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WHAT INFLUENCES THE FORMATION OF A CHILD'S SPIRITUALITY?
AN INITIAL STUDY OF THE PREPARATION OF CHILDREN FOR ADMISSION INTO THE CATHOLIC SACRAMENTS OF INITIATION

Abstract

This paper reports on the first stage of a wider research project investigating the influences on the spiritual development of children within a Catholic parish context, as perceived by Catholic parish personnel who have assumed this responsibility. Eight participants who held religious leadership positions within a parish environment met as a focus group and derived six domains considered to be key influences on a child's spiritual formation. A subsequent focus group comprising 37 adult participants who held a direct spiritual educative/formative role with children discussed these six key areas of influence, and then individually ranked and weighted them in terms of considered importance. Findings indicated variation among the clusters of domains describing the influences of family, peers and school, relationship with God, and one's use of time. The influence of information technology was found to be distinct from all other domains. Further research based on these findings is warranted.

Introduction

As foreshadowed by Stoyles, Caputi, Lyons and Mackay (2010), the findings of this first stage of a wider research project identified the principal factors believed to influence the spiritual formation and growth of young children, in this case, children who attend two primary schools within a Catholic parish. The motivation to undertake this study arose from the concern of participating parish members that the needs and life experiences of children were not being taken into account in relation to programmes of sacramental preparation. There was further concern that the manner in which some programmes presented Catholic tradition undermined the child's opportunities to touch experiences of awe and wonder in self, in others, in the world, and in God by placing an emphasis on knowledge at the expense of spiritual experience. From a wider viewpoint, concerns about the dropout of children and families from Church participation following sacramental preparation programmes suggested that these programmes were not addressing issues relevant to children and parents.

The theoretical foundation for this research incorporated firstly the distinction between religiosity and spirituality, and secondly the spiritual awareness of children (see Stoyles et al., 2010). Traditional religious practice and belief has the capacity to contextualise the expression of one's spirituality (Hill, Pargament, Hood, McCullough, Swyers, Larson, & Zinnbauer, 2000). However a person's spiritual awareness does not necessarily depend on religiosity for its validation (Adams, Hyde & Woolley, 2008; de Souza, 2009; Hay & Nye, 1998). Nor can the universality of human spiritual experience be fully contained or expressed by any one religious tradition (Hyde, 2008). Furthermore, the articulation of human spirituality is not limited by ritual or rule. The manifestation of one's human spirit freely communicates with the created order, and even beyond the created order into the realm of the divine, whatever mental and emotional image this sense of the divine might evoke (O Murchu, 2000). A person who is not traditionally and formally religious can be spiritual. Hence, the goal of viewing sacramental programmes from the standpoint of the child's spiritual being, including his or her capacity to enrich the child's spirit rather than determine the trajectory of its formation, is a sensible one.

Champagne's (2003) three modes of a child's spiritual being, namely, the Sensitive (children's expressions of themselves within their environments), the Relational (the spiritual quality of children's relationships), and the Existential (children's experiences located in space and time) are expressed and observed in the child's present moment. From a spiritual perspective, these modes of being describe the

interactions between the child and his or her home, school, community, and personal environment, as well as the human relationships that are part of this environment (see also Hyde, 2008, pp.53-55). Furthermore, while cognitive development is not the principal indicator of spiritual development[i], cognitive developmental stages offer an insight into how children perceive the people and events that make up their daily experience. In Australia, the age at which children traditionally receive the Sacraments of Initiation is located within cognitively concrete stages of development (Fowler & Dell, 2006). During these periods, a child's world is predominantly concrete in its awareness, wherein the adage of "what you see is what you get" holds true (Oser, Scarlett & Bucher, 2006; Boyatzis, 2005). Hence, peers and friends, parents and family, other significant adults, and social occasions influence children through a fundamentally tangible cognitive and emotional lens of interpretation. For example, young children describe God in anthropomorphic terms, drawing upon their internal working models of attachment with parents to shape their image of and relationship with God (Boyatzis, 2005; Coles, 1990; Fowler & Dell, 2006; Hart, 2003). In short, expectations surrounding a child's response to sacramental preparation need to be shaped by the child's age and life-experience, as well as by the adult's readiness to respect expressions of spiritual awareness that are appropriate for a child's varying developmental ages.

Adults who guide children through programmes of sacramental preparation exercise significant influence on their spiritual awareness and development (Granquist & Dickie, 2006). Hence, the meeting point of children and adults who share this formative experience becomes a *shared environment of interaction*. This meeting point will also reflect the adult and child's individual contact with life, and so will further reflect each person's age, spiritual and religious influences, and the readiness of adult and child to be open to the wisdom and spiritual reflection of each other (Granquist & Dickie, 2006). Rossiter (1999) has noted that from the 1960's onwards, the most evident change in religious education in Australia was the shift towards an "experiential" emphasis and the "quest for the personalism and relevance" within individuals' spiritual journeys (1999, p.8). Rossiter's (1999) comment is important for this research since the majority of participants in this research experienced their childhood or adolescence during the 1960's and 1970's, and so would have been influenced in their own spirituality by what was happening during this period. Hence, what do adults and children bring to their shared arenas of interaction in terms of personal experience, immersion in religious values and beliefs, and spiritual growth? Is this interaction characterised by the child and adult's opposed beliefs about what indicates readiness for admission to a particular Sacrament of Initiation?

The current research project developed and tested the importance of domains considered influential for the spiritual growth of children. These domains were initially generated by a group of adults responsible for the spiritual and religious formation of pre-adolescent children. A larger group of adults who held similar responsibilities then ranked and weighted these domains in relation to their comparative and non-relational importance. It is also necessary to understand the particular character of the parish that participated in this research. In 2002, this particular parish was established from the amalgamation of two separate parishes together with one community within another parish, each of which had its own separate identity prior to amalgamation[ii]. The new parish church (symbolising the combined identity of all parish communities) was not commenced until 2010. Up to that time, each community continued to use its own church in the knowledge that eventually these churches would be sold. That is, up to now, parishioners have been living in an interim period of eight years knowing that their separate identities would eventually be taken up into one community.

Method

Domains considered relevant to a child's spiritual development were developed, ranked, and weighted by adult members of a Catholic parish community located in regional New South Wales, Australia. Adults, rather than children, were invited to participate in this research to reflect the pedagogical, social and familial influences that adults exercise over the spiritual development of children. Permission to conduct this research was initially sought from, and granted by a university-endorsed Human Research and Ethics Committee.

The collection of data through focus groups is a widely used qualitative research method (Wilkinson, 2008). Wilkinson (2008) provides a succinct explanation of focus group methodology. Briefly, and according to Wilkinson (2008), a focus group involves a pre-determined number of people in a discussion that is focused on a specific topic or set of issues. The researcher usually acts as the group moderator, posing previously structured questions, encouraging people to respond and interact with each other, and ensuring that the group discussion flows smoothly and remains 'on task'. A key feature of the focus group approach (and one that tests the skills of the researcher-moderator) is the ability to motivate interaction among participants rather than allowing participants to simply respond to the moderator's questions. The latter outcome would not be considered valid focus group methodology, since the dynamic quality of the interaction is the defining characteristic of a focus group. Finally, it is the flexibility of a focus group discussion, as well as the ability to combine focus group data with other forms of data (e.g. quantitative data), that marks its research utility and popularity (Wilkinson, 2008).

Two waves of data gathering (using focus group discussion) comprised this research. The first wave consisted of eight adult members of a Catholic parish community, located in regional New South Wales. Participants held senior roles within the parish infrastructure, and exercised parish roles related to the spiritual development of children. Three participants were teachers of religion in the Catholic primary school; one participant was the principal of the Catholic primary school; two participants were teachers of Special Religious Education in the local Government schools, as well as being coordinators of parish programmes of children's sacramental initiation into the Catholic Church. One participant was the Parish Priest and one participant was a parent of three teenage sons with no official role in the parish. The median age of these participants was 37 years. Experience of parish roles ranged from three to forty-five years, with a mean score of 25.42 years. Six participants were parents of pre-adolescent to adolescent/young adult children. The male-female ratio of participants was 3:2.

The eight participants who generated the first wave of data were formed into a focus group to identify principal arenas of influence on the spiritual development of children whose ages approximated between nine and twelve years. This range incorporated the ages of children potentially involved in sacramental initiation. Participants met on four separate occasions for this purpose. Prior to the initial meeting, the first author presented participants with two key articles directly related to the development of spirituality among children and adolescents (D'Souza, 2008; Hill, Pargement, Hood, McCullough, Swyers, Larson & Zinnbauer, 2000). Participants were asked to read this literature prior to attending the first meeting. Participants used information from the pre-meeting literature as well as their personal and role-related experiences to brainstorm ideas that globally described influences on child spiritual development.

Table 1. List of domains and relevant descriptors

Domain	Descriptor
Family	Nesting place where values are formed; safe and nurturing for all members; the beginning place for one's development into society and Church
Relationship with God	Personal experience for each individual; does not develop or exist in a vacuum; is influenced by circumstances and people
School	The place into which the child brings family values within an environment of social interaction and gathering; the child's understanding of the divine are brought into the school setting and taken from the school setting
Friends	Friendships develop from childhood into adulthood; friends influence us and are influenced by us; friends influence one's values and beliefs, one's learning and development
How time is used (Time)	Structured time influences our thinking – structured by work, school, etc; what happens with our thinking when we have "time on our hands", to ponder, and to use as we wish?
Influence of information Technology (Information Technology)	A reality of our time; an influence on our thought processes, beliefs and values; a means of communication of ideas, hopes; a means of expressing our beliefs, values, ideas and hopes.

Multiple ideas were recorded as broad, descriptive paragraphs, and provided the foundation for participants' reflection during the week following this initial meeting. When the eight participants met again, they ruled in or out identified arenas of influence on the basis of perceived importance. This process reduced the list of influences to a more manageable content, though still left them in their broad descriptive format. During two further meetings, participants re-considered the list until they mutually agreed upon descriptions of ideas in the list as one-word domain titles with brief descriptors. These domains were finalised through mutual email contact during the week following the second of these two further meetings. The list of domains, with their relevant descriptors, can be found in Table 1.

The second wave of data was generated by participants from the same parish who consented to participate in a second focus group discussion. The eight members of the first focus group drew up a list of 40 people who were considered suitable to participate. Thirty-seven people from the list of forty invitees agreed to participate in this second focus group. Criteria for inclusion in the focus group were listed following discussion among the original focus group members. Suitability for inclusion was decided upon individuals demonstrating a combination, or even one, of the following criteria: active participation in the parish through Sunday church attendance (all participants fulfilled this criterion); the teaching of Special Religious Education in State Schools (N=8), the preparation of children for sacramental initiation into the Catholic Church (N=12), the roles of grandparent or parent (N=14), and community involvement in areas such as children's sport and leisure activities (N=3). The criterion of active participation in Sunday church attendance was listed because of the research focus on sacramental initiation. Eight participants had children who were currently in Years 5 and 6 at school (10 to11 years of age), and two participants had grandchildren who were in Year 6 at school. The remaining participants either had no children, or their children were of adolescent or young adult age. Forty percent of participants were male, and 60% were female. The 37 participants gathered on one evening occasion only. On this occasion, participants were randomly divided into six separate groups. Seven of the eight members of the first focus group acted as group leaders for these groups. The Parish priest did not take the role of group leader. The centrality of his role in the parish suggested the potential for social desirability among participants.

Prior to the discussion evening, the six group leaders undertook a brief training course focused on implementing group leadership skills. The training course was conducted over a three hour period by the first author who is a clinical psychologist and experienced in teaching interactional skills to psychology students. The course addressed skills of active listening (use of open ended questions, paraphrasing etc), agenda setting, brainstorming techniques, appropriate and effective time/discussion control, and the theoretical link between research and focus group discussion. The latter aspect was more an awareness of how a focus group discussion such as the one planned needs to be directed around set questions and process if outcomes are to provide useful insights, thus giving reason for practising inter-personal skills. Group leaders were introduced to the meaning and application of ranking and weighting data so that they could answer questions about the ranking and weighting tasks on the discussion night. They also had the opportunity to practise interactional skills, using a video camera. The use of a camera meant that leaders could see themselves using the skills and offer constructive feedback to each other.

On the night, and prior to the start of group discussions, descriptors were explained to participants by one of the original eight members, using a PowerPoint presentation. The descriptors in Table 1 provided the content for each PowerPoint slide. Under the guidance of each group leader, the 37 participants then deliberated over each domain in terms of its importance for a child's spiritual development. Discussion around each domain was strictly allocated 10 minutes, with a one minute warning bell prior to the end of each ten-minute period. When all domains were discussed, participants were asked to individually rank each domain in order of perceived importance for the spiritual development of children. Participants also weighted the importance of each domain, using a four-point Likert scale (Not important at all [1], Somewhat important [2], Very important [3], Most important [4]). The concept of ranking and weighting was briefly explained before this task began. When all questions about the ranking and weighting process had been answered, this task was independently undertaken without discussion. All ranking and weighting responses were non-identifiable, with participants only being asked to provide their year of birth. Upon

completion of the ranking and weighting task, participants personally placed their response sheets in a sealed box.

Results

Participants ranked the six domains in terms of perceived importance. Twenty-seven participants (84.4%) ranked the Family domain as most important (a ranking of 1). Five respondents (15.6%) ranked Relationship with God as most important. No other domain received a ranking of 1. Twenty-one (65.6%) respondents ranked Information Technology as the least important domain (a ranking of 6), while 7 (21.9%). respondents ranked Time as least important.

Table 2: Descriptive statistics of domain indices

Domain	Mean	SD
Family	22.84	3.02
Relationship with God	15.19	5.98
School	12.44	3.60
Friends	10.03	5.34
How time is used (Time)	6.78	4.28
Influence of information Technology (Information Technology)	3.66	2.35

The importance of each domain was assessed by constructing an index that was the product of the ranked importance and the weighted importance of each domain. The values of ranks were reverse scored so that a rank of 6 reflected the most important weighting while a rank of 1 reflected the least important weighting. For example, if a respondent ranked Family as 'three' and weighted the same domain as 'three' then the index value would be 'nine'. High scores are indicative of more perceived importance. The mean scores and standard deviations for domain indices are provided in Table 2. Domains were entered into Table 2 according to their mean scores so as to reflect relative importance.

The results in Table 2 show that the domains of Family and Relationship with God were perceived as most salient by the respondents, while Time and Information Technology were perceived as least salient.
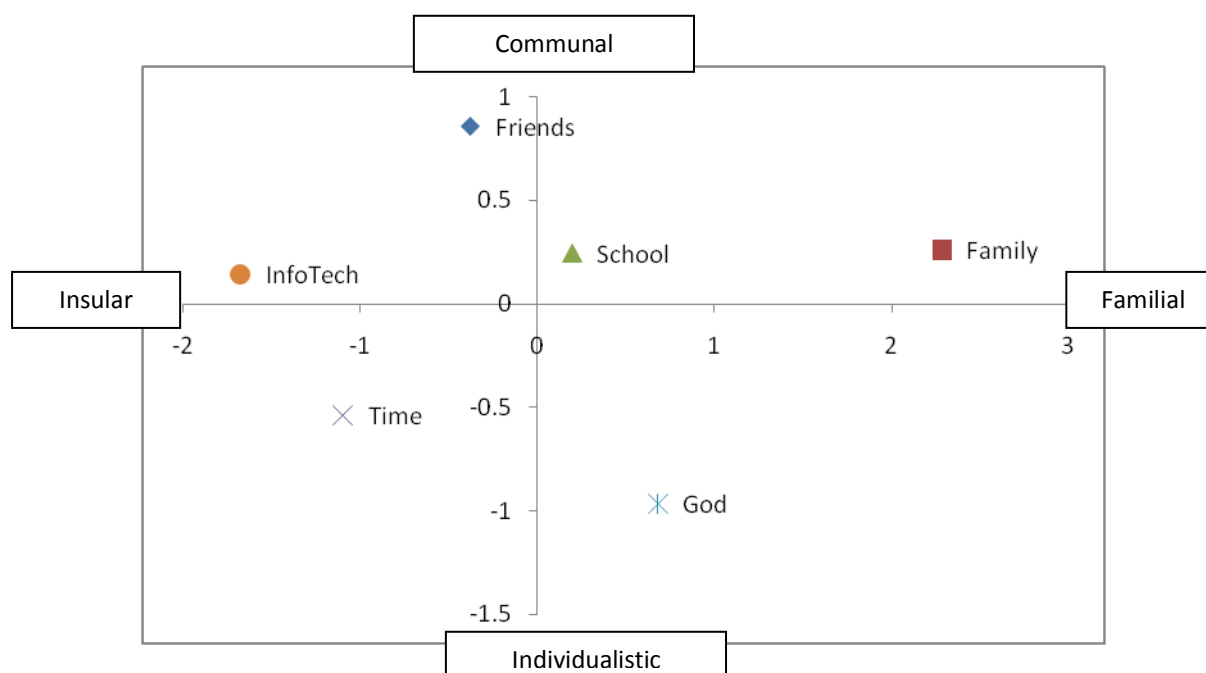

Figure 1. Multidimensional representation of the domains

In order to understand the ordering of mean scores and standard deviations presented in Table 2, spatial relationships between the importance indices for each domain were further explored using multidimensional scaling. The fit to the data was acceptable (stress = .04, RSQ = .99). A plot of the multidimensional solution is provided in Figure 1.

To assist in the interpretation of the multidimensional scaling solution, the axes of Figure 1 were labelled "Insular – Familial" and "Communal-Individualistic" based on the location of domains within the representation. Interestingly, the domains of Relationship with God and Time are located in the Individualistic/Insular quadrant. Hence, Relationship with God is perceived as a domain of influence that is individualistic in nature. Time utilisation (Time) is also perceived as an individualistic pursuit, with its representation being characteristically insular. The domains of Friends, School and Family are located in the Communal/Familial quadrant, characterised by perceptions of family and social contexts of human interaction. The domain of Information Technology is located at the Insular pole of the Insular-Familial dimension. This domain appears isolated from other domains.

Discussion

This study sought to identify domains salient to the spiritual development of school-aged children and, based on the perspectives of adults responsible for childhood spiritual development, to determine their relative importance. Because the research focused on one Catholic parish only, the findings cannot be generalised to wider Catholic populations. Further, as indicated at the conclusion of this paper's introduction, the participating parish represented an amalgamation of two separate parishes and one community that was part of another parish. However, in terms of ritual and tradition, there was nothing about the participating parish that made it different from other Catholic parishes. From this perspective, and respecting the amalgamation process, the findings of this research might therefore be considered within the context of a mainstream parish. These findings would be especially relevant to parish communities that were either considering or actually going through similar restructuring processes of amalgamation.

Of immediate interest was the level of importance placed as first rank of these domains. Twenty-seven participants (84.4%) ranked the domain of Family as most important, while five respondents ranked the domain of Relationship with God (15.6%) as the most important influence in the spiritual development of a child (a ranking of 1). Anecdotally, the reverse percentage values for these two domains would have been anticipated, given the traditional necessity of the role and place of God in a child's spiritual formation. The second point of immediate interest was that twenty-one respondents (65.6%) ranked the domain of Information Technology as least important, and seven respondents ranked the domain of Time (21.9%) as least important (a ranking of six). Thus, all participants of this research appeared to place greater importance on the influence of family in a child's spiritual development than the influence of having a relationship with God. At the same time, 87.5% of participants seemed to believe that the presence of information technology in a child's life, together with how a child utilises his or her time, exercises the least amount of influence.

From multidimensional scaling results, the positioning of respondents' beliefs within the four quadrants was notable. The positioning of domains within the four quadrants will be presented first from a global and then from a more specific perspective. From a global perspective, the three domains of Friends, School and Family are linked within the Familial/Communal quadrant, while the domains of Relationship with God and Time reside within the Individualistic/Insular quadrant. The domain of Information Technology resides close to the Insular pole of the Insular-Familial quadrant. The positioning of all domains appears to pull together the social influences of Friends, School and Family within the top two quadrants, while the use of Time and Relationship with God group together within the bottom two quadrants. The domain of Information Technology appears relegated more to a position in its own right rather than linked to one or more domains.

From a specific perspective, while the influence of Family appears more related to the influences of School and Friends rather than to God, Information Technology or the use of Time, it can also be seen that Family influence stands apart from the influences of School and Friends. Furthermore, although the influences of School and Friends are positioned in two different quadrants, they are related to each other in distance. Participants seemed to view the influence of a child's school friends and the school environment as separate from the influence of a child's family. That is, participants appeared to perceive a child as leaving home, going to school, engaging with friends, and then returning home. This perception seems reasonable in relation to the movement of a child's daily life. Children's experiences are different when at home compared to school; when with friends compared to parents and teachers. However, participants were explicitly asked to consider these domains from the perspective of influences over a child's spiritual formation. It would therefore seem that participants viewed the influence of home as being partitioned from the influences of school and friends. From a child's perspective, any partition between these domains is interesting since a child's world moves freely across both environments, with both environments having an independent as well as an interconnected effect on a child's spirituality. This finding is important when one considers that the pre-adolescent child (the developmental span when Sacraments of Initiation are received) is a concrete thinker. As a concrete thinker, the pre-adolescent child will look to significant adults such as parents and teachers as models for living, thinking, and believing, and be likely to accept what they hear and see in significant adults without the critique of abstract reasoning (Oser, Scarlett & Bucher, 2006; Boyatzis, 2005). Since the depth of questioning in this research was insufficient to offer an answer to this curiosity, further research investigating this finding would be useful.

The perceived interrelationship between a child's use of time and relationship with God was of further interest. Further to this point, it was also notable that participants ranked the influence of Relationship with God as being less important than that of Family. While both domains of Time and Relationship with God were found to reside in two separate quadrants, they did nonetheless appear to cluster together when considered against the cluster of Family, Friends, School, and Information Technology, suggesting that participants saw the influence of Time and Relationship with God as unrelated in some way to socially significant influences. This broader two-fold clustering of domains is also supported by their percentage values. What participants seem to be indicating here is that they see the influence of a relationship with God and time-use as being different from the social contexts of a child's family, friends, and school. The separation of these domain clusters is less likely to indicate comparative importance of their influences, and more likely to suggest a difference in understanding the way each cluster influences a child's spiritual development. One interpretation is that participants viewed the child's use of time in relation to developing a relationship with God as being a personal experience, different from how the child would use time with his or her family, friends and school. Instead of a child reaching God in his or her spiritual journey by interacting with one's family, school experiences and peers, and by modelling the thoughts, actions and beliefs of family and peers, the child reaches God through a more private time spent with God alone, a time that is not necessarily shared by others. Therefore, did participants view a child's spiritual formation as being confined to a personal relationship with God, excluding all other personal and social interactions - a type of "top down" understanding (Zohar & Marshall, 2000)?

The points raised in the above paragraph are of further interest when considered against the increasing tendency to involve parents and families in children's preparation for Sacraments of Initiation. The involvement of parents and families would necessarily take into account aspects such as the parents' beliefs about spirituality and religion and the child's perception of these beliefs, as well as the opportunity for the child and parents/family to share their impressions of each others' belief systems and spiritual experience. Once again, the median age of participants might shed light on this consideration, suggesting that the majority of participants would have celebrated their own Sacraments of Initiation in the context of relative isolation from the influence of parents and family (Rossiter 1999). The personal and individualistic nature of spiritual and religious development that emerged in the 1960's and 1970's (Rossiter, 1999) would be relevant to the spiritual and religious journeys of the majority of those who participated in this research. It is also highly possible that their preparation would have been presented and viewed as being couched in a personal and private relationship with God. If this is so, then it would seem reasonable that the

participants would not have immediately considered the importance of family, friends and school over the importance of spending time with God in private relationship. While this hypothesis cannot be extended beyond the limitations of the current participant sample, further investigation into this interpretation is warranted.

Two further positioning of domains was of interest. First, the domain of Information Technology appeared to be located within its own space, apparently unrelated to other domains. The median birth year of 1964 would have located participants as adults somewhere around 1985-1990. It was around this time that computers started to enter the lives of ordinary people, although the benefits of global communication as we currently experience them were not part of this advent. Thus, unlike children of today, these adults would not have grown up with computers and their associated information technology. Thus the allocation of Information Technology within an isolated space might have suggested a lack of participants' insight into the potential of this medium to affect people's thought and action as much as it does, including its potential influence on spiritual development and religious knowledge/understanding. Another way of viewing this finding might be through the adage of "out of sight, out of mind". Indeed, when viewed in its isolated location, this domain does appear to be "out of sight" and "out of mind". In general, then, this finding was to some extent surprising. While participants might not have grown up with computer technology, at the same time they would be surrounded by its influence today, and so would be aware of how much its influence affects not only our learning but also everyday activities ranging from sending emails, using a mobile phone, surfing the web, and drawing money from the bank. For instance, many churches today use data projection during times of communal prayer. Whether or not this finding would be replicated among children and parents warranted further investigation.

The findings of this research can be succinctly summarised as follows. First, domains identified by participants as important to a child's spiritual development were represented by family, societal, school and technological influences in the child's life, as well as one's fundamental relationship with God, seen to develop within the everyday experiences of a child's life (hence the importance of how one uses time). Second, and interestingly, participants appeared to understand that one's relationship with God, developed over time, appeared to stand separately from human and technological influences in the child's life. Hence there appeared to be a dichotomy present in the findings of this research. On the one hand, participants acknowledged that the presence and varying importance of a child's daily experiences are instrumental in the child's ability to sense and savour the spiritual and the divine. On the other hand, participants seemed to divorce human and social contexts of interaction from the child's spiritual experience. The notion of a "yes...but" response by participants seemed evident in these research findings. That is, "yes" a child's spiritual sense comes to life within the contexts of everyday living, "but" these contexts stand as subservient before the context of one's (separate) relationship with God. If this understanding is correct, then one might reasonably feel concerned that the opportunities for a child to spiritually express wonder and awe *within* the world, and *about* the world, self, others and God were not being fully acknowledged or respected by those responsible for the child's spiritual formation. The reason for undertaking this research was the concern that some programmes of children's sacramental preparation are too strongly focused on the acquisition of knowledge at the expense of the child's spiritual awareness. The hypotheses just presented would therefore suggest the need to further this research beyond the participant views of the current study.

Future Research

This research focused on adults who held responsibility for the spiritual formation of primary school-aged children within a Catholic parish context. A second stage of this research is currently underway. In this second stage, children and parents who are connected to the Catholic parish of the current research will also be invited to rank and weight the influential importance of the domains derived by the present research. These data will allow a comparison of rankings and weightings between children and their parents with those of the adults who participated in the current research. Focus group discussions are planned to follow on from the second stage of research, providing children and parents with the

opportunity to reflect on how identified domains influence childhood spirituality. It is also possible that these discussions will broaden the breadth of influence beyond identified domains. These qualitative data would offer a beneficial adjunct to quantitative findings, in that they would provide flesh on the bones of the quantitative data gleaned so far. The second and third stages of research will also be of special interest for a parish that is entering a new history of identity as a parish community. Finally, the development of a sacramental preparation programme for one of the three Sacraments of Initiation is an anticipated outcome of the overall research project.

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i Literature on the place and role of intelligence in spirituality is extensive and diverse, and space precludes a discussion of this aspect. However, for examples of this literature, see Zohar & Marshall, 2000; Emmons, 2000; Mayer, 2000 within the reference list.

ii One parish built its church in 1861, while the second parish was established in 1973. The third community was established as part of another parish in 1972. The church belonging to the second parish has already been sold to a non-Church corporation. Until the building of the new parish church is completed, these parish communities will function as "Mass centres", after which time all parish liturgies and functions will take place in the new parish church environs.

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