

2030  
Feedback from  
Oxted & Warlingham  
February 2018



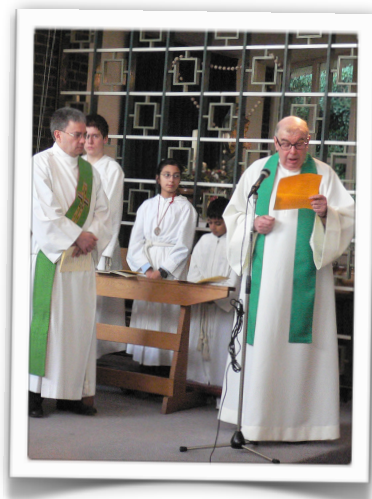
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## Our parish

was brought together in September 2006 (inaugurated in 2007) from the former parishes of St Ambrose (Warlingham) and All Saints (Oxted). In that time, we have been blessed with having three parish priests (Fr John Olliver, Fr Simon Hall and now Fr Stephen Hardaker), with a year, following the death of Fr John, being cared for by the then Dean, Fr Chris Spain, mainly with the generosity of retired priest, Fr Anthony Hale.

In 2009, recognising the pressure of a larger parish on one priest and no longer having a serving Deacon, the parish decided that we would focus on being **one parish with two churches** and *not* two churches with one priest. We organised ourselves around nine groupings of parish activity ranging from Liturgy and deepening our faith, through to administrative and financial matters. Worship and social activity at either church has been critical to the process of bringing the parish together whilst respecting local differences of emphasis. The early death of our serving priest, Fr John Olliver, in 2014 resulted in a period of uncertainty on the future of the parish. We don't enjoy, but are used to change and would like to be involved in how future changes are managed.



Average Sunday Mass attendance in 2017 across 3 masses was 315 including around 60 young people under 18.

The Saturday Vigil Mass is growing in numbers but has few children attending. We have a high number of under 50s attending the 9.00 am Mass at St Ambrose (with 40 young people under 18) and the 11.00 am Mass at All Saints, Oxted (with around 20 young people under 18).

St Ambrose is 6 miles from All Saints. We have high access to cars but the topography (up and down hill) is a significant issue. Parts of the parish lie 269 m (885 ft) above sea level with others at under 80 m (c260 ft). Bus and train routes do not connect our churches. Our parish touches the Archdiocese of Southwark and many parishioners occasionally choose to attend churches just across the border. Masses in other Christian churches at Hurst Green, Woldingham and Tatsfield no longer take place.

All Saints is Listed. Both All Saints and St Ambrose churches have a capacity of around 210 - 220. Both churches are used for community and church events. St Ambrose is the more fully accessible and has a larger hall.

We have no Catholic Schools in our parish. Primary-aged children at St Ambrose are in the catchment for St Francis, Caterham. Otherwise, young people attend a range of secondary schools, the majority not being Catholic e.g. Warlingham School and Oxted School. Where possible, some girls attend the Catholic schools of Coloma (Croydon) or Woldingham School and boys attend John Fisher (Purley) with some attending St Thomas More. Expansion at St Bede's places secondary-aged children in their catchment.

**Our priorities for 2013-2015** (agreed following consultation) are

- Developing a Welcoming Parish
- Young People
- Deepening our Faith and Proclaiming God's Word

Due to the death of our priest in 2014, we have not revised these.



## **Compared with the diocesan average**

Mass attendance is 0.8% of the diocesan total.

We have 2 churches to our parish, compared with an average of 1.5 across the diocese.

We have 1 parish priest to serve the parish, compared with an average of 1.4 across the diocese.

If we include Sacred Heart, Caterham the comparisons are

3 churches (diocesan average 1.5 per parish)

2 priests (diocesan average 1.4) Ratio to mass attendance 2:835.

## The Bishop's Questions to the parishes

### **1. What factors, do you think, have brought about the present situation that we are having to address in our Diocese?**

Questions, we asked, to understand this were

- why do people become lapsed or “resting” Catholics?
- What sort of things would encourage more people come to mass?
- What do you think the main reasons are for the decline in the number of Catholic Priests?
- How can we increase the number of priests in the Catholic Church?

### **2. Given the Mission to which we have all been entrusted, what three things do you think we most need for Mission-effectiveness?**

To answer this, we asked

- What do you value most about your faith and what difference does your faith make to how you live?
- How could the Catholic Church encourage and support you more in the practice of your faith? what did we understand when the Church speaks of everyone being involved in Mission?
- what are the challenges in being an active missionary?
- What should the Catholic Church be doing to support us in being a more confident and proactive Christian, sharing the message of Jesus with those around us?
- how the Church could be more inclusive, reaching out to those on the margins of society?

### **3. What roles in this Mission can best be carried out by the lay-faithful?**

To begin to infer what the lay faithful could do, we asked

- What are the most important things the priest should do other than the things only he is authorised to do and
- how strongly people felt about matters of administration and finance involving the priest and, if necessary, paying for these tasks to be done.

### **4.If we were starting the diocese today, with 25 priests, where would you place them?**

We tried to understand more about people's intentions in response to any change in mass time or frequency.

## Consultation

Our consultation drilled down into the reasons and sought to identify some of the solutions to the issues raised by the Bishop. This was valuable to our parish as it provides the basis for refreshing our own actions within the parish and our priorities.

### How we consulted: meetings

Our parish had **5 meetings** seeking to attract all age groups and cover all working patterns and lifestyles.

One was specially targeted at **young people of secondary school age** facilitated by a Chaplain from a school in another part of the diocese.

The analysis from the meetings is at [Annex 1](#).

2 of the meetings for **adults** were facilitated by a former pastoral leader at the diocese.

The same questions for adults were asked:

- What do you value most about your faith?
- What are the challenges you face in practising your faith?
- What could the church do to help you?

The responses to the meetings with adults are at [Annex 2](#).

### How we consulted: questionnaires

We produced **two questionnaires** that would provide us with responses to the questions from Bishop Richard, but would also help our parish to know what is important and to form the basis for refreshing our parish priorities. One (shorter) questionnaire was designed for **young people** of around secondary school age. **Over 35% of our average adult mass attenders responded.** The responses were skewed toward those aged over 60 (perhaps as they have more time). This feedback document summarises the main responses from the adult respondents. The numbers of responses by age and sex and mass time are at [Annex 3](#).

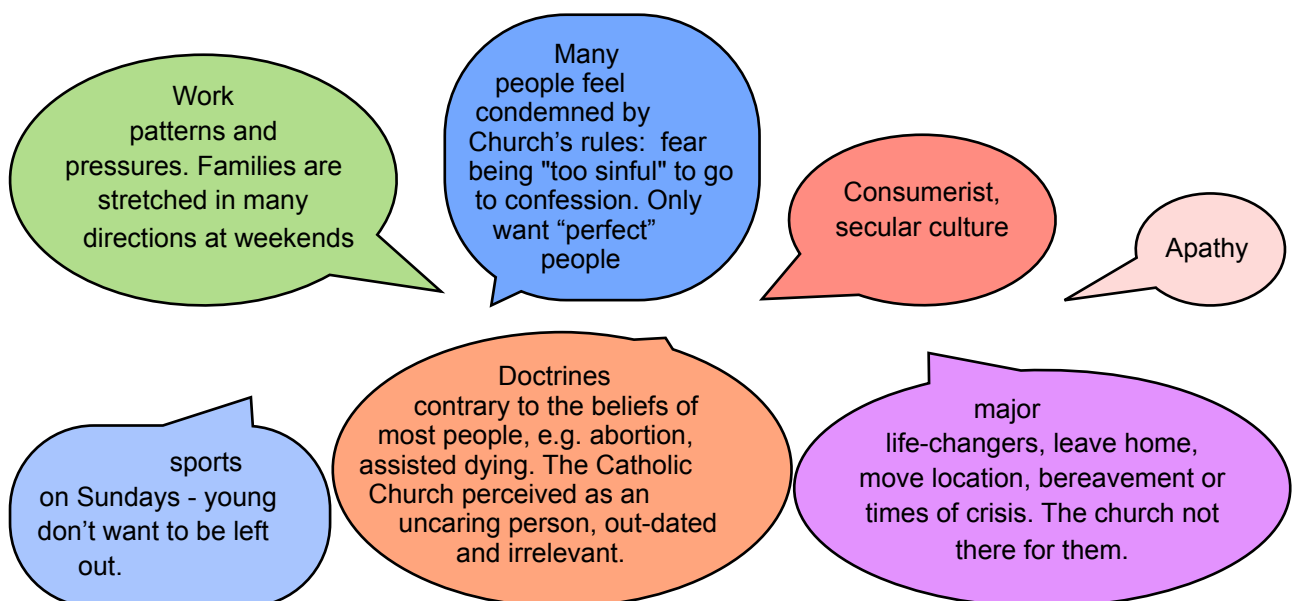
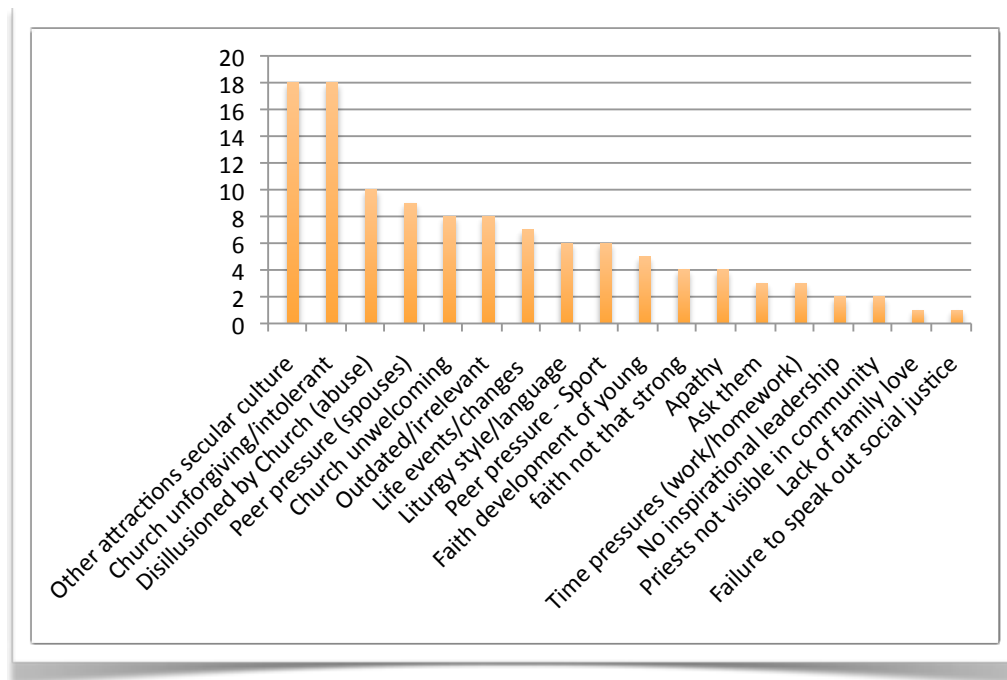
### What we need to learn

How to engage better with those with less time to fill in questionnaires - especially the under 50s. Would interactive means be easier, or use of social media? How to encourage more men to engage more fully with any future consultations.

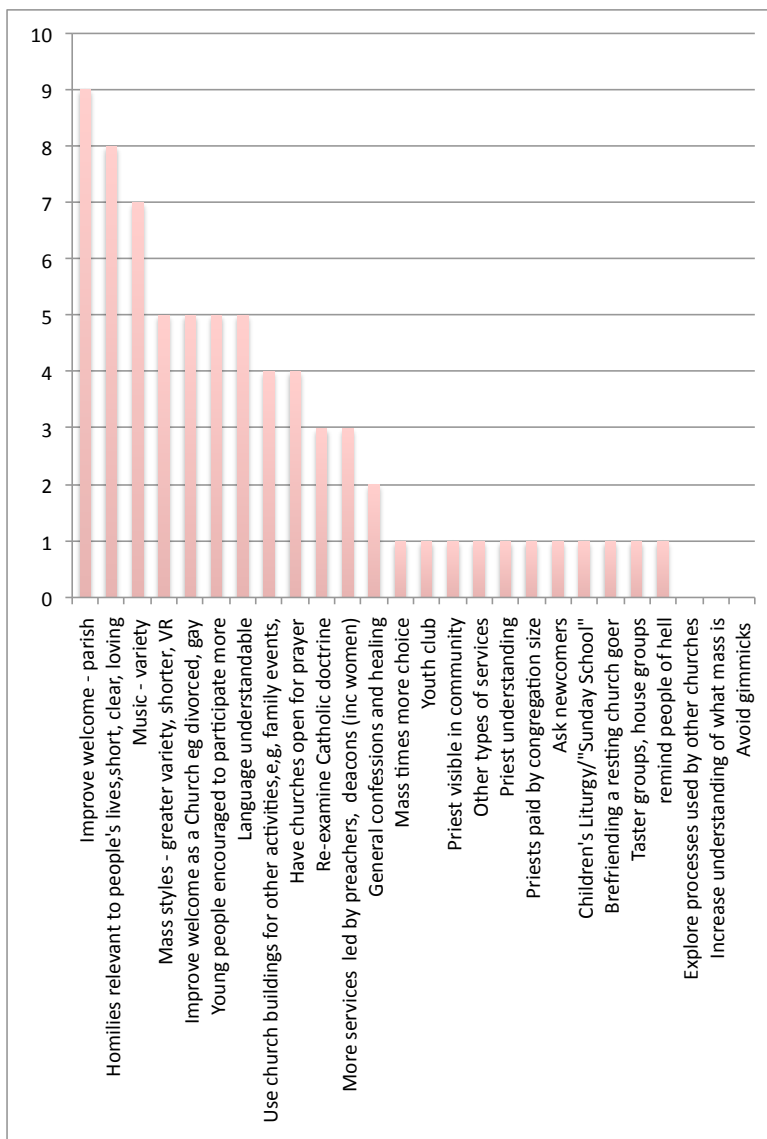
What factors, do you think, have brought about the present situation that we are having to address in our Diocese?

We are a very broad church with a wide range of views. The following answers provide a representative flavour of the reasons cited.

**What is the main reason for the decline in mass attendance?**



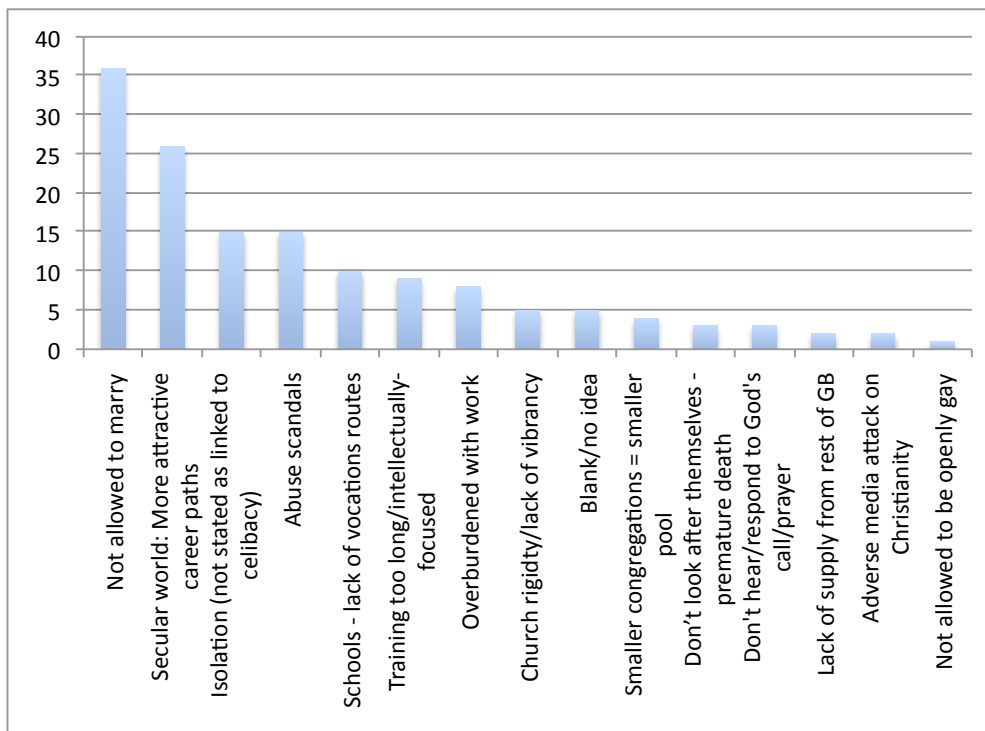
## What would encourage more people to come to mass?



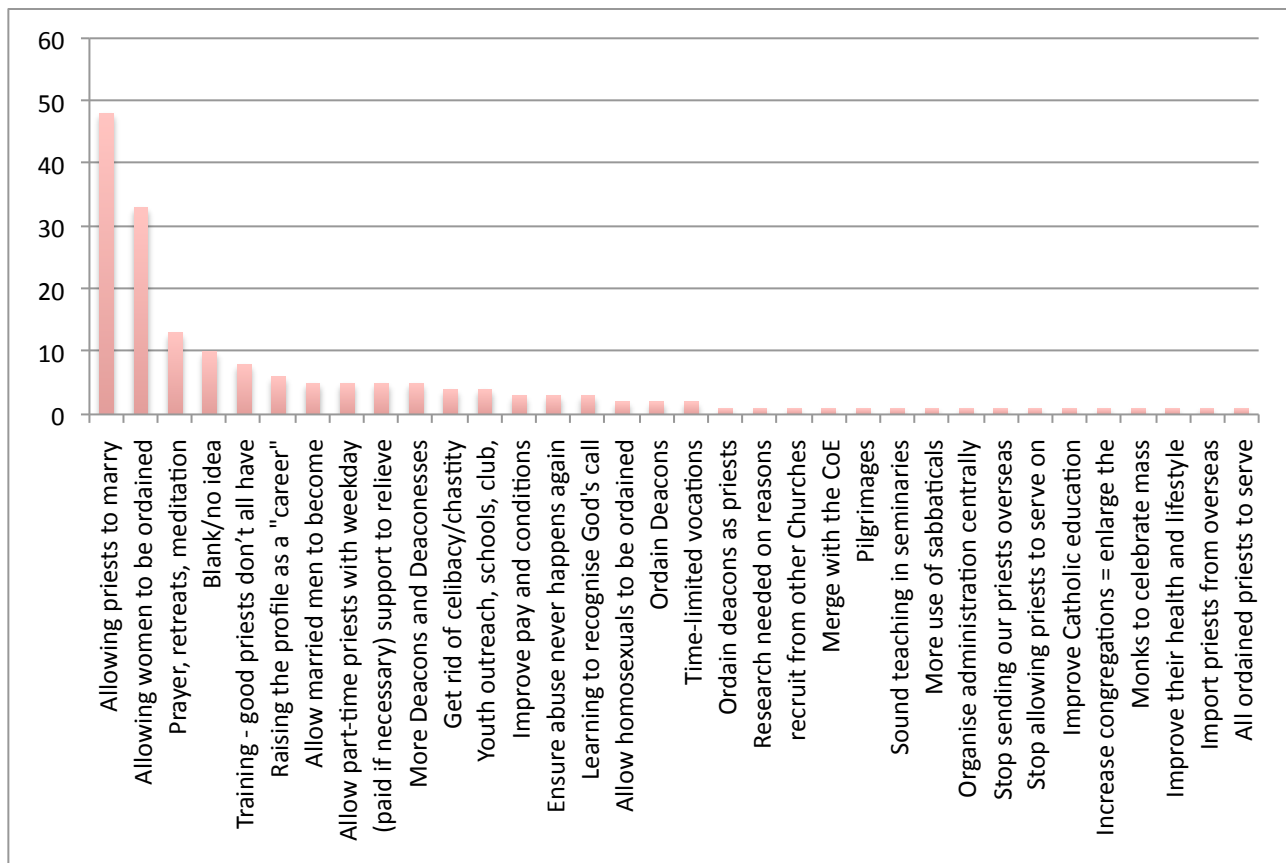
## Suggestions for the Bishop - addressing falling congregation numbers

- Recognise and respond to the hurt people feel when excluded by the Church, e.g. in the reception of the sacraments
- Recognise and respond to the different pressures on young people of various age groups.
- Help us to respond to “trigger points” in people’s lives which may undermine their faith or question the point in attending mass.
- Support us in challenging a secular, consumerist world
- Have different mass styles and times particularly to address work patterns and other pressures on families on Sundays.
- Help us to overcome the negative image of the Church, in example (preventing future abuse) and so be able to present its positive messages.
- Promote the use of our buildings for prayer and services other than mass.

## Main reasons cited for the reduction in the number of priests



## How can we increase the number of priests in the Catholic Church?



## **Suggestions to the Bishop - increasing the number of priests**

- There is no expectation that, even this Pope, will allow priests to marry by “Tuesday fortnight”. There is, however, an expectation that the Bishop will voice the views of our parish as indicated by the responses to this questionnaire in his next meeting with the Pope and other appropriate opportunities. The majority view that priests should be allowed to marry was not simply a matter of expediency, but parishioners could see no theological basis for them not to. The position is all the more anomalous due to the invitation to Anglicans to re-ordain as Catholic priests in England. Most respondents also considered that women should be ordained. Again, not as a matter of survival of the Church but on the basis of equality in the eyes of God.
- To consider how training and recruitment could be more flexible with the greater emphasis on deacons, administrative and other support to priests, part-time priests.

Given the Mission to which we have all been entrusted, what three things do you think we most need for Mission-effectiveness?

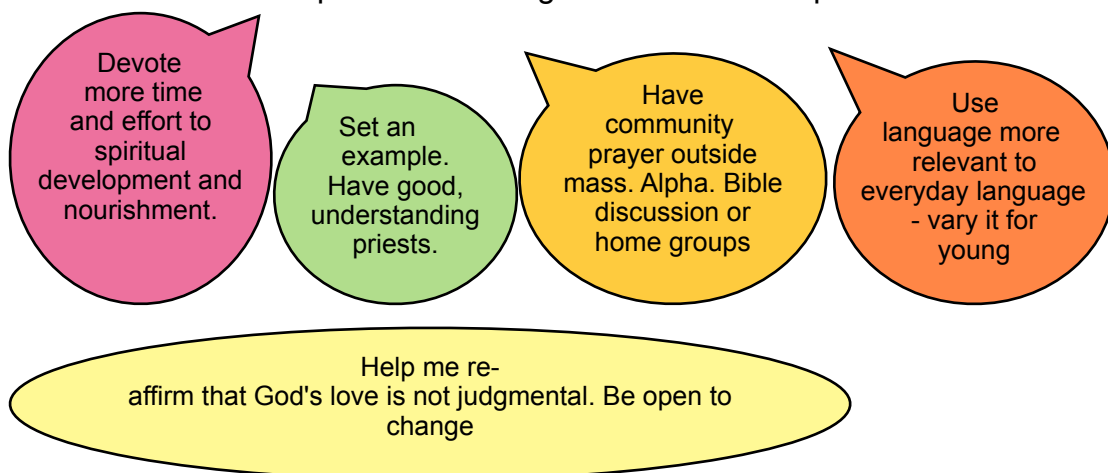
## Our faith

We have (almost) unshakeable faith. Faith provides us with a direction and purpose to life and shows us the way we strive to lead “good” lives. We have a relationship with a loving and ever-forgiving God who supports and comforts us.



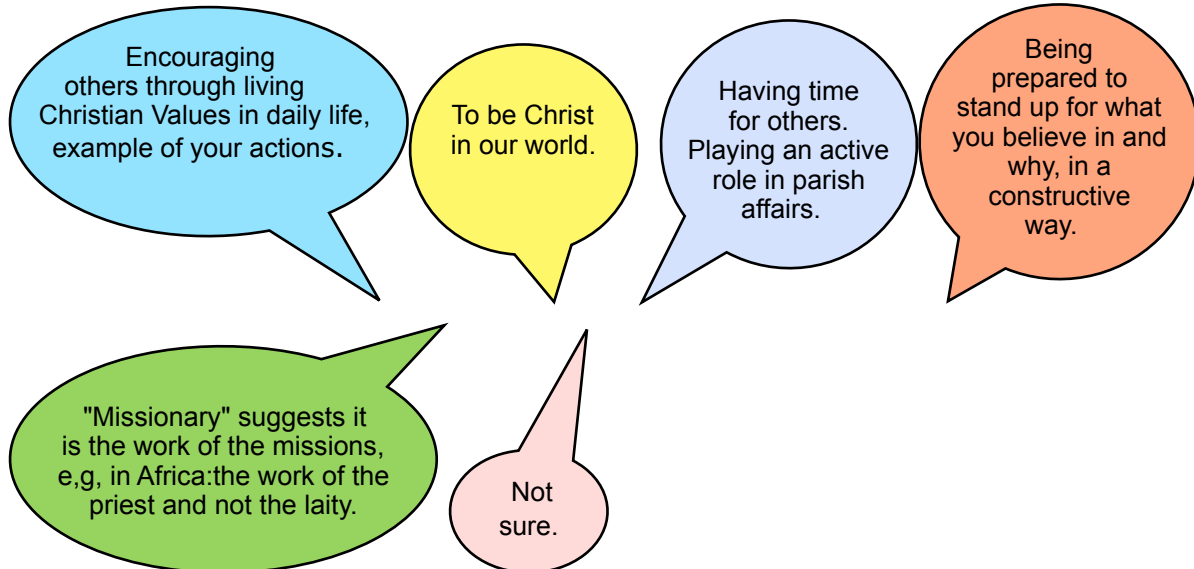
## How can the Church help us in our practice of our faith?

We have a thirst for more opportunities to deepen our faith through prayer and faith-based discussion groups. But many felt the Church also needed to be clearer in its language, be able to defend and explain its teaching and be more compassionate.



## What do we understand as our duty to be missionary?

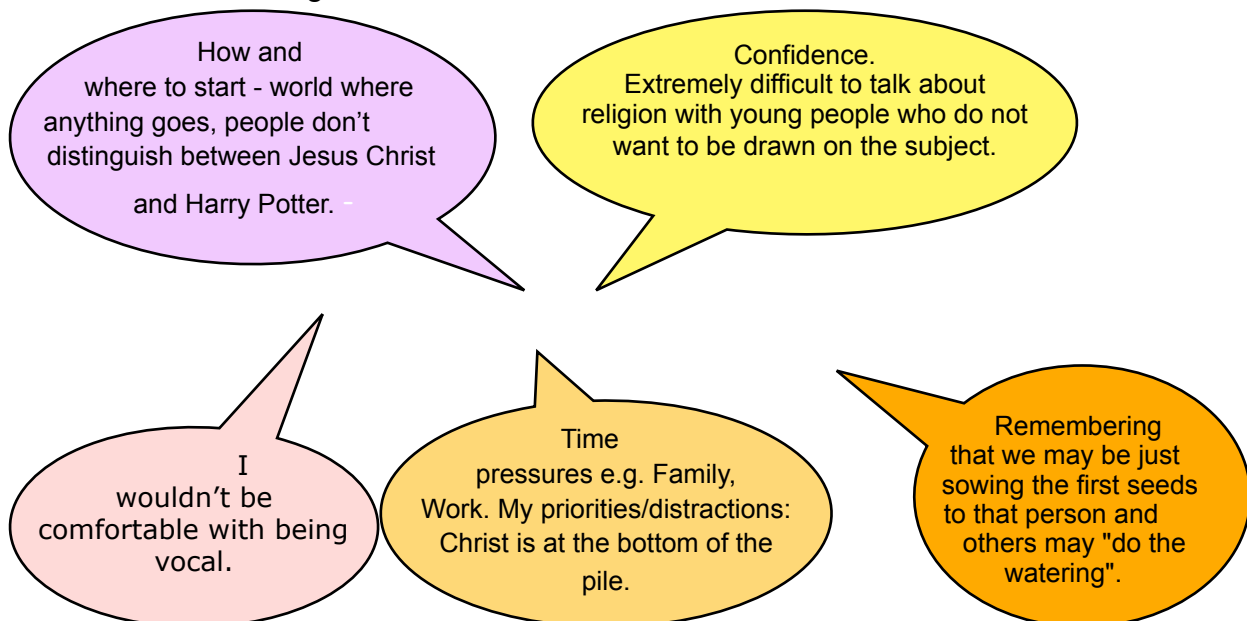
With Jesus Christ as our example, to bring people to know the love of God through how we live our own lives, in what we do and in what we say.



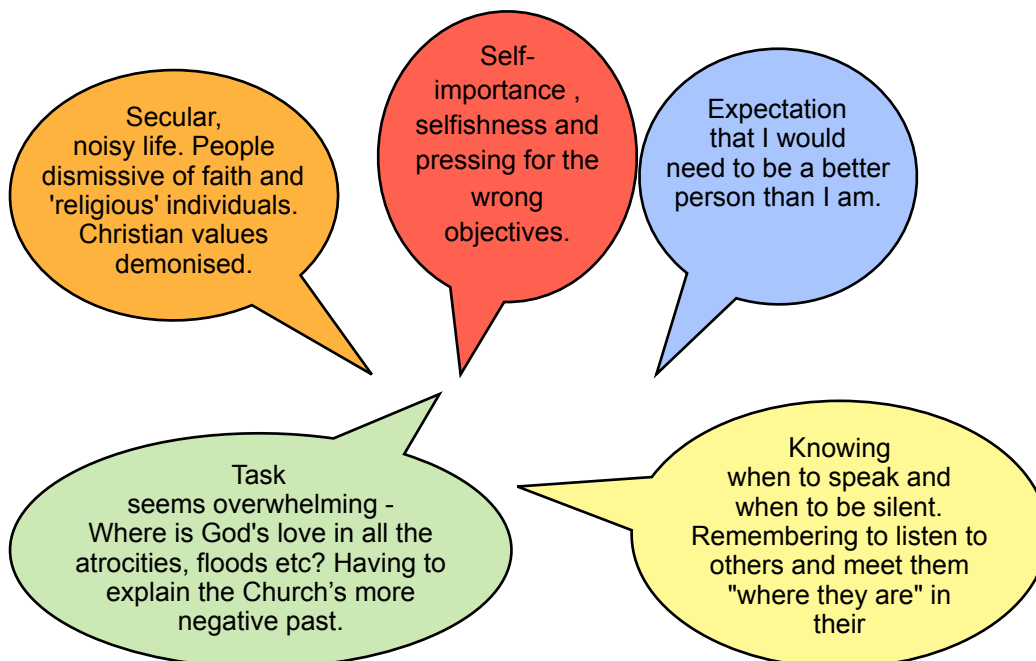
## Barriers to us being missionaries

Overcoming the reluctance in our secular world to listen to our voice.

Confidence in knowing how to address anti-Christian (and anti-Catholic) views and confidence in knowing when to do so



## and some more barriers to our being effective missionaries....



## What could the Church do to help us be better missionaries?

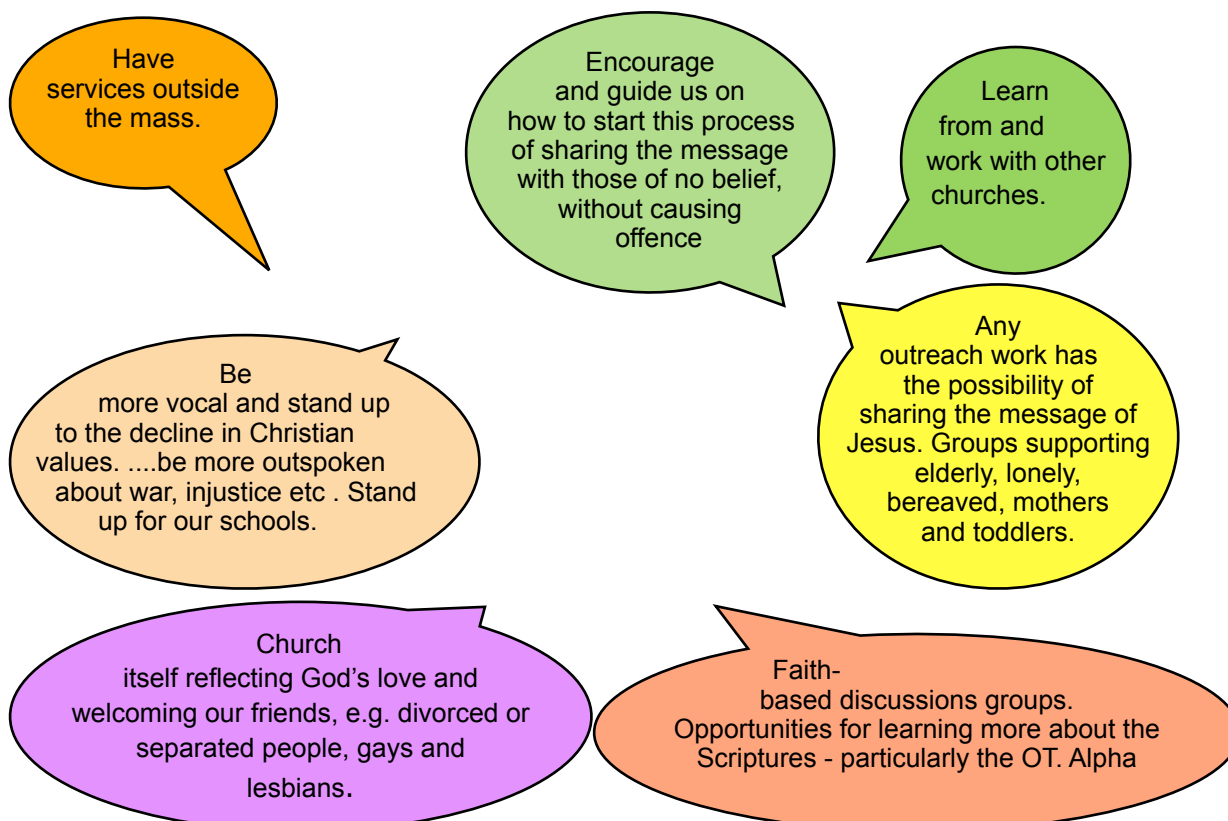
Be more effective in communications/presence in world discussions.

Leading by example of God's love.

Give us confidence - how, what, where, when?

Provide us with speakers who will encourage and inspire us.

Learn what works from other dioceses and churches.

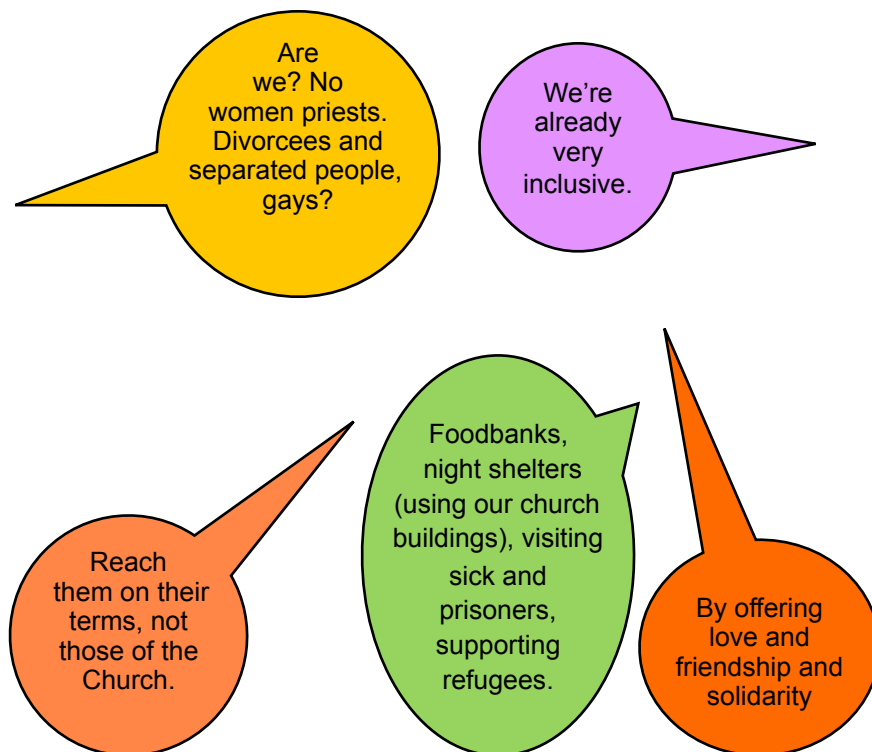


## How could the church be more inclusive and reach out to the marginalised?

Some outreach is already done by individuals in the parish, at the local foodbanks, homeless night shelters - much of which is with other churches. We also support many charities (perhaps as we are generally “time poor” and “money-rich”) international charity organisations and initiatives.

People’s responses were that the Church and the local parish could:

- Clarify what we mean. Marginalised or alienated (by the Church).
- Be more welcoming of those whom the Church has alienated and cut off from the sacraments.
- Learn from and work with other churches.
- Use our church buildings for outreach work.
- Make sure we are inclusive as a Church.
- Avoid being condescending.
- Provide spiritual support, e.g. for mental illness.



## What roles in this Mission can best be carried out by the lay-faithful?

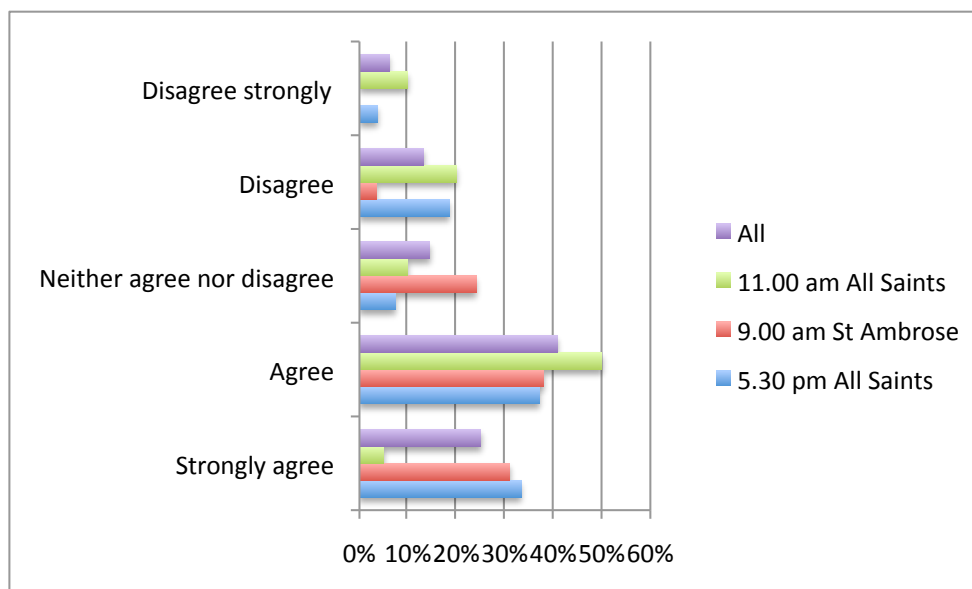
The three things most people wanted the priest to focus on were

- Baptisms
- Funerals and
- Marriage (celebration and preparation)

Visiting the sick, Youth and adult catechesis were also cited several times.

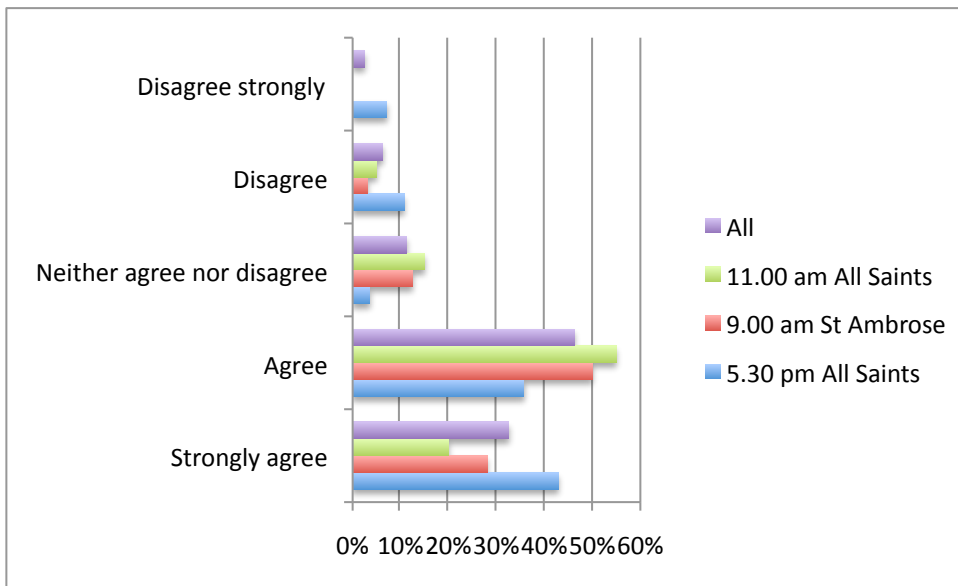
From this alone, it is not possible to infer that all other activities can best be carried out by the lay-faithful, but it did suggest a way forward. To test this further we received the following responses:

**The priest should only be involved in the pastoral affairs of the parish. (i.e. No administrative tasks).**



The majority of those answering this question (a few were not completed), agreed or strongly agreed that the priest should only be involved in pastoral affairs. Additional comments received included that the priest should have oversight and be a judicious delegator.

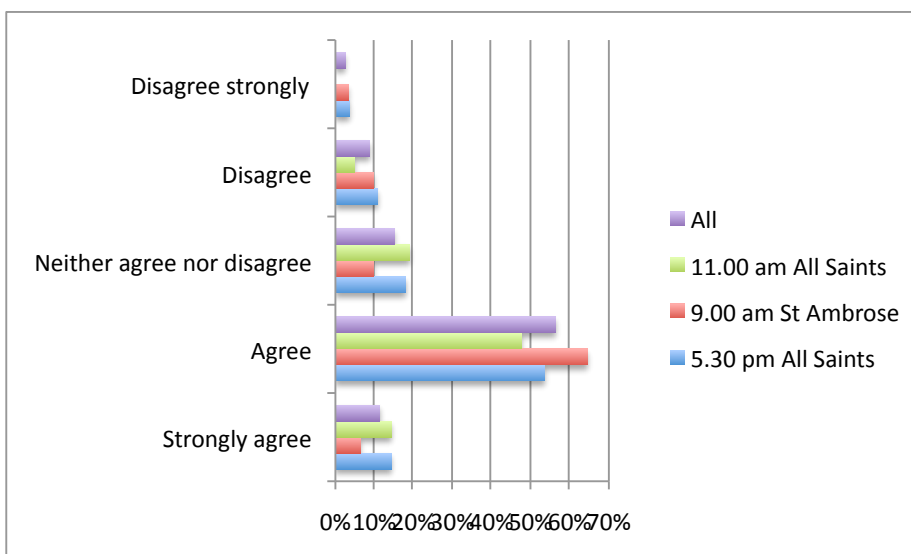
**The practical matters of the parish (e.g. finance, health and safety, buildings maintenance) should be managed by volunteers, or paid for by the parish/deanery?**



Again, the majority of those responding to this question felt that the priest should not be dealing with these practical matters, but they should be managed by volunteers or paid for by the parish or deanery.

We then tested people's appetite for paying for these matters if no suitable volunteers were available through an increase in their contribution to church finances. A majority were prepared to do this. But one comment was that volunteers should be found within the parish.

**If no volunteers were available to manage the practical matters, and the parish or deanery had to employ paid staff, I would be willing to increase my weekly collection contribution.**



## **Suggestions for the Bishop**

- That the diocesan function, as regards practical (non spiritual/pastoral) matters is viewed as one of enabling and supporting parishes to identify suitable volunteers, coordinate them or employ suitably-qualified people to do these things.
- That the diocese looks at how this operates in other dioceses and other churches and signposts parishes to good practice and case studies.
- With the other Bishops, to consider changes to Canon Law, which places the burden on the individual parish priest for things like health and safety, for which he is (rarely) expert and which can be an intolerable burden.
- That the Bishop encourages the priests to “let go” of the non-pastoral and non-spiritual aspects of their current workload and coaches them in effective delegation.
- That the diocese considers the most cost-efficient way of employing staff where required (because there are no suitably-qualified volunteers) to support the parishes or deaneries.
- That parish health and safety compliance is addressed and organised through the diocese in its support to the parishes and paid for through the levy.
- Where financial compliance is an issue, with no suitable volunteers, that this function is also provided centrally in support of parishes.

## If we were starting the diocese today, with 25 priests, where would you place them?

We thought this was too wide and too hypothetical a question for our parish, for which the issue is more that it lies on the periphery of the diocese, without good public transport but parishioners are generally mobile. We thought age was also likely to be a significant factor. We therefore focused questions to understand more about people's ability and willingness to travel in response to any change in mass time or location.

There was a significant skew in responses from older parishioners (over 60s) and therefore the stated intentions may not represent the picture accurately. Other links with Caterham due to St Francis' School and contact between parents, may be relevant to parishioners attending St Ambrose. The low number of men responding at St Ambrose means the figures here cannot be relied on.

Similarly, no firm conclusions can be drawn about age being a factor as car use can increase with age but then tail off in very old age (although we have some "vintage drivers" amongst us!)

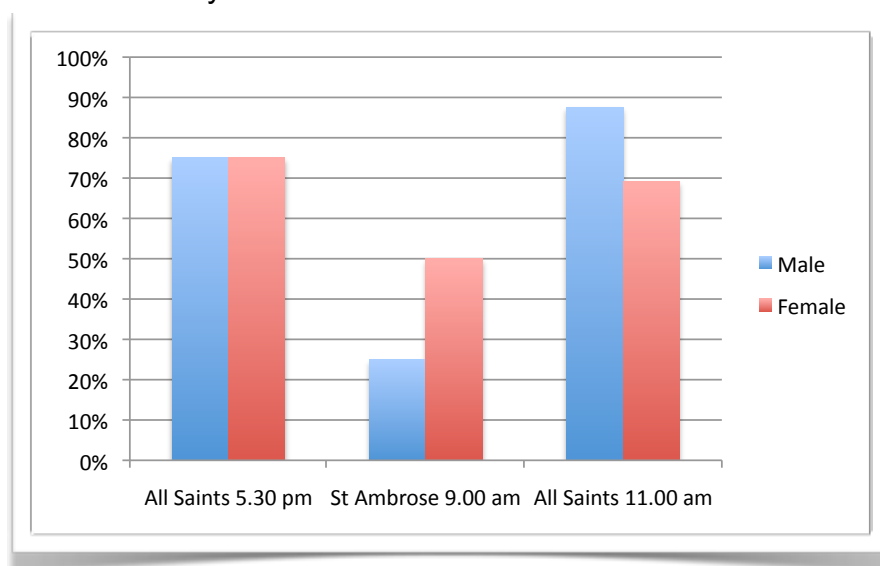
To obtain a better picture, more direct questions would need to be asked and from a more representative age profile of respondents.

## How do we currently get to mass?

The majority of those respondents at All Saints come to mass by car.

Only half the number of respondents worshipping at St Ambrose came by car.

There was no appreciable difference between how people come to mass in fine or poor weather, although there was a predictable slight overall increase in the numbers who would come by car.



Factors that might be significant to our parish include

- availability of car parking (All Saints currently has informal use of an adjacent school car park.)
- higher levels of car ownership at All Saints
- more people living “on the flat” and easier to walk in St Ambrose.

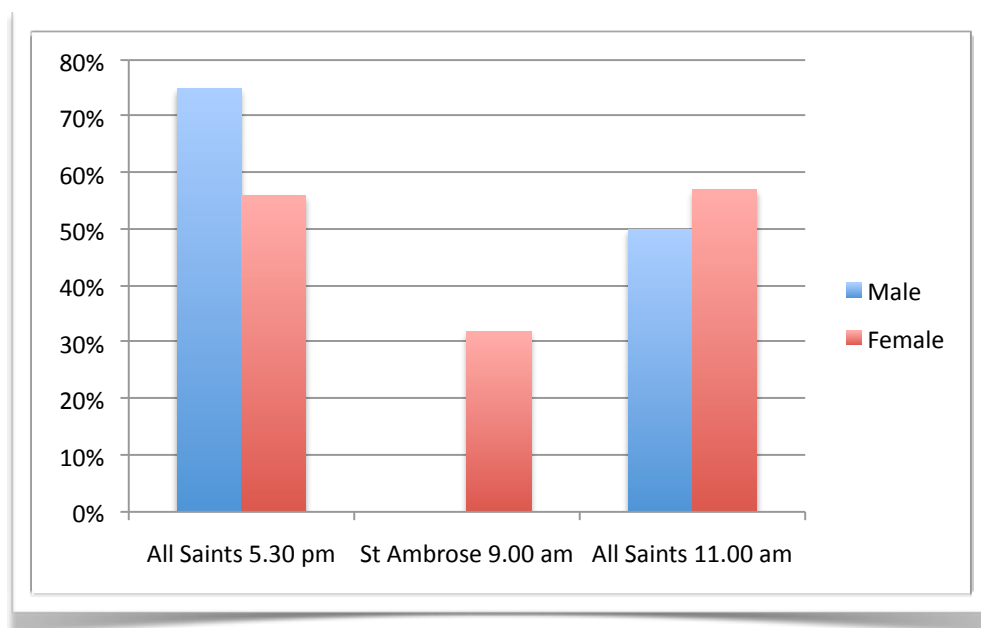
### **How far would we travel to get to mass?**

We have a very strong commitment to the church and mass. Almost no respondents said they would stop attending mass, a few might switch to another Christian Church and some would accept a Communion Service instead of Mass led by either a Deacon or suitably-trained Lay person.

We “get” that, unless priests are to be “sent out” from a central location, we may need to travel further to mass in future.

There was a significant difference between those respondents from our 5.30 pm, 9.00 am and the 11.00 am masses willing to travel over 5 miles and where people might go if either mass times were changed or discontinued at the church we currently attend.

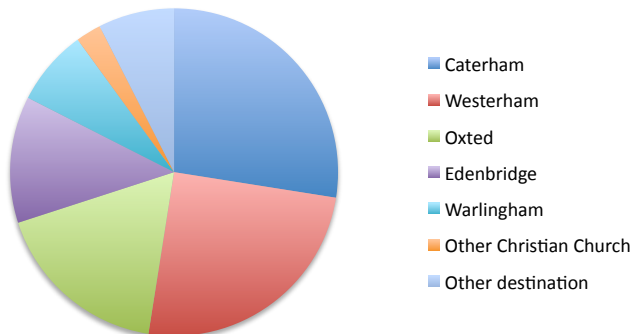
Significantly fewer respondents at St Ambrose said they would travel more than 5 miles to get to mass, but would still find mass somewhere. Possibly linked to the age skew in the respondents, car ownership being lower - if it is, or possibly linked to easy access to Sanderstead.



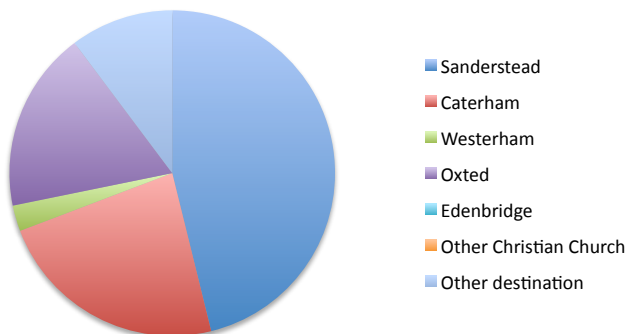
## What might we do if mass times changed?

NB the indications of destinations here are indicative and result from the number of times a location was cited, i.e. it includes where people indicated multiple possibilities. It is therefore only a “flavour” of what might happen. more direct questions and responses from all age-groups would be required for greater accuracy.

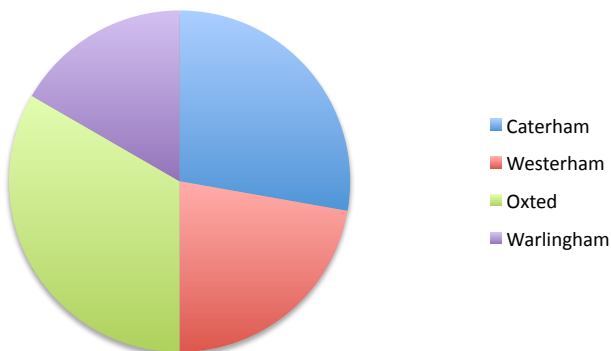
**All Saints 5.30 pm**



**St Ambrose 9.00 am**

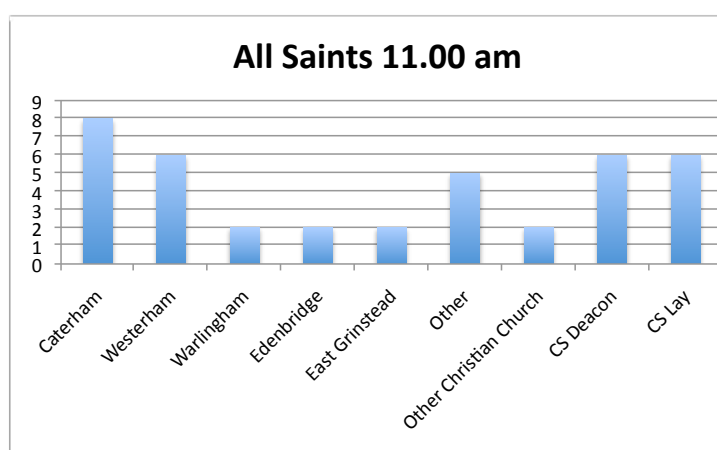
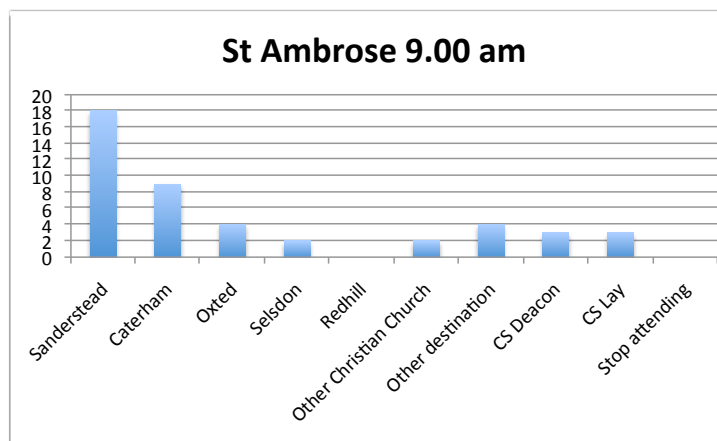
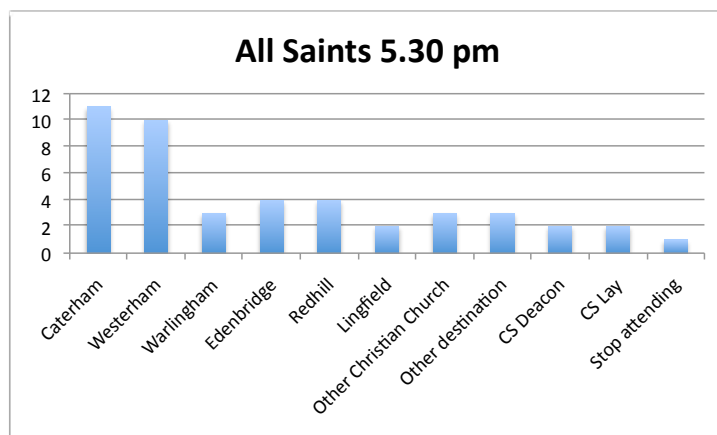


**All Saints 11.00 am**



## What might we do if mass were no longer celebrated at all in the church we normally attend?

NB The same caveats apply to the findings here. It is therefore only a “flavour” of what might happen and to estimate the effect more accurately, we would need to ask more specific questions and obtain a more representative distribution of responses from all age groups - in particular younger parishioners.



With all the caveats mentioned about the age skew to the sample

- If mass times changed for those currently attending the 5.30 pm mass at Oxted, over half those responding said they would rather go to mass at Westerham (outside the diocese) or Caterham in preference to switching to another mass time at Oxted itself. This might be from “fear of the 11.00 timing” which has never been universally popular, whereas another time might be a less difficult change.
- Nearly half the respondents currently attending the 9.00 am mass at Warlingham would switch to Sanderstead, followed by Caterham if the timing changed.
- More of those attending the 11.00 mass at Oxted would be content to switch mass time without changing location, but a significant majority would shift to Caterham or Warlingham (still within the diocese) or go to Westerham (Southwark).

## **Suggestions to the Bishop**

- More specific questions and a more representative distribution of responses across all age groups are needed to estimate the effect on our parish and the diocese of any changes.
- Across all three masses in our parish *as a whole*, more people might go to Caterham than any other church, but fewer might go there from St Ambrose. (But friendships of parents with children at St Francis may imply that the young age groups may be more willing to attend mass at Caterham than suggested by the responses here).
- There could be significant leakage from our diocese particularly from St Ambrose as Holy Family, Sanderstead is easy to get to by bus. The church at Westerham is also easy to reach by bus from parts of Oxted.

Things you might consider

- Understand the intentions of the Archdiocese of Southwark in any plans for our diocese as many of our parishioners assume the churches in Westerham and Sanderstead will be there in 2030.
- Find out more about what lies behind travel and possible reactions to mass time and location changes before any such introduction.
- Would the younger age groups, who did not respond in great number to the questionnaire, have significantly different views?
- Do women have less access to cars? If so, as the Church tends to have to disproportionately higher numbers of women attending mass and serving in a very wide range of ministries, what are the implications for the future church?
- Although there were very few people saying they would like the church to provide transport, would this change as people grew older?
- If we are to attend mass in another church, what are the public transport connections on a Sunday?
- Will the cost of public transport (if any) be prohibitive for some people?

- Will emerging trends amongst younger people to hire cars by the hour seen in large cities, be reflected in our diocese in future?
- What is the capacity of the other churches to accommodate an increase in mass attendance if displaced from our parish by any changes?
- Can the capacity of priests be used better, to minimise disruption to masses, e.g. a reduction in the number of masses rather than closure of one of our churches?

## Conclusions

- We welcomed the opportunity to respond to your questions about how to prepare for 2030. It provided a rare opportunity for us to reflect on the importance of our faith in our own lives and why it is joyous duty to be missionaries in action and word. The process has provided the basis for us to develop and renew our priorities, but it would be helpful to understand any new context for that.
- We are a small parish. The messages in the slides about “difficult decisions” causes instability and anxiety. We have worked hard to achieve a “steady state” following the changes to our parish over the last 5 years.
- We would like to have early clarity about the intentions for 2030 and transitional arrangements. If you are going to make changes to mass times, this will need to be managed well - perhaps as part of the mass time and style flexibility sought by many. Otherwise, mass attendance in our diocese could reduce with leakage to Southwark Archdiocese or simply evaporate.
- Closure of either church would break up our “parish families” and undermine our missionary effort in the community. Our much-loved churches are an asset that can be used more for prayer, services other than mass, community outreach and social activities, i.e. raising the positive profile of the church. We understand that, without more financial support from the parishioners, they are financially unsustainable. This is our responsibility.
- Our faith is our bedrock, but many parishioners feel let down by the Church as an institution and having to defend her actions and doctrine is often difficult.
  - the people have had to carry the shame of paedophilia scandals of the Church.
  - For most of us (men and women alike) allowing priests to marry and ordaining women as priests and deacons is a, “no-brainer”. If the Church is not to continue a spiral of decline, the time for change is now.
  - Church “rules” failed to reflect God’s love. For divorcees and gays to be able to receive communion are all things people who took part in this exercise wanted to be taken seriously.
- We expect you to voice our views on married priests, ordination of women and reviewing who may receive the sacraments, in your meeting with Pope Francis and to let us know his response.

### **The support we need**

- We have a true thirst to deepen our faith. We would welcome the support of the diocese in that, in scriptural understanding, in spiritual exercise and in prayer.

- We are living in and part of a fiercely consumerist and secular world. However strong our faith, the task of evangelisation seems overwhelming. Our **confidence** needs to be developed in the “how, where, why, when” of proclaiming God’s Word in action and word.
- Helping and supporting **young people** - at their various ages - to develop their faith is a crucial responsibility. Children’s Liturgy, young people’s encouragement to participate in the mass and music, schools, youth clubs, youth workers, priests going into schools, were some ideas. We hope that the evidence from our parish will encourage you.
- We would welcome the diocese acting more positively as a **mission enabler** and providing support in the coordination of volunteers and taking over some of the “compliance” burden from our priests.
- We look forward to hearing from you after you have considered the feedback from across the diocese and learning what other parishes said.

**With our thanks and God’s blessing on you as our Bishop.**

*Fr. Stephen Hardaker,  
Paul Gait,  
Michael Kelly,  
Jo Power,  
Isabelle Wragg*

on behalf of  
The Parish of Oxted & Warlingham

# Annex 1

## MINUTES OF MEETING

### Oxted and Warlingham Parish, Meeting with Young People

26<sup>th</sup> January 2018

**A. Do you enjoy coming to church? And do you enjoy coming to youth club? If no, what would you do differently?**

1. Most of the group expressed the opinion that they didn't like Mass being the same every week, but that they enjoyed the big celebrations where different things happened like Christmas and the Easter Vigil.
2. They felt that young people should be included more in what goes on at Mass such as reading. The Altar Servers were enthusiastic about their role but that doesn't suit everyone.
3. They liked the different voices at the Gospel (eg. Passion Gospel)
4. They think that sometimes homilies are repetitive, they think that the same thing is said in different ways.

**A. What do you like about being a Christian? What is important to you in your faith?**

1. Relationship with God
2. Community and the wide spread of ages – like a family.
3. Being able to talk about your faith.

**A. How could the parish community help support you as a Christian, what should we do more of as a parish?**

1. Explaining things, the difficult words and ideas especially.
2. Encouraging us in our faith.

**A. What about being a Christian do you find difficult?**

1. Commitment – especially when you can't make it to Church.
2. Rules about the way you have to live your life, sticking to the faith.
3. Some Bible stories are hard to believe.
4. It's difficult to speak out about your faith, you might be judged by others.

**A. How could the parish help you with the bits of your faith that you find hard?**

The young people couldn't really answer this question. Question C covered this.

**A. You may have heard that the Bishop has asked us to think about what the parish may be like in the years to come, what do you think we need to do to make sure that the parish is still a place that children and young adults feel welcome?**

1. The young people felt that the Church could find different ways to involve young people such as doing readings.
2. They pointed out that there are a lot of things for children (during the Mass) but nothing for teens, they would like a Youth Group after Mass.

**A. Another question that the Bishop has asked us to think about is that the number of priests in the parish is falling, does this worry you? What do you think we should do about it?**

1. The young people expressed the belief that all Priests are old and that stops people wanting to join the Priesthood.
2. They also felt there should be more variety in who should be allowed to become a Priest, they unanimously said that Married people and women should be able to join the Priesthood.
3. They expressed concern that the Priesthood is dying out and that will cause the faith to die out.

**A. Have you ever thought about becoming a priest or the religious life?**

1. A few of the younger members of the group had thought about it.

**A. What would you think would be the positives and negatives of this career?**

Positives:

The opportunity to help people

Helping people in their relationship with God.

Meeting lots of different types of people

A different type of experience which is unique.

The ministry in the spiritual life is an attraction.

Negatives:

You don't get paid.

Devoting your life to God (therefore excluding a lot)

Wearing black all day!

Reading and speaking in front of lots of people would be scary.

## Annex 2

### The Parish of Oxted & Warlingham Planning 2030 Analysis of meetings for “grown ups”

Number of meetings	4		
Attendees	88	(c.30% of the adult Sunday mass attendance)	
Attending > one meeting	9		
	Female 74%	Male	26%
Average age c.63 years	Age range c.30-90+		

#### Q1 What do you value about your faith?

- **Framework** for how to live one's life  
(moral compass, [church provides] structure, values, provides direction to one's personal life and dealings with the community outside the church, the commandments a good way to live life irrespective of church.)
- **Constancy** of God's presence  
(providing hope of salvation (even if faith fails – and doubt is a necessary part of faith), purpose, a source of inner strength and healing, supports, restores, comforts, inner peace, joy, the sacraments.
- **A relationship with a loving, forgiving God**  
(Freedom, God, who is all, is ever-patient, faith is Gift).
- **Universality** (in time and space, faith is greater than the Church or Christianity, the source of Truth, ecumenism, prayer inside and outside church and services).
- **Community** [inside the church]  
(Belonging, welcome, cultural heritage, sharing, peace).

Q2. What challenges do you face in practising your faith?	Q3. What would help you better meet these challenges to practising your faith?	
	The Church could	We could
<p><b>increasingly secular world</b></p> <p>(i) <u>Time</u> - competing calls on our time, materialism, consumerism, distractions, conflict in families who don't share our faith.</p>	<ul style="list-style-type: none"> <li>✓ Find out more about why people (especially young people) don't take up opportunities to attend events and activities led by the church.</li> <li>✓ Have more inspiring homilies so people thirst for God's Word and promote these through use of media, e.g. YouTube so people don't lose touch with what's happening at church.</li> <li>✓ Work with other churches, including services outside the mass.</li> <li>✓ Raise awareness of and signpost more effectively, opportunities to develop faith or understand catholic teaching, that are accessible to people. (Targeted, Timely, Local).</li> </ul>	<ul style="list-style-type: none"> <li>✓ Have more self-discipline to make time for God.</li> <li>✓ Prioritise our faith (hear and respond to God's "miaow" or "woof") calling to us).</li> <li>✓ Understand that I am part of the world, not outside it.</li> <li>✓ Find and make opportunities to feed our faith outside the Mass (without "becoming God").</li> <li>✓ Be aware of the risk of complacency (particularly in England).</li> <li>✓ Be prepared to travel to Mass or other opportunities to nourish the spirit and faith.</li> <li>✓ Set time aside to attend more of the opportunities relevant to our lives and accessible to us.</li> </ul>

<p>(i) <u>Media</u> - aggressive atheism, having to answer for the whole Catholic Church when challenged about the abuse of power by clergy, especially paedophilia.</p>	<p><b>The Church could</b></p> <ul style="list-style-type: none"> <li>✓ Change. So accusations cannot be levelled.</li> <li>✓ Improve the positive messages of the Catholic Church.</li> <li>✓ Be a more proactive counter-balance to an atheistic media – including social media.</li> <li>✓ Learn from young people how they want to engage and adapt to trends in use of social media.</li> </ul>	<p><b>We could</b></p> <ul style="list-style-type: none"> <li>✓ Lead by example – acting as Christ's witnesses [discreetly] wherever the call leads us.</li> <li>✓ [set time aside to] take advantage of opportunities to nurture and develop confidence in engaging in discussions on our faith.</li> </ul>
<p>(i) <u>Social attitudes</u> the young (especially) can be mocked for practising their faith. All forms of spirituality seen as equally-valid. "choice" is perceived as better than what is "right" [according to the 10 Commandments]</p>	<ul style="list-style-type: none"> <li>✓ Improve catechesis and engagement with young people. Schools. Good role models [more male role models?]</li> <li>✓ Priests to go into schools so they become familiar with who he is and what he does.</li> <li>✓ Ask young people about the communications format they will want to engage with in their faith.</li> <li>✓ Provide more opportunities for young people (especially teenagers) to engage with their faith in the way that makes sense for them.</li> <li>✓ Learn from what works in other churches [or does not].</li> </ul>	<ul style="list-style-type: none"> <li>✓ Lead by example – acting as Christ's witnesses.</li> <li>✓ Join with other churches to encourage young people to strengthen their faith if our church is not providing these opportunities.</li> </ul>

<p><b>Lack of confidence</b>  Lack of opportunities for deepening our faith.  Lack of opportunities for young people to develop their faith.  Poor leadership.</p>	<p><b>The Church could</b></p> <ul style="list-style-type: none"> <li>✓ Develop opportunities to nurture faith and equip the faithful with the vocabulary to hold conversations with non-Catholics.</li> <li>✓ Use our most charismatic priests to inspire us in our faith.</li> </ul>	<p><b>We could</b></p> <ul style="list-style-type: none"> <li>✓ If we don't have capacity from within our parish lay faithful, pay for [spiritual/peer ministry] professionals to lead the development of the parts of our faith journey, e.g. youth ministry, prayer.</li> <li>✓ Set time aside for adoration and other ways of deepening our relationship with God, e.g. blessing of houses.</li> </ul>
<p><b>Lack of catechesis.</b>  (Catholic Schools, where does catechesis of the young happen?)  Adult catechesis</p>	<ul style="list-style-type: none"> <li>✓ Place greater emphasis on encouraging deacons, pastoral assistants and catechists – across all age groups.</li> <li>✓ Catholic Schools.</li> <li>✓ Improve signposting to other resources for catechesis and nurturing our faith used in other dioceses.</li> <li>✓ Re-examine documents used in the past, e.g. the penny catechism.</li> </ul>	<ul style="list-style-type: none"> <li>✓ Be prepared to pay for peer ministry.</li> <li>✓ Run Alpha courses</li> <li>✓ Develop regular faith groups meeting throughout the year to discuss our faith experiences in the light of the gospel.</li> </ul>

The Catholic Church	The Church could	We could
<p>(i) Social teaching, or clergy interpretation – can be painfully unwelcoming to many, e.g. divorcees, unmarried parents, homosexuals. No direction and urgency [at diocesan/ national level] on environmental and social issues. Church more preoccupied with the [church-made] Law than the Love of Jesus Christ.</p>	<ul style="list-style-type: none"> <li>✓ Show greater leadership in promoting Pope Francis' Laudate Sii and other encyclicals.</li> <li>✓ Homilies relevant to people's lives – where they are at and not where, ideally, the church might want them to be.</li> <li>✓ "De-clutter" and clearly distinguish what is God's Word and what is man-made ephemera in our Church and Liturgy.</li> <li>✓ Be truly open to change.</li> </ul>	<ul style="list-style-type: none"> <li>✓ Be a welcoming church at local level and take "baby steps" in encouraging people to share our faith, e.g. through outreach work (outside the buildings of the church – may be with other churches), having church buildings open as "sanctuaries", "no ticket" social activities and services other than the Mass.</li> <li>✓ Avoid the temptation of judging others.</li> <li>✓ Befriend "resting" Catholics.</li> <li>✓ Develop confidence to reach out on social and environmental issues.</li> <li>✓ Maintain a healthy balance between contemplation and action.</li> </ul>

	<b>The Church could</b>	<b>We could</b>
<p>(i) Structures: Poor Leadership - wastes existing capacity and ignores capacity that it could have at its disposal. Women not yet not able to follow a calling to the priesthood yet do most tasks in the Catholic Church – so seen as second-class, and young men considering the priesthood not able to marry (increasingly curious in England with the Ordinariate).</p>	<ul style="list-style-type: none"> <li>✓ Promote the greater encouragement of deacons and pastoral assistants.</li> <li>✓ Develop a cadre of lay faithful to act within parishes to support them.</li> <li>✓ To consider if any resources and pastoral systems used by from other churches would be useful.</li> <li>✓ Be more proactive [in discussions with the Pope] to encourage a change of heart to permit priests to marry if they wish and to open paths for women to be ordained.</li> </ul>	<ul style="list-style-type: none"> <li>✓ Pray for vocations – including considering our own.</li> <li>✓ Free up capacity of existing priests by e.g. taking non-pastoral activities off his load and sharing the yoke.</li> </ul>
<p>(ii) Language : Latin alienates the majority and the church becomes an exclusive club (versus some older people who felt Latin was closer to the truth). Young people have faith, but language can be a barrier. We struggle to understand parts of the Old Testament in the light of the New Testament.</p>	<ul style="list-style-type: none"> <li>✓ Catholic documents need to use language that is accessible to its “audience”, without losing meaning (the “truth”).</li> <li>✓ Help the lay faithful to understand more about the scriptures.</li> </ul>	<ul style="list-style-type: none"> <li>✓ Set time aside to pick up on opportunities for understanding more about God’s Word and its continued relevance today.</li> </ul>

### Annex 3: Questionnaire responses by age and sex and mass time

Mass (average attendance 2017 excluding Christmas and Easter)		
5.30 (All Saints)	Male (%) 12 (43%)	Female 16 (57%)
Mass attendance 86 (no children or very few and no Children's Liturgy)	21-30 0	21-30 0
	31-40 0	31-40 0
Response rate 33%	41-50 0	41-50 0
	51-60 1	51-60 4
	61-70 3	61-70 4
	71-80 3	71-80 3
	81-90 4	81-90 2
	91+ 1	91+ 2
Q24 How far would you travel if mass were not continued at the church you currently attend?	Unstated 1	
	> 5 miles 75%	> 5 miles 56%
9.00 (St Ambrose)	Male 4 (12.5%)	Female 28 (87.5%)
Mass attendance 125 (around 40 children with 30 at Children's Liturgy)	21-30 0	21-30 0
	31-40 1	31-40 3
Response rate of adults 37%	41-50 0	41-50 3
	51-60 0	51-60 4
	61-70 2	61-70 5
	71-80 0	71-80 10
	81-90 1	81-90 3
	91+ 0	91+ 0
How far would you travel if mass were not continued at the church you currently attend?	> 5 miles 0	Over 5 miles 32%
	> 4 miles 1	> 4 miles 21%
	2-3 miles 1	
	1-2 miles 1	
	not stated 1	

11.00 (All Saints)	Men 8 (36%)		Women 14 (64%)	
Mass attendance 104 (around 20 children with 12 at Children's Liturgy)	21-30	1	21-30	0
	31-40	0	31-40	0
Adult response rate 27%	41-50	0	41-50	2
	51-60	1	51-60	3
	61-70	3	61-70	2
	71-80	2	71-80	4
How far would you travel if mass were not continued at the church you currently attend?	81-90	1	81-90	3
	91+	0	91+	0
	> 5 miles	50%	> 5 miles	57%