...with others
Organising my days	16	24
Choosing a post or role	24	33

Role and remuneration explained some of the variation in scores (Table 3), with curates more likely to indicate less scope to make decisions (higher scores) for aspects of ministry than incumbent-status clergy. Self-supporting clergy indicated higher autonomy than stipendiary clergy in some areas (especially regarding style or tradition of ministry) and lower in others (especially vision and strategy). However, role

⁵² Organising my day: Linear regression, R²= 0.11, p<0.01. Choosing a post: Linear regression, R²= 0.03, p<0.01. Whilst significant, the models explain only a small amount of the variation in responses.

and remuneration did not account for much of the variation overall, indicating that individual circumstances were primarily driving the extent to which respondents felt they had control over making decisions.⁵³

Generally responses to where clergy are now in terms of autonomy did not predict scores on mental wellbeing;⁵⁴ however, there was slight variation between the three groups of clergy in terms of their scope to be able to change the things that stopped them flourishing in ministry, with those who were in the autonomous third of the scale having better mental wellbeing than those who felt they had little scope to make decisions to change things.⁵⁵ Similarly, those who felt more able to change things felt less isolated in their ministry and had a stronger sense of fulfilling their vocation.⁵⁶ Those whose decisions about vision and strategy were made in collaboration with others were more likely to report a stronger sense of fulfilling their vocation than those who had little say over vision and strategy, and slightly more than those who made most of the decisions in this area themselves.⁵⁷

⁵³ Way I go about ministry: Linear regression, $R^2 = 0.13$, $p < 0.01$. Changing things: Linear regression, not significant. Style/tradition: Linear regression, $R^2 = 0.08$, $p < 0.01$. Vision and strategy: Linear regression, $R^2 = 0.25$, $p < 0.01$. Whilst significant, the models explain only a small amount of the variation in responses.

⁵⁴ Linear regression including organising my day, way I go about ministry, choosing post, style and tradition, and vision and strategy scores now were not significant.

⁵⁵ One way between-groups analysis of variance with Tukey post-hoc analysis. Changing things: Autonomous (M=51, SD=7), Collaborative/Negotiated (M=48, SD=7), Heteronomous (M=44, SD=7); $p < 0.01$.

⁵⁶ One way between-groups analysis of variance with Tukey post-hoc analysis. Changing things relational wellbeing: Autonomous (M=2.1, SD=1.2), Collaborative/Negotiated (M=2.6, SD=1.3), Heteronomous (M=3.4, SD=1.2); $p < 0.01$. Changing things vocational wellbeing: Autonomous (M=4.3, SD=0.9), Collaborative/Negotiated (M=3.9, SD=1.1), Heteronomous (M=3.0, SD=1.3); $p < 0.01$.

⁵⁷ One way between-groups analysis of variance with Tukey post-hoc analysis. Changing things: Autonomous (M=3.7, SD=1.2), Collaborative/Negotiated (M=3.9, SD=1.1), Heteronomous (M=3.4, SD=1.3); $p < 0.01$.



Table 3: Impact of role and remuneration on scope to make decisions (0 = clergy make all decisions themselves; 100 = very little scope to make decisions themselves)

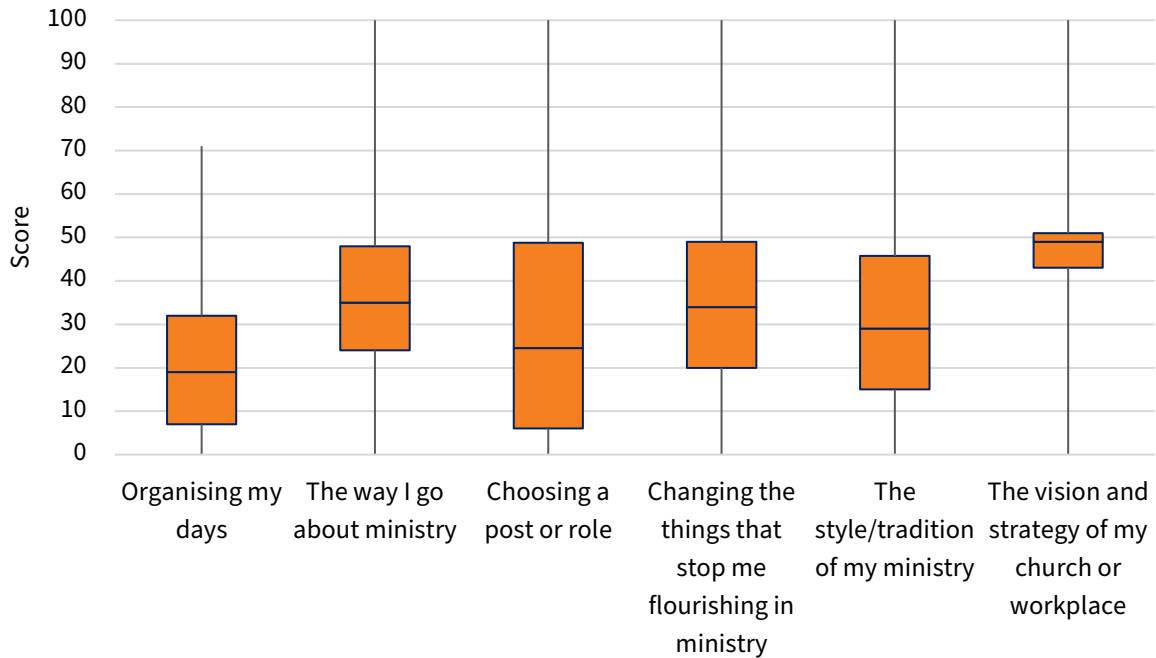
Average score	Role				Remuneration	
	Curate	Assistant/ Associate	Incumbent- Status	Other	Stipendiary	Self - Supporting
Organising my days	30	24	17	23	21	24
The way I go about ministry	45	38	27	37	34	38
Choosing a post or role	34	27	27	38	30	33
Changing the things that stop me flourishing in ministry	58	48	52	51	54	50
The style/tradition of my ministry	52	38	36	38	43	37
The vision and strategy of my church or workplace	64	54	38	58	46	59

Where would I like to be?

Responses varied for how much scope clergy would like to make decisions themselves. The boxes in Figure 9 show the range of scores between which half of the respondents answered, with the horizontal line in each box indicating the median (middle) score, and the vertical lines either side of the boxes showing the range of responses for the other half of respondents. There was most consistency in how respondents answered about vision and strategy, with half of respondents giving a score between 43 and 51. Respondents wished for most collaboration in deciding vision and strategy, and least in organising their days. While there was a large range in how clergy used the rating scale, there was some clustering of responses around the autonomous-collaborative/negotiated end of the scale, with clergy apparently aspiring to find a good balance between their own control over decisions and input from others, noting that this would vary for different aspects of their ministry.



Figure 9: Variation in how much scope clergy would like to make decisions themselves (0 = clergy make all decisions themselves; 100 = very little scope to make decisions themselves)



Input from others

Respondents were asked to consider the input they received from others, for example their congregations and their bishop, into the decisions they made in ministry, and whether (a) that input was helpful and (b) whether they received the right amount of it. Table 4 shows that clergy were generally very positive about the input they received from others into the decisions they made in ministry, with the vast majority saying the input from a range of different places was usually helpful. However, a number of clergy reported that there was not enough input from some groups: 45% said they did not receive enough input from parishioners and 38% from bishops. Input from churchwardens, colleagues and rural or area deans was considered to be about right by four fifths of clergy.



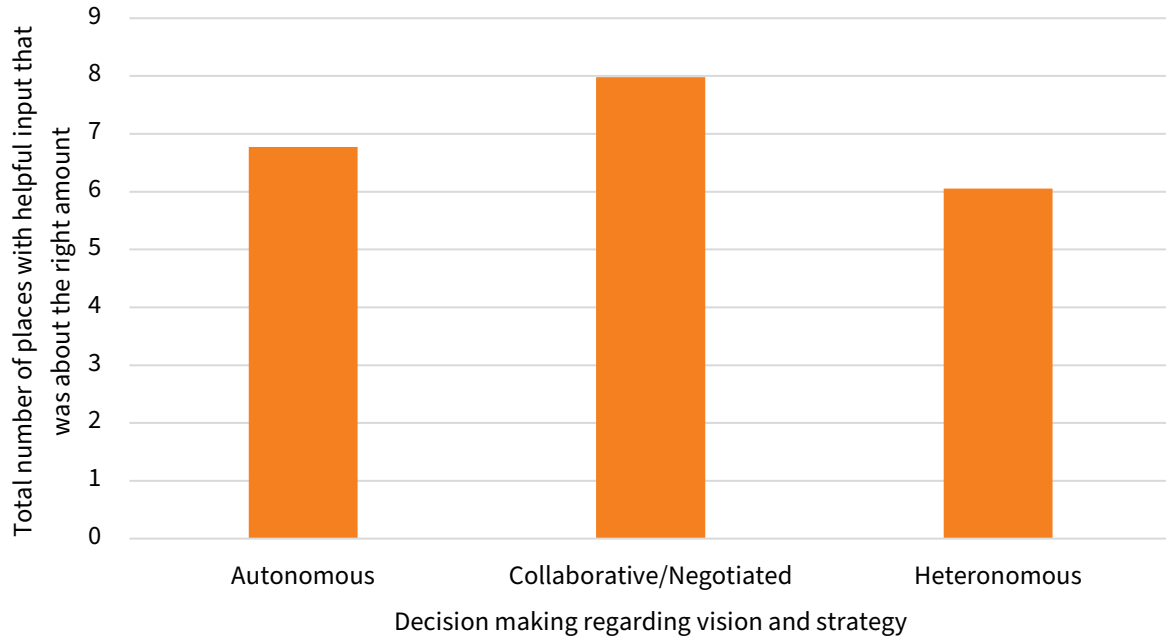
Table 4: Input from others into decision-making by helpfulness and amount (percentage of respondents)

% Respondents	Helpfulness		Amount		
	Usually helpful	Usually unhelpful	Not enough	About right	Too much
Congregation	91%	9%	35%	62%	3%
Parishioners	88%	12%	45%	52%	3%
Churchwardens	95%	5%	17%	80%	4%
PCC	91%	9%	33%	61%	5%
Bishop	90%	10%	38%	59%	3%
Archdeacon	90%	10%	29%	68%	2%
Training incumbent	86%	14%	24%	67%	9%
Line manager	95%	5%	17%	76%	7%
Colleagues (lay or ordained)	93%	7%	16%	80%	4%
Senior Diocesan Staff	89%	11%	33%	63%	3%
Rural/Area Dean	93%	7%	15%	82%	3%
Base					460

Perceived autonomy and input into decision-making

We have seen that respondents generally sought collaboration in decisions about vision and strategy. It would seem that those who already made such decisions collaboratively not only felt more vocationally fulfilled but also tended to receive helpful input from a wider range of sources than those who were towards the autonomous or heteronomous ends of the scale (see Figure 10).

Figure 10: Vision and strategy: number of sources of the right amount of helpful input by respondents' sense of autonomy



On the other hand, regarding decisions about how to go about ministry, those who wanted less personal choice (i.e. more collaboration) in this area also reported having fewer sources of the right amount of helpful input. 18% of these reported not enough helpful input in the parish, compared to around 9% of those who wanted the same or more choice in the way they go about ministry.

Accountability

Four elements of accountability were explored:

- Measuring performance;
- Ensuring one enact one's role well;
- Allowing one to talk openly about one's ministry;
- Providing feedback and support.

Respondents were asked to consider the ways or places where they might reflect on their ministry (for example Ministerial Development Review (MDR)), and whether these spaces were beneficial for each of the four elements of accountability. Table 5 shows the proportion of clergy who found each reflective space helpful in these different aspects.



Table 5: Perceived accountability benefits of spaces to reflect on ministry

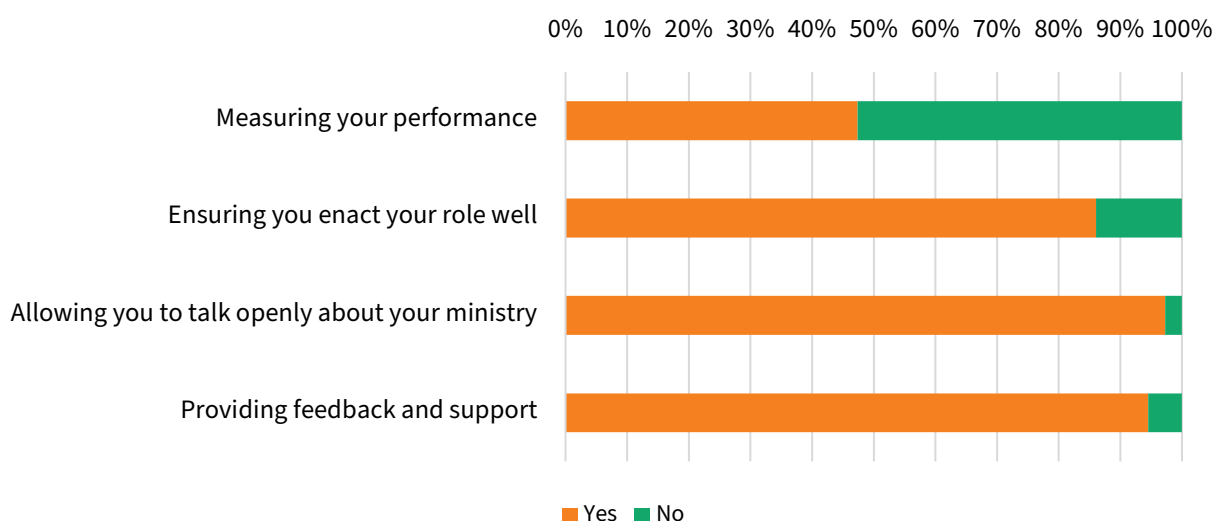
% Respondents	Where applicable				Not applicable	
	Measuring your performance	Ensuring you enact your role well	Allowing you to talk openly about your ministry	Providing feedback and support	Does none of these	
Ministerial Development Review	39%	48%	79%	67%	8%	29%
PCC	6%	35%	23%	52%	30%	15%
Standing committee	8%	35%	26%	50%	35%	38%
Leadership team	17%	51%	60%	68%	14%	32%
Spiritual direction	7%	35%	90%	60%	2%	21%
Pastoral supervision	18%	39%	69%	65%	5%	63%
Mentoring	19%	49%	66%	60%	4%	70%
Peer networks	11%	31%	78%	66%	6%	28%
Personal spiritual practices	10%	61%	32%	22%	17%	9%
Deanery chapter	4%	16%	41%	44%	36%	13%
Facilitated small groups	6%	28%	56%	46%	16%	68%
Peer-led small groups	5%	33%	63%	53%	10%	66%
Base						473

For each element of accountability, there were some reflective spaces that clearly performed better than others (recognising that for many of them this is not their only function). Personal spiritual practices were considered of most benefit to ensuring clergy enact their role well, with 61% of those participating rating these positively in this way. In terms of talking openly about ministry, spiritual direction was valued most highly, with 90% considering it beneficial. MDR, leadership teams, pastoral supervision and peer networks were rated similarly by clergy as beneficial places to get feedback and support, with around two thirds of clergy who had participated in them rating them as helpful. However, few reflective spaces were considered

helpful for measuring performance. MDR was the most likely to offer help in this way, with 39% of clergy who had participated in MDR reporting it as beneficial.

The difference in reflective space for performance measurement compared with the other three elements of accountability is clear. Whilst the ways or places clergy might find accountability varied, the vast majority of respondents had somewhere helpful to provide them with feedback and support (95%), to talk openly about their ministry (97%), and to ensure they enact their role well (86%)⁵⁸. However, fewer than half of respondents (47%) reported a space that was beneficial for measuring their performance (Figure 11) and the number of spaces valued for this aspect of accountability was much lower than talking openly about ministry and receiving feedback and support. Help to ensure one enacts one’s role well was also limited (Figure 12). Moreover, the highest value of every reflective space was located either in allowing clergy to talk openly about their ministry (MDR as well as ‘safe’ spaces such as spiritual direction, pastoral supervision, mentoring, peer networks, facilitated small groups and peer-led small groups) or in providing feedback and support (groups close to the ministry: PCC, standing committee, leadership team and deanery chapter), with the exception of personal spiritual practices, which were valued most highly for ensuring clergy enact their role well. While clergy are well-catered for in spaces to discuss their ministry and receive feedback, for the majority of clergy, elements of accountability relating directly to performance appear to be somewhat missing from these reflective spaces.

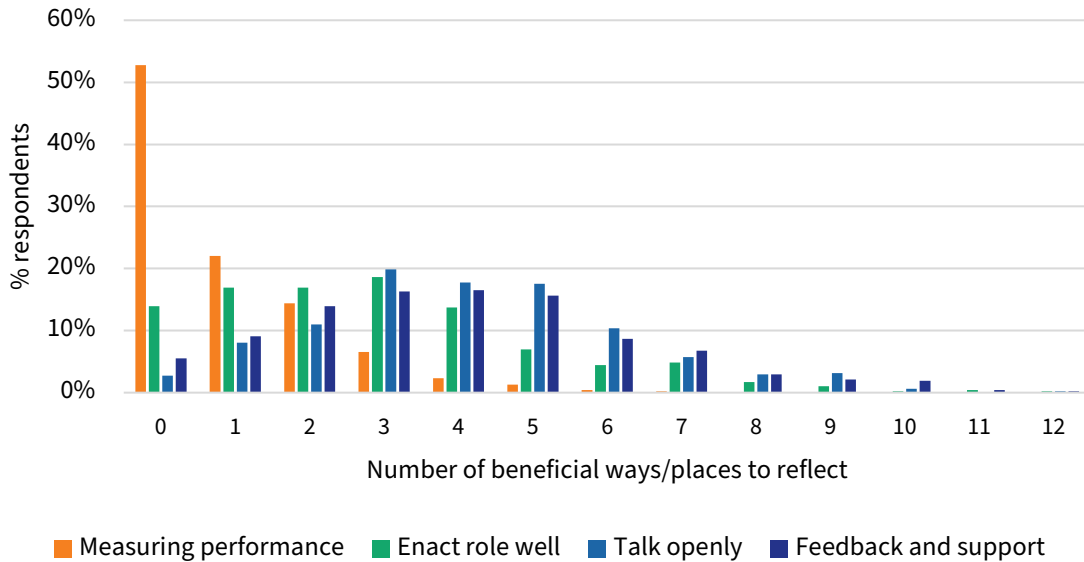
Figure 11: Percentage of respondents with at least one space beneficial for reflecting on their ministry



⁵⁸ This drops to 78% if personal spiritual practices are excluded.



Figure 12: The number of spaces valued by respondents for the four aspects of accountability



Exploring interactions between these findings and how much helpful input respondents receive tells us that, while fewer than half of respondents reported space helpful to measuring their performance, those who did were more likely also to report slightly more places of helpful input into their decision-making (an average of eight, compared with seven for those who did not have space to reflect on performance).

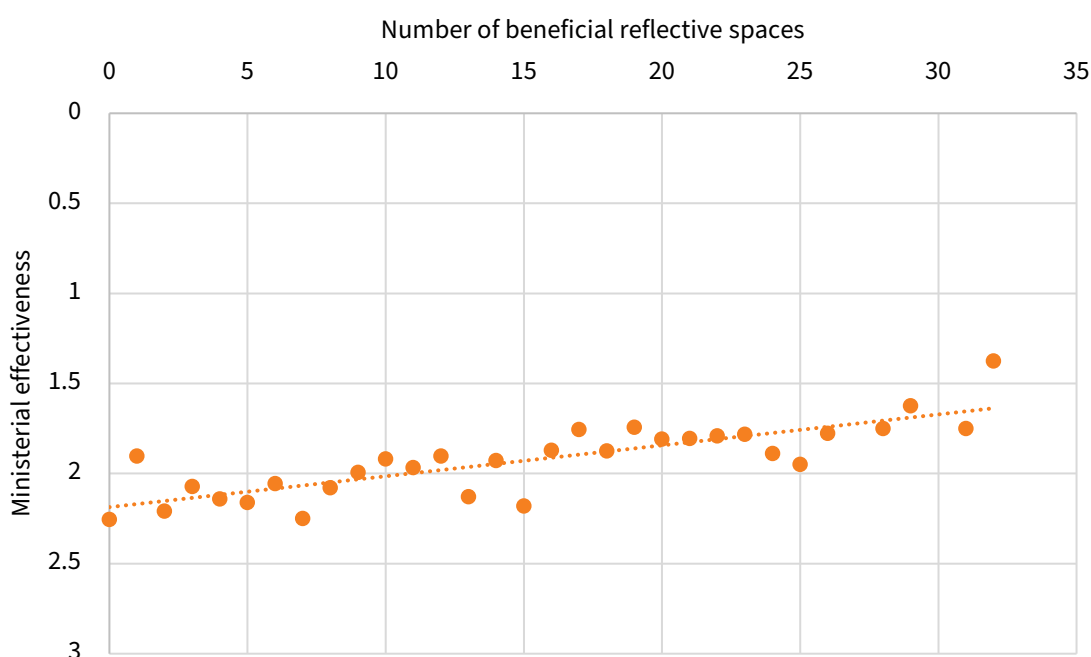
Accountability and flourishing

There was no statistical relationship between having beneficial spaces to reflect on ministry and mental wellbeing or relational wellbeing (measured reversely in terms of how isolated someone feels). This was the case both when the four aspects of accountability were considered as a whole and when they were taken separately. It suggests that neither mental ill-health nor isolation are likely to be directly resolved through provision of these four elements of accountability, although engaging in some of these spaces may be helpful to relational wellbeing (see the section on support, below).

However, there was some relationship between accountability and ministerial effectiveness, with those reporting more beneficial spaces to reflect on their ministry being slightly more likely to rate their own

ministerial effectiveness positively.⁵⁹ Note in Figure 13, ministerial effectiveness is measured using a five-point scale, where one is a positive and five a negative response about their ministerial effectiveness. The average score is based on responses to 12 items. Since both questionnaire items are self-reported, it is possible that this reflects a tendency for respondents to view both their reflective spaces and their practice positively in general, or that one function of good reflective spaces is to affirm what is already good, rather than there being any causation.

Figure 13: Ministerial effectiveness score (1 = positive impact; 5 = no positive impact) by number of beneficial reflective spaces



Support

Sources of support

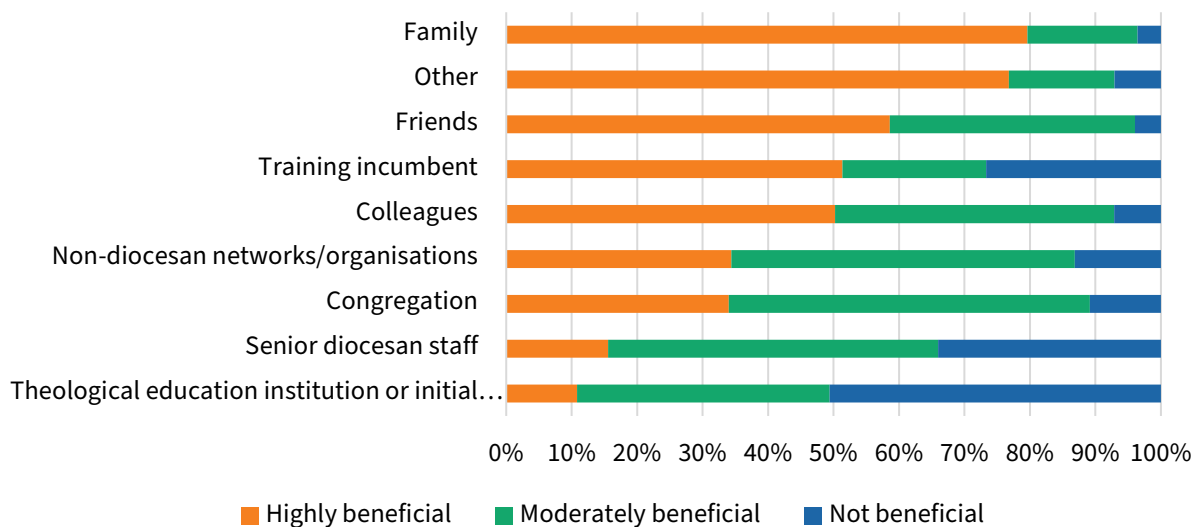
Where applicable, clergy were most positive about the support they received from family and friends and least positive about the support they received from initial ministerial education organisations. These findings are mostly similar to those in Wave 1; however, all participants in the most recent cohort (who

⁵⁹ Models looking at relationship between number of places and mental and relational wellbeing were not significant. Flourishing (positive impact) linear regression: $R^2 = 0.05$, $p < 0.01$. While statistically significant, the model does not explain much of the variation.



started training in 2016) had been ordained by the time of this survey, so responses to the ‘theological education institution or initial ministerial education organisation’ relate to post-ordination support rather than IME 1 (a total of 166 respondents gave an answer for this item). A mixed picture was presented for training incumbents, who were rated third (excluding the ‘other’ category) for ‘highly beneficial’ (51%) and also third for ‘not beneficial’ (27%). Unlike the accountability spaces discussed above, these sources of support show a correlation with relational wellbeing: the more places of beneficial support clergy had, the less isolated they felt in their ministry.⁶⁰

Figure 14: Percentage of respondents finding relationships beneficial in support (excluding ‘not applicable’)



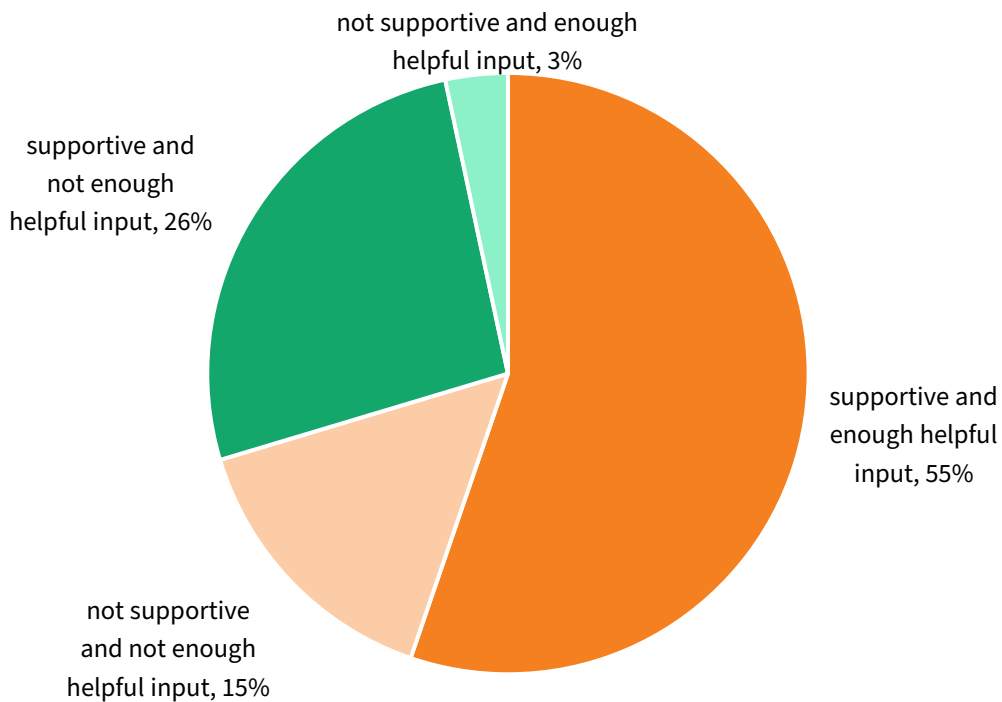
As we have seen, the survey asked separate questions about how beneficial respondents found different sources of support and whether sources of input into decision-making were helpful and of the right amount. So far these have been analysed separately; however, where the same sources were asked about in both questions (congregation, colleagues, senior diocesan staff and training incumbents) it is possible to compare respondents’ answers. 70% of respondents answered both questions positively or negatively. This is split into 55% answering both questions positively (i.e. they received both beneficial support and the right amount of helpful input) and 15% answering both questions negatively (i.e. they did not receive beneficial support or the right amount of helpful input). Where answers were inconsistent (i.e. one positive and one negative) it was much more likely to be that the relationship was supportive but there was not the right amount of helpful input (26% of respondents), than that the right amount of helpful input was received from

⁶⁰ Correlation $r = -0.32$, $p < 0.01$.



an unsupportive relationship (3% of respondents).⁶¹ These inconsistencies highlight the difference between the nature of the relationship and the capacity for collaborative working between clergy and others, in that while the relationship might be supportive there may not be opportunity or capacity for people to work together.

Figure 15: Percentage of respondents answering support and input questions consistently (orange = consistent answers; green = inconsistent answers)



Development activities

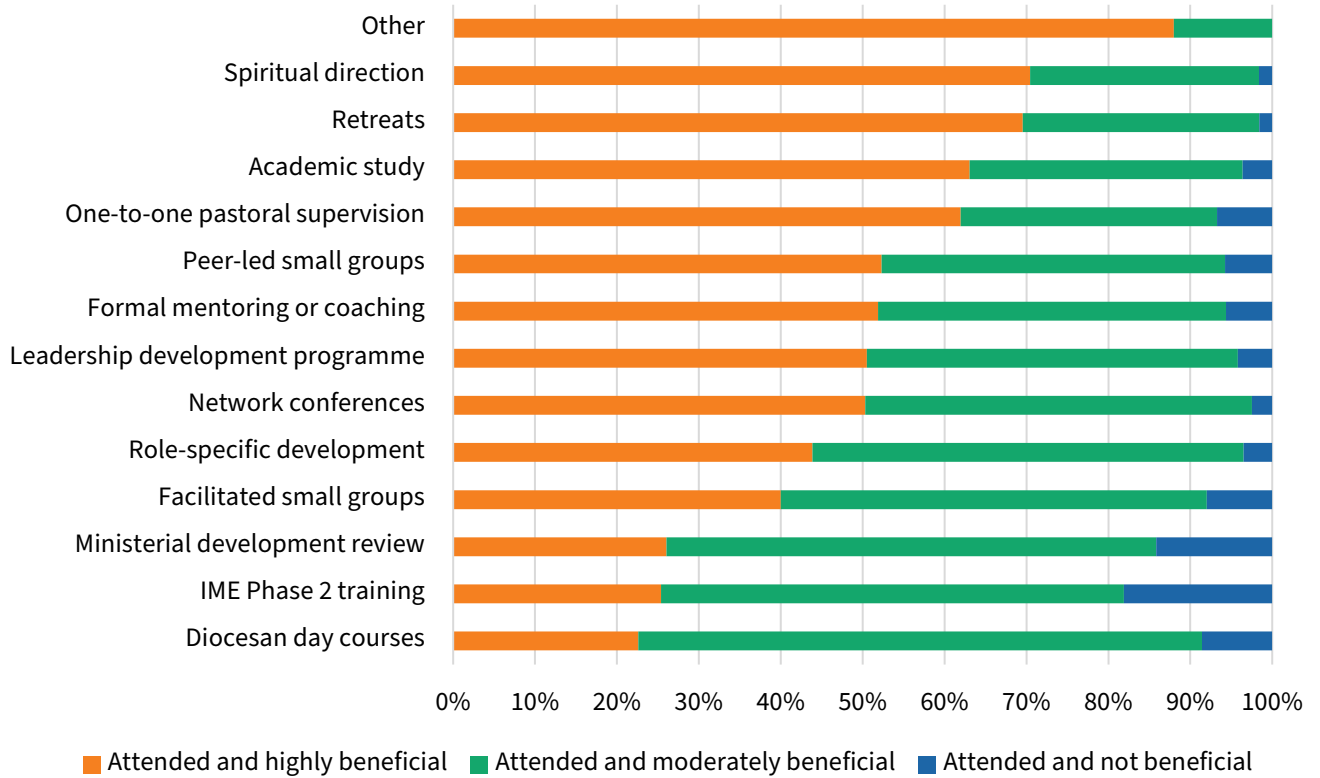
As was the case in Wave 2, the vast majority of clergy who participated in development activities found them beneficial and, for some activities, the majority reported participation to be highly beneficial. Participating in development activities also had a positive impact on relational wellbeing, but the impact was not quite

⁶¹ Chi sq tests using binary variables (beneficial support, or not; enough helpful input, or not) revealed significant results, though not all respondents were in a 1,1 or 0,0 group, indicating sometimes the source may be supportive but not enough helpful input or vice versa.



as strong as having places of support.⁶² There was no correlation with mental wellbeing or vocational fulfilment.

Figure 16: Percentage of respondents finding development activities beneficial



⁶² Correlation $r=-0.15$, $p<0.01$.



Where clergy did not participate in development activities, the reason was mostly reported as ‘not offered,’ ‘postponed or cancelled due to covid-19,’ or because it was ‘not relevant at the time’ (see Table 6).

Table 6: Reasons for not participating in development activities

	% Respondents
Not offered	46%
Postponed or cancelled due to COVID-19	19%
Not relevant at the time	15%
Not a priority	7%
Other reason	5%
Didn't want to	4%
Unsuitable time of day or week	1%
Will retire soon	1%
Cannot get release time from my ministerial role	1%
Lack of institutional support	1%
No place available at the activity	0%

Comparing responses for 2020 with those for 2018 (Table 7), retreats were the development activity that experienced the biggest drop in participation and this was mostly due to covid-19 cancellations or postponements. Spiritual direction, rated as one of the most important sources of support and development, also saw a fall, with a third of respondents not engaging in this during 2020. The similarity in participation rates for other development activities may indicate that they were able to continue online. The only activities to see an increase in participation levels were facilitated and peer-led small groups, possibly reflecting a response to the isolation imposed by the pandemic combined with the boom in video-conferencing technology.



Table 7: Percentage of respondents who did not participate in development activities and reasons

	% Respondents not participating in 2018	% Respondents not participating in 2020	Not offered	Reason for not participating		
				Postponed or cancelled due to COVID-19	Not relevant at the time	Other
Formal mentoring or coaching	64%	63%	64%	7%	11%	18%
Ministerial development review	49%	52%	50%	19%	23%	8%
Spiritual direction	22%	33%	11%	36%	7%	46%
Diocesan day courses	18%	34%	21%	30%	13%	36%
Facilitated small groups	62%	54%	58%	14%	9%	18%
Peer-led small groups	64%	59%	68%	8%	9%	15%
One-to-one pastoral supervision	61%	63%	72%	5%	11%	11%
Retreats	26%	69%	8%	76%	2%	14%
Role-specific development	60%	61%	62%	15%	12%	10%
Leadership development programme	74%	77%	63%	8%	16%	14%
Academic study	60%	70%	36%	3%	22%	39%
Network conferences	62%	62%	31%	27%	12%	31%
IME Phase 2 training	53%	56%	20%	7%	59%	14%

A closer look at three activities: spiritual direction (the most highly rated development activity); MDR (a legal requirement under common tenure); and pastoral supervision (a recommendation of the Covenant for Clergy Care and Wellbeing Working Group), found that, for each of these, respondents who reported them to be beneficial as a source of development were more likely to say they were beneficial as a place of accountability. For example, 55% of those finding MDR beneficial as a source of development also reported it beneficial along 3 or 4 facets of accountability, compared to 39% of those who had not attended MDR or not found it to be beneficial if they did. This suggests that accountability is a key element of support

provided by these three activities and may be a strong motivation for participating in them. However, considering something to be beneficial does not necessarily mean engagement and many of those who reported these three activities to be beneficial spaces to reflect on their ministry had not participated in them over the last 12 months. Given that rates of participation were similar in Wave 2, this is unlikely to be entirely because of the covid-19 pandemic.

For MDR (note this is required under Common Tenure only every two years) and pastoral supervision, the most common reason for not participating was that they were not offered. Looking more widely, the four activities which were most commonly not participated in because they were not offered were all rated as highly beneficial by over half of respondents who engaged in them: pastoral supervision (62%); peer-led small groups (52%); formal mentoring or coaching (52%); and leadership development programmes (51%).



6. Conclusion

The period covered by this wave of the Living Ministry research has been extremely challenging for clergy, managing both personal and professional difficulties in the face of a global pandemic. All aspects of wellbeing have been affected, albeit in different ways. The experiences captured in this report represent one moment in time during the third national lockdown, March 2021, in the course of several very turbulent months during which, for most people, levels of wellbeing in its various facets saw constant change.

The aspects of wellbeing with which clergy have struggled most during the pandemic are mental health and relationships, with 42% of respondents reporting their mental wellbeing to be worse and 44% reporting feeling more isolated in their ministry than before the pandemic. While this may reflect changes in the general population and be less severe than experiences of some other occupations, such as healthcare workers, social workers and teachers, these are still notable drops and are already likely to have recovered somewhat from steeper declines in 2020.

Financial and material wellbeing, on the other hand, has fared well overall during the pandemic. While some were financially affected by family situations and others were concerned about parish finances, 61% of respondents said their financial and material wellbeing was about the same in March as before the pandemic and 30% reported an increase.

Spiritual wellbeing may also have improved for some during the pandemic, with clergy reporting more time spent in prayer, although some other important sources of spiritual nourishment fell sharply, notably retreats but also spiritual direction. Any increase in spiritual wellbeing, however, was not necessarily matched by a sense of vocational fulfilment, which presented a mixed picture and fell for parish clergy in particular. It is impossible to tell from the quantitative data how far this was a result of temporary restrictions on ministry and how far it represents deeper reassessment of vocation. Despite still being in lockdown at the time of the survey, most respondents (and a similar proportion to two years previously) felt they had the tools and resources they needed to do their work, suggesting that clergy had adapted during the pandemic. While participation in development activities saw a decrease since Wave 2 across all but peer-led small groups, the change was not large for many activities, suggesting that many were able to move online. Dioceses may wish to consider providing or facilitating access to some activities consistently rated as highly beneficial but not participated in by many respondents because they were not offered: pastoral supervision, peer-led small groups, formal mentoring or coaching, and leadership development programmes.



Beyond the general patterns described above, while open-text comments suggested that certain groups such as curates, chaplains and clergy families have faced specific challenges, statistical analysis showed that no groups across role, remuneration, tradition, gender, age or household structure appeared to fare significantly worse than others for any aspect of wellbeing. Responses varied within these groups, suggesting highly contextualised experiences and contrasting preferences regarding working practices.

The analysis of questions regarding autonomy, accountability and support must be seen in the context of the changes in wellbeing during the pandemic: overall, clergy have become more isolated; they have experienced lower mental wellbeing; and many have been questioning aspects of their vocation while spending more time in prayer. The extent to which the pandemic has influenced perceptions of autonomy and accountability is not possible to assess from the survey data.

Understanding autonomy in terms of scope to make decisions, again, the analysis reveals a wide variety of perceptions regarding both current and desired situation. However, for all aspects of ministry most respondents placed themselves somewhere between full autonomy and collaboration or negotiation. When asked about preferences, in general respondents wanted more autonomy, particularly in the areas of style or tradition and changing things that stop them from flourishing,⁶³ and autonomy to change the things that stop them flourishing was associated with better mental wellbeing and less isolation. However, while respondents desired more autonomy, they did not wish to make decisions entirely alone and in general wanted more rather than less input from others into decision-making.

The aspect of ministry showing the clearest patterns regarding autonomy was decision-making around vision and strategy. Despite some variation, most respondents indicated that the vision and strategy of their church or workplace is decided more or less with others. While this may be either constructively collaborative or destructively restrictive, this aspect also scored most highly and with least variation in terms of wanting such decisions to be made with others, suggesting that most clergy would like decisions about vision and strategy to be made collaboratively with others while also retaining some autonomy and leadership. Indeed, vocational wellbeing was highest for those who were more likely to make decisions about vision and strategy with other people.

Considering the four dimensions of accountability of performance measurement, performance management, reflecting on practice, and receiving feedback and support, this analysis found no relationship between access to any of these and clergy wellbeing, including mental health and relational

⁶³ This is most notable for curates, probably reflecting the training nature of their role but still likely to affect wellbeing.



wellbeing. However, respondents reporting more places of beneficial support and development tended to be less isolated. That these questions included several similar relationships and activities highlights both that such spaces can have multiple functions and also that the provision of accountability in itself may not effectively address isolation, which comes rather through the support offered, sometimes in the same space. As we have seen in previous waves of the research, the strongest support comes from family and friends.

It is clear that clergy are far better provided with spaces to reflect and receive feedback than spaces to measure and manage performance. MDR was the only place that more than one fifth of respondents rated as helpful to measuring performance, and MDR itself was only found helpful for this by 39% of respondents. This, combined with fewer than half of respondents indicating that they had any space to reflect on and measure their performance, poses at least two fundamental questions. First, is performance measurement relevant to ordained ministry enacted within a covenantal relationship or does the mutual basis of covenant preclude the kinds of expectations set out in a contract? The desire for autonomy held simultaneously with the desire for input from and collaboration with others may reflect the tension between autonomy and accountability in covenant relationships. Second, how can performance be assessed? Or, in other words, how do clergy know they are doing a good job? If expectations are a key element of accountability, how are they set and should they relate to the practice—or the *praxis*—of ordained ministry rather than to performance objectives: in other words, the *being* rather than the *doing* of ordained ministry? Is how clergy inhabit and conduct their role more important than what they achieve? Such questions will be explored further in the qualitative study.

Through previous waves of Living Ministry, we have come to understand wellbeing as something that is a shared responsibility and constantly negotiated with others. Exploring the concepts of autonomy and accountability in the context of ordained ministry based on covenant both reinforces and complicates this. The mutuality of covenant entails the intertwining of lives and of the life of the ordained minister with the Church (and the church) in which they serve, each responsible for each other. The nature of this, however, especially in the fluid expectations around performance, is such that it is open to extremes of both self-sacrifice and self-rule. Moreover, in most areas, levels of autonomy and input into decision-making are not set out clearly in a contract but vary from context to context and from person to person. Collaboration and negotiation are required over all levels and aspects of ministry, including those that relate directly to wellbeing, and the negotiation and the collaboration themselves affect wellbeing as well as the issues being discussed. Given the circumstances of the period covered by this wave of the research and the declining mental health and increased isolation experienced by clergy, ensuring the right support structures are in place is ever more important.



Suggestions for good practice

- Mental health challenges and isolation should be seen as priority issues.
- Broad-brush strategies are likely to be less effective than detailed listening and contextually-informed responses.
- Space and resource should be made available to enable:
 - Vocational reflection;
 - Lament, processing and learning from the pandemic (including counselling as appropriate);
 - Holiday away from the parish.
- Where not already in place, dioceses should consider providing access to pastoral supervision; mentoring or coaching; peer-led small groups; and leadership development programmes. Re-engagement with spiritual direction and retreats should also be encouraged.
- Further consideration should be given to performance measurement, including the extent to which it is beneficial, appropriate ways of doing it, and provision for clergy to engage in it.



7. Appendix 1: Tables

Table 8: Wellbeing compared with before the pandemic

	Worse	About the same	Better
Vocational	28%	45%	27%
Financial	9%	61%	30%
Physical	23%	62%	16%
Mental	42%	50%	8%
Relational	44%	46%	9%

Table 9: Change in scores about how demanding role is between Wave 2 and Wave 3

	Wave 2	Wave 3
Spiritually demanding	4.6	4.5
Emotionally demanding	4.7	4.6
Intellectually demanding	4.3	4.2
Physically demanding	3.4	3.1

Table 8: Percentage of respondents finding relationships beneficial in terms of support

	Where I am now	Where I would like to be
Organising my days	23	21
The way I go about ministry	35	34
Choosing a post or role	31	27
Changing the things that stop me flourishing in ministry	53	19
The style/tradition of my ministry	41	29
The vision and strategy of my church or workplace	51	46



Table 9: Variation in responses about where clergy are now in their scope to make decisions themselves

Count of respondents	Where I am now		
	Autonomous	Collaborative/ Negotiated	Heteronomous
Organising my days	335	126	7
The way I go about ministry	223	229	23
Choosing a post or role	242	154	38
Changing the things that stop me flourishing in ministry	119	221	141
The style/tradition of my ministry	205	193	74
The vision and strategy of my church or workplace	98	283	100

Table 10: Variation in responses about where clergy would like to be in their scope to make decisions themselves

	Average	SD	min	first quartile	median	third quartile	max
Organising my days	21	17	0	7	19	32	71
The way I go about ministry	34	16	0	24	35	48	100
Choosing a post or role	27	24	0	6	25	49	100
Changing the things that stop me flourishing in ministry	34	19	0	20	34	49	100
The style/tradition of my ministry	29	18	0	15	29	46	100
The vision and strategy of my church or workplace	46	13	0	43	49	51	100



Table 11: Number of places clergy could get the right amount of helpful input by their sense of autonomy in decision-making with regard to vision and strategy

	Number of places of helpful input
Autonomous	7
Collaborative/Negotiated	8
Heteronomous	6

Table 12: Number of respondents with at least one beneficial space for aspects of accountability

Count of respondents	Yes	No
Measuring your performance	224	249
Ensuring you enact your role well	407	66
Allowing you to talk openly about your ministry	460	13
Providing feedback and support	447	26



Table 13: The number of spaces respondents found beneficial for the four aspects of accountability

Beneficial spaces	Measuring performance	Enact role well	Talk openly	Feedback and support
0	53%	14%	3%	5%
1	22%	17%	8%	9%
2	14%	17%	11%	14%
3	7%	19%	20%	16%
4	2%	14%	18%	16%
5	1%	7%	18%	16%
6	0%	4%	10%	9%
7	0%	5%	6%	7%
8	0%	2%	3%	3%
9	0%	1%	3%	2%
10	0%	0%	1%	2%
11	0%	0%	0%	0%
12	0%	0%	0%	0%

Table 14: Percentage of respondents finding relationships beneficial in terms of support

	Highly beneficial	Moderately beneficial	Not beneficial
Family	80%	17%	4%
Friends	59%	37%	4%
Training incumbent	51%	22%	27%
Colleagues	50%	43%	7%
Non-diocesan networks/organisations	34%	52%	13%
Congregation	34%	55%	11%
Senior diocesan staff	16%	50%	34%
Theological education institution or initial ministerial education organisation	11%	39%	51%
Other (please specify below)	77%	16%	7%



Table 15: Percentage of respondents finding development activities beneficial

	Attended and highly beneficial	Attended and moderately beneficial	Attended and not beneficial
Spiritual direction	70%	28%	2%
Retreats	70%	29%	2%
Academic study	63%	33%	4%
One-to-one pastoral supervision	62%	31%	7%
Peer-led small groups	52%	42%	6%
Formal mentoring or coaching	52%	43%	6%
Leadership development programme	51%	45%	4%
Network conferences	50%	47%	2%
Role-specific development	44%	53%	4%
Facilitated small groups	40%	52%	8%
Ministerial development review	26%	60%	14%
IME Phase 2 training	25%	57%	18%
Diocesan day courses	23%	69%	9%
Other (please specify below)	88%	12%	0%

Table 16: Percentage of respondents answering support and input questions consistently

	% respondents
Supportive and enough helpful input	55%
Not supportive and not enough helpful input	15%
Supportive and not enough helpful input	26%
Not supportive and enough helpful input	3%



Table 19:17 Percentage respondents finding MDR, Spiritual Direction and Pastoral Supervision beneficial in terms of support and accountability

		Number of ways beneficial in terms of accountability				
		0	1	2	3	4
MDR	Not beneficial or not attended	14%	25%	22%	16%	23%
	Beneficial	2%	22%	20%	28%	27%
Spiritual Direction	Not beneficial or not attended	10%	48%	27%	10%	6%
	Beneficial	1%	32%	35%	26%	7%
Pastoral Supervision	Not beneficial or not attended	21%	47%	19%	6%	7%
	Beneficial	1%	22%	30%	29%	18%



8. Appendix 2: Questionnaire

To limit repetition of questions as far as possible, three versions of the Wave 3 questionnaire were used: for respondents who had taken part in previous waves as ordained ministers; for respondents who had previously taken part as ordinands; and for respondents who had not taken part before. The version appended here is the latter, which contains the full set of questions. It was administered online, via Survey Monkey, and had embedded within it logics which channelled respondents to relevant questions depending on their responses. These are not visible in the questionnaire below, which includes all possible questions.



Welcome to the Living Ministry project. Thank you for taking the time to let us know about yourself and your ministry. Your participation in this research will help the Church of England to improve its support for and development of ordained ministers. This has of course been an exceptional year but please just respond according to your current situation, not how you think you would respond in 'normal' times.

ADVICE ON COMPLETING THE SURVEY

1. Within this questionnaire the term 'ministry' is often referred to. Please think of ministry in the sense of any formal role(s) that you hold within or on behalf of the Church of England. This may include roles for which you hold a licence, have permission to officiate, or in which you are employed by the Church or another organisation.
2. If you have more than one ministerial role, please reflect where possible on your ministry as a whole, unless otherwise indicated.
3. Do not spend too much time on each question - your first answer is usually the best.
4. Even though it may be hard to decide, try not to miss any questions out and please stick with it to the end. Questions marked with an asterisk * require an answer for you to move on to the next page.
5. The survey should take you about 30-45 minutes to complete. In order for us to do the depth of analysis that will make a difference, it is fairly detailed and covers a range of aspects of life and ministry. We are deeply grateful for the time and effort you spend completing the survey and hope you will find it helpful to your own development.

If you need to take a break or lose your internet connection, you will be able to return to the place you left it by re-clicking the link in the email you received, as long as cookies are enabled on your computer. Each page of the questionnaire is saved when you click the 'Next' button, and you can edit your answers up until you click the 'Done' button at the end to complete the survey.

* 1. Our privacy notice ([click here](#)) explains why and how we handle your information, what we collect from elsewhere and your rights with regard to your personal data. Do you confirm that you have read and understood the privacy notice and consent to your personal data being used in this way?

- Yes
- No

MINISTRY DETAILS

This section collects some information about your current ministry. If you are currently on temporary leave, please answer in relation to your normal ministerial role(s). All your answers are confidential.

* 2. In which year were you ordained as deacon?

* 3. Thinking about all the roles in which you are engaged within or on behalf of the Church of England, are you currently: (Please tick all that apply)

- | | |
|--|--|
| <input type="checkbox"/> In receipt of a stipend | <input type="checkbox"/> Employed |
| <input type="checkbox"/> In a self-supporting role | <input type="checkbox"/> In a fixed-term role |
| <input type="checkbox"/> In a house-for-duty role | <input type="checkbox"/> Holding Permission to Officiate |
| <input type="checkbox"/> Retired, active in ministry | <input type="checkbox"/> I have left ordained ministry for a reason other than retirement or temporary leave |
| <input type="checkbox"/> Retired, non-active in ministry | |
| <input type="checkbox"/> Other (please specify) | |

LEAVING MINISTRY

4. We would like to understand more about why people leave ordained ministry and would be grateful if you would use the box below to share your reasons. **Your answer is confidential.**

* 5. Thinking about your ministry, are you currently:

- Full time
- Part time
- In more than one role, equating to at least full time

* 6. Which of the following roles do you perform? (Please tick all that apply)

- | | |
|--|---|
| <input type="checkbox"/> Incumbent | <input type="checkbox"/> Ordained Pioneer Minister |
| <input type="checkbox"/> Priest-in-Charge | <input type="checkbox"/> Theological Educator |
| <input type="checkbox"/> Team Rector | <input type="checkbox"/> Diocesan Role |
| <input type="checkbox"/> Team Vicar | <input type="checkbox"/> Employed by the National Church Institutions |
| <input type="checkbox"/> Chaplain | <input type="checkbox"/> Cathedral Role |
| <input type="checkbox"/> Ordained Local Minister | <input type="checkbox"/> Curate (IME 2) |
| <input type="checkbox"/> Assistant or Associate Minister | <input type="checkbox"/> Hold Permission to Officiate |
| <input type="checkbox"/> Minister in Secular Employment | |
| <input type="checkbox"/> Other (please specify) | |

* 7. If you have selected more than one role, please indicate which you consider to be your primary role (or select 'not applicable' if you have only one role):

8. Is your primary role:

- Full time
- Part time

9. Thinking about your primary role, are you:

- In receipt of a stipend
- In a self-supporting role
- In a house-for-duty role
- Other (please specify)
- Retired, active in ministry
- Holding Permission to Officiate
- Employed

CURRENT CHURCH DETAILS

* 10. Does all or part of your role involve ministering in a church?

Yes

No

11. Do you minister in more than one church? (Please only include churches in which you actually spend time.)

- Yes, more than one church
- No, one church only

12. Choose one option that best describes the kind of church in which you currently minister (if you minister in more than one place, please think about the one in which you spend most of your time).

- | | |
|---|--|
| <input type="radio"/> Single-church benefice | <input type="radio"/> Fresh Expression |
| <input type="radio"/> Single-parish multi-church benefice | <input type="radio"/> Local Ecumenical Partnership |
| <input type="radio"/> Multi-parish benefice | <input type="radio"/> Chaplaincy |
| <input type="radio"/> Extra-parochial place | <input type="radio"/> Cathedral |
| <input type="radio"/> Church plant | <input type="radio"/> Peculiar |
| <input type="radio"/> Other (please specify) | |

YOUR PHYSICAL AND MENTAL WELLBEING

Thank you for telling us about your role(s) as an ordained minister. The next sections ask about your wellbeing: physical & mental, relational, financial & material and relating to your ministry. We start by considering your physical and mental wellbeing. Unless instructed otherwise, please answer in relation to your life as a whole rather than just your ministry. All your answers are confidential.

13. Over the last twelve months, would you say your health has on the whole been:

- Excellent
- Good
- Fair
- Poor

14. Compared with before the pandemic would you say your physical health at the moment is on the whole:

- Better
- About the same
- Worse

15. Do you consider yourself to be long-term sick or disabled?

- Yes
- No
- Prefer not to say

16. Are your day-to-day activities limited because of a health problem or disability which has lasted, or is expected to last, at least 12 months? Please include problems related to old age.

- Yes, limited a lot
- Yes, limited a little
- No

17. Please state to what extent you agree with the statements below regarding your experiences of your ministry (meaning any formal role(s) you hold within or on behalf of the Church of England).

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
It is physically demanding	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is intellectually demanding	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is emotionally demanding	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is spiritually demanding	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

18. Below are some statements about feelings and thoughts. For each statement, please choose the option that best describes your experience over the last two weeks.

	None of the time	Rarely	Some of the time	Often	All of the time
I've been feeling optimistic about the future	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I've been feeling useful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I've been feeling relaxed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I've been feeling interested in other people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I've had energy to spare	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I've been dealing with problems well	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I've been thinking clearly	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I've been feeling good about myself	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I've been feeling close to other people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I've been feeling confident	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I've been able to make up my own mind about things	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I've been feeling loved	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I've been feeling interested in new things	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I've been feeling cheerful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

19. How often do you feel each of the following?

	Never	Seldom (a few times a year or less)	Now and then (once a month or less)	Regularly (a few times a month)	Often (once a week)	Very often (a few times a week)	Always (every day)
I feel used up at the end of the day	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel burned out from my role as a licensed minister	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel emotionally drained from ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel that I contribute to a discernible and meaningful outcome(s)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel I treat some people as impersonal objects	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I worry ministry is hardening me emotionally	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I care very little about what happens to some people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

20. Compared with before the pandemic, would you say your mental wellbeing is:

- Better
- About the same
- Worse

21. Please use the box below to tell us anything else that you wish to add or explain about any aspect of your **physical or mental wellbeing**.

YOUR RELATIONSHIPS

Thank you. The next section asks about your current and recent experience of a range of different relationships. All your answers are confidential.

22. Which sources of support have you found beneficial to your flourishing in ministry over the last 12 months?

	Not beneficial	Moderately beneficial	Highly beneficial	Not applicable
Family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Colleagues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Congregation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Senior diocesan staff	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Training incumbent	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Non-diocesan networks/organisations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Theological education institution or initial ministerial education organisation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (please specify below)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other source of support

Please indicate how far you agree or disagree with the following statements.

23. First, please think about your family (whichever meaning of 'family' is important to you):

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree	Not applicable
Overall, I am satisfied with the quality of my relationship with my family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel I have sufficient time to spend with my family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

24. Next, your friends:

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree	Not applicable
Overall, I am satisfied with the quality of my relationships with my friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

25. Your colleagues in your ministerial context (any formal role(s) you hold within or on behalf of the Church of England). This may include other clergy, lay people, and/or people of other or no religion.

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree	Not applicable
Overall, I am satisfied with the quality of my relationships with the people I work alongside	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel that I receive sufficient support from people I minister with	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

26. The people among whom you minister (for example your congregation if you are in parish ministry):

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree	Not applicable
Overall, I am satisfied with the quality of my relationships with the people among whom I minister	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In general, I feel supported by the people among whom I minister	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

27. Your diocese (thinking about the episcopal staff team and diocesan officers):

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree	Not applicable
Overall, I am satisfied with the quality of my relationship with my diocese	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My diocese really cares about my health and wellbeing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My diocese cares about my opinion	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

28. Your employer (if employed rather than stipended e.g. NHS Trust, University, National Church Institutions):

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree	Not applicable
Overall, I am satisfied with the quality of my relationship with my employer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My employer really cares about my health and wellbeing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My employer cares about my opinion	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

29. Your Training Incumbent (if you are a Curate):

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree	Not applicable
Overall, I am satisfied with the quality of my relationship with my Training Incumbent	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The tasks assigned to me by my Training Incumbent help me to grow as a minister	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The number of hours my Training Incumbent expects me to work feels appropriate	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

30. Your Curate (if you are a Training Incumbent):

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree	Not applicable
Overall, I am satisfied with the quality of my relationship with my Curate	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

31. Thinking about your relationships in general, would you say:

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I have people in whom I can confide about important aspects of ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel isolated in my ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have people in whom I can confide about personal matters	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel isolated in my personal life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

32. Compared with before the pandemic, I feel:

- Less isolated in my ministry
- No different regarding how isolated I feel in my ministry
- More isolated in my ministry

33. Please use the box below for anything else you would like to add or explain about your **relationships**.

YOUR FINANCIAL AND MATERIAL SITUATION

Thank you, you have already completed half the survey. This section asks how you are doing with regards to finances and housing. All your answers are confidential.

34. Is your living accommodation tied to your post?

- Yes
- No
- It's complicated (please explain)

35. How well would you say you are managing financially these days? Would you say you are:

- Living comfortably
- Doing all right
- Just about getting by
- Finding it quite difficult
- Finding it very difficult

36. How well would you say you are managing financially these days compared to before the pandemic?

- Better
- About the same
- Worse

37. Thinking about all the roles in which you are engaged within or on behalf of the Church of England, do you always claim expenses to which you are entitled?

- Always
- Usually
- Sometimes
- Rarely
- Never
- Not applicable

38. Please rate the following statements according to your current situation.

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree	No idea
I am able to save money regularly	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have, or am on track to having, adequate provision in place for my retirement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

39. Please rate the following statement according to your current situation.

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree	No idea	Not applicable (already retired)
I expect to need assistance from the Church with housing for my retirement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

40. Is there anything else you would like to add or explain about your **financial and/or material situation**?

YOUR EXPERIENCES OF MINISTRY

Thank you for your answers. In the last section about your wellbeing we would like you to think about your current ministerial experience, across the range of formal roles you perform within or on behalf of the Church of England. All your answers are confidential.

41. Please tell us how far you agree or disagree with the following statements.

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I am free to make my own decisions about how to organise my days	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am free to decide how I go about ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Relative to colleagues in similar roles, I feel I have plenty of opportunities to participate in the life of my diocese	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am satisfied with the types of role available to me in the church so far	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand how my ministry contributes to the goals and objectives of the diocese	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Considering work both within and outside the church together, I normally take at least one full day off every week	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In 2020 I took my full allowance of annual leave (from formal roles within or on behalf of the Church of England)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have the tools and resources I need to do my job	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

42. Please tell us how far you agree or disagree with the following statements.

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
My diocese offers adequate pastoral support for people like me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
At a time of vulnerability I would access diocesan support	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I regularly attend clergy meetings in my diocese	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I regularly attend meetings of church networks not organised through diocesan structures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel that my bishop values my ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel secure in my current post	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have adequate time to pray	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I spend adequate time in prayer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

43. Thinking about your vocation and calling, please rate the following statements according to your current experience.

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
My sense of call is as strong as it was when I was first ordained	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a clear understanding of my vocation at this time	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel that I am fulfilling my sense of vocation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My own values and theological tradition are similar to those of my present ministerial context	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am satisfied that my current role utilises my training and capabilities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In my current role, I have a clear understanding of my responsibilities and what is expected of me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Over the last twelve months, I feel that I have grown as a minister	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

44. Compared with before the pandemic, I feel I am fulfilling my sense of vocation:

- More
- About the same
- Less

45. We would like to know which sources of development you have found helpful. Have you participated in any of the following, in any context, over the past twelve months? For each one, please indicate how beneficial it has been **or** what your main reason was for not participating.

	Level of benefit	Main reason for not participating
Formal mentoring or coaching	<input type="text"/>	<input type="text"/>
Ministerial development review	<input type="text"/>	<input type="text"/>
Spiritual direction	<input type="text"/>	<input type="text"/>
Diocesan day courses	<input type="text"/>	<input type="text"/>
Facilitated small groups	<input type="text"/>	<input type="text"/>
Peer-led small groups	<input type="text"/>	<input type="text"/>
One-to-one pastoral supervision	<input type="text"/>	<input type="text"/>
Retreats	<input type="text"/>	<input type="text"/>
Role-specific development	<input type="text"/>	<input type="text"/>
Leadership development programme	<input type="text"/>	<input type="text"/>
Academic study	<input type="text"/>	<input type="text"/>
Network conferences	<input type="text"/>	<input type="text"/>
IME Phase 2 training	<input type="text"/>	<input type="text"/>
Other (please specify below)	<input type="text"/>	<input type="text"/>

Other source of development or reasons for not participating

46. Overall, I have adequate time to spend on personal and ministerial development.

Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

47. Overall, I can access adequate funds to participate in relevant personal and ministerial development.

Strongly disagree

Somewhat disagree

Neither agree nor
disagree

Somewhat agree

Strongly agree

48. Is there anything else you would like to add or explain about your **current or recent ministerial experience**?

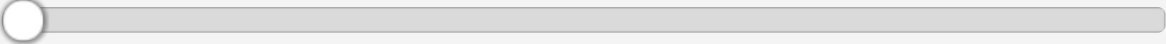
The next questions ask how you interact with others in your ministry.

This is a scale where one end means you make all decisions yourself and the other means you have very little scope to make decisions. First, where would you place yourself on the scale for the following aspects of your ministry? Second, where would you like to place yourself to enable you to flourish in ministry? (Please click on or touch the slider to record a response.)

Organising my days

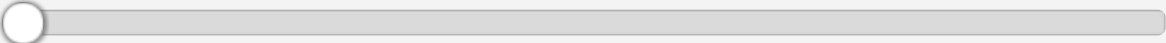
49. Organising my days: where I am now

I have complete control of my diary	I decide with others how my time is used	I have very little control over my diary
-------------------------------------	--	--



50. Organising my days: where I would like to be

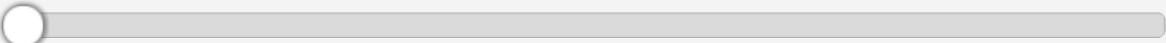
I have complete control of my diary	I decide with others how my time is used	I have very little control over my diary
-------------------------------------	--	--



The way I go about ministry

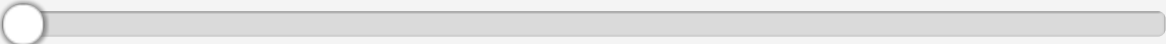
51. The way I go about ministry: where I am now

I alone choose the way I go about ministry	I decide with others how I go about ministry	I have little choice about the way I go about ministry
--	--	--



52. The way I go about ministry: where I would like to be

I alone choose the way I go about ministry	I decide with others how I go about ministry	I have little choice about the way I go about ministry
--	--	--



Choosing a post or role

53. Choosing a post or role: where I am now

Choosing my next post is likely

My next post is likely to be my own choice	to be a decision made with others	I am likely to have little choice over my next post
--	-----------------------------------	---

54. Choosing a post or role: where I would like to be

Choosing my next post is likely

My next post is likely to be my own choice	to be a decision made with others	I am likely to have little choice over my next post
--	-----------------------------------	---

Changing the things that stop me flourishing in ministry

55. Changing the things that stop me flourishing in ministry: where I am now

I can change the things that stop me flourishing in ministry myself	If I work with others, I can change the things that stop me flourishing in ministry	I cannot change the things that stop me flourishing in ministry
---	---	---

56. Changing the things that stop me flourishing in ministry: where I would like to be

I can change the things that stop me flourishing in ministry myself	If I work with others, I can change the things that stop me flourishing in ministry	I cannot change the things that stop me flourishing in ministry
---	---	---

The style/tradition of my ministry

57. The style/tradition of my ministry: where I am now

I choose the style/tradition of my ministry	I decide with others the style/tradition of my ministry	I have little say in the style/tradition of my ministry
---	---	---

58. The style/tradition of my ministry: where I would like to be

I choose the style/tradition of my ministry

I decide with others the style/tradition of my ministry

I have little say in the style/tradition of my ministry

The vision and strategy of my church or workplace

59. The vision and strategy of my church or workplace: where I am now

I make most of the decisions about vision and strategy

Vision and strategy is decided in collaboration with others

I have little say over vision and strategy

60. The vision and strategy of my church or workplace: where I would like to be

I make most of the decisions about vision and strategy

Vision and strategy is decided in collaboration with others

I have little say over vision and strategy

Living Ministry Wave 3: new participants

61. This question considers the input you receive from others into the decisions you make in ministry. For each of these people or groups, please indicate how appropriate their amount and level of input is to help you flourish in ministry, or select 'not applicable'.

	Helpfulness of input	Amount of input	Not applicable
Congregation	<input type="text"/>	<input type="text"/>	<input type="text"/>
Parishioners	<input type="text"/>	<input type="text"/>	<input type="text"/>
Churchwardens	<input type="text"/>	<input type="text"/>	<input type="text"/>
PCC	<input type="text"/>	<input type="text"/>	<input type="text"/>
Bishop	<input type="text"/>	<input type="text"/>	<input type="text"/>
Archdeacon	<input type="text"/>	<input type="text"/>	<input type="text"/>
Training incumbent	<input type="text"/>	<input type="text"/>	<input type="text"/>
Line manager	<input type="text"/>	<input type="text"/>	<input type="text"/>
Colleagues (lay or ordained)	<input type="text"/>	<input type="text"/>	<input type="text"/>
Senior Diocesan staff	<input type="text"/>	<input type="text"/>	<input type="text"/>
Rural/Area Dean	<input type="text"/>	<input type="text"/>	<input type="text"/>
Other	<input type="text"/>	<input type="text"/>	<input type="text"/>

Other (please specify)

62. This question considers the ways or places you might reflect on your ministry (for example Ministerial Development Review), and the ways in which they might be beneficial (for example 'Measuring your performance'). For each item, please tick the way(s) it is beneficial.

	Measuring your performance	Ensuring you enact your role well	Allowing you to talk openly about your ministry	Providing feedback and support	Does none of these	Not applicable
Ministerial Development Review	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
PCC	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Standing Committee	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Leadership team	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spiritual Direction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Pastoral supervision	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mentoring	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peer networks	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Personal spiritual practices	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Deanery chapter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Facilitated small groups	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peer led small groups	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other please specify	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Other (please specify)

YOUR MINISTRY CONTEXT

Thank you, that completes the questions on wellbeing. In this penultimate section, we would like to learn about some of the outcomes of your ordained ministry so we can understand more about what can help you flourish.

The following statements ask you to try to assess the ministry in which you are involved. For each statement we would like you to use the drop-down box to indicate:

- **How well the statement describes the context of your ministry (this might be your church, chaplaincy, theological institution or so on);**
- **How far your own ministry has had a positive impact on this in your current context (this might be through personal involvement or by enabling or encouraging other people).**

If you have more than one ministerial role, please think about your primary role. If the statement is not relevant to your ministry, please choose 'not applicable.'

Flourishing ministries take lots of different shapes, sizes and time-scales, and there are many reasons why particular ministries may be assessed differently on the statements below. We are only interested in patterns across anonymised, aggregated data, not in individual responses. The information you give here will not be used to judge you personally in any way and all data will be anonymised before analysis.

63. Your ministry context

	This describes the context of my ministry	My ministry has had a positive impact on this in my current context
People grow in their faith	<input type="text"/>	<input type="text"/>
People engage with Scripture in ways that connect with life	<input type="text"/>	<input type="text"/>
People live out their faith in their daily life	<input type="text"/>	<input type="text"/>
Different kinds of people (e.g. ages, social and ethnic backgrounds, and mental and physical abilities) are seen as a strength	<input type="text"/>	<input type="text"/>
People are cared for pastorally	<input type="text"/>	<input type="text"/>
Lay and ordained work as a team	<input type="text"/>	<input type="text"/>
We are deeply rooted in the local community (or the specific community we are seeking to serve)	<input type="text"/>	<input type="text"/>
People have an active concern for those who do not know Christ	<input type="text"/>	<input type="text"/>
People share their faith	<input type="text"/>	<input type="text"/>
We actively seek to make a positive difference to society	<input type="text"/>	<input type="text"/>
We are willing to make changes	<input type="text"/>	<input type="text"/>
We respond creatively to challenges	<input type="text"/>	<input type="text"/>

BACKGROUND INFORMATION

Thank you. This is the last (and shortest) section, collecting some socio-demographic information. All your answers are confidential.

64. What is your date of birth? (Please type directly into the box, DD/MM/YYYY, or click on the year in the calendar to navigate to the right date)

Date of Birth

Date

* 65. Are you currently:

- | | |
|--|--|
| <input type="radio"/> Single (never married or in a civil partnership) | <input type="radio"/> In a civil partnership |
| <input type="radio"/> In a relationship | <input type="radio"/> Divorced/separated |
| <input type="radio"/> Married | <input type="radio"/> Widowed |

66. Is your spouse/partner ordained or in training for ordination?

Yes

No

67. Apart from you, how many people normally live in your household?

68. Of these, how many are children aged 16 or younger?

69. Choose the option that best describes your ethnic group or background

- Arab
- Asian - Indian
- Asian - Pakistani
- Asian - Bangladeshi
- Asian - Chinese
- Asian - any other background
- Black - Caribbean
- Black - African
- Black - any other background
- Mixed - White & Black Caribbean
- Mixed - White & Black African
- Mixed - White & Asian
- Mixed - any other mixed / multiple ethnic background
- White - English / Welsh / Scottish / Northern Irish / British
- White - Irish
- White - Gypsy or Irish Traveller
- White - any other background
- Other ethnic group (please specify)

70. Choose one option that best describes how you think of yourself:

- Heterosexual
- Gay or lesbian
- Bisexual
- Other
- Prefer not to say

71. Do you identify as transgender?

- Yes
- No
- Prefer not to say

72. Before training for ordination, what was your highest level qualification?

- Doctorate (PhD, DPhil etc.)
- Master's Degree, Postgraduate Certificate/Diploma (PGCE, PGDip etc.), NVQ Level 7 or equivalent
- Undergraduate Degree (BA, BSc etc.), Graduate Certificate/Diploma, NVQ Level 6 or equivalent
- Diploma of Higher Education (DipHE), Higher National Diploma (HND), Foundation Degree, NVQ Level 5 or equivalent
- Certificate of Higher Education (CertHE), Higher National Certificate (HNC), Higher Apprenticeship, NVQ Level 4 or equivalent
- A Level, AS Level, Advanced Apprenticeship, International Baccalaureate, NVQ Level 3 or equivalent
- GCSE grade A*-C, Intermediate Apprenticeship, O Level grade A-C, NVQ Level 2 or equivalent
- GCSE grade D-G, NVQ Level 1 or equivalent
- Pre-GCSE qualification
- No qualification
- Don't know
- Prefer not to say
- Other (please specify)

73. What were your parents' occupations when you were 16?

Mother (or guardian)

Father (or guardian)

74. Do you currently have another job alongside your ministry? (Please think of ministry as the full range of formal roles in which you are engaged within or on behalf of the Church of England.)

- Yes, full time.
- Yes, part time.
- No

If you have ticked 'Yes', please tell us what your other job is.

75. What was your occupation before you entered training for ordination? (If you had more than one occupation before you started training, please give the one you regard as your main occupation.)

76. How would you describe your theological outlook? Please indicate for each aspect, where 0 means 'not at all' and 6 means 'very much'. We know you may find it difficult to place yourself in these categories, and would be grateful if you could give even a rough indication.

	0	1	2	3	4	5	6
Liberal	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Conservative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Catholic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Evangelical	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Charismatic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 77. What is your full name? (This will be used only to enable us to draw on information from Crockford's Clerical Directory, and once the information from the other sources has been linked, your name and contact details will be detached from the data before analysis begins. **All your answers are confidential.**)

78. If you prefer us to use a different email address, please enter it in the box below. (this will be used to send you a report of the survey and to invite you to the next stage of the project. It will be will be detached from the data before analysis begins.)

NEXT STEPS

Thank you very much for completing this questionnaire. We will send you a copy of the report of this phase of the research when it is completed.

If you would like more information about the project please have a look at our webpages, <https://www.churchofengland.org/living-ministry>, where updates and findings will be posted as they emerge.

We will be in touch again to invite you to the next stage of the project. In the meantime, if you have any further thoughts or comments regarding issues raised by this survey please let us know either by using the box below or by emailing Dr Liz Graveling at liz.graveling@churchofengland.org.

79. Comments:

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THE CHURCH
OF ENGLAND