



THE  
WORD  
WHO  
IS  
LIFE

**The Pastoral Plan:**  
The Call to Mission

2023

LORD,  
THE WORD WHO IS LIFE.

May all the people of our Diocese  
grow in openness  
to the power of the Holy Spirit,  
so that through a growth in understanding  
and courage,  
and truly open to your call,  
we may bear powerful witness  
to all around us,  
for you are Lord for ever and ever,

AMEN

# “THE WORD WHO IS LIFE”

## The Call to Mission

### 1. INTRODUCTION

- 1.1 This is the third Edition of the Pastoral Plan. As I have reflected with the clergy and people of the Diocese, and following periods of prayer, it is appropriate that it has evolved.
- 1.2 I presented the first edition in each Deanery of the Diocese, inviting all parishioners to gather with me and to spend an evening considering its contents. Following the years of the Pandemic, the second edition was published. I then attended all of the Clergy Deanery Meetings and these were followed by gatherings of the Parish Core Teams (or equivalent) and Clergy coming together in each Deanery. There has also been an overnight gathering for the Deans and I have involved the Education Service and the Trustees in the process. I am grateful to clergy and people alike for the way in which these meetings have been carried out and for the spirit of openness and listening so evident in these gatherings.
- 1.3 While there is, quite understandably, some anxiety and concern about the future shape of deaneries and parishes, as well as the way in which we shall need to carry out the mission, there is also a good deal of energy and enthusiasm about the possibilities that the years ahead will bring to us. This mixture of apprehension and enthusiasm has been present in every one of the meetings across the Deaneries.
- 1.4 The time is right, therefore, for this third edition of the Pastoral Plan. As a Diocese we must look to the future and, with a renewed openness to the promptings of the Holy Spirit, continue the Mission to which we have been called in the circumstances of our time. This edition of the plan seeks to lay out some of the practicalities of the way forward, but these must be set very firmly in the foundations and principles outlined in the previous iterations of the Plan.
- 1.5 It will be helpful, here, to re-state the core statement of the previous iteration of the Pastoral Plan:

**I therefore take this opportunity to invite everyone in the Diocese – lay faithful and religious, deacons and priests – to join with me in forging our parishes into communities of saints, into strong, lively and welcoming schools of discipleship. May they be communities where the Lord is known and loved; where the liturgy is experienced as an encounter with the wonder of heaven; where daily prayer is a natural part of life; communities of healing, where all are welcomed, their dignity as children of God always recognised; where young people grow in deep love for the Gospel, for the sacramental life of the Church and for prayer; where all know the riches of the Faith and seek to share it with others.**

1.6 It will be helpful, also, to re-iterate the foundational elements of the Plan:

**The principles of Prayer, Formation and Mission must be the measure against which we place every endeavour. Prayer is the vital prerequisite for every conversation, every thought and every action. Formation in every aspect of Faith is necessary if we are to be effective in Mission. Mission calls us outward, beyond the safety of that with which we are comfortable. We are called to be more closely conformed to Christ, that as His disciples we may bring the Good News to our brothers and sisters. This is a call that is made upon all the baptised, each according to their state in life, that we may use the gifts we have been given at the service of Christ and of our brothers and sisters, both near and far.**

1.7 We must keep our minds and hearts fixed on Christ, The Word Who is Life, the One Who is our Subject,<sup>1</sup>the One Who gives Himself to us in the Eucharist and Who sends us out, in the power of the Holy Spirit to be His instruments, to be the earthenware vessels that hold the treasure that is the message of Life.

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1. 1 Jn.1:1.

## 2. THE CENTRALITY OF THE EUCHARIST

- 2.1 As we respond to the call to Mission, the celebration of the Eucharist must always be at the heart of our lives, the encounter with Christ that enables us to do all He asks of us. It is through celebrating the Eucharist, above all else, that we grow in conformity to Him. This demands of every person in the Diocese, clergy and faithful alike, an adherence to the celebration of Mass, especially on Sundays and Holy Days. This time of renewal across the Diocese is a call to us all to re-commit ourselves to the celebration of the Eucharist.
- 2.2 While the reception of Holy Communion is a most precious gift, our relationship with Christ in the context of His Church calls us to gather together for this celebration. While the use of livestreaming has been a blessing during the Covid Pandemic – and will continue to be for those unable to join their brothers and sisters through ill health – this cannot replace full and active participation in the Eucharist.
- 2.3 Future provision of the Eucharist will not be the same as it has been in recent decades, but this must not keep us from the celebration. While the sense of community is important, it must be recognised that the shape of our communities will change in the future, as priests serve larger numbers of people, in wider areas, than has been the case in the past.
- 2.4 Just as priests will travel to celebrate with the communities they serve, so some travel may well be required for the lay faithful also. The Eucharist, the Mass, is a gift so precious that nothing should keep us from joining together in its celebration. Indeed, in some places, the act of joining in the celebration of the Eucharist must take priority over attempts to preserve an existing community. In some areas, new communities will be formed around the celebration of the Eucharist in a given time and place.
- 2.5 Services of Word and Holy Communion, texts for which are provided by the Holy See, are for use in emergencies – such as those occasions when a priest may fall ill and be unable to celebrate. Such services are not designed for regular use and must not be seen simply as a replacement for Sunday or weekday Mass.

## 3. PRAYER, FORMATION AND MISSION

### 3.1 Prayer

- 3.1.i **Prayer – ‘the raising of one’s mind and heart to God’<sup>2</sup> – is the necessary foundation for every step that we take. Prayer is the life-breath of the Christian. Nothing is possible without it and the continuing life of the Diocese, as in the past, will depend upon the life of prayer of us all.**
- 3.1.ii Looking to the future, therefore, the fostering of prayer in our parishes and schools must continue to develop. The provision for Eucharistic Adoration and other devotions, the practice of Lectio Divina, prayer groups, retreats and pilgrimages – in particular the Diocesan Pilgrimage to Lourdes, to the Shrine of Our Lady of Consolation at West Grinstead and to the Cathedral – will be amongst the means to this development.
- 3.1.iii The practice of Spiritual Accompaniment, the value of which has been recognised since the earliest times of the Church’s history, must be made more widely available. This will demand the growth of the Spirituality Network of the Diocese. The religious communities of the Diocese will have a particular part to play in this aspect of the Christian Life.
- 3.1.iv The Eucharist, celebrated with care and with active participation, is the most profound encounter with Christ and is the greatest prayer that we can offer. The Sacrament of Penance – the moment when we experience the mercy and forgiveness of God in the context of the Church – is a time of deep prayer and encounter. Similarly, the other Sacraments, each in their own way, are moments of prayer in and with the community of faith. They all demand the most careful preparation and celebration on the part of clergy and faithful alike.
- 3.1.v The development of the rich liturgical music tradition of the Diocese will continue, with the Schools Singing Programme creating new possibilities for prayer and encounter for many young people, their school and parish communities.
- 3.1.vi The various elements outlined above will require continuing resources and time. This must be one of the priorities for the future, for prayer and the worship that we offer is the highest call for the whole of humanity.
- 3.1.vii We must continue, therefore, to become more and more a people of prayer. Every person living in the Diocese will be given the opportunity to learn about prayer and to experience the different ways of praying, to which reference is made above. As communities across the Diocese develop in new ways, it will be important for the successful experiences of introducing people to prayer to be shared.
- 3.1.viii As people become more accustomed to praying together, in particular in the absence of a priest or deacon, each local community will be called to identify suitable lay faithful who will be able to lead gatherings for prayer. In addition to regular worship such as The Liturgy of the Hours, Rosary and the Stations of the Cross, they would be able to preside at Liturgies of the Word and Holy Communion

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2. St. JOHN DAMASCENE, De fide orth., 3,24.

in emergency circumstances, and at Funerals. Formation for Lay presidency at Funerals will be made available for the beginning of Lent 2024. This will all be carried out under the supervision of the Parish Priest and after proper training. It will involve, but not exclusively, those called to the stable ministries of Lector, Acolyte and Catechist.

## 3.2 Formation

- 3.2.i **Formation, beginning with and grounded in prayer, leads us to be ever closer to Christ – conformed to Him. Formation requires a deeper understanding of Scriptures, especially the Gospels. Catechesis is one element of Formation, grounded in the Catechism of the Catholic Church and enabling us to develop an understanding of the teachings of the Magisterium. The celebration of the Liturgy is, itself, a means of formation, centred on the celebration of the Eucharist on Sundays. Formation is life-long, for the journey to closer conformity to Christ is the very purpose of our lives.**
- 3.2.ii This work of formation is a vital element in our lives. We cannot fulfil the mission to which we have been called without engaging in formation and moving ever-closer to a model of life-long formation for every person must be seen as a significant fruit for the Diocese.
- 3.2.iii Every person in the Diocese has the right and responsibility to grow in the knowledge and understanding of the faith. Doctrinal understanding is necessary, but this also includes formation for the pastoral strategies necessary for the mission to which we are called. Resources will continue to be made available to enable each person to plan for their own growth in faith and offer opportunities for formation both collectively and individually.
- 3.2.iii Formation takes place in many ways across the Diocese. The Sunday Homily, Catechesis for the Sacraments of Initiation, including the formation of parents prior to their children’s baptism and preparation of couples for marriage are the moments of formation for most of the faithful. However, there are myriad other opportunities for formation in faith: preparation for funerals, accompaniment given to the sick and those who care for them, the development of the music ministry referred to above, reflection on the responsibility that we hold for God’s creation – these ways and many others are all moments of formation, of growth in conformity to Christ.
- 3.2.iv The Diocese, through the work of the Formation Team, offer the CCRS Programme and ‘Invited’ (the on-line Mission that has been a feature of Diocesan Life for the last few years). The formation of catechists for all of the Sacraments, readers, extraordinary ministers, welcomers and those engaged in the Ministry of Consolation continues to develop. The formation made possible for the younger members of the community during the Lourdes Pilgrimage and for those who join the Ascent programme are significant steps in the lives of many across the Diocese. The team of advisors assist parishes and deaneries and the presence of Formation Team members at Deanery Meetings fosters collaboration.

- 3.2.v The model of life-long formation is itself an effective model for evangelisation, for where parish communities offer a welcome and an invitation to travel further on the journey of faith, the way becomes open for the encounter with the person of Christ that will lead to Baptism, Sacramental Life, ever-increasing commitment to Christ and the furthering of the Church's Mission.
- 3.2.vi The clergy – deacons, priests and bishop of the Diocese – must also ensure that formation continues. This is a demand of their life and the Ratio fundamentalis for the formation of priests offers this vision of life-long formation for priestly ministry. The work of the Ongoing Formation for Clergy Team, increasingly carried out in collaboration with our Formation Team, must enable clergy to not only grow deeper in prayer, pastoral practice and mutual support, but also to equip clergy for ministry in new circumstances, both within the Church and in the context of the society in which we live.
- 3.2.vii Formation for the way ahead will be especially important for clergy who will take particular positions of responsibility in the years ahead. Clergy meetings will be occasions for continuing discussion about the life of prayer and the work of formation and mission, as well as times of mutual support for priests and deacons.
- 3.2.viii In the previous edition of the Pastoral Plan, reference was made to the stable ministries of Lector, Acolyte and Catechist. Looking to the future, the Programmes of Formation for Lector and Acolyte (the outlines of which are contained in the Appendices of the second Pastoral Plan, The Word Who is Life 2022) will be published. This will enable those who discern the call to these ministries to make their applications and formation will be offered commencing in 2025.
- 3.2.ix The Programme for the formation for the Ministry of Catechist is dependent on work being carried out at National level and further information concerning this ministry will be made available in due course.
- 3.2.x The realities of the Mission to which we are called in these present times, have brought our Formation Team in the Diocese to approach their service in a new way. As change takes place across the Diocese, the members of the Formation Team will place themselves at the service of the present Deanery communities. The Team will, therefore, be able to assist our communities in strengthening the aspects of Formation and Mission that are carried out effectively and then provide the expertise that will enable our communities to address areas where development is needed.

### 3.3. Mission

- 3.3.i **The Church has a 'Missionary Mandate', to be "the universal sacrament of salvation."<sup>3</sup> This task of preaching the Gospel to all stems from the command of the Lord to the Apostles, recorded at the end of Matthew's Gospel: "Go therefore and make disciples of all nations."<sup>4</sup>**
- 3.3.ii The call to be missionary disciples is a consequence of our Baptism. It is a responsibility that is placed on every Christian. "They are called, each according to his or her particular condition, to exercise the mission which God entrusted to the Church to fulfil in the world."<sup>5</sup> All are called to build up the Body of Christ, lead a holy life and promote the growth of the Church. All have a share in the Church's mission.<sup>6</sup>
- 3.3.iii Mission is carried out in many different ways. It is carried out in the home and across the generations of the family, with grandparents often playing an important role. It is carried out in our schools, where both schools' staffs and those for whom they are responsible together with their families, benefit from the encounter in faith. It is carried out in parish communities, where the welcome offered to the visitor or enquirer as well as the explicit means of outreach in the local community are powerful means of evangelisation. The apostolate of charity has a deep impact on many in our society, not least in the giving of time at the service of others.
- 3.3.iv Effective mission is not possible unless grounded in prayer and underpinned by formation. It will also be important to assess the authenticity and impact of mission on the local community, including outreach to those who, for whatever reason, have drifted away from the practice of their faith, as well as the unchurched. Each parish community will need to discuss the effective means of outreach and exchange good practice, with the work of formation for families seeing continuing development.

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3. CCC.849

4. Mt. 28:19

5. CIC. c.204.

6. CIC. cc. 208, 210, 211, 216.

## 4. THE MISSION OF OUR SCHOOLS

- 4.1 The place of our schools in the journey of life-long catechesis is very significant for students and their families, as well as the staffs of our schools, for the school is an expression and a lived experience of the life of the Church.
- 4.2 Catholic Education demands a great deal of staff and students alike, but the rewards go far beyond the life of the school for all concerned, since the experience of a school that is a truly Catholic community has a deep impact on the world. In the circumstances of our present society, the clear proclamation of the value of Catholic education is needed.
- 4.3 As key places of prayer, formation and mission, it will always be necessary for our schools to have very close relationships with the parish communities of which they are a part. With the development of the Catholic Education Trusts and mindful that all our schools will either be members of trusts or on the journey towards membership by 2030, this is a time to strengthen the relationship between schools and parishes.
- 4.4 The move to life-long catechesis will assist parents in their understanding of the place of the Catholic school in the life of their family as our schools are more clearly seen as a key element in the faith journey of our young people. This formation, lived out in the life of parish communities, with the school as a key collaborator and partner, will further develop the three-fold bond (home-school-parish) that has been long recognised as a source of strength. The continuing development of the Faith in Action Award provides a very effective opportunity for this development.
- 4.5 Our Diocesan Education Service will continue its support for schools and Catholic Education Trusts, providing formation for Governors and Chaplains and fostering the close relationships that already exist across the school communities of the Diocese.

## 5. THE SHAPE OF DEANERIES AND PARISHES

- 5.1 The overriding demand for us to carry out the Mission given us by the Lord calls us to move to new ways of doing things. It is this Mission that must be the measure of all we do and the Mission requires us to look outward, in the work of evangelisation. Every person has a part to play in this Mission, to which reference has been made above (1.4).
- 5.2 These new realities will require a somewhat different way of working for our priests, who must be released from much of the burden of administration that so often weighs them down. This challenge is not new to the Church. In the Acts of the Apostles (Acts 6:1-7), the Apostles themselves faced the dilemma of not being able to give the necessary time to prayer and the Preaching of the Word. At different times through the Church's history, different ways of addressing these demands have been put into place – often connected to the demands of administration. The many employees and volunteers in our parish communities play an important role in this context and the future will see the development of both pastoral and administrative roles to meet the new realities of our communities.
- 5.3 The principal role of the priest is the Preaching of the Word, the Celebration of the Sacraments and the pastoral care of the people placed in his charge. We must, therefore, ensure that this is possible in a world where administrative demands are greater – many of which placed upon us by regulation and, indeed, the need for the Church to respond to failures of the past. The time is right, therefore, for rationalisation of administrative demands, that our priests can be freed to carry out the prime responsibilities of their vocation.
- 5.5 Indeed, the mission of the whole Church – and therefore of the Diocese – demands that the lay faithful will be engaged even further than at present in the work of evangelisation, including Sacramental Preparation, the visiting of those in hospitals, support for those living with bereavement and in school chaplaincy. There will be those who will be called upon to assist at funerals, including the Rites of Burial and Cremation.
- 5.6 Having reflected a very great deal on this need and in the wake of the many meetings now held with clergy, parish core groups, deans and others, it is clear that the best way forward will be to re-structure our Deaneries and Parishes. In some respects, this is not new. We have examples across the Diocese of parish communities being cared for collectively. Bringing communities together in this way reduces administrative burden, enabling priests to be free for the work to which they have been called. It also facilitates closer bonds of prayer and support for priests. This is something which is vital at a time when there are fewer priests than has been the case in the past.
- 5.7 Thus, each of these restructured parishes will comprise a number of church communities, based at current church premises. Such a parish will truly become a 'community of communities.'<sup>7</sup> It is inevitable that there will be some church buildings that will cease to have Mass every Sunday, or even on any Sunday. This is,

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7. POPE FRANCIS, *Evangelii Gaudium*, n.28.

clearly, challenging and a source of pain and sadness. In such cases – and provided that the local community can sustain the financial responsibility for the church building – support will be given to the local community to use these church buildings for the mission of the Church, even though the community will attend Sunday Mass elsewhere.

- 5.8 Therefore, the groupings of parishes that form deaneries currently, will themselves become parishes. It is clear that the number of priests available to work in the Diocese will continue to decline over an extended number of years. In structural terms, this gives us two alternatives: either we continue to reduce the number of parishes gradually (which extends a period of pain and uncertainty, and is problematic as vacancies do not always occur in places that would be suitable for amalgamation) or we take the bold step of reducing the number of parishes in one go to a level that is sustainable in the long-term. Once the Diocese is restructured, each parish can be run with the number of available priests. It will give us the flexibility to respond to current challenges in a way that is resilient, sustainable and adaptable. Without such a bold step the pressure on the priests that we do have will become impossible for them to bear.
- 5.9 With such a structure in place, the team of priests living across this wider community will then be able to cooperate more closely, serving the sacramental needs of the communities concerned in a flexible way and freed to bring their gifts to the service of the Church in Mission. Those who hold the office of Dean will, in this way, take on the task of moderator for the communities in their care.
- 5.10 Deacons hold a significant and valued place in the life of the Diocese. With the development of this new model, they will be well placed to take a significant share in the pastoral care of the communities within parishes. Insofar as it is required, further formation for them will be provided, together with on-going accompaniment for this more developed role. Meetings for the clergy within each new parish will need to be held at a time when deacons can attend.
- 5.11 Allied to this, achieving economies of scale will make possible better support for the shared Mission being carried out by lay faithful, deacons, religious and priests – all working together for the building up of the Kingdom.
- 5.12 Church communities, especially in the rural areas of the Diocese, will need to identify suitable lay people to act as an advertised point of contact for those requiring pastoral care and to organise visits and other pastoral care, in collaboration with the priests and deacons of the parish.
- 5.13 This may seem a daunting prospect. Change is never easy, although it is a source of new energy. It will be important for change to be made in a timely fashion, since taking too long to move to this new reality will bring greater strain to everyone in the Diocese.

- 5.14 The future formation of parish communities is outlined in Section 7 of this document.
- 5.15 I have appointed Canon Kieron O'Brien as Episcopal Vicar for Pastoral Planning, to assist me with the implementation of the Pastoral Plan. His continuing oversight of Formation puts him in a very good position to work with Fr. Stephen Dingley and the Ongoing Formation of Clergy Team to put in place the renewed formation that will be needed. I have tasked Canon Kieron and his Team to develop, over the coming months, a package of formation to assist parishes with the changes that lie ahead and provide further resources for continuing formation for effective mission. Fr. Stephen and the Ongoing Formation of Priests team, working together with the Formation team, will prepare and deliver formation for priests and deacons, so that they be prepared for the realities to come.
- 5.16 Deacon Nick St. John, who works in the Diocese with the Clergy Mentoring Scheme and who has much experience in Change Management, has been appointed to assist us in all the important steps that lie ahead.
- 5.17 In addition, I have asked the following people, each of them with particular expertise and experience of the whole Diocese, to assist myself and Canon Kieron with this work. Together, they form a Diocesan Plan Reference Group:

Mgr. Canon Tony Barry, Episcopal Vicar for Surrey  
 Annie Condon, Clergy Welfare Officer  
 Fr. Stephen Dingley, Director of Ongoing Formation for Clergy  
 Deacon Jon Harman, Advisor for Formation and Spirituality  
 Sarah Kilmartin, Chief Operating Officer  
 Canon Jonathan Martin, Vicar General  
 Laura Maydew-Gale, Head of Communications  
 Canon Peter Newsam, Episcopal Vicar for Sussex  
 Canon Kieron O'Brien, Episcopal Vicar for Pastoral Planning  
 Julie Oldroyd, Director of Education  
 Deacon Nick St. John, Change Management Consultant  
 Lizzie Wakeling, Youth Adviser  
 Clare Wordsworth, Diocesan Trustee

- 5.18 This Group will operate according to the following Terms of Reference:

- To finalise and agree the plan overall, and its main elements, including the Formation plan.
- To act as a group, additional to the Council of Priests, to advise on boundary and structural changes.
- To finalise an agreed timetable and project plan for delivering all plan elements, thus creating a framework for the roll out in the different areas of the Diocese.
- To ensure an effective plan is delivered, risks reduced, and resources mobilised by representing a wide range of Diocesan perspectives and functional specialists.
- To foster positive engagement and participation in the implementation of the plan.
- To review progress on the delivery of the plan and its major functional elements
- To identify and resolve implementation issues and challenges as they arise.

## 6. CONCLUSIONS

- 6.1 The world in which we live thirsts for God and every person, as God's creation, finds meaning and fulfilment only in Him. As Saint Augustine reminds us: "You have made us for yourself, O Lord, and our heart is restless until it rests in you."<sup>8</sup> This restlessness, this thirst, is often not recognised and results in much searching that reaches no fulfilment. It is into this space that the Church must step, answering 'the need to respond adequately to many people's thirst for God.'<sup>9</sup>
- 6.2 It is, therefore, in this space that we stand as Christ's faithful in this Diocese. The opportunities that this space affords prompt us to answer the Lord's call to prayer, to grow in our conformity to Him through our formation, that we may do His work.
- 6.3 This Pastoral Plan presents, therefore, our earnest attempt to respond to this challenge in our present times and circumstances. While we must be in no doubt that the challenges are significant, we know, too, that our following of Christ, our proclamation of the Word Who is Life, brings with it the joy of the Kingdom of God.

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8. St. AUGUSTINE, Confessions, 1.1

9. POPE FRANCIS, Evangelii Gaudium, n.89.

## 7. FUTURE SHAPE OF OUR DIOCESAN COMMUNITIES

### First Phase

7.1 In preparation for the changes that will be taking place, the following changes to existing Deaneries have been brought before the Council of Priests:

**Mayfield Deanery** Re-configured as one moderated parish and joined with the Lewes Deanery

Epsom and Redhill Deaneries to be divided, with Dorking becoming part of the Epsom Deanery:

**Epsom Deanery** Ashtead  
Banstead  
Cobham  
Dorking  
Effingham & Fetcham  
Epsom  
Ewell  
Leatherhead  
Tadworth

**Redhill Deanery** Caterham  
Redhill – Parish of the Nativity  
Oxted & Warlingham

7.2 With regard to these deanery changes, the Mayfield Deanery has been working towards this change over the course of the last two years and the changes to the present Epsom and Redhill Deanery are the results of discussion with deanery clergy and the recognition that the present Deanery is too big.

## Second Phase

- 7.3 The major phase of changes will follow these initial alterations outlined above, with the aim that all is complete by the middle of 2025. Each of these areas of the Diocese will come to function as a Moderated Parish, enabling priests to serve across the various communities more easily, when this is required. Where appropriate, some communities will serve as 'hubs' for the Moderated Parish. These are shown in bold print.

### CATHEDRAL

Arundel & Storrington  
Bognor Regis & Slindon  
Chichester – Our Lady & the Saints of Sussex  
Midhurst and Petworth

### BRIGHTON & HOVE

**East Brighton** – St. John the Baptist, St. Joseph, the University Chaplaincy, St. Mary's, St. Thomas More, Rottingdean with Woodingdean  
**West Brighton & Hove** – Sacred Heart, St. Mary Magdalen, St. Peter's Hove and Southwick with West Blatchington

### CRAWLEY

**Crawley** (OSA)  
East Grinstead with Lingfield  
Billingshurst & West Grinstead  
Henfield  
**Horsham**  
Worth Abbey (OSB)

### EASTBOURNE & ST. LEONARDS

Battle and Northiam  
Bexhill – Our Lady of the Rosary  
**Eastbourne**  
Langney and Hampden Park  
Hailsham and Polegate  
**Hastings** (SAC)  
Rye (OFM Conv)  
St. Leonards-on-Sea

## EPSOM

Banstead  
Cobham  
Dorking  
Effingham & Fetcham  
Epsom with Ashtead  
Ewell  
Leatherhead  
Tadworth

## GUILDFORD

Ash & Heath End  
Cranleigh & Bramley  
Farnham  
Godalming & Haslemere, Chiddingfold & Hindhead  
Guildford

## LEWES

Burgess Hill, Haywards Heath & Keymer  
Lewes  
Seaford & Peacehaven  
Mayfield

## REDHILL

Caterham  
Horley  
Redhill – Parish of the Nativity  
Oxted and Warlingham

## WEYBRIDGE

Chertsey (SDB) with Addlestone  
Englefield Green  
Sunningdale (CF)  
Hersham with Molesey  
Thames Ditton with Esher – Holy Family  
Walton-on-Thames  
Weybridge

## WOKING

Camberley & Bagshot  
Frimley  
West Byfleet  
Woking with Knaphill

## WORTHING

Adur Valley  
East Preston  
Goring  
Littlehampton & Rustington (MSP)  
Worthing & Lancing  
Worthing, St. Michael

- 7.4 The delivery of the Plan will begin with prayer and every parish is asked to provide times of Adoration before the Blessed Sacrament, for the specific intention of prayer for the Diocese. I would ask that monthly Holy Hours be held in each parish, taking us through to the Summer of 2025, when we shall celebrate together the 60<sup>th</sup> Anniversary of the Diocese.
- 7.5 On January 30<sup>th</sup> and 31<sup>st</sup>, the Moderators for the newly configured parishes-to-be will gather at Ladywell for an overnight of prayer and reflection on this new role and on the ways in which the plan will be delivered.
- 7.6 Then, beginning during February, steps towards change will begin in two deaneries at a time, in the following order:
- |                       |  |
|-----------------------|--|
| <b>February 2024</b>  | Cathedral and Guildford Deaneries      |
| <b>April 2024</b>     | Lewes & Mayfield and Crawley Deaneries |
| <b>June 2024</b>      | Weybridge and Woking Deaneries         |
| <b>September 2024</b> | Epsom and Redhill Deaneries            |
| <b>November 2024</b>  | Eastbourne & St. Leonards Deanery      |
| <b>January 2025</b>   | Worthing & Brighton & Hove Deaneries   |
- 7.7 The pattern for the delivery will begin with visits by the Formation and OGF Teams to the two Deaneries, facilitating times of reflection on gifts, strengths and challenges. This will lead to work on a plan, suited to each Deanery.
- 7.8 It will be during this stage that the Decree of Reconstitution as a Moderated Parish will be promulgated.
- 7.9 Implementation will take place at a pace suited to each Moderated Parish. This is a key element in this development and change for the Diocese, since development and mission is not time-limited event, but a way of life for every community.





THE CATHOLIC DIOCESE OF  
ARUNDEL & BRIGHTON

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