

# The Evolution of the Sunday School 1751 to the Present Day

## As a Paradigm for the Church in Supporting Societal Crises

### The Origins of the Sunday School Movement

It has now been over 270 years since the first recorded Sunday School in England. The origins of the Sunday School Movement can be traced to the mid to late 18<sup>th</sup> century when St. Mary's Parish Church Nottingham pioneered Sunday School education for children who were unable to attend a day school due to poverty and long working hours.<sup>1</sup> St Mary's Sunday School was established in 1751, many years before the generally acknowledged first Sunday School founded in Gloucester by Robert Raikes in 1785. While Raikes is normally accredited as the founder of Sunday Schools his main contribution was advocacy, philanthropy, and promotion through his newspapers. He was not employed in a teaching capacity; he left that task to several local women whom he paid. Raikes motivation was threefold, to civilise street children, to teach them to read and to instruct them in the catechism. As Philip Cliff has highlighted his concern was both societal and spiritual.<sup>2</sup>

'I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town and lamented their misery and idleness. Said the woman to whom I was speaking, "Could you have a view off this part of the town on a Sunday, you would be shocked indeed; for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell, rather than any other place. We have a worthy clergyman; curate of our parish, who has put some of the children to school; but upon the Sabbath, they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, having no idea of instilling into the minds of their children principles to which they themselves are entire strangers."

'This conversation suggested to me, that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable

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<sup>1</sup> Spencer, Stephen. *SCM Studyguide Anglicanism* (London: SCM Press 2018). Chapter 9: Transforming the World.

<sup>2</sup> Cliff, Philip. *The Rise and Development of the Sunday School Movement in England 1780 - 1980* (Redhill: National Christian Education Council 1986) p. 3.

profanation of the Sabbath. I then inquired of the woman if there were any decent, well-disposed women in the neighbourhood who kept schools for teaching to read. I presently was directed to four. To these I applied and made an agreement with them to receive as many children as I should send upon the Sunday, whom they were to instruct in reading and in the church catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman before mentioned and imparted to him my plan. He was so much satisfied with the idea that he engaged to lend his assistance by going round to the schools on a Sunday afternoon to examine the progress that was made and to enforce order decorum among such a set of little heathens.'<sup>3</sup>

Raikes was also a prison visitor to Gloucester Goal and witnessed first-hand the effects of poverty and subsequently crime on such families. Therefore, the high numbers flocking to Sunday schools in its early stages may be attributed to the public relations work carried out by advocates such as Raikes, the precariously unstable conditions of society, church and state, the mass of working class families living in abject poverty and the need to address illiteracy. Thus, the Sunday School at its zenith provided a means of improving and saving millions of lives as well as a route out of impoverished conditions, thanks to numerous Christian philanthropists.<sup>4</sup> David Owen has emphasised that without the support of such philanthropists the Sunday School would never have been so effective. He also argues that the Sunday School was not initially committed to establishing education per se, it was originally an agency for reforming the behaviour of the lower classes and 'implanting in them a reverence for the Christian religion on Sundays'.<sup>5</sup>

### **The Evolution of the Sunday School** <sup>6</sup>

Raikes threefold: disciplinary, moral, and spiritual model took the form of classes, children were taught to read and to learn the catechism on a Sunday morning and then taken to church services. In learning to read children could improve their employment opportunities

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<sup>3</sup> Ibid. p. 3.

<sup>4</sup> For the numerous philanthropists and charitable organisations supporting Sunday Schools and their associated societies - see Ford K Brown's chapter on 'Ten Thousand Compassions' in *Fathers of the Victorians: The Age of Wilberforce* (Cambridge: Cambridge University Press 1961). Owen, David. *English Philanthropy 1660-1960*. (London: Oxford University Press 1965).

<sup>5</sup> Owen, David. pp. 113.

<sup>6</sup> This sub-title is taken from the book by Henry Fredrick Cope (1870-1923): A major figure in the rise of the Religious Education Movement during the first quarter of the 20th century. Cope, H. F. *The Evolution of the Sunday School* (New York: Eaton & Mains 1911).

while Christian teachers provided moral and spiritual guidance. Curiously, only two academic texts, which are now outdated, offer any truly comprehensive research on the Sunday School Movement as a whole, over a period of 200 years.<sup>7</sup> Cliff proffers copious charts and statistics as evidence for his argument, that in the early years Evangelical zeal highjacked the Sunday School making it into an institution for religious conversion. He agrees with Thomas Laqueur, that vast multitudes of children incessantly passed through Sunday schools but quickly became ‘alienated from religious fellowship’.<sup>8</sup> They both agree that once children achieved basic reading skills (which could take any length of time between 1 – 3 years) they were discharged: ‘Sunday School was something you departed from’.<sup>9</sup> Both Cliff’s and Laqueur’s research claim that never more than 1% of scholars continued to become committed church members or communicants in the early period.

### Sunday School Enrolment 1801-1851

**Table 3 Numbers of Sunday schools built or founded 1780–1850 distinguishing Anglican and Non-Anglican\***

Years to:	Total no.	No. belonging to C. of E.	Percentage of total no. belonging to C. of E.
1801	2,290	1,282	56.4
1811	4,687	2,288	48.8
1821	8,236	3,766	45.7
1831	11,910	5,371	45.0
1841	17,168	7,815	45.0
1851	23,135	10,427	45.0

**Table 4 Enrolment in English Sunday schools 1788–1850\*\***

Year	Number	Percentage of population	Percentage of those age 5–15	Percentage of working class age 5–15
1788	59,980	–	–	–
1795	94,100	–	–	–
1801	206,100	2.5	10.3	13.8
1811	415,000	4.4	18.2	24.2
1818	452,325	4.2	17.6	23.4
1821	730,000	6.5	27.0	36.0
1831	1,096,000	8.4	37.2	49.6
1833	1,363,170	10.2	45.0	60.0
1841	1,679,000	11.4	49.8	66.4
1851	2,099,611	12.5	56.5	75.4

\* Prepared from *Census: Education 1852–53* [1692] xc, Table 25. Those schools for which no date of founding or constructing of building is given, 1,071 Anglican, 420 Dissenting, were distributed equally over seven decades. There is no basis for a more sophisticated distribution of the undated schools.

\*\* Numbers of 1788 and 1795 are, at best, educated guesses arrived at through the use of the following formula:

$$\frac{\text{no. in schools aided by the Sunday School Society in 1788 and 1795}}{\text{no. of schools founded by 1801}} \times \frac{\text{no. of schools founded by 1801}}{\text{no. of schools aided by the Sunday School Society in 1801}}$$

[Source: Laqueur, 1976, p. 44]

<sup>7</sup> See Laqueur, T.W. *Religion and Respectability: Sunday Schools and Working-Class Culture 1780–1850* (New Haven London: Yale University Press 1976). Cliff, P. B. *The Rise and Development of the Sunday School Movement in England 1780–1980* (Redhill: National Christian Education Council 1986). For historical developments of the Sunday School Movement throughout the 20th century see Sutcliffe, John. *Tuesday’s Child: A Reader for Christian Educators* (Birmingham: Christian Education Publications 2001).

<sup>8</sup> Laqueur, T.W. p. 80.

<sup>9</sup> Cliff, P. B. p. 5.

## Sunday School Enrolment 1860 – 1910

Sunday School Growth Rates by Denomination – percentages					
Church	1860-70	1870-80	1880-90	1890-1900	1900-10
Anglican				6.8+	5.9+
Presbyterian		33.6+	29.7+	2.3+	6.6+
Bible Christian			9.1+	8.2+	10.0+*
Wesleyan Methodist	15.9+	26.4+	18.5+	3.7+	1.5+
United Methodist	44.6+	20.4+	5.9+	2.9–	1.8+*
Methodist New Connexion	20.0+	13.6+	14.7+	6.4–	6.4+*
Primitive Methodist	52.3+	37.0+	15.9+	6.7+	2.0+
Congregationalist					1.5+
Baptist					9.0+
Average growth	33.2	26.2	15.8	3.5	5.0

TABLE 12<sup>46</sup>

\* Indicates 1906/07 figures. A union of these three churches took place in 1907. The combined figure for the new United Methodist Church was 315,723, which by 1910 was down to 306,649.

The period between 1900 and 1910 was the most difficult for the churches to understand. They were aware of the gradual slowing down of the rate of growth, but were not prepared for what actually happened. The highest number of scholars on membership rolls were:

Church of England	1910	2,437,000
Presbyterian Church of England	1905	89,558
Bible Christian	1905	47,242
Wesleyan Methodist	1906	1,013,391
Methodist New Connexion	1906	88,522
Primitive Methodist	1906	477,114
United Methodist Free	1906	194,862
Congregationalist	1904	734,486
Baptist	1906	586,601

Numbers never again went higher than these.

Table: Cliff, P. B. *The Rise and Development of the Sunday School Movement in England 1780 – 1980* (Redhill: National Christian Education Council 1986). p. 201.

## Sunday School Enrolment 1851 – 1961

Table 21:<sup>2</sup> *Sunday school enrolments, density and religious affiliation distinguishing between Anglican and others for Great Britain 1851–1961*

Year	No. of Students	Percentage of population in England, Scotland and Wales enrolled in Sunday Schools	Percentage of students in C. of E. Schools
1851	2,614,274	13	36
1881	5,762,038	19	39
1901	5,952,431	16	39
1906	6,178,827	16	39
1911	6,129,496	15	40
1916	5,572,194	13	39
1921	5,256,052	12	38
1931	4,823,666	11	37
1941	3,565,786	8	40
1951	3,047,794	6	37
1961	2,547,026	5	41

Table: Brierley, P. W. *Reaching and Keeping Teenagers* Tunbridge Wells MARC 1993 p. 248.

Raikes' model evolved gradually over time and is now unrecognisable in its original form having transitioned into a world-wide movement. Its transformation involved the adoption of various and diverse models and approaches to children's education and spirituality, in response to societal and ecclesial needs.<sup>10</sup> A survey conducted in 1957 revealed that no more than 2.7% of pupils stayed on to become long-term committed church members and in 1970 the statistics peaked at 4.7%.<sup>11</sup>

<sup>10</sup> See *All God's Children? Children's Evangelism in Crisis* (National Society Church House publishing 1991). Special services and anniversaries; SS Outings; Mission Holiday Clubs; Uniformed Movements, After-school Clubs; Breakfast and Lunch Clubs; Mid-Week Church Youth Clubs; Pre-School and Parent and Toddler Groups.

For a survey analysis of responses 1988 see *Children in the Way: New Directions for Children's Church* (National Society Church House Publishing 1988) p. 82 on Sunday Schools.

<sup>11</sup> Cliff, P. B. p. 322.

## Sunday School Enrolment 1851 – 1961

**Table 2.12** Estimated Sunday scholars, United Kingdom, 1955–80

	1955	1960	1965	1970	1975	1980
Anglican	1,470,000	1,188,000	959,000	767,000	540,000	319,000
Methodist	825,000	632,000	517,000	311,000	248,000	193,000
Other Protestant	1,265,000	1,040,000	860,000	771,000	625,000	490,000
Total	3,560,000	2,860,000	2,336,000	1,849,000	1,413,000	1,002,000
As % of under-15 population	30	24	19	14	11	9

*Sources:* P. W. Brierley, ed., *UK Christian Handbook, Religious Trends, No 2, 2000/01 Millennium Edition* (London: Christian Research, 1999), 2.15; idem, ed., *UK Church Statistics, 2005–2015* (Tonbridge: ADBC Publishers, 2011), 14.4.8.

Peter Brierley’s Table 2:12 confirms that Sunday schools declined further from the 1960’s. The relative figure of 9 per cent of the child population by 1980 was not only in marked contrast to the peak of 57 per cent exactly 100 years previously but represented a fall of two-thirds in the quarter-century since 1955.

The absolute decline in scholars across the above twenty-five years, was steepest for Anglicans (78 per cent) and Methodists (77 per cent). A national enquiry by Gallup in 1957 discovered that 90 per cent had attended Sunday school as a child, either regularly (73 per cent) or sometimes (17 per cent), albeit under-30s were more likely than over-30s to have been occasional attenders (27 per cent versus 15 per cent).<sup>12</sup>

In local studies in Birmingham in 1965, there were 21 per cent more respondents in a middle-class area reporting that they had been to Sunday school as a child and recalled their parents attending church at the same time, with 30 per cent more in a working-class area. This was testimony to the historic power of Sunday Schools to reach out beyond the churchgoing classes. Sample surveys also revealed continuingly strong public and parental support for sending children to Sunday school, as many as 92 per cent in the 1957 Gallup poll and at a not dissimilar level in local investigations. However, in an increasingly family-centred generation, there was greater acceptance that children should only go to Sunday school if they wanted to (57 per cent in the 1957 national poll, rising to 65 per cent among under-30s) rather than being compelled to attend (35 per cent overall, 25 per cent for under-30s).

<sup>12</sup> See Field, Clive D. *Secularization in the Long 1960s: Numerating Religion in Britain* (Oxford University Press 2017).

In practice, however, some involuntary attendance persisted, 33 per cent of a Wellingborough sample recalling in 1964 that they had been compelled to go to Sunday school and a further 28 per cent being put under some pressure to do so.

### Sunday School Enrolment 1950 – 1980

*The Institution by Specification 1950-1980* 319

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Denominational Enrolments 1950-1980

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The Church of England			
	1953	1,318,000	
	1960	1,039,000	a decline of 21.16%
	1980	500,000	a decline of 21.27%
			a decline of 61.3% 1953-1980
The Presbyterian Church of England			
	1950	33,699	
	1960	30,125	a decline of 10.6%
	1970	19,900	a decline of 33.9%
			a decline of 40.94% 1950-1970
(The Presbyterian Church united with the Congregational Church in 1972)			
The Methodist Church			
	1950	799,873	
	1960	587,176	a decline of 26.6%
	1966	476,436	a decline of 18.87%
			a decline of 40.43% 1950-1966
The Baptist Union			
	1950	317,688	
	1960	259,742	a decline of 18.2%
	1970	190,315	a decline of 26.7%
			a decline of 40.09% 1950-1970
The Congregational Church in England & Wales			
	1950	291,124	
	1960	201,192	a decline of 30.89%
	1970	118,258	a decline of 41.22%
			a decline of 59.37% 1950-1970
(The Congregational Church united with the Presbyterian Church in 1972)			

TABLE 24<sup>40</sup>

receiving some form of voluntary religious education. They break this down by age:

Percentage of Children in Departments by Age	
Under 5 years	18.3%
5-7 years	28.4%
7-11 years	35.7%
Over 11 years	17.6%

TABLE 25<sup>41</sup>

Cliff, P. B. *The Rise and Development of the Sunday School Movement in England 1780 – 1980* (Redhill: National Christian Education Council, 1986). p. 319.

By 1970 NOP found that 61 per cent of parents still encouraged their own children to attend Sunday school. Nationally, regular, or intermittent Sunday school attendance by those children was alleged to be 75 per cent in 1957 and 81 per cent in 1961, but it was down to 42 per cent by 1966, the remaining 58 per cent of children never attending.<sup>13</sup>

### **The Family Model**

Cliff argued that although many adults dedicated their lives to teach children, a class-room model was no substitute for the stability of growing and sustaining faith long-term via the family.<sup>14</sup> It was Herbert Alfred Hamilton that introduced the concept of 'Family Church' in 1941.<sup>15</sup> His model was based on families learning within the context of the whole family of God i.e., the congregation learning together, for which he designed a bespoke curriculum pitched a various levels. But it wasn't until the 1980s that All-Age or Family Services in the format that we now know them, began to be adopted by churches to encourage families to worship together. During the 20<sup>th</sup> century some churches continued to hold completely separate Sunday Schools as in Raikes' model, but the practice of taking children out of the main church service on a Sunday morning, to be taught for a much shorter period in peer groups while the parents stayed in church, became popular with both children and parents.

### **Sunday School Attendance figures 1788 to 2018**

Looking at a trajectory of the Sunday School Movement attendance for the last 270 years. Clive Field argues that the Sunday School has collapsed.<sup>16</sup> 'The persistence of religion depends upon the successful transmission of faith from one generation to the next. Any failure in this process of religious socialization, particularly during the formative years of childhood and adolescence, potentially hastens secularization. For Christianity in Britain, the home, church, and day school have been the three principal socialization agencies. During the past half-century, each has become less effective in transmitting belief and practice. Parents have become increasingly reluctant to shoulder the responsibility of raising their children religiously. Following the collapse of Sunday Schools, Churches appear to have internalized their ministry to children and young people, but failed even to retain those of

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<sup>13</sup> Field, Clive D. *Secularization in the Long 1960s: Numerating Religion in Britain* (Oxford University Press 2017)

<sup>14</sup> Cliff, P.B. p. 322. For a small sample study on the influence of the family on faith formation see:

[http://www.scielo.org.za/scielo.php?script=sci\\_arttext&pid=S0259-94222018000200007#t1](http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S0259-94222018000200007#t1)

<sup>15</sup> See Cliff, P. B. Chapter 14.

<sup>16</sup> Field, Clive. D. *Counting Religion in Britain 1970-2020*, Oxford University Press, 2021. (Abstract Chapter 7).



most members and attenders. The requirement for maintained schools to provide collective acts of worship is widely disregarded, while their obligation to deliver religious education has morphed from teaching Christianity to worldviews. Faith schools teach a relatively small proportion of pupils, especially at secondary level.’

### Sunday School Attendance 2008 – 2018

Figure 3: Usual Sunday attendance, 2008-2018

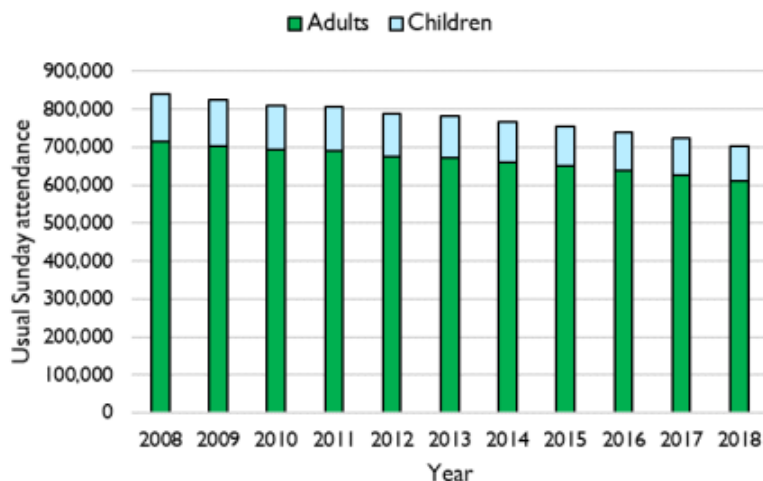


Table:

[https://www.churchofengland.org/sites/default/files/2019-10/2018StatisticsForMission\\_0.pdf](https://www.churchofengland.org/sites/default/files/2019-10/2018StatisticsForMission_0.pdf)

Statistics reveal that attendance at Sunday Schools has most certainly diminished numerically but other models have evolved to supplant them. However, there is still the need for those children attending with parents on a Sunday morning to be taken out of services and taught at peer level, in churches where there is no other provision for Family or All-Age services. The term ‘Sunday School’ also appears to be outdated although many people continue to use it. It has been replaced by the terms Children’s Ministry or Children’s and Family Work or Kids Work. The term ‘Family Service’ is also contentious given that people may find it exclusive, and it tends to be substituted with titles such as: All-Age Worship, Multi-generational or Inter-generational Worship. Children’s and Youth Work tend to be more successful on other days or evenings rather than the traditional Sunday morning model. Initiatives such as Messy Church appeal more perhaps due to offering the most convenient time / day for families to meet together. The MC meal has also proved a popular motivation especially on a Sunday tea time, when no other activity competes at this time.

## The Effect of the Covid Pandemic on Children's and Family Work

In the last 2 years church and children's and family work has had to rethink once again and evolve into new forms because of the Covid pandemic. Churches had to adapt and adopt 21<sup>st</sup> century digital technology and live stream services into homes, a challenge for a great many churches specifically those in rural parishes. As in William Harrison's proverbial *Description of England*, 1577:

*Tempora mutantur, et nos mutamur in illis*

Translation: "The times change, and we change with them."<sup>17</sup>

For further current research on post-pandemic effects on children's and family work see footnote.<sup>18</sup> However, as a result of the pandemic, positive and creative initiatives emerged with outdoor services such as Forest Church, Muddy Church, Churchyard Garden Services, Beach Church, Church in the Park, etc.<sup>19</sup>

### What might we learn through this brief research?

In the late 1990s 'The Fresh Expression Movement' challenged the Church to rethink and to adapt to change with each generation in order to proclaim the Gospel afresh. As new societal challenges have compelled us to seek new ways of worshipping so we must continue to be creative. The Church historically, although often criticised for being behind the times and outdated, has responded well to crises throughout history. As with the evolution of the Sunday School, we have responded to societal crises where governments have failed. Both the current economic and climate crises are challenging us to rethink again. With the onset of autumn and winter there will be families who are anxious about

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<sup>17</sup> Harrison, William. *Description of England 1577 Holinshed's Chronicles*. p. 170.

[https://www.google.co.uk/books/edition/The\\_Description\\_of\\_England/4qwDlCPz6OoC?hl=en&gbpv=1&pg=PA170&printec=frontcover](https://www.google.co.uk/books/edition/The_Description_of_England/4qwDlCPz6OoC?hl=en&gbpv=1&pg=PA170&printec=frontcover)

<sup>18</sup> For research on Post-Pandemic Sunday School, Children's and Family Work:

<https://www.rotation.org/topic/safer-Sunday-School-after-covid-pandemic>

<https://www.hope.ac.uk/media/studywithus/departments/theologyphilosophyandreligion/documents/Childrens%20Online%20Nurture%20-%20Sarah%20Holmes%20LHU.pdf>

<https://journals.sagepub.com/doi/full/10.1177/07398913211009912>

<https://www.eauk.org/assets/files/downloads/Changing-Church-Autumn-2021-Research-Report.pdf>

<https://www.churchofengland.org/about/research-and-statistics/key-areas-research#church-attendance-statistics>

<https://www.churchofengland.org/sites/default/files/2021-09/ChurchAtHome2020.pdf>

<sup>19</sup> <https://www.churchofengland.org/resources/churchcare/advice-and-guidance-church-buildings/outdoor-worship>

how they will survive, how will they feed their families and keep warm? New initiatives are forthcoming, but it is time for the Church to step up again. Kwame Akuffo has identified the following: 'Warm Spaces Scheme: It is being administered by a number of Local Authorities who are co-ordinating the provision of warm spaces for people who need such facilities because they cannot afford to heat their homes. Councils such as Gateshead are encouraging community groups and other organisations to provide warm spaces for local people. The council is also offering grants to support some of these organisations. The organisations are wide-ranging from religious ones to even the local CAB. It would seem therefore that Local Councils are the starting point for enquiries about the scheme.'<sup>20</sup>

## Conclusion

As with the Sunday School Movement the Church has a responsibility and hopefully the means via our buildings and through philanthropic charitable giving to address these issues. For churches exploring 'Heating and Eating' or 'Heat and Eat' schemes see footnote.<sup>21</sup> Foodbanks are also the Christian response to feed the hungry.<sup>22</sup> Christians Against Poverty is one scheme where the Church is responding to help people manage debt crisis.<sup>23</sup> Breakfast / Holiday and After School Clubs are other schemes where the Church is supporting families and households out of school hours. Initiatives such as Eco Church are addressing climate change.<sup>24</sup>

As Church 'Movements' respond to such crises it would be helpful to gather together and create an administrative National Church Index with standardised publicity for every parish, offering details of the nearest church /locality / resource / philanthropic charities and trusts guiding people on where to go for help. An example of an administrative model might be based on the Church of England's site 'A Church Near You' <https://www.achurchnearyou.com/>

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<sup>20</sup> <https://www.gateshead.gov.uk/article/21164/Warm-Spaces>

<sup>21</sup> <https://www.compassionatecommunitieslondon.org.uk/conversations/rackling-the-cost-of-living-crisis-warm-spaces>  
<https://www.methodist.org.uk/our-work/our-work-in-britain/evangelism-growth/respond-to-the-energy-crisis-this-winter/>  
<https://www.brightonandhovenews.org/2022/09/21/faith-groups-suggest-opening-religious-buildings-as-warm-spaces-this-winter/>

<sup>22</sup> <https://www.trusselltrust.org/>

<sup>23</sup> <https://capuk.org/>

<sup>24</sup> <https://ecochurch.arochoa.org.uk/>

## Appendix - Responses to Church Attendance Post-Covid

The Appendix also offers a basic analysis of a recent small scale survey conducted in the Diocese of Chichester. Out of 50 recipients there were 15 responses to a mailed out questionnaire resulting in a return of 30%.

### Responses to Question 1 of Survey on Children's and Family Work

**Does your church normally offer a regular Sunday School or Children's Work or Mid-week Children's Club?**

The responses below reveal 100% of churches that responded to the questionnaire do offer some form of children's work with variations as below.

Yes	50.00%
YES to Sunday school (not midweek)	7.14%
YES Weekly Sunday School, & monthly 'Families at 3' service introduced after the first lockdown	7.14%
YES We do Messy Church once a month and run a weekly M&T group	7.14%
YES Creche and Sunday School plus three Youth groups on Tuesdays	7.14%
YES Sunday School during weekly Sunday morning service for 5-11 yrs	7.14%
YES We have Sunday club once a month	7.14%
YES We have a regular Sunday School Junior church Mid-week children's club	7.14%
<b>Grand Total</b>	<b>100.00%</b>

### Responses to Question 2 of Survey on Children's and Family Work

**During the lockdown did your church offer on-line pre-recorded or live streamed services for families?**

1. YES
2. YES Families with all ages welcome to weekly zoom services with elements suggested to help children engage in most of these.
3. YES -We live streamed each week, with an All Age slot and song as part of the wider main service - we posted out / delivered Sunday School Material each week to 27 families (about 45 kids)
4. YES
5. YES live streamed on Zoom
6. YES
7. YES
8. YES pre-recorded – audio only
9. YES but only at Christmas and Easter
10. YES We offered recorded Sunday school every Sunday (about 20 minutes) Monthly zoom family services. Weekly Zoom junior choir (they could sing at home). Occasional recorded communion services from our garden with children recording prayers, readings etc This was edited and fitted around the organist, etc.

**Total YES = 66.66%**

11. NO Not specifically for families, although the main Sunday service was live streamed. A Good Friday service for families was offered in 2021.
12. NO
13. NO
14. NO Nothing offered during lockdown for families
15. NO We did not have online services for families

**Total NO = 33.33%**

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### **Responses to Question 3 of Survey on Children's and Family Work**

**During the lockdown did your church offer on-line pre-recorded or live streamed activities for children only?**

1. YES
2. YES monthly children's zoom
3. YES I think for question 3 the answer is 'yes'. We had suggested craft activities or treasure hunt type activities as part of our online services during lockdown. The Youth Team also did quite a lot online too in terms of activities, as well as the services.
4. YES we offered weekly crafty Tuesday (Toddler activities) on YouTube with donkey!
5. YES Weekly Zoom Children's club
6. YES Weekly junior choir
7. YES Just for a monthly scaled down Messy Church
8. YES live on Zoom
9. YES
10. YES
11. YES We did have pre-recorded children's bible story and activities

**73.33% YES**

12. NO Although the Sunday Club volunteers sent weekly emails with children's activities, & also regularly delivered packages to mark 'special occasions' in the Church Year (Christmas, Easter, Harvest, Mothering Sunday)
13. NO
14. NO
15. NO nothing offered during lockdown for children

**26.67% NO**

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### **Responses to Question 4 of Survey on Children's and Family Work**

**If yes, is your church continuing to offer on-line family services or on-line children's activities post-lockdown?**

1. YES The church continues to live-stream which still includes an All Age slot and song, but we are no longer sending out packs.
2. YES The 10:30 am service is currently streamed to a link sent to church members on 3/5 Sundays of the month.
3. YES On-line services Children's on-line activities

**21.43% YES**

4. NO ALL NOW FACE TO FACE
5. NO we aren't
6. NO
7. NO this hasn't continued post lockdown.
8. NO N/A
9. NO Not applicable
10. NO we no longer offer online services
11. NO
12. NO
13. NO Neither as we are having children in church.
14. NO
15. NO no online facilities, nothing offered currently

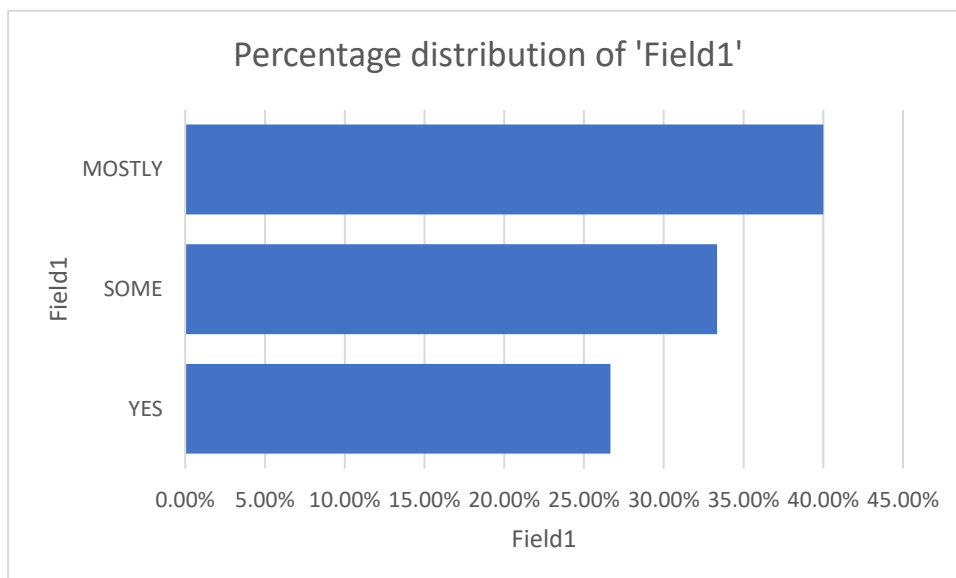
**78.57% NO**

### **Responses to Question 5 of Survey on Children's and Family Work**

**Now we are out of lockdown have your regular families and children returned to church in person?**

1. MOSTLY
2. MOSTLY Many have returned (not all) along with some new families.
3. MOSTLY About 60% of families are back as regularly as they were before. The rest are either far less engaged (Christmas / Easter only) or have completely disappeared from Sunday mornings
4. MOSTLY
5. MOSTLY
6. MOSTLY
7. SOME
8. SOME Although attendance is more sporadic
9. SOME
10. SOME
11. SOME We're a small rural church. Only one family has returned, another has moved to another local church
12. YES Pretty well all we gained some from local schools because of regular recorded assemblies but lost a few
13. YES
14. YES All families have come back
15. ALL

MOSTLY	40.00%
SOME	33.33%
YES	26.67%
<b>Grand Total</b>	<b>100.00%</b>



## Responses to Question 6 of Survey on Children's and Family Work

**Have you noticed an increase or decline in children's church attendance in the last 5 years?**

1. SLIGHT INCREASE
2. Up and down (Definitely down during lockdowns)
3. Before Covid we'd had a 30-40% increase. The Covid loss takes us back to roughly where we were 5 years ago (on numbers).
4. Question 6 is really difficult! I think the attendance of children was definitely growing 1-3 years ago, we had around 100 coming along to Kairos services and the seasonal events would be sold out. Over the past 2 years, the impact of the pandemic has definitely resulted in a decline, but the signs of growth are there again now – I think numbers are once again increasing. So I am not sure we can answer that one as simply as 'increase' or 'decline'. It was increasing, then decreased, but is now increasing again!
5. Decline. Difficult to comment as I have been in my current Parish for nearly three years. In my previous Parish, there was a slight increase. Children's church attendance seems to be decreasing most at the 'traditional' Sunday morning services, but increasing at other times (Sunday afternoon, or, at another church in this Deanery, Tuesday evenings).
6. Decline
7. It's very much the same maybe a slight decrease
8. Increase
9. Increase
10. Increase There was a noticeable increase in numbers when Junior Church was on Zoom, as children who are away every other weekend were able to join on Zoom. We operated on Zoom from Easter 2020 to July 2021, every Sunday, not just term time. Since we have

returned in person, the numbers have dropped again, partly due to Covid sickness, however we are seeing the numbers steadily increase. We have also just started Messy Church (done 1 so far Feb 2022).

11. Decline
12. Vast Increase
13. STAYED AROUND THE SAME
14. Decline in children's attendance during the last 5 years. Our children's attendance varies as children grow up and move on before new families move in. But we struggle with people and resources to provide children's activities.
15. Haven't noticed a decline yet but think we may in the near future

DECLINE	53.33%
INCREASE	33.33%
SAME	13.33%
<b>Grand Total</b>	<b>100.00%</b>