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Data Analysis of Questionnaire on

Family and Church Teaching

conducted by

Association of Catholic Priests

January 2014

Sample Selection, Response Rate and Respondent Profile

There were 1562 respondents to the survey. These consist entirely of visitors to the ACP website, www.associationofcatholicpriests.ie

Age

1389 respondents (87% of all respondents gave their age category).

The overall respondent profile is of a high age subset within the overall Irish population.

Just 19.8% are under 45 years, about one-third of the population at large.

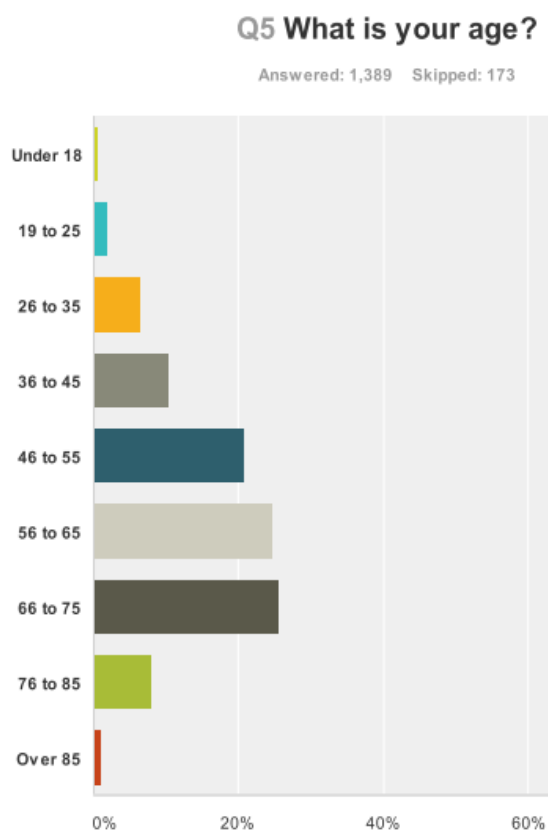
71% are aged between 46 and 75 years, about two and half times that of the general population.

9% are aged over 75 years, almost twice the proportion in the general population.

34.7% of respondents are over 65 years compared to 11.7% of the general population.

Relationship Status

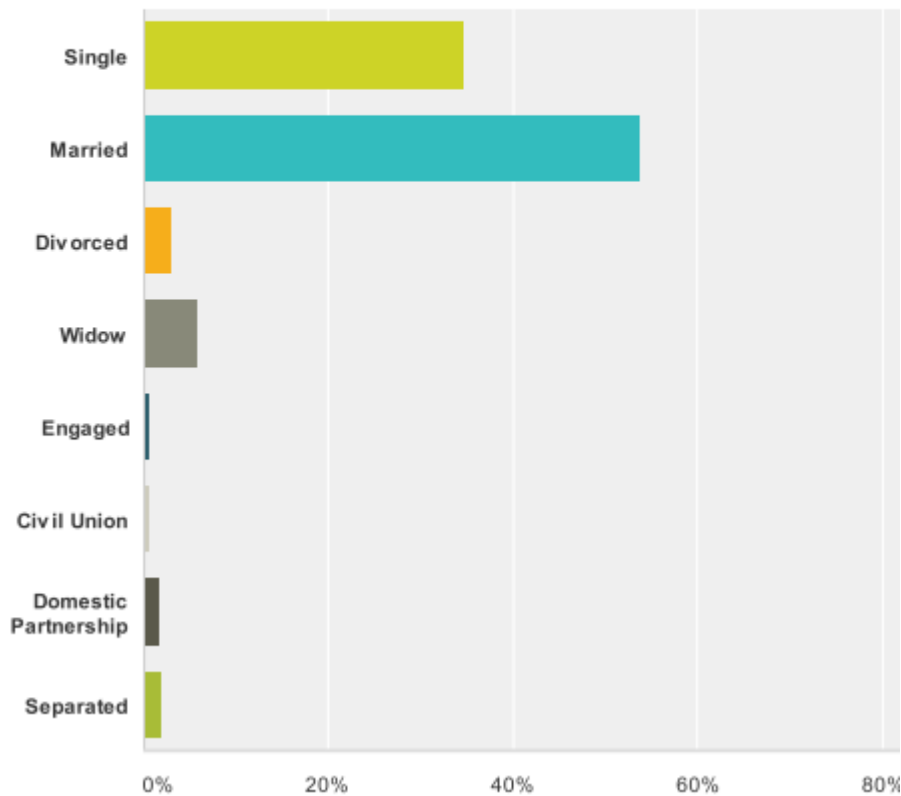
54% of respondents are married whilst 34% classify themselves as single. 41 respondents have been divorced, equal to 3% of respondents. 2% are classified as separated whilst 2% are in 'domestic partnerships'.



Although respondents were asked to 'tick all that apply' and, therefore, could classify themselves in multiple categories, less than forty did so.

Q4 What is your relationship status? (Tick all that apply)

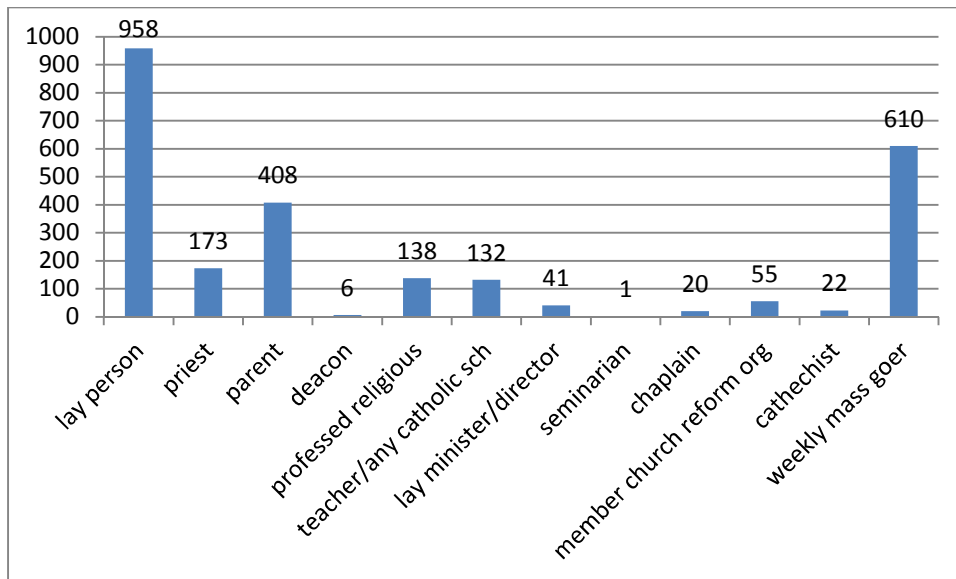
Answered: 1,334 Skipped: 228



Religious Role

Respondents were asked 'in what capacity are you answering these questions?'. 12 non-exclusive categories were offered, of which respondents could choose 'all that apply'.

The categories offered create difficulties as many who were members of multiple categories ignored the instruction and ticked only the first relevant category. In total, the 1562 respondents ticked 2564 categories as follows:



The respondents comprised 958 lay persons and 173 priests. These were the first two categories offered and after this, membership of the other categories may be understated due to members of multiple categories only declaring the first category offered. For this reason, as well as the lack of a 'daily' category, the number of weekly Mass-goers is certainly understated.

41 divorcees and 27 separated persons undertook the questionnaire. They form 3% and 2% respectively of the overall sample. 8 persons (0.6%) identified themselves as being in civil unions and 26 (2%) in domestic partnerships.

The respondent profile can be compared with the total relevant population e.g. Roman Catholics living in Ireland.

- There are 3.86 million Roman Catholics in the Republic of Ireland and 783,033 in Northern Ireland.¹ In the Republic, they account for 84.2% of the total national population (the lowest on record, decreasing continually since the highest proportion in 1961). In the North, RCs account for 41% of the total population.²
- The demographic profile of Roman Catholics resembles very closely that of the general population but the average age is slightly higher. The age profile

¹ Includes all who describe themselves as such in the most recent Census in 2011.

² This figure rises to 46% when those of an RC background are included but here we can be concerned with those who identify themselves as RC on their Census return.

of those completing the ACP profile is considerably older than the general population and that of the self-identified RC population generally.

- There were 64,798 divorced and 96,779 separated RCs in the Republic of Ireland in 2011. The divorce rate amongst RCs is now 3.6% (up from 2.6% in 2006³), only slightly below the national rate of 4.2%⁴.
- Those in 'domestic partnerships' and civil unions are significantly underrepresented in the respondent group.

As participation in the questionnaire was open to all and only limited demographic details were requested, it is not possible to assess the overall representativeness of the final respondent sample other than to make the comments above.

³ *The divorce rate is defined as the number of divorced people as a percentage of those who were ever married)*

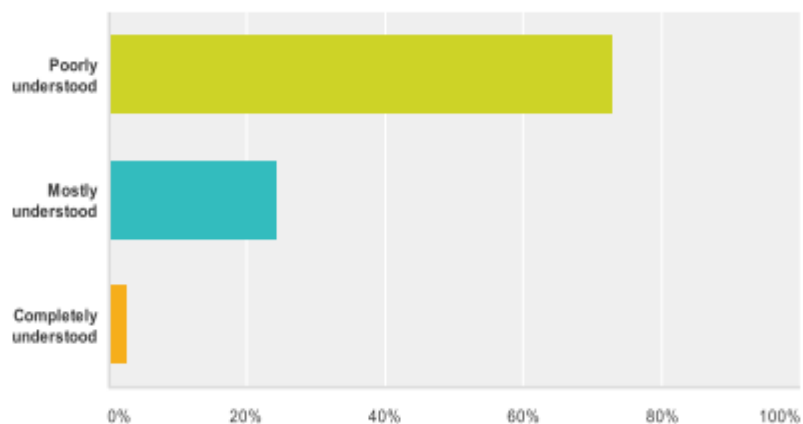
⁴ *Source: CSO, Census of Population 2011, Profile 7 Religion, Ethnicity and Irish Travellers*

Principal Findings - Quantitative

Understanding of Church Teaching on the Family

Q6 Describe how well the Catholic Church's teachings on the value of the family is understood by Catholics today? (As contained in the Bible, Gaudium et Spes, Familiaris Consortio and other documents of the post-conciliar Magisterium)

Answered: 1,134 Skipped: 428



Answer Choices	Responses
Poorly understood	72.84% 826
Mostly understood	24.43% 277
Completely understood	2.73% 31
Total	1,134

This question was answered by 1134 people or 73% of all respondents.

73% of those that answered described the church's teaching on the family as 'poorly understood'. 27% considered it 'mostly' or 'completely understood'.

Acceptance of Church Teaching on the Family

Q8 In those cases where the Church's teaching on family life is known, is it accepted fully?

Answered: 1,078 Skipped: 484

	Not widespread	Moderately widespread	Very widespread	I don't know	Total
National level	60.36% 635	22.24% 234	1.14% 12	16.25% 171	1,052
Diocesan level	49.56% 506	30.17% 308	2.74% 28	17.53% 179	1,021
Parish level	47.44% 492	35.20% 365	5.30% 55	12.05% 125	1,037

This question was answered by 1,078 respondents or 69% of the total. Respondents could give separate answers for the acceptance of Church teaching on the family (where known) at parish, diocesan and national level.

60% consider that acceptance is 'not widespread' at national level. This drops to 47% at parish level.

5% consider that acceptance is 'very widespread' at parish level whilst just 1% consider it so at national level.

Influence of “Natural Law” per Magisterium

Q10 What influence does "natural law," as defined by the Magisterium, have in areas of society?

Answered: 1,041 Skipped: 521

	No influence	Some influence	Widespread influence	I don't know	Total
In education	25.98% 266	49.12% 503	6.54% 67	18.36% 188	1,024
In politics	44.67% 453	33.83% 343	5.42% 55	16.07% 163	1,014
In your parish	22.87% 231	50.20% 507	8.51% 86	18.42% 186	1,010
Among society at large	35.07% 343	42.13% 412	4.29% 42	18.51% 181	978

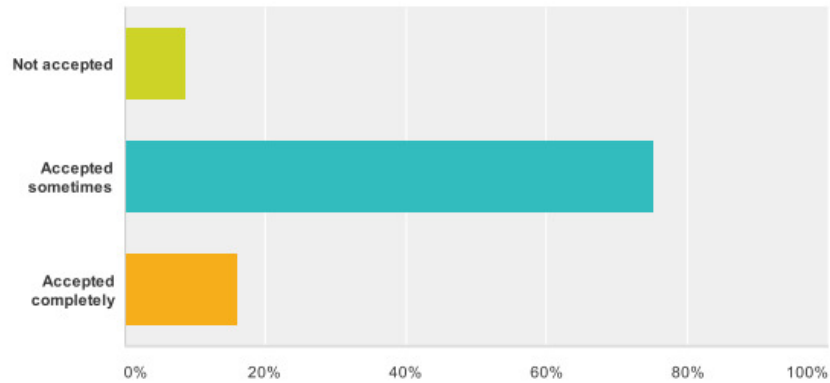
The response rate to this question was 67%. Respondents were asked to rate the influence of “natural law” as defined by the Magisterium in education, politics, parish and among society at large. Response options were no, some or widespread influence or ‘don’t know’.

It is considered to have highest influence in parishes, followed by education but few consider it to have ‘widespread influence’ in any social or political spheres. ‘Some influence’ is ascribed to it in parishes by 50% of respondents, in education by 49%, in society at large by 42% and in politics by 34%. It is seen as having ‘no influence’ in politics by 45% and in society at large by 35%. 23% see it as having ‘no Influence’ in their parish.

Acceptance of Union between Man and Woman as contained in “natural law”

Q11 Is the idea of the union between a man and a woman, as contained in "natural law," commonly accepted by Catholics?

Answered: 993 Skipped: 569



Answer Choices	Responses
Not accepted	8.76% 87
Accepted sometimes	75.03% 745
Accepted completely	16.21% 161
Total	993

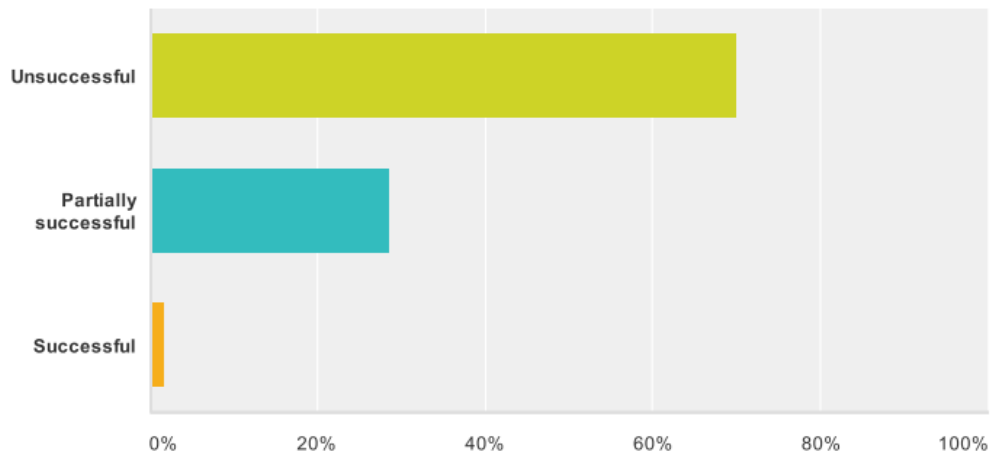
This question was answered by 64% of respondents. The answers provided and the high rate of non-answer may be influenced by the response choices - the only option between complete and non-acceptance being ‘accepted sometimes’ i.e. there was no option for partial acceptance although many may have understood ‘sometimes’ to be equivalent to ‘partial’.

Nevertheless, there is little ambiguity about the finding that just 16% of those that answered consider the idea of a union between a man and a woman, as contained in ‘natural law’, to be completely accepted by Catholics. The corresponding rate for the sub-categories of Professed Religious and Member of Church Reform Organisations are 11% and 10% respectively.

Success of Church in Proposing Family Prayer in today's Culture

Q15 How successful has the Church been in proposing a manner of praying within the family which can withstand life's complexities and today's culture?

Answered: 916 Skipped: 646



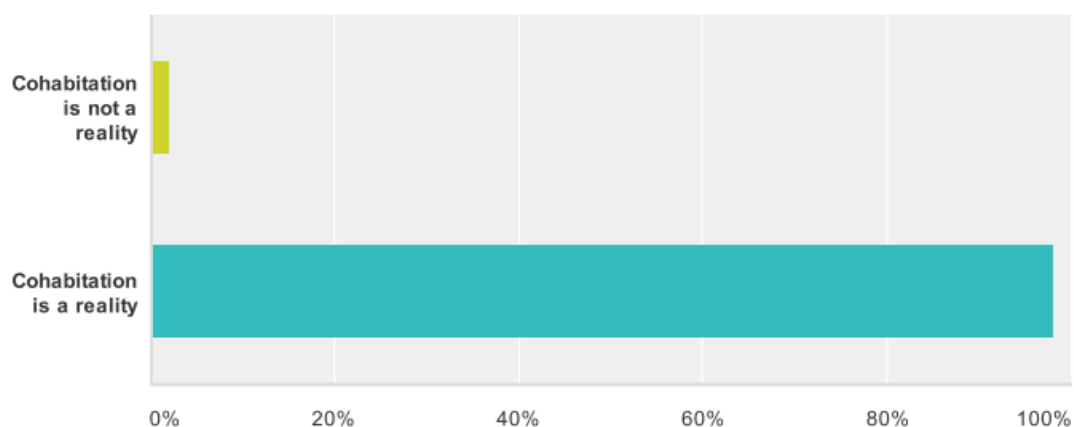
58% of respondents answered this question.

70% of these consider the Church unsuccessful in this matter.

Reality or Otherwise of Cohabitation

Q20 Is cohabitation (couples living together before getting married) a pastoral reality in your particular Church? Can you approximate a percentage? Cohabitation is not a reality Cohabitation is a reality

Answered: 924 Skipped: 638



59% of all respondents answered this question and 98% of these consider cohabitation as defined to be a pastoral reality.

The second part of the question is treated separately but is phrased in a confusing manner – ‘I estimate the percentage of cohabitation as: (then offers ten point brackets or bins up to 91-100%). However, the question doesn’t state the percentage of which overall status is required e.g. is it a percentage of all unions or a percentage those who are not married. As stated previously, this question is more suitable for examination in census –type research.

As stated previously, this question is captured in CSO Census data, which shows that there are 143,000 cohabiting couples in the Republic of Ireland. Further headline information includes:

- 13% of households with one or more children where the youngest child is under 15 years consists of cohabiting unmarried couples.⁵

⁵ It is worth noting that the questionnaire (both Vatican and ACP version) make no reference to non-married lone parenthood. Added to the number of cohabiting couples with children, this category would significantly increase the total of families and households without children who are unmarried.

- Cohabiting couples with children are increasing at a faster rate than childless cohabiting couples, suggesting that cohabitation as an ongoing choice rather than as a short-term precursor to marriage is increasing.
- 4,042 cohabiting same-sex couples were recorded in 2011.⁶

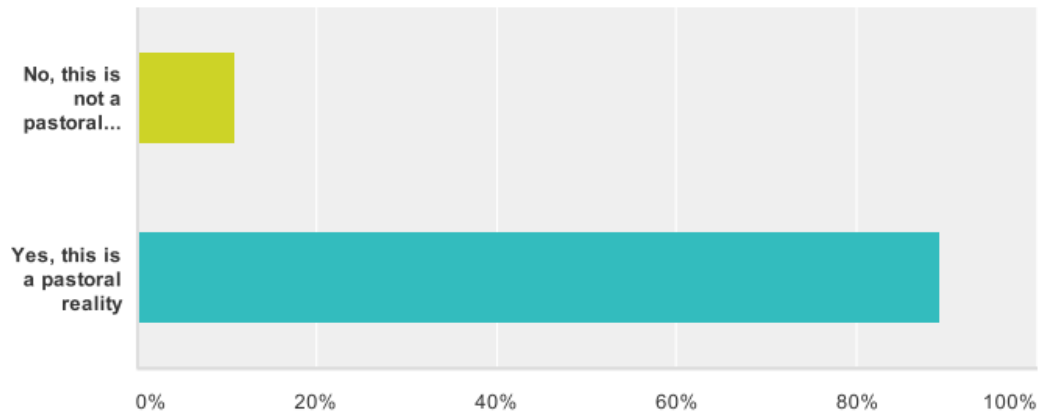
Given the numbers involved and the resemblance of the RC population with the total Republic of Ireland population, inferences can be drawn about the levels and reality of cohabitation and cohabiting shared parenthood among RCs in ROI. Complete accuracy can be obtained by a 2011 Census special run request to the CSO.

⁶ Source: CSO, *Census 2011 Profile 5 Families and Households*

Reality or Otherwise of Separated, Divorced and Remarried Couples

Q22 Are separated couples and those divorced and remarried a pastoral reality in your particular Church?

Answered: 874 Skipped: 688



56% answered this question and 89% of these responded 'Yes, this is a pastoral reality.'

From the 2011 Census of Population, it is known that there were 64,798 divorced and 96,779 separated RCs in the Republic of Ireland in 2011. The divorce rate amongst RCs is now 3.6% (up from 2.6% in 2006⁷), slightly below the national rate of 4.2%.⁸

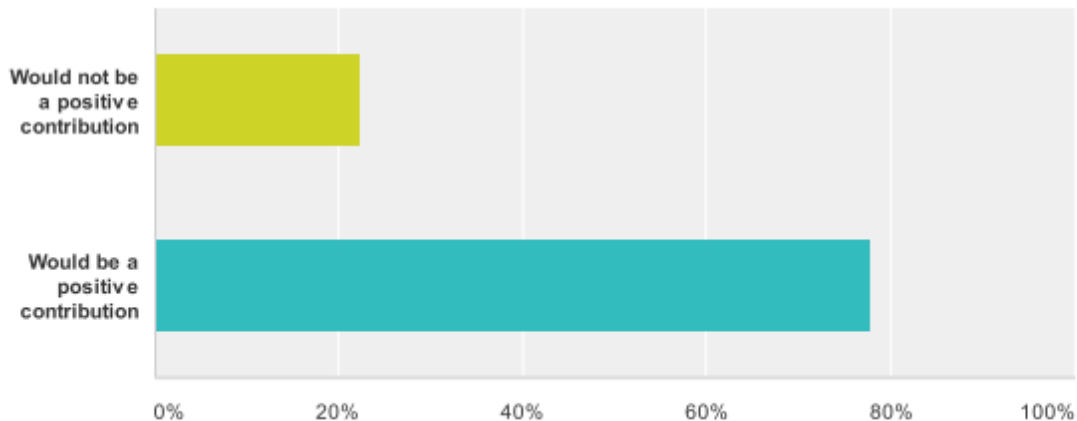
⁷ The divorce rate is defined as the number of divorced people as a percentage of those who were ever married)

⁸ Source: CSO, Census of Population 2011, Profile 7, Religion, Ethnicity and Irish Travellers

Rules Regulating the Nullity of Marriage

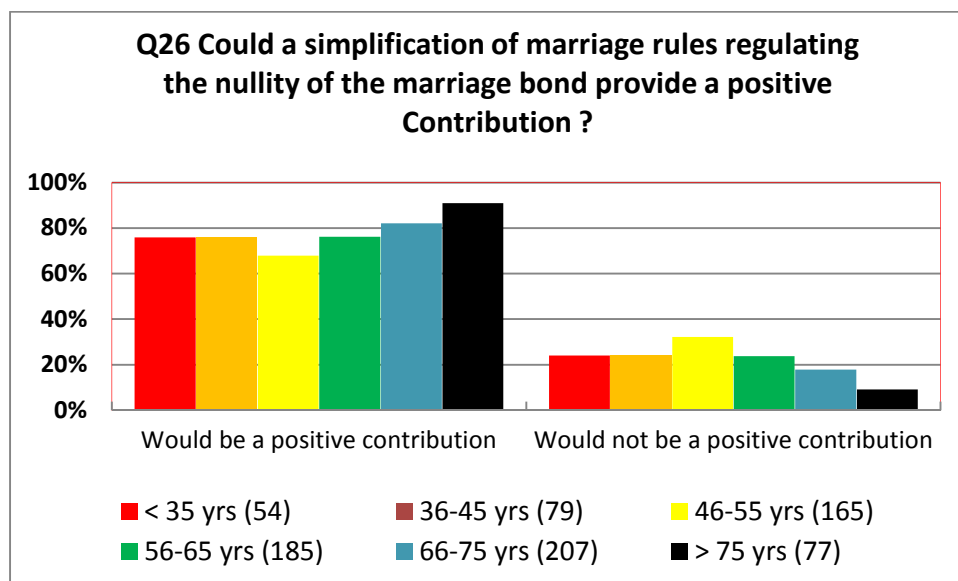
Q26 Could a simplification of the rules regulating the nullity of the marriage bond provide a positive contribution? If yes, what form would it take?

Answered: 790 Skipped: 772



50% of respondents answered this questions and of these, 78% consider that a simplification of the rules would be positive. This rises to 87% for Professed Religious respondents.

In the overall respondent groups, it is worth noting the variation amongst age groups as outlined below, showing strongest support from older respondents.



Existence of Ministry to the Separated, Divorced and Remarried

Q27 Is there a ministry to the separated, divorced and remarried in your:

Answered: 903 Skipped: 659

	Yes	No	I don't know	Total
Parish	9.74% 87	54.87% 490	35.39% 316	893
Diocese	9.91% 84	35.61% 302	54.48% 462	848
National Church	7.89% 66	28.79% 241	63.32% 530	837

The responses show that few are aware of such ministries at either parish, diocesan or national church levels.

Attitudes towards 'Marriage Equality' and Same-Sex Couples

Q30 What is the attitude of the following towards marriage equality?

Answered: 801 Skipped: 761

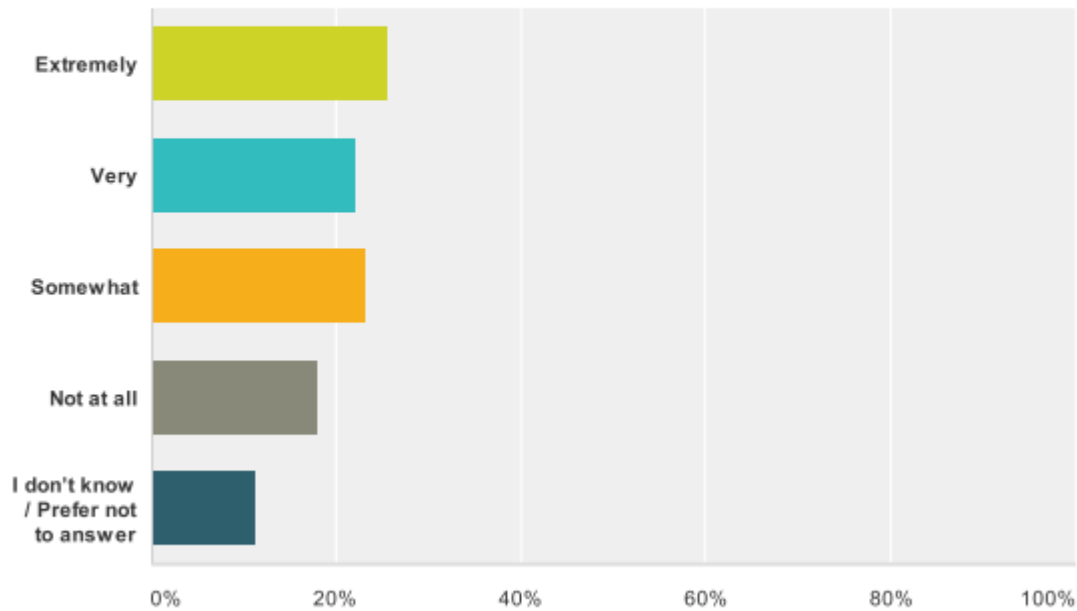
	Hostile and condemning	Negative	Neutral / N/A	Somewhat supportive	Highly supportive	Total
Attitude of my diocese toward marriage equality	15.39% 115	49.00% 366	19.28% 144	12.32% 92	4.02% 30	747
Attitude of my parish toward marriage equality	7.97% 59	40% 296	28.11% 208	18.38% 136	5.54% 41	740
Attitude of my small faith community toward marriage equality	4.76% 34	27.45% 196	25.91% 185	25.49% 182	16.39% 117	714
Attitude of my diocese toward same-sex couples	18.35% 136	48.31% 358	21.86% 162	9.99% 74	1.48% 11	741
Attitude of my parish toward same-sex couples in a committed partnership	10.69% 79	34.78% 257	31.66% 234	18.13% 134	4.74% 35	739
Attitude of my small faith community toward same-sex couples in a committed partnership	6.65% 48	21.61% 156	28.53% 206	24.52% 177	18.70% 135	722

51% answered this question in which respondents were asked to rate the attitude of their diocese, parish and small faith community towards marriage equality and towards same-sex couples. In general, small faith communities are rated as being more supportive than parishes which are, in turn, rated as being more supportive to this concept and group than dioceses. At an overall level, two-thirds of those who answered consider dioceses to be 'negative' or 'hostile and condemning' towards same-sex couples whilst 11% consider them somewhat or highly 'supportive'.

Importance of Marriage Equality

Q32 How important is marriage equality to you?

Answered: 871 Skipped: 691



This question is not contained in the original Vatican questionnaire. 56% of respondents answered and 47% of these consider marriage equality as 'extremely' or 'very important'. A further 23% consider it 'somewhat important'.

18% consider it 'not at all important and 11% ticked 'did not know' or 'prefer not to be answer.'

Lack of definition of the phrase 'marriage equality' may have affected actual responses and the level of non-response.

Church Authority and those in non-recognised Relationships

Q34 Do you think parents in marriages not recognised by the official Catholic Church (ie same-sex couples, divorced and remarried, etc.) approach the Church for: sacraments, catechesis, and/or general teaching of the church? Check all that apply.

Answered: 609 Skipped: 953

Answer Choices	Responses	
Sacraments	77.18%	470
Catechesis	4.76%	29
General teaching of Church	18.06%	110
Total		609

A large majority of those who answered this question consider that those in non-recognised relationships are more likely to partake in the sacraments than approach the Church for catechesis or general Church teaching.

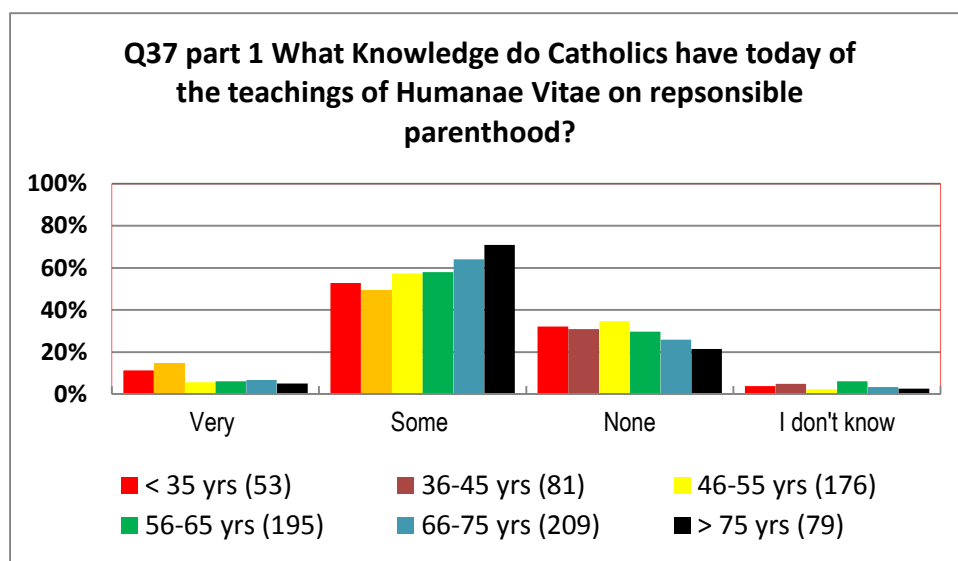
Family Planning - Knowledge of Humanae Vitae

Q37 Humanae Vitae is the document that outlines the Church's teaching on family planning. What knowledge do Catholics have today of the teachings of Humanae Vitae on responsible parenthood? Are they aware of how morally to evaluate the different methods of family planning? Could any insights be suggested in this regard pastorally?

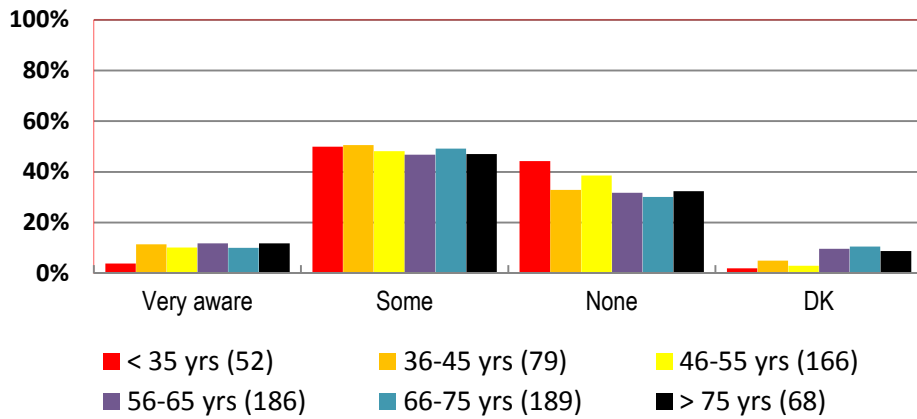
Answered: 822 Skipped: 740

	No knowledge/awareness	Some knowledge/awareness	Very knowledgeable/aware	I don't know	Total
Knowledge of Christians today about teaching of Humanae Vitae	29.10% 238	59.66% 488	7.33% 60	3.91% 32	818
Awareness of how morally to evaluate different methods of family planning	33.81% 258	48.62% 371	10.35% 79	7.21% 55	763

53% answered this question. Just 7% believe that Christians today are very knowledgeable about Humanae Vitae. Most (60%) consider that Christians have some knowledge whilst 29% consider them to have no such knowledge or awareness. Interestingly, respondents under 35 years of age are more likely to think that Catholics are 'very knowledgeable' about the teachings of Humanae Vitae on both parts of this question.



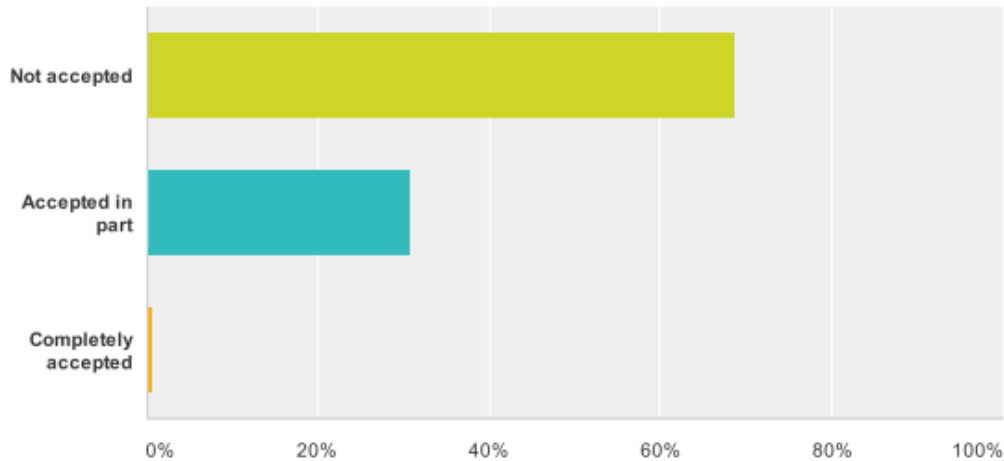
Q37 part 2 Awareness of how morally to evaluate the different methods of family planning



Acceptance of the teaching of Humanae Vitae

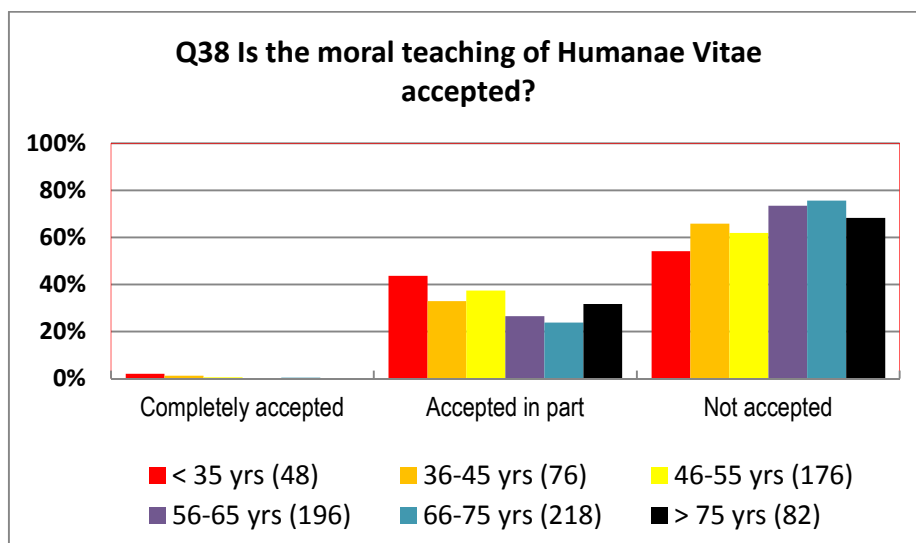
Q38 Is the moral teaching of Humanae Vitae accepted?

Answered: 820 Skipped: 742



It is not clear from this question if respondents are being asked if the teaching is accepted by all in society or by members of the Church.

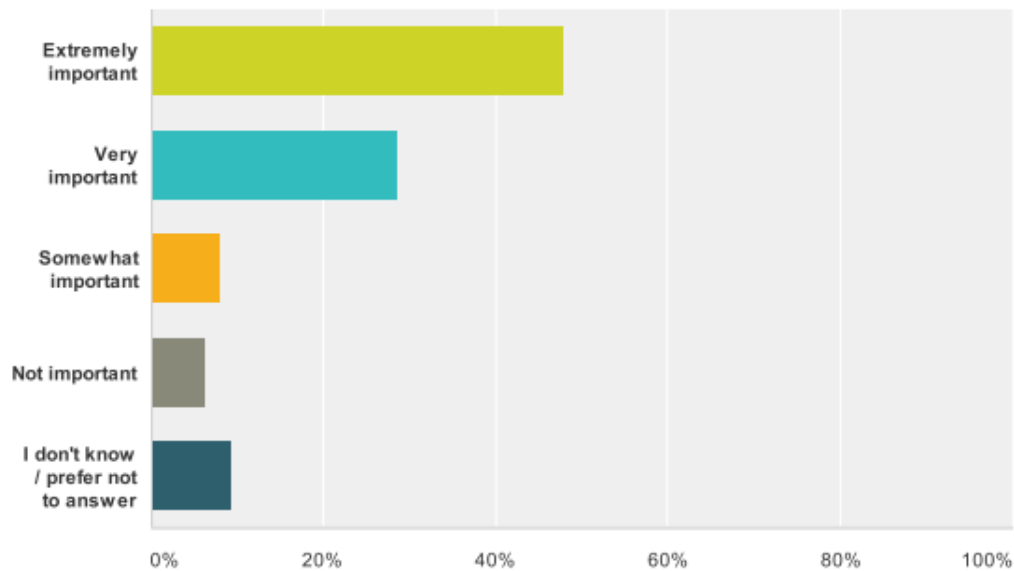
52% of survey respondents answered this question. 69% consider the teaching to be 'not accepted' today whilst 31% believe it to be 'accepted in part'. This rises to 74% for Professed Religious respondents and 76% of Priests. Just 5 respondents from the 826 who answered believe it to be 'completely accepted'. Again this is more likely to be the case amongst those under 35 years of age but the low number in the under 35 years category gives rise to caution against wider inference.



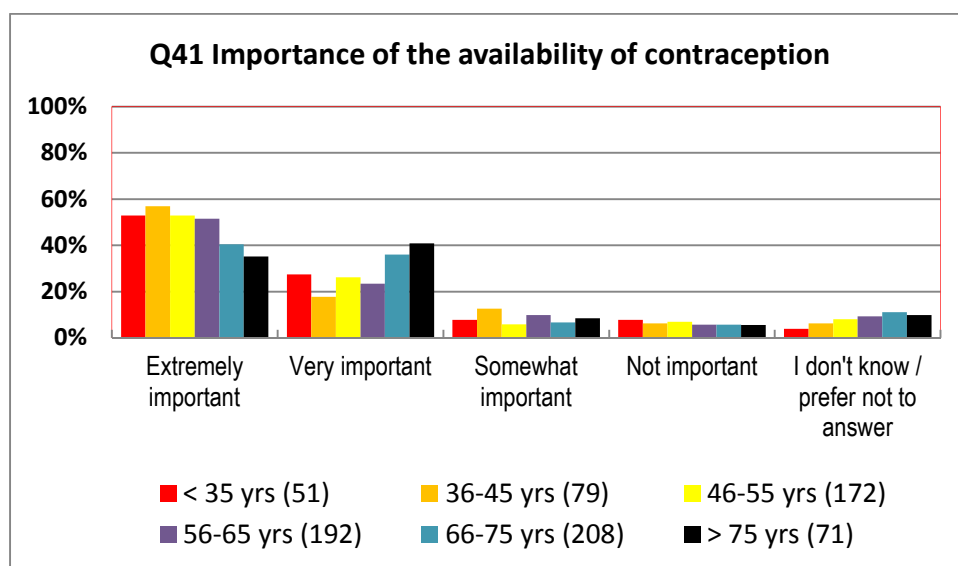
Availability of Contraception

Q41 How important is the availability of contraception to you and your community?

Answered: 799 Skipped: 763



51% of all respondents answered this question. 76% of those who gave a response consider the availability of contraception to be 'extremely' or 'somewhat important' to themselves or to their community. This was the case across all categories - 66% of Priests who responded (113) ticked one of these two options. There is some variation with age as is evident in the diagram.



Although the question doesn't explicitly state whether it is referring to natural or artificial methods, there can be strong confidence that most respondents would understand it to be the latter. This is consistent with responses to a later question (Q.43) where 66% of respondents who answered stated that they support alternatives to Humanae Vitae including contraception.

Family Planning and Participation in the Sacraments

Q42 What is your experience on this subject in the practice of the Sacrament of Reconciliation and participation at the Eucharist? (Check all that apply)

Answered: 732 Skipped: 830

Answer Choices	Responses
I follow my conscience about family planning. I do not believe it to be morally wrong for the Sacrament of Reconciliation. I participate fully in Eucharist.	67.21% 492
My loved ones follow their consciences about family planning. They do not believe it to be morally wrong for the Sacrament of Reconciliation. They participate fully in Eucharist.	69.26% 507
I fully support the Church's teaching on family planning and use only methods approved by the Church.	9.02% 66
My loved ones fully support the Church's teaching on family planning and use only methods approved by the Church.	3.14% 23
Total Respondents: 732	

47% of respondents answered this question. Just 66 people (9% of those who answered) 'fully support the Church's teaching on family planning and use only methods approved by the Church'.

Some Qualitative Findings

ACP have requested a brief outline of findings for particular open-ended questions. Some of the replies are presented in accessible format in a separate document and some as appendices to this document.

Q13 How do pastors or clergy deal with the request for the celebration of marriage from non-practicing Catholics?

83 priests answered this question but it is difficult to draw conclusions from either the responses or the rate of non-response. .

Q17 In what way have the local Churches and movements on family spirituality been able to create ways of acting which are exemplary?

The views of priest respondents are contained in Appendix 1 – they are not aware of significant positive developments in this area.

Q31 What pastoral attention can be given to people in same-sex relationships?

There is strong articulation by (the 100 approx.) clergy (who answered) of the need to accept people in such relationships and to minister fully for their spiritual needs. See Appendix 2 for responses.

Q39 What aspects (of *Humanae Vitae*) pose the most difficulties in a large majority of couples accepting this teaching?

This is an elaboration of Q38 which asked whether the moral teaching of *Humanae Vitae* is accepted? The answers to Q39 are conclusive about the reality, role and extent of artificial contraception in the life of practising Catholics.

Q40 What natural methods are promoted by the particular Churches to help spouses put into practice the teachings of *Humanae Vitae*?

Although the question only asks for the methods to be named, most categories of respondent, including clergy, elaborated to show that the official teachings are not relevant to or impacting upon the very large majority of practicing Catholics in this country.

Q48 If you have any further comments to make about the consultation, please do so here.

425 respondents, 27% of the total, choose to make additional comments. The most common views expressed were:

- Gratitude for the opportunity to be consulted
- Criticism of the complicated questions and their formatting
- Criticism of the concentration on sexual matters

Other common themes included the lack of consideration of the role/promotion of women and the lack of consideration of the effect of financial stresses on family life.

Typical comments included:

“ questions verging on the bizarre, but still better than no consultation”

“survey too long and complicated”

“the survey ostracizes the less academic person with the language used”

“geared towards clergy or professional theologians”

“obsessed with sexuality”

“what a pity the survey is taken up with *Humanae Vitae*”

ENDS

Appendix 1 Q17 In what way have the local Churches and movements on family spirituality been able to create ways of acting which are exemplary?

Almost non-existent.

By celebrating family life in the liturgy. Also some movements have developed which enhance family life

Canon Law is all about protecting Catholic leaders. Immunity from crime, NOT sins!!!

Change of leadership. Resolve old business and LISTEN to people's pain especially sexual abuse victims!

Courses mentioned above minimal not at all exemplary

D'ont know

don't know

Don't know

Don't know of any successful ones. Need to understand that presentation must be convincing not presented as fact - take it or leave it:

Don't know.

dont know

Dont know

Emphasis on parents' influence over children in faith commitment

exemplary ? not a word I'd use. Where is this found. Some families are trying their best to help their children and young people to be faithful and have some form of spirituality in their lives.

Facilitating meetings. advertising.

Failed

Failure

Family Masses are moderately supportive for those who attend.

Family Masses, youth ministry programmes.

GREATLY LACKING

Helping Couples to understand the value of spirituality and its importance in the relationship and in our world.

I am not aware of much being done in this line.

I do not know of a single movement engaged in family spirituality. None.

I don't know

I don't know.

I don't know. Prayer groups are a help

I dont know

I have no answer to this

I haven't seen such a program.

I really don't think that they have. Small group meetings have provided a forum for some reflection but not much else

I've little or no experience of it

In every parish there are outstanding examples of good family life. These are kind if heaven in the community

In no way

In so far as this has happened it has been divisive and has distanced church from lived reality

involving families in church liturgies, especially family/children orientated masses. Greater experimentation be allowed here

Irish catholic church, a joke

Irish Primary Schools do great work.

It's up to them

little

Many people in the church have no time for the spiritual preparation specifically in the cities.

Marriage encounter has helped many to get a glimpse of the faith riches in marriage. ""Teams of our Lady"" help. What is lacking is any coherent pastoral plan that would recognise that every marriage is the pastoral field. Some dioceses have family life centres and they help. But there is no universal plan to touch newly marrieds, middle-life marriage, later life marriage, second relationships, etc. A vision for this would require a basic decision to prioritise marriage and family life in pastoral planning. Until that is done, we will be only tinkering with the issue.

Marvellously, but they are tiny in number and at present almost invisible in society and media

missions and prayer groups.

modelling ways of education, formation and prayer practice

mostly through social outreach efforts, feeding the hungry especially

Movements have touched some

Movements of family spirituality are very much on the periphery though I do believe their role should be encouraged and highlighted. With one exception, we must be wary of the extremists and the catholic sects.... Eg the Neo-cats who are a poison in the church.

Movements such as Couples for Christ, Vietnamese Marriage Enrichment, have been a support for couples and families in small group setting.

marriage encounter has done good work

n/a

No evidence that these good people have any effect

No real impact

No sure that they have been able to/ creating e-mail data bases and parish websites have helped a little

None

none in my estimation

None.

Not enough programs are known to the catholic faithful - e.g. Couples for Christ, CFM, etc.

Not much evidence of any attention to family spirituality. Only movements are confined to conservative devotional groups such as Divine Mercy- no young parents involved.

Not sure

Nothing happening in our Diocese

On the local level most priests are doing a great job but there is huge indifference there with people.

Only in very obscure ways.

Only when married couples are actively in the planning and promotion of same.

Parenting courses were set up but were poorly attended. With Pre First Communion and Pre Confirmation programmes attempts have been made to focus parents on their responsibilities in regards to supporting and helping their children in their faith development

Parents and Church groups, which have spoken and acted in situations where they felt necessary, have given encouragement and impetus to those who might not otherwise have acted on their good intentions.

Parish life

Preparation for the Sacraments of Initiation and the role of the Catholic Primary School. Prayer Groups have also been beneficial. The laity through their witness and often informal apostolate of their presence and example must be counted as a force for good in relation to the Family. In my parish not a single parishioner that I am aware of went to a pro-life rally last summer and yet the majority of houses have an anti-wind turbine notice up at their house or gateway entrance. It would seem to me that there is an analogous distortion of priorities in relation to family spirituality occurring.

Promoting programmes for sacramental preparation which are linked between family school and church.

Pure of Heart and certain initiatives are very good

Reasonably good

Sacramental preparation programs

Some Diocesan and parish exhibition on spirituality and prayer

They have spoken to the few and not to those who operate in the massmedia

Teams of Our Lady, a faith support movement for married couples is a wonderful resource for marriage and for the priest who is lucky enough to be a chaplain to a Team.

The only way is to follow the teaching of Jesus Christ in the Gospels.

There are cultural differences at play here: some cultures, like the Philippines, will be more overt in their display and expression of faith, while others, like Ireland, will be more low-key. Pay attention to cultural dynamics and work within that on the very local level, involving lay people.

There are small dedicated groups but their impact on the body as a whole is minimal

There are some resource material beginning to appear which are helpful including 'Do This in Memory' and 'The Bridge'

There are very few examples in my experience.

There's a retreat into devotional ghettos that I find unhealthy - Medjugorje, Divine Mercy and Sr. Faustina, Christine Gallagher on Achill Island, Padre Pio. We have had parades of saints' relics - Thérèse of Lisieux, Anthony of Padua, some Passionist saint, Saint Valentine - but Jesus Christ is lost sight of. No one reads a Bible or New Testament.

They create an environment which allows people more easily to follow the Gospel

They have provided spaces and opportunities for families to pray together.

They haven't.

This question is difficult to answer

Through engagement with the schools, and also the opportunities of Sunday worship and engagement with the community

Too often these movements become very rigid and very fixed on a very conservative view of Church which is unhelpful and very inappropriate.

Very little help being provided for families

Very limited.

Very limited. People are not willing to extend credence to the Church

Very limited. This is largely because of uncertainty and doubt about official teaching on sexuality.

Very little impact because not espoused enthusiastically by Bishops

Very little success in promoting family spirituality

Very poorly, if not at all

Vibrant liturgies and parent involvement in children's faith formation

What on earth does this mean?

with great difficulty

With the arrival of missionary Catholic families into the local community. Their presence as prepared families to celebrate the Sunday Celebration is exemplary and a witness of family life and faith commitment.

Youth groups in particular seem to have an emphasis on faith formation

Appendix 2 What pastoral attention can be given to people in same-sex relationships?

?

'In the clamorous battle for adult rights, we've overlooked the child' From the Daily Telegraph – 2 November 2013 - Charles Moore -

a public welcome goes against church teaching and is difficult to promote

Accept that they are loved by God despite their difficult situation

Accept them, love them and leave them to work matters out before God according to their conscience.

Accept us as we are!

Acceptance

acceptance and compassion.

Acceptance and support

Acceptance is necessary

Acceptance of people as human beings, Deal with them, dialogue and do not discriminate against them.

Again this depends on individual priests and parish workers/ Official has nothing for them-- it pretends they don't exist

An area in which I have no experience

At minimum to listen to the partners

Awareness that they are human and need the love and mercy of God.

Basic charity and care and respect.

Be supportive and welcoming as with any couple.

By supporting their spiritual needs

caring for them only as individuals

Compassion and dialogue

Currently I know of a Mass in Dublin. Here in Cork - nothing pastorally is available. The attention I would suggest, a greater theological reflection on the complexity of gender and human sexuality.

Dialogue

Difficult subject. While I can articulate the church's care for the , they still feel judged and isolated by the christian faithful.

Don't see them

Everything that they seek.

Focus on their faith and love

For too long the only thing that Gay People heard from the Church is that they are ""Disordered friendship

I feel the emphasis needs to be put on being faithful partners rather than focusing on the same-sex.

I have no idea. There is so little available to married couples that these relationships are way down the line.

I imagine it's a question that brings up all kinds of emotions and would be an enormous challenge to the ordinary faithful

I think they must be respected and loved as any person should be. For them it is a choice they have made but no should ever be cut off. They are loved by God and should always have our care and concern.

I would like to emphasise the importance of a deeply supportive, respectful attentiveness given to people in same-sex relationships, and call for a sound understanding of the complexity of human sexuality.

If God created them that way who are we to shun them

In ""Digitatis Humanae"", Vatican 2 asserted the rights of the individual to be free from coercion in following the dictates of conscience. So I see it as my duty to be supportive and non-judgemental in dealing with people in a same sex relationship

In our country it is not at all allowed so we need not have any pastoral care.

It is most important to recognise the person within the relationship.

it should be exactly the same as for everyone else

Keep in contact

Let the priest visit them if they receive him. Generally 'pastoral attention' is a dream which only people out of touch with real life could think about.

Let them feel welcome

Listen to them, appreciate them and support them, welcome to the sacraments

Love is love , in whatever form we find it.

Love thy neighbors!!!

Love, compassion and inclusion

Make them welcome, as welcome as cohabiting couples.

Many of these homosexual people were as children and young adults highly creative and contributed to all liturgies in many positive ways. The absence of 'Hospitality and or including them in ministries like music, planning liturgy environments , flower arranging etc. is a way to include them in communal liturgy...and a hand of understanding rather than a harsh words/judgments does not progress 'The Pilgrim Church always in need of reform'.

MUCH, AS COULD BE IN HETEROSEXUAL: WHAT'S OFFERED INSTEAD: MASS TIMES FOR THE WEEK AHEAD !!!

None

None is given but these couples are open to being heard

none.

Not a problem

Only what the magisterium says!!

Positive and accepting contact can be maintained with them.

positive welcome by bishops and local clergy

Promote an attitude of acceptance and understanding

Respect them.

Same as couples who are in heterosexual relationships.

Show them the love of Jesus Christ. No prejudice, no marginalisation. Show acceptance and welcome.

Similar to all other couples - Lats not make distinctions between people !!!!!

Small group or one one one guidance

Stop marriage equality and explain why it is disordered

Stop the right wing attitude that they are evil would be a start and reach out in love as Christ commands us to.

That they be accepted as part of the Christian community without condemnation

The Archbishop has set a fine example by celebrating Mass for gay people. Priests in parishes should be encouraged to be non-judgmental and supportive

The church needs to radically review its understanding of human sexuality and relationships.

The first thing we need is to address the question of sexuality and deeply study our understanding of sexual morality.

The same as for married couples

the same attention that is given to any others

The same dignity that is given all the baptised

The same pastoral attention you would give to anyone else.

The same relationship support that should be offered to opposite-sex couples.

Their acceptance as people.

There is little contact as these couples perceive that they will not be welcome

They are not a 'problem' to be faced. They are people and ordinary people. God loves each person. Why make a distinction. They have to cope with being different. Christ would simply care and accept people. Why can't we?

They are welcome at all church services

They can be treated with respect and compassion

They need to be told of God's love

They seem to be few here but sensitive attention helps when it is needed

This is very difficult.

To give respect and dignity... To value their presence... To be welcomed and not rejected... Where possible, invitation to participate in the faith community using their gifts and talents...

to love them and not to judge.

To try to make contact with these people would be a big challenge as the vast majority of them have walked away from The Church. To listen to them with compassion, concern and acceptance of where they are at, would be a helpful start.

Treat them as regular Catholics.

Understanding , compassion and support.

Understanding, Respect

Very difficult at the moment. They feel excluded

we need to begin to see that same sex attraction is not unnatural and that the primary focus of marriage needs to be not the expression of love and stability of the partners. We have for too long demanded children as the prime focus, although we witness marriages between 80 year olds.

We need to celebrate healthy relationships and to recognize that it is possible to fall in love with people of the same sex as it is to fall in love with people from the opposite sex. Surely the core of any relationship is the love that the couple have from each other and not necessarily the procreation of children.

We need to make them feel accepted in their orientation and encourage them in faithful and committed relationships...many ordinary people are sympathetic toward them but wonder what 'the Church' thinks of them...pastoral attention here would be very marginal at the moment

We should remember that they are entitled to our pastoral and spiritual care.

Welcome

Welcome and Dialogue

Welcome as with all couples.

Welcome in Church and receive.

Whenever we are speaking to them to try to emphasise the importance of their committed love for each other

You're welcome as people striving to find a way to live