

Introduction

1. On coming into the Diocese in 2015, I spoke of three elements that are central to the life of the Diocese: Prayer, Formation, Mission. These three are core to our purpose of proclaiming The Word who is Life – we have no other Subject.¹
2. In the intervening time, work has begun towards a Pastoral Plan, contained in this Document. This Plan is not, as it were, in isolation. We build on the wonderful work carried out by so many in the past, beginning even before the foundation of the Diocese in 1965. We are, however, in an ever-changing context and this Pastoral Plan seeks to provide a way forward for the Diocese that will enable us to proclaim Christ in this new setting. While it presents a way forward in what, it is hoped, are clear terms, it should not be seen as inflexible. A plan that cannot adapt to circumstances, opportunities and challenges will fail.
3. Prayer is imperative. Without prayer, all will come to nothing. Life without prayer is no life at all – and our Diocese is about Life, the Life that is Christ.
4. Formation in the Christian Life, at an ever-deepening level and at every age, is necessary. This is so because we are not members of the Church for ourselves alone. It is true, of course, that we are called to salvation – but we are also Christ’s instruments in a society that is in need of Evangelisation. This is the Mission of the Church – the “New Evangelisation” to which Pope St. John Paul II, Pope Benedict and Pope Francis have called us. There is so much good work already being done in our parishes and deaneries, in our schools and chaplaincies – but we must look to the future with renewed resolution and energy, growing from ever-deepening prayer and aided by continuing growth in understanding.
5. Let us all pray, as this Plan is carried forward, that the work of each and every one of us in the Diocese as a whole may be brought to fulfilment.

¹ Cf. 1 Jn.1:1.

Context

6. The Church in this country finds herself in a very significant moment. Many have described society as 'post-Christian' or 'post-religious.' This presents the Church with both a challenge and a significant opportunity. While the secularist agenda challenges the way of the Gospel, it also provides a place for dialogue – the “Court of the Gentiles” of which Pope Benedict spoke;² the dialogue to which he referred in his speech in Westminster Hall in 2010.³
7. In this place, the Christian is called to be both well-formed and well-informed. This is a time in which the Church must go out into the world with a 'new apologetic' – not to be self-absorbed, but to be confident in professing the True Faith. For this going forth to be fruitful it must be grounded in prayer and in the Eucharist. If it is not, conversations and encounters will lack charity and love. The tree will be withered and no fruit will grow.
8. While these challenges are great, this a moment of seeking and great thirst for so many. This is seen in the desire for social justice amongst so many of our young people and in the recognition in parts of the business world that Catholic Social Teaching has much to offer. The lack of moral compass, so apparent in many aspects of life, speaks of a searching and a desire for direction.
9. We, Christ's Faithful People, are called to journey into this space. We do not travel empty-handed. We carry with us the faith, hope and love that root us in God. We carry with us the person of Jesus. We speak of one subject – the Word Who is Life.
10. However, we are all too aware that we are weak.⁴ We are the earthen vessels that hold the treasure,⁵ but the vessel is often damaged, cracked and leaking. The recent history of the Church speaks to us of frailty and failure in so many ways – not least the incidents of abuse that have damaged the Body of Christ that is His Church, alienated many and weakened the witness that the Lord calls us to give. Much healing is still to take place and the Church must continue to reach out to those affected in a spirit of humility and penitence.
11. Key to the current context is the development of the New Evangelisation. This is a theme that has been taken up and developed by the Popes since the

² Pope Benedict, Address to the Roman Curia, 21st December 2009.

³ Pope Benedict, Address to Politicians, Diplomats, Academics and Business Leaders, Westminster Hall, 17th September 2010.

⁴ 2 Cor. 12:10.

⁵ 2 Cor. 4:7.

time of Pope St. John XXIII.⁶ Papal Documents are of particular import here, since they call the Church to read ‘the signs of the times’ so that the Gospel Message can be brought to an ever-changing world. Evangelisation is the work proper to the Church.⁷ Pope St John Paul II expressed the call to the New Evangelisation in very clear terms when he said:

“Evangelization will have full significance if, as bishops, with your priests and faithful, you accept it as your commitment; a commitment not of re-evangelization, but rather of a new evangelization; new in its ardour, methods and expression.”⁸

We must recognise the situation within our own society and, therefore, our own Diocese, in which so many of our brothers and sisters have not heard the message of the Gospel. For this reason, our evangelisation must be new. Pope Benedict XVI expressed the needs of European society in the following terms:

“It is not difficult to see that what all the Churches living in traditionally Christian territories need is a renewed missionary impulse, an expression of a new, generous openness to the gift of grace.”⁹

Pope Francis is unequivocal in his call to every member of the Church to be engaged in this mission given us by Christ:

“All the baptised, whatever their position in the Church or their level of instruction in the faith, are agents of evangelisation, and it would be insufficient to envisage a plan of evangelisation to be carried out by professionals while the rest of the faithful would simply be passive recipients.”¹⁰

It is necessary for everyone in the Diocese to reflect on the context in which we find ourselves and to embrace the call to be instruments of evangelisation.

12. The source and summit of all that we do is the celebration of the Eucharist.¹¹ The whole world is present there as Christ gives Himself to us. The healing and life that flows from Him is the foundation of all we are and all that we do in His name.

⁶ “The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another”. Pope St. John XXIII, Address for the Opening of the Second Vatican Council, 11th October 1962.

⁷ EN, n. 14.

⁸ POPE ST. JOHN PAUL II, Discourse to the 19th Assembly of CELAM, 9th March 1983.

⁹ POPE BENEDICT XVI, Ubicumque et semper, 21st September 2010.

¹⁰ EG, n.119.

¹¹ LG, n.11.

13. The Word who is Life calls every one of us to respond to His call. This is a call that begins with Baptism and the time has come for us all to recognise that, as the Baptised, we have a part to play.¹² Now is the time for the Lay Faithful to be open in new ways to the Vocation that comes through Baptism. This is not “optional”. It will be lived out in myriad ways, but every person must respond to the wonder of the Saving Love of Christ in such a way that the world around us is transformed.
14. This is at the core of the Pastoral Plan – the dignity of the Baptised and the Vocation and New Life that flows from Baptism.
15. We are at a time when a new agility is needed in the living-out of the Mission the Lord has given to us. This will demand a renewed openness to the promptings of the Holy Spirit; a new listening to the still small voice;¹³ a new spirit of contemplation.
16. Currently, we are at a time when the number of priests is a new experience for us. Most of us have been born in a time when there have been many vocations to the Priesthood, notably after the Second World War. We are now in a situation where the ratio of priests to people is much closer to that of the beginning of the 20th Century, when the world was a very different place, with different demands on clergy and on those whom they served. We are now at a moment when adjustments will be necessary, together with fervent prayer that many will answer the call to Priesthood.
17. This is not a time for despondency. It is a time of renewal and while the path ahead may be rocky at times we need not fear if we keep our minds and hearts fixed firmly on the Word who is Life. It is He who leads us.

¹² CIC, c. 204§1.

¹³ 1 Kings 1:12

Consultation

Process

18. The process that has led to the publication of this Plan is outlined here for the purpose of record and for reference. It should also be noted that this is not the first time discussions about the future shape of the Diocese have taken place, nor is this Diocese unique in addressing such issues. The work that has led to this Pastoral Plan has not, therefore, taken place in isolation.
19. Soon after coming to the Diocese, a number of people spoke with me about the need for a Pastoral Plan. While recognising that this would be necessary, it was important not to rush into something too quickly. As Bishop, it was important for me to get to know the Diocese and form some new bodies, such as the Episcopal Council and the Council of Deacons. Further reference will be made to Consultative Bodies below.
20. In February 2017, the Episcopal Council met for a 24-hour meeting to assess the future pastoral provision for the Diocese, not least the number of priests available to serve in the Diocese in the coming years.
21. During the Spring and Summer of 2017, the Pastoral Team (as it was then known) carried out an investigation into Formation and Catechesis. This led to some useful indications as to the way forward for Formation in the Diocese.
22. In September 2017, I began a series of presentations to the Deaneries, inviting Parish Priests to send to those gatherings representatives from the parish communities who could feed back to parishioners and engage in conversations within their parishes with a view to presenting in a second series of meetings in the early months of 2018.
23. In addition to this process, those priests who will be 65 years old and under in 2030 met with me for the same presentation given to Deaneries. This group also reported back in early 2018 and has continued to meet for prayer, informal discussion and support under the guidance of the Vicar General.
24. The meetings held in Deaneries proved, in large part, effective in facilitating conversations at Parish and Deanery levels and the responses from those meetings have informed this Plan in a significant way.
25. The Clergy of the Diocese met in May 2018 for their overnight on-going formation gathering and reflected on the theme "Our Diocese: The Mission of the Church here and now". Speakers from other dioceses, together with some from our own, facilitated reflection and discussion and their reflections have also contributed to the Plan.

Key Themes from Deanery and Parish Conversations

26. What follows here lays out the major themes that arose during the Deanery discussions, together with a response to the issues raised. (Themes in italics)

Formation, Prayer and Spiritual Development

27. Every one of the baptised has a vocation and *there was a call for provision to be made to enable to lay faithful to discern their personal vocation and calling to specific charisms*. This is something that should be addressed in every parish community and will require a real openness to the movement of the Holy Spirit on the part of all. Where a member of the lay faithful is fully able to recognise a particular call to the service of Christ, there the Mission of the Church will be more effective.
28. *It was recognised that there was a need to identify the formation needs of both clergy and laity*. It will be the case that future formation opportunities for the clergy will, when appropriate, require joint working with the laity of the Diocese, especially the Formation Team Advisers. While this has been done in a very limited way on past occasions, such practice will need to be developed in the future. It must also be recognised that some clergy-specific formation will also be required as part of a wider programme. The call was made for *formation to a higher level to be available to the lay faithful who wish to pursue study*. In this context, the recommendation is that, where appropriate, *laity join with seminary students in their formation and training*. It should be noted here that, in the past, small numbers of lay faithful have joined courses at St. John's Seminary, Womersley. This is something that can be explored again, mindful of the particular needs and demands of seminary formation.
29. There was a call for training for *parish teams to provide care and spiritual accompaniment* in response to particular need: those suffering and those impacted by mental health issues (e.g. eating disorders, breakdown, self-harm, dementia). The work being carried out in bereavement support was seen as best practice. "Sign-posting" to best possible pastoral support is one aspect of this.
30. *There was a demand for a unified voice on matters of the Church's Social Teaching*. Social Teaching has been sometimes described as the Church's best kept secret and while there are some excellent models of good practice at national level, greater formation will be needed if all are able to embrace the gifts that this Teaching represents. The place of *Social Action within schools* was recognised, together with a call for more support for initiatives taking place within schools.
31. *This call for a unified voice extended to those areas of life where people can feel excluded and rejected*. There are some parts of the Church in England &

Wales where particular outreach has been given to those who feel excluded on moral grounds. It will be important for there to be greater outreach in this respect, together with possibilities for listening to those who face transgender issues.

32. *There was a demand for change management training and accepting and exploring new ways of doing things.* This is an important theme that affects Diocese, Deaneries and Parishes. While the response included a suggestion that the priest not be in overall authority, Canon Law places the final responsibility in parish matters with the Parish Priest.¹⁴ This does not mean that much responsibility cannot be shared in different ways and this should form future material for joint formation between clergy and laity, especially where the lay faithful have the requisite skills for which Clergy are not trained.
33. *It was recommended that Deaneries working with the Head of Spiritual Development seek to provide opportunities for prayer, meditation, retreats and spiritual accompaniment.* This is an important theme to which particular attention is given below. Included in this aspect of the life of the Diocese will be the *training of Spiritual Directors and Prayer Companions*, along with the *training of lay faithful to preside at liturgies when a priest is not present* (Divine Office, Eucharistic Adoration, Funeral Liturgies for example).
34. Expressed in a number of ways by different Deaneries, the call was made for *both clergy and lay faithful to prepare for leadership roles within parishes and deaneries.* This will demand close collaboration between the lay faithful and the priests and deacons who serve them, together with formation for all in this regard. Through this collaboration and formation, applied to the local situation, parishes and deaneries will be more effective in outreach. The wish to find a *new language* to describe leadership roles was expressed.
35. Together with formation and training, there was a call for the *commissioning* of the lay faithful in various ministries and chaplaincies. The *Ministry of Welcome* received particular attention. The desirability of commissioning for ministries is recognised and what has begun in some areas (Bereavement support for example) will be brought into other areas also. The place of the Welcomer is an important one in our parishes.
36. The issue of better *communications* was raised in many Deaneries. This is something that needs to be addressed at Diocesan Level, as well as in the local setting, so that there can be greater outreach to those Catholics who are on the margins of the Church and to those who have yet to hear the message of the Gospel. Social Media can be effective in this regard. One element in communication is openness to *best practice in other parishes, deaneries and dioceses.* This latter point highlights the importance of

¹⁴ CIC, c.129§1, c. 532.

collaboration and the sharing of resources within deaneries and across the wider Church for the good of the Mission to which we have been called.

The Laity

37. Every deanery group mentioned a *lack of participation and involvement of women in the Church today*. Many discussed it in the context of the ordination of women to the priesthood or diaconate – fitting in to the current clerical model. This is a matter for the Universal Magisterium of the Church. However, aside from Sacramental Priesthood, there is a clear desire for women to hold more visible and vocal and positions of authority in parish life. It is the case that many women are deeply engaged in the life of the Church and, in this Diocese, this is evident in our schools, our Formation Team and in the Central Offices of the Diocese. It is acknowledged that there is a potential for this to be explored further, within the context of current praxis in the life of the Church, and for opportunities to be realised.
38. There was a call for *fora within Deaneries to identify those areas in which the lay faithful could become more active in the planning and implementation of pastoral work and outreach*. There are some parishes and deaneries in which this already a reality and the sharing of best practice will be important for the life and Mission of the Diocese as a whole.
39. There were recommendations that *consideration could be given to ‘women only’ roles, initially to encourage women to be more active in the life of the Church*. It is the case that a great number of women are involved in parish life and are well represented in major roles in the life of the Diocese (see above), but this does not mean that more cannot be done in this regard. *Communication of best practice and the possible development of gatherings for women engaged in the life of the Church* were both mentioned in responses.
40. There were a number of calls for *budgeting at parish and deanery levels to facilitate the employment of lay faithful in a number of roles: youth workers and parish assistants, lay chaplains* were mentioned. There could also be scope for shared accounting assistance across and deanery, shared administrative support between parishes, shared coordination and delivery of catechesis. The call for a *budget from the Diocese* to support this was mentioned. There is no central fund, aside from that which is gathered through the parish levy each year.
41. Social action was an area in which the possibilities of *ecumenical working* were recognised. This is taking place in a number of areas across the Diocese, but more can be done in this regard. There was a call for *support from the Diocese* in the field of Social Action. Reference is made below to the new Social Action Post within the Diocesan Formation Team.

42. Some deaneries recommended *control of site management by the lay faithful for the everyday running of parishes*. There is much scope for developments here, especially if some church buildings are to be utilized in new ways. The place of the Finance Committee¹⁵ and allied roles in each parish is a major way in which such administration can be embraced by the lay faithful.
43. The desire for a culture of dialogue and listening was expressed in a number of responses. The process that has led to this Pastoral Plan is one example, but there are others and the future development of a new Diocesan Pastoral Council will be an important step (see below).

Mission – Welcoming, Inclusion and Evangelisation

44. There were calls for *formation courses* to be available, with *Catholic Alpha* being mentioned as one such resource, along with more opportunities for *prayer and spiritual accompaniment*. These particular areas are already being addressed and form part of developments for the Formation Team.
45. The ministry of Welcome was seen as important in every deanery consultation, with an expressed desire that there be *welcomers' training at Deanery level for all parishes*. Our parishes must be places of welcome for parishioners, visitors, enquirers and those yet to be evangelised.
46. This ministry of welcome, it was recognised, needs wide expression and there was a call for parishes to *explore ways of inviting people into our churches from the community and outside*. Particular reference was made to the *bereaved, those suffering from dementia, the homeless and those impacted by mental health issues*.
47. This outreach was also expressed in terms of involvement in local initiatives and opportunities for social action. There are a number of examples of good practice across the Diocese, but there will always be more that can be done. Such opportunities should always be followed up, implementing Social Teaching and working with others. In this context, particular groups were mentioned: those with disabilities, migrants, refugees, those living with addiction and those with mental health issues.
48. There was a widespread call for growth in *diversity awareness, with LGBT, gender diversity and race* receiving particular mention and an effective openness to those who feel marginalized.
49. There are some good examples of strong relationships with other Ecclesial Communities across the Diocese and a number of deaneries called for a *strengthening of ecumenical relationships*.

¹⁵ CIC, c.537.

50. A number of responses called for a development in the *culture of listening and dialogue, both within the Diocese and with others, together with a call for openness to changing circumstances*. This is an important element in the New Evangelisation, mindful that the Church's Teaching provides a solid foundation in which all dialogue must be rooted.
51. It must be recognised that some of the issues expressed through the feedback were based upon perception and not always rooted in the Teaching and Discipline of the Church. This speaks of the need for ever-deepening formation in the Gospel and in the Teaching of the Church, so that appropriate dialogue can take place with a wider society that challenges the Church's moral and social teaching and is less accepting of authority. There are many who have the perception that the Church lacks mercy. The proclamation of the mercy of God is a high priority in the work of evangelisation.
52. A number of responses expressed the desire for the re-examination of the ordination of married men and of women. These responses have been heard but, as matters of the Discipline of the Church and of the Theology of Orders, are outside the remit of this Pastoral Plan.

Diocesan Structure

53. It is significant to note that every Deanery called for *Formation and Spiritual Development* to take place at Deanery level, placing these, together with a review of *Communication* at the heart of their responses. The fact that Formation and Spiritual Development is recognised as being core to the future of the Mission of the Diocese is encouraging and much of what will be put in place by the Diocesan Formation Team will assist in this endeavour.
54. There was a call for subsidiarity at Deanery level, with *deaneries making decisions at deanery level*. There was a suggestion that 'super deaneries' be considered. While greater cooperation between parishes and deaneries will be a necessary part of the life of the Diocese, creating an extra 'level' of structure might not be appropriate.
55. There was a call from some parts of the Diocese for new, *non-Eucharistic ways of celebration* to be explored, together with *communities working without church buildings*. This speaks of a desire for agility in Mission, and it should also be noted that Pope Francis calls for a renewed openness to popular piety in the life of the Church.¹⁶ There will certainly be ways in which, in some areas of the Diocese, church buildings will be used in new ways.

¹⁶ EG, nn.122-126.

56. There was a call for the *re-structuring of the Diocesan central functions*. A number of these (See below) are a requirement of Canon Law and some are necessary for the purposes of Civil Law also. Some re-structuring and new ways of working are both outlined below.
57. There was a recommendation that *parishes and schools in different parts of the Diocese could be twinned*, to enable the financially better off to support those less well-resourced.

Structures for Mission

Diocese

58. “The Diocese is a portion of the people of God, which is entrusted to a Bishop to be nurtured by him, with the cooperation of the presbyterium, in such a way that, remaining close to its pastor and gathered by him through the Gospel and the Eucharist in the Holy Spirit, it constitutes a particular Church. In this Church, the one, holy, catholic and apostolic Church of Christ truly exists and functions.”¹⁷
59. This Canonical description reminds us that, as a Diocese, we are a Church. Thus, all we do is grounded in the Gospel, in the celebration of the Eucharist and in the Holy Spirit. The *presbyterium* (the priests of the Diocese) and the Bishop are at the service of all.
60. The Diocese is so much more than a defined territory, so much more than an administrative structure. It is called to be a ‘family of believers.’ All the baptised who are members of the Catholic Church make up this family and each and every one has their part to play in the Mission to which we have been called by Christ, the Mission to “make disciples of all the nations.”¹⁸
61. All that we do must grow from our encounter with the person of Jesus Christ, “the Word who is Life”¹⁹ whom we encounter truly present in the Eucharist and who draws us into communion with each other. Insofar as we listen to the voice of the Holy Spirit, so we are effective in Mission. The extent to which we do not listen to the voice of the Holy Spirit; the extent to which we do not remain close to Christ, to that extent we shall not be effective.
62. There is so much for which we give thanks about the life of the Diocese, but we must always be considering the ways in which we can be a more effective ‘Mission Family’, a more effective particular Church. This requires unceasing prayer and formation that begins at Baptism and continues throughout the pilgrimage of life.

Parishes

63. The Parish is the core group in the life of the Church.²⁰ It is the locus of the Church’s celebration of the Liturgy, the group that is suited to be the focus of

¹⁷ CIC, c. 369.

¹⁸ Mt. 28:19.

¹⁹ 1 Jn. 1:1.

²⁰ “The parish is not an outdated institution; precisely because it possesses great flexibility, it can assume quite different contours depending on the openness and missionary creativity of the pastor and community...In all its activities the parish encourages and trains its members to be evangelizers.” EG, n. 28.

identity, the focus for much formation and for outreach to the wider community in social action and in evangelisation. It is an identifiable area of the Diocese, served by a Parish Priest.

64. The Parish is an entity that is readily understood and parishes, so described, will continue to be at the heart of the life of the Diocese.
65. Currently, the Diocese is comprised of 85 parishes. There will be some need for change in the future and the proposed alterations to parishes are outlined in the next section of this document, since placing this in a Deanery context will be helpful and give a more coherent picture.
66. With changes to parishes, there will be a rightful concern about the future of church buildings. These are the focus for the identity of the parish, the place where the community gathers for prayer and the Eucharist, the place where the Blessed Sacrament is reserved. A change to a parish does not, of itself, mean that a church will necessarily close. Rather, the parish concerned, in conjunction with the Deanery and in conversation with the Bishop, can determine ways in which such churches can continue to be used at the service of Prayer, Formation and Mission.
67. Such plans will also be required to go to the Chief Operating Officer (COO) and the Diocesan Finance Committee to ensure financial sustainability.
68. In the event that a decision is made to sell a church building (or any other property), the involvement of the Diocesan Trustees will be sought and the specific requirements in Canon Law observed.²¹
69. Where parishes will be conjoined or merged, the procedures required in Canon Law will be observed.²²

Deaneries

70. As we look to the future of the Diocese, the Deanery will become increasingly important. It will be the locus of Formation for the parishes within it and there will be increasing opportunities for resources and administrative tasks to be shared across the Deanery.
71. To this end, each Deanery should produce a budget for itself, based on the programme of Formation being offered each year in each deanery by the Formation Team of the Diocese, including the development of Guided Prayer Teams and the resourcing of School Chaplaincy.

²¹ CIC, cc. 1291-1296.

²² CIC, c. 515§2. Conjoined parishes are distinct parishes, with one parish priest as proper pastor of both. Merged (or amalgamated) parishes are those that, through due process, become a single parish.

72. Some Deaneries already have a Deanery Newsletter. These are examples of good practice and such communication, in paper form and using social media, will be important for effective communication.
73. It will be important for the parishes within Deaneries to work together to ensure appropriate provision of Mass times across the Deanery in such a way that priests may support one another when required. The provision of Sunday and Holy Day Mass times (including Vigil Masses) and availability of the Sacrament of Penance will be reviewed in each deanery, with the assistance of the Episcopal Vicars in Surrey and Sussex, with the resulting programme being shared with the Bishop for his final decision. This work is to be completed by the end of 2019.
74. Appendix I lays out the possible disposition of Parishes and Deaneries. It must be noted that, while this Plan lays down parameters that are as clear as possible, there must be flexibility to ensure the best possible Pastoral Care and Mission Effectiveness.

Schools

75. The School is, for many young Catholics, their most significant experience of the Church's life. Schools are, therefore, a key element in the life of the Diocese, to which much weight is given in Canon Law²³ and at national level, through the work of the Catholic Education Service (CES). At Diocesan level, both the Bishop and Trustees are fully committed to ensuring the best possible school provision across the Diocese.
76. The Diocese is blessed to have many fine schools, each having a profound effect on the lives of students and their families and playing an important part in parish and deanery life. Much credit must be given to School Leadership Teams and their staffs for all that is being given to our young people. They carry out this work in a complex context, with the ever-present need to respond to new legislation. Our schools maintain very high standards in education and are a credit to staff and students alike. I am especially heartened by the amount of cross-phase work undertaken so successfully by and between diocesan schools. Our independent schools also play an important part in the educational life of the Diocese. Whether in a maintained school, an independent school or an academy, our young people are being well prepared for tertiary education and employment, where they will bring education grounded in Gospel values.
77. In supporting our schools, the Diocesan Education Service is a small but effective team, working at capacity with a number of partners, in a complex and often sensitive context.

²³ CIC, cc. 796-806.

78. The recruitment and appointment of effective foundation governors is an essential element in the provision of schools. The programme of governor training is an important support for them.
79. The development of Multi-Academy Trusts has begun in the Diocese, now centred on two Catholic Education Trusts (CETs): Xavier in Surrey and Bosco in Sussex. This development will continue with those schools ready and wishing to join CETs being encouraged strongly to do so.
80. It must also be recognised that most Local Authorities are limited in their capacity to assist schools, while support for Leadership Teams, Governors and Teachers must continue. The Education Service is best placed to broker such support in close collaboration with our Diocesan Teaching Schools, especially to those schools that are outside CETs. This work must be resourced, with discussions ongoing with schools and with the Diocesan Trustees to ensure best possible provision.
81. Similarly, the provision of Section 48 Inspections, vital in the assurance of Catholic Ethos, continues to be facilitated by our Education Service. The Secondary and Primary Schools Advisers play a vital role in ensuring best possible RE Provision, together with support for Catholic Life and Ethos in our schools.
82. Effective chaplaincy is a key element in the Catholic Ethos and pastoral provision for our schools. It is often a challenge to assure chaplaincy provision in a financially difficult climate. However, pastoral demands must outweigh such considerations. Many of our young people face significant difficulties: situations that arise in their homes; the pressure placed upon them by the media and the virtual space in which so many of them live; increased stress and mental health difficulties for many. They also have a real openness to engagement in prayer and a desire (sometimes not clearly expressed) for a relationship with the person of Christ.
83. No school should be without chaplaincy: the provision of a full-time chaplain in every Secondary School must be made. Chaplaincy must also be available in every Primary School, with chaplaincy hours dependent on the size of the school, but still ensuring sufficient provision.
84. Given constraints on school budgets, it will be necessary for Deanery communities to support the financing of chaplains in our schools.
85. The Bishop will work with the Chaplaincy Co-ordinator, the Director of Education and the Chief Operating Officer (COO) of the Diocese, to present to the Deans and Headteachers a plan for the development of Chaplaincy.

Chaplaincies (Universities, Prisons, Hospitals)

86. There are a number of Prison, University and Hospital Chaplaincies across the Diocese. Chaplains (including those members of the lay faithful who are given chaplaincy roles) are appointed to provide pastoral ministry to defined groups within the Church,²⁴ but it is important that their ministry is also seen in a wider context.
87. Hospital chaplaincies are usually part of parish ministry, with the priests of a parish taking on responsibility, together with deacons and dedicated teams of lay faithful (often volunteers) to ensure the best possible care for patients. Hospital chaplaincy is, however, a changing ministry. People spend less time in hospital than was once the case. This demands close collaboration between hospital chaplaincy and those who visit the housebound, thereby ensuring visits during the time of recuperation. In addition, statutory requirements are changing and the provision of a common document for the agreements between parishes and hospitals will be a necessary step forward.
88. University chaplaincies should never see themselves divorced from the local parish and deanery. While proper provision must be made for students within the campus (celebration of Mass, discussion groups, residential chaplaincy in some cases), it must also be recognised that students bring much to parish communities and that many students will also wish to be a part of parish communities. This is especially the case where many students are not living on campus. In all chaplaincies, therefore, there must be close co-operation between parish and chaplaincy with developing integration taking place. This will demand a spirit of welcome on the part of the parish, together with frequent contact between chaplaincy, parish and deanery. Students should be made aware of all Formation Programmes being offered in Deaneries (see below) so that they can, if they wish, take an active part in the life of the Diocese.
89. Prison chaplaincy, of its nature, brings with it particular requirements. Those who feel called to work in prison ministry find great fulfilment in their work, but it does require a particular approach and a particular kind of resilience. All our prisons are blessed with teams of volunteers who assist both chaplain and inmates. The development of larger teams of volunteers in the parishes surrounding prisons will be a great help to the Chaplain working within the prison.
90. Chaplaincy in schools is a vital aspect of the pastoral life of the Diocese and, in the context of this document, is treated above (nn.82-85).

²⁴ CIC, cc. 564-572.

Formation team

91. During the course of the Meetings in Deaneries, there was a universal call for Formation to take place in Deaneries. This formation must take place in two ways: 'formation *ad intra*' and 'formation *ad extra*'.
92. The first of these – 'formation *ad intra*' consists of the formation that we need for ourselves. It is the deepening in the understanding of the Gospel, the teaching of the Church and of the Mission to which we have been called. This formation cannot take place effectively without the celebration of the Eucharist and an ever-closer meeting with Christ in prayer.
93. The second of these – 'formation *ad extra*' – is the Mission to others. It is the example that we give through the living of the Christian life, day by day. It is the life that we model and to which we call all those around us and then, the formation that we are able to offer them.
94. The delivery of Formation across the Diocese will be made in accordance with this demand. The Diocesan Staff, formerly known as 'The Pastoral Team', now take on a new name as 'The Formation Team', better reflecting their service to the Diocese in this essential work of Formation for Mission.
95. As a result of this change, the title 'Christian Education Centre' (leading to the acronym of DABCEC) no longer reflects the wider remit of work based in the offices in Crawley. It seems appropriate to entrust the work of the Education Service and the Formation Team to the intercession of the Patron of the Diocese, St. Philip Howard. The centre will, therefore, now be named "The St. Philip Howard Centre".
96. The Formation Team is now tasked with the delivery of programmes in Deaneries. This intentional approach will be expressed in a number of measures and might be expressed as "Forming the few for the sake of the many."
97. With the development of formation being given in Deaneries, each Deanery will, in time, develop Deanery Formation Teams, with the Formation Team based at the St. Philip Howard Centre supporting the Deanery Teams.
98. All courses being delivered across the Diocese will be certificated, assisting in bringing a harmony to the formation of all in the Diocese.
99. The work of the Advisers, each assisted and supported by their respective priest-advisers and commissions, must be a collaborative one, for there are many areas of overlap across their various fields. For the sake of ease, the work of the Formation Team will be treated here according to the roles of each Adviser.

The Spirituality and Formation Adviser

Spiritual Formation

100. With Prayer and the lived relationship with the person of Christ being the foundation for all that we do, effective formation in Prayer is vital. In order to foster this, the Spirituality and Formation Adviser is tasked with working with the Society of Jesus to form teams of people in each Deanery, so that a Week of Guided Prayer can be available in every Deanery, every year.
101. These Teams can then be sustained through on-going formation arranged by the Adviser, supporting them in the delivery of Guided Prayer across the whole Diocese.
102. The Diocesan Spirituality Network is, potentially, an important resource for Formation in the Spiritual Life. The Adviser for Spirituality and Formation will work with the Network, to support its development, so that opportunities for Spiritual Direction and accompaniment become more available.
103. In response to the call of Pope Francis that people spend time in reflection on the Word of God,²⁵ the *Lectio Divina* formation currently being offered to young people across the Diocese will continue, with the Adviser for Youth Ministry liaising with the Adviser for Spirituality and Formation. The Bishop will be seeking opportunities to widen formation in *Lectio* within Deaneries and it should be noted, in this regard, that the Diocesan Lourdes Pilgrimage also provides opportunities for the experience of *Lectio Divina*.
104. All of these initiatives will have cost implications and the resources that were once required for St. Cuthman's Retreat House will be re-deployed into this aspect of Diocesan Life, enabling the Diocese to reach out to far greater number of people.
105. The Diocese continues to be blessed with a number of Retreat Houses and the Adviser for Spirituality and Formation will liaise with these houses to ensure that information about their ministries is widely known.

Adult Formation

106. With the move to deliver programmes at Deanery level, the Adviser for Spirituality & Formation will be responsible for the oversight of the delivery of such programme and will work with the Episcopal Vicar for Formation to determine the courses most suited to the needs of the Diocese. This will make possible a more coherent approach.

²⁵ EG, n.152; GE, n.156.

107. Such programmes will facilitate Faith formation for Adults as well as Formation of those engaged in catechesis of others (RCIA, Confirmation, First Reconciliation & Communion, Baptism).
108. The Alpha Programme is in use in many parishes and deaneries and while the value of the programme is recognised, it must be seen only as an introduction to the Christian Life. The development of programmes to follow Alpha, thereby deepening Faith Formation, will be an important element in future evangelisation. The Adviser for Spirituality and Formation will be engaged in the development of such programmes, which will then be delivered in Deanery centres.
109. With such programmes being delivered in a coherent way in each Deanery, it will be possible for Deanery Teams to be developed, with the Formation Team taking on the role of support and formation of formators.
110. The CCRS, currently being delivered in some parts of the Diocese, will – in time – be delivered more widely. This will assist lay faithful in parishes who wish to take the course and also be available to those who recognise the call to be teachers in our schools.

Sacramental Catechesis

111. The principle of Family Catechesis is sound and is to be fostered and developed across the Diocese. Through such means, parents are enabled to fulfil the responsibilities they accepted at Baptism, of being the first teachers in the ways of faith – and the best of teachers.
112. The deepening of understanding for those engaged in delivering such courses will take place through the means outlined above.
113. The resourcing of materials will move from The St. Philip Howard Centre to Deaneries and Parishes, with the Diocese holding the necessary licenses to enable materials to be used.
114. Confirmation Catechesis will continue to be reviewed, with the results of the review being available during 2019. This will impact on the work those preparing our young people for Confirmation and enable the continuing development of programmes and resources.

Youth Adviser

The Ascent Movement

115. The engagement of the Diocese with the Ascent Movement represents a major development in Youth Formation. This programme, run from Worth Abbey, provides a three-year programme for young people post-

Confirmation. It enables those who take part to be well-formed in Faith and to develop a deeper prayer life. They are thus equipped for evangelisation, for a deeper commitment in the life of the Church, for leadership in the life of the Church and assisted in the discernment of Vocation (Marriage, Priesthood, Religious Life, the Single Life).

116. The Youth Adviser will be working with the Ascent Team at Worth, so that two young people from six deaneries each year will be able to begin the three-year programme. Thus, over a period of years, numbers of young adults will be able to follow the programme, with a resulting impact on the life of the Diocese.
117. This development will see the Youth Adviser spending some of his work time at Worth Abbey, to ensure effective collaboration between Ascent and the Diocese.
118. The costs for this programme will be borne by the Deaneries, with young people being able to seek a grant from the Diocese to assist with their engagement with the programme.

Encounter

119. The development of Encounter Groups across the Diocese has proved effective for those who take part. Grounded in Adoration of the Blessed Sacrament and providing opportunities for the deepening of Faith Formation, the Youth Adviser will continue to develop the Encounter Network, so that there is a group in each Deanery, with 'Big Encounter' bringing such groups together on a regular basis.
120. The on-going inclusion of Encounter as part of the Diocesan Lourdes Pilgrimage will be a very helpful development for those who go on Pilgrimage, helping them to harmonise their Lourdes experience with Parish and Deanery life.

Lourdes Pilgrimage

121. The Diocesan Pilgrimage to Lourdes provides a particular opportunity for formation for the young people of the Diocese. Hence, the involvement of the Youth Adviser in this sphere of Diocesan life is important.
122. The Encounter Experience in Lourdes, offered particularly to the young people caring for assisted pilgrims, is a continuation of the Encounter Programme of the Diocese and also an introduction to that programme for those who have not yet experienced it.
123. The Redshirt experience is to be viewed as a two-year programme, with the first year being an opportunity for deepening the experience of prayer and

encountering the initial *kerygma*²⁶ of the Gospel. This experience of growing in relationship with the person of Christ can then pave the way for more specific formation in the second year of the Redshirt Experience.

Lectio Divina

124. Reference has been made to this above, in the context of Spiritual Formation. The Youth Adviser will continue to facilitate *Lectio Divina* gatherings for those preparing for Confirmation (together with other young people who may wish to join them).

Social Action Adviser

125. The Social Action Adviser Post will now bring together the two former roles of Justice & Peace Adviser and Social Action Adviser.
126. There is to be a major development in this area of the life of the Diocese, in the form of membership of the Catholic Social Action Network (CSAN). To date, the Diocese has not been a member of this National body and this is to change. By becoming a member of CSAN, the work of the Diocese in the area of Social Action will become part of the National effort, the resources that are made available nationally will be more easily accessed and the good practice within the Diocese can be better shared with others. Furthermore, CSAN, as part of *Caritas Internationalis*, will enable to the Diocese to make a more effective contribution to the work of Social Action carried out by the whole Church.
127. An important role for the newly-appointed Social Action Adviser will be to bring the Diocese into CSAN and to develop awareness of the work of CSAN in the Diocese.
128. The Annual Event for Social Action will continue under the guidance of the Adviser and the Refugee Project will continue, with the continued publication of the Newsletter.

Dialogue & Unity Adviser

129. This post continues in its present form, with work in the Ecumenical field taking place in close collaboration with the Episcopal Vicar for Ecumenism.
130. It will be appropriate to appoint a Priest Adviser for the inter-faith element of this role.

²⁶ "we have rediscovered the fundamental role of the first announcement, or *kerygma*, which need to be the centre of all evangelizing activity and all efforts at Church renewal" EG, n. 164.

131. The conversations about Mental Health Provision that have been taking place with representatives from the other Christian communities, in which the Adviser for Marriage & Family Life and the Adviser for Inclusion have been taking part, will continue into the future. In this way, the Diocese will be more open to other such opportunities as they arise.

Inclusion Adviser

132. The importance of ensuring that all are welcomed in our parish communities is clear. The engagement of the Inclusion Adviser in the support for the sacramental preparation for those with disabilities will continue.
133. It will also be necessary to develop further the formation of the Ministry of Welcome in the Diocese and, in the short to medium term, this must be a key aspect of the Adviser's role, with delivery taking place at Deanery level right across the Diocese.

Marriage & Family Life Adviser

134. The development of Marriage Preparation Teams across the Diocese will continue. Formation in this area must also be available to the priests of the Diocese, who themselves have a key part to play in the preparation of couples.
135. The Bereavement Course must continue to be delivered. Where appropriate it may be necessary to form lay faithful in the celebration of Funeral Rites. The Marriage and Family Life Adviser will work closely with the Liturgy Adviser in the event that this step is taken, so that those lay faithful who may be asked to take on such a role can be appropriately formed.
136. Those parishes where Family Groups have been developing have found them to be very effective and attractive to families. Such groups foster the practice of the faith, support of families and marriage and they are, of their nature, ideal for on-going formation in faith.
137. To date, the Parish Family Groups Project Worker has been funded through grants. When the current round of grant funding comes to an end, this role will continue, being paid for by the Diocese.

Liturgy Adviser

138. The best possible celebration of the Liturgy is central to the life of the Church. The Eucharist is the summit and source of the Christian Life. The celebration of the Sacraments in an appropriate liturgical context is a moment of praise, prayer and formation.

139. The Liturgy Adviser will continue to ensure best practice in the formation of the lay faithful for their various ministries in the Church, collaborating with the Inclusion Adviser (especially with regard to the Ministry of Welcome) and the Spirituality and Formation Adviser.
140. The place of altar servers in the celebration of the Liturgy requires development and the Liturgy Adviser will work with the Chaplain to the Guild of St. Stephen in this regard.
141. The Cathedral, as the Mother Church of the Diocese, holds a particular place in Liturgical Life. In addition to the important liturgical events that take place there (Rite of Election, Chrism Mass, Neophytes Mass etc....) it will be important for the Adviser to continue to work collaboratively with the Cathedral Team, developing the Cathedral as a centre for Liturgical Formation.

Vocations to Priesthood and Diaconate

142. The formation of Clergy, both Priests and Deacons, begins with the discernment of the Vocation. The role of the Vocations Director and Promoters in respect of Priests is a very important element of the work of the Diocese and consistent and persevering prayer for Vocations to Priesthood should take its part in the prayer life of all in the Diocese.
143. The Vianney Group, which brings together the Vocations Team, Seminary Students and those considering the call to Priesthood will continue and develop its work in the years ahead. Outreach to parishes and schools will be an important element in the promotion of the Vocation to Priesthood.
144. Similarly, the Diaconate Team will continue to support prospective Deacons and their Parish Priests in the discernment process leading to selection for Diaconate Formation. Deacons are a blessing to their parishes and deaneries and will continue to play an increasingly important role in the future Diocese.
145. Prior to seminary formation, those discerning the vocation to Priesthood will usually follow the Propaedeutic Programme offered at St. Alban's College, Valladolid, or (where appropriate) spend time in a parish prior to Seminary Formation. Such initial formation will follow discernment with the Vocations Director and the Seminary Selection Advisory Conference.

Clergy On-going Formation

146. Following the advice of the Council of Priests, the Overnight On-going Formation Period will continue to be a mandatory event for all the priests of the Diocese, with those Deacons able to attend being encouraged so to do.

147. While there will be some elements of Priestly on-going formation that will always be specific to them (with provision also being made for some Deacon-specific formation), future on-going formation should, whenever possible, bring together clergy and laity, especially those who are members of the Formation Team. This joint approach will assist clergy and lay faithful in their work together in the Mission of Evangelisation.
148. Opportunities for on-going formation at other times need to be developed further, with the Deanery as a suitable focus for some formation.
149. Priests are strongly encouraged to make a retreat each year. To assist with this, the practice of providing a retreat opportunity with other priests from the Diocese will continue in alternate years.

Lourdes Pilgrimage

150. This event in the life of the Diocese merits particular mention. During 2018, the Lourdes Pilgrimage ceased to function as a charity separate from Diocesan Trusteeship and is now fully incorporated into the Diocesan Trust. This is an important sign of its place in the life of the Diocese.
151. The Pilgrimage is an opportunity for many aspects of formation. It is a time when many reflect on the Vocations to Priesthood, to Religious Life and to Marriage. The Family Group provides a programme for younger members of the Diocese, travelling with their parents. The Redshirt programme is an especially important opportunity for formation for teenagers and the Encounter sessions taking place in Lourdes bring together many who are serving assisted pilgrims. Reference is made above with regard to the formation experiences offered as part of the pilgrimage.
152. The links between the Lourdes experience and the life of Parish and Diocese must be developed, with opportunities to enable a wider representation on Pilgrimage being explored.

The Diocesan Curia

153. The Diocese is served by a number of administrative offices (situated in Bishop's House in Hove) that support the life and pastoral outreach of all in the Diocese. These offices are mandated by Canon Law²⁷ or by the Episcopal Conference of England & Wales.
154. The Diocesan Trustees, drawn from the Clergy and the Lay Faithful of the Diocese, carry out the requirements and responsibilities of Civil Law at the service of the Diocese.

²⁷ CIC, cc. 469-494.

155. In the light of the report drawn up by the Kinharvie Institute in 2017, there have been some changes to the work and structure of these offices, so that that can better support the life and mission of the Diocese.

The Chancery

156. The Vicar General and Chancellor²⁸ is supported in his work by one full-time secretary and the Diocesan Archivist. He is also the Moderator of the Curia,²⁹ with oversight of the whole operation in Bishop's House.

The Finance Office

157. In recent months, the post of "Financial Secretary" has been changed to that of "Chief Operating Officer." This better describes a function that goes beyond a merely financial one, is now more strategic and includes oversight of a number of staff.
158. The COO is assisted by a Financial Controller and a Finance Officer, all supported by three others. The Diocese now has the services of an HR Manager and a Property Manager to assist parishes with these two important elements of pastoral provision.
159. The Diocese is also served by a Data Protection Officer and a Health & Safety Adviser, assisting the Central Offices of the Diocese and the Parishes to respond to statutory requirements in these two areas.

The Diocesan Tribunal

160. Supported by one Administrator, the Judicial Vicar and those who work with him, exercise the juridical and pastorally sensitive care of those who seek Declarations of Nullity.

Safeguarding Office

161. The Safeguarding Coordinator, together with one assistant and the Office Manager provide safeguarding training for the Diocese and respond to safeguarding issues as they arise.

Communications Team

162. This team of three has now relocated to the Bishop's House in order to ensure more effective implementation of the requirements of GDPR.

²⁸ CIC, c.475.

²⁹ CIC, c.473§2.

Consultative Bodies

163. The Diocese has a number of consultative bodies, some of which are required by Canon Law. Particular note should be taken of the recent establishment of the Communications Group, with meets before each meeting of the Episcopal Council (see n.157 below).
164. The Council of Priests. This is required by Law and its duties are described in the Code of Canon Law.³⁰ The Council of Priests meets three times each year.
165. The College of Consultors. This is required by Law, with its membership drawn from the Council of Priests.³¹
166. The Chapter of Canons. The Cathedral Chapter³² meets twice each year and the Chapter is drawn from priests of the Diocese who have extensive pastoral experience. They have a particular relationship with the Cathedral Church of the Diocese.
167. The Deans.³³ The Bishop meets with the Deans three times each year, around the time of the Council of Priests. This enables him to hear the voice of those who have Deanery responsibility. It is not a requirement of Canon Law.
168. The Council of Deacons. This body is not required in Canon Law, but was established in 2017 to enable the Bishop to hear the concerns of Deacons and to discuss with its members the needs of Deacons in their formation and ministry in the Diocese. Its membership is drawn from the Diaconate Team and from a Deacon from each county of the Diocese elected from amongst the Deacons of the respective county.
169. The Pastoral Council. While not required by Canon Law, its purpose and function is described therein.³⁴ This has not met since 2014. A new Council, drawn from all Christ's Faithful, will be brought together as part of the implementation of this Pastoral Plan. This body will be an effective means to determine the most appropriate areas for joint Clergy/Laity Formation and a good forum to share best practice across Deaneries, for the good of the whole Diocese.

³⁰ CIC, cc. 495-501.

³¹ CIC, c.502.

³² CIC, cc. 503-510.

³³ CIC, cc.553-555.

³⁴ CIC, cc. 511-514.

170. The Episcopal Council. Although not required by Law,³⁵ this Council was established in 2015. Comprised of the Vicar General and Episcopal Vicars for Surrey, for Sussex and for Formation, it meets monthly with the Bishop.
171. In addition to the Episcopal Council, the Bishop, beginning in September 2018, brings together prior to the Council Meeting, the following people: The Episcopal Council, the COO, the Director of Education, the Diocesan Communications Officer, the Bishop's Secretary. This meeting aims to ensure the best possible communication across the Diocese and effective future planning, including Diocesan involvement in Church life nationally.
172. The Diocesan Finance Committee. This meeting, chaired by one of the Clergy Trustees, assists the Chief Operating Officer in the financial management of the Diocese. It has a particular role in the property management of the Diocese and is an important interface between parishes and the Diocesan Trustees.
173. The Diocesan Education Committee. This body meets three times each year, bringing together the Bishop, other Trustees, the COO, the Director of Education and representatives from the Educational work of the Diocese (including Headteachers, foundation governors and clergy).
174. The Diocesan Trustees. This body ensures that the work of the Diocese is carried out in accordance with the requirements of the Civil Law, in particular Charity Law. The Trustees (drawn from laity and clergy) have legal responsibility for the work the Diocesan Charity and Trust and these responsibilities carry legal liability. The Diocesan Trustees meet four times each year.

³⁵ CIC, c.472§4.

Concluding remarks

175. The interesting and perhaps challenging times in which we carry out the Mission given us by Christ present many and varied opportunities, both for the life of our parishes, deaneries and diocese and for our outreach and evangelisation. This will demand a real openness to the promptings of the Holy Spirit and a certain agility in the exercise of Mission.
176. Formation for the few and for the sake of the many will bear much fruit. Formation for Deanery Teams will facilitate formation ad intra and the formation within deaneries, parishes and the diocese will facilitate the mission of evangelisation to the wider world.
177. All must be built on a firm foundation of Prayer. The celebration of the Eucharist must always be the centre of our Catholic life. Prayer together in parish communities, in the family and personal prayer will always be a vital aspect of Christian Life and will always be a source of blessing for the life and work of the Diocese.
178. Deanery and parish dispositions will need to change. These are outlined in Appendix I. Such changes are often sensitive and will not be carried out in one single operation, but at times when this will be appropriate, given the local situation.
179. There will be financial implications to this plan, outlined in Appendix II. This will lead to demands on parishes and deaneries, but will be necessary for effective carrying out of the Mission. Clear and easily-understood information will assist people to appreciate the need for appropriate financing.
180. The way in which so many have engaged in the work that has led to this Plan has been very encouraging indeed and there is a real sense of openness to the need for change and development. Persevering and fervent prayer must accompany every step that we take as the Diocese.

Appendix I - DEANERIES AND PARISHES – LOOKING TO THE FUTURE

This has been removed until Bishop Richard has visited each deanery in turn.

Appendix II – Finance

- The Pastoral Plan lays out the Bishop’s vision of the organisation that will be required as we prepare to deliver the Diocesan Mission to 2030. This Appendix takes stock of the current financial position of the Diocese and discusses the financial implications of the Plan. These include the costs incurred in staffing the organisation, provision of office space and facilities, and the funding of core Diocesan activities such as supporting priests in their retirement and seminarians through their years of training.

Current Financial Position

- The audited accounts from 2017 provide an overview of Diocesan assets as at the year-end:

	Parishes	Central	Schools	2017 Total
	£’000	£’000	£’000	£’000
Tangible fixed assets	40,855	8,933	3,419	53,207
Investments	10,961	19,289	-	30,250
Bank balances	11,648	-6,661	500	5,487
Other net assets	-548	1,540	1,041	2,033
Total net assets	62,916	23,101	4,960	90,977

- The fixed assets substantially relate to churches, halls, offices and residential properties. The other net assets comprise current assets (such as receivable balances), less liabilities. The net assets of the Central Diocese include £1.2m of interest free loans made to Diocesan schools to support building projects.
- At year-end the Schools section of the accounts included £4.1m of net assets relating to St. Joseph’s Specialist School and College. The net assets and activities of this school were transferred to St. Joseph’s Specialist Trust on 1st September 2018. The other schools included in the accounts are the parish pre-schools and Sacred Heart School in Wadhurst.

Results for 2017

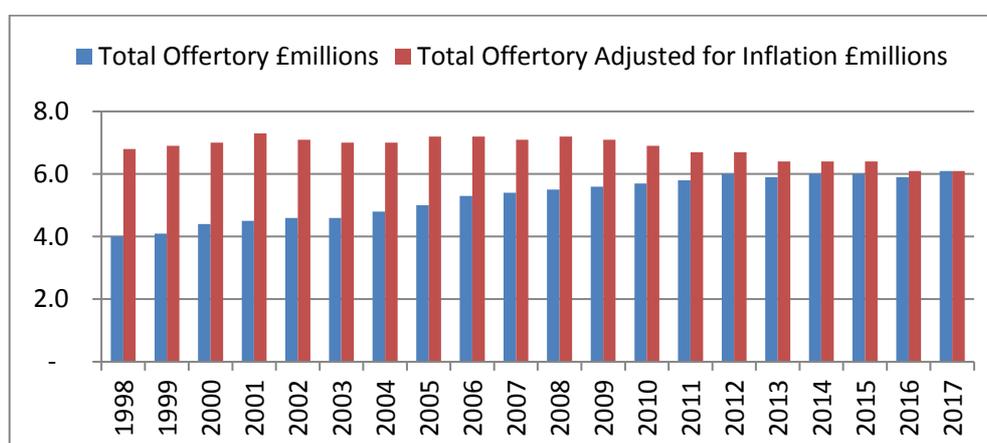
	Parishes	Central	Schools	2017 total
	£’000	£’000	£’000	£’000
Income	13,967	2,054	12,049	28,070
Expenditure	-11,305	-4,256	-11,784	-27,345
Levy and transfers	-1,746	1,746	-	-
Operating result	916	-456	265	725
Gain on investments	703	1,234	-	1,937
Net income	1,619	778	265	2,662

- The net assets of the Diocese increased in 2017 by £2.7 million, to £91.0 million. However, this increase benefited from investment gains and exceptional items totalling £3.1 million. There was an underlying operational deficit of £0.4 million on the 'day-to-day' activities of the Diocese.

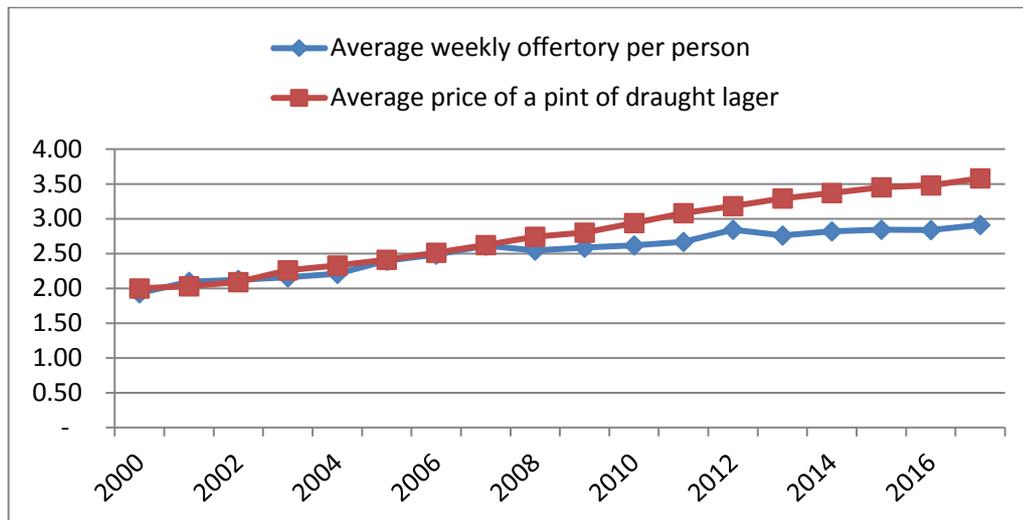
Parish Finance Overview - 2017

	£'000
Income	13,315
Expenditure	-11,305
Levy and transfers	-1,746
Operating surplus	264
Exceptional gain on land sales	652
Gain on investments	703
Net income	<u>1,619</u>

- Overall, parishes covered their costs with a collective surplus. The operating surplus of £916,000 included a gain of £652,000 on land sales. Gains on land sales are often ring-fenced for specific capital projects in parishes, and there is an expectation that where possible one third of the funds realised will be donated by the parish to Diocesan funds. Disregarding the exceptional property gains, there was an operational surplus of £264,000.
- This overall picture does not express the wide disparity between wealthy parishes with more than ample cash resources and struggling parishes which might not be keeping properties fully maintained due to lack of resources.
- A particular issue affecting parish income is the fact that parishioners are not adjusting their offertory donation to keep pace with inflation. Offertory giving has increased over the last twenty years, but in real terms there is a significant decline. In the chart below the red columns represent the value of the offertory received in previous years when adjusted for inflation. The measure of inflation used in this calculation was the government's Retail Prices Index.



9. The decline in real terms giving can be illustrated if we consider the cost of day to day items, for example a pint of draught lager. At the turn of the millennium the average offertory donation per person was around £2. According to the Office for National Statistics this was the equivalent of the average price of a pint of draught lager at that time.



10. In 2017, total offertory was £6,056,000 and estimated Mass attendance across the Diocese was 40,000. This means that the average weekly donation per person was £2.91. The Office of National Statistics reports that the average cost of a pint of draught lager nationally was £3.58. The example of draught lager is one of many items monitored by the Government to assess the level of inflation occurring. Overall average inflation since the millennium was 2.8% per year, so that an item costing £2 in 1999 would now cost £3.30.
11. The Bishop's Pastoral Plan asks parishes to prepare for new additional financial undertakings, such as contributing to the funding of Catholic chaplaincy in our schools. There is also the request for Deaneries to contribute to the cost of participation in the Ascent youth programme. Average giving in 2017 was £11.64 per week for a family of four (£2.91 per person). In order to meet the financial demands of the future an increased offertory must be sought. An extra £1 per person per week would give the parishes £2 million additional income per year. This could be achieved if a family of four increased their average weekly gift to £15.64. This level of increase in offertory giving would go beyond what is necessary for inflation and would represent a new level of provision for the funding of the Mission.

Central Diocesan Finance Overview - 2017

	£'000
Income	2,054
Expenditure	-4,256
Levy and transfers	<u>1,746</u>
Operating result	-456
Gains on investments	<u>1,234</u>
Net income	<u><u>778</u></u>

12. Like the parishes, the Central Diocese received some one-off income that should be disregarded in assessing the true operating result. The following table shows that a significant underlying deficit persisted in 2017.

	2015	2016	2017
	£'000	£'000	£'000
Expenditure	<u>4,195</u>	<u>4,143</u>	<u>4,256</u>
Recurring income	1,678	1,640	1,555
Levies and transfers	<u>1,768</u>	<u>1,676</u>	<u>1,746</u>
	3,446	3,316	3,301
Operational deficit (-)	-749	-827	-955
Investment gains	-218	1,928	1,234
Gains on asset disposals			257
Lourdes Pilgrimage transfer ³⁶			242
Final surplus or (-) deficit	<u>-967</u>	<u>1,101</u>	<u>778</u>

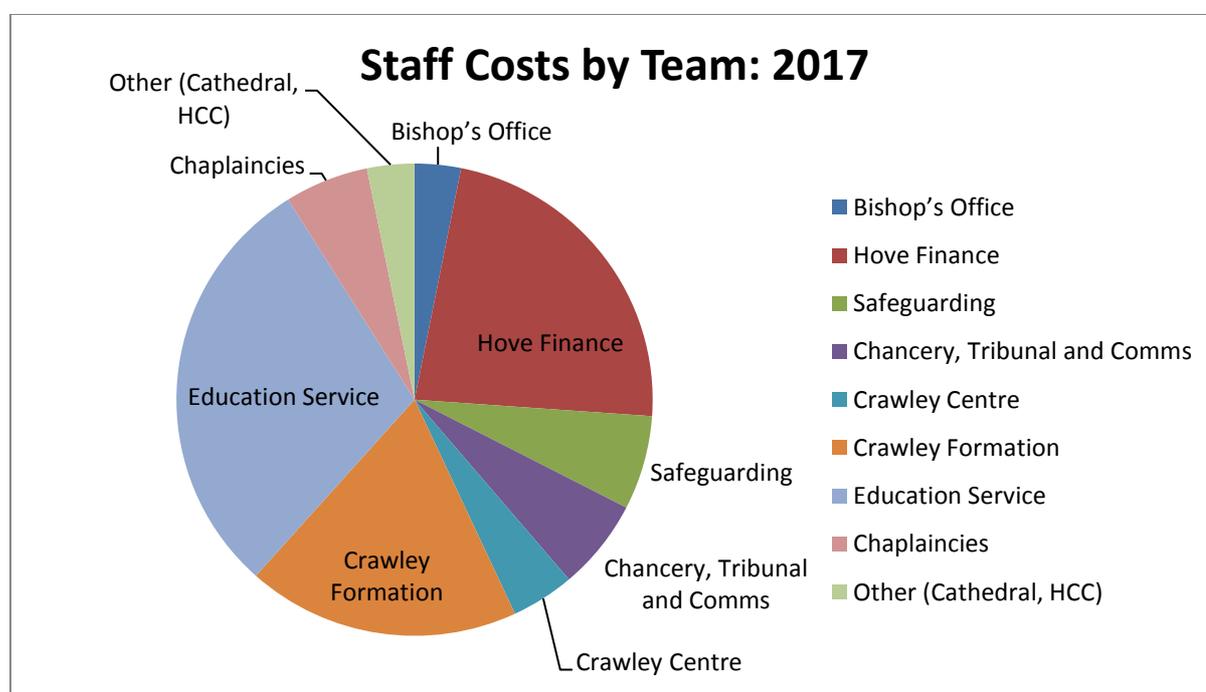
13. The operational deficit clearly derives from expenditure exceeding the income received from recurring sources. This deficit was considered as part of the organisational review carried out by Kinharvie Institute in 2017. This included particular scrutiny of our largest single cost, the staffing of the central Diocesan offices. This has led to a reduction in overall staff numbers employed, as a leaner and more efficient organisational structure was sought. Inevitably, the imperative to control staff costs at a sustainable level must be balanced with the need to ensure that the strategic objectives of the

³⁶ The transfer in to the Diocese of the net assets of the Arundel and Brighton Lourdes Pilgrimage Trust on 31st December 2017 created a restricted fund within the Diocese. The fund will be used for the exclusive purpose of helping pilgrims go to Lourdes.

Pastoral Plan can be properly resourced and delivered. The Kinharvie review also contributed to the closure of St. Cuthman’s, which was a cause of ongoing financial risk due to operational losses and the need for significant property investment.

Reduced Staffing Costs in the Central Diocese

Staffing costs – (Excluding St. Cuthman’s)	2017 Actual £	2018 Budget £	2018 Budget FTE	2019 Plan £	2019 Plan FTE
Bishop’s Office	54,600	50,800	1.6	56,000	1.8
Hove Finance	399,700	402,700	7.7	381,000	7.3
Safeguarding	112,100	112,500	2.4	113,000	2.4
Chancery, Tribunal & Comms	108,000	141,000	4.3	119,000	3.6
Crawley Centre	74,800	75,300	3.2	65,000	2.2
Crawley Formation	322,500	335,000	9.3	262,000	7.7
Education Service	512,953	525,000	8.7	540,000	8.2
Chaplaincies (Universities, Prisons, Hospitals)	99,104	108,050	3.0	111,000	3.0
Other (Cathedral, HCC)	55,900	57,600	1.2	57,000	1.2
Total	1,739,657	1,807,950	41.4	1,704,000	37.4

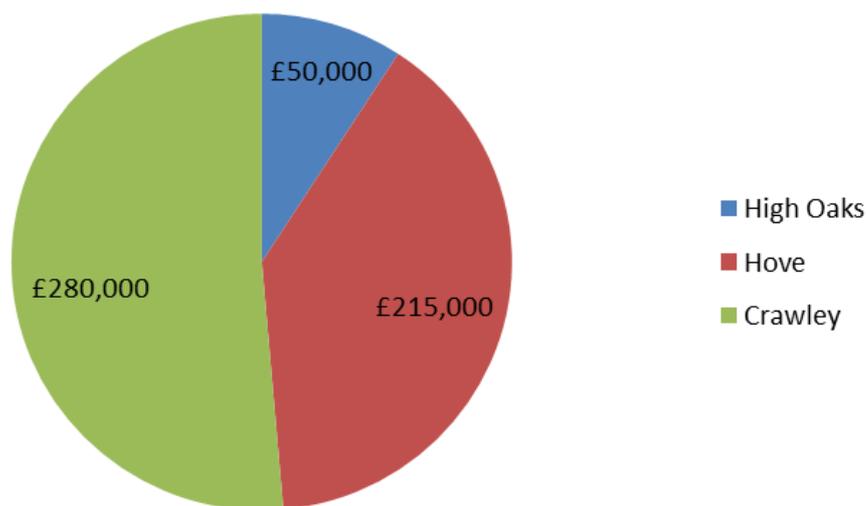


14. The Organisational Chart following this Appendix reflects a streamlined workforce, but also a higher level of skill in some areas. This is reflected in the projections above, as the reduction in staff costs between 2017 and 2019 is more modest than the change in headcount. The “Structures for Mission”

section of the Plan describes the activities of the Diocesan departments and explains the organisational structure necessary in the early years of the Plan.

Review of Other Central Diocesan Expenditure - 2017

15. Other costs of running the central Diocesan Offices are approximately £545,000. These costs include staff travel and training, and the provision of IT facilities and building repairs and maintenance.



16. Overall costs of the Central Diocese were £4.3 million in 2017.

2017 Expenditure	£'000
Staff costs – Crawley, Hove, High Oaks	1,585
Office and establishment costs	545
Professional fees	256
Chaplaincies	153
Cathedral costs	144
Seminary costs	190
Support for clergy and parishes	228
Support for retired priests	258
Missions in Peru and Albania	105
Grants	220
Banking and investment costs	196
St. Cuthman's	376
Total	4,256

Professional fees

17. Professional fees are comprised mainly of legal fees incurred in a variety of circumstances relating to property issues and transactions, data requests and employment matters. The retention of our Data Protection Officer and Health and Safety Competent Person is also reflected within this category. Projects relating to the governance of the charity are included such as the 2017 review of the Diocesan organisation by Kinharvie Institute.

Cathedral costs

18. The expenditure incurred by the Diocese at the Cathedral relates primarily to property and insurance costs. Additionally the Diocese funds the employment of the Director of Music and payment of organists. The care and conservation of the Cathedral is an important priority for the Diocese. Where possible we apply for grants to support projects and we are indebted to the Friends of Arundel Cathedral for their generosity.

Seminary costs

19. Diocesan seminarians study at St. John's seminary in Womersley or at the English College in Rome. It is also necessary for most men training for the priesthood to spend a propaedeutic (preparatory) year at Valladolid in Spain. The overall costs met by the Diocese depend on the number in training. Six priests are expected to be ordained in the coming five years and we pray for many more as we approach 2030. A second collection taken in parishes supports these costs with a contribution of around £40,000 per year towards costs of around £180,000. The full cost of training a priest is approximately £180,000. Additional contributions are received occasionally from parishes with proceeds from the sale of land or buildings. A donation to Diocesan funds of one third of such proceeds is encouraged, whether this is directed for use for the training of priests or for their support in retirement.

Support for clergy and parishes

20. A number of clergy receive financial support from the Diocese. This is required during sabbaticals or other periods away from parish ministry. It is also sometimes necessary for the Diocese to assist parishes by making grants to cover costs.

St. Cuthman's

21. St. Cuthman's has now closed but monitoring and grounds costs will persist into 2019 as the site is maintained and secured in preparation for its sale. The Diocese will cease to incur operating losses at St. Cuthman's and the resources previously required for its maintenance and operation will be re-

deployed into funding Formation initiatives, with the aim of reaching a far greater number of people.

Missions in Peru and Albania

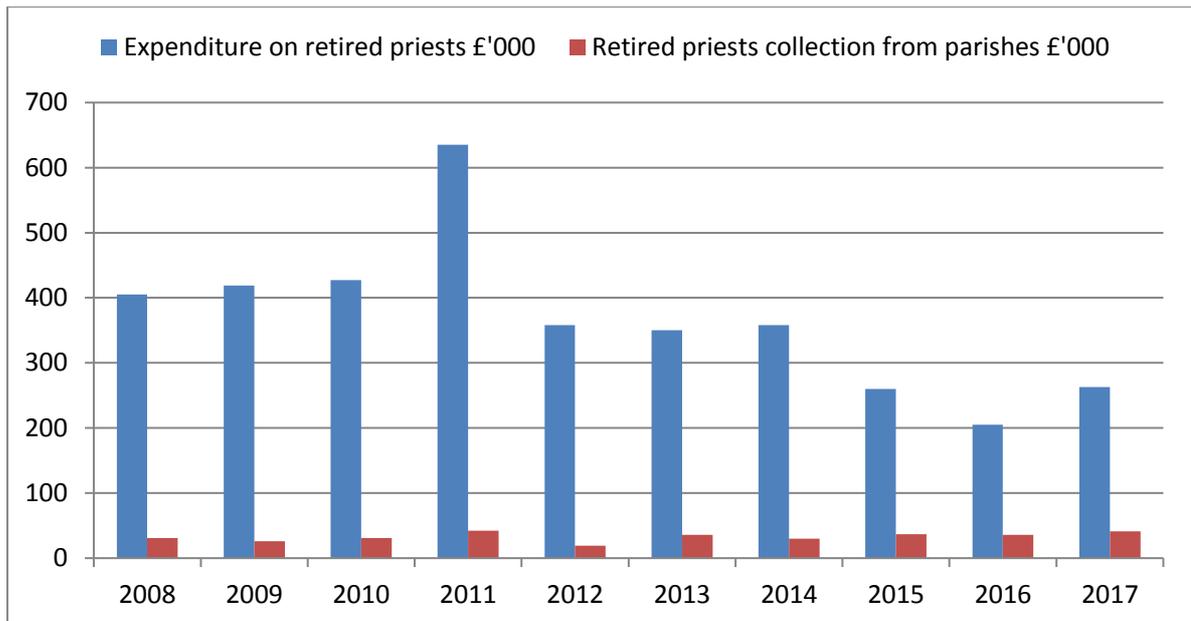
22. The costs of supporting our Diocesan priests ministering in Chulucanas, Peru and in Albania is around £50,000, and is supported by a second collection in the parishes. This collection typically contributes around £20,000 each year, although 2017 saw a very generous response of £37,000 to an additional appeal for Peru following the floods. This sum was paid over to the Diocese of Chulucanas along with the customary annual grant of £10,000.

Grants

23. Most grants given during the year related to restricted funds held for the purpose, for example £50,000 was given from the Migrant Fund. The grants made from this fund were given to organisations working with refugees within the Diocese and best situated to provide support. Another grant of £25,000 was made to an enclosed religious order from a restricted fund held by the Diocese for their benefit, and this was used to cover property costs. From the general fund, retired housekeepers receive quarterly grants towards their support and some relevant charitable organisations were awarded small grants by the Diocesan Trustees.

Support for retired priests

24. The number of retired priests is expected to increase by over 20 in the coming five years. The Diocese has a moral, as well as a canonical imperative to care for priests in their retirement. In many cases, retired priests are able and most willing to continue to serve the Diocese by acting as supply priests and/or celebrating weekday Masses. Others will need specialised care, and this constitutes the greater part of the costs incurred by the Diocese along with maintenance of the properties provided to retired priests. Costs are expected to continue at a minimum of £250,000 per annum.
25. The parishes contribute to this cost through a second collection which achieves a maximum of around £40,000 per annum. The following graph illustrates the shortfall incurred by the Diocese between 2008 and 2017, and shows that this collection has covered less than 10% of the costs incurred. A total of £3.7 million costs were incurred by the Diocese in the support of retired priests during this period. The total received via the second collection appeal during the ten year period was £331,000. Prior to 2008, there was a special levy collected from parishes. This levy contributed around £200,000 per year for the support of retired priests.



26. Parishes are encouraged to make donations to the Retired Priest's Fund (or to the fund for Ecclesiastical Education) when a property or land is sold. Consideration is being given to a major fundraising project to secure financial resources for the support of retired priests to 2030. The project is likely to take the form of a campaign to highlight the particular need for funding in this area, as we anticipate a significant rise in the number of clergy due to retire. In common with the general population, priests can look forward to a longer life in retirement than in the past. Meanwhile, the costs of nursing care, property maintenance and healthcare are all expected to rise. It will be important to enable every parishioner to express our care and gratitude towards these priests, who have dedicated their lives in service of others.

Central Diocesan income

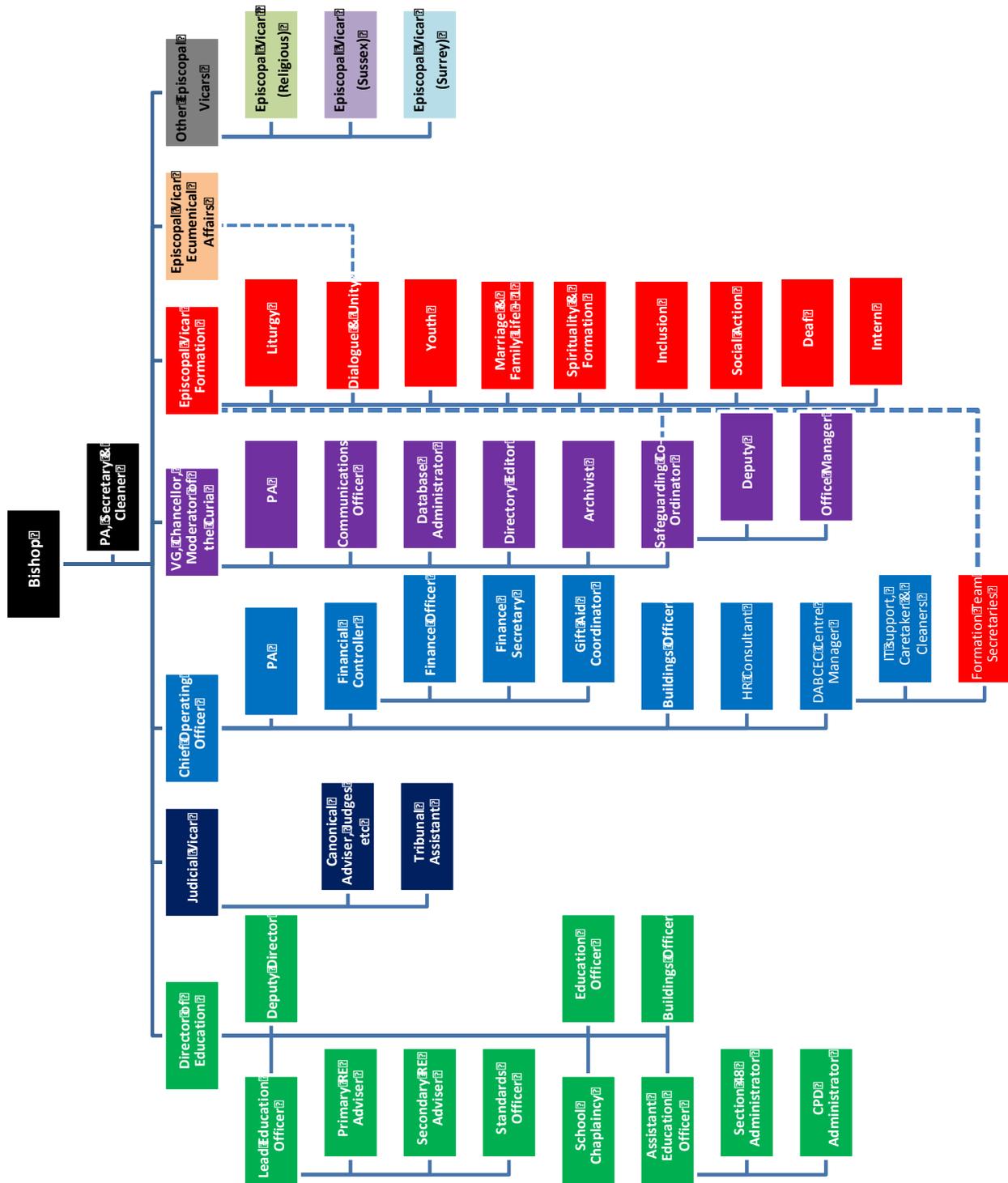
2017 Income	£'000
Parish levy and other transfers	1,746
Donations excluding restricted	371
Banking and investment income	485
St. Cuthman's retreat income	275
Income from activities	139
Grants	156
Rents	82
Legacies	47
Total	3,301

27. The parish levy of some £1.7 million is the fundamental source of Central Diocesan finance. Dividend income from investments adds a further £0.5 million. Income from legacies and grants is less predictable. The rental income relates mainly to properties that are held for future use by retired priests.
28. The Parish Levy for 2016 to 2018 was agreed in 2015. The 2016 levy was calculated as 33% of average offertory income between 2012 and 2014. An allowance of £9,500 was given for each church in a parish and a 3% increase was applied to 2017 and 2018.
29. The central deficit cannot be resolved without an increase in the parish levy for 2019 and beyond. It will necessary to achieve an increase that goes beyond general inflation. At the same time, we recognise that parishes do not have unlimited resources, and that some are facing financial concerns.
30. As we noted above, £1 additional giving by each person attending Mass each Sunday would achieve £2 million overall increase in parish income. A 33% share of this would reduce the central deficit by £660,000.

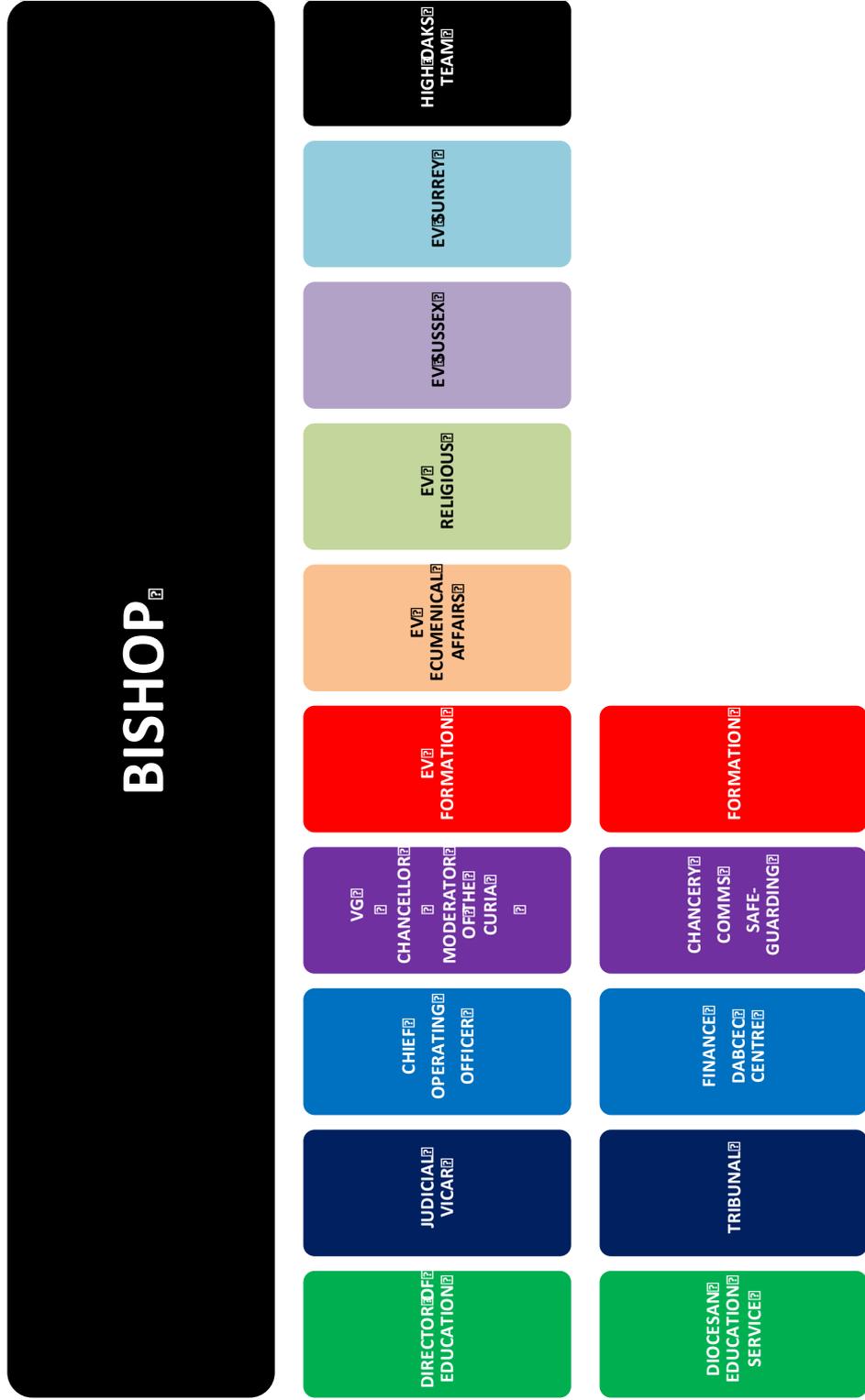
Conclusion

31. The Diocese has some financial strengths, with investments of £30m and bank balances of over £5m. There is no immediate financial crisis, but the recurring Central deficit of approaching £1m is a cause of concern, and must be addressed in order to establish a sustainable way forward for the Diocese.
32. Diocesan net assets (reserves) increased in 2017 by £2.7m, but this was achieved through investment and exceptional gains of £3.1m: there was actually a small shortfall on 'day-to-day' operations due to the Central deficit.

33. Parishes made a modest surplus on day-to-day activities overall, but individually there were deficits in some parishes, and concerns as to the impact on reserves.
34. Notwithstanding the action taken following the Kinharvie Report, staff costs (the greatest single element of expenditure in the Central Diocese) will not decrease dramatically in total in 2019 as compared with 2017. New staff have been taken on as a result of changing demands on the Diocese and the need to provide proper support to parishes.
35. The closure of St. Cuthman's removes a substantial exposure to ongoing losses: holding costs continue in the short-term, but a sale is anticipated during 2019. The resources previously deployed maintaining the Retreat House will be used for Formation.
36. It is anticipated that increased levies on parishes will be essential to prevent the Central deficit from continuing at around £1million.
37. Parishes will also be asked to contribute financial support to ensure participation in the Ascent youth programme and to secure the continuation of Catholic chaplaincies in our schools. These additional commitments along with a higher levy indicate the need for a substantial increase in offertories.
38. Offertories have not kept pace with inflation. Inflation has increased by 65% since 2000, whereas average offertories per person have increased by only 45% (£2 to £2.91). An increase of £1 per person each week would increase parish income by £2m. The share of this received through the Diocesan levy would significantly reduce the Central deficit but would not eliminate it.
39. Other income raising initiatives will therefore need to be developed. A significant project to encourage the support of retired priests is envisaged. This will involve a fundraising campaign across the Diocese, giving parishioners an opportunity to express their concern for the security and wellbeing of the retired clergy who have served so loyally, in many cases for over half a century.



Diocesan Organisation Chart?



Crawley, Hove & High Daks 3.2 FTE?

