

SACRED MUSIC STUDIES
UNIVERSITY OF BANGOR and ROYAL SCHOOL OF CHURCH MUSIC

ST ANDREW'S AMPTHILL

THE CHURCH FOR THE TOWN



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Project Aims

St Andrew's Church, Ampthill has no formal mission statement. However there is a general consensus that it is the church for the town. The aims of the project are twofold. First to investigate the extent to which current service styles and patterns of worship reflect the worship needs of both the assembly and the town and secondly to suggest a best-fit pattern of worship to inform future planning and outreach so that the assembly profile begins to resemble more closely the town profile.

For the purposes of this project the term 'worship' is given a wide definition. It includes meeting people where they are, satisfying their needs, and praising God through being Christ on earth. So it includes not only conventional services but also activities and events which

- a) provide opportunities for the core congregation to praise and worship through action, service and caring
- b) might draw people closer to God
- c) might simply allow people to enter the building and provide a first point of contact.

Objectives

In order to help the church address its vision to be the 'church for the town' it was important to compare the population profiles of assembly and town and identify any discrepancy. As congregations at most regular services have a majority of older people there is a danger that the church will shrink and die as these people reach the end of their lives with none of younger generations to replace them. Another objective was to establish the worship preferences of both core and potential congregation, reasons why people do not attend church and information about styles of service and types of activities that would maintain the current core congregation, encourage the lapsed to return and the unchurched to attend.

Background

Ampthill is a small market town with a population of 6897, including the tiny parish of Millbrook with 150 residents (Appendix 1.) The twelfth century church of St Andrew has a modern Chapter House attached providing a meeting room, office, clergy vestry, kitchen and toilet facilities. Although there is no mission statement, both town residents and members of the congregation regard it as The Town Church. The parish is part of a Benefice which includes the town and two small adjacent rural parishes (Millbrook and Steppingley), each with its own church. The Rector has no regular help from other ministers (ordained or lay.) There are services at all three churches every Sunday morning with midweek and evening services at the town church.

Regular Sunday services at St Andrew's are Common Worship Eucharist (8am said, 9.30am sung) with Evensong (1662) at 6.30 pm. Exceptions to this pattern are Family Worship – a short informal Service of the Word – instead of Eucharist on the first Sunday of the month (11am) and a Taizé service replacing Evensong every two months. The robed choir attends sung Eucharist and Evensong. The choir sings at Millbrook's Eucharist on the first Sunday giving traditionalists a legitimate reason to avoid Family Worship. About 50% of musicians attend Family Worship as individuals as well. Whenever the robed choir is present an anthem is sung.

The normal midweek service pattern includes a Pram Service on Tuesday afternoons and mid-morning said Eucharist (Common Worship) every Thursday. Morning Prayer is said every weekday except Wednesday. Said Eucharist (CW) precedes the monthly Mothers' Union meeting. Baptism is offered monthly on the first Sunday. These said services are discreet and the core congregation is not present. There is the usual crop of weddings and funerals.

Extra services for special feasts, festivals and civic occasions take place during the year. Throughout Lent an extra mid-week early morning (7am) Eucharist uses the 1662 rite. From Monday to Wednesday in Holy Week Compline is said at one of the Benefice churches. On Maundy Thursday sung Eucharist with stripping of the altar is held at St Andrew's. On Good Friday three very different services cater for all preferences. A dramatic presentation of the events leading to the Crucifixion with congregational participation is followed by a choir led hour before the final contemplative hour. The Easter Vigil on Holy Saturday is a musician driven event. A 'live' crib service attracts a large congregation on Christmas Eve afternoon. In the evening the Town Carol service, with Town Band, augmented choir, civic dignitaries, and representatives of all churches and town organisations, draws an overcapacity congregation with people standing outside. Whenever a saint's day or its eve coincides with choir practice then Evensong is sung after practice.

The Questionnaire

Information and opinions have been collected by means of both a questionnaire (Appendix 2), verbal feedback and service statistics. The questionnaire sought to establish church going patterns, service preferences and participation in activities across the town's population according to age. It was given to regular and irregular church goers, rare attendees and those who only attend rites of passage. The questionnaire was anonymous and aimed to be user friendly. Therefore it was short with just 12 questions, mostly requiring only ticks in response.

In order to reduce possible problems to a minimum, ensure ease of use and maximise collection of useful information, an initial test questionnaire was issued to "guinea pigs." These included all categories (regular and irregular worshippers and non-attendees from 18 to 70 years.) As a result options in some questions were rearranged and extra options given in others. Also further comments and suggestions were invited. By request a 0 – 4 age category was included but proved fruitless! Otherwise no significant changes were made. After careful consideration the suggestion that people be invited to request church contact was rejected. Anonymity was paramount and it was important that no-one should feel pressured into church attendance.

Age groups chosen took account of census groupings, the town situation and the opinions of young adults. Bedfordshire has a three tier school system. Generally the school system is reflected in friendship groups and provision for out of school activities. Discussion with young adults (18–20) established that they preferred to identify with other adults (up to 30) rather than those still at school. Although this led to unequal class sizes it was felt important to reflect the town's perception of its structure. As a result census and questionnaire age groups do not always coincide. Following advice from a statistician, census data was adjusted on a percentage basis so that direct comparison was possible.

250 questionnaires were printed and distributed widely with every effort to avoid bias. It was made available at all regular church services. Questionnaires were also distributed at schools, a youth group, the market place, shops, cafes and work places. As far as possible completed

questionnaires were collected personally and there were collecting points in church, at the chemist's which is central to the town and in participating schools which undertook responsibility for their own collection.

There was no difficulty in giving questionnaires to regular worshippers with absentees who missed the initial issue demanding a copy at their earliest opportunity! Such support and enthusiasm was heartening. Distributing questionnaires to the general population was less straight forward. A lower and the middle school accepted some. Children were invited to complete them on a voluntary basis with 100% return from the middle school. (The weather was particularly wet during this time and they were glad of an activity to fill break times.) 50% return from the lower school was pleasing and showed dedication of staff who gave up free time to help under 9's and to act as scribes where necessary. A young chorister took some to the upper school and I visited a youth group (14-17.) A choir member (18-30) persuaded non-church peers to complete some.

Returns from 30-39 year olds were disappointing but personal contact provided useful verbal comment. This is the age group in a hurry with both family (children and often elderly parents) and work responsibilities to balance. Work places in Ampthill each employ small numbers and considerable time was spent visiting these. In principle all were positive and willingly accepted questionnaires but several visits produced few completed returns. In the current economic climate people focused on work and did not want to appear diverted. Catching parents prepared to take a questionnaire before or after school also proved impossible, although some were happy to respond verbally as I walked along with them. Again the weather was a factor – rain storms (in progress or threatened) meant families were rushing to get home. Over 60's were keenest to complete. Generally they were very interested in the project, happy to chat and wanted to help. All results were collated and made into percentages for ease of comparison with each other and the census statistics.

Figure 1 compares the percentage age distribution of the questionnaire compared with the age profile of the town's population. In order to look at data more closely it was broken down into different class widths. These class widths were maintained in all further comparisons.

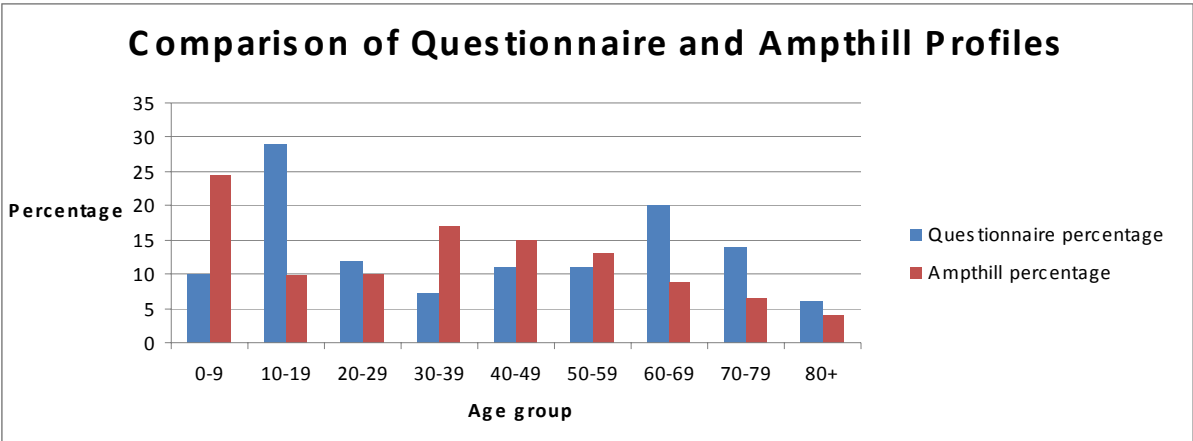


Fig.1. Equal age group comparison

The discrepancy in the youngest category (Fig.1) is largely accounted for by the fact that questionnaires were not completed by under 5's! This is clear in Figure 2 as is enthusiasm for completing questionnaires amongst 10-13's. The difference between questionnaire distribution and population in the 30-39 age group is clearly marked. Those between 60 and 79 were happy to make time to complete the questionnaire.

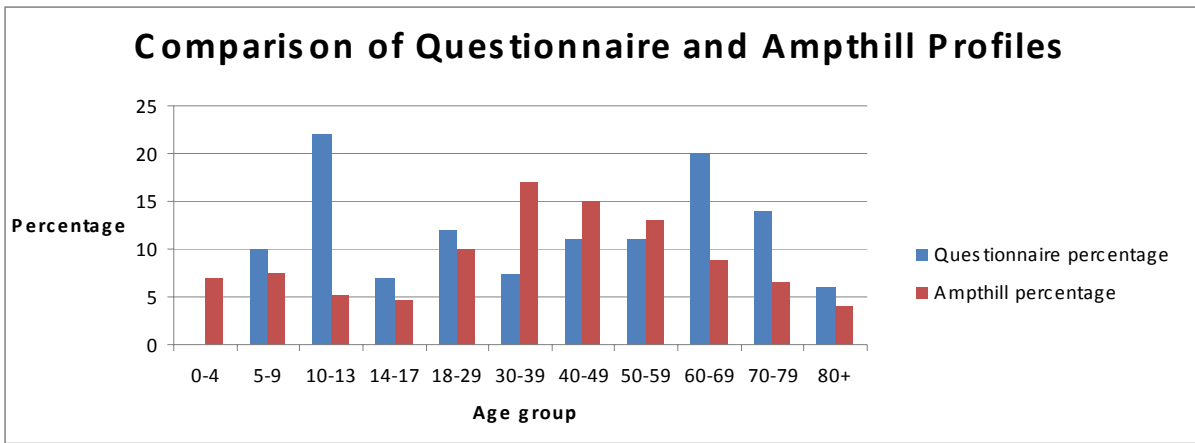


Fig.2. Population and Questionnaire Data - different class widths

Review of outcomes

- Age structure of the town and electoral roll

There is a striking similarity between categories in Fig. 3 and that comparing the town population with the questionnaire sample. The 30 to 39 age group is under-represented whilst those over 60 are over-represented. This is partly for the same reason and probably also reflects the availability or otherwise of time. Although membership of the electoral roll demands no time in itself there is the perception that membership means responsibilities.

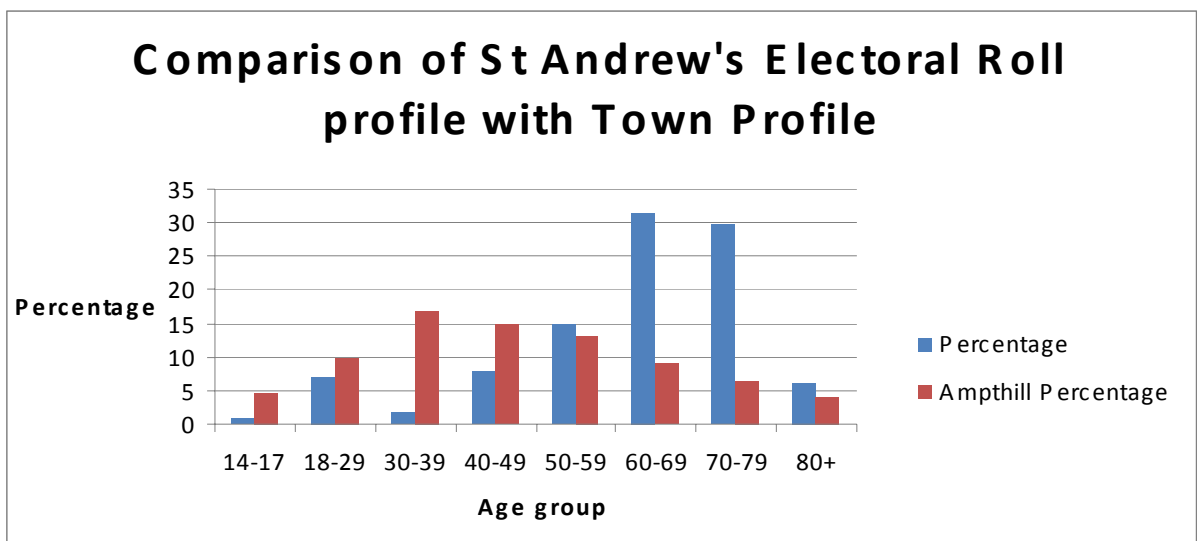


Fig.3

The electoral roll lower age limit of 16 is reflected in this chart. Accurate assessment of representation in the youngest age band is not possible as this lower age limit does not coincide with the questionnaire's 14-17 age band.

Frequency of attendance

Data collected on frequency of attendance is misleading. Amongst those surveyed not everyone responded to this question, leaving a frustrating blank. Data displayed on Figure 4 relates to the percentage of those completing the question 'How often do you go to church?'

Also it should be noted that some of these, particularly in those age groups underrepresented at St Andrew’s, attend other local churches (particularly Baptist or Roman Catholic) or churches in other towns. In retrospect it would have been useful to establish why other churches were chosen in preference to St Andrew’s. Family tradition or the wider provision of lively weekday and Sunday activities and worship at these churches may be the explanation.

Age group	never	Rites of passage	Special services	1 / 2 x month	1 x week	2 x week	More often
0 - 4	-	-	-	-	-	-	-
5 - 9	-	33	33	7	26	-	-
10 - 13	-	20	-	-	80	-	-
14 - 17	36	9	9	18	18	9	-
18 - 29	5	55	15	10	5	10	-
30 - 39	-	50	16	16	16	-	-
40 - 49	-	35	23	11	17	5	5
50 - 59	-	13	13	20	26	20	6
60 - 69	-	13	26	52	12.8	6	13
70 - 79	4	-	-	13	69.5	8.6	4
80+	-	-	-	-	58	8	8

Fig. 4. Frequency of church attendance

It is encouraging to note that at least a third of each age group claim to attend Christian worship somewhere at least monthly. This does not tally with the national average but the 2001 Census (updated 2004) records 75.74% of the town population stating their religion as Christian which is 4% higher than the national average (Appendix 3.) The very strong Baptist church with a congregation of over 200 on Sunday morning and the loyal Roman Catholic community will account for some of this discrepancy. It is a cause for concern that over a third of 14 to 17 year olds claims never to attend church.

Figure 4 emphasises the importance of both special services and rites of passage to a large part of the population. The exceptions are those 10 to 13 year olds and over 70’s surveyed who do not attend special services at all. In the over 70’s this may be because some special services (especially at Christmas) are quite noisy and very crowded. At the Carol Service, which begins at 8pm and lasts well over an hour, a seat cannot be guaranteed. Frail elderly choose to opt out. Several said they prefer to be indoors after dark. Also the main Remembrance Service transfers from church to the cenotaph which is a good mile from the church up a long rural path without easy vehicle access. The younger age group may be rebelling against activities suggested by parents but lacking maturity to attend a Christmas service with friends.

- The importance of family and friends

Family and friends are very important in all age groups at all services (Fig.5.) For the core congregation at regular services 100% of those under 50 attend church with a family member. In the older age groups meeting friends at church is important. Those who go alone look forward to time spent with their own special friends.

At special services, which include irregular worshippers, under 14's attend with parents, (30 to 50.) 14-17's enjoying their independence attend with friendship groups. 18 to 30's are beginning to attend with families again – either their own parents or as parents themselves bringing small children whilst others attend alone (perhaps whilst partners care for children at home.) This reinforces the evidence of the previous paragraph.

Age group	Percentages at Regular Services (Core Congregation)			Percentages at Special Services		
	Alone	Family	Friend	Alone	Family	Friend
0 - 4						
5 - 9	-	100	-	-	100	-
10 - 13	-	100	-	-	100	-
14 - 17	-	100	-	-	-	100
18 - 29	-	100	-	20	80	-
30 - 39	-	100	-	-	100	-
40 - 49	-	100	-	-	100	-
50 - 59	54	46	-	50	-	50
60 - 69	41	44	16	-	66	33
70 - 79	59	25	16	58	42	-
80+	40	20	40	-	-	-

Fig. 5. The importance of family and friends

- Reasons for rare or non-attendance

10 to 13 year olds responded to the question on reasons for rare or non-attendance most fully. Amongst all those surveyed the lack of appeal of both services and music was the biggest disincentive. 15%, but more than 50% of those between 10 and 17, gave this as their main reason for choosing not to go to church. Almost 10% see church as irrelevant and this rises to more than 15% if those regarding it as old-fashioned are included. Again the importance of family and friends is clear as almost 7% did not want to go alone or if they knew nobody at church. 6% including both young people and adults felt that services were difficult to follow. Elderly people identified difficulty with transport and asked if a lift scheme could be organised. Some cited Sunday work commitments as a problem. The youngest children responded with a simple 'I don't know.'

- Attendance at regular services

Figure 6 shows which regular services those who come to church choose to attend. There are no surprises here. Clearly those at work or school are unable to attend midweek services and

small children are unlikely to attend evening services. All under 30's attending Evensong are in the choir and mostly from one family.

Age group	Said Euch 8am	Sung Euch. 9.30am	Family Worship 11am	E'song 6.30pm	Taizé 6.30pm	Morn Prayer 9am	Thur Euch 10.15am	Pram Service 2pm
5-9	-	40	40	-	-	-	-	-
10-13	-	66	33	-	-	-	-	-
14-17	-	42	29	14	14	-	-	-
18-29	-	21	29	14	14	-	-	7
30-39	-	43	29	-	-	-	-	29
40-49	5	31	31	16	5	-	-	11
50-59	12	29	21	15	18	-	3	3
60-69	15	24	13	15	9	1	13	7.5
70-79	12	44	16	-	-	3	22	-
80+	23	46	15	-	7	-	16	-

Fig.6. Percentage attendance by age group at regular services

Said Eucharist early on a Sunday morning is the preserve of older people, (Appendix 4.) Under 40's are most likely to be at home dealing with children whilst teenagers are probably still asleep at this time. This graph shows which service each age group is most likely to attend rather than the age profile at any specific service.

Figure7 shows how the change from sung Eucharist to Family Worship affects the profile of the congregation. Verbal feedback suggests that this is partly the change in time, partly because some prefer a Eucharistic rather than a Word service and partly resistance to change with some never having experienced anything other than Eucharist or Evensong. The Family Worship profile has fewer 10-13 year olds present as young choristers (not required at that service) either grasp the chance of a Sunday off or have already sung at Millbrook's Eucharist. Numbers and profile attending early said Eucharist remain consistent whatever the principal service.

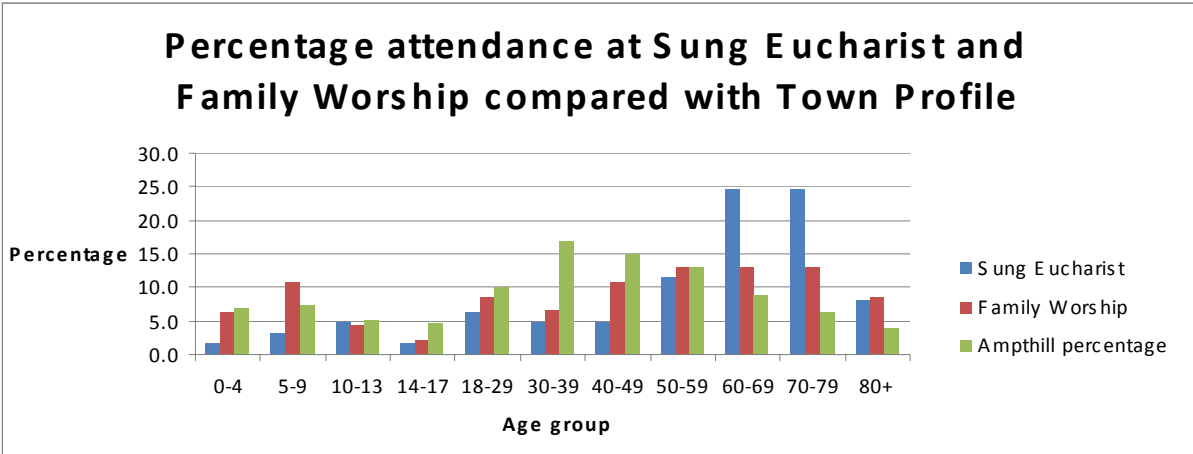


Fig. 7

In common with many churches, 'musicians' form the bulk of the congregation at Evensong, together with a minister, church warden, sidesman and crucifer. There are regularly only 3 or 4 others present. Timing may not be ideal for many people although the Taizé service (Fig.8)

which replaces Evensong every two months has a wider appeal and draws people who do not attend other services. Even the elusive 30–39 age group has a healthy representation.

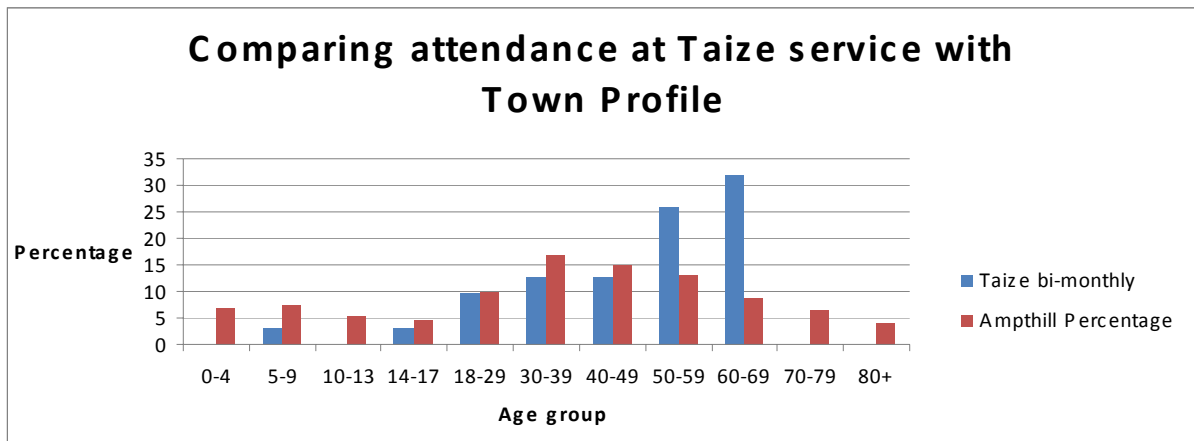


Fig. 8

- Attendance at Special Services

Services for some special feasts and festivals (Appendix 5) draw both regular worshippers and those who rarely attend church. They are clearly important for outreach and mission and a vital point of contact between church and those Christians who come only two or three times a year.

Both Live Crib (Fig.9) and Live Good Friday Services draw a more representative cross section of age groups with children and young people present. Both services include drama, active participation by the crowd (congregation), changes of focus within the nave and music (including hymns and worship songs) for everyone. Both are relatively spontaneous with only one short rehearsal on the morning of the service. Both attract age groups which are poorly represented at or absent from most other services. Verbal feedback from the 30-39 age group was very positive with parents asking for more services in similar style.

“We need more children’s services like the Live Nativity for other key days in the church calendar. Perhaps up to 8 in a year. I would bring my children along. Publicise them.”

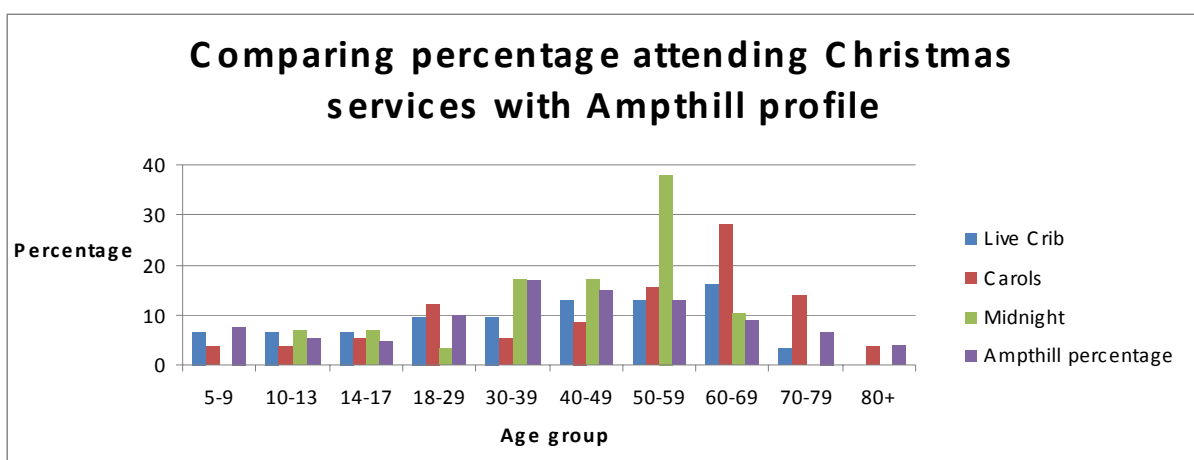


Fig. 9

Rites of Passage

Of those surveyed almost 100% of all age groups attended rites of passage service, whether they professed to be Christian or saw the church as irrelevant. People who never enter a church at any other time go for Baptisms, Weddings and Funerals. Baptisms and weddings in particular give access to the missing generations (parents and their children.) Baptism and church weddings involve a positive decision with families making the initial contact which is a bonus. With preparation before the service and follow-up afterwards they provide a fantastic opportunity to forge links and encourage continuing contact between the church and families. Again a church funeral is a positive choice although initial contact for non-church goers is usually through the undertaker. Continuing support by the church for the bereaved is not only a Christian duty but also an opportunity to draw back lapsed worshippers.

- Eucharist Service Preferences

The question about service style preference produced some unexpected results from regular worshippers (Fig. 10).

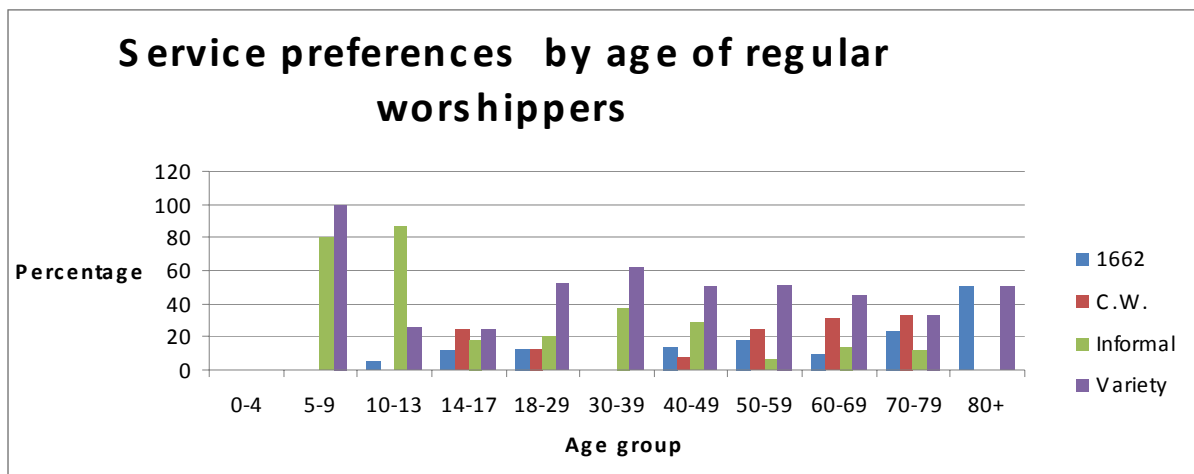


Fig. 10

In all but the 10–13 and 70-79 age groups at least 50% expressed interest in a variety of different service styles. The biggest surprise was the wide age distribution of those opting for 1662. Only under 9’s and 30-39’s (who might be expected to be in church together as part of a family group) had nil returns for that service. The informal service (described as lively, shorter with modern language, hymns and worship songs) was most popular amongst under 13’s and the 30–39 age group but acceptable to some in all but the over 80’s. One 5-9 year old wrote “I would like services to be less formal with songs I know and Sunday school activities” and an indignant young Baptist (10-13) put “Church isn’t like you make it. It’s not just prayers and hymns.” Not unexpectedly over 80’s preferred the traditional 1662 service with none surveyed opting for Common Worship.

- Music and participation in services

At all sung services, but especially the principal Sunday Eucharist, there is a huge majority of people who wish to actively participate in the music (Fig. 11 and appendix 6.)

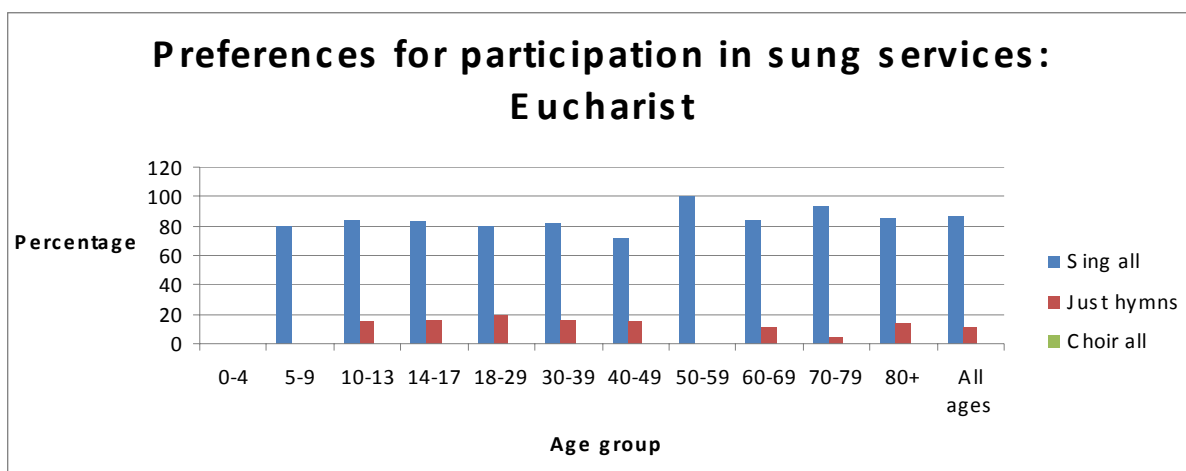


Fig. 11

This has definite implications for the music of the service (settings, psalms, canticles and hymns.) At the principal Sunday Eucharist settings and hymns are generally well known but sometimes (especially at feasts and festivals) choir-only settings often with traditional 1662 words are used for at least the Sanctus, Gloria and Agnus Dei. There were several comments about this.

“For a church the size of St Andrew’s I think the choir and congregation should sing all parts of the service together.”

But the two most telling were:

“I find choir-only singing of responses and settings quite off-putting and avoid such services.”

“The services are too divisive. The choir takes too much of a major role and the congregation hardly participates particularly at special services. Sometimes it feels as if you attend a concert.”

There were two positive comments about the music. “I love the music” and “I can’t sing so prefer to listen to the choir.”

The majority of the congregation would welcome teaching of new music and instruction on how to sing psalms properly (appendix 7.)

“A pre-service practice to teach new hymns or psalm singing would be helpful.”

Several asked for hymns to be taken at a more moderate pace.

“Hymns to be sung at a reasonable tempo so we know what we are singing about, to appreciate the words and have enough breath to get to the end.”

Comments from younger people begged for “hymns and songs I know like those at school.”

- Times of services

There was a distinct preference for Sunday morning services across all age groups (appendix 8.) It is not clear if this was simply the perceived time for going to church. The elusive 30-39’s also indicated interest in weekday evenings.

- Other activities – current events

Non-service events especially concerts and soup lunches draw a much more representative group into the church (appendix 9.) This applies across the whole spectrum of the population, including core congregation, those who worship elsewhere, irregular worshippers and the

unchurched. Concerts attract people across almost the whole age range with even the elusive age groups attending. Ampthill town has a strong musical tradition and this could be exploited to encourage even wider appeal. The monthly soup lunches bring all except children at lower and middle schools. (Data was not collected for under 4's but a small number come with parents.) Young people and those at work come during lunch breaks.

- Other activities – possible events

Possible activities listed were chosen to appeal to those who are currently under represented at church and to address previously expressed interest in singing. Fig. 12 shows the total number (not percentages) of those expressing interest in each activity. On this evidence, all suggested activities would probably be viable. An occasional youth service as a combined activity for all young people's groups might draw a reasonable congregation.

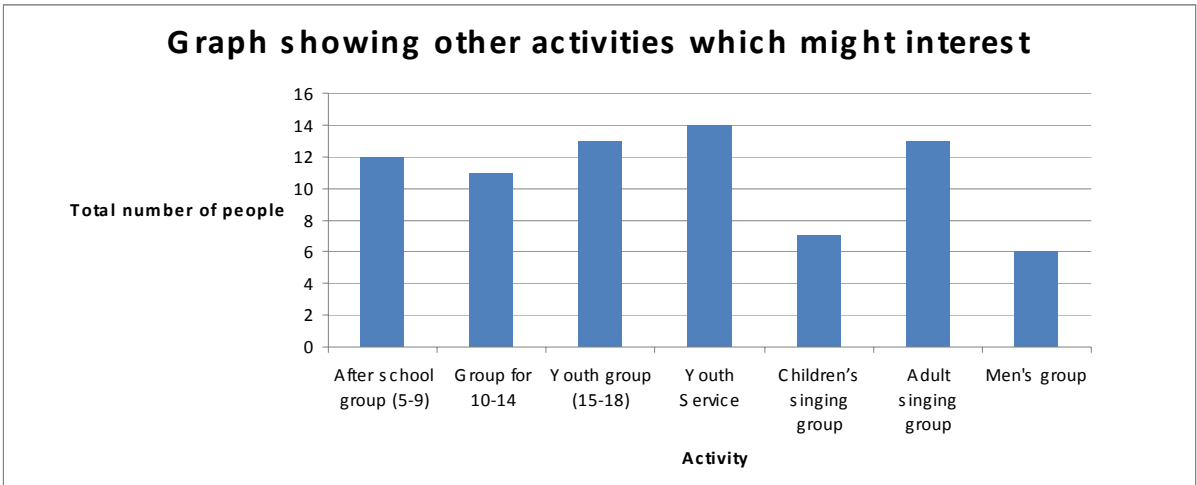


Fig. 12

Parents frequently expressed interest in activities for children as a means of establishing and/or maintaining links with the church. (Note: parents expressing interest in activities on their children's behalf did not state how many children would be included.) A typical comment was "I would welcome the above so that my children will continue to want to attend church as they grow up." Some asked for youth activities in conjunction with the Baptist Church.

Summary overview

Results are influenced by sample size and spread. Despite efforts to ensure a representative sample, results are skewed by uneven returns, low for 30–39's and high for both 10–13's and over 60's (Fig 2.) It was impossible to survey a sample with an age structure that coincided exactly with the town profile. However outcomes do mirror the real situation especially the problem of missing generations and the church's value to the town and its importance to vicarious Christians. One comment summed it up beautifully.

"The church is an integral part of the community even if people only go to some services. It needs to be there!"

Service attendance figures have been difficult to obtain. Numbers of communicants are recorded but not numbers present at any service. Head counts at different services over a period of weeks have been used for weekly services with collaborative estimates for all other

services. Amptill is a small town so Church officers and regular attendees are often able to name those who generally attend. Numbers and congregation profiles for less regular services such as Christmas and Good Friday have been estimated by fullness of church (from standing room only to just a handful.) Service attendance profiles have been created from this information.

These outcomes show that that if the church is to survive then action is needed to redress the imbalance of the church age profile before it becomes unviable and eventually dies.

The way forward – Ideas for future action

In order to develop St Andrew's as the church for the town the current core congregation must be maintained. It must continue to worship on the town's behalf at the same time as it welcomes and encourages new members through action, service and caring. A plan of action with a step-by-step approach will be needed and might consider these points.

- Services

- Adjustments to service style and pattern

The introduction of a regular informal Eucharist could be balanced by an occasional 1662 service for the traditionalists (perhaps on fifth Sundays.) The option of informal Eucharist and Family Worship at appropriate festivals (Harvest or Mothering Sunday) and more 'live' services (Palm Sunday, Pentecost) should be investigated.

- The importance of music

Music at principal services must be suitable for congregational participation, with choir-only settings reserved for introits and anthems. A wider repertoire of songs, hymns and settings could be explored and taught. The pace of hymns should be appropriate for congregational singing.

People have high expectations of St Andrew's choral music especially at particular events and 'Town' services. There is always positive feedback from these. This must be maintained. Evensong (with its small congregation) could continue 'in ecclesia' giving the choir further opportunity to develop its repertoire and take a more leading role.

- Making services more accessible

New or returning worshippers could be welcomed by 'Church friends.' A warm greeting, someone to sit by and guidance through the service with hymn and page numbers routinely announced would minimize anxiety in an unfamiliar situation. This could be extended to include a transport scheme for elderly and disabled people or someone simply calling to walk with invited guests.

- Developing new links through rites of passage

Services should be followed up with visits to families and invitations to further services and events. Annual services of celebration, renewal or remembrance for those baptized, married or bereaved during the previous year(s) would maintain contact and may encourage development of new core groups.

- Children and young people

Currently children only have a specific role in services if they are choir members. Children and young people feel valued and proud if they are given a specific responsibility. With adult

supervision, even small children can help to take collection, give out books and light or extinguish candles. Currently, servers and crucifer are all adults between the ages of 40 and 70 (appendix 10). Older children and young people could be trained to undertake these duties and would feel a sense of achievement and purpose.

- Activities and events

Informal non-service activities drawing in the wider community, developing familiarity with both building and core congregation, should be encouraged. Again music can play a large part. Informal singing or activity groups (child or adult) might eventually contribute song or drama at a suitable service, forging a link and exposing them and their relations to worship. Concerts involving church members, local schools and organizations would bring both children and their parents (the missing generation), as would after-school groups or daytime holiday activities with a subsequent display of children's achievements.

- Advertising

People will not attend events and services unless they are aware of them. Posters in shops and on town notice boards, information and articles in local publications (Church and Town, The Fuddler, Round the Pump) and the church website will raise awareness of the church and all it offers.

Conclusion

Amphthill values its church, wants it to continue and is keen to encourage young people to forge and maintain contact. It is the current assembly's responsibility to foster this sentiment, meet the challenge and ensure the future of St Andrew's as church for the town.

Appendix 1 Census: Age Structure

2001 Census Data, updated 2004 Amphill Age Structure

All People (Persons) ¹	Count	6,897
People aged 0-4 (Persons) ¹	Count	491
People aged 0-4 (Persons) ¹	%	7.12
People aged 5-7 (Persons) ¹	Count	307
People aged 5-7 (Persons) ¹	%	4.45
People aged 8-9 (Persons) ¹	Count	215
People aged 8-9 (Persons) ¹	%	3.12
People aged 10-14 (Persons) ¹	Count	475
People aged 10-14 (Persons) ¹	%	6.89
People aged 15 (Persons) ¹	Count	77
People aged 15 (Persons) ¹	%	1.12
People aged 16-17 (Persons) ¹	Count	151
People aged 16-17 (Persons) ¹	%	2.19
People aged 18-19 (Persons) ¹	Count	123
People aged 18-19 (Persons) ¹	%	1.78
People aged 20-24 (Persons) ¹	Count	213
People aged 20-24 (Persons) ¹	%	3.09
People aged 25-29 (Persons) ¹	Count	358
People aged 25-29 (Persons) ¹	%	5.19
People aged 30-44 (Persons) ¹	Count	1,770
People aged 30-44 (Persons) ¹	%	25.66
People aged 45-59 (Persons) ¹	Count	1,370
People aged 45-59 (Persons) ¹	%	19.86
People aged 60-64 (Persons) ¹	Count	326
People aged 60-64 (Persons) ¹	%	4.73
People aged 65-74 (Persons) ¹	Count	572
People aged 65-74 (Persons) ¹	%	8.29
People aged 75-84 (Persons) ¹	Count	330
People aged 75-84 (Persons) ¹	%	4.78
People aged 85-89 (Persons) ¹	Count	82
People aged 85-89 (Persons) ¹	%	1.19
People aged 90 and over (Persons) ¹	Count	37
People aged 90 and over (Persons) ¹	%	0.54

Source: Office for National Statistics

Appendix 2

QUESTIONNAIRE – CHURCH SERVICES AND ACTIVITIES

I am a student with Bangor University and the Royal School of Church Music. As a project for my course I am investigating how far worship and services at St Andrew’s address its vision to be the ‘church for the town.’ This questionnaire is anonymous and is being circulated to all age groups, regular members of the congregation, people who rarely attend church and those who never attend church. There are no right or wrong answers and there will be no pressure on you to attend services.

1. Which age-group describes you? – *Please tick one.*

- 0 - 4
- 5 - 9
- 10 – 13
- 14 – 17
- 18 – 29
- 30 - 39
- 40 – 49
- 50 – 59
- 60 - 69
- 70 – 79
- 80+

2. How often do you go to church? – *Please tick one*

- Never - *if never please go to question 5*
- Only on family occasions – baptisms, weddings, funerals
- Only for a few special services (like Christmas)
- Once or twice a month
- Once a week
- Twice a week
- More than twice a week.

3. If you go to church which church do you attend?

4. If you go to church do you? – *Please tick all that apply.*

- Go alone
- Go with a friend
- Go with a parent
- Go with a grandparent/godparent
- Go with other member(s) of the family
- Bring child(ren) up to 4 years
- Bring child(ren) 5 – 9
- Bring child(ren) 10 - 13

5. If you attend church only rarely or never attend church is this because? – *tick all that apply.*

- Services are difficult to follow
- You have nobody to go with
- You do not know anybody there
- Services and music do not appeal
- Church is irrelevant
- It is old-fashioned
- Other – please state

6. If you go to St Andrew's church which services do you attend?

- On a Sunday – *Tick all that apply*
 - said communion (8am)
 - sung communion (9.30am)
 - Family Worship (monthly at 11am)
 - Evensong (6.30pm)
 - Taizé service (6.30, bi-monthly)
 - All Stars

- Midweek – *Tick all that apply*
 - Morning Prayer (9am weekdays)
 - Thursday Eucharist (10.15am)
 - Pram Service (Tuesday 2pm)

- Special services – *Tick all that apply.*
 - Christmas live crib service
 - Christmas carol service
 - Christmas Midnight Communion
 - Mothering Sunday service
 - Good Friday children's service
 - Good Friday choir service
 - Good Friday meditation service
 - Harvest Festival
 - Civic Service
 - Remembrance Day
 - Songs of Praise
 - Baptisms
 - Weddings
 - Funerals

7. Communion Service – *Tick any that apply.*

- Do you prefer
 - Said traditional - 1662 (old language like thee/thou)
 - Sung traditional –1662 (old language like thee/thou)
 - said Common Worship – more modern language
 - sung Common Worship – more modern language
 - Informal – lively, shorter, with modern language, hymns and worship songs
 - A variety of the above

- At sung communion services do you prefer
 - To join in all the sung parts
 - to join in singing some parts and listen to other parts
 - to sing the hymns and let the choir sing all rest of the service

8. Evensong

- Do you prefer
 - To sing just the hymns with the choir singing responses, canticles and psalm
 - To join in singing the hymns, responses, canticles and psalm with the choir

9. Would you welcome a short pre-service introduction to new hymns, songs or psalms to help you to join in the service? Yes/No (*delete as applicable*)

10. When is it most convenient for you to come to church? - *Tick any that apply.*

- Weekday early morning – finishing by 8.15
- Weekday 4pm – 6pm
- Weekday evening
- Saturday morning
- Saturday afternoon
- Saturday evening
- Sunday morning
- Sunday afternoon
- Sunday evening

11. Other activities – Current events - *please tick any that you sometimes attend*

- Mothers' Union (Tuesday evening, monthly)
- Bible Study (Wednesday evening, weekly)
- Soup Lunch (Monday lunchtime, monthly)
- Thursday morning coffee (weekly)
- Bell ringing
- Concerts (various times)

Please list any of the above you might attend if they were held at a more convenient time.

.....

12. Other activities - Possible events – *please tick any that might interest you.*

- After-school group for 5 – 9 year olds – Bible stories, crafts, music
- Group for 10 – 14 year olds - informal worship and a place to meet
- Youth group for 15 –18 year olds – informal worship and a place to meet
- Youth service
- Children's singing group (not church choir)
- Adult singing group (not church choir)
- Men's group
- Other – suggestions welcome!

.....

Please add any other comments or suggestions about services, activities or this questionnaire.

Thank you for taking time to complete this questionnaire. Stella Brooks

Appendix 3 Census: Religion

2001 Census Statistics (updated 2004)

Amphill: Stated Religion

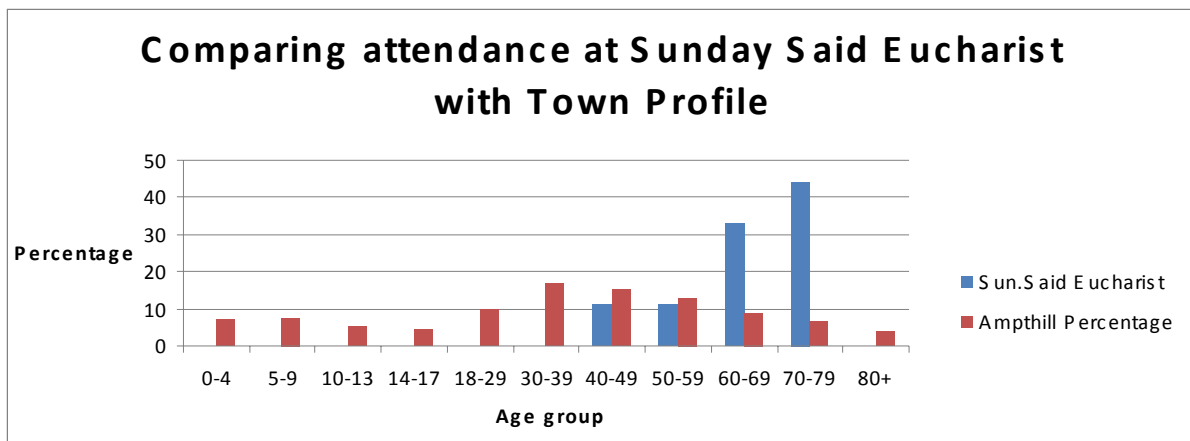
Christian	75.7
Buddhist	0.1
Hindu	0.3
Jewish	0.16
Muslim	0.07
Sikh	0.06
Other	0.29
None	16.73
Not stated	6.45

Source: Office for National Statistics

Appendix 4 Regular Service Age Structure

Age Profiles at services

	Sun.Said Eucharist	Sun. Sung Eucharist	Fam.Worship monthly	Taize bi-monthly	Thurs. Eucharist
0 - 4	-	1.7	6	-	-
5 - 9	-	1.7	4	3	-
10 -13	-	5	12	-	-
14 - 17	-	5	8	3	-
18 - 29	-	5	6	9.6	-
30 - 39	-	3.4	12	12.9	-
40 - 49	11	13.7	8	12.9	-
50 - 59	11	13.7	12	25.8	10
60 - 69	33	25.8	20	32	40
70 - 79	44	17	6	-	45
80+	-	6.8	4	-	5
Av. Attend.	15-20	50-60	40	30	15

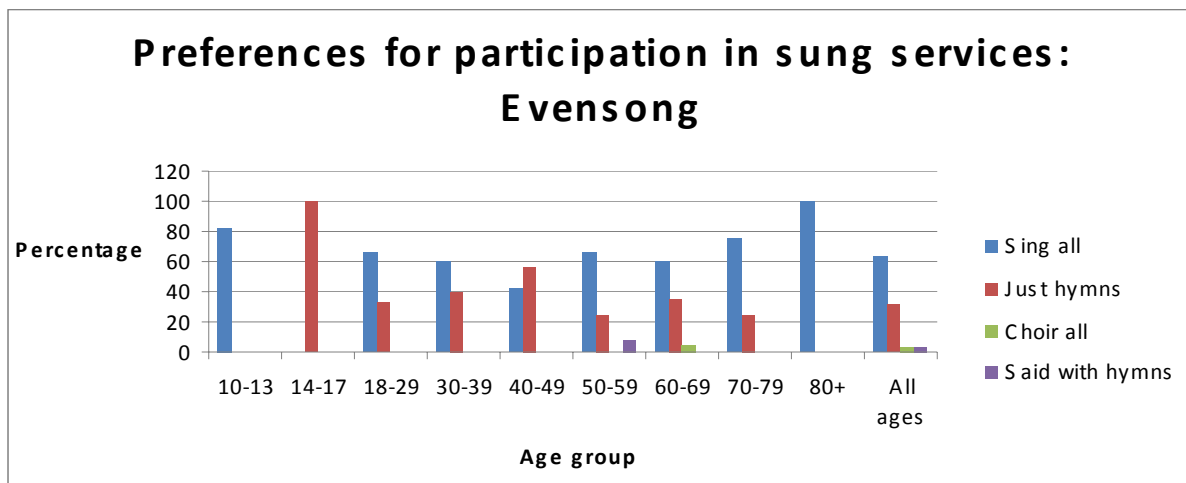


Appendix 5 Special Service Age Structure

Attendance by age at special services

Age	Mothering Sunday	Easter Sunday	Live Crib Christmas Eve	Harvest	Songs of Praise	Live Good Fri	Choir Good Fri	Quiet Good Fri
0 – 4	6	*	16	-	-	4	-	-
5 – 9	6	1.6	17	3.7	-	10	-	-
10 - 13	7.5	3.3	4	3.7	-	15	7	-
14 – 17	5	3.3	6	3.7	8.3	8	3	-
18 – 29	5	5	8	5.6	-	9	11	8.3
30 – 39	7.5	6.6	15	7.5	12.5	11	7.6	8.3
40 – 49	12	8.3	10	7.5	8.3	19	-	-
50 – 59	12	15	10	16.9	25	15	21	16.6
60 – 69	25	25	10	35.8	29	8	28.5	25
70 – 79	12	23	4	20.7	12.5	-	10.7	21
80+	5	0.3		2.7	4.1	1	10.7	21

Appendix 6 Participation Preferences



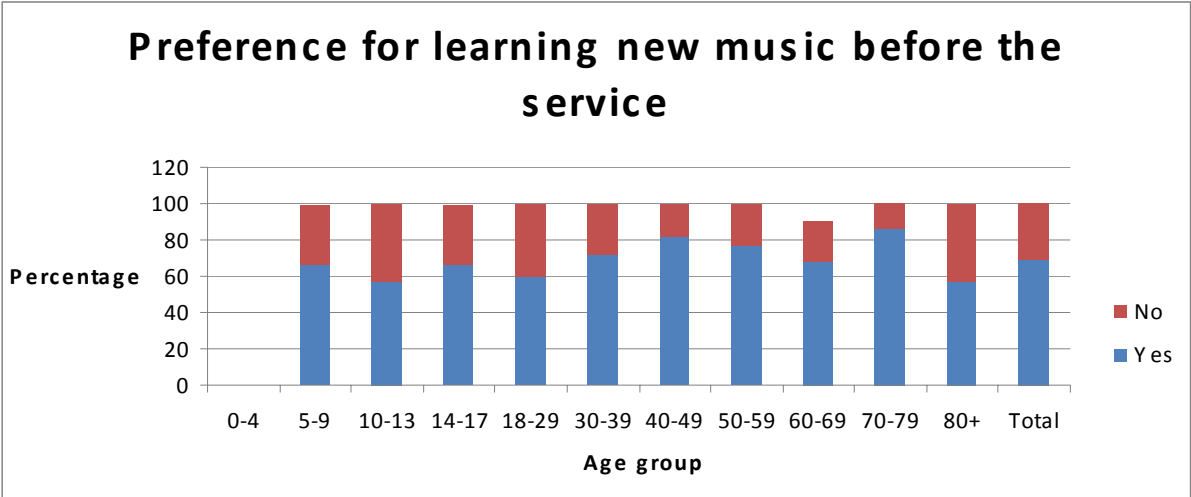
Preferences for participation in sung services:
Evensong

	Sing all	Just hymns	Choir all	Said with hymns
10-13	82	0	0	0
14-17	0	100	0	0
18-29	66	33	0	0
30-39	60	40	0	0
40-49	42	57	0	0
50-59	66	25	0	8
60-69	60	35	5	0
70-79	75	25	0	0
80+	100	0	0	0
All ages	64	32	4	4

Appendix 7 Learning New Music

Preferences for learning new music before the service

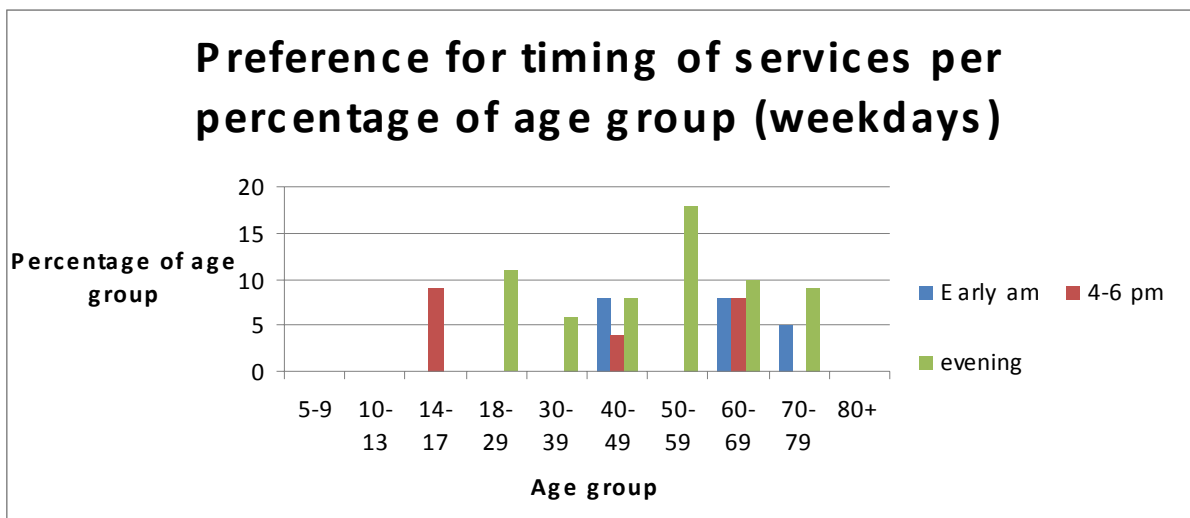
Age group	Yes	No
0-4	0	0
5-9	66	33
10-13	57	43
14-17	66	33
18-29	60	40
30-39	72	28
40-49	82	18
50-59	77	23
60-69	68	22
70-79	86	14
80+	57	43
Total	69	31



Appendix 8 Service Timings

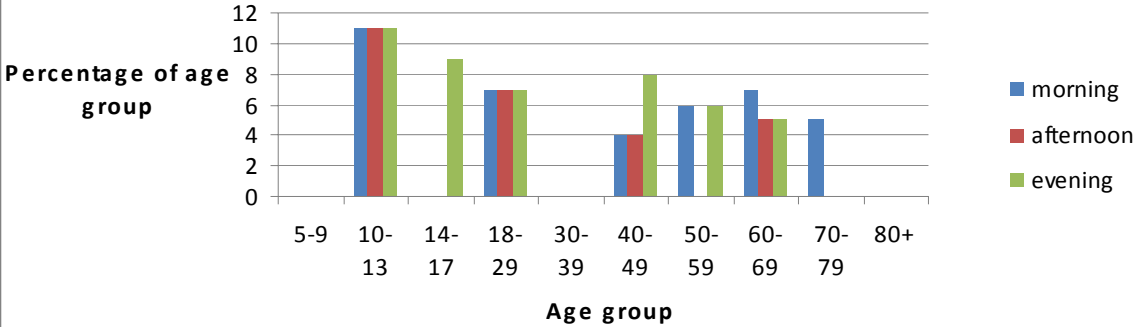
Timing of services – shows when most convenient to come to church by age group %

	Weekday			Saturday			Sunday		
	Early am	4-6 pm	evening	morning	afternoon	evening	morning	afternoon	evening
5-9	0	0	0	0	0	0	50	25	25
10-13	0	0	0	11	11	11	45	11	11
14-17	0	9	0	0	0	9	46	18	18
18-29	0	0	11	7	7	7	36	18	14
30-39	0	0	6	0	0	0	63	19	13
40-49	8	4	8	4	4	8	38	8	19
50-59	0	0	18	6	0	6	53	0	17
60-69	8	8	10	7	5	5	35	8	13
70-79	5	0	9	5	0	0	77	0	5
80+	0	0	0	0	0	0	100	0	0

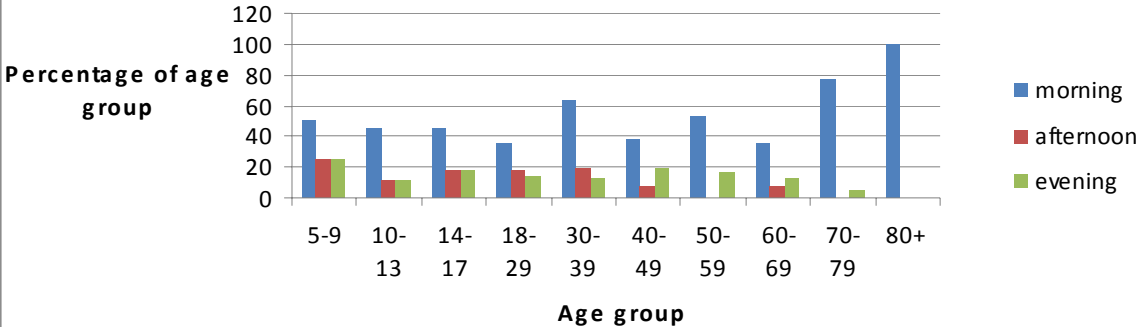


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Preference for timing of services per percentage of age group (Saturday)



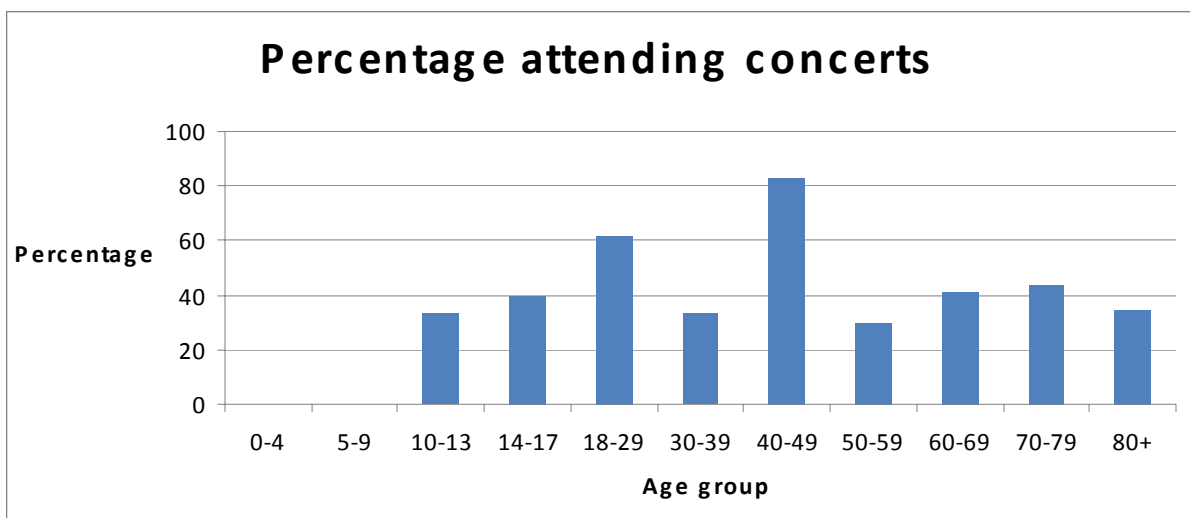
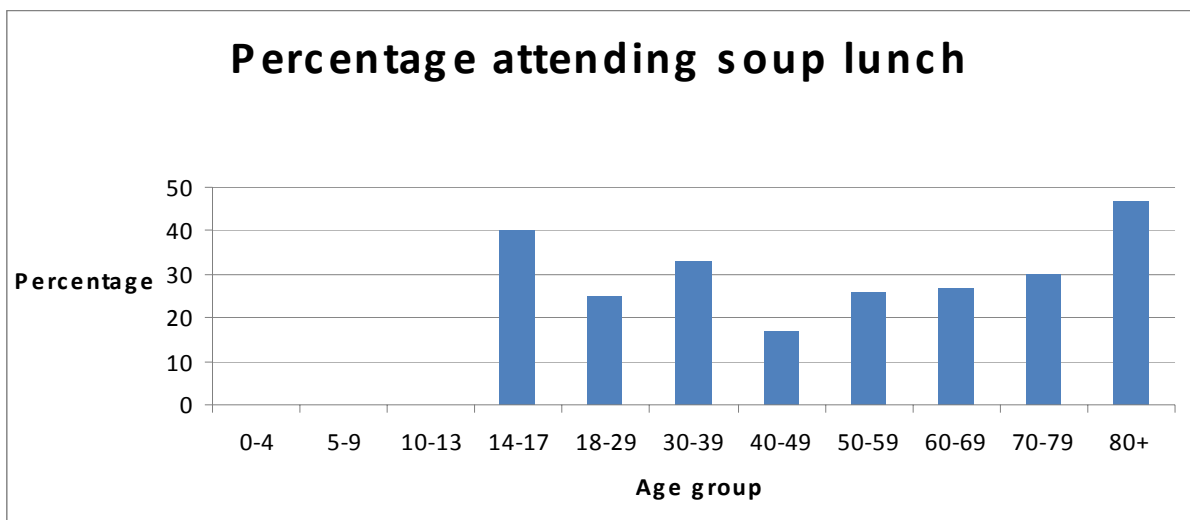
Preference for timing of services per percentage of age group (Sunday)



Appendix 9 Events and activities

Percentage attendance at non-service events and activities

	MU	Bible Study	Soup Lunch	Thursday Coffee	Bell Ringing	Concerts
0-4	-	-	0	0	-	0
5-9	-	-	0	0	-	0
10-13	-	-	0	0	66	33
14-17	-	-	40	0	10	40
18-29	-	-	25	0	-	62
30-39	-	-	33	33	-	33
40-49	-	-	17	0	-	83
50-59	15	7	26	7	7	30
60-69	8	11	27	14	-	41
70-79	18	-	30	24	-	44
80+	-	-	47	18	-	35



Appendix 10 Servers' ages

