

**CATHOLIC PARISH OF OUR LADY AND ST EDMUND HUNSTANTON, WITH ST CECILIA
DERSINGHAM**

**SUBMISSION TO THE CONSULTATION WITH THE LAITY ON THE SACRAMENTAL AND PASTORAL
PROVISION IN THE DIOCESE OF EAST ANGLIA**

Dear Bishop Peter,

Thank you for the opportunity for our parish to reflect upon and feed this back to you on the pastoral and sacramental future in our Diocese. We hope this is found to be useful.

INTRODUCTION

The Parish of Hunstanton has welcomed the opportunity to reflect on how things have changed over the last decades and how they might change further in the next ten years.

The three consultation questions prompted 32 responses, from individuals or families, and three focus groups (one face to face and two hybrid meetings). The process was undertaken over two months between November and January. Many parishioners needed nurturing encouragement to prepare and submit a response. To give some context to this:

- People found the questions difficult.
- Some people found the process unfamiliar—the idea of being asked, and of putting their views alongside others.
- There were/are fears about what the prospect of change means for our future and our faith.
- The process exposed our vulnerabilities as well as our aspirations.
- For some, it was difficult to process and reconcile others' views.
- There are hopes that although the process is difficult it could bring us to a positive outcome.

We have anchored our prayer, reflection, and response in the three pillars of synodality, so have approached each question in the light of these.

From these responses and meetings certain themes have emerged. The document below captures those themes, first in summary and then in more detail, summarised from the responses. The document is more a collection of views, not always in agreement, than a conclusive synthesis. At the same time, we have approached this in a spirit of encounter, not expecting to always agree on the way forward, but knowing that, following the practice of the recent Synod on Synodality, we can listen to each other and learn what is the will of the Holy Spirit for us as the local Church community and as part of the larger particular Diocesan Church.

The range of responses has demonstrated the vast range of experiences of being Catholic that come together to form our community, as well as the range of knowledge, understanding and spirituality to be found in our parish.

Many of the thoughts, concerns and ideas shared in the responses provoked questions: some demonstrating lack of knowledge of what is possible / permitted, others relating to how to fulfil a desire for learning and catechesis; yet others related to a desire for imaginative and less obvious options to address the challenges facing us.

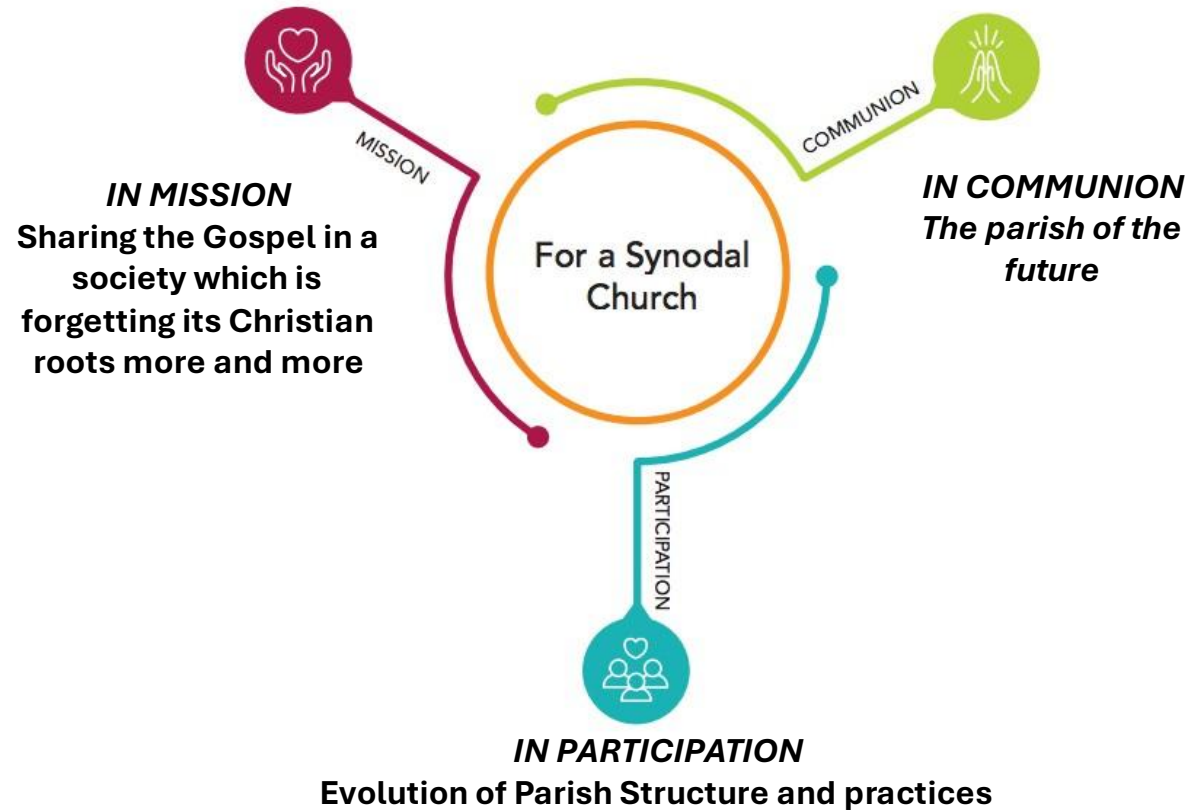
Each theme presented therefore includes some questions that emerged from our efforts to respond prayerfully and critically to the consultation exercise.

We hope this document reflects the depth of reflection that has gone into producing it, and we thank you for the opportunity and impetus that this consultation has generated within our parish community.

QUESTION 1: How do you think Parish Structure and practices need to evolve to best serve the mission of the church, that is, sharing the Gospel in a society which is forgetting its Christian roots more and more? You will need to reflect on how both your parish community has changed over the past 25 years and what it realistically might look like in 10 years' time, with the help of the document sent with these questions?

[Let your imagination free to roam where there is no constraint, dream a response to this question]

THREE PILLARS OF SYNODALITY



THEMES THAT HAVE EMERGED – OUR PARISH IN TEN YEARS

A confident, faith-filled, spiritual COMMUNITY

- *A community of active members, ready for and resilient in change*
- *A community united not uniform*

A model of good LEADERSHIP in Christ

- *Good governance through complementary ordained and lay leadership*
- *Good admin and management practice applied to the mission, communion and participation of the Church*

CO-RESPONSIBILITY across the parish and beyond

- *All action serves the mission, communion and participation of Church*
- *Insight sought and offered*
- *“diversity of ministry.... Unity of mission”*

A royal priesthood of ORDAINED and NON-ORDAINED MINISTRY

- *Partnership of priest and people– mutual esteem and opportunity*
- *Looking beyond borders*

PROVISION serving today’s believer and searcher

- *Safeguard provision and participation through imaginative use of ICT*
- *Importance of service to visitors in mission*

A community of local and global SOCIAL ACTION in – but not of – the world

- *Social activity – gathering, events, community building*
- *Social action – witness and mission to those in need*

The parish as a living EVANGELISATION

- *Field hospital for the soul*
- *Open church, open community*

A confident, faith-filled, spiritual COMMUNITY

- *Increased, widened and improved hospitality, especially at St C's where church layout gives options for welcome and events*
- *Further unity across church communities by mixed parish Mass times e.g. alternate StC 9am and OLSE 11am Masses*
- *Increased community spirit through making information available in the parish around Sacramental preparation of the children (which currently takes place at King's Lynn). Safeguarding concerns may mean we can no longer display photographs but perhaps names could appear in the newsletter to generate prayer for and with those preparing?*
- *A parish with a formal structure that catches people in hospital, or partners of someone who dies etc.*
- *A parish community with members who notice when people stop coming to Mass and take action to renew contact and welcome.*
- *If reduced local Mass provision becomes essential, communion and participation are strengthened through creating and embedding local community "cells" BEFORE reducing local Mass provision*
- *Flexibility to embrace change as a community, for the benefit of a synodal Church, while respecting the community's story and history*

How can we best increase integration across the parish?

How can safeguarding be prioritised without limiting community and sharing?

How best to prioritise safeguarding while developing community?

How can we learn from those already using the "cell" practice of Church?

A model of good LEADERSHIP in Christ

- *Vatican II promotes involvement of parishioners; if parish clergy shed admin duties there are parishioners able and willing to take on tasks. Move away from the parish priest being “in charge”*
- *In line with a parish run by lay people with steering group(s) / council(s) with the priest providing the sacraments, easing the welcome to visiting priests from the missions or other dioceses*
- *Roles and responsibilities that are time bound, with clear parameters and support*
- *Leadership across the parish with women and men, older and younger, on equal footing*
- *Priest as governor, with laity as operational / executive function(s)*
- *If smaller local churches have remained open, in place a structured implementation of lay leadership roles (pastoral coordinators; lay ecclesial ministers) that provide clarity and accountability to the hierarchy and the community of the faithful.*
- *Where smaller local church buildings are closed, the Deanery (or “cluster”) community with roles and responsibilities previously operating at parish level functioning at cluster / deanery level.*
- *A parish administration that has learned from good management and administration practice, transparent in good governance*

To what extent and how can this be identified, justified, supported and implemented?

How to harness experience from elsewhere, without becoming overwhelmed?

What is the scope for “economies of scale” in parish admin / management areas not required to be fulfilled by priest?

What training / formation is available a) in the Diocese b) further afield for lay leadership (pastoral coordinators / lay ecclesial ministers)?

CO-RESPONSIBILITY across the parish and beyond

- *A community that demonstrates “diversity of ministry but unity of mission”*
- *A Parish / Deanery / Cluster that has learned from / adapted / adopted good practice demonstrated elsewhere within Catholic Church and other denominations eg Lay Ecclesial Ministers and Pastoral Co-ordinators (Northampton Diocese); “circuits” (groups of churches – Methodist Church)*
- *Proper lay leader formation is developed and implemented, with clearly defined roles and support and supervision (and possible stipend) for lay leadership*
- *Parish roles, large and small, are clear, concise and structured, with parameters for extent and tenure*
- *A parish / deanery / cluster where nobody becomes indispensable to the role; where each role and activity serves the mission of the Church*
- *A community where both young [practising] families’ and our elders’ insight is sought and offered.*
- *A community where every member sees it as in their gift and their happy duty to welcome and seek out the visitor, the stray and the lost*
- *A parish operating a duty of pastoral care across all members*

Should we have a ‘pastoral group’ within the parish to ‘run’ it?

What is permitted? There are many questions about roles and areas of responsibility that need to be made clearer.

How to develop a mutual understanding of what is co-responsibility and synodality, avoiding misconceptions and assumptions?

A royal priesthood of ORDAINED and NON-ORDAINED MINISTRY

- *A community that has identified and taken action on what the priest can be relieved of beyond sacramental and pastoral provision that cannot be undertaken by non-ordained members of the parish*
- *A community that harnesses the gifts, charisms and talents of all its members with equality across age, gender, race and ability for the benefit of its mission, communion and participation.*
- *A community that thrives sacramentally, pastorally and spiritually by welcoming the gifts, charisms and talents of communities and wisdom from beyond its borders (such as regular clergy eg Dominicans; formation centres eg MBIT)*
- *A community that makes full use of current scope for the service of ordained ministers (deacons), and is ready to embrace widening scope in ordained ministry (women deacons, women priests, married priests).*

In view of the declining male priesthood should we welcome women priests/ deacons?

What duties can the priest devolve? To deacon? To parishioners?

What scope and freedom do parishioners (non-ordained) have to identify and welcome ministers/wisdom from beyond the parish / diocesan borders?

PROVISION to serve today's believer and searcher

A community that

- *embraces technology to provide hybrid Eucharistic and other liturgical services and activities (eg through streamed Mass with distribution of Holy Communion)*
- *is well formed to understand the value and limits of the Service of the Word and Communion and uses this form appropriately*
- *recognises that the Sacrifice of the Mass remains the source and summit of the Christian life, while remembering that the mountain of our Christian life and example lies in between*
- *recognises that the gift of Mass may not be possible every day and to cherish it all the more for being less available*
- *acts on its mission to visitors as a tourist destination, and the importance of the presence of its church and services as a Christian witness to both local and visitor*
- *embraces and emphasises being part of the wider Catholic community through developing communion and participation beyond parish (virtually or in person)*
- *works to safeguard provision of the Sacrament of the Sick to those who need it in our increasingly elderly population*
- *works to address and overcome the constraints of rural living in sacramental, pastoral and spiritual provision in the area*

Should we have the priest or the people travel for sacramental provision?

Possibility of bringing in priests from overseas?

Is the parish no longer the structure that best serves the Church's mission, communion and participation? Cluster? Deanery? Other?

How can we, as a parish, help to fill the nurture 'gap' for people after preparation for marriage and prior to anointing of the sick or last rites?

A community of local and global SOCIAL ACTION in – but not of – the world

Our Catholic community

- *ascertains the needs of the wider community from a Christian viewpoint and works to address these in mission*
- *holds intentional social gatherings directed as occasions to revisit the basics of the faith and learn about Jesus' love for each of us. Not like at school - these are light-hearted and transformative.*
- *hosts films or talks from the talented Catholic evangelists and inspirers already out there; takes opportunities that arise for visiting speakers (eg religious community)*
- *is a thriving centre of social, emotional, spiritual, psychological support and safety for both its members and in Christian example and welcome*
- *is an exemplar of Christian witness to both visitors (tourists, second home owners) and residents in social, spiritual and pastoral activity*

(How) Could the laity, as volunteers, help to fill the gaps in social support?

To what extent is our parish inward or outward looking in practice?

- What do we see our mission as?
- In what/whom are we in communion with?
- With whom do we participate?

The parish as a living EVANGELISATION

In our Catholic parish / deanery / cluster

- *all lay members are involved in some way, however small, in outreach, in drawing others to the church, including new residents*
- *our church at StCs has become a hub for the Catholic and secular communities - as support and safe haven for all aspects of life (social, psychosocial, spiritual, emotional, physical)*
- *our community is an exemplar of Pope Francis' "field hospital for the soul".*
- *practical support is provided to back up witness and mission*
- *our church (or centre) is open for people to rest in the peace and quiet, pray, and be in the presence of the Blessed Sacrament;*
- *we produce materials to widen awareness of our presence and what we offer to Christians and non-believers*
- *we are aware, and take account in all activities, of the considerable rise in interest and attendance at peak tourist times in the year*

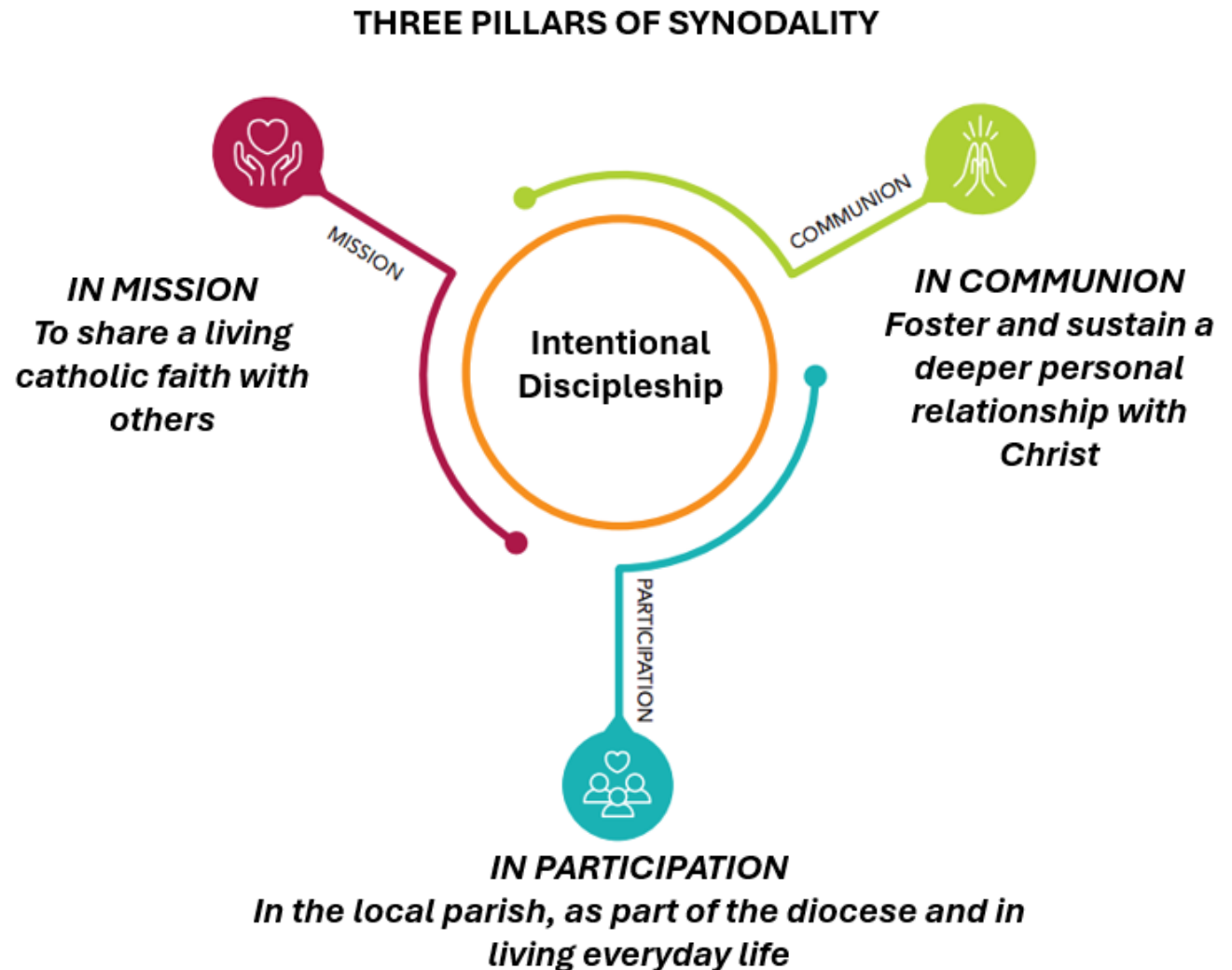
How could we provide Exposition of the Blessed Sacrament available regularly in the absence of a priest?

How could we offer a safe spiritual space for those who have too busy lives, and nowhere quiet to be?

Should we, as a parish, be reaching out to new residents?

QUESTION 2: How can we foster and sustain a deeper personal relationship with Christ within the communion of the church, both in your local parish and as part of the diocese? What can be done to ensure that young and old alike can better live their everyday lives as 'intentional disciples' that is, followers of Jesus Christ who embrace his teaching and become capable of sharing a living catholic faith with others?

[What development in faith knowledge, practice and experience is needed to foster and sustain the deeper relationship with Christ?]



THEMES THAT HAVE EMERGED:

Widen the scope and reach of PRAYER

- Contrasting forms of prayer;
- formal / informal prayer availability
- Use of ICT – eg online prayer

What is our VOCATION individually and as a parish?

- parishioners: what is our vocation?
- deacons: distinction from laity in practice?
- scope for priests to be freed from duties not confined to priests

Expand opportunity for ENLIGHTENMENT

- continuous and ongoing catechesis – beyond sacraments of initiation
- content – sacraments; structure and meaning of Eucharist;
- methods and mechanisms: variety of resources and media; celebrating the wisdom of the elders

A LITURGY that reads the signs of the times

- simplify / increase flexibility of Sunday obligation;
- Increase use of available scope for options in Mass eg Eucharistic Prayers

Harness SOCIAL OPPORTUNITIES for community and witness

- social events / links as vehicle to spiritual growth and communion
- social activity as catalyst to outreach, witness, mission

Build confidence and capacity to EVANGELISE

- church as hub of community providing witness to appeal of Christian way of life
- outreach by being willing to talk about Christian life

Build on a good foundation for local ECUMENISM

- grow ecumenical links through welcome, participation

Focus on YOUTH AND CHILDREN – the future of Church

- traditional and non-traditional roles for youth, children
- build links across generations

Match FACILITIES to the needs of Mission, Participation, Communion

- how to address reduced facilities
- How to grow facilities in face of reduced capacities
- Fewer priests should not mean fewer facilities but increased scope for community gathering, activity

- *PRAYER*

- Prayer is the answer to this question! Be people of prayer first and foremost
- Lead people to prayer through structured practice Eg structured period of Adoration of the Blessed Sacrament
- Develop a parish culture of prayer as the basis of all community and action
 - Have a sanctuary lamp for the Word as well as for the Blessed Sacrament
 - Use Lectio Divina as the parish approach
 - to prayer – through the Word
 - to worship – the sacraments, formal and informal, private and joint worship
 - to adult formation – learning what our faith really is
- Build on scope for communal prayer – Exposition, rosary, shared prayer after Mass
- Provide the means to pray - the church unlocked and accessible to encourage private prayer and reflection
- Guided prayer weeks
- Use social media for good – online prayer groups; prayer resources; paraliturgy; other prayer activity

How can the parishioners be enabled to lead people to prayer such Exposition; shared prayer after Mass etc?

What practical measures can be taken to enable the church to remain open?

How might the responsibility of an open church be mitigated for the person ultimately responsible?

Who can be a prayer guide?

What is our **VOCATION** individually and as a parish?

- *Parishioners*
 - Encourage an understanding of marriage, family, and singleness as vocation
 - Encourage an understanding of ordained, religious, and consecrated vocations
 - Encourage an appreciation of the faith-longevity and faith-practices of our elders
 - The expectation of volunteering in ministry needs to be communicated more clearly and joyfully (so people want to take it up)
 - Faithful need to see their mission to embrace and support their mission
 - Encourage our men to seriously consider the diaconate
 - Consider married men who might consider becoming a Deacon
- *Clergy*
 - *Priests*
 - Priests could become peripatetic teaching could be undertaken by lay persons having a strict curriculum provided by the diocese.
 - The priest's focus must remain spiritual, sacramental, pastoral, preaching & teaching
 - Priests need to support the mission of the faithful with better spiritual development, learning and deepening in knowledge understanding and faith in practice
 - *Deacons*
 - Could be community leaders and foster a closer relationship with parishioners. Sharing their deeper knowledge with the faithful

Where do parishioners find the information, knowledge, wisdom required to be intentional disciples?

How can parishioners be encouraged to understand Pope Francis' teaching that our "faith is personal but not private"?

How much scope is there to relieve the priest of all NON-sacramental / pastoral / preaching / teaching duties?

Is it true that there is nothing that a deacon can do that a lay person cannot do? If so, how should lay men and women relate to / accommodate a deacon in their parish?

CATECHESIS

- Content
 - Homilies about elements of faith eg structure of the Mass; Gospels; sacraments; to widen Catholic formation for all
 - Offer reverent, inspirational teaching about the real presence of Christ in the Eucharist and why this is our treasure
 - Continuous and ongoing catechesis outside of sacraments of initiation
- Methods and Mechanisms
 - There needs to be a local group/s for spiritual formation of the parish and this needs support from the diocese / centres of higher education
 - Seasonal / annual day of reflection
 - Better use of newsletter for spiritual formation eg daily prayer, daily bible reading reference; explanation of liturgical seasons
 - Build a library of resources for spiritual formation
 - Create an "elders group" (cf KL elders) to celebrate and harness the wealth of wisdom and experience in the parish

What scope is there for dialogue about homily, Church teaching, theology, sacraments and all facets of the Church?

Who is a) able b) willing c) qualified (in terms of knowledge) d) qualified (in terms of authority) to undertake / lead this?

In the absence of a priest, who leads in catechesis?
Can catechesis take place in the absence of a priest?

What scope is there for a catechetical role for "parish elders"?

LITURGY AND SACRAMENTS

- The Sunday obligation needs to be unset from its stone and become a little softer. Sunday can be kept holy without having to attend Mass. This may seem radical, but adults and families can make their own plans to observe Sunday
- Church attendance - not just for Mass other services like Benediction, Stations, Reconciliation
- One thing would be to use the alternative Eucharistic Prayers in which we pray specifically for the attributes of 'intentional disciples' and the ability to reach out to others.
- Increase access to the Eucharist by harnessing ICT and lay ministries eg Streamed Mass with administering of Holy Communion
- Identify the actions / roles that only a priest can undertake and resolve the problem of lack of those in a parish with no priest – eg the Eucharist; sacrament of the sick; other?

What authority has the Bishop to sanction / approach / adapt this?

To what extent is there scope for this in a parish? ie if it is a parish level decision, who has a voice in deciding on the use of alternative Eucharistic Prayers?

To what degree if any does this fall short of full communion / attendance at Mass?

In a parish with an elderly / ageing populations, not only the Mass is essential to spiritual life, but the sacrament of the sick is also under threat. What can be done to mitigate this?

SOCIAL ACTIVITY

- Grow spiritual communion through growing social and pastoral events eg use St C's for regular parish social gatherings – large and / or small; (free! no money involved)
- Develop social engagement through creating a Social Club: Build increased engagement with Spiritual activities and prayer: People could contribute weekly amount towards social and pastoral outings / events eg £1 per week per person and the money funds (eg bi-monthly) social and pastoral events such as outing, St Patrick's Day Dance, Oxburgh Hall (payment system to be planned eg envelopes, standing order, tickets, monthly aggregate, other)
- Community activity – eg Harvest collection of produce towards social club as an example of community activity to generate community involvement in social and pastoral activities and events
- Internal community and social events as catalyst to external outreach, mission and witness

What non-traditional social etc activity would appeal locally? Eg film club?

What are the gaps in local social etc provision that our Church could fill as outreach and witness?

EVANGELISATION

- If we think about our small parishes as potential engines of evangelisation, purposefully reaching out to the surrounding area with the Gospel - both through the works of mercy, which we already do well, and through speaking about our faith, which may be a less familiar practice to us as Catholics - we will be able to create a more hopeful community and one in which our future seminarians and priests may well arise.
- Our church and its members could be an essential part of the wider community, and a witness to the joy of the Christian way of life, through being open for social, emotional, spiritual, psychological interaction and support.
- Open the church after school each term and invite parents and children from the community to stop by (eg at St C's to see our lovely painting and our statue of Mary holding the infant Jesus). Offer a snack, time to rest, and a simple creative activity about gentleness. Explain what a prayer intention is and invite people to write one to be prayed for.
- Draw people into church through outreach (eg "Night Fever")
- Carol singing outside on the lawn or outside the Co-op

How might our parish replicate outreach events (eg Norwich youth)

ECUMENISM

- Work together with other faiths' Churches on national or local initiatives, commemoration, celebration

How much flexibility is there for parishioners to take initiative in new ecumenical links and activities?

YOUTH AND CHILDREN

- More involvement with schools and youth organisations
- Our young can be encouraged to "serve" at the altar - and also perhaps to join the choir - needing resources, but for good purpose and spiritual development?
- Make links between generations within and beyond parish eg children / youth visiting / helping elderly

How can the parish be made aware of families when the sacraments of initiation do not take place in the parish?

What "non-traditional" roles in church might appeal to younger members of the parish?

FACILITIES

- Avail ourselves of the tranquility at the Walsingham Shrine and Basilica
- Open the church to the community one evening during Advent (see St Patrick's Soho, Nightfever Mission)
- Be present to welcome and build relationship with all who come
 - refreshments;
 - listening;
 - facilities
- We need a better transport infrastructure in the parish to get people to and from church /mass/ sacraments
- Contrary to the assumption that reduced numbers of priests should mean reduced facilities, fewer priests demands INCREASED facilities to maximise parishioners' engagement and facilitate community in the absence of an ordained leader

Who will be available to enable this?

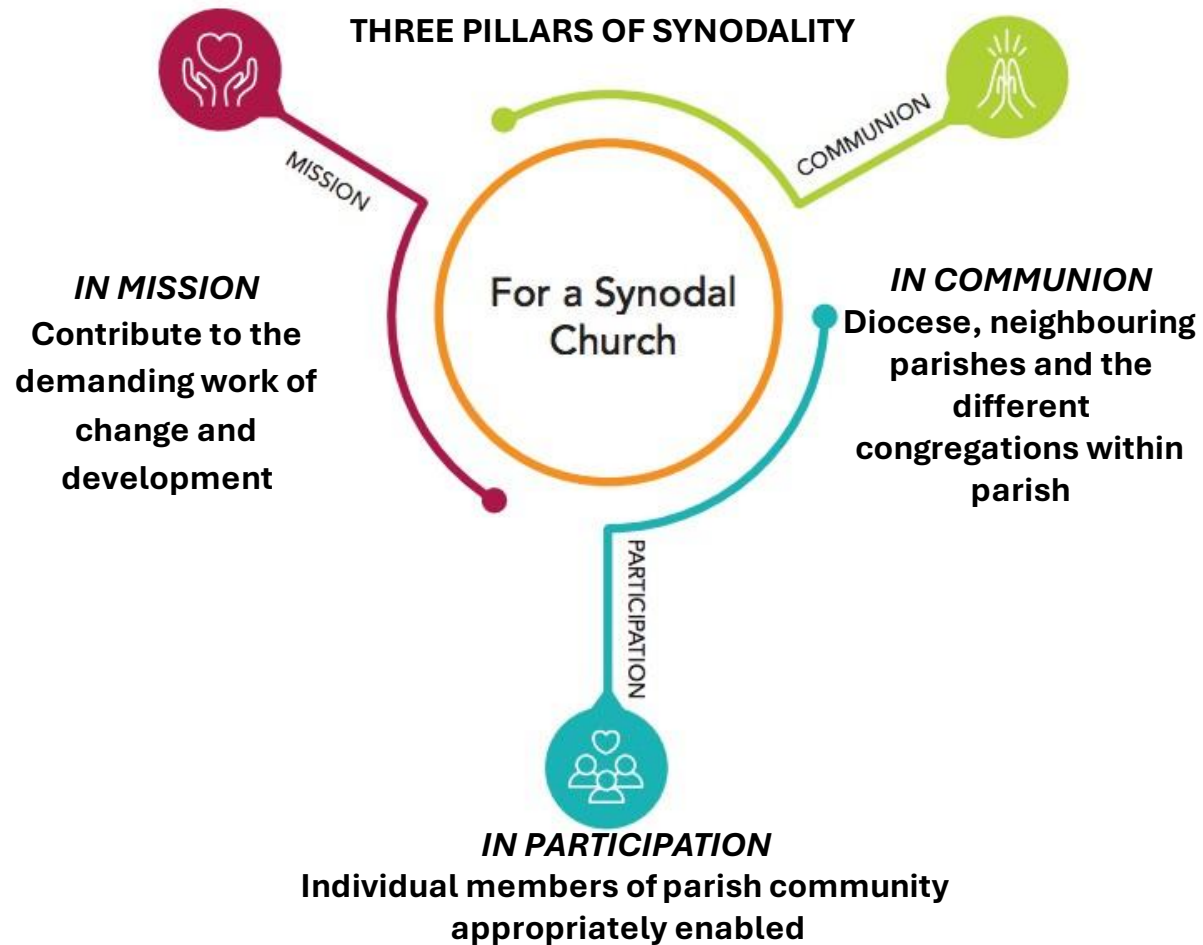
How would individual parishioners sustain their faith when the physical gathering place (church building) is not operational?

QUESTION 3:

Being realistic about resources both human and financial, what concrete steps do you think should be taken in your parish to address present and future needs? You would think about; how **the diocese, your neighbouring parishes and the different congregations** within your parish (those who attend different masses that are celebrated) can help you overcome challenges and create opportunities

How **individual members of your parish community can be appropriately enabled to contribute to the demanding work of change and development**

(this is asking for practical steps AND it is essential that we consider what assumptions lie beneath those ideas and unpick what changes in culture, attitude, mindset and behaviour on the part of clergy and all the baptised Christians will be required)



THEMES THAT HAVE EMERGED:

Widen Sunday Obligation to the day the community can celebrate mass - not necessarily Sunday

Covid made necessary creative opportunities for mass via the internet

Reduce the number of masses in the parish

*Alternate mass between OLSE & St Cecilia's
Work with the bus company to make a stop at OLSE in time for Sunday mass*

We need a rural strategy

Rural, holiday destination , aging demographic

What is the current Diocesan strategy? Transport to other centres e.g. Walsingham

Alternative sources for Priests: *Think outside the box for priests – retired, from abroad priests, religious orders,*

Open priestly ministry to married men & to women

Numerous people thought this necessary and desirable

A new approach to Leadership – widening, distributed leadership, greater collaboration

The old model of priest as 'King' in the parish does not serve the new situation but where and how do we have a conversation about clear boundaries of responsibility?

Increasing participation in volunteering and parish service

How can we support the priest better?

Develop the faithful

in theology, liturgy, scripture, spirituality, parish service, catechesis, leadership

Becoming a more active parish, open & offering more

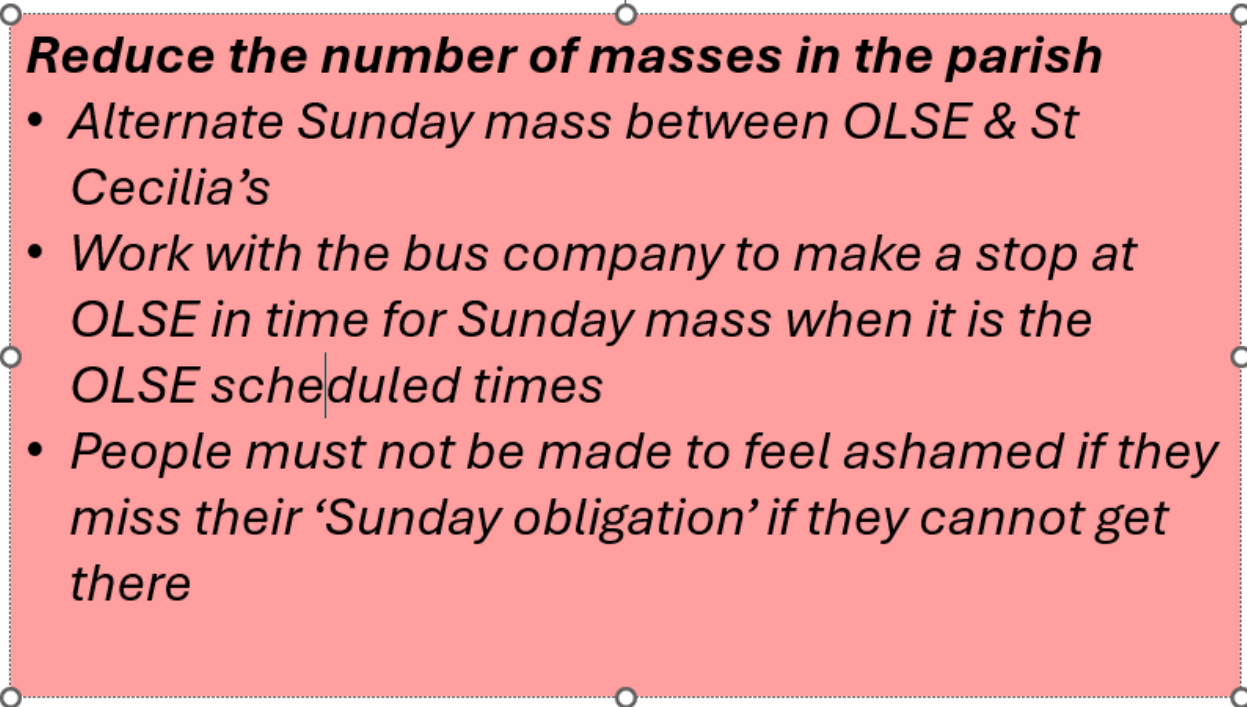
St Cecilia's to be a resource centre for community and spiritual activities

Widen Sunday Obligation to a day the community can celebrate mass - not necessarily Sunday

- *Covid made necessary creative opportunities for mass via the internet, how could this be be useful and exceptional and acceptable.*
- *Retired priests will. Say mass each day alone, could this be streamed for the locality and ministers of communion bring communion*

How do we retain a sense of community & parish when the mass is no longer celebrated in that areas?

What is a parish? And what is it here for? Can the diocese provide what the closed parish no longer can?



Reduce the number of masses in the parish

- *Alternate Sunday mass between OLSE & St Cecilia's*
- *Work with the bus company to make a stop at OLSE in time for Sunday mass when it is the OLSE scheduled times*
- *People must not be made to feel ashamed if they miss their 'Sunday obligation' if they cannot get there*

How do we retain a sense of community & parish when the mass is only occasionally celebrated ?

There is a concern that closures and reductions in mass centres will have an impact on finances – how have other dioceses managed this?

We need a rural strategy

Rural, holiday destination, aging demographic

- *Transport is an important issue in rural areas, how can the local transport routes indicate the best places for mass centres*
- *People , especially those less able and non-car drivers will rely on others to provide this service*
- *This would also require a rota of available helpers*
- *To develop a model where people who are less mobile will need priests and ministers of communion to visit them, in their homes, to reconcile, to anoint, to give communion*
- *Families have been geographically dispersed by economic factors (high house prices in holiday destination areas) , unable to live near their families, the same will happen with parish communities without a clear pastoral strategy signed up to by the parish*
- *Some said it would be a mistake to remove the focal point of the church as this would be too great a loss*
- *We need to be more open, involved with ecumenical activities and across boundaries for pastoral care AND coming together for spiritual development and deepening our knowledge and love of the Lord*

What is the current parish strategy, diocesan strategy, does it exist?

What would a good one look like?

How could to other centres e.g. Walsingham, be used more effectively?

How can parishes & localities work together to identify the sacramental needs of older people?

How will we pay for these new approaches if income from parishioners is not increased?

Alternative sources for Priests:

- *Think outside the box for priests – retired, from abroad priests, religious orders,*
- *There is a concern that often not enough effort is made to help the priests make the transition to a new culture, if this was even possible*

There is a worry that taking priests from abroad will reduce the service for their countries?

Are there even alternative sources for priests?

Open priestly ministry to married men & to women

- *Numerous people thought this necessary and desirable*
- *A number knew of men who had been priests and left to marry, how could they return*
- *The welcome into the catholic church of married Anglican priests and ordinariate priests has confused many people as it appears that married priests are acceptable and not acceptable at the same time*
- *There is a call for women to be ordained as deacons*

What is the role of the pastoral assistant and could there be a greater development of this role?

A new approach to Leadership – widening leadership, distributed leadership, greater collaboration

- *The old model of priest as ‘King’ in the parish does not serve the new situation but where and how do we have a conversation about clear boundaries of responsibility*
- *There needs to be a focus on greater transparency and collaboration.*
- *This will required sensitive, **training together** of priests and people*

Increasing participation in volunteering and parish service

- *The parish community needs to be developed and this will include training in aspects of parish life previously the domain of the priests*
- *The parish is like a family and sometimes families need therapy*

How can we support the priest better? First we need to know what the priest can release hold of and pass on?

The priests receive an ‘ad clerum’ why don’t the laity receive the same monthly communication?

How could pastoral provision be maintained eg widening SVP membership?

Develop the faithful

- *in theology, liturgy, scripture, spirituality, parish service, pastoral care, catechesis, leadership*
- *There will need to be training and development in leadership skills, especially where meetings will be more difficult in person (widening geographical boundaries)*
- *Many faithful have not had the opportunity to develop beyond their confirmation knowledge*

Becoming a more active parish, open & offering more

- *St Cecilia's to be a resource centre for community and spiritual activities*
- *The location in Dersingham served by road and bus routes make it a suitable place for spiritual development, teaching, training*

What sources would be best used for this?

How could we create a mission and strategy for this?

CONCLUSION

As a parish community and as individuals, we have noticed that this consultation process has generated a welcome energy; and we notice a determination to ensure that this energy is maintained and continues to grow, beyond just this exercise. Despite doubts and concerns that continue to emerge, we express confidence and hope that we will be enabled as a community to continue to come together to celebrate our faith; and to be continually better equipped to participate in building up the body of Christ by professing our faith and by fraternal living.

Signed:

Patricia Barkess

Paul Mulligan

(representative Steering Group members)

On behalf of the parishioners of our Parish