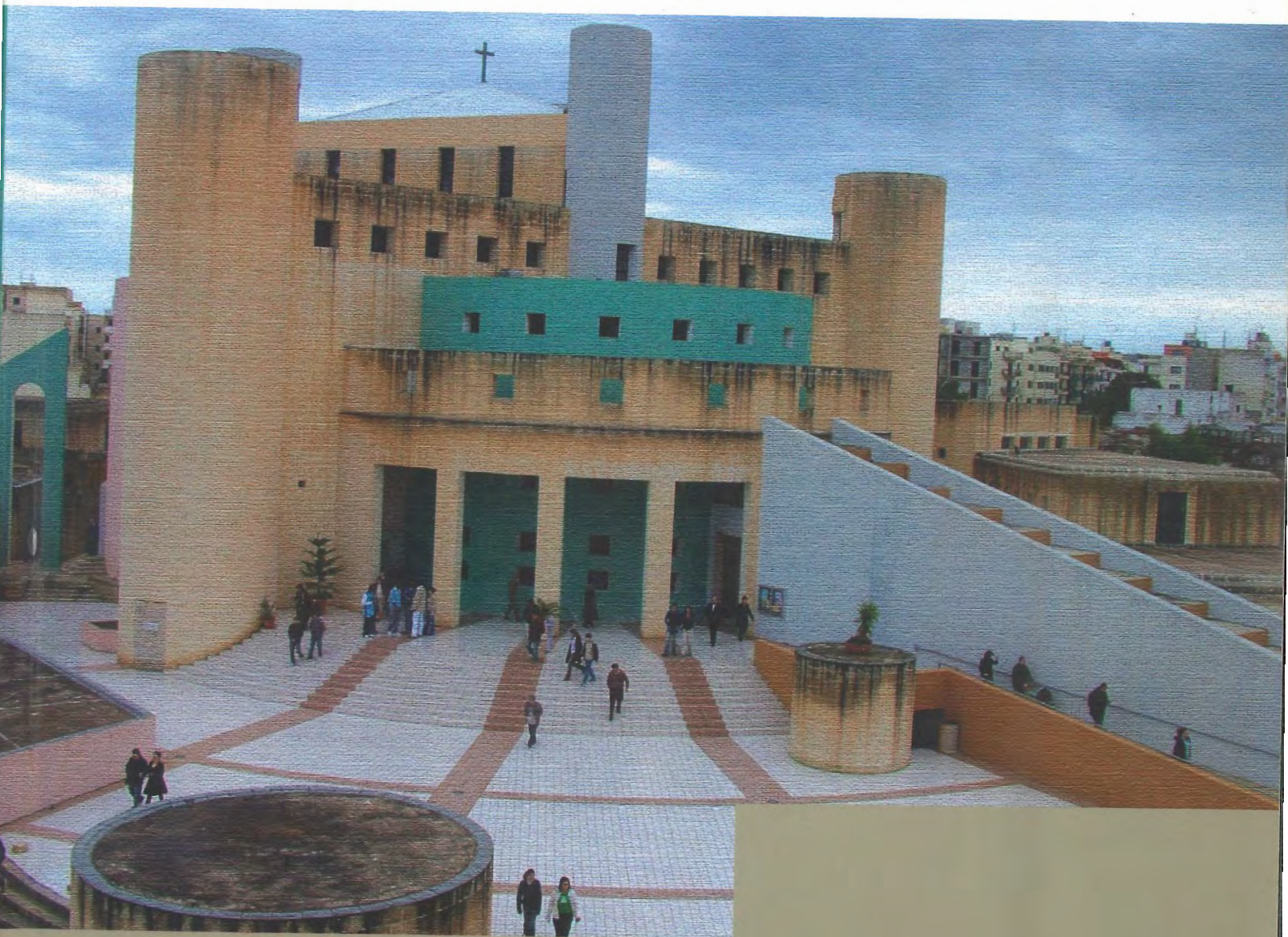


MALTA

Sunday Mass Attendance Census 2005




Discern

Institute for Research on the Sign of the Times

MALTA

Sunday Mass Attendance
Census 2005


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Discern - Institute for Research on the Signs of the Times
5 Lion Street, Floriana FRN 1514
Tel: (356) 2124 1924
Fax: (356) 2124 1925
Email: discern@maltadiocese.org

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Foreword

The Sunday Mass Attendance Census has become a regular feature in the life of the Archdiocese. It is an important source of data about the characteristics and composition of those attending Sunday Mass in Malta and Gozo. Its objective is to indicate to Pastoral Operators the importance being given by the People of God to this Sacrament and Sacrifice – the peak of Christian life. Besides this, when a Census is taken at regular intervals over a period of time, it becomes an indicator of a trend.

This time, the Census was called for by the Synod of the Archdiocese of Malta. Literally hundreds of people were involved in this exercise, most of whom on a voluntary basis. DISCERN owes them more than a word of thanks. However, special thanks go to the Coordinating Team in particular to Rev Alex Bezzina for his splendid logistics coordination, and to the small staff of DISCERN. The success of the operation was also made possible through help from the Pastoral Secretariat, various relevant Curia Offices, the Parish Priests, Rev Prof Peter Serrachino Inglott, Mr Robert Keen, Mr Reno Camilleri BSc of the MSA and Mr Alfred Camilleri BA, MSc of the NSO.

Rev Joe Inguanez LicScSoc(Greg), PhD(Lond)

Executive Director

DISCERN

1. Organisation

On leaving the 51 per cent

Rev Joe Inguanez*

*Suppose one of you has a hundred sheep and loses one of them.
Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it?*

Luke 15:4

The "Open Country"

The aerial approach to Malta offers an intriguing vista. Certain parts of the island look quite bleak, especially in summer. The rest appears as a single city sprawl comprising dotted clusters of buildings with huge baroque churches at their core. The sight of 'high rise' buildings is quite limited and, in any event, they are few and far between. The architectural contours of the Maltese islands are a mixture of "the old and the new", "the traditional and the contemporary", "beauty and vulgarity". These contrasts and contradictions seem to be a reproduction of Malta's cultural landscape. This fits nicely into Ortega y Gasset's depiction of our times as an era characterised by "predominance, even in groups traditionally selective, of the mass and the vulgar."¹

Malta's religious soul seems to exhibit similar contours. Albeit these attributes are threatened by illness and lacklustre, Malta's soul has much that is still healthy and attractive. There are several positive pre- and post-Vatican II expressions of faith which are indicative of the Maltese Church's strength. An increasing number of Maltese are asking the Lord and His Church "teach us how to pray" and to make serious efforts, through daily "quiet times" and regular retreats², to experience the Lord. In the wake of Vatican II, small prayer/formation groups have mushroomed throughout most parishes and more on a national level. For many, the Scripture is no longer a gilt-edged book bought from door-to-door salespersons to embellish the domestic bookshelf but a pocket edition carried in briefcases and handbags to be read at the first available time. Spiritual direction is no longer solely sought by the members of the religious orders and the clergy, but by a growing number of the laity. Similarly, the ministry of spiritual direction is no longer exercised almost exclusively by members of the male religious orders but also by the diocesan clergy, female religious and the laity. The same may be said of the ministry of directing retreats.

The Maltese people are proud of the charism which God bestowed on St. George Preca, who at the outset of the last century saw it fitting, against all odds, to train laity from all strata of society to undertake ministries which in those days were the sole domain of a section of the clergy. Prior to Vatican II only a few members of the diocesan clergy dedicated themselves to preaching and spiritual direction. The "explanation of the gospel" – that's what the 'homily' consisted in – during one of the Sunday masses was only exercised by the parish priest; the same could be said of the Sunday afternoon catechism lesson in the parish church. There is today a greater conscious participation, even if smaller in absolute numbers, in the liturgy, a real expression of faith rather than as a good or colourful custom.

* Rev Joe Inguanez is the Chairman and Executive Director of Discern, and Board Member of the University of Malta's Centre for Family Studies

1 Ortega y Gasset, Jose, 1964, *The Revolt of the Masses*, W.W.Norton & Co. Inc.

2 This retreat movement was spearheaded by the Society of Jesus when it opened in 1964, the Mt.St.Joseph Retreat House in Mosta; this was followed by the Franciscan Porziuncula House in Baharic-Caghaq. Others have since then followed suit.

The vernacular language has been in use in the liturgy for almost half a century and a greater number of laity is actively involved in the liturgical ministry. However, in recent years one can see an increasing use of Latin in the liturgy, a development I consider to be out of place. It is being used not out of nostalgia – since most of those returning to its use were born after the introduction of the vernacular - but as a quaint embellishment of the liturgy on special occasions such as the village feast. This type of archaeologism is not only harmful, but also is against the spirit of Vatican II. In an interview with Fr Federico Lombardi, S.J., director of the Holy See's press office, with reference to fear that the *Motu Proprio "Summorum Pontificum"* signals a step backwards from the great insights of the Second Vatican Council, Pope Benedict XVI reiterated that the use of the Tridentine Mass is "*merely an act of tolerance, with a pastoral aim, for those people who were brought up with this liturgy, who love it, are familiar with it and want to live with this liturgy. They form a small group, because this presupposes a schooling in Latin, a training in a certain culture*".³ Conversely, the new liturgy places greater emphasis on common participation, but it is not merely an assembly of a certain community but rather always an act of the universal church in communion with all believers of all times, and an act of worship. *This rightly recognises that the renewed liturgy is the ordinary liturgy of our time.*"⁴

Another encouraging feature can be found in the myriad of prayer groups who are experientially teaching people from all walks of life how to pray and enjoy doing so; other groups have embarked on scripture-based catechesis addressed at transversal constituencies. This is resulting in a slowly but steadily growing number of young people who are not shy to give what Peter called 'a reason for the hope' (1 Pet 3:15) that is in them – not only verbally but also through action. Neither can one ignore the increasing number of lay people who are taking degree courses (some to a PhD level) in Religious Studies or Theology. This is a real achievement of the Faculty of Theology at the University of Malta. To this one must add the increasing number of books of solid theology and spirituality (in contrast to pious readings and the famous Baltimore Catechism of five decades ago!) now read and studied by an ever increasing number of the laity. To this end, one must not fail to praise the initiatives of the Seminary, the Faculty of Theology, Religious Orders, and the recently established Institute for Pastoral Formation and Lay Movements, especially the Society of Christian Doctrine [MUSEUM] which, apart from its formation program, has provided the Maltese Church with a top-rate religious bookshop and now a new lending Library. In this context, one must not omit to mention the well equipped John XXIII Library⁵ run by the Jesuits in Valletta, the Theology Section of the Library of the University of Malta and the Seminary/Foundation for Theological Studies Library at the Tal Virtù Seminary.

In the socio-political sphere, it is important to mention the positive outcomes of burying the hatchet after the politico-religious conflicts of the 1930s and the 1950-60's, notwithstanding that not all the wounds and hurts on all sides – at both the institutional and individual levels - have totally healed. The Diocesan Synod has also given rise, among a section of the Maltese Church, to a new hope and produced very important documents. The appointment of a new Archbishop a few years ago has also instilled new enthusiasm. His charismatic approach to the people is a special gift of the Spirit to the Maltese Church.

The Census: A First View

However, while these developments are greatly to be welcomed significant, dangers are also in evidence. As Cardinal Martini wrote, "the temptation to look back, to console ourselves with the fruits of the Spirit... is something we are all prey to"⁶. Nor should we shy away from facing the darker side. When disciples were

3 While the importance of these two clauses can hardly be overstressed, it is often conveniently ignored.

4 Interview of the Holy Father Benedict XVI during the flight to France, Friday, 12 September 2008.

5 John XXIII Library, opened in 1965, was to my knowledge the first professional private lending library in Malta. It was set up as one of the earliest Vatican II-inspired initiatives of the Society of Jesus.

6 Martini, Carlo Maria, 2001, Pastoral Letter, *At Your Word*, St.Paul's Publishing, London, p.15.

discussing among themselves and mixing issues (Mt. 16:5-12), Christ himself was daring enough to call them "men of little faith". The unrelenting decline in the Sunday Mass attendance during the last four decades is only indicative of what, by Catholic standards, is a malaise in both personal and community religiosity⁷. The extrapolation from the quadrennial figures though not intended to forecast the future, confirms this consistent and potentially dangerous trend.

Besides the decline in Sunday Mass attendance, other indicators of the problems which the Maltese Church is facing are of note. These include but are not limited to: ignorance of the sacred scriptures and doctrine⁸, ethical ambivalence, increasing violent crime, private and public corruption, prostitution and extra-marital relations - with the consequent frailty of the family structure and out-of-wedlock pregnancies⁹, the belated sexual revolution resulting in a rise in sexually transmitted diseases, the sustained substance-abuse, the superficial work/business ethic and incipient racism. Further factors which cannot be ignored in a twenty-first century Malta include the baggage of history which every society carries in its bosom: the crucial role played by the Catholic Church during the history of the Maltese people; the gradual decline of the Church's ability to regulate the beliefs and behaviour of its members and the ever-increasing number of people with different religious values and allegiances or no religious allegiance at all. All these factors demonstrate that decline in Sunday Mass attendance is only one indicator, albeit an important one, of the nature and maturity of Maltese religiosity. The emptying of our Churches is only one of the problems which the Maltese Church shares with other Churches in Europe. If one considers the whole way of life in Malta, the situation looks pretty grim.

Let me return to Mass attendance. A sizeable number of Maltese, especially among the younger generation, look at the liturgical celebrations as something halfway between "a hot potato and a big yawn". It is intriguing that while one can notice a steady increase in the pomp and circumstance during the celebration of popular parochial feasts, Christian values are concomitantly diminishing in inverse proportion. One possible interpretation of this ritual involution can be that these celebrations are offering a functional palliative to avert potential unease, discontent or a feeling of impotence when faced with the serious problem of weakening faith among those referred to as "the faithful". Ritual may be serving merely as an emotional placebo and hence incapable of resolving any of the deep-seated problems described above¹⁰. However, those who are allowing, or encouraging this involution are utterly ignoring Vatican II's disquieting *caveat* that "ceremonies however beautiful, or associations however flourishing, will be of little value if they are not directed toward the education of men to Christian maturity"¹¹. Any pastoral action based on what I call a "*panis et circenses*"¹² paradigm is ignoring the spirit and the letter of Vatican II. This might appear to be lacking in pragmatism, if not outrightly blasphemous. Nevertheless, this objection is in line with the frame of mind of those who give a clear indication that they believe that Vatican II was a utopia which has expired with the death of Paul VI or, at the latest, in the

7 "... the life of the Church is strengthened through more frequent celebration of the Eucharistic mystery..." (*Dei Verbum*, 26); "The liturgy is the summit towards which the activity of the church is directed; it is also the source from which all its power flows" (*Sacrosanctum Concilium*, 10). Following the insight of Henri de Lubac SJ, John Paul II starts his Encyclical "*Ecclesia de Eucharistia*", by the following words: "The Church draws her life from the Eucharist!" (para 1).

8 This is in contrast with the hope expressed in Vatican II: "...we may hope for a new stimulus for the life of the Spirit from a growing reverence for the word of God, which "lasts forever" (Is. 40:8; see 1 Peter 1:23-25). Cf. *Dei Verbum*, 26. Most of the problems listed here, both as regards doctrine and behaviour are amply indicated in Bartolo, J et Al., 2009, *Religious Beliefs and Attitudes of Maltese University Students Revisited - 2009*, Msida University Chaplaincy.

9 "The number of single mothers remains on the increase - 895 babies were born to unmarried mums in 2007 and 247 were born to teenagers... Nowadays, although not many bat an eyelid at the growing phenomenon, some are feeling like the cash cows that are milked to support the lifestyle choice" (*Times of Malta*, 23 February, 2009). In 2007, the Maltese Government handed out over €3.6 million in benefits for 356 single mothers, who sought social assistance.

10 See Andrew Greeley's comments about the weaknesses of religious leadership in Western Europe in his contribution "Unsecular Europe" in Pollack, D., & Olson D.V.A. [Eds], *The Role of Religion in Modern Societies*, 2008, Routledge, Oxford, p. 159).

11 *Presbyterorum Ordinis*, 6.

12 The expression "*panis et circenses*" was used by Juvenal: "*Duas tantum res anxius optat, panem et circenses*". (The people) long eagerly for two things, Bread and circuses." See Merriam-Webster's *Dictionary of Allusion*, by Elizabeth Webber and Mike Feinsilber (Springfield, Mass., 1999).

early 1980'S. Others seem to find comfort in the fact that "the" people are happy, even entertained, by these religious celebrations. It is clear to anyone whose analysis is not superficial that the culture of "conspicuous consumption" and "excessive competition"¹³ have not only become the paradigm of Malta's everyday economic and social life but combined to gain access inside the temple itself. A look at the actual parochial expenditure betrays this point.

The multiplicity of shift indicators in religious behaviour shows that the cause/s of the fall in church attendance cannot just be sought in factors relating specifically to it – for instance, in those cultural factors that induced the same person to attend the Church more frequently in Malta than in the U.K. Any explanation of the fall will be more plausible if it also helps to explain the increase in family breakdowns. In fact, the whole gamut of indicators suggests a general crisis of faith as a deeply contributing syndrome to all the phenomena that can be interpreted as symptoms of that crisis.

A comprehensive analysis of the crisis of faith lies beyond the scope of this commentary, but allusion will be made later to some key elements – such as the difficulty of parents in transmitting the faith in a context when models of moral conduct were inevitably changing at a global level and the inconsistent methods of catechesis adopted successively in schools. However, at this stage, the point that needs to be made as sharply as possible is that the response to the fall in Sunday Mass attendance cannot be restricted effectively to enhancing modes of celebration but must go to the roots of the faith in minds and hearts, and deal principally with the essential media through which the faith is communicated especially from generation to generation. The haemorrhage which has taken place during the past four decades is there for everyone to see and quibbling with percentages (or samples) will not only leave the problem unresolved, but will also lead to self-deception. In the end, the Church will be stranded without taking efficient and effective steps to halt and reverse the downward trend¹⁴.

A few days after this census was held in November 2005, after parking my car in front of the Malta Stock Exchange in Valletta, I was approached by a man, dressed in what looked to me like a Government department's driver's uniform. I had never met this man before. Perhaps, he recognized my face from the coverage given by the media to the census.

"Hi Father, how are things with the Mass census?" he asked.

"At present, we're still counting!" I replied with an apologetic smile.

Hinting to me to move aside from his colleagues, he asked in a low voice, "May I have a word with you?"

"Yes, of course!" was my reply.

"Father, I am one of those whom you will not be counting;".... After a short pause, he continued, "I have been hurt by the Church! I still respect you. However, I have decided to worship God on my own. I take my in-laws to the Church every Sunday, but I do not join them".

"Why don't you try to go to Mass in another church?" I inquired encouragingly; the retort that followed was a painful experience to me.

"No, Father! Because...." he replied, and continued with a sibylline explanation.

Censuses are not intended to look for causes or explanations of the figures which they collect and organize

¹³ This is the way I find fitting to translate the Maltese term "*pika*".

¹⁴ What is necessary, as Davie argues (cf. "Religion in Britain", by Tom Inglis, Zdzislaw Mach, Rafal Mazanek (Eds), *Religion and Politics: East-West Contrasts from Contemporary Europe*, Dublin: University College Dublin Press, 2000, p. 148), is not to quibble about means of empirical measurement (Hornsby-Smith, "Believing"; Short and Winter), but to find out how certain aspects of religious identity and religiosity continue to persist 'despite the undeniable decline in churchgoing'. This is the major question which Greeley finds intriguing (See, Andrew Greeley's "Unsecular Europe" in Pollack, D., & Olson D.V.A. [Eds], *The Role of Religion in Modern Societies*, 2008, Routledge, Dxford, pp. 141-160). This will better help us search for the missing ones.

in a systematic way. Statistics tell us more about where we have been, than where we are heading to. This is reliably presented in the census itself. My task is to seek to make sense of what is going on, offering "interpretation and intervention" in a continuing search for our identities.¹⁵ I do not intend to give one fixed version of who we are, but rather how we are moving between multiple identities. Thus, this pastoral commentary, while keeping census data in mind, is intended as a backdrop rather than an explanation deduced from figures. My aim is to provide a contextualised interpretation, a "sociological scenario", which can help us to clarify what is happening and, possibly, why.

In 2005, Sunday Mass attendance was 51.0% in the Diocese of Malta, and 72.7% in the Diocese of Gozo; hence the overall attendance in the two dioceses taken together stood at 52.6% of those who were duty bound to attend Mass. Over a quarter of these attendees, has attended Mass on Saturday evening. These percentages show that in the Maltese islands the percentage of those who attended Sunday Mass has fallen by almost 11% during the decade 1995 - 2005. This rate of decline is slightly higher than that obtaining in the previous decades.

In both dioceses women go to Sunday Mass more than men. In the Diocese of Malta the age cohorts with the lowest attendance rate were the 15-24 (37.3%) and the 25-49 (41.3%) year olds. These rates are much lower than for age cohort 7-14 years and the over-50 year old cohort. A similar trend can be seen in the Diocese of Gozo, where there is a drop in attendance amongst the 15-24 and 25-49 year-old cohorts. It is indicative that one fifth (Malta: 20.1%; Gozo: 19.6%) of the attendees in Malta and Gozo are pensioners. Another one fifth (Malta: 20.6%; Gozo: 20.3%) are students (school or university). Wage earners (employed, self-employed and employers) amount to 34.7% of Maltese and 37.2% Gozitan attendees. It is also worth noting that a number of the Maltese, and even more Gozitans, who attended Mass on census day were born outside of the Maltese Islands.

The largest category of Mass attendees in Malta and Gozo consists of married people. The percentage of the separated or divorced who attended Mass in Gozo was higher than those who attended in Malta although that does not imply that they are necessarily Gozitans.

The results indicate also that the percentage of those who attend Mass in their parish of residence ranges from about 36% to 87% in the Diocese of Malta, and 51% to 86% in the Diocese of Gozo. This shows that inter-parish mobility is very high and questions whether our parishes are still a community, or, if they still are, what is the place of the Eucharistic celebration in parishioners' lives.

In correlating Mass attendance to membership in a Catholic Association, the correlation is quite strong: one in five Maltese (22%) and one in four (26.1%) Gozitan attendees are members of a Church organisation. However, this data might have been the result of either something beyond one's control, such as illness, travelling abroad and so on, or irregular Mass attendance.

The census attempted to make an approximation of the regularity of attendance over a longer period of time and, for this reason, a question was included in the census schedule inquiring whether the respondent had been to Mass on the Sunday prior to census day. Ten per cent of Maltese attendees and 6.6% of Gozitan attendees did not attend Mass on the Sunday prior to Census day.

Viewed from an ecclesiological perspective participation at Sunday Mass is much more than attending Sunday Service or obeying a canonical precept. The fact that, over a period of four decades, there has been such a

¹⁵ Jenkins, T., 1996, "Two Sociological Approaches to Religion in Modern Britain", *Religion*, 26:331-2

consistent downward trend in the number of those who attended Sunday Mass is, from a pastoral point of view, definitely preoccupying. Another pastorally worrying phenomenon is that, among the younger age cohort, attendance is less frequent and the fact that the 15-49 years age cohort has an average attendance of 39% does not make the picture less gloomy.

Voas and Crockett¹⁶ argue that the strongest impacts on Sunday Mass attendance are the "period" and the "cohort" influences. In the context, the term 'period' refers to social or historical circumstances that are simultaneously the biographical time (becoming older, experiencing different life stages) and the historical time (being affected by wars, recessions and other events). If only one particular generation is affected, Voas and Crockett label this the 'cohort' effect. In discussing religious decline in Britain, these two sociologists give more importance to the cohort effect. The fall in Mass attendance – which is concomitant with the fall in "active participation" in large scale organisations – is considered by Putnam to be yet another example of an increased trend of "bowling alone" and a more pervasive move away from associational activities.¹⁷ By contrast, Voas and Crockett argue that the phenomenon of one generation being less active (and less believing) than those preceding it, has been caused by a failure in the intergenerational transmission of faith/religion.¹⁸ In all of this, Malta is not an exception. Since the 1960's the "me-and-God" type of spirituality – "bowling alone" – has been on the increase. And it is a reflection of this trend that more people now prefer a "group Mass" to a parish Mass. The parish-based, and to a certain extent, the school-based catechism lessons are given less importance – by parents and children/youngsters alike – than other cultural activities, sports and similar activities. The religious dimension is considered to be less important in a holistic education.

Re-Viewing the Situation: Modernity, Secularisation, Globalisation

The foregoing shows that a proper understanding of the Maltese situation requires that it should be looked from a global perspective. For this reason, it is necessary to give close attention in the first place to the twin phenomena of modernisation/secularisation that are generally cited whenever such questions are posed as why has Church attendance fallen when thirst for spirituality has manifestly intensified, or why does Church belonging appear in such different guises in Europe and in the U.S.A.

Every major religion in Western Europe, with the exception of Islam, is on the decline at least in terms of practice. However, as Davie maintains, outside Europe, religious practice world-wide is on the increase.¹⁹ As regards weekly church attendance in Catholic countries (1999-2000), attendance in Ireland was 56.9%, in Italy 40.5%, Portugal 36.4% and Spain 25.5%. In non-Catholic countries the figures fall: Great Britain is 14.4%, Sweden 3.8% and Denmark 2.7%: while in France only 7.6% attend weekly. The European average is 20.5%.²⁰ These figures ring alarm-bells.

Malta seems to be in a very healthy situation. But the fact of the matter is that, if Malta continues to move along the same trajectory as that of the past four decades, in two decades Church attendance in Malta will fall to present the lowest of the European levels. As I have said earlier this statement is based on an extrapolation of decennial census figures. It is not a prediction but an indication of possible trends if all variables remain constant.

16 Voas, David & Crockett, Alasdair, 2005, "Religion in Britain: Neither Believing nor Belonging", *Sociology*, 39 (2005)1: 11-2B; see p. 19.

17 Putnam, Robert, D., 2000, *Bowling Alone. The Collapse and Revival of American Community*, New York, Simon & Schuster. See especially, Chapter 4, "On Religious Participation", p.65.

18 Voas, David & Crockett, Alasdair, 2005, *Op.cit.*, p.20.

19 Davie Grace, 2002, *Europe: The Exceptional Case: Parameters Of Faith In The Modern World*, London, Darton, Longman & Todd.

20 Cf. Davie Grace (2002), *op.cit.*, p. 6-7. One should note that the percentages referred to by Davie are not based censuses but on samples.

In 2005, barely a month before the Sunday Mass census was held in Malta, an article published in *USA TODAY* started by quoting a 39 year old student reading psychotherapy and counselling at Dublin Business School, as saying, "I don't go to church, and I don't know one person who does... Fifteen years ago, I didn't know one person who didn't."²¹ Church attendance in Ireland, though still among the highest in Western Europe, has fallen from about 85% to 60% from 1975 to 2004. In the antipodes, one can see the same free fall in church attendance: on "each weekend an average of only 13% of [Australia's] Catholic population go to Mass".

The increasing drop-out of Christians is also a cause of concern to Pope Benedict XVI. According to one commentator, in July 2005 Benedict XVI was quoted as saying that Australia is a "Godless" nation and that the "mainstream Churches appear moribund. This is also in Australia, above all". Two months later, while speaking to the Clergy of the Alto-Adige in Northern Italy, the Pontiff expressed similar concern about the weakening churches both in Europe, and the USA. "There's no longer evidence for a need of God, even less of Christ... the so-called traditional churches look like they are dying."²²

The paradox that we are witnessing is that, while the mainstream and institutionalised religions are experiencing persistent decline, new religious movements continue to grow apace. Although the slogan of the seventies "Yes' to Jesus and 'No' to the Church"²³ is no longer seen as graffiti on the walls, it is still holding ground. However, a consistently high percentage of people show a significant interest in spirituality and the related concept of the transcendent. This phenomenon started in the late 1960's with the hippy generation. To this, one must add the fickleness of individual Christians in matters of doctrine. In Zygmunt Bauman's terminology we are living in "liquid times" characterised by frail relationships with our peers and to a much greater extent with authority. This has strengthened the centrality and, at the same time accentuated the isolation, of the individual. As a consequence, the number of "liminal" Christians is on the increase.

Secularisation and modernisation theories share several similarities and are more or less based on the same assumptions. Both theories are evolutionary in nature. Both have their underpinning in Weberian theories of rationality and charismatic leadership. Theories of modernisation work on the assumption that once certain exogenous features, such as urbanisation, industrialisation, literacy, democratic governance, and an increased exposure to the mass media, are implanted in a given (presumably backward) society, modernization will follow. Modernisation is characterised also by a rational compliance to present and future requirements²⁴. Rostow takes traditional society - characterised by a hierarchical structure and low vertical mobility - as a benchmark, the "take-off" period moving towards an age of high mass-consumption as its end point²⁵.

Modernity launches a new culture whose value system puts more emphasis on universalism (or cosmopolitanism) and achievement rather than on particularism (or provincialism/parochialism) and ascription²⁶. According to this paradigm, traditional societies are 'latecomers' in process of catching up with the more "advanced countries". Streeten holds that "latecomers'... find themselves in a world with a range of demonstration effects and other impulses, both from advanced countries and from other latecomers". These, he asserts, present opportunities and obstacles quite different from those that the U.K., or even Germany, France and Russia, faced in their pre-industrialisation phase²⁷. In practice, modernisation meant little less than

21 Knox Noelle, "Religion takes a back seat in Western Europe", in *USA TODAY*, 8 October 2005.

22 Kania, Andrew Thomas, "Count them in, Count them out", *The Tablet*, 12 July 2008, p.7

23 Radcliffe, Timothy, 2008, *Why Go to Church. The Drama of the Eucharist*, Continuum, London, p.1.

24 Giddens, Anthony, 1991, *The Consequences of Modernity*, California, Stanford University Press, pp. 137-138.

25 Rostow, Walter W., 1960, *The Stages of Economic Growth: A Non-Communist Manifesto*, Cambridge, Cambridge University Press.

26 Cf. Parsons, Talcott, 1951, *The Social System*, London, Routledge and Kegan Paul, pp 180-200.

27 Streeten, Paul, 1977, "Changing Patterns of Development", *Finance and Development*, Vol.14, Nr.3, p.14.

a process of Westernisation²⁸. It brings tradition into crisis, and actually leads to its demise. This is succinctly expressed by Daniel Lerner in the title of his book *The Passing of a Traditional Society: Modernisation in the Middle East*, and in the pregnant phrase: "what America is... the Middle East seeks to become"²⁹. This is almost identical to what Davie has later written about the secularisation: "Europeans are prone to believe that what they do today everyone else will follow tomorrow"³⁰.

Secularisation has been concomitant with Central European modernity, with its turbulent intellectual history, the increasing separation between the church and state and unprecedented affluence. Something which has already been predicted by Durkheim is the parallelism between the decline of religious practice and the death of "the village". In line with this sociologist's view, secularisation is seen as yet another instance of division of labour.

In other countries, however, secularisation is perceived to be the result of external forces. If internal forces are taken into account, very often it is because they are considered to have been already Westernised³¹. Quite often, little effort is made to try to explain secularisation in terms of the internal weaknesses of traditional belief systems, the crises in their structures and the incongruence of the leadership structure of the established churches. This proverbial "Achilles' heel" is very often ignored.

Tradition, poverty and ignorance were the only three endogenous factors which were most frequently correlated to religious beliefs and practices. Inglehart, for example, argued that a survival economy is conducive to religious practice. He maintains that "for most of history, people have been on the borderline of survival. That's changed dramatically. Survival is certain for almost everyone (in the West). So one of the reasons people are drawn to religion has been eroded."³² Ironically, his position fits well both with the functionalist theory, which considers survival economy to be a functional pre-requisite for the maintenance of religion, and with the Marxist theory which views religion as an ideology which sustains the capitalist mode of production. Once these functions and structure change, religion falters.

However, an analytical look at the history of the United States, marked more than any other country by its rise in affluence, makes Inglehart's position hardly tenable. The decline in attendance at religious services has been much slower in the United States than that obtaining in any other part of the Christian world. Similarly, the oil-rich Islamic States have not experienced any great drop in mosque attendance. Even Turkey, a constitutionally secularized country but with entrenched Islamic belief, still has a high rate of religious practice.

If education, literacy and democracy are the other causes of secularisation, how can one explain the high level of religious practice found in the United States? This nation has in no way been isolated from Europe's cultural, philosophical and intellectual innovation, which seeps and, more importantly, informs virtually every nation. Neither the doctrine nor practice of separation between Church and State as practiced in the United States has led to any discernible fall in religiosity. On the other hand, the fact that the Anglican Church is the Established Religion in the United Kingdom and that Roman Catholic Church and the Greek Orthodox Church are the official religion in a number of European countries has done nothing to hinder the still rapidly spreading decline of religion in these countries.

28 Hettne, Bjorn, 1995, *Development Theory and the Three Worlds: Towards and International Political Economy of Development*, London, Longman, p.52.

29 Lerner, Daniel, 1958, *The Passing of a Traditional Society. Modernisation in the Middle East*, New York, Free Press, p.439.

30 Davie, Grace, 2002, *Europe: The Exceptional Case. Parameters of Faith in the Modern World*, London, Darton, Longman and Todd, p. ix.

31 Blauner argues that "the colonial attack on culture is more than a matter of economic factors", Blauner, R. "Colonised Immigrant Minorities", in Bowker, G. & Carrier, J. [Eds] 1976, *Race and Ethnic Relations. Sociological Readings*, London, Hutchinson, p.83. It is ironic, that after a decade of independence, the influence of neo-colonial culture has increased.

32 Professor Ronald Inglehart is the Director of the *World Values Survey* Swedish-based group that tracks church attendance.

The twin phenomenon of modernisation and secularisation has themselves in turn to be understood in an ever broader context which has received a new dimension over the last twenty years. This broader context has been given the not always well-defined name of 'globalisation' to which it is now necessary to turn our attention in the continued search for a more precise understanding of the meaning of the steady decline of religious practice in Malta in the delayed wake of practically the rest of Christendom. Globalisation, with its attendant corollaries (the market economy, with its highlighting of risk and right-wing political upsurge) has significantly affected inner church structure and practice³³.

Accelerated by the fall of the Berlin Wall, the demise of the U.S.S.R. and the rapid emergence of the internet, globalisation has become pivotal to the dominant discourse. "The intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice-versa."³⁴ These global tendencies which integrate different horizons of thought and practice have been affecting religious faith and practice everywhere.

The age of globalisation has been marked by two other phenomena which have strong bearing on contemporary living: risk and the perhaps consequential swing towards "conservative" politics. I will not enter into any detailed discussion of these closely related phenomena. A *risk society* is characterised by an increasing preoccupation about the future's safety, which consequently tries to generate an efficient way of dealing with this preoccupation.³⁵ While Beck sees risk society as one of the effects of modernity, Giddens maintains that risk-taking is part and parcel of a vibrant economic and an innovative world. Either way, risk management has become an important characteristic of modern society. *Conservatism*, on the other hand, is characterised by attitudes that value traditional identities and habits because of the certainty and security which they offer. This sense of security emanate from custom and imitation.³⁶ The hallmark of conservatism is the defence of the *status quo* (or a nuanced version thereof!) and frequently conservatives are quite doctrinaire in their ideas.

Response of the Church: (a) Against Nostalgia

There is no doubt that this cultural environment is influencing religion and religious institutions as well, including the Catholic Church. The tremors, both real and imagined, in doctrine and the life of the Church, are seen as a risk similar to the April 1986 Chernobyl nuclear disaster to which Beck refers in his analysis of the risk society. In his opening speech at the Second Vatican Council, John XXIII made the now well-known call to "open the windows of the Church to allow in fresh air". He called for a renewal of the Church, her life, her structures, her liturgy and her view of the world. For the first time in four hundred years the Catholic Church was addressing the issue of her reform. Paul VI has, with wisdom and suffering, handled the conciliar and post-conciliar period. He did his best to reform the Roman Curia in a move away from dogmatism and centralised government.³⁷ He also gave a strategic agenda to the sudden turnabout prompted by his predecessor. He did this because he accepted the complexity of both the Church and the World, thus taking the Council's position that "the human race has passed from a rather static concept of reality to a more dynamic, evolutionary one. In consequence there has arisen a new series of problems, a series as numerous as can be, calling for efforts of analysis and synthesis³⁸... the Church guards... moral and religious principles without always having at hand the solution to particular problems"³⁹.

33 With the onslaught of globalisation, "immunity" became impossibility. See, Said, Edward, *Orientalism*. 1978, New York: Pantheon Books.

34 Giddens, Anthony, 1991, *The Consequences of Modernisation*, California, Stanford University Press, p. 64.

35 For a detailed analysis see, Giddens, Anthony, 1990, *Consequences of Modernity*. Cambridge: Polity Press, and Ulrich Beck, 1992, *Risk Society. Towards a New Modernity*, SAGE Publications Ltd.

36 Kuper, A., & Kuper J., 2005, *The Social Science Encyclopaedia*, London, Routledge.

37 Zizola, Giancarlo, 1998, "The legacy of Pope Paul VI", in *The Tablet*, 29 August 1998.

38 *Gaudium et Spes* par. 5.

39 *Gaudium et Spes* par. 33.

Pope Montini believed in a Church free of the nostalgic longing to have a solution to everything. Neither did he believe that the Church could offer one-size-fits-all solutions. In my view this is the best approach which the Church should adopt in a "liquid society". The cultural transformations which characterise contemporary society have values which should be respected and reconciled on the basis of a shared integral humanism. History has, however, shown that a large number of Catholics "of little faith" were shocked at the "church-quake" and felt that they were less and less protected by the traditional certainties. Others, unfortunately, interpreted it as a free-for-all situation.

In his Apostolic Letter *Octogesima Adveniens* (1971), and much clearer four years later, in *Evangelii Nuntiandi* (1975) Paul VI urged the Church to realise that any attempt to rebuild Christendom has to be abandoned. The Church needs more than Western synthesis of the Gospel message; more than *one* system that inculturates a Christian presence in history. He realised that the time when Christianity could be expressed in terms of a single culture was coming to an end. Christianity must dare once again to plant its roots in alien cultures. Since Christendom has faded away, it is the Church's duty to provide a new pastoral, sociological and philosophical framework for the understanding of the Christian faith.

Response of the Church: (b) Two Inadequate Responses

However, the problems of risk and trust which contemporary society is facing are also having their toll on the Church. The sense of nostalgia resulting from a sense of insecurity caused by this situation has become trans-national ideology. There seem to be in the Church a movement which wants to substitute the humility of Pope John XXIII seems by an image of a Church for whom everything is possible. Cheering crowds – whenever they can be mustered – seem to be a consolation. The evanescence of faith is revealed in the epiphany of narcissism (with apologies to Jean Baudrillard!⁴⁰) Nostalgia, conservative in its praxis, is inducing people to stress the *status quo ante* (as they are imagined to have been.⁴¹) and to "reverse back" what has been partially reformed, forgetting the adage *ecclesia semper reformanda*. The Maltese Church can ill afford to have more of the same.

It is quite convenient to put the blame of absenteeism at Sunday's main liturgical celebration on the processes of secularisation and globalisation – whichever way these processes are described or defined. Of course, there is no denying that, as far as secularisation is concerned, the Maltese people have joined their European counterparts: a secularisation which Grace Davie considers to be "distinctive" rather than "exceptional". But the answer to this situation should not be recourse to the strategies-of-reversal earlier described.

Davie describes two types of religiosities in Europe residing concurrently. One she refers to as "incipient market religiosity", that is, a religiosity which shares great similarities with the logic of the free market economy based on individual choice, or choices. In this type religiosity, voluntary church membership and religious practice are taken to be the norm, which operates more on the basis of rational choice rather than on a sense of duty.⁴² Evidence of this can be found in most European countries where the churchgoing minorities are clustering themselves in "communities", "fraternities" and "groups" of all shapes and sizes, though quite often they are rather small in size. A corollary to this is that, since religious commitment (to whichever degree) is practically treated as an individual choice, religion is very often considered to be a private affair⁴³. The resistance to any inclusion of a reference of the Christian roots of Europe in Lisbon Treaty (2007)

40 Baudrillard, Jean, 1994, *Simulacra and Simulation*, (Tr. Sheila Faria Glaser), Ann Arbor, University of Michigan Press, p.5

41 Bennett, Susan, 1996, *Performing Nostalgia: Shifting Shakespeare and the Contemporary Past*, London, Routledge.

42 Davie, Grace, 2006, "Is Europe an Exceptional Case?" *The Hedgehog Review*, Spring & Summer, pp. 23ff; See also, Davie, Grace, 2002, *Europe: The Exceptional Case: Parameters of Faith in the Modern World*, Darton, Longman & Todd. Cf. also Greeley, Andrew.

43 See, Brown, Callum, G., 2009, *The Death of Christian Britain. Understanding Secularisation 1800 – 2000*, (Second Edition), Routledge London, p.42.

is a clear indicator of this situation⁴⁴. However, in various parts of the world the place religion in the public sphere has re-entered the political and sociological debate, sometimes in the form of a reactionary religious fundamentalism.

The other type of religiosity fashioned on the model of a "public utility" economy which is characterized by the fact that its functioning is similar to that of a traditional "public utility" agency. Traditionally these agencies provided their services to the public in a monopolistic way⁴⁵. The similarity of, public utility religiosity to them is typified by the refusal of the idea of choice. Membership is often "ascribed" rather than "achieved". In traditional societies whose major machinery of control was social pressure, openly opting out of a church or a religion was quite a feat. Logically, however, the reverse is true in liberal societies, where opting out is more frequent than joining. Voas and Crockett have found out that as regards the relation of "the rates at which religion is transmitted from parents to children, the results suggest that only about half of parental religiosity is successfully transmitted, while absence of religion is always passed on"⁴⁶.

Davie holds that, paradoxically, these two types of religiosities are reciprocally dependent: each one exposes the weakness of the other, and gets its strength by making up for it. The members of the "incipient market" religiosity, hence the more freely-joined "Christian minorities" movements, sects and *ecclesiolae* have a higher propensity towards *ad extra* missionary activity than those members who passively "belong" to the traditional mainstream historic religions/churches. The former look at the "world" as a threat: hence the focus of their activity is networking among the initiated and the conversion work among "the others" in "the world". The insistence on boundaries, as a means of identity strengthening and defence, is as strong as ostracism⁴⁷ as a form of differentiation and punishment. The latter – the "public utility" type - tends to adapt to, and adopt certain ways of, the "world" as much as this is deemed to be possible. In practice, though unwittingly, they tend to favour the market economy axiom that the customer knows best⁴⁸. This is one of the reasons why those with "vested interests" in the *status quo* always dread change, amongst other reasons, out of fear of "shocking" or losing "their" flock.

Response of the Church: (c) Two possible positive options

The Church has often been looked at as only the guardian of faith and its celebration. On the other hand Christ himself sent her to continue his work of making new "disciples of all nations"(Mt 28:16)⁴⁹, with the promise to be present with her in this work. Christians have always been called "to give an explanation to anyone who asks you to give the reason for the hope that you have" (1 Pt. 3:15), to counter the trials of the world.

What is, however, the nature of the world we are living in? Are we sure that we understand the deep-seated demands of the contemporary world? Is there a cultural lag between the Church and the world⁵⁰? Why is the

44 This notwithstanding both the diplomatic and public pressure exercised by the Holy See. The Preamble of the Lisbon Treaty refers to religion in this way "Drawing inspiration from the cultural, religious and humanist inheritance of Europe, from which have developed the universal values of the inviolable and inalienable right of the human person, freedom, democracy, equality and the rule of law...".

45 In these last decades, the monopoly aspects of traditional public utilities have diminished. For instance, the production and retailing of electricity generation, telecommunication and postal services have, in some countries, been privatised and became competitive enterprises in line with the policies of liberalization, deregulation and privatization of public utilities.

46 Voas, David, & Crockett, Alasdair, 2005, "Religion in Britain: Neither Believing nor Belonging", *Sociology*, Vol.39 (1): 11-28, p. 11.

47 This is slightly short of excommunication.

48 The Roman practice of "*panis et circenses*" paradigm is used by those maintaining this of spirituality in order to give them a sense of belonging and keep people "in". This, in my view, is increasingly becoming the paradigm which is being used by some of Malta's pastoral leaders and their entourage. Unwittingly but ironically, conspicuous consumption, which is used by liberal economic systems to stimulate economic activity and increase wealth in "the world", is being used to stimulate or maintain the "religiosity" in and of the temple. A similar idea is found also on in an expression from melodrama: "*La gente paga e rider vuole qua*".

49 Also Mark 16:15-16.

50 Cf. Dgburn, W.F. 1964. *On Culture and Social Change*, Chicago and London: The University of Chicago Press.

Church often accused – not always arbitrarily - of being out of step with the world? It is not easy to understand the distinguishing features of age when one is passing through it. However, one can see its major trends.

Flexibility and Networking

As earlier discussed, contemporary culture is opposed to grand narratives and is more interested in a fragmented “here and now”. The mere idea of an all encompassing “world-view” annoys contemporary men and women. Should the Church abandon its central belief in an omnipresent, providential God, who saved the whole of humanity through his Son? Not at all! This contemporary way of thinking and behaving is an added reason why the Church should constantly scrutinise the signs of the world to discern God’s grace in history. In doing this, she acts in fulfilment of the mission given to her by the Lord. This is neither a strategy nor a contingent approach, but the Church’s “mode of being”. “To go out” in the world is a manifestation of her nature.

What we are witnessing is not only the collapse of the grand narratives but of reliable long range thinking and the weakening of associated social structures. Thus biography and history have merged into a series of short-term projects – sequential “episodes” – without any “preordained order of succession”. “Each next step needs to be a response to a different set of opportunities and a different distribution of odds, and so it calls for a different set of skills and a different arrangement of assets”⁵¹. This fickle environment is shifting the responsibility to the shoulders of individuals more than ever before, since they are ‘free choosers’ in an open market and as a result to bear the consequences of their choices. This involves risks which are much greater than ever before since they are produced by unpredictable circumstances with non-quantifiable effects. There are no proven “formulae” which, if properly learnt and followed, would help us avoid error and risk!

Thus, in our age, flexibility rather than conformity is the best asset and skill which serves best both the individual and social interests. The willingness to change at short notice, to abandon commitments and loyalties without regret, and to take up available opportunities rather than following “tradition” are seen as the prerequisites for survival.

The Gospel presents us with a dual attitude towards the world. In John, one can observe a constant tension between Christ’s Kingdom which is not of this world (Jn 18:36), while at the same time He came to the world so that through Him the world will be saved (Jn 3:17; 12:47). Christ demanded this of His disciples too: they are “in the world” (Jn 17:18) but not “of the world” (Jn 17:16). These processes of “renunciation” and “engagement” involve the Church’s inculturation of the world, its structures and its culture.

In our age “a few seminal and closely interconnected departures have happened, or are happening currently, that create a new and indeed unprecedented setting for individual life pursuits, raising a series of challenges never before encountered.”⁵² We have entered an age that is so fluid that Bauman identifies as “liquid modernity”⁵³, characterised by a fragmented culture, risk and uncertainty. He argues that modernity has shifted from a ‘solid’ to a ‘liquid’ phase: “that is, into a condition in which social forms (structures that limit individual choices, institutions that guard repetitions of routines, patterns of acceptable behaviour) can no longer (and are not expected to) keep their shape for long, because they decompose and melt faster than the time it takes to cast them, and once they are cast, for them to set”⁵⁴. “Liquid times” are characterised by ambivalence. “Interpersonal relationships with all their accompaniments – love, partnerships, commitments, mutually recognised rights and duties – are simultaneously objects of attraction and apprehension, desire and

51 Bauman, Zygmunt, 2007, *op.cit.* p.3.

52 Bauman, Zygmunt, 2007, *Liquid Times. Living in an Age of Uncertainty*, Cambridge, Polity Press, p.1

53 See Bauman, Zygmunt, 2000, *Liquid Modernity*, Cambridge, Polity Press; Bauman, Zygmunt, 2005, *Liquid Life*, Cambridge, Polity Press; Bauman, Zygmunt, 2006, *Liquid Fear*, Cambridge, Polity Press.

54 Bauman, Zygmunt, 2007, *op.cit.* p.1 ff.

fear... Most of us, most of the time, are of two minds about that novelty of 'bond-free living' – of relationships 'with no strings attached'. We covet and fear them at the same time"⁵⁵.

Besides this, there is "the separation and pending divorce of power and politics". The power which was formerly in the hands of the state is now moving away to a politically uncontrolled global territory. In the arena of economics and finance, the locus of power is hardly any longer found in seat of Governments: it can be rather found in the headquarters of big corporations. These new seats of power are becoming a basis of profound uncertainty, while the lack of governmental power has weakened established political institutions. The latter's power to solve the life problems of the citizens have decreased and consequently the power to attract attention has diminished accordingly. In these circumstances, we feel that we are ruled by "the notoriously capricious and inherently unpredictable market forces".

In spite of President Obama's attempt to introduce qualitative, affordable health coverage for all U.S. citizens, elsewhere around the world we are witnessing a progressive reduction of state-endorsed safety against individual failures or misfortune. Thus the foundations of solidarity, and 'community' are being undermined. The situation is quite in a paradoxical: people are often reluctant to sacrifice their immediate individual interests, when their future welfare can only be secured by the contribution of all. Besides this, solidarity is further undermined by the wide-scale exposure to the vagaries of market forces which inspire division, rather than unity. Our so called civilisation "puts a premium on competitive attitudes... 'Society' is increasingly viewed and treated as a 'network' rather than a 'structure,'... as a matrix of random connections and disconnections and of an essentially infinite volume of possible permutations"⁵⁶.

Re-Conceiving the "Self"

This social environment has important consequences for our perception of modern identity/identities. We are living in an age when nation-based and class-based identities are being shaken⁵⁷. In many eras of history, the workplace was one of the main bases of personal identity. However, changes in the post-industrial economic structure have rendered it far less reliable.

This point is further developed by Richard Sennet. In his sociological critique of the 'new' capitalism, he argues that routine, an evil of the 'old' capitalism, has been substituted by a "flexible" workplace. As workers have to move from one job to another, thus increasing the risk of losing employment and consequently their sense of security, "a flexible workplace is unlikely to be a spot in which one would wish to build a nest"⁵⁸. This process corrodes their character⁵⁹ and destroys loyalties and attachments not only to the workplace, but to almost all other points of reference. Thus the enduring identities which we were accustomed to associate with work, the family and the church have given way to looser and more provisional identities. The same has happened to community life. It is being subjected to constant change and renegotiation. We talk or re-inventing not only material goods but also social relations. What meaning do personal relationships have in the absence of a traditional framework within which they used to make sense? Bauman queries whether, in the absence of the traditional mores of duty, responsibility and self-sacrifice, there is any basis for enduring relationships. Modernity focuses on the spontaneity and immediate gratification, which of their own nature are frail and volatile. "The strategy of *carpe diem* is a response to a world emptied of values pretending to be lasting", as Bauman puts it.⁶⁰

55 Bauman, Zygmunt, 2004, *Identity*, Polity, Cambridge, p. 62

56 Bauman, Zygmunt, 2007, *op.cit.* p.3.

57 These developments are dealt with also under the umbrella concept of 'globalisation'.

58 Sennet, Richard, 2002, "Flexibilite' sur la ville", *Maniere de Voir*, 66 (Nov-Dec): 59-62

59 Sennet, Richard, 1998, *The Corrosion of Character: The Personal Consequences of Work in the New Capitalism*, W.W.Norton & Company Ltd, London. The superficiality of corporate life is bleeding over to the family, eroding away its depth and character. In the last chapter, Sennet sees hope in the community, in which he sees the best remedy for the ills of people who are presently relentlessly suffering.

60 Bauman, Zygmunt, 2004, *op.cit.*, p. 53.

This is the result of the breakdown of the grand narratives - several encompassing worldviews, such as religion, nationalism and communism. In this culture, "the authority of the sacred, and more generally our concern with eternity and eternal values, were its [liquid modernity] first and most prominent casualties"⁶¹. "Solid societies" were sustained by the "received" sacred canopies of common values, norms and behaviour patterns constructing a shared worldview which helped people make sense of life and avoid chaos. Society's expectations were the measuring rod of success and/or failure. Post-modernity's emphasis on the individual, freedom and self-determination has resulted in the undermining of this so-called "solid" culture. As Bauman states: "we are perhaps the first generation to enter life and live it without such a formula."⁶² Contemporary man, especially when it becomes difficult to sustain a coherent identity, finds comfort in the celebration of the emancipation from grand narratives and get on with one's life, rather than lament the absence of these canopies through which previous generations made sense of their existence⁶³.

How and why did the 'liquidity' of our times come about? It is the product of the rapid change in both ideologies and structures. Twentieth century ideologies have failed to deliver what they promised and structures have become inadequate for their functions. New technologies have diminished our dependence on territory or proximity and thus weakened face-to face relationships. Our economic destiny is no longer tied to one particular geographical space. Hence contemporary man has been enabled - politically, economically, and technologically - to move from one opportunity to another almost at the same rate at which he can move from one space to another. They are finding security and solace by being attached only to themselves and to the present. Hence it is immediate gratifications that are mostly sought after. Instead of constructing cathedrals with their spirals pointing to heaven and celebrating in them the sacred liturgies, contemporary man constructs hypermarkets and celebrates in their restaurants and discotheques; sound substitutes silence, while talk-shows, which often entertain by showing the misery or folly of humanity, substitute conversation.

While the sixteenth century Protestant Reformation had a negligible effect on Malta's religious-catholic ethos and the tidal wave of the Enlightenment on mainland Europe had only a minimal ripple effect on the island, the latter half of the last half a century or so, tells a different story. Malta's socio-political movements, which started at the beginning of the twentieth century and gained strong momentum after the Second World War, have brought about rapid changes which have proved much more penetrating than the previous phenomena. The '*massive subjective turn of modern culture*'⁶⁴ reached Malta as well. This consists in the "turn away" from a life lived in terms of 'objective' roles, duties and obligations and a "turn towards" a life oriented around subjective experiences. "Objective" principles, and the resulting structures, functions and roles are dictated either by some metaphysical reality or by society and its culture. Hence, such attributes as strength or exhaustion, happiness or unhappiness, gratitude or disgruntlements, though not totally disregarded, have secondary importance. In this situation what is central is how a person "ought" to be behaving. One is almost afraid of his/her feelings lest they hamper his/her from living as a member of a community or tradition - be it kinship, politics, or religion. Real values are vested in "authority" - be it transcendental or earthly. Thus the discrediting of these canopies - sacred or secular - has brought about what has been called the "disenchantment" of the world.⁶⁵

61 Bauman, Zygmunt, 2004, *op.cit.* p. 73.

62 Bauman, Zygmunt, 2004, *op.cit.*, p. 75.

63 The hierarchical order of society was considered to be a reflection of the hierarchical order of the universe. There was a cosmic order which gave "meaning to the world and to activities of social life... The things that surround us were not just potential raw materials or instruments for our projects, but they had the significance given to them by their place in a chain of being... By the same token, the rituals and norms of society had more than an instrumental significance"... "Modern freedom came about through the discrediting of such orders" [Taylor, Charles, 1991, *The Ethics of Authenticity*, Massachusetts, Harvard University Press, p3]

64 Taylor, Charles, *Op.Cit.* p. 26. Eric Hobsbawm [*Age of Extremes*, 1995, Abacus, London] and Ronald Inglehart [*Modernisation and Post-Modernisation: Cultural, Economic and Political Change in 43 Societies*, 1997, N.J., Princeton University Press] arrive at the same conclusion as Taylor.

65 Taylor, Charles, 1991, *The Ethics of Authenticity*, Massachusetts, Harvard University Press, p.3.

The "subjective turn" has upset this mode of being; a new form of inwardness emerges, in which we come to think of ourselves and others as beings with inner depths⁶⁶. People appropriate for themselves the right to decide what is right or wrong. They heed more to their subjective states and act in a manner that better suits their own perceived needs, and feelings. What has become crucial is not what "others" expect of "me", but who "I" truly am. "The subjectivities of each individual become a, if not the unique, source of significance, meaning and authority"⁶⁷. Hence, the "subjective turn" is epitomised by a turning away from "*life-as*", and a concomitant turning towards "*subjective-life*": "Not to follow established paths, but to forge one's own inner-directed, as subjective, life."⁶⁸. Therefore, while conformity to external authority was the defining value of the mode of *life-as*, the defining value of the mode of *subjective-life* is the authentic connection with one's unique "life-in-relation". A 'given' order of things transmitted from the past generations through a process of socialisation, is no longer acceptable to several people because their primary "source of significance"⁶⁹ has changed. Thus, I believe that the presentation of religion as the "faith of our fathers" or in terms of "tradition", is not only futile, but may also be counterproductive.

While each mode of being has its own fulfilment, they are incompatible. As a clear example of this, Heelas and Woodhead point to the incompatibility which can be seen in the opposed attitudes towards the institution of marriage. To those who believe that marriage is a sacred institution, it is obvious that one should sacrifice one's personal happiness for the sake of one's marital duty. A "*life-as*" responsible father or mother will always disapprove of the 'selfish' demands of *subjective-life*. Yet for those who have been socialised to cherish the "*subjective-life*" mode of being, the sacrifice of one's desires for the sake of an institution like traditional marriage is experienced as disruptive, undermining and damaging; — to think differently is to deny, and override the inner realities that play such an important role in the constitution of individual lives and identities⁷⁰.

This is the world which is the constituency of the Church — including the Maltese Church — at the beginning of the third millennium. This, however, should not be seen as the death knell of tradition. In spite of widespread relativism and a culture smacking of narcissism⁷¹, Taylor sees a strong moral ideal at work: the ideal of authenticity, which is not to be mistaken with soft-relativism. It is an ideal which "accords crucial moral importance to a kind of contact with myself, with my own inner nature, which it sees as in danger of being lost, partly through pressures towards outward conformity, but also because in taking an instrumental stance to myself. I may have lost the capacity to listen to this inner voice."⁷² Taylor holds that this idea — the source that is within — "doesn't exclude our being related to God": one can see it as a continuation and intensification of Augustine's conceptual development of the road to god: passing through our reflective awareness of ourselves.⁷³ The way of the Church is to look for new ways of acculturating faith which re-incarnate the radical demands of the Gospel in a more authentic manner. Otherwise the cracks that are just whitewashed will reappeared with a vengeance.

In the Temple: Dynamism is Necessary

"The world", as analysed above, cannot be reached by those who anchor their pastoral ministry in, or around, the temple. Those among the clergy and laity are practicing their ministry in this manner are living in a state

66 Cf. Taylor, Charles, 1991, *op.cit.* p.26.

67 Heelas, Paul & Woodhead, Linda, 2005, *The Spiritual Revolution. Why Religion is giving way to Spirituality*, Oxford, Blackwell Publishing, pp 2-3.

68 Heelas, Paul & Woodhead, Linda, 2005, *op.cit.* pp 3-4.

69 Cf. Taylor, Charles, 1989, *Sources of the Self: The Making of Modern Identity*, Cambridge, Cambridge University Press.

70 Heelas, Paul & Woodhead, Linda, 2005, *op.cit.* p.4. This is why most contemporary marketing strategies are "person-centred" and "customer-care" is focal to any successful business enterprise.

71 Cf. Lasch, Christopher, 1979, *The Culture of Narcissism. American Life in an Age of Diminishing Expectations*. London, W.W. Norton.

72 Taylor, Charles, 1991, *op.cit.* p.29.

73 *Ibid.*, p.27.

of nostalgic state of denial. They have not as yet appreciated the words of Archbishop Cremona O.P. "that kind of Church does not exist anymore, and it cannot be proposed again in this changed world"⁷⁴. "An hour is coming when neither in this mountain nor in Jerusalem will you worship the Father... yet a time... has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks" (John 4:21-23). They are – I want to believe, unwittingly - "a stumbling block" to the new evangelisation which recent Popes have so frequently urged us to pursue.⁷⁵ In our context, people are not absenting themselves from Sunday Mass because they do not like the music, but because we are singing from a different score! It is very unfortunately they are witnessing decadence wrapped in colourful or popular ritual which has taken over from substance. This situation is epitomised by the improper use of liturgical vestments which consequently lose their symbolism and became a cover, if not an outright cover-up. The reasons for this might be triple: this behaviour is either the result of a theological amnesia – and not infrequently ignorance - , nostalgia, or the false "pragmatism" indicating that "he who pays the piper calls the tune".

This has led to a confusion of "Tradition" with "custom"⁷⁶. No one can claim that this problem is restricted to Malta. In the introduction to one of his books⁷⁷, Yves Congar refers to a story which an Anglican friend of his told him years ago. Congar's friend formed part of an Anglican delegation which in 1956 went to Moscow to try to establish theological dialogue between the Anglican and Orthodox Churches. Obviously topics like Scripture, Tradition and their relationship featured highly in the discussion. One of the interpreters, with poor theological background, almost instinctively translated the term "tradition" by the expression "ancient customs". Congar puts the record straight: "Many people... may have the same idea of tradition as did the Russian translator. For many, tradition is simply a collection of time-honoured customs, accepted, not on critical grounds, but merely because things have always been so, because 'it has always been done'. Any attempt at innovation is opposed in the name of tradition, which is considered first and foremost as a conservative force in society, and a safeguard against a dangerous liking for novelty, or even against any suggestion of a wider outlook. Tradition is favoured because it prevents change"⁷⁸. The danger of this connotation of the concept of tradition is made amply clear in a letter which Pope Paul VI addressed to Archbishop Lefebvre: "Therefore, even in this matter, the notion of Tradition to which you appeal that is vitiated. For Tradition is not something, as it were, unchangeable and dead, or something static, as it is referred to, which restrains the life of an organic institution, such as the Church or the Body of Christ, to a certain and definite historic time"⁷⁹. In other words, the Church's teaching and rituals are not something given at a certain point in time and which have remained unchanged for two millennia.⁸⁰

74 Archbishop Paul Cremona's address on 15 October 2008 to the Synod of Bishops on "The Word of God in the Life and Mission of the Church".

75 *Ibid.*

76 On this concept Congar refers to the French sociologist M. Dufrenoy, "Note sur la tradition", in *Cahiers Internationales de Sociologie*, 1947, p. 167.

77 Congar, Yves, 2004, *The Meaning of Tradition*, (with a Foreword by Avery Dulles), San Francisco, Ignatius Press; also, Congar, Yves, 1966, *Tradition and Traditions*, New York, McMillan Company.

78 "We speak of national or regional traditions. In these examples the word "tradition" connotes something more than mere conservatism; something deeper is involved, namely, the continual presence of a spirit and of a moral attitude, the continuity of an ethos." Congar, Yves, 2004, *The Meaning of Tradition*, (with a Foreword by Avery Dulles), San Francisco, Ignatius Press.

79 "Itaque, hac etiam in re, Traditionis notio, ad quam provocas, est vitata. Traditio enim non est quiddam quasi immotum et mortuum, vel factum quoddam staticum, ut appellant, quod certo ac definito tempore historico vitam instituti organici et actione praediti, quod est Ecclesia seu Corpus Christi mysticum, coerceat. Summi Pontificis et Conciliorum est iudicium ferre, quo in traditionibus Ecclesiae discernantur ea, de quibus discedi non potest, nisi quis infidelis fiat Domino Iesu Christo et Spiritui Sancto" hoc videlicet est depositum fidei" et ea, quae ad temporum postulata possunt ac debent accommodari, ea mente ut precandi ratio et missio Ecclesiae in varietate temporum ac locorum faciliores evadant atque ut nuntium divinum in sermones nunc vigentes aptius vertatur meliusque communicetur, prorsus reiectis quibusvis mediis consiliis, quae non decent". Paulus PP. VI, *Epistula Marcello Lefebvre, Archiepiscopo-Episcopo Olirn Tutelensi*, 11 October 1976.

80 Turner, Geoffrey, "Unleash the theologian", *The Table*, 28 February 2009, p.8

If this were simply a semantic nicety, it would not be worth bothering about at all. However, Matthew's Gospel makes crystal clear the seriousness of what is at stake. When the Pharisees contested Jesus by with the quibble: "Why do your disciples disobey the tradition of the elders?" Jesus' reply was as clear as it was strong: "You have nullified the word of God on account of your tradition. Hypocrites! Isaiah prophesied correctly about you when he said, 'This people honour me with their lips, but their heart is far from me, and they worship me in vain, teaching as doctrines the commandments of men.'"

This notwithstanding, there are several members of the Maltese church who prefer to follow Tevye's philosophy⁸¹ that "because of our traditions, we have kept our balance for many, many years.... And because of our traditions, every one of us knows who he is, and what God expects him to do". They do not seem to forget that, in the end, for his mental sanity's sake, even Tevye had to adapt to the changing culture!⁸² They feel they can stall change and possibly put back the hand of the clock. They believe that the Church can keep its balance only by keeping alive, or even, by restoring religious customs ignoring that this might only be an exercise in "staged-authenticity".

Visionless attitudes can only perceive change as a threat: people who hold such attitudes are oblivious of the fact that to remain the same in times of change, change is necessary. As Tancredi, in the novel *Il Gattopardo*⁸², tells the Prince of Salino "If we want things to stay as they are, things will have to change". Wittingly or unwittingly, those who oppose change construct a ghetto mentality. Their nostalgia for the *status quo ante* - which some of them have not experienced at all! - is exhibited in more than one way. By following such nostalgic sentiments they are isolating the Church from the world. They are ignoring the fact that a ghetto is greatly limited in its resources: one can only breathe the same air, eat the same limited type of food, have restricted mobility and, worst of all, live under constant fear. And fear is never an appropriate vehicle of the Good News! From a sociological point of view, it is sects and not Churches which have a ghetto or fortress/siege mentality. When we start to thinking that salvation is "bounded" we will stop being Christians and return circumsised Jewry.

These attitudes put the Church on a short and quick path to irrelevance. "If the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men" (Mt. 15:13). We are living in a world whose disenchantment is related to what might be referred to as the "primacy of 'instrumental reason'", that is, that "kind of rationality we draw on when we work out the most economical means to achieve a specific end". It is here that the danger of ambivalence is hidden. One might follow instrumental reason and bend the Gospel imperatives (unwittingly even entering in conflict with them), so as not to lose anyone of the fold or as a means of attracting the crowd to the fold. This is the false pragmatism to which I earlier referred. On the other hand, one can ignore the "real" needs of the people, which instrumental reason can help us detect, on the ground that "it is so written"! The end result will be that the sheep will be left without a shepherd (Mk 6.34). Christianity is about prophetism not pragmatism.

Congar's perspective of "tradition" differs greatly from "traditionalism". In contrast to this, Tradition is the present dynamically rooted in the past. He refers to Paul Claudel's comparison of tradition with a walking person! It is impossible for anyone to move forward if both feet are kept on the ground or both lifted up in the air. To move forward one has to lift up one's foot to raise it, while keeping the other firmly on the ground Hence, Congar views tradition as "a continuity that goes beyond conservatism, it is also a movement and a progress that goes beyond mere continuity, but only on condition that, going beyond conservation for its own sake, it includes and preserves the positive values gained, to allow a progress that is not simply a repetition of the past"⁸³. While tradition has the benefit of a collective memory which enriches experience; it is, however, equally

81 *The Fiddler of the Roof*, written by Sholom Aleichem and Joseph Stein.

82 Tomasi di Lampedusa, Giuseppe, 1958, *Il Gattopardo*, Universale Economica Feltrinelli.

83 "Introduction", in Congar, Yves, *The Meaning of Tradition*, (with a Foreword by Avery Dulles), Ignatius Press.

true that a slavish imitation of the past, closes up any possibility of advancement. Recent, and not so recent, actions by both Maltese churchmen and laity indicate a serious lack of apprehension of this fact. Blind to the distinction between theological tradition and sociological custom is not a rare ecclesiastical disease. As for Teyve, these people think that a custom becomes sacred by the fact of being customary.

Out of the Temple: In the Field and not in the Fortress.

As a result of the above, the temple – or its substitute – has very often become the focus of the churchmen's life and pastoral ministry. Of course, in several instances the transfunctionalised space has been wrongly interpreted as equivalent to change. In reality, our constituency is indicating that we have to move out of these customary enclaves – both physical and human – because the era of the temple is over! Earlier this year, Pope Benedict XVI made this amply clear: "already before the external destruction of the temple, for Paul, the era of the temple and its worship had ended: Paul is found here in perfect consonance with the words of Jesus, who had announced the end of the temple and announced another temple "not made by human hands" - the temple of his risen body (cf. Mark 14:58; John 2:19 ff)"⁸⁴. This style of the ministry has already been announced, to the shock of his Apostles, by the Lord at Jacob's well. When the Samaritan woman, in a crafty manner, told Jesus, "our ancestors worshiped on this mountain"⁸⁵, but you say that the place where people must worship is in Jerusalem"⁸⁶, He gave her clear-cut reply. "The hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.... the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth... God is spirit and those who worship him must worship in spirit and truth." (Jn, 4:21-24). The temple of stone is now substituted by the temples of the Holy Spirit (1 Cor. 6:19-20).

Difficult circumstances demand bold actions. I have entitled this pastoral commentary "On Leaving the 51 Per Cent"! Rather than a title this is meant to be an affirmation of a pastoral standpoint. Very often, most of our pastoral work in the Church is not only a small variant to what we have been accustomed to. But it is also addressed at the same "congregation" – even if it is sometimes moved to different places. As the adage goes we are preaching to the converted. Little substantial effort is made to "translate" our message to those outside the traditional fold. Quite often the Church speaks a "language"⁸⁷ which is understood by few and rejected by the "the many" – precisely those for whom Christ shed his own Blood. It is unfortunate that instead of trying to understand the "language" of today's humanity and acculturate it with the Spirit of the Lord, some of us are trying in vain to socialise it according to our own frame of mind, to teach them a "dead language". In this way we are catering for the "faithful" – with all the ambivalence that this concept implies – rather than generating disciples in Christ. The mood I am describing is ignored by those whom Vatican II has exhorted to 'read the signs of the times'; ignoring that whether by engagement or withdrawal has to take into account the world, its structures and its history. Many seem to be forgetful that even our most supportive groups are taking into serious consideration "subjective-life" rather than "life-as". An analysis of the most vibrant movements in the Church shows that although they are sometimes "roped in" for certain activities, actually they distancing themselves from "official" pastoral initiatives. The unfortunate result is that for an increasing number of people the Church is becoming irrelevant.

The Christian's duty is to evangelise and not to maintain a "religion" that is dead. Neither should "church-religion" be confused with "religiosity"⁸⁸. None of these concepts is attributable solely to Catholicism or Christianity. Anthropologically and sociologically there are many similarities among different religions and

84 Address of Benedict XVI to the general audience on 7 January 2009 in Paul VI Hall. [Source: Zenit.org].

85 The reference here is to the temple on Mount Gerizim which was destroyed by the Jews in 128 B.C.

86 This was probably a pressing theological question for the Samaritans: where is the proper place of worship?

87 For the purpose of this commentary, I am frequently using the term "language" in a broad sense, that is, covering not only words but also other forms of human expression.

88 See, Stolz, Jörg, 2008, "The Explanation of Religiosity: Testing Sociological Mechanisms Empirically", Février 2008, *WORKING PAPER 8*, Observatoire des Religions en Suisse, University of Lausanne.

churches. However religious symbols can lose their original meaning. There have been several religious symbols and structures which, through the process of transfunctionalisation, have lost their meaning, their original character and religiosity to become simply a superstition or pageant and a church defending itself simply as an institution of power. This danger increases when the "followers" forget the founder's charism, when religiosity loses its faith and theological basis, and when its transmission focuses around custom rather than formation and witness. Religion is a vocation, a calling from God; a gift endowing a value system and behavioural standards which can clash with socially accepted behaviour patterns, including pseudo-religious ones. This is why the prophet is always a sign of contradiction, even to the point of being rejected by his very own family.

The Church's duty is not limited to the guarding its apostolic faith. She has been given a mission. John Paul II reminds us of this iconographically by recalling Jesus' order to Peter: "*Duc in altum* - Put out into the deep water" (Lk 5, 4).⁸⁹ The Lord gave this injunction to Peter, when the latter was a dejected by the utter failure of his toils. This is clear from Peter's somewhat exasperated response: "Master, we have worked all night long but caught nothing!" (Lk 5:5). The history of the People of God is replete with similar instances where humiliation precedes redemption. It was Peter's acknowledgement of failure combined with a loving faith that has led him to action: "Yet, at your word I will throw out the nets" (Lk 5:5). *Duc in altum* - leaving the "shores" to which we have become accustomed - should be the icon and the pastoral method of the Church's pastoral ministry in Malta during the beginning of the third millennium.

For many years, in the collective consciousness of Christians, the empirical referent of the concept of "mission" was the work of making converting non-Christians in distant lands. Missions were similar to, and quite often concomitant with colonial acculturation. Theologically however, "mission"⁹⁰ is in the essence of Church, its "being and acting" is outwardly directed, open and witnessing to both those who are, and those are not yet, Christ's; to those who are no longer, or almost no longer, faithful. This mission is God's grace in history! "God sent the Son into the world . . . that the world might be saved through him."⁹¹

Malta could never and has not escaped global influences. Its history shows that it was influenced by the major powers who ruled the Mediterranean. Hence in its culture and social structure one can detect a microcosm of the world. In recent years we are experiencing the phenomenon which sociologists call glocalisation, that is, a critical process during which the local culture has to negotiate with a cosmopolitan milieu and re-invent itself in a virtuous dialectic between birth, death... and "rebirth". The problem is how the Christian can participate in this dialectic in a creative manner thus substituting Babel by a Pentecost. To achieve this, it is important to maintain a dialogue based on von Balthasar's axiom that truth is symphonic⁹².

In search of the 49%: *Re-Approaching the Census*

Against the background of the global phenomena that reached Malta after the Second World War, as outlined above, the result can be said to have been that many Maltese fell in a state of *anomie*, both in the Durkheimian and Mertonian use of the concept. For Durkheim *anomie* (lit.: absence-of-norms) occurs when values and social norms are either absent or blurred; there ensue feelings of isolation and insignificance which often lead to self-destruction⁹³. He argued that this state of *anomie* occurs mostly when society undergoes rapid and significant changes - whether for better or for worse - in its economy. Robert Merton holds that *anomie* results also when one perceives a considerable discrepancy between commonly professed (and socially expected) values or norms and the practice in everyday life. Besides this, one can also enter in an anomic state when one does

89 *Novo Millennio Ineunte*, 1

90 In its Greek etymology "mission" means "a sending outward" and a "sending to witness."

91 John 3:17.

92 Von Balthasar, Hans Urs, 1987, *Truth Is Symphonic: Aspects of Christian Pluralism*, San Francisco, Ignatius Press.

93 Paul uses a similar word to anomie: *anormous*, "those who are without the law" (I Cor. 9:21).

not possess legitimate means - quite often due to structural limitations - to attain the socially -expected goals. A person in such a situation will be tempted to start behaving in a "deviant" manner. Any analyst can see a fit between these theories and certain religious situations in Malta. This religious "deviant" behaviour can be detected both among those who are irked by every norm and also among the post-conciliar "revisionists", who, like Tevye, hang on to tradition (*read* custom).

Read in this light, the figures of the Sunday Mass Census 2005 give clear indications which ought to shake the Maltese Church's major trust on "maintenance". The Lord's exhortation to leave the fifty-one percent and go after the forty-nine percent is of immediate import. The Church must transform itself into a people in search of God, men/women and truth. The fact that people ask questions about religion should be taken with a pinch of salt: such questions do not necessarily imply a search for God, since a question is not necessarily a quest. This paradigm shift from maintenance to mission is a pre-requisite for a renewed pastoral ministry. Augustine's preoccupation that "should I neglect the straying and lost, the strong one will also take delight in straying and in being lost"⁹⁴, should spur us to follow Christ's injunction to leave the ninety-nine in the open country - the Lord's clear sense of urgency is strikingly strong - and *go after the lost sheep*⁹⁵.

One way of approaching the issue of Sunday Mass absenteeism is to view the problem as a misunderstanding on the part of the faithful. Such a view is often adopted when one finds oneself in a rut. One can dangerously reiterate the mantra that "if only the people knew how much the Church loves them, how generous, hardworking and single-minded her pastoral workers are, they will surely return to the Church!" The problem is then reductively viewed as one of lack of information. Therefore, better exposure and "promotion" will be seen as a good solution.

A second approach would be to blame the media for omitting or distorting the Church's message and intentions, or misrepresenting her actions. 'If only the people were well informed about the Church's teaching, and see the good the Church does, they will not reject her!' Hence, the problem is one of misinformation. What is needed, therefore, is an antidote in the form of correct and effective media coverage and good PR.

A third approach possibility - which I consider to be quite tempting nowadays - is to nurture a religion which is the acculturation of a faith that was, but no longer is. This mistake is often being committed today as a result of nostalgia or short-sightedness. Many tend to ignore the fact that secularisation was facilitated by the end of a parochial life-style in all spheres of life.

They seem to believe that the road to re-awakening of faith lies in the re-vitalisation of the traditional religious ceremonies. The failure of this proposition is staring at us: as I have already noted, the decrease in religious practice [Mass and the other sacraments, prayer, justice, and faithfulness] is in inverse proportion to the increased revival of traditional religiosity and pomp. Whilst lamenting the passing of lasting values, Bauman wisely warns against attempts to seek refuge in the identities of the past.

There might be those who find this reading of the situation to be pessimistic, puzzling and disheartening. These feelings, however, do not justify us in glossing over of the Maltese Church's spiritual ill-health. The great temptation is to cocoon ourselves for comfort within virtual bastions. To take this stance is nothing less than behaving like the "unfaithful servant" who hid his talent for the fear of losing it!

There is, however, a different approach which, in my opinion, has a greater possibility of fruition. On assuming the U.S. Presidency, Barack Obama was faced with the stark reality of a huge world financial crisis triggered

94 St Augustine, *Sermon on Pastors*, 46.15

95 Luke 15: 4.

mainly by the country he was elected to lead. In one of his early speeches, Obama made a declaration which only a few, in both politics and the Church, seem to have the courage to make: "the challenges we face today are a consequence of decisions we deferred yesterday." In my view, the Maltese Church's *metanoia* must start here! The Church must squarely face its past and present virtues and vices, without losing hope in a better future. Since the situation is complex, the solution will never be simple. One thing that should definitely be avoided is any medieval-style debate to determine the number of angels that could dance on the head of a pin, while what is at stake is a crisis of faith.

At this point in history, the Maltese Church must start with a rigorous acceptance not only of its' increasing weakness and/or loss of adherents but by closely and objectively examining the causes of this widespread malaise – of which Sunday Mass absenteeism is simply symptomatic. The media coverage and face-to-face interaction show clearly that the drifting away from Christian duties and life styles are not limited to Sunday Mass absenteeism. Pope Benedict XVI – on the eve of his accession to Petrine mission – had the courage, in the 9th Station of the *Via Crucis*, to state that "there is much filth in the Church".⁹⁶

What can the Maltese Church do in this situation?

It is my studied opinion that at the root of Sunday Mass absenteeism there is a weak or absent faith. It is the Church's role to bring people of every time and age to the faith and to sustain them in it without relying on traditional sociological props. There could be no better antidote to the present malaise than a *prophetic Church*. At the Bishop's Synod, Archbishop Paul Cremona made a key statement: "We have to propose a new model of being Church and the model which corresponds most to today's reality is the primitive Christian community as it is described in chapters two and four of the *Acts of the Apostles*, and brought to life in the other writings of the New Testament. We have to compare the Church today to, and shape it on, that community"⁹⁷.

I do not mean to infer that the People of God has ever reached a point of perfection at any time in its long history. It is not infrequent, in both the Old and New Testament and in the Church's history, to find that from time to time "group" and "categories" as well as individuals have strayed away from the will of God. The objective which should inform the life and life-style of every Christian is that of the Gospel, which Vatican II has stressed with renewed energy in the bold statement: "All of Christ's followers are therefore invited and bound to pursue holiness and their perfect fulfilment of their proper state"⁹⁸ With reference to this message, John Paul II reminded us that: "It is possible to say that this call to holiness is precisely *the basic* charge entrusted to all the sons and daughters of the Church by a Council which intended to bring a renewal of Christian life based on the gospel"⁹⁹.

In a situation of a weakening faith and religiosity, the pastoral paradigm for which the Maltese Church should opt for is a radical – as opposed to a fundamentalist – faith in contrast to the feeble attitude of "salvare il salvabile!" This prophetic option because of the nature of faith itself seems to be a leap in the dark. It might demand both the huge pain and several U-turns. The necessary action ought to be as radical as it is urgent. Many might fall by the wayside. But this has consistently been the cost of discipleship, of a Church who like her

96 Similar in preoccupations were expressed by the same Pope on December 6,2009, while reflecting on the Immaculate Conception of Mary: "But, while Mary is the Immaculate One – as we will celebrate her the day after tomorrow – the Church has constant need of purifying herself, because sin infects all her members. In the Church there is always a struggle taking place between the desert and the garden, between the sin that parches the earth and the grace that waters it so that it produces abundant fruits of holiness". [Zenit.org].

97 Address at the Synod of Bishops on "The Word of God in the Life and Mission of the Church", on 15 October 2008 [Source: Zenit News].

98 *Lumen Gentium* n.42.

99 *Christifideles Laici*, n.16.

Master and Lord ought to be a sign of contradiction. There will also be those "who will fall by the wayside" as they did when Christ made the radical promise of giving us his body to eat and his blood to drink. Nothing less than this "investment" can tackle the great crises of our time. In concrete terms, top priority needs to be given to life-long catechesis and its renewal in terms of recognition that many teachers are themselves shaky in faith and that many families are even shakier.

The mingling of strong "religion" with a weak faith produces a cocktail that leads people, at best, to turn to superstition or other religions/spiritualities and, at worst, to lose their faith. Gone is the time when one could appeal to the faith or values of our fathers, good though they were. Nowadays both individuals and societies are fashion-oriented.¹⁰⁰ The interest in either the fate or the faith of our fathers is becoming weaker and weaker! In order to delineate "the new", according to Roland Barthes¹⁰¹, fashion writers, have developed a language whose function is to consign yesterday's life-style into oblivion. And only few seem to be weeping for its demise!

The misapprehension that fashion is something "of poor value", concerned only with exteriority, is dangerous because fashion is actually an institution which "affects and shapes man as a whole... In reality it is a universal formative principle in civilisation, capable of affecting and transforming not only the human body but also all its modes of expression"¹⁰².

This situation makes any pastoral strategy centring on what is ambiguously called tradition – when this is a euphemism for custom – not only outdated, but also irrelevant to the needs of contemporary men and women¹⁰³. In the Synod referred to earlier, when referring to traditionally Catholic countries, Archbishop Paul Cremona OP, made some strong points: "Whenever we speak of a new evangelisation, we find a stumbling block. Many of our faithful still live in nostalgia of, and compare the present situation, with the model of the Church that was present 30 to 40 years ago. ... We have to help the faithful recognise that that kind of Church does not exist anymore, and it cannot be proposed again in this changed world. We cannot continue comparing our reality to that reality"¹⁰⁴.

In the same Synod, Cardinal Óscar Maradiaga, while pointing out to the declining number of practicing Catholics, and the rising number of those who are leaving the Church to join other religious groups, maintained that by "doing more of the same, we are not going to give answers to the people. People want other things and as fathers of families, we should look for other things"¹⁰⁵.

In the same vein, the Bishop of Lugano, Mgr Pier Giacomo Grampa said that, "if we want to avoid dangerous ideologies, harmful fundamentalism, or anachronistic returns to the past, to carry out the necessary discernment of the changing times, we cannot disregard the prophetic orientation that the Second Vatican Council, under the guidance of the Holy Spirit, with the approval of the Pope, was able to indicate for the spread of the Gospel today, according to the will of the Lord."¹⁰⁶

100 Konig, René, 1973, *Restless Image*, George Allen & Unwin, London, p.37.

101 Barthes, 1967, Roland, *Systeme de la mode*, Paris.

102 Konig, René, 1973, *op.cit.*, p. 40.

103 Congar, Yves M.-J., published two volumes, each entitled "*La Tradition et les Traditions*". The first, published in 1960, had the subtitle: "*Essai Historique*", and the second, published in 1963, had the subtitle: "*Essai Théologique*" (Librairie Artheme Fayard). They were published in English in a single volume, entitled: *Tradition and Traditions: An Historical and a Theological Essay*, translated by Michael Naseby and Thomas Rainborough. New York: Macmillan, 1967. See also, Lash, N., 1973, *Change in Focus. A Study of Doctrinal Change and Continuity*, Sheed and Ward, London, pp.35-45.

104 Address at the Synod of Bishops on "The Word of God in the Life and Mission of the Church", on 15 October 2008.

105 Synod of Bishops [May 2008] on "*The Word of God in the Life and Mission of the Church*". Cf. Zenit.Org., Vatican City, 21 October 2008.

106 Lugano, Switzerland, 10 February, 2009. Source: Zenit News.

Nostalgia results from a romanticised perception of the past. It is unfortunate that this sentiment has in recent decades proliferated throughout the Catholic Church – Malta included. Lefebvrian fundamentalism is only just one of its symptoms. The return to practices and rituals belonging to another era are nothing less than a manifestation of wanderlust, of a romantic utopia symbolized in the “sacred”, rather than a religious. There is a danger of substituting the sense of faith by a “sense of awe” which one can also find in non-Christian religions. The reasons for this cultural involution are many. Archbishop Cremona has indicated one of them: “Since the Catholic Church has not remained in a privileged position as it was then, they live in an atmosphere of shock when the Church, or its pastors, is challenged. Many times they stand in fear of speaking openly before this, many times, hostile culture”. Archbishop Cremona’s analysis seems to be in a consonance with Baudrillard, who refers to nostalgia as the “melancholy of societies without power”¹⁰⁷. Is it bizarre to read the behaviour of certain people as an enactment of group identity, aimed at creating a coping mechanism in what they perceive to be a “hostile” environment? In my view the greatest danger our faith is facing is not hostility, but its relegation to irrelevance. What is needed is a radical and not a cosmetic change.

In concrete terms, the spiritual renewal that is being expressed and experienced in isolation by individuals and prayer groups should not be seen to imply cutting oneself off from mainstream practice but to animate the communitarian structures of the church as a whole. The readiness to serve this purpose needs to be given priority especially in priestly formation in recognition of the basic association of divine grace with creative renewal.

In my view Brueggemann's observation that “there are no meanings apart from roots”, makes more sense sociologically than theologically. There are giants in Catholic spirituality whose socialisation was anything but Catholic. In a country of traditionally transmitted faith, the insistence must be more on fruits than on roots. Faced by traditionalist Jews, Jesus could hardly have been more explicit: “do not think you can say to yourselves, ‘We have Abraham as our father’” (Mt. 3:9). “Produce fruit in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you that out of these stones God can raise up children for Abraham” (Lk 3:8-9).

Christ did not come to the world to offer more of the same, but to offer a new Kingdom. Christians are called to be the salt of the earth, the light of the world, living up to “the extraordinary and paradoxical law of their spiritual republic”.

The prevalent culture cannot be counteracted by incremental changes. Mediocrity in Christian life and ministry are not indicative of the promise in Ezekiel of “a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh” (Ezekiel 36:26). The alternative to this will merit the damning apocalyptic threat: “I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth” (Rev. 3:15-16). The Church must address humanity with the words of the *Book Revelations* “I am making everything new!” (Rev. 21: 5).

The liturgy is at the heart of Christian living. However, for efficacy's sake, it has to be more than a ritual. Rituals are bound to create boundaries. As a matter of fact, it is in the nature of ritual to distinguish between

107 Baudrillard, Jean, 1994, *Simulacra and Simulation*, (Tr. Sheila Faria Glaser), Ann Arbor, University of Michigan Press, p.23. In this context it is worth noting the analysis of Geoffrey Sumi on the relationship between political power and public ceremonial in Rome in the critical months following Caesar's assassination. He discusses the use of public ceremonies, including gatherings of the people, triumphal marches, funerals, and so on, as means used by politicians in this period of instability and transition to shape their public images and consolidate their power and prestige. Sumi shows that the spirit of the people was thus strongly predisposed by the decisions and actions of Roman aristocrats (cf. Sumi, Geoffrey, 2005, *Ceremony and Power Performing Politics in Rome between Republic and Empire*, Ann Arbor: University of Michigan Press).

the "sacred" and "the profane", the initiated from the uninitiated. Thus, mistaken and misplaced rituals can re-build the wall which Christ broke down, especially when the structuring of the community becomes more important than the nature itself of the community. The clearest example of this is in ritual languages. These are meant to express a message through symbol. Unfortunately, however, they sometimes blur or even hide the message. They are sometimes reified, so that instead of a symbol, they become "the message". To return to Vatican II, there cannot be noble simplicity in something the faithful cannot understand; if language is used only to awaken sentiment without illuminating the mind, it degenerates into sentimentality. "Unintelligible" language becomes an oxymoron, an empty shell, to be filled in an arbitrary way. This is the fatal risk facing the liturgy. It can fall prey to contingent subjective emotions and opinions, the words "liturgy" and "ritual" are abused and distorted to the point where they come to mean the opposite. An emotionalism and fideism that divest the liturgy of its relational and social content deprive it of its human and universal breathing-space. A liturgy without understanding would be more or less interchangeable with "a pool of good sentiments, helpful for social cohesion, but of little relevance". In other words, the liturgy would no longer be any real place for God in the world – the Immanuel. Without understanding, the liturgy will be confined to a narrow enclave devoid of relations, rather than being the foundation of a ritual dialogue between faith and praxis.

John Drane¹⁰⁸ contends that churches have become pigeonhole structures, offering unimaginative formulaic worship to a dwindling minority. Paradoxically, Churches are struggling to retain credibility in a culture in which there are more spiritual seekers than at any time one can remember. The same can be said of the lifeblood of the faith and the Church. Ritual is by nature repetitive. However, when ritual is repeated rather than celebrated, the celebrants will be turned (or turn themselves) into functionaries executing lethargic liturgies! After posing the question "does the church believe that God is big enough to work outside of a wrapper?", Drane states that the Church needs to offer the possibility for the congregation to think about participating in the Christian mystery not through "pre-packaged certainty" but through an adequate reflection on the vibrancy of the Gospel in the context of human experience.

This issue is closely tied to another frequent bone of contention about which Maltese Churchgoers have been justifiably complaining for decades: the homily. Conventional wisdom has it that one of the causes for the drop in Mass Attendance is that the homilies are "boring" and sometimes "offensive". This makes the homily the most stoned culprit! Some members of the clergy work – if they do! - on the assumption that their congregation is semi- or wholly illiterate and address them as if they were six-year olds in a catechism class. Others preach down to the congregation and other still lack the necessary updated theological knowledge and/or the skill/talent of public speaking or both. However, the most offensive category comprises those who make little or no effort to prepare their homily at all.

This problem is not unique to Maltese Church. Timothy Radcliffe wrote that "...boring preaching has always been a problem for the Church. Webster's Dictionary gives as one definition: "to preach: to give moral or religious advice, especially in a tiresome manner"¹⁰⁹. The fact that the problem exists beyond the Maltese shores offers too little consolation.

What is, however, most problematic about homilies is their irrelevance to our contemporaries in the "agora". Some have forgotten that the homily is the moment when one preaches the liturgy, not simply the Scripture readings assigned, thus ignoring the fact that the homily "must always lead the community of the faithful to celebrate the Eucharist wholeheartedly"¹¹⁰. We should not forget what the liturgist Fritz West calls the

108 Drane, John, 2001, *The McDonaldisation of the Church: Consumer Culture and the Church's Future*, London, Darton, Longman & Todd, p.209.

109 Radcliffe, Timothy, 2002, "Preaching to the Perplexed", *Pastoral Review*, December issue.

110 *General Instruction of the Roman Missal*, 2002, par 24.

"Catholic Principle"¹¹¹: it is the season and the celebration that set the text, and not vice-versa! Good exegetical analyses and theological thought are necessary but not enough. Relevance requires "words that change the people's hearts and minds, just as the Eucharist transforms the bread and wine... To find these new words, we need the experience of the whole people of God. We need the wisdom of the laity, of women and man, and the young and the old, everyone in the Church."¹¹² What is needed is a language of faith that is both compelling and transforming. As Pope Benedict himself told the Roman clergy, "we cannot simply work with great formulae, truths, without putting them in the context of today's world. Through study and what the masters of theology and our personal experience with God tell us, we must translate these great words, so that they enter into the proclamation of God to the man of today"¹¹³. But there are exciting opportunities for growth, he argues, if only churches will rediscover their own creativity and flexibility. If only they will offer something more nourishing for post-modern spiritual appetites than the equivalent of fast food.

Since one can take a horse to the water but cannot make him drink, I suggest that a well prepared team should prepare the Sunday homilies for those who find the homily a hard task. This is not the best way of solving the problem; much less is it the ideal solution. However, in the absence of better solutions, one has to have recourse to it. After all, everyone has become accustomed to see the Pope reading his short message after the prayer of the Angelus. Of course, the Pope does this for different reasons from those mentioned above! The point that I want to make is that the measure is neither humiliating nor extraordinary. This measure should be done concomitantly with more fine tuning in this art during the Seminary years, and more importantly, in lifelong learning in small groups after ordination.

There is no denying that we should not only stop multiplying the number of Sunday Masses celebrated each Sunday, but also reduce them. This should not be blocked by the "buts" and the "ifs", or even by outright resistance. This is a problem which we should resolve immediately, before demography resolves it for us. This is only one of the means which can help the clergy to make Mass a real liturgical celebration.

Having said that, I do not consider the homily to be a major contributing factor in the decline in the Sunday Mass Attendance. The fact that people grumble about it is, in a way, a positive indicator: I have a strong suspicion that people do not grumble about the rest of the liturgical celebration less because they do understand it, but because they ignore it and I am afraid that many do not have the necessary knowledge, spirituality or will to understand its deep theological content.

This is not a local or parochial problem. It is widespread throughout the Church worldwide. If we are to blame ourselves for something, it is because we have been too slavish in our translation of the liturgical texts into the Maltese language. A cursory look at the texts approved by other Episcopal Conferences confirms this. On the other hand, certain Episcopal Conferences (including the C.E.I.) have admitted the use of a myriad of beautiful "Eucharistic prayers", while other countries have not!

The liturgy consists of signs and symbols; most of it is culturally bound. Is our liturgy in synch with our culture or more with the ethos of academia and the monasteries? Do our congregations have what Pope Benedict, in a slightly different context to that indicated earlier, called "*a training in a certain culture*"? In my view the answer is in the negative and the possibility of our congregations having that training is extremely rare.

111 West, Fritz, 1997, *Scripture and Memory*, Liturgical Press MN. See also, Edward Foley, "Rethinking the Homily as a liturgical Act: Scripture Alone?" in *America*, 2009, May 25-June 1.

112 Radcliffe, Timothy, 2002, *op.cit.*

113 Benedict XVI in a question-and-answer session with parish priests and clergy of the Diocese of Rome held on Thursday 26 February 2009.

Bernstein's distinction between the restricted code and the elaborated code¹¹⁴, which has been further developed by Mary Douglas into a framework for the classification of cultures¹¹⁵, can help us understand the difficulty which the lay (as opposed to theologically trained) congregation faces in the liturgical celebrations, including Mass. The differences between the two codes include the following features. The elaborated code is characterised by more formal and correct syntax than the restricted code. For example, it makes greater use of subordinate clauses, and fewer unfinished sentences. The former linguistic feature is very common in the Latin language (especially since it is a "dead" language), which is the language in which the original texts of our liturgy are written. The elaborate code makes use of metaphysical concepts, such as the term "mystery", so frequently used in the liturgy and so often misunderstood by the majority of our congregations. On the other hand, the restricted code is a feature of the spoken rather than the written language, and also the linguistic style of the least literate and knowledgeable people.

The point which I want to make is that the liturgical texts are mostly written in "an "elaborate" code which goes beyond existing shared meanings among the greater part of our theologically-untrained congregation. The bottom line is that if our congregation is not in a position to handle this "elaborate" code, they will never "feel" involved in this liturgy. Should the Church reject its rich historical and cultural heritage?¹¹⁶ The answer does not lie in rejection but in adaptation and development. I believe that the Pauline golden pastoral rule "I have become all things to all people" [1 Cor. 9:22] should apply also to the liturgical text and ritual. After all, if one takes the language of the New Testament as a paradigm, this was written in the *koine* Greek - the *lingua franca* of the day - not in the Greek of classical literature (religious or secular). This is another case where custom - under the guise of tradition - has stunted growth. We will never be able to communicate with those sitting in the pews if we forget that they have a theologically restricted understanding of the faith, learned before they were ten. In my view, the words of Benedict XVI should apply not only to the creation of a homily but throughout the liturgical rituals and texts, "we cannot simply work with great formulas, [although] truths, without putting them in the context of today's world". This is because language is more than a means of communication; it is the accumulation of shared meanings.

In conclusion, it is undeniable that most congregations suffer from cultural and linguistic deficit¹¹⁷. Working on this assumption one can take Radcliffe's position and argue that for many Maltese, especially the younger generation, "ritual is experienced by many as empty, lacking in spontaneity, boring, impersonal"¹¹⁸.

All Having Been Said and Done: One Thing is Necessary!

All the structural alterations mentioned above are a necessary starting point, because goodwill alone does not suffice. Redundant or obsolete structures are only an indication that we do not take our *metanoia* seriously enough. The church must strive to remove all the barriers that have been constructed for security; it must challenge all barriers erected between peoples in the name of false tradition and have reified themselves with a vestige of authority which they have no right to claim.

114 Basil Bernstein introduced the concepts of elaborated and restricted language codes in order to explain the comparatively poor performance of working-class pupils on language-based subjects, when compared to their achievements in other areas. Cf. Bernstein, Basil, 1971, *Class, Codes and Control*, London, Paladin. Bernstein's concepts are frequently misunderstood, mainly due to the terms used. The "restricted" code does not refer to limited vocabulary, and the "elaborated" code to richer one in the use of language.

115 Douglas, Mary, 1973, *Natural Symbols*, Harmondsworth, Penguin.

116 I am fully aware of the mystagogical language used in our liturgy.

117 Referred to by linguists as linguistic 'deprivation'.

118 Radcliffe, Timothy, 2008, *Why Go to Church. The Drama of the Eucharist*, Continuum, London, p.1. Radcliffe holds that there are people who feel that the liturgy turns them off God. He refers to the Private Secretary to King George VI as saying, "As to going to Church - I gave up going regularly because I found, as a matter of experience, that, so far from doing me good, it did me harm; that it made me more materialistic, spiritually and mentally, and often physically, uncomfortable" (Hart-Davis, D., [Ed], 2006, *King's Counsellor: Abdication and War. Diaries of Sir Alan Lascelles*, London, p.20f.).

The absentees will return to Mass only if they rediscover faith. This rediscovery will become an *event* only through the sacrament of witnessing. In the 1970's one of my Professors at the Gregorian University, in a tone of exasperation told us that "we have become a Church of paper, of documents". From a sociological point of view this was and remains an indicator of over-bureaucratisation.

People enjoying a much higher role than that of my old University professor have urged the Church in a similar vein. Paul VI cautioned us that "modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses".¹¹⁹ Recently, Benedict XVI stressed the same point again: "In today's world, as in the troubled times of the Curé of Ars, the lives and activity of priests need to be distinguished by a *forceful witness to the Gospel*".¹²⁰

In a world of existential pessimism, Christians must witness to a faith in a God that keeps His promises. This resurrection-centred faith makes Christians impatient with evil and death. In this manner, Christian witness will become a disquieting experience confronting society, on the one hand riddled with insecurities and on the other, cajoled with contrived absolutes. This faith enters in dialogue with other visions of the future, and it stands against individualistic pietism. It is at the same time faithful and yet quite radical. This faith is the stuff of meaningful existence.

The search for authenticity, so widespread in contemporary culture, can be achieved through an understanding of all reality in terms of the *eschaton* through a faith vividly witnessed through an awareness of the "not yet" dimensions of human and social existence. In a world of widespread distrust, risk and fluidity, faith can be recovered if Christians hold on to the moral high ground. We must show that our strength is born of our faith; that "now the dwelling of God is with men, and he will live with them... He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away." (Rev 21: 3-4), because He said "I am making everything new!" (Rev. 21:5).

The Eucharistic Liturgy makes it clear that it should be continued in the world outside the edifice of the Church. The priest sends the faithful to the world: *ite missa est* "Go the Mass is ended"! Having experienced the sacramental life and having participated in the communion with Christ, our Peace, we are sent out into the world to live the incarnational mission of the Church. This is why modern Orthodox theologians call the concern for the world "liturgy after the Liturgy".

"This is the victory that has overcome the world – our faith" (1 John 5:4)

119 *Evangelii Nuntiandi*, par 41.

120 Letter of His Holiness Pope Benedict XVI Proclaiming A Year For Priests, Vatican, 16 June 2009.

Introduction

Among its conclusions, the Synod of the Archdiocese of Malta established that a Sunday Mass Attendance Census should be held at the earliest possible time. This would be the fourth such census held by the Archdiocese of Malta since 1967. Given that, in terms of the Census Act of 1948, a National Census of Population and Housing was due to be held in 2005, this was the most appropriate year to hold the Sunday Mass Attendance Census as it would make it possible to compare the number of Mass attendees with the population of Malta.

As a result of this, the Pastoral Secretary of the Archdiocese, the Rev. Charles Cordina, commissioned DISCERN – Institute for Research on the Signs of the Times – to undertake this exercise. After being contacted by H.G. the Archbishop, H.L. the Bishop of Gozo agreed to the idea that this Census was to be held simultaneously in both Dioceses.

After consultations with Mr Reno Camilleri, Chairman of the Malta Statistics Authority, and Mr Alfred Camilleri, Director General of the National Statistics Office (NSO) and Census Officer for the National Census, it was decided to hold the Sunday Mass Attendance Census on November 19 and 20, 2005. This decision was made after a Government Census Order provided for the taking of the Census on the 27 November 2005.

An organisational structure was set up at DISCERN to co-ordinate all activities including methodology, logistics, computer technology and analysis. Rev. Dr Joe Inguanez, Executive Director of DISCERN was to be responsible for the whole operation of the Sunday Mass Attendance Census. In this he was ably joined by Rev. Alex Bezzina, as Logistics Coordinator, Prof Charles Savona-Ventura, and later, by Mr Mark Rizzo BSc (Bath) as Research Consultants.

2. The Questionnaire Schedule and Logistics

For comparative purposes, it was decided to stick, apart from a few changes which were deemed useful, to the same questionnaire schedule which was used by DISCERN in the 1995 Sunday

Mass Attendance Census. However, the new draft copy was discussed with both Mr Reno Camilleri (MSA) and Mr Alfred Camilleri (NSO). Their suggestions were fully taken into consideration in the final version of the questionnaire schedule. The design of the Census schedule was prepared by Outlook Coop and the printing was carried out at the Media Centre.

In addition to the Census questionnaire schedule, the roles of the Census Coordinators, Supervisors and Enumerators were established and printed. The Parish Priests were asked to provide DISCERN with a number of parishioners who would ably play these roles. The Parish Priests took this commitment seriously and they are to be commended for their cooperation.

The various phases of the actual taking of the Census were planned in detail. A list of places (consecrated or otherwise) where Masses were expected to be held on Census day was duly drawn up.

The filling of the Census schedule was to substitute the homily and the celebrant was to read detailed instructions to be followed by the attendees in the filling of the Census schedule. Besides this a Power Point presentation which included the Census schedule and each question individually displayed was given to those parishes who requested it. Positive comments were received as to the usefulness of this method.

3. Recruitment

From the list of persons submitted to us by all the Parish Priests of Malta a list of 69 Parish Coordinators were selected. The first training session of these Coordinators was held on 2 May 2004 at the conference hall of the Curia, Floriana. During this meeting the Coordinators were fully briefed on the Census and its organisation. Besides this the Coordinators were asked to appoint a Supervisor for each Church or place of worship within their Parish territory. Besides these they were also asked to build a team of Enumerators from their Parish. The role of the Coordinators essentially included

the responsibility of all the Census operation at the Parish level. The role of the Supervisors under the direction of the Coordinators was to cater for the logistics on Census day of the Census, in the particular Church/Place of Worship to which they were assigned by the Supervisor. Under the direction of the Supervisors, the Enumerators' role was to distribute the questionnaire sheets and ballpoint pens to those attending Mass. They were also required to help those attendees who for one reason or another could not fill in the form themselves.

For practical purposes in the Diocese of Gozo the role of Supervisors was taken by Parish Priests or their assistants. Rev Inguanez and Rev Bezzina briefed all the Parish Priests of the Diocese of Gozo in the presence of H.L. Bishop Nicol Cauchi.

In order to avoid the possibility of a particular Mass being ignored a circular was sent individually to all Diocesan and Religious clergy on the 15 September 2005 to inform DISCERN of any special Masses (e.g. Masses for retreats, seminars, weddings etc.) which they would be celebrating on Census day.

Methodology

Weighted Population of the Maltese Islands

The Census often refers to the 'weighted population' and this is always taken from the NSO Census of Population and Housing 2005 (NSO, 2007).

According to the Census of Population and Housing 2005 (NSO, 2007) the population of Malta and Gozo stood at 404,962 persons. However, according to Church law, several categories of people are exempt from the obligation of attending Sunday Mass. These include children under the age of 7 and those who have a serious impediment such as sick persons.

Unofficial figures from the Census of Population and Housing 2005 (NSO, 2007) show that the population of those who were under-7 in November 2005 amounted to 26,421, that is, 6.54% of the total population. Besides this, at the beginning of 2006, Discern ran a survey among 838 - randomly selected - households in Malta to see how many people were unable to leave their home due to illness or old age on the day the survey was being administered. 93 households indicated that there was a resident who could not leave home on that day. Given a total of 139,583 households in Malta and Gozo (NSO, 2007), one can extrapolate that 14,871 people were housebound on that particular randomly selected day. It is estimated that on the weekend 19/20 November 2005, when the Mass Attendance Census 2005 was held, there was a population of 2590 patients in State Hospitals. If one adds this figure to that obtained by the Discern survey, the total figure of those who could not attend Mass due to illness, old age or related causes, amounted to 17,461; this figure amounts to 4.32% of the Maltese population.

Hence, if one adds the percentage of the under-7 year olds to that of the infirm and housebound, one can estimate that 10.86% were exempt from their duty to attend Sunday Mass.

Therefore a studied weighted estimate of the total Maltese population would amount to 360,157, distributed in the following manner: Malta has a weighted population of 332,476, and Gozo and Comino 27,680.

First or More Masses

Mass attendees were asked to complete a Census questionnaire at every Mass of the Census weekend, regardless of whether they had already been to Saturday evening or Sunday Mass and had already filled in a questionnaire. Therefore those who attended more than one Mass would have filled in more than one form and this number has been carefully noted.

In order to give an accurate picture of Mass attendance we have worked using the 'First Mass' figures throughout the report, unless stated otherwise. In this way we measure the true proportion of the population who attend Mass and we are avoiding the mistake of counting multiple attendees more than once.

Malta and Gozo Data

The Census questionnaires were filled in and collected together by parish and the parishes were split into two groups; Malta, and Gozo. This report however does not group attendees according to the islands where they attended Mass. Instead we are interested in the island of residence of the attendees and this is for the reason that it enables us to calculate the proportion of island residents who attend Mass.

Thus the tables and graphs concern the residents of given islands, regardless of in which island the resident attended Mass. For example, many Gozitan residents attended Mass in Malta on the Census weekend, but they will not appear in the Malta data; they are part of the Gozo data seeing as they are Gozitan residents.

Parish Populations

For most Parishes it was straightforward to quote the total Parish population as the boundaries of the Parish matched the boundaries of the Local Council of the Parish exactly. The Census of Population and Housing (NSO, 2007) therefore gave us these Parish populations accurately.

However, for many Parishes in Malta the boundaries of the Local Council do not match the boundaries of the Parish. For example in Sliema

the Census of Population and Housing shows the population of the local council of Sliema. There are however four different Parishes in Sliema and therefore we could not simply read off the Parish populations from the Census of Population and Housing.

The solution was to send out photocopies of the Electoral Register 2005 to all Parish Priests in Malta and Gozo for them to indicate which roads and residents belonged to their Parishes. Once these were returned we passed the information on to the NSO to help us to calculate the populations of the Parishes affected by the mismatching boundaries.

Here the NSO was very helpful in providing us with the populations of all those Parishes whose boundaries were not the same as those of their Local Councils. The resulting Parish populations can therefore be judged as accurate and reliable thanks to the work of the Parish Priests and the NSO.

Those Parishes whose boundaries do not match the Local Council boundaries are Balluta, Birkirkara St Mary, Birkirkara St Helen, Birkirkara St Joseph, Burmarrad, Fleur-de-Lys, Hamrun Immaculate Conception, Hamrun St Cajetan, Manikata, Marsa Holy Trinity, Marsa Queenship of Mary, Mellieħa, Paola Christ the King, Paola Our Lady of Lourdes, Qawra, Qormi St George, Qormi St Sebastian, San Ġwann, Sliema Jesus of Nazareth, Sliema Sacro Cuore, Sliema St Gregory, Sliema Stella Maris, St Julians, St Paul il-Baħar, Valletta St Dominic, Valletta St Paul, Vallette St Augustin; and in the Diocese of Gozo, Victoria: Cathedral Parish and St George's Parish.

For all these Parishes the total population was calculated through the data held by the NSO for the Census of Population and Housing 2005. Although the NSO were able to provide us with the total populations of each of these Parishes, we did not, for various reasons, request data on the sex and age of the population of these Parishes. Therefore we do not know the sex and age distribution of those Parishes that had mismatching Parish/Local Council boundaries.

Nevertheless this is not a problem as firstly many Local Councils with one or more Parishes have a relatively even distribution of sex and age. For example in the town of Qormi there is unlikely to be a significant difference in the sex and age of residents of Qormi St. Sebastian and Qormi St. George.

Secondly, even if there were a significant difference, these factors are not highly important. The sex and age of Parish residents who attend Mass is not the most important section of the Sunday Mass Attendance Census.

For all the Parishes listed above therefore one will notice that in tables 4B and 5B the Sex and Age of Residents Attending Mass is referring not only to the individual Parish, but refers also to the other Parishes in the Local Council. For example table 4B for Qormi St. Sebastian refers to Qormi St. Sebastian and Qormi St. George together.

Sunday Mass Attendance
Census 2005

Mass Attendance in Malta and Gozo

1. Attendance

50.6% of the population of Malta attended Mass on Census day. 81.4% of the population of Gozo attended Mass on Census day. 53.0% of the population of Malta and Gozo attended Mass on Census day.

Table 1b presents the total number of residents who attended Mass on Census day and the corresponding percentages in each of the Censuses that have been carried out¹.

The percentage of Maltese and Gozitan residents who were at Mass has fallen from one Census to another over the past 40 years.

Table 1c shows the change in Mass attendance over the past 40 years.

Between 1995-2005 the percent attendance of Maltese residents fell by 11.1% (from 61.7% to 50.6%). For Gozitan residents the fall in attendance was 2.1% in the same period (83.5% to 81.4%). Overall the percent attendance fell by 10.4% for residents of Malta and Gozo (63.4% to 53.0%).

For Malta the annual rate of change has risen since 1967 when it was -0.61%, then -0.85% and is now -1.1%. For Gozitan residents the annual rate of change has dropped from -1.04% to the current -0.21%. For Malta and Gozo together the annual rate of change has risen from -0.9% to -1.04%.

Table 1a. Attendance at Mass and Percent of Population

Residence		
Malta	168,721	50.6%
Gozo	22,497	81.4%
Malta & Gozo	191,218	53.0%

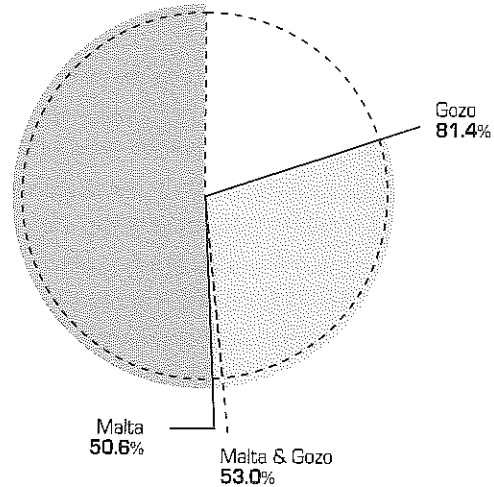


Table 1b. Attendance at Mass over past 40 years

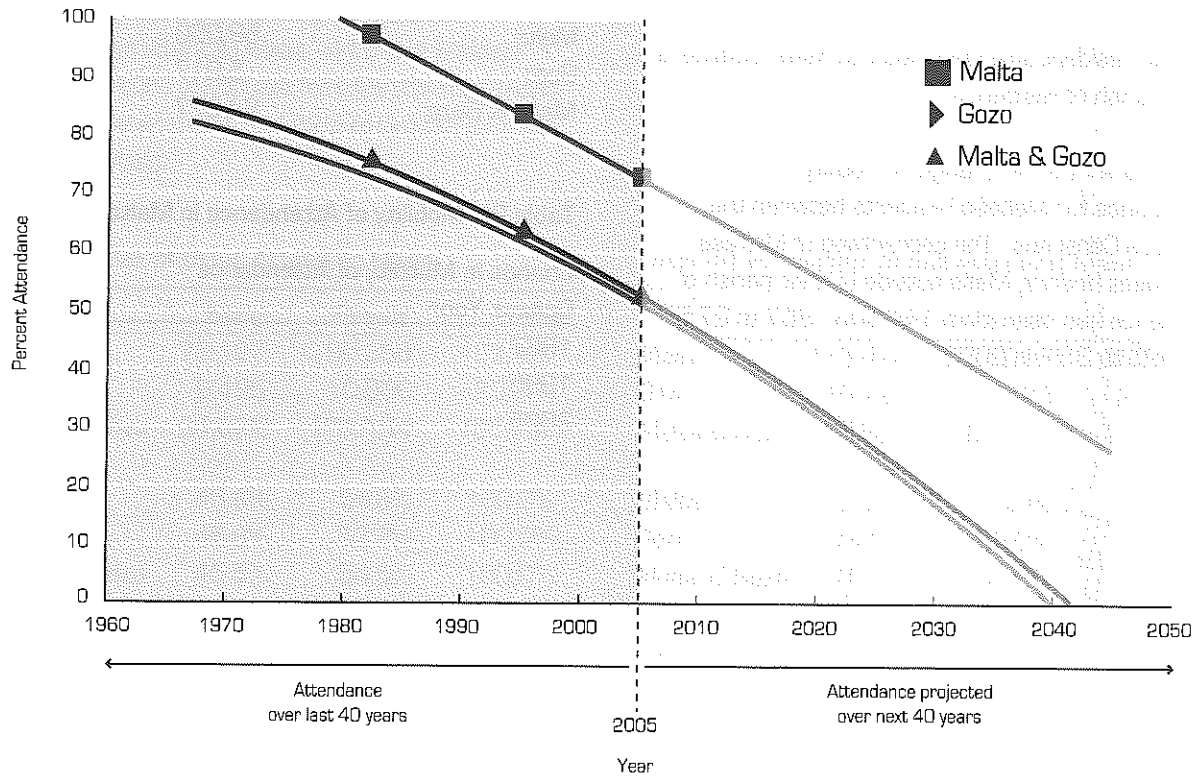
	1967		1982		1995		2005	
Malta	198,150	81.9%	182,951	72.7%	183,220	61.7%	168,721	50.6%
Gozo	NA	NA	20,361	97.0%	20,588	83.5%	22,497	81.4%
Malta & Gozo	NA	NA	203,312	75.1%	203,808	63.4%	191,218	53.0%

Table 1c. Change in Attendance Levels over 40 Years

	1967-1982			1982-1995			1995-2005		
	Change	Rate	Change p.a.	Change	Rate	Change p.a.	Change	Rate	Change p.a.
Malta	-9.2%		-0.61%	-11%		-0.85%	-11.1%		-1.1%
Gozo	NA			-13.5%		-1.04%	-2.1%		-0.21%
Malta & Gozo	NA			-11.7%		-0.9%	-10.4%		-1.04%

¹ For results of previous Censuses see "Attendance at Sunday Mass, Report on the Third Census" (Discern, 1998)

Figure 2. Percent Attendance Projected to date Until 2045



2. Mobility of Attendance

35% of Maltese resident attendees went to Mass outside of their parish of residence. 22.3% of Gozitan resident attendees went to Mass outside of their parish of residence. 34% of Maltese and Gozitan resident attendees went to Mass outside of their parish of residence.

Table 2b shows the change in mobility of attendance for Maltese residents between the previous Censuses. The percentage of Maltese attendees hearing Mass outside of their parish of residence has risen from 14.2% in 1967 to 27.5% in 1995 to 35% in 2005.

Table 2a. Residents Attending Mass outside of Parish of Residence

Residents attending in other parishes		
Malta	59,060	35.0%
Gozo	5,017	22.3%
Malta & Gozo	64,077	34.0%

Table 2b. Mobility of Attendance in Malta

Change in Mobility of Attendance	
Census Year	
1967	14.2%
1995	27.5%
2005	35.0%

3. Day of Mass

Just under one third of attendees in Malta (30.3%) go to Mass on Saturday, whilst in Gozo around one quarter of attendees (23.5%) go on Saturday.

Table 3. Day of Mass Attendance

	Saturday		Sunday		Total	
Malta	50,749	30.3%	116,992	69.7%	167,741	100%
Gozo	4,845	23.5%	15,729	76.5%	20,574	100%
Malta & Gozo	55,594	29.5%	132,721	70.5%	188,315	100%

4. Sex

In Malta and Gozo the congregations at Mass are made up of more female (54.5%) than male (45.5%) attendees.

Table 4b shows the proportion of males and females who attended Mass. 44.5% of Maltese males and 53% of Maltese females attended Mass. 74% of Gozitan males and 82% of Gozitan females attended Mass.

Table 4a. Sex of those Attending Mass

	Male	Female	Total
Malta	75,127	90,358	165,487
Gozo	9,495	10,806	20,301
Malta & Gozo	84,622	101,164	185,788
Malta	45.4%	54.6%	100.0%
Gozo	46.8%	53.2%	100.0%
Malta & Gozo	45.5%	54.5%	100.0%

Table 4b. Proportion of Sex Attending Mass

	Male	Female	Total
Malta	73,474	88,686	162,162
Gozo	10,131	11,479	21,610
Malta & Gozo	83,605	100,165	183,772
Malta	44.5%	53.0%	48.8%
Gozo	74.0%	82.0%	78.1%
Malta & Gozo	46.7%	55.3%	51.0%

5. Age

Of those who attended Mass in Malta around one third (30.9%) were between 25-49 and one quarter (24.9%) were aged 50-64. Attendees in Gozo were of a similar age distribution to those in Malta.

Table 5b presents the percent attendance of different age groups. Maltese residents aged 15-24 have a low attendance rate of just over one third (35.0%) compared to 60.1% attendance for 65-79 year olds.

Gozitan residents aged 15-24 have a high rate of attendance of 69.6% and amongst Gozitans most age groups have an equally high percent attendance.

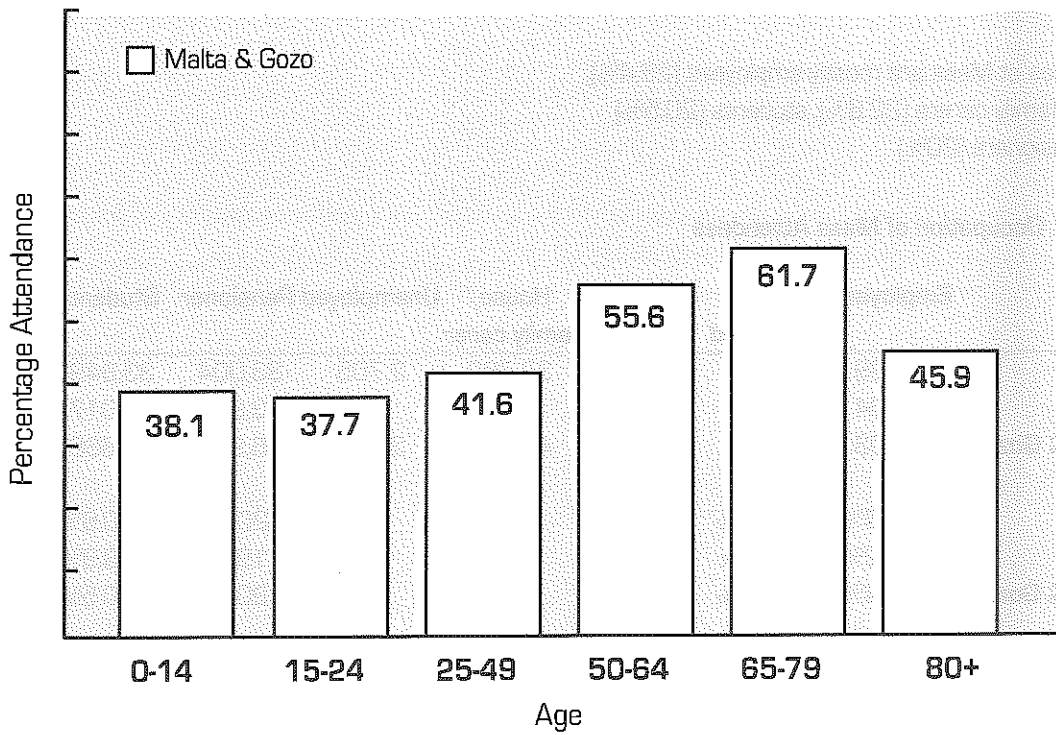
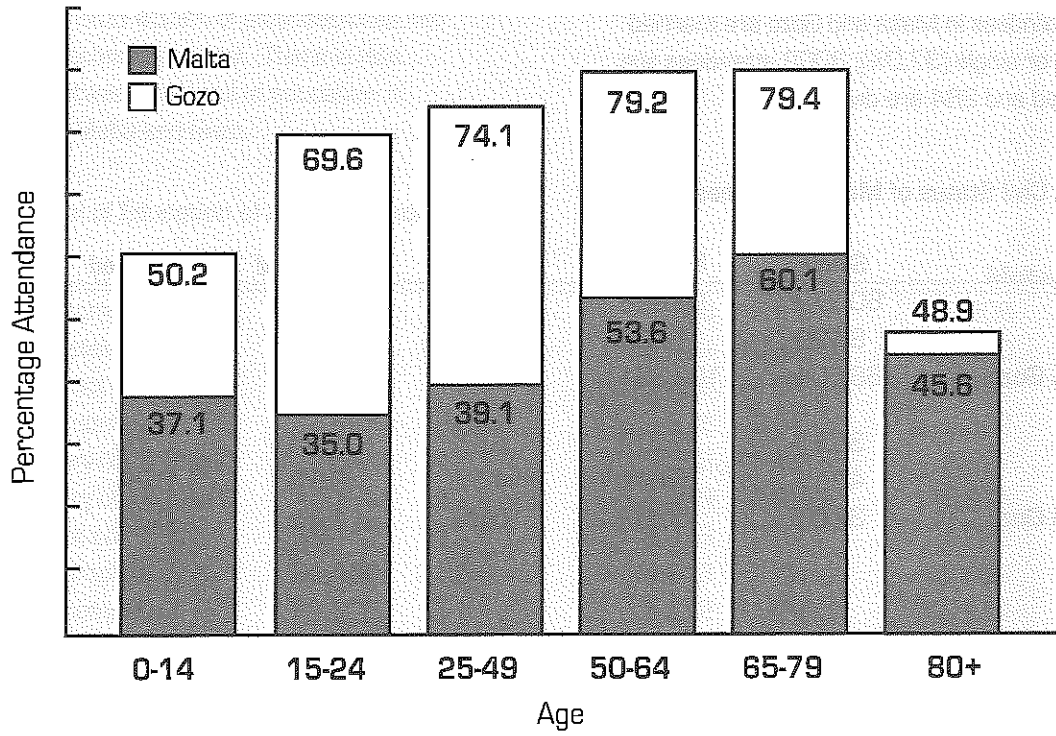
At the extreme age groups of 0-14 and 80+ the attendance is low and this is understandable as children below 7 years of age as well as the sick, who are often elderly, are not obliged to attend Sunday Mass

Table 5a. Age of those Attending Mass

	Age Last Birthday							Total
	0-6	7-14	15-24	25-49	50-64	65-79	80+	
Malta	367	23,500	19,135	51,271	41,359	24,650	4,977	165,782
Gozo	10	2,557	2,942	7,134	4,558	2,631	543	20,375
Malta & Gozo	377	26,057	22,077	58,405	45,917	27,281	5,520	186,157
Malta	0.2%	14.2%	11.5%	30.9%	24.9%	14.9%	3.0%	100.0%
Gozo	0.0%	12.5%	14.4%	35.0%	22.4%	12.9%	2.7%	100.0%
Malta & Gozo	0.2%	14.0%	11.9%	31.4%	24.7%	14.7%	3.0%	100.0%

Table 5b. Proportion of Age Group Attending Mass

	0-14	15-24	25-49	50-64	65-79	80+	Total
Malta	23,583	18,824	50,607	40,555	23,957	4,860	162,896
Gozo	2,719	3,120	7,409	4,919	2,948	600	21,715
Malta & Gozo	26,302	21,944	58,016	45,474	26,905	5,460	184,611
Malta	37.1%	35.0%	39.1%	53.6%	60.1%	45.6%	43.7%
Gozo	50.2%	69.6%	74.1%	79.2%	79.4%	48.9%	69.9%
Malta & Gozo	38.1%	37.7%	41.6%	55.6%	61.7%	45.9%	45.7%



6. Civil Status

Most attendees in Malta and Gozo are married (55.8%) or single (37.0%). 3002 attendees are separated and 284 are divorced.

Table 6. Civil Status of Mass Attendees

	Single	Married	Widowed	Separated	Divorced	Total
Malta	60,372	92,298	9,228	2,827	243	164,969
Gozo	8,129	11,033	914	175	41	20,292
Malta & Gozo	68,501	103,331	10,142	3,002	284	185,261
Malta	36.6%	55.9%	5.6%	1.7%	0.1%	100%
Gozo	40.1%	54.4%	4.5%	0.9%	0.2%	100%
Malta & Gozo	37.0%	55.8%	5.5%	1.6%	0.2%	100%

7. Occupation

Attendees at Mass are mostly employees (28.4%), house/family carers (22.6%), students (20.5%) and pensioners (20%).

Table 7. Occupation of Mass Attendees

	Employed	Self Employed	Employer	House/ Family carer	Unemployed	Pensioner	Student	Total
Malta	46,599	7,379	3,196	37,762	2,705	33,004	33,849	164,495
Gozo	5,904	1,234	502	4,062	574	3,938	4,017	20,231
Malta & Gozo	52,503	8,613	3,698	41,824	3,279	36,942	37,866	184,726
Malta	28.3%	4.5%	1.9%	23.0%	1.6%	20.1%	20.6%	100.0%
Gozo	29.2%	6.1%	2.5%	20.1%	2.8%	19.5%	19.9%	100.0%
Malta & Gozo	28.4%	4.7%	2.0%	22.6%	1.8%	20.0%	20.5%	100.0%

8. Level of Education

In Malta and Gozo 43.9% of attendees had not completed secondary school. There is little difference between the level of education of attendees in Malta and Gozo.

Table 8. Level of Education of Mass Attendees

	Malta		Gozo		Malta & Gozo	
Tertiary-not complete	8,720	5.3%	1,188	5.9%	9,908	5.4%
Tertiary completed	18,858	11.5%	2,092	10.3%	20,950	11.3%
Non-Tertiary-not complete	1,672	1.0%	208	1.0%	1,880	1.0%
Non-Tertiary completed	4,867	3.0%	516	2.5%	5,383	2.9%
Postsecondary-not complete	7,605	4.6%	1,092	5.4%	8,697	4.7%
Postsecondary completed	15,195	9.2%	1,679	8.3%	16,874	9.1%
Secondary-not complete	35,440	13.0%	2,813	13.9%	24,222	13.1%
Secondary completed	35,440	21.5%	4,613	22.7%	40,053	21.7%
Primary-not completed	21,622	13.1%	2,312	11.4%	23,934	13.0%
Primary completed	26,151	15.9%	3,477	17.1%	29,628	16.0%
Did not attend school	2,944	1.8%	303	1.5%	3,247	1.8%
Total	164485	100%	20293	100%	184778	100%

9. Place of Birth

96.2% of attendees in Malta were born in Malta.
83.2% of attendees in Gozo were born in Gozo, with many born in Malta (9.2%) and abroad (7.6%).

Table 9. Place of Birth of Mass Attendees

	Malta	Gozo	Abroad	Total
Malta	159,513	1,701	4,534	165,752
Gozo	1,879	16,927	1,547	20,353
Malta & Gozo	161,392	18,628	6,081	186,105
Malta	96.2%	1.0%	2.7%	100.0%
Gozo	9.2%	83.2%	7.6%	100.0%
Malta & Gozo	86.7%	10.0%	3.3%	100.0%

10. Residence Mobility

One in ten (9.6%) attendees in Malta had moved parish of residence in the previous 5 years, whilst in Gozo the percentage was lower at 6.3%.

Table 10. Residence Mobility of Mass Attendees

	Changed parish of residence in past 5 years		
	No	Yes	Total
Malta	148,517	15,805	164,322
Gozo	18,840	1,263	20,103
Malta & Gozo	167,357	17,068	184,425
Malta	90.4%	9.6%	100.0%
Gozo	93.7%	6.3%	100.0%
Malta & Gozo	90.7%	9.3%	100.0%

11. Previous Attendance

Of those who attended Mass in Malta one in ten (9.6%) had not attended Mass on the previous Sunday and of those who attended in Gozo 6.7% had not attended Mass on the previous Sunday.

Table 11.
Previous Attendance of Mass Attendees

Attended Mass Last Sunday			
	Yes	No	Total
Malta	150,056	15,876	165,936
Gozo	18,996	1,365	20,361
Malta & Gozo	169,052	17,241	186,297
Malta	90.4%	9.6%	100.0%
Gozo	93.3%	6.7%	100.0%
Malta & Gozo	90.7%	9.3%	100.0%

12. Membership of Catholic Organisation

Around one quarter of attendees in both Malta (22.1%) and Gozo (26.1%) are active members of a Catholic organisation.

Table 12.
Mass Attendees' Membership of Catholic Organisation

Active Member of Catholic Organisation			
	Yes	No	Total
Malta	35,952	126,779	162,731
Gozo	5,218	14,808	20,026
Malta & Gozo	41,170	141,587	182,757
Malta	22.1%	77.9%	100.0%
Gozo	26.1%	73.9%	100.0%
Malta & Gozo	22.5%	77.5%	100.0%

Malta Parish profiles

District 1 District average - 47.8%

Unit 1

Floriana	50.6%
Valletta - St Dominic	35.9%
Valletta - St Paul	58.8%
Valletta - St Augustine	47.6%

Unit 2

G'Mangia	36.8%
Hamrun - Immaculate Conception	51.3%
Hamrun - St Cajetan	42.4%
Marsa - Queenship of Mary	49.7%
Marsa - Holy Trinity	38.4%
Santa Venera	41.2%

Unit 3

B'Kara - St Joseph	57.7%
B'Kara - St Helen	49.8%
B'Kara - Assumption of our Lady	56.1%
Fleur-de-Lys	52.6%

District 2 District average - 56.7%

Unit 4

Attard	58.4%
Balzan	63.3%
Iklin	56.9%
Lija	60.0%

Unit 5

Dingli	55.3%
Mdina	79.1%
Mtarfa	40.4%
Rabat	56.1%

Unit 6

Gormi - St Sebastian	56.4%
Gormi - St George	44.9%
Siggiewi	56.8%
Żebbuġ - Malta	53.0%

District 3 District average - 53.6%

Unit 7

Għarghur	66.3%
Mġarr	69.7%
Mosta	58.2%
Naxxar	52.2%

Unit 8

St Paul il-Baħar	42.3%
Burmarrad	53.1%
Qawra	28.2%
Mellieħa	50.0%
Manikata	62.2%

District 4 District average - 47.1%

Unit 9

Gżira	40.4%
Msida	46.1%
San Ġwann	49.2%
Ta' Xbiex	39.7%

Unit 10

Balluta	43.5%
Sliema - Stella Maris	49.0%
Sliema - St Gergory	55.5%
Sliema - Sacro Cuore	44.4%
Sliema - Jesus of Nazareth	53.1%

Unit 11

Ibraġ	42.9%
Pembroke	50.8%
San Ġiljan	50.8%

District 5 **District average - 45.6%**

Unit 12

Luqa	51.6%
Paola - Christ the King	39.6%
Paola - Our Lady of Lourdes	45.6%
Santa Lucija	52.4%
Tarxien	53.3%

Unit 13

Fgura	46.9%
Wied il-Ghajj	39.2%
Żabbar	51.6%

Unit 14

Bormia	38.0%
Kalkara	49.3%
Senglea	35.7%
Vittoriosa	44.0%

District 6 **District average - 50.0%**

Unit 15

B'Bugia	43.0%
Għaxaq	49.9%
Gudja	58.6%
Marsaxiokk	50.4%
Żejtun	49.2%

Unit 16

Kirkop	44.9%
Mqabba	50.6%
Qrendi	51.3%
Safi	51.1%
Żurrieq	50.8%

Parish	Percent Attendance	Parish	Percent Attendance
Attard	58.4%	Msida	46.1%
Balluta	43.5%	Mtarfa	40.4%
Balzan	63.3%	Naxxar	52.2%
B'Kara - S.Joseph	57.7%	Paola - Christ the King	39.6%
B'Kara - S.Helen	49.8%	Paola - Our Lady of Lourdes	45.6%
B'Kara - Assumption	56.1%	Pembroke	50.8%
B'Bugia	43.0%	Qawra	28.2%
Cospicua	38.0%	Qormi - St Sebastian	56.4%
Burmarrad	53.1%	Qormi - S.George	44.9%
Dingli	55.3%	Qrendi	51.3%
Fgura	46.9%	Rabat	56.1%
Fleur-de-Lys	52.6%	Safi	51.1%
Floriana	50.6%	San Ġiljan	50.8%
Għarghur	66.3%	San Ġwann	49.2%
Għaxaq	49.9%	Santa Luċija	52.4%
Gudja	58.6%	S.Pawl il-Baħar	42.3%
G'Mangia	36.8%	Santa Venera	41.2%
Gzira	40.4%	Senglea	35.7%
Hamrun - Imm.Conception	51.3%	Siggiewi	56.8%
Hamrun - St Cajetan	42.4%	Sliema Stella Maris	49.0%
Ibraġ	42.9%	Sliema St Gregory	55.5%
Iklin	56.9%	Sliema Sacro Cuore	44.4%
Kalkara	49.3%	Sliema Jesus of Nazareth	53.1%
Kirkop	44.9%	Tarxien	53.3%
Lija	60.0%	Ta' Xbiex	39.7%
Luqa	51.6%	Valletta St Dominic	35.9%
Manikata	62.2%	Valletta St Paul	58.8%
Marsa - Maria Regina	49.7%	Valletta St Augustine	47.6%
Marsa - S.S.Trinta'	38.4%	Vittoriosa	44.0%
Marsaxlokk	50.4%	Wied il-Għajn	39.2%
Mdina	79.1%	Żabbar	51.6%
Mellieha	50.0%	Żebbug - Malta	53.0%
Mgarr	69.7%	Żejtun	49.2%
Mosta	58.2%	Żurriq	50.8%
Mqabba	50.6%		

Explanation of Parish Tables

The size and shape of attendance at Mass in each parish in Malta and Gozo is presented in alphabetical order. The following information is found in each parish profile.

Key to Tables

Population

Total population

Weighted population

Total population minus 10.861% who are exempt from attending Sunday Mass

Attendance

Total number of attendees in parish

From Parish

Attendance of parishioners in parish

From other Parishes

Attendance of non-parishioners in parish

In other Parishes

Attendance of parishioners in other parishes

Residents' attendance

Total attendance of parishioners (in any parish)

Percent attendance

Total attendance of parishioners as percentage of weighted population of weighted population

1. Attendance

Attendance at all Masses on Census day in parish (first and second Mass attendees)

Total population

Weighted population

(i.e. total population minus 10.86% who are exempt from attending Sunday Mass)

Total number of attendees in parish

Attendance of parishioners in parish

Attendance of non-parishioners in parish

Attendance of parishioners in other parishes

Total attendance of parishioners (in any parish)

Total attendance of parishioners as percentage of weighted population

2. Mobility of Attendance

Top 10 parishes of destination of parishioners

3. Day of Mass

Day that attendees attend Mass

4A. Sex of Attendees

Sex of attendees and percent of total

4B. Sex of Residents Attending

Sex of parishioners attending Mass and percentage of weighted population

5A. Age of Attendees

Age of attendees and percent of total

5B. Age of Residents Attending

Age of parishioners attending Mass and percentage of weighted population

6. Civil status of Attendees

Civil status of attendees and percent of total

7. Occupation of Attendees

Occupation of attendees and percent of total

8. Education of Attendees

Education level of attendees and percent of total

9. Place of Birth of Attendees

Place of birth of attendees and percent of total

10. Residence Mobility of Attendees

Residence mobility of attendees and percent of total

11. Previous Attendance

Previous attendance of attendees and percent of total

12. Membership of Catholic Organisation

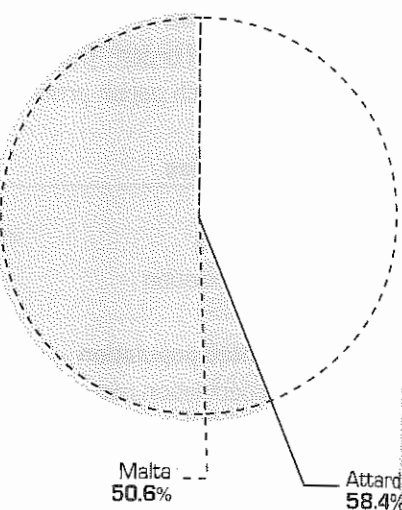
Membership of Catholic Organisation of attendees and percent of total

ATTARD

At 58.4%, the attendance is higher than the Malta average. 43% of the parishioners who attended Mass did so in another parish. 45.9% of the attendees were male and 54.1% female. 52% of male parishioners, and 58% of female parishioners, attended mass.

Population	9,655
Weighted population	8,606
Attendance	3,538
From parish	2,842
From other parishes	696
In other parishes	2,182
Residents' attendance	5,024
Percent attendance of weighted population	58.4%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
5:15pm	346
6:30pm	289
Sunday	
7:00am	100
8:00am	232
9:00am	317
10:30am (Centre)	333
11:00am	174
11:45am (Centre)	512
6:00pm	428

St Catherine Home

Saturday	
6:00pm	209
Sunday	
6:30am	101
7:45am	214
10:00am	238

San Anton Chapel

Sunday	
9:00am	43

Mount Carmel Hospital

Sunday	
6:00am	29
9:00am	90
12:00pm	23

2. Mobility of Attendance

Top 10 destinations	
B'Kara - St Joseph	601
Lija	188
Balzan	151
Rabat	132
B'Kara - Assumption	92
Valletta St Dominic	91
B'Kara - St Helen	72
Sliema Jesus of Nazareth	43
Mosta	41
Mdina	40

3. Day of Mass

Saturday	997	28.2%
Sunday	2,539	71.8%
Total	3,536	100.0%

4A. Sex of Attendees

Male	1,613	45.9%
Female	1,899	54.1%
Total	3,512	100.0%

4B. Sex of Residents Attending

Male	2,343	52.0%
Female	2,652	58.0%
Total %	4,995	

5A. Age of Attendees

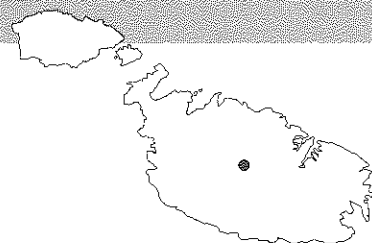
0-6	18	0.5%
7-14	615	17.5%
15-24	504	14.4%
25-49	1,213	34.5%
50-64	702	20.0%
65-79	379	10.8%
80+	80	2.3%
Total	3,511	100.0%

5B. Age of Residents Attending

0-14	859	46.0%
15-24	666	45.7%
25-49	1,778	48.3%
50-64	1,126	63.1%
65-79	484	64.4%
80+	91	45.1%
Total	5,007	51.4%

6. Civil Status of Attendees

Single	1,391	39.8%
Married	1,920	54.9%
Widowed	136	3.9%
Separated	46	1.3%
Divorced	2	0.1%
Total	3,495	100.0%



7. Occupation of Attendees

Employed	1,020	29.2%
Self-employed	160	4.6%
Employer	105	3.0%
House carer	664	19.0%
Unemployed	34	1.0%
Pensioner	491	14.1%
School/University	1,015	29.1%
Total	3,489	100.0%

9. Place of Birth of Attendees

Malta	3,351	95.9%
Gozo	62	1.8%
Abroad	81	2.3%
Total	3,494	100.0%

11. Mass attended on previous Sunday

Yes	3,236	92.1%
No	277	7.9%
Total	3,513	100.0%

10. Residence Mobility of Attendees

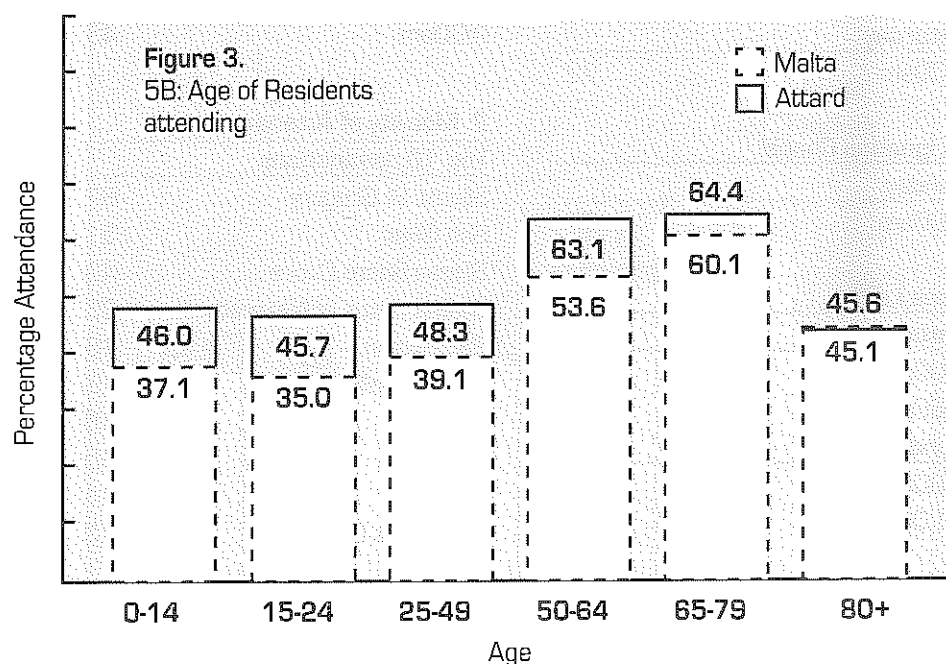
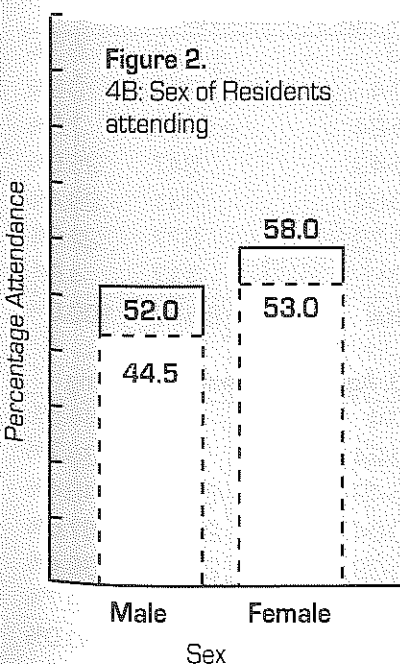
Yes	384	11.0%
No	3,102	89.0%
Total	3,486	100.0%

12. Membership of a Catholic Organisation

Yes	892	25.7%
No	2,579	74.3%
Total	3,471	100.0%

8. Education of Attendees

Tertiary-not complete	246	7.0%
Tertiary completed	599	17.1%
Non-Tertiary-not complete	38	1.1%
Non-Tertiary completed	127	3.6%
Postsecondary-not complete	264	7.5%
Postsecondary completed	388	11.1%
Secondary-not complete	545	15.6%
Secondary completed	647	18.5%
Primary-not completed	386	11.0%
Primary completed	249	7.1%
Did not attend school	15	0.4%
Total	3,504	100.0%

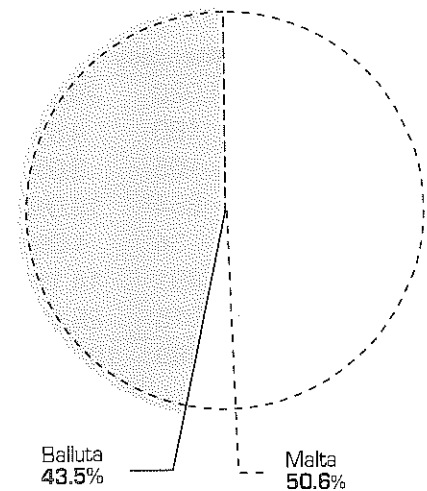


BALLUTA

At 43.5%, the attendance is lower than the Malta average. 31% of the parishioners who attended Mass did so in another parish. 45.5% of the attendees were male and 54.5% female. 48.6% of male parishioners, and 59.6% of female parishioners, attended mass.

Population	3,248
Weighted population	2,895
Attendance	2,588
From parish	870
From other parishes	1,718
In other parishes	388
Residents' attendance	1,258
Percent attendance of weighted population	45.5%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:30pm	290
Sunday	
6:00am	167
7:00am	92
8:00am	172
9:00am	211
10:00am	227
11:00am	353
12:00pm	315
6:30pm	227

Parish Centre Neo-Kat

Saturday	
8:00am	72

St Ignatius Chapel

Sunday	
8:00am	57

Casa Leone

Saturday	
4:00pm	97
6:30pm	92
Sunday	
9:00am	77
11:00am	81

Parish Centre Gesù Habib

Saturday	
6:00pm	151
Sunday	
7:00am	60
8:00am	78
10:00am	62

Zammit Clapp Hospital

Saturday	
4:00pm	50
Sunday	
10:45am	32

Convent

9:00am	43
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2. Mobility of Attendance

Top 10 destinations	
Sliema St Gregory	67
San Giljan	51
Sliema Sacro Cuore	43
Sliema Jesus of Nazareth	26
San Gwann	16
Sliema Stella Maris	16
Gawra	15
Ta' Xbiex	15
Gzira	14
Valetta St Dominic	13

3. Day of Mass

Saturday	588	22.7%
Sunday	2,000	77.3%
Total	2,588	100.0%

4A. Sex of Attendees

Male	1,162	45.5%
Female	1,394	54.5%
Total	2,556	100.0%

4B. Sex of Residents Attending

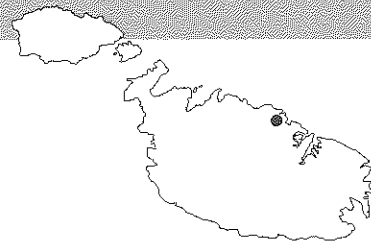
Male	4,324	48.6%
Female	5,674	59.6%
Total %	9,989	

5A. Age of Attendees

0-6	7	0.3%
7-14	257	10.2%
15-24	177	7.0%
25-49	647	25.6%
50-64	741	29.4%
65-79	577	22.9%
80+	117	4.6%
Total	2,523	100.0%

5B. Age of Residents Attending

0-14	979	44.5%
15-24	818	35.7%
25-49	2,443	40.4%
50-64	2,639	57.6%
65-79	2,346	68.4%
80+	608	49.7%
Total	9,874	50.0%



6. Civil Status of Attendees

Single	782	30.8%
Married	1,506	59.3%
Widowed	178	7.0%
Separated	67	2.6%
Divorced	7	0.3%
Total	2,540	100.0%

7. Occupation of Attendees

Employed	665	26.3%
Self-employed	115	4.5%
Employer	79	3.1%
House carer	572	22.6%
Unemployed	37	1.5%
Pensioner	708	28.0%
School/University	355	14.0%
Total	2,531	100.0%

8. Education of Attendees

Tertiary-not complete	120	4.8%
Tertiary completed	345	13.7%
Non-Tertiary-not complete	25	1.0%
Non-Tertiary completed	108	4.3%
Postsecondary-not complete	84	3.3%
Postsecondary completed	228	9.1%
Secondary-not complete	259	10.3%
Secondary completed	683	27.2%
Primary-not completed	253	10.1%
Primary completed	380	15.1%
Did not attend school	28	1.1%
Total	2,513	100.0%

9. Place of Birth of Attendees

Malta	2,392	93.7%
Gozo	50	2.0%
Abroad	110	4.3%
Total	2,552	100.0%

10. Residence Mobility of Attendees

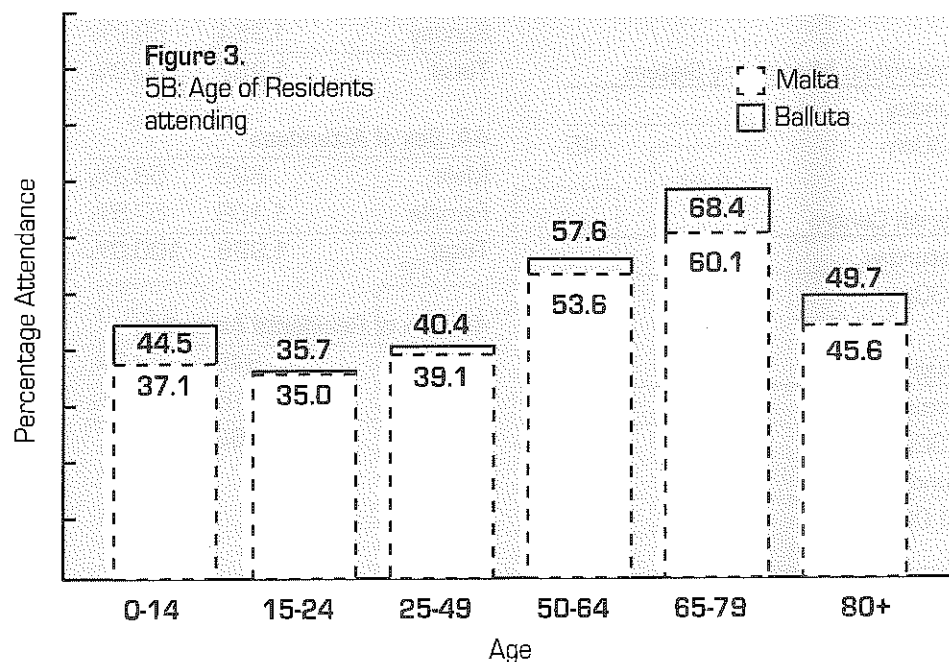
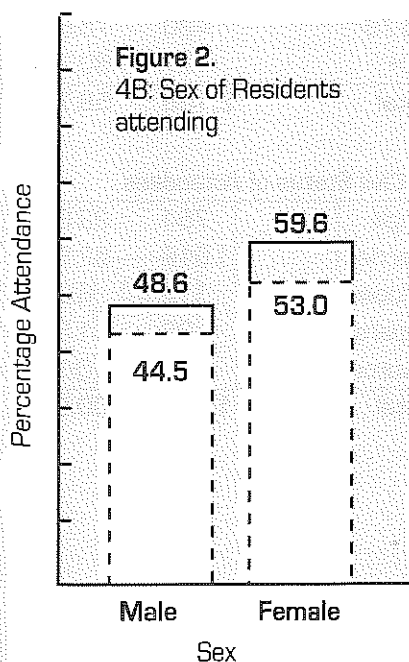
Changed parish of residence in past 5 years		
Yes	2,184	86.1%
No	352	13.9%
Total	2,536	100.0%

11. Mass attended on previous Sunday

Yes	2,296	90.3%
No	248	9.7%
Total	2,544	100.0%

12. Membership of a Catholic Organisation

Yes	517	20.6%
No	1,995	79.4%
Total	2,512	100.0%



BALZAN

At 63.5%, the attendance is significantly higher than the Malta average.

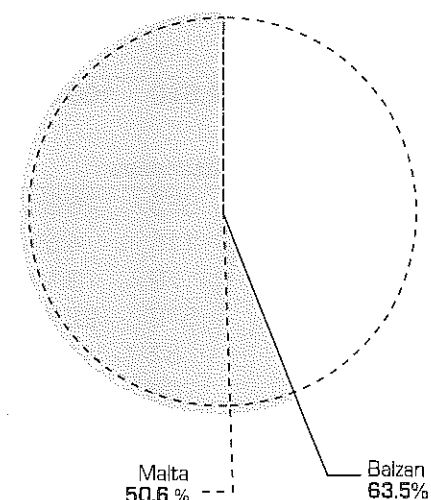
43% of the parishioners who attended Mass did so in another parish.

42.5% of the attendees were male and 57.5% female.

58.2% of male parishioners, and 67% of female parishioners, attended mass.

Population	3,859
Weighted population	3,440
Attendance	1,957
From parish	1,246
From other parishes	711
In other parishes	937
Residents' attendance	2,183
Percent attendance of weighted population	63.5%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

5.15am	289
6:30pm	222

Sunday

7:30am	131
8:30am	242
9:30am	237
11:30am	360
4:00pm	19

Good Shepherd Convent

Sunday

8:45am	48
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Franciscan Missionary Sisters

Sunday

7:30am	45
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Parish Centre

Saturday

7:30pm	39
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Casa Antonia

Saturday

5:30pm	61
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Sunday

11:00am	62
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Villa Annunziata

Sunday

6:45pm	37
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2. Mobility of Attendance

Top 10 destinations

B'kara St Joseph	381
B'Kara Assumption	95
Lija	44
B'Kara St Helen	40
Attard	35
Valletta St Dominic	29
Rabat	27
Sliema St Gregory	25
Burmarrad	22
St Paul il-Bahar	19

3. Day of Mass

Saturday	603	30.8%
Sunday	1,354	69.2%
Total	1,957	100.0%

4A. Sex of Attendees

Male	820	58.2%
Female	1,109	57.5%
Total	1,929	100.0%

4B. Sex of Residents Attending

Male	946	58.2%
Female	1,216	67.0%
Total %	2,162	

5A. Age of Attendees

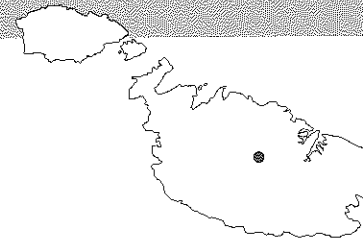
0-6	6	0.3%
7-14	311	16.1%
15-24	196	10.1%
25-49	573	29.6%
50-64	415	21.4%
65-79	310	16.0%
80+	126	6.5%
Total	1,937	100.0%

5B. Age of Residents Attending

0-14	265	52.8%
15-24	230	47.7%
25-49	596	51.7%
50-64	520	67.3%
65-79	420	75.6%
80+	137	60.7%
Total	2,169	58.7%

6. Civil Status of Attendees

Single	764	39.6%
Married	1,018	52.8%
Widowed	116	6.0%
Separatad	29	1.5%
Divorced	2	0.1%
Total	1,929	100.0%



7. Occupation of Attendees

Employed	526	27.5%
Self-employed	72	3.8%
Employer	54	2.8%
House carer	396	20.7%
Unemployed	16	0.8%
Pensioner	423	22.1%
School/University	427	22.3%
Total	1,914	100.0%

9. Place of Birth of Attendees

Malta	1,865	95.8%
Gozo	36	2.0%
Abroad	110	4.3%
Total	2,552	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	295	15.3%
No	1,629	84.7%
Total	1,924	100.0%

11. Mass attended on previous Sunday

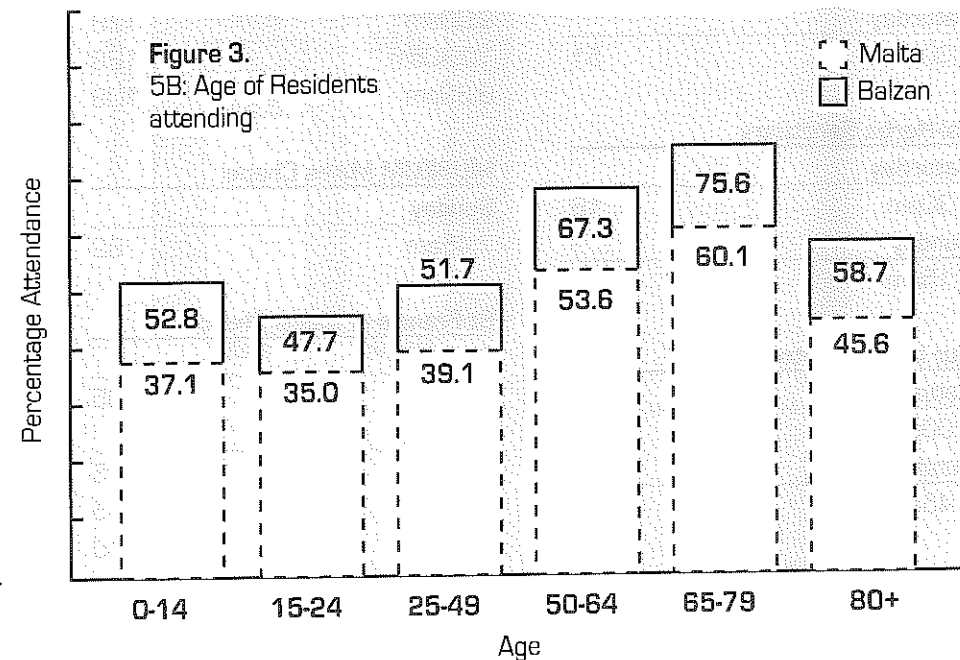
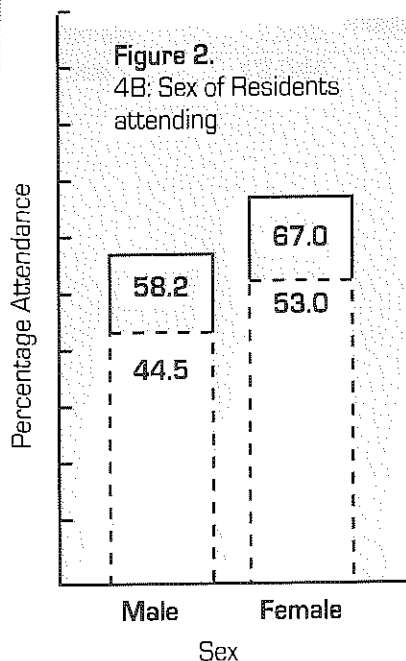
Yes	1,790	92.3%
No	149	7.7%
Total	1,939	100.0%

12. Membership of a Catholic Organisation

Yes	434	23.2%
No	1,440	76.8%
Total	1,874	100.0%

8. Education of Attendees

Tertiary-not complete	88	4.6%
Tertiary completed	362	18.9%
Non-Tertiary-not complete	18	0.9%
Non-Tertiary completed	68	3.5%
Postsecondary-not complete	89	4.6%
Postsecondary completed	187	9.8%
Secondary-not complete	247	12.9%
Secondary completed	393	20.5%
Primary-not completed	206	10.8%
Primary completed	242	12.6%
Did not attend school	16	0.8%
Total	1,916	100.0%

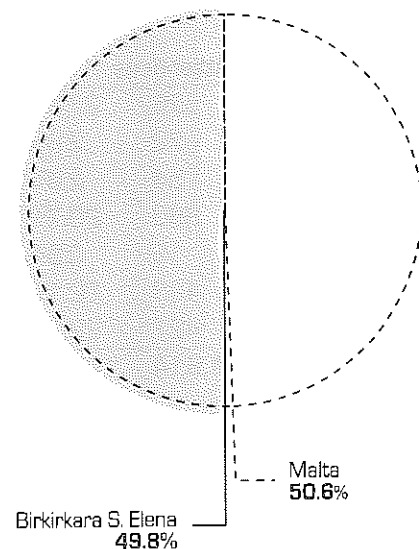


BIRKIRKARA ST HELEN

At 49.8%, the attendance is almost identical to the Malta average. 28% of the parishioners who attended Mass did so in another parish. 45% of the attendees were male and 55% female. 48.6% of male parishioners, and 56.4% of female parishioners, attended mass.

Population	11,396
Weighted population	10,158
Attendance	4,993
From parish	3,457
From other parishes	1,536
In other parishes	1,600
Residents' attendance	5,057
Percent attendance of weighted population	49.8%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

5:30am	507
6:30pm	317

Sunday

6:00am	148
7:00am	213
8:00am	203
9:15am	9
10:30pm	204
12:00pm	460
6:30pm	343

Parish Centre

Saturday

8:00pm	51
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Tal-Herba Sanctuary

Saturday

4:30pm	16
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Sunday

7:15am	61
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Our Lady of Victory Chapel

Saturday

6:00pm	73
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Sunday

6:45am	26
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Knsija Santu Rokku

Saturday

5:00pm	107
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Sunday

8:30am	73
10:00am	51

St Paul's Chapel

Saturday

7:15pm	80
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Sunday

7:00am	35
8:30am	27

Swatar

Saturday

6:30pm	181
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Sunday

9:00am	178
10:30am	168
6:30pm	109

MUSEUM Males Chapel

Sunday

7:45am	62
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St Francis of Assisi Church

Saturday

6:30pm	205
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Sunday

6:30am	205
8:00am	165
9:30am	210
11:00am	212
6:30pm	234

St Dominic Savio Oratory

Saturday

6:00pm	106
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Sunday

7:30am	73
10:00am	45

Dar Frate Francesco

Saturday

5:30pm	124
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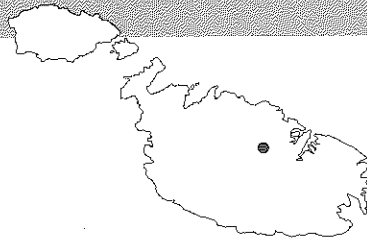
Sunday

9:00am	84
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Private Residence

Saturday

7:00pm	25
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2. Mobility of Attendance

Top 10 destinations		
B'Kara St Joseph	722	
B'Kara Assumption	108	
Msida	63	
Santa Venera	50	
San Ġwann	38	
Valletta St Dominic	36	
Balzan	29	
Hamrun - Imm. Conception	29	
Fleur-de-lys	25	
Gawra	24	

3. Day of Mass

Saturday	1,746	35.0%
Sunday	3,245	65.0%
Total	4,991	100.0%

4A. Sex of Attendees

Male	2,215	45.0%
Female	2,707	55.0%
Total	4,922	100.0%

4B. Sex of Residents Attending

Male	5,999	48.6%
Female	7,045	56.4%
Total %	13,044	

5A. Age of Attendees

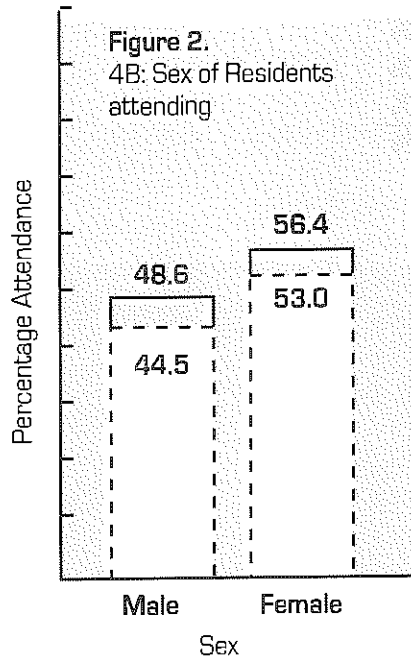
0-6	14	0.3%
7-14	722	14.6%
15-24	614	12.4%
25-49	1,608	32.6%
50-64	1,209	24.5%
65-79	658	13.3%
80+	108	2.2%
Total	4,933	100.0%

5B. Age of Residents Attending

0-14	1,526	34.3%
15-24	1,460	37.6%
25-49	3,821	41.5%
50-64	3,268	59.4%
65-79	1,917	66.0%
80+	380	53.7%
Total	12,376	46.4%

6. Civil Status of Attendees

Single	1,843	37.8%
Married	2,695	55.3%
Widowed	267	5.5%
Separated	66	1.4%
Divorced	5	0.1%
Total	4,867	100.0%



7. Occupation of Attendees

Employed	1,431	29.3%
Self-employed	179	3.7%
Employer	78	1.6%
House carer	1,190	24.4%
Unemployed	119	2.4%
Pensioner	854	17.5%
School/University	1,029	21.1%
Total	4,880	100.0%

9. Place of Birth of Attendees

Malta	4,790	97.2%
Gozo	58	1.2%
Abroad	79	1.6%
Total	4,927	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	457	9.4%
No	4,226	90.6%
Total	4,883	100.0%

11. Mass attended on previous Sunday

Yes	4,569	92.4%
No	375	7.6%
Total	4,944	100.0%

12. Membership of a Catholic Organisation

Yes	1,045	21.5%
No	3,821	78.5%
Total	4,866	100.0%

8. Education of Attendees

Tertiary-not complete	215	4.4%
Tertiary completed	498	10.1%
Non-Tertiary-not complete	47	1.0%
Non-Tertiary completed	154	3.1%
Postsecondary-not complete	225	4.6%
Postsecondary completed	389	7.9%
Secondary-not complete	630	12.8%
Secondary completed	1,158	23.5%
Primary-not completed	656	13.3%
Primary completed	838	17.0%
Did not attend school	114	2.3%
Total	4,924	100.0%

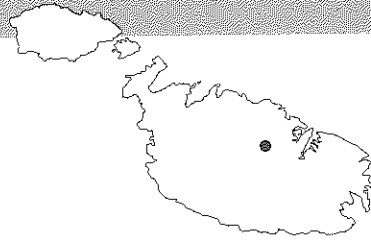
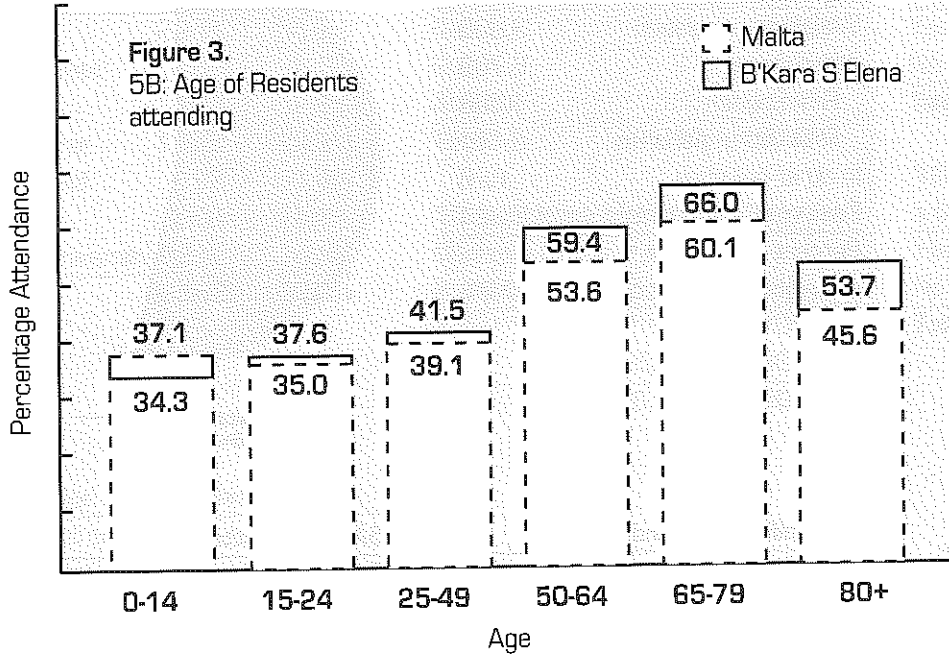


Figure 3.
5B: Age of Residents attending

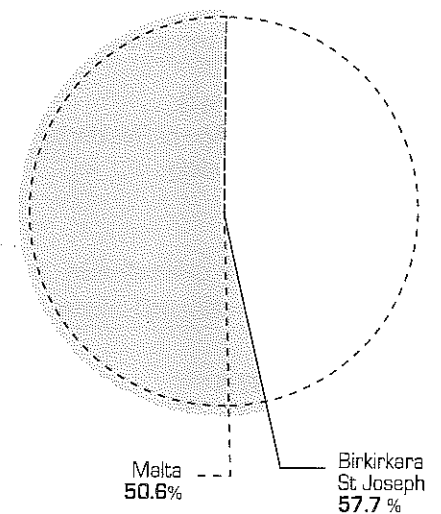


BIRKIRKARA ST JOSEPH

At 57.7%, the attendance is higher than the Malta average. 32% of the parishioners who attended Mass did so in another parish. 49.8% of the attendees were male and 50.2% female. 48.6% of male parishioners, and 56.4% of female parishioners, attended mass.

Population	4,326
Weighted population	3,856
Attendance	6,709
From parish	1,598
From other parishes	5,111
In other parishes	626
Residents' attendance	2,224
Percent attendance of weighted population	57.7%

Figure 1.
Average attendance



1. Attendance

Parish Church

Saturday

5.00am	231
6:30pm	191

Sunday

6:30am	82
8:30am	185
11:00am	177
5:00pm	140
6:30pm	195

St Therese of Lisieux Sanctuary

Saturday

5:30am	832
6:30pm	553

Sunday

5:30am	178
6:30am	208
7:30am	381
8:30am	382
9:30am	513
10:30am	472
11:30am	590
5:30pm	959
6:30pm	697

2. Mobility of Attendance

Top 10 destinations

B'Kara St Helen	204
Iklin	57
Balzan	51
Lija	22
Valletta St Oominic	20
B'Kara Assumption	19
Msida	15
Sliema Jesus of Nazareth	14
San Giljan	13
Hamrun - Imm. Conception	12

3. Day of Mass

Saturday	1,795	26.8%
Sunday	4,914	73.2%
Total	6,709	100.0%

4A. Sex of Attendees

Male	3,294	49.8%
Female	3,316	50.2%
Total	6,610	100.0%

4B. Sex of Residents Attending

Male	5,999	48.6%
Female	7,045	56.4%
Total %	13,044	

5A. Age of Attendees

0-6	11	0.2%
7-14	855	12.9%
15-24	803	12.1%
25-49	2,484	37.5%
50-64	1,623	24.5%
65-79	735	11.1%
80+	118	1.8%
Total	6,629	100.0%

5B. Age of Residents Attending

0-14	1,526	34.3%
15-24	1,460	37.6%
25-49	3,821	41.5%
50-64	3,268	59.4%
65-79	1,917	66.0%
80+	380	53.7%
Total	12,376	46.4%

6. Civil Status of Attendees

Single	2,147	32.7%
Married	4,051	61.8%
Widowed	264	4.0%
Separated	94	1.4%
Divorced	3	0.0%
Total	6,559	100.0%



7. Occupation of Attendees

Employed	2,231	34.0%
Self-employed	403	6.1%
Employer	173	2.6%
House carer	1,465	22.3%
Unemployed	92	1.4%
Pensioner	988	15.1%
School/University	1,210	18.4%
Total	6,562	100.0%

9. Place of Birth of Attendees

Malta	6,388	96.6%
Gozo	87	1.3%
Abroad	136	2.1%
Total	6,611	100.0%

11. Mass attended on previous Sunday

Yes	5,984	90.4%
No	639	9.6%
Total	6,623	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

Yes	653	10.0%
No	5,858	90.0%
Total	6,511	100.0%

12. Membership of a Catholic Organisation

Yes	1,071	16.4%
No	5,453	83.6%
Total	6,524	100.0%

8. Education of Attendees

Tertiary-not complete	413	6.3%
Tertiary completed	916	14.0%
Non-Tertiary-not complete	63	1.0%
Non-Tertiary completed	196	3.0%
Postsecondary-not complete	314	4.8%
Postsecondary completed	761	11.6%
Secondary-not complete	745	11.4%
Secondary completed	1,502	22.9%
Primary-not completed	763	11.6%
Primary completed	824	12.6%
Did not attend school	64	1.0%
Total	6,561	100.0%

Figure 2.
4B: Sex of Residents attending

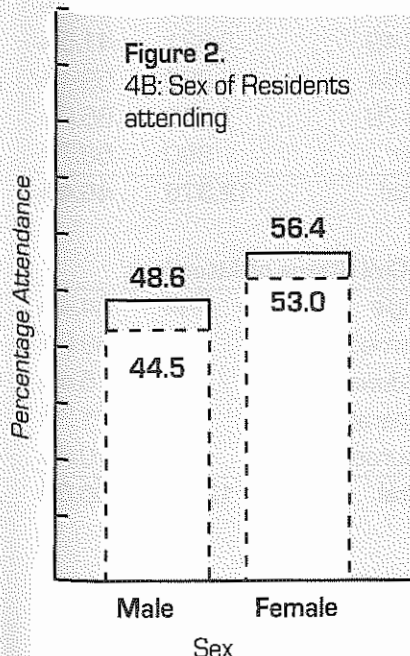
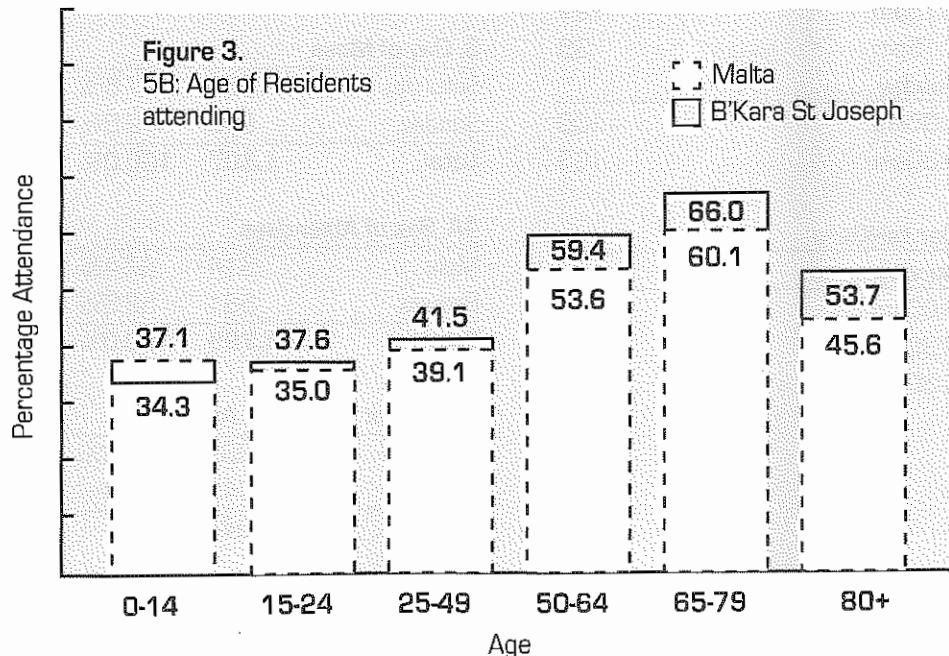


Figure 3.
5B: Age of Residents attending

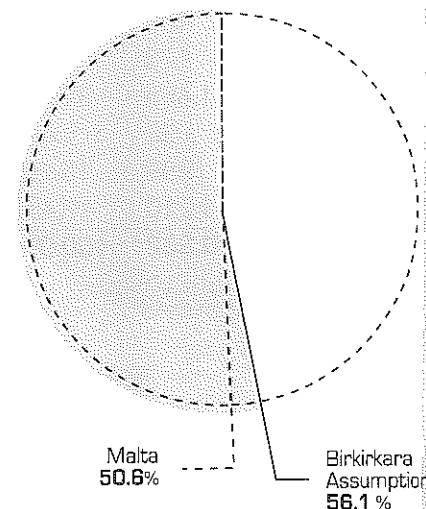


BIRKIRKARA ASSUMPTION OF OUR LADY

At 56.1%, the attendance is higher than the Malta average. 51% of the parishioners who attended Mass did so in another parish. 47.4% of the attendees were male and 52.6% female. 47.4% of the attendees were male and 52.6% female. 48.6% of male parishioners, and 56.4% of female parishioners, attended mass.

Population	2,765
Weighted population	2,465
Attendance	1,307
From parish	683
From other parishes	624
In other parishes	700
Residents' attendance	1,383
Percent attendance of weighted population	56.1%

Figure 1. Average attendance



1. Attendance

Knsija Santa Marija	
Saturday	
6:00pm	203
Sunday	
7:00am	109
8:30am	127
10:00am	239
6:00pm	198

St Aloysius College

Saturday	
6:15pm	127
7:15pm	35
Sunday	
8:00am	100
9:30am	163

Dar tal-Kleru

Sunday	
6:00am	11
8:30am	29
9:30am	20

2. Mobility of Attendance

Top 10 destinations	
B'Kara St Joseph	325
B'Kara St Helen	98
Hamrun - Imm. Conception	20
Fleur-de-Lys	19
Valletta St Dominic	18
Balzan	16
Rabat	15
Gormi - St Sebastian	14
Hamrun St Cajetan	12
Sliema Jesus of Nazareth	9

3. Day of Mass

Saturday	359	27.5%
Sunday	948	72.5%
Total	1,307	100.0%

4A. Sex of Attendees

Male	614	47.4%
Female	681	52.6%
Total	1,295	100.0%

4B. Sex of Residents Attending

Male	5,999	48.6%
Female	7,045	56.4%
Total %	13,044	

5A. Age of Attendees

0-6	2	0.2%
7-14	174	13.4%
15-24	117	9.0%
25-49	436	33.5%
50-64	312	24.0%
65-79	203	15.6%
80+	56	4.3%
Total	1,300	100.0%

5B. Age of Residents Attending

0-14	1,526	34.3%
15-24	1,460	37.6%
25-49	3,821	41.5%
50-64	3,268	59.4%
65-79	1,917	66.0%
80+	380	53.7%
Total	12,376	46.4%

6. Civil Status of Attendees

Single	444	34.4%
Married	755	58.6%
Widowed	69	5.4%
Separated	17	1.3%
Divorced	4	0.3%
Total	12,89	100.0%



7. Occupation of Attendees

Employed	387	30.0%
Self-employed	64	5.0%
Employer	29	2.2%
House carer	282	21.8%
Unemployed	11	0.9%
Pensioner	258	20.0%
School/University	260	20.1%
Total	1,291	100.0%

9. Place of Birth of Attendees

Malta	1,225	95.5%
Gozo	16	1.2%
Abroad	42	3.3%
Total	1,283	100.0%

11. Mass attended on previous Sunday

Yes	1,206	92.9%
No	92	7.1%
Total	1,298	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

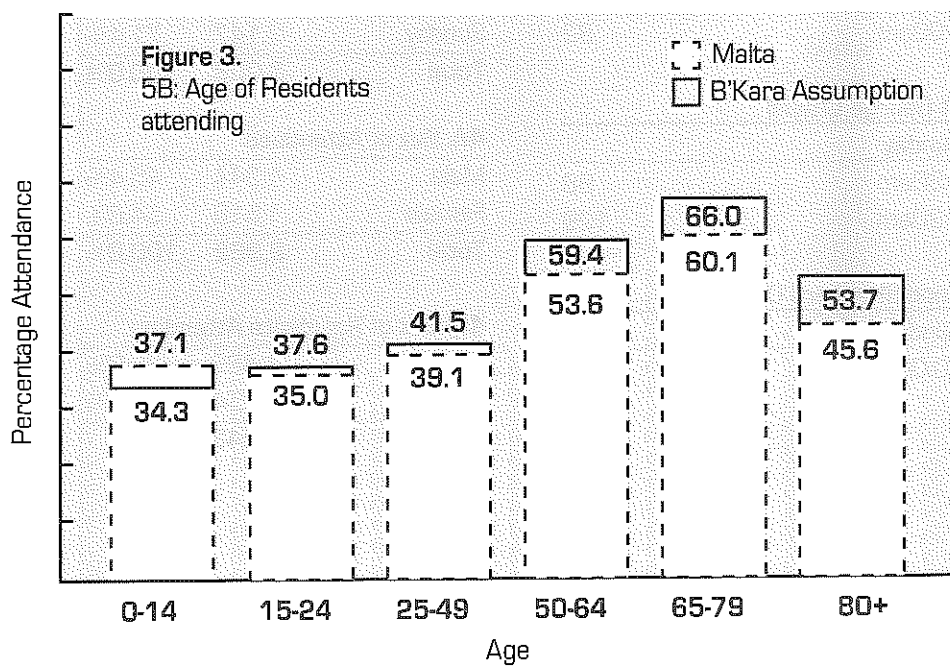
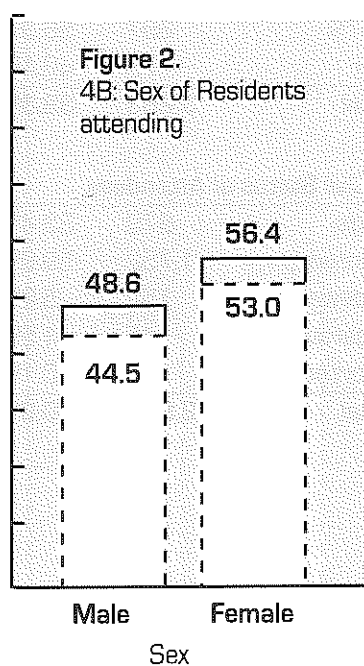
Yes	200	15.4%
No	1,096	84.6%
Total	1,296	100.0%

12. Membership of a Catholic Organisation

Yes	295	23.1%
No	982	76.9%
Total	1,277	100.0%

8. Education of Attendees

Tertiary-not complete	62	4.8%
Tertiary completed	287	22.3%
Non-Tertiary-not complete	13	1.0%
Non-Tertiary completed	30	2.3%
Postsecondary-not complete	46	3.6%
Postsecondary completed	135	10.5%
Secondary-not complete	147	11.4%
Secondary completed	275	21.4%
Primary-not completed	117	9.1%
Primary completed	153	11.9%
Did not attend school	23	1.8%
Total	1,288	100.0%

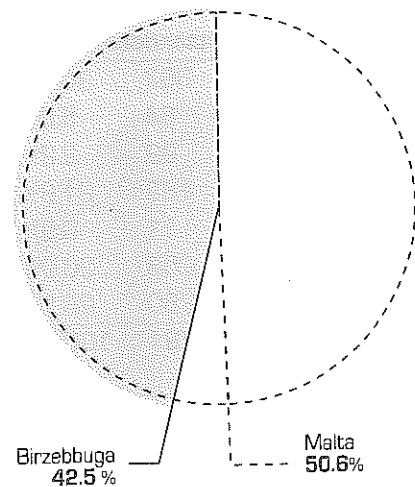


BIRŻEBBUĠA

At 42.5%, the attendance is lower than the Malta average. 21% of the parishioners who attended Mass did so in another parish. 45.4% of the attendees were male and 54.6% female. 38% of male parishioners, and 46.1% of female parishioners, attended mass.

Population	8,668
Weighted population	7,726
Attendance	3,008
From parish	2,597
From other parishes	411
In other parishes	689
Residents' attendance	3,286
Percent attendance of weighted population	42.5%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
5:30pm	513
6:30pm	388
Sunday	
6:00am	181
7:00am	253
8:00am	341
9:00pm	258
11:00am	384
5:30pm	442

Benghisa Chapel

Sunday	
7:00am	82

St George Chapel

Sunday	
7:30am	88
9:30am	129

Good Shepherd Chapel

Sunday	
10:00am	131

2. Mobility of Attendance

Top 10 destinations	
Zurrieq	89
Marsaxlokk	66
Paola - Christ the King	50
Zejtun	49
Santa Lucija	27
Gudja	26
Valetta St Dominic	19
M'Scala	18
Rabat	16
B'Kara St Helen	15

3. Day of Mass

Saturday	861	23.6%
Sunday	2,147	71.4%
Total	3,008	100.0%

4A. Sex of Attendees

Male	1,344	45.4%
Female	1,618	54.6%
Total	2,962	100.0%

4B. Sex of Residents Attending

Male	1,489	38.0%
Female	1,754	46.1%
Total %	3,243	

5A. Age of Attendees

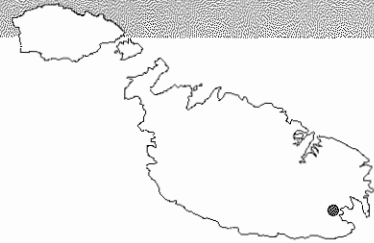
0-6	5	0.2%
7-14	500	16.8%
15-24	330	11.1%
25-49	916	30.7%
50-64	718	24.1%
65-79	432	14.5%
80+	81	2.7%
Total	2,982	100.0%

5B. Age of Residents Attending

0-14	579	34.0%
15-24	367	33.4%
25-49	1,095	35.7%
50-64	746	48.3%
65-79	397	56.3%
80+	79	46.1%
Total	3,263	39.3%

6. Civil Status of Attendees

Single	979	33.4%
Married	1,752	59.8%
Widowed	152	5.2%
Separated	45	1.5%
Divorced	2	0.1%
Total	2,930	100.0%



7. Occupation of Attendees

Employed	835	28.6%
Self-employed	91	3.1%
Employer	25	0.9%
House carer	732	25.1%
Unemployed	43	1.5%
Pensioner	528	18.1%
School/University	668	22.9%
Total	2,922	100.0%

9. Place of Birth of Attendees

Malta	2,886	96.7%
Gozo	19	0.6%
Abroad	78	2.6%
Total	2,983	100.0%

11. Mass attended on previous Sunday

Yes	2,695	90.4%
No	286	9.6%
Total	2,981	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

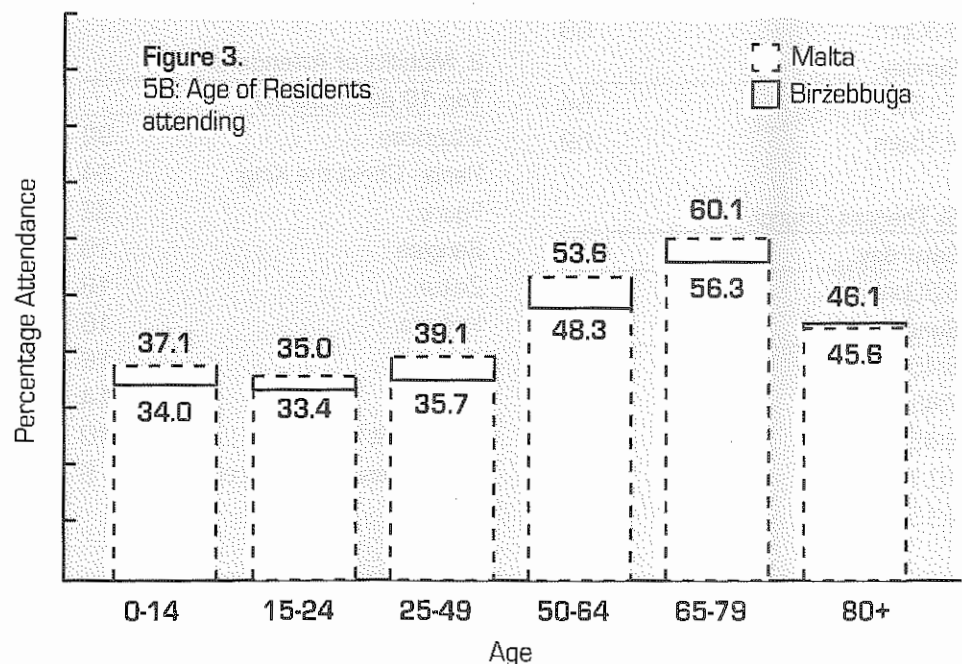
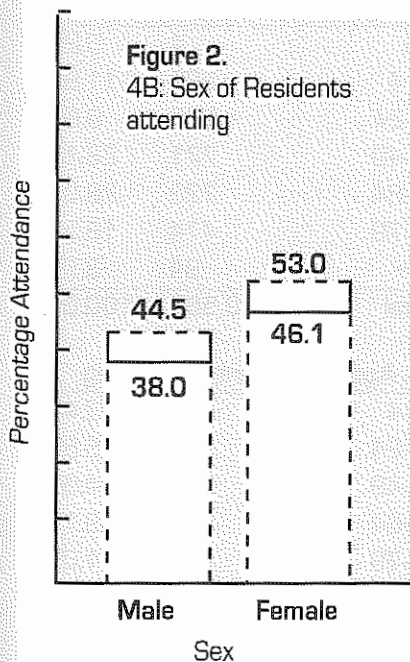
Yes	186	6.3%
No	2,774	93.7%
Total	2,960	100.0%

12. Membership of a Catholic Organisation

Yes	586	20.2%
No	2,318	79.8%
Total	2,904	100.0%

8. Education of Attendees

Tertiary-not complete	147	5.0%
Tertiary completed	267	9.1%
Non-Tertiary-not complete	32	1.1%
Non-Tertiary completed	70	2.4%
Postsecondary-not complete	159	5.4%
Postsecondary completed	279	9.5%
Secondary-not complete	412	14.0%
Secondary completed	599	20.4%
Primary-not completed	455	15.5%
Primary completed	445	15.2%
Did not attend school	68	2.3%
Total	2,933	100.0%

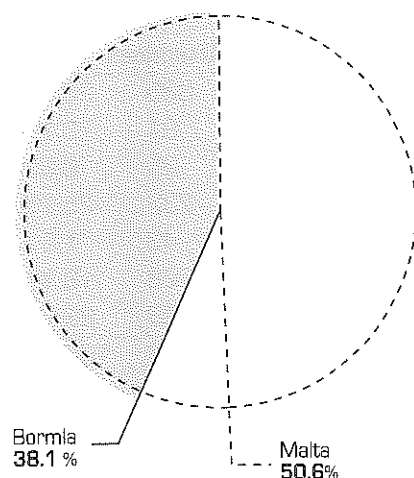


BORMILA

At 38.1%, the attendance is significantly lower than the Malta average. 20% of the parishioners who attended Mass did so in another parish. 46.5% of the attendees were male and 53.5% female. 33.8% of male parishioners, and 41.2% of female parishioners, attended mass.

Population	5,642
Weighted population	5,029
Attendance	2,583
From parish	1,538
From other parishes	1,045
In other parishes	376
Residents' attendance	1,914
Percent attendance of weighted population	38.1%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

4:45pm	236
6:00pm	339

Sunday

6:00am	68
7:00am	119
8:00am	130
9:15pm	184
10:45am	175
5:00pm	184

St Paul's Church

Saturday

5:30pm	69
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Sunday

7:15am	64
8:15am	59

St Theresa Church

Saturday

6:30pm	151
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Sunday

6:45am	80
7:45am	128
8:45am	128
10:15am	93
4:15pm	271

St Margaret's Monastery

Sunday

7:15am	61
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Conservatory

Sunday

10:30am	76
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St Thomas Chapel

Sunday

8:30am	40
--------	----

Franciscan Sisters

Sunday

8:30am	12
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2. Mobility of Attendance

Top 10 destinations

Vittoriosa	92
Paola - Christ the King	34
Fgura	32
Senglea	19
Zejtun	18
Kalkara	16
Zabbar	16
M'Scala	14
Valletta St Dominic	10
Sliema Jesus of Nazareth	9

3. Day of Mass

Saturday	780	30.2%
Sunday	1,803	69.8%
Total	2,583	100.0%

4A. Sex of Attendees

Male	1,187	46.5%
Female	1,367	53.5%
Total	2,554	100.0%

4B. Sex of Residents Attending

Male	838	33.8%
Female	1,050	41.2%
Total %	1,888	

5A. Age of Attendees

0-6	4	0.2%
7-14	303	11.8%
15-24	246	9.6%
25-49	721	28.1%
50-64	723	28.2%
65-79	474	18.5%
80+	94	3.7%
Total	2,565	100.0%

5B. Age of Residents Attending

0-14	214	22.4%
15-24	204	25.8%
25-49	397	24.5%
50-64	533	49.1%
65-79	459	61.0%
80+	93	48.6%
Total	1,900	35.2%



6. Civil Status of Attendees

Single	860	33.9%
Married	1,435	56.5%
Widowed	188	7.4%
Separated	54	2.1%
Divorced	3	0.1%
Total	2,540	100.0%

7. Occupation of Attendees

Employed	734	29.0%
Self-employed	65	2.6%
Employer	22	0.9%
House carer	619	24.4%
Unemployed	79	3.1%
Pensioner	625	24.7%
School/University	391	15.4%
Total	2,535	100.0%

8. Education of Attendees

Tertiary-not complete	100	3.9%
Tertiary completed	214	8.4%
Non-Tertiary-not complete	18	0.7%
Non-Tertiary completed	61	2.4%
Postsecondary-not complete	112	4.4%
Postsecondary completed	210	8.3%
Secondary-not complete	298	11.8%
Secondary completed	547	21.6%
Primary-not completed	386	15.2%
Primary completed	532	21.0%
Did not attend school	57	2.2%
Total	2,535	100.0%

9. Place of Birth of Attendees

Malta	2,496	97.2%
Gozo	33	1.3%
Abroad	39	1.5%
Total	2,568	100.0%

10. Residence Mobility of Attendees

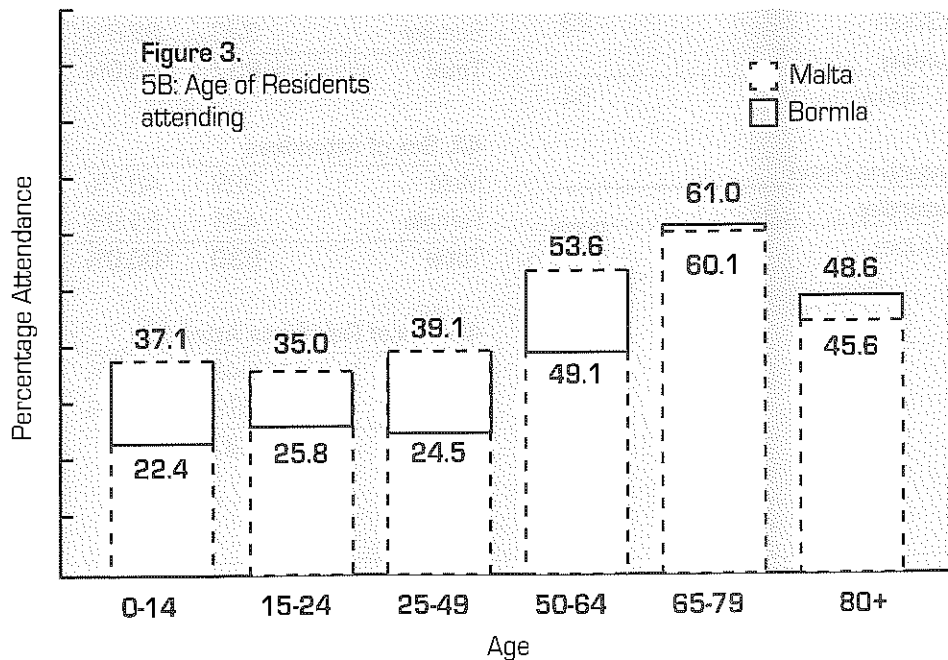
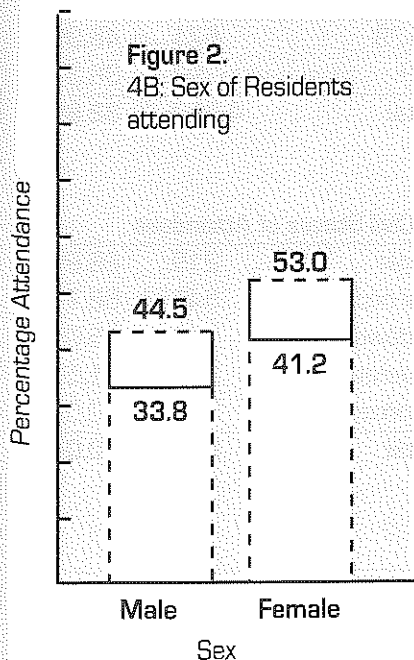
Changed parish of residence in past 5 years		
Yes	166	6.5%
No	2,393	93.5%
Total	2,559	100.0%

11. Mass attended on previous Sunday

Yes	2,323	90.5%
No	234	9.5%
Total	2,566	100.0%

12. Membership of a Catholic Organisation

Yes	530	21.2%
No	1,967	78.8%
Total	2,497	100.0%

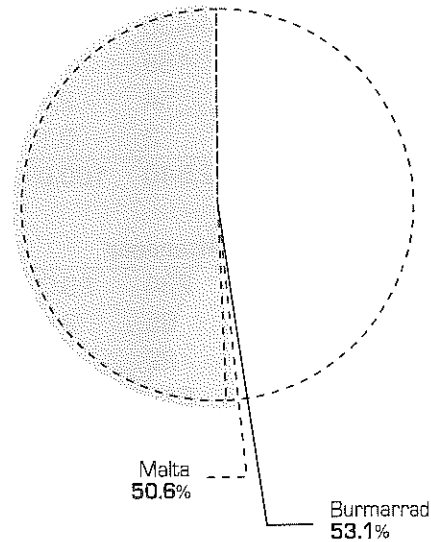


BURMARRAD

At 53.1%, the attendance is slightly higher than the Malta average. 35% of the parishioners who attended Mass did so in another parish. 48.1% of the attendees were male and 51.9% female. 31.7% of male parishioners, and 38.2% of female parishioners, attended mass.

Population	801
Weighted population	714
Attendance	837
From parish	254
From other parishes	592
In other parishes	134
Residents' attendance	379
Percent attendance of weighted population	53.1%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday	
6:15pm	157
Sunday	
6:00am	67
8:00am	109
6:15pm	138

Annunciation Chapel

Saturday	
5:00pm	23

St Margaret Chapel - Ghajn Rihana

Saturday	
5:30pm	23
Sunday	
11:00am	54

Coastline Hotel

Saturday	
8:00pm	323

2. Mobility of Attendance

Top 10 destinations

St Paul il-Bahar	34
Mosta	31
Gawra	13
B'Kara - St Joseph	10
Naxxar	6
Ibrag	4
Rabat	3
Attard	2
Floriana	2
Mellieha	2

3. Day of Mass

Saturday	514	61.4%
Sunday	323	38.6%
Total	837	100.0%

4A. Sex of Attendees

Male	399	48.1%
Female	431	51.9%
Total	830	100.0%

4B. Sex of Residents Attending

Male	1,948	31.7%
Female	2,289	38.2%
Total %	4,237	

5A. Age of Attendees

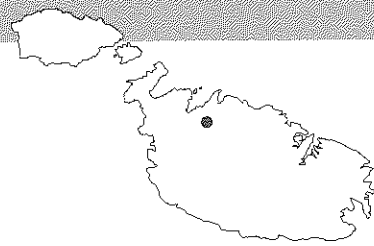
0-6	1	0.1%
7-14	77	9.3%
15-24	52	6.3%
25-49	298	36.0%
50-64	273	33.0%
65-79	112	13.5%
80+	15	1.8%
Total	828	100.0%

5B. Age of Residents Attending

0-14	640	28.6%
15-24	431	27.0%
25-49	1,503	28.2%
50-64	1,001	42.3%
65-79	571	46.0%
80+	97	36.3%
Total	4,250	32.6%

6. Civil Status of Attendees

Single	219	26.8%
Married	546	66.7%
Widowed	41	5.0%
Separated	12	1.5%
Divorced	0	0.0%
Total	818	100.0%



7. Occupation of Attendees

Employed	240	29.4%
Self-employed	62	7.6%
Employer	19	2.3%
House carer	232	28.4%
Unemployed	6	0.7%
Pensioner	161	19.7%
School/University	97	11.9%
Total	817	100.0%

9. Place of Birth of Attendees

Malta	785	95.0%
Gozo	23	2.8%
Abroad	18	2.2%
Total	826	100.0%

11. Mass attended on previous Sunday

Yes	771	93.9%
No	50	6.1%
Total	2,566	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

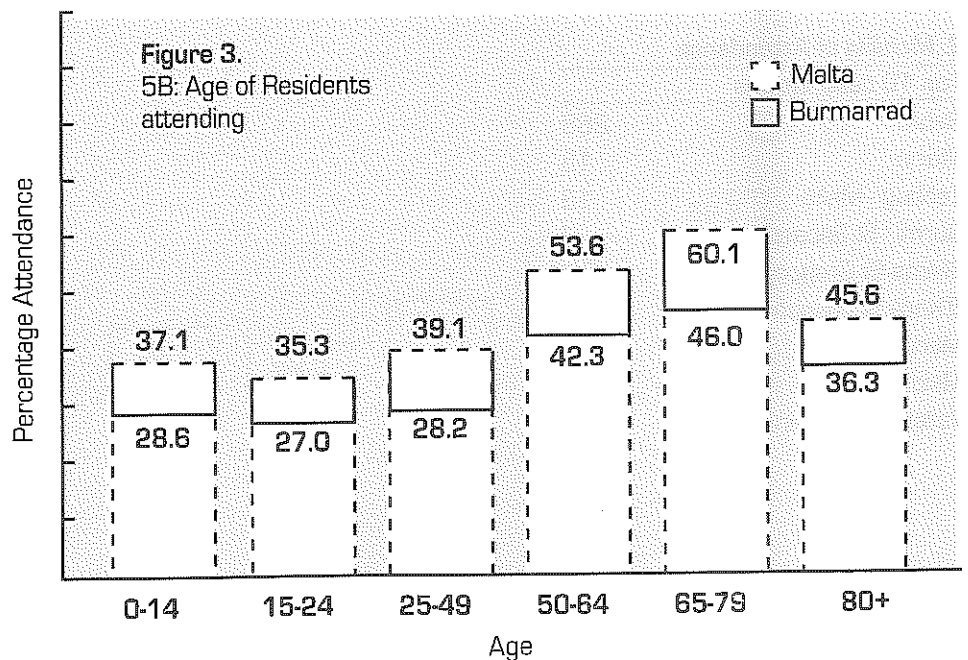
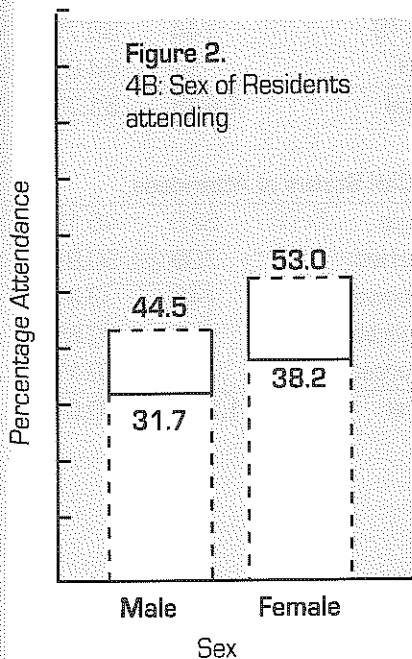
Yes	82	10.2%
No	719	89.8%
Total	801	100.0%

12. Membership of a Catholic Organisation

Yes	408	50.3%
No	403	49.7%
Total	811	100.0%

8. Education of Attendees

Tertiary-not complete	46	5.6%
Tertiary completed	105	12.7%
Non-Tertiary-not complete	10	1.2%
Non-Tertiary completed	31	3.7%
Postsecondary-not complete	37	4.5%
Postsecondary completed	63	7.6%
Secondary-not complete	90	10.9%
Secondary completed	172	20.8%
Primary-not completed	121	14.6%
Primary completed	141	17.0%
Did not attend school	11	1.3%
Total	827	100.0%

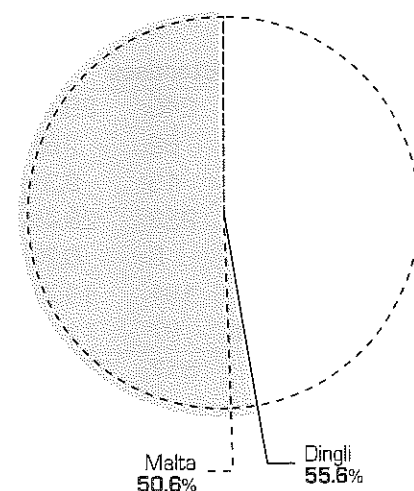


DINGLI

At 55.6% the attendance is higher than the Malta average. 28% of the parishioners who attended Mass did so in another parish. 49.6% of the attendees were male and 50.4% female. 53.1% of male parishioners, and 57% of female parishioners, attended mass.

Population	3,326
Weighted population	2,964
Attendance	1,399
From parish	1,190
From other parishes	209
In other parishes	459
Residents' attendance	1,649
Percent attendance of weighted population	55.6%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
7:00pm	373
Sunday	
6:30am	142
8:00am	272
9:30am	196
11:00am	233
4:30pm	206

Savio College

Sunday	
6:00pm	91

2. Mobility of Attendance

Top 10 destinations	
Rabat	268
Mdina	15
Zebbug - Malta	13
Gormi - St Sebastian	8
Sliema St Gregory	8
B'Kara St Joseph	7
Marsaxlokk	7
Msida	7
Valetta St Dominic	7

3. Day of Mass

Saturday	358	25.6%
Sunday	1,041	74.4%
Total	1,399	100.0%

4A. Sex of Attendees

Male	686	49.6%
Female	697	50.4%
Total	1,383	100.0%

4B. Sex of Residents Attending

Male	795	53.1%
Female	836	57.0%
Total %	1,631	

5A. Age of Attendees

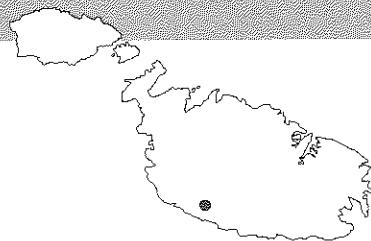
0-6	5	0.4%
7-14	243	17.5%
15-24	247	17.7%
25-49	450	32.3%
50-64	283	20.3%
65-79	134	9.6%
80+	30	2.2%
Total	1,392	100.0%

5B. Age of Residents Attending

0-14	302	46.1%
15-24	219	43.0%
25-49	585	50.2%
50-64	363	61.6%
65-79	144	69.7%
80+	32	54.8%
Total	1,645	51.7%

6. Civil Status of Attendees

Single	628	45.1%
Married	708	50.9%
Widowed	46	3.3%
Separated	8	0.6%
Divorced	1	0.1%
Total	1,391	100.0%



7. Occupation of Attendees

Employed	412	29.9%
Self-employed	85	6.2%
Employer	16	1.2%
House carer	276	20.0%
Unemployed	17	1.2%
Pensioner	189	13.7%
School/University	383	27.8%
Total	1,378	100.0%

9. Place of Birth of Attendees

Malta	1,355	97.3%
Gozo	6	0.4%
Abroad	31	2.2%
Total	1,392	100.0%

11. Mass attended on previous Sunday

Yes	1,252	90.0%
No	139	10.0%
Total	1,391	100.0%

10. Residence Mobility of Attendees

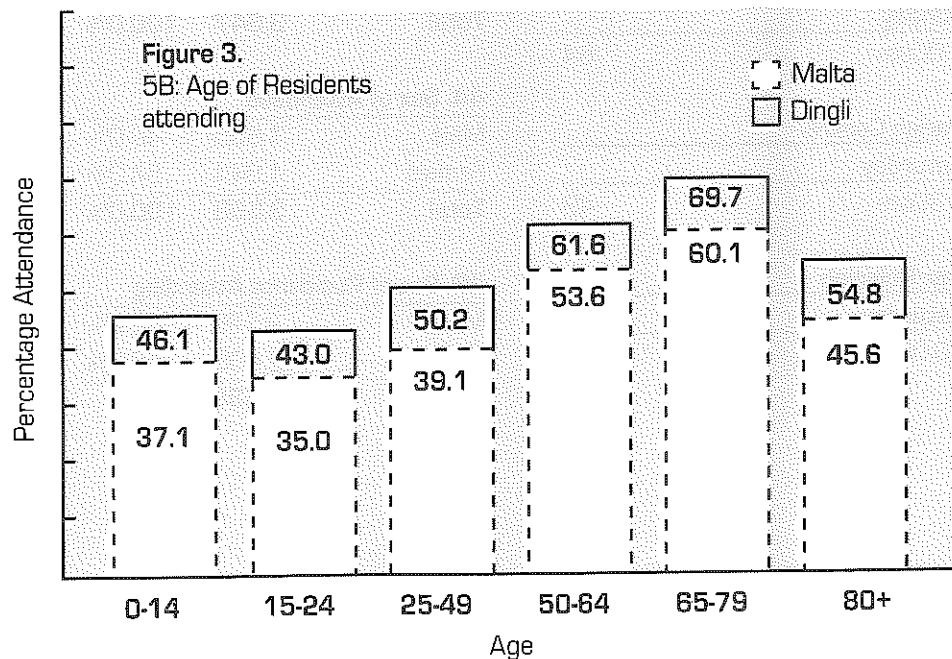
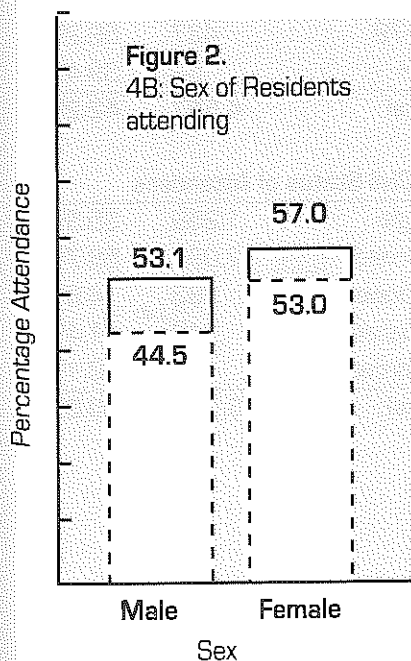
Changed parish of residence in past 5 years		
Yes	55	4.0%
No	1,332	96.0%
Total	1,387	100.0%

12. Membership of a Catholic Organisation

Yes	310	22.6%
No	1,064	77.4%
Total	1,374	100.0%

8. Education of Attendees

Tertiary-not complete	83	6.0%
Tertiary completed	132	9.5%
Non-Tertiary-not complete	16	1.2%
Non-Tertiary completed	47	3.4%
Postsecondary-not complete	77	5.5%
Postsecondary completed	136	9.8%
Secondary-not complete	180	13.0%
Secondary completed	282	20.3%
Primary-not completed	199	14.3%
Primary completed	214	15.4%
Did not attend school	22	1.6%
Total	1,388	100.0%

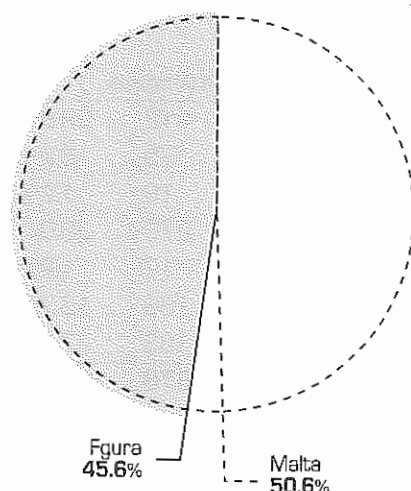


FGURA

At 45.6% the attendance is lower than the Malta average. 41% of the parishioners who attended Mass did so in another parish. 46% of the attendees were male and 54% female. 42.2% of male parishioners, and 48.2% of female parishioners, attended mass.

Population	11,276
Weighted population	10,051
Attendance	3,647
From parish	2,696
From other parishes	951
In other parishes	1,889
Residents' attendance	4,585
Percent attendance of weighted population	45.6%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
5:30pm	551
6:30pm	440
Sunday	
6:00am	171
7:00am	261
8:00am	448
9:00am	439
10:00am	400
11:00am	468
6:30pm	534

Parish Centre, Triq il-Liedna

Sunday	
7:00am	64

Parish Centre

Saturday	
7:30am	49

Dar Robinich

Saturday	
10:00am	31

2. Mobility of Attendance

Top 10 destinations	
Paola - Christ the King	464
Cospicua	200
Tarxien	170
Zabbar	84
Valletta St Dominic	69
Santa Lucija	65
Vittoriosa	58
Marsaxlokk	42
Kalkara	41

3. Day of Mass

Saturday	1,025	28.1%
Sunday	2,622	71.9%
Total	3,647	100.0%

4A. Sex of Attendees

Male	1,655	46.0%
Female	1,944	54.0%
Total	3,599	100.0%

4B. Sex of Residents Attending

Male	2,130	42.2%
Female	2,408	48.2%
Total %	4,538	

5A. Age of Attendees

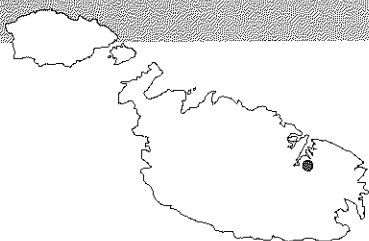
0-6	9	0.2%
7-14	614	17.0%
15-24	501	13.9%
25-49	1,119	31.0%
50-64	939	26.0%
65-79	375	10.4%
80+	52	1.4%
Total	3609	100.0%

5B. Age of Residents Attending

0-14	735	36.6%
15-24	606	35.3%
25-49	1,445	37.6%
50-64	1,282	35.5%
65-79	437	56.2%
80+	52	39.4%
Total	4,557	42.2%

6. Civil Status of Attendees

Single	1,259	35.3%
Married	2,091	58.7%
Widowed	163	4.6%
Separated	49	1.4%
Divorced	2	0.1%
Total	3,564	100.0%



7. Occupation of Attendees

Employed	1,114	31.4%
Self-employed	84	2.4%
Employer	31	0.9%
House cerer	865	24.4%
Unemployed	42	1.2%
Pensioner	563	15.9%
School/University	850	24.0%
Total	3,549	100.0%

9. Place of Birth of Attendees

Malta	3,493	96.9%
Gozo	36	1.0%
Abroad	77	2.1%
Total	3,606	100.0%

11. Mass attended on previous Sunday

Yes	3,241	90.2%
No	353	9.8%
Total	3,594	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

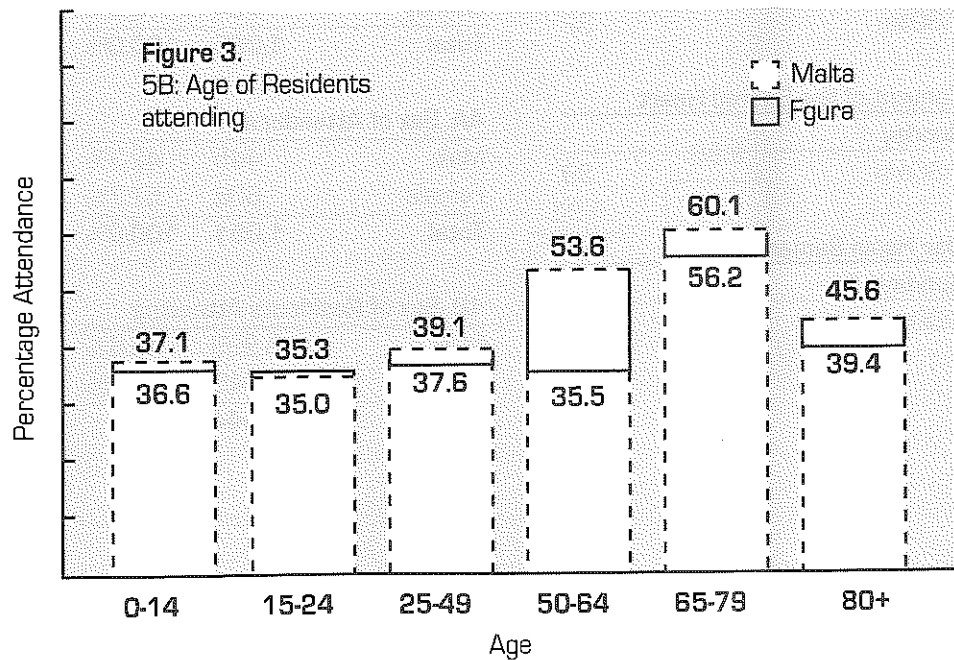
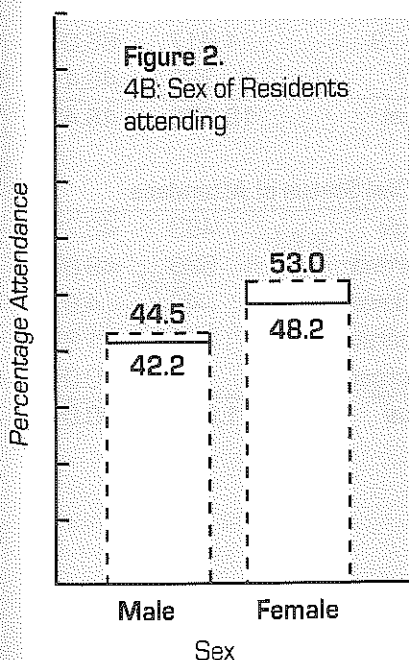
Yes	273	7.6%
No	3,324	92.4%
Total	3,597	100.0%

12. Membership of a Catholic Organisation

Yes	682	19.4%
No	2,835	80.6%
Total	3,517	100.0%

8. Education of Attendees

Tertiary-not complete	191	5.3%
Tertiary completed	349	9.7%
Non-Tertiary-not complete	38	1.1%
Non-Tertiary completed	114	3.2%
Postsecondary-not complete	152	4.2%
Postsecondary completed	346	9.7%
Secondary-not complete	547	15.3%
Secondary completed	855	23.9%
Primary-not completed	463	12.9%
Primary completed	484	13.5%
Did not attend school	43	1.2%
Total	3,582	100.0%

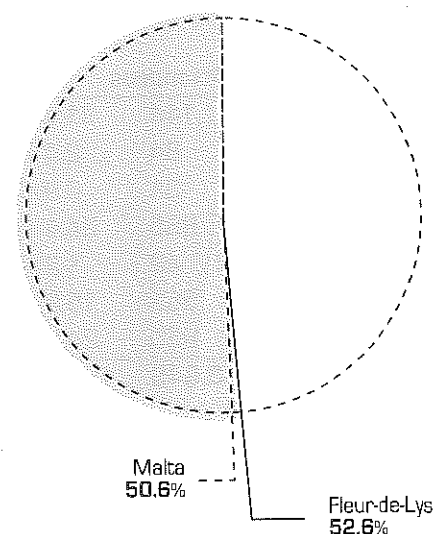


FLEUR-DE-LYS

At 52.6% the attendance is higher than the Malta average. 47% of the parishioners who attended Mass did so in another parish. 42.3% of the attendees were male and 57.7% female. 48.6% of male parishioners, and 56.4% of female parishioners, attended mass.

Population	2,917
Weighted population	2,600
Attendance	1,085
From parish	724
From other parishes	361
In other parishes	644
Residents' attendance	1,368
Percent attendance of weighted population	52.6%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
4:30pm	228
6:30pm	91
Sunday	
6:00am	65
7:00am	99
8:00am	111
9:00am	135
10:30am	163
6:30pm	172

St Monica's Convent

Sunday	
7:30am	32

Convent of the Sacred Heart

Sunday	
7:30am	39

Dar Hanin Samaritan

Sunday	
7:00am	17

2. Mobility of Attendance

Top 10 destinations	
Santa Venera	103
B'Kara St Helen	98
B'Kara St Joseph	91
B'Kara Assumption	66
Hamrun - Imm. Conception	40
Hamrun - St Cajetan	27
Valletta St Dominic	23
Burmarrad	13
Floriana	13
Rabat	13

3. Day of Mass

Saturday	301	27.7%
Sunday	784	72.3%
Total	1,085	100.0%

4A. Sex of Attendees

Male	445	42.3%
Female	606	57.7%
Total	1,051	100.0%

4B. Sex of Residents Attending

Male	5,999	48.6%
Female	7,045	56.4%
Total %	13,044	

5A. Age of Attendees

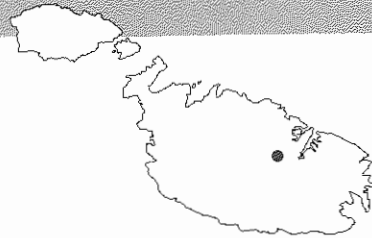
0-6	4	0.4%
7-14	143	13.5%
15-24	125	11.8%
25-49	267	25.2%
50-64	275	26.0%
65-79	190	17.9%
80+	55	5.2%
Total	1,059	100.0%

5B. Age of Residents Attending

0-14	1,526	34.3%
15-24	1,460	37.6%
25-49	3,821	41.5%
50-64	3,268	59.4%
65-79	1,917	66.0%
80+	380	46.4%
Total	12,376	46.4%

6. Civil Status of Attendees

Single	463	43.7%
Married	528	49.8%
Widowed	49	4.6%
Separated	20	1.9%
Divorced	0	0.0%
Total	1,060	100.0%



7. Occupation of Attendees

Employed	301	28.4%
Self-employed	41	3.9%
Employer	21	2.0%
House carer	213	20.1%
Unemployed	15	1.4%
Pensioner	254	54.0%
School/University	213	20.1%
Total	1,058	100.0%

9. Place of Birth of Attendees

Malta	1028	97.2%
Gozo	12	1.1%
Abroad	18	1.7%
Total	1,058	100.0%

11. Mass attended on previous Sunday

Yes	968	90.7%
No	99	9.3%
Total	1,067	100.0%

10. Residence Mobility of Attendees

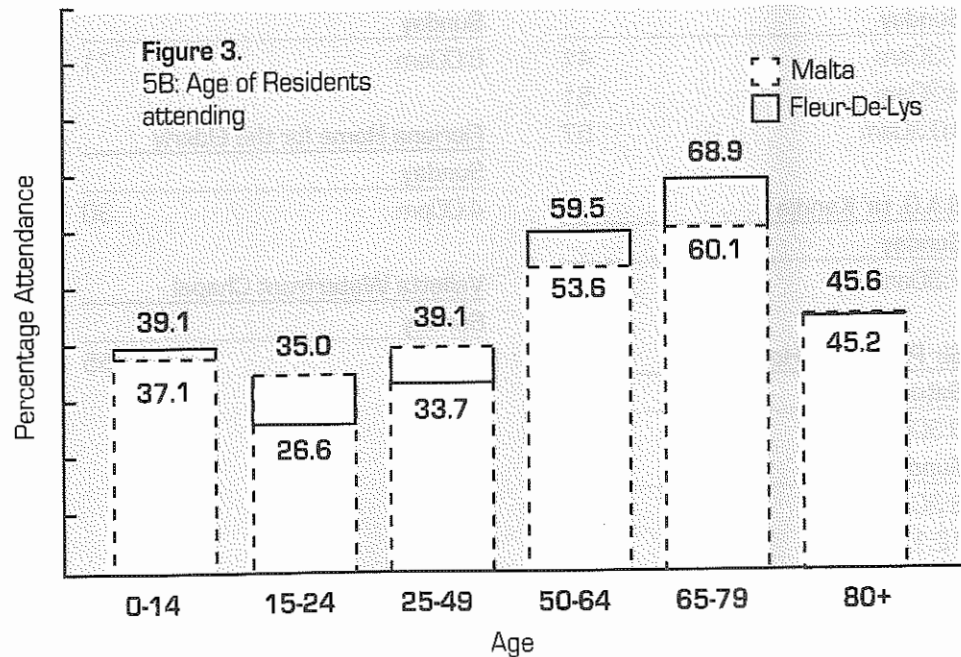
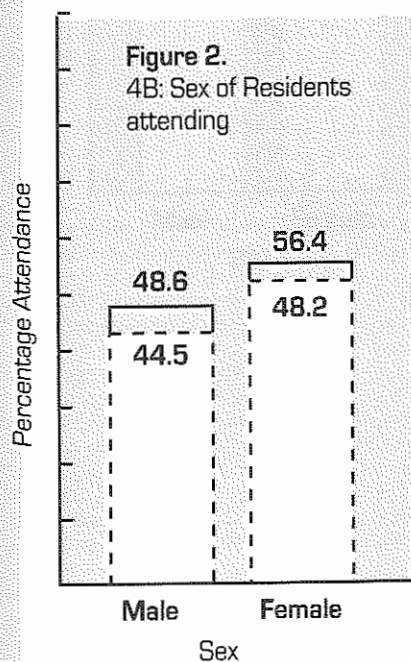
Changed parish of residence in past 5 years		
Yes	124	11.8%
No	927	88.2%
Total	1,051	100.0%

12. Membership of a Catholic Organisation

Yes	277	26.5%
No	768	73.5%
Total	1,045	100.0%

8. Education of Attendees

Tertiary-not complete	67	6.3%
Tertiary completed	141	13.2%
Non-Tertiary-not complete	7	0.4%
Non-Tertiary completed	27	2.5%
Postsecondary-not complete	55	5.1%
Postsecondary completed	100	9.4%
Secondary-not complete	135	12.6%
Secondary completed	200	18.7%
Primary-not completed	148	13.8%
Primary completed	169	15.8%
Did not attend school	20	1.9%
Total	1,069	100.0%

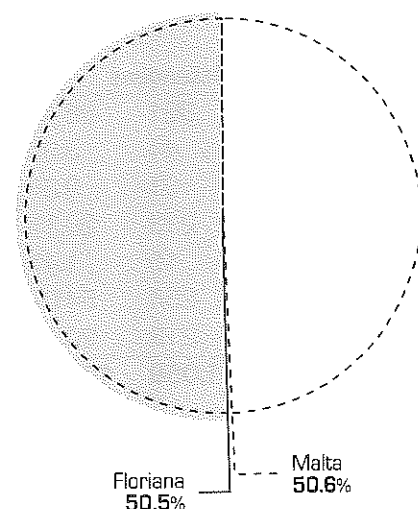


FLORIANA

At 50.5% the attendance is almost identical to the Malta average. 26% of the parishioners who attended Mass did so in another parish. 47.8% of the attendees were male and 52.2% female. 43.5% of male parishioners, and 55.9% of female parishioners, attended mass.

Population	2,246
Weighted population	2,002
Attendance	1,662
From parish	748
From other parishes	914
In other parishes	262
Residents' attendance	1,010
Percent attendance of weighted population	50.5%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

6:30pm 208

Sunday

6:00am 50
7:00am 87
8:00am 60
9:00am 141
10:30am 92
5:30pm 193

Sarria Church

Saturday

7:15am 55

Sunday

7:30am 41
8:30am 51
10:30am 57

S.A.G. ta' Kandja

Sunday

7:30am 8

Sir Paul Boffa Hospital

Saturday

3:30pm 7

Sunday

6:30am 12
12:15pm 19

Holy Cross Church

Saturday

7:00pm 158

Sunday

5:45am 31
6:45am 58
7:45am 60
10:00am 170
11:00am 72

Neo-Catechumenate

Saturday

8:00pm 28

Bus Therminus

Sunday

8:00am 71

Floriana Home for the Elderly

Sunday

4:00pm 30

Valletta Waterfront Chapel

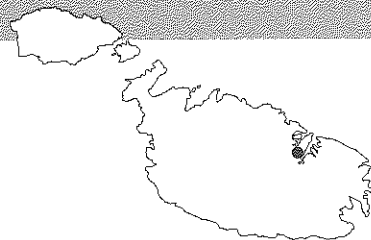
Sunday

7:30am 55

2. Mobility of Attendance

Top 10 destinations

Valletta St Dominic	72
Valletta St Paul	45
Msida	12
Gawra	8
Rabat	8
G'Mangia	7
Hamrun St Cajetan	7
Valletta St Augustine	7
Hamrun - Imm. Conception	6
Mdina	5



3. Day of Mass

Saturday	502	30.2%
Sunday	1,160	69.8%
Total	1,662	100.0%

4A. Sex of Attendees

Male	778	47.8%
Female	581	52.2%
Total	1629	100.0%

4B. Sex of Residents Attending

Male	425	43.5%
Female	574	55.9%
Total %	999	

5A. Age of Attendees

0-6	3	0.2%
7-14	169	10.9%
15-24	162	10.4%
25-49	396	25.5%
50-64	437	28.2%
65-79	311	20.1%
80+	73	4.7%
Total	1,551	100.0%

5B. Age of Residents Attending

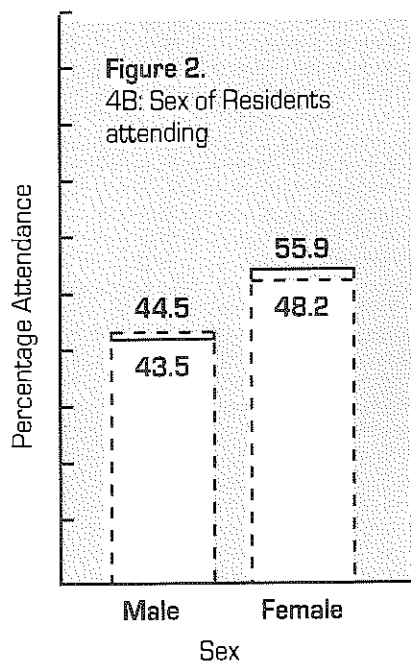
0-14	94	39.1%
15-24	72	26.6%
25-49	205	33.7%
50-64	276	59.5%
65-79	282	68.9%
80+	71	45.2%
Total	1,000	46.5%

6. Civil Status of Attendees

Single	555	35.9%
Married	835	54.0%
Widowed	118	7.6%
Separated	38	2.5%
Divorced	1	0.1%
Total	1,547	100.0%

7. Occupation of Attendees

Employed	437	28.2%
Self-employed	53	3.4%
Employer	21	1.4%
House carer	310	20.0%
Unemployed	24	1.5%
Pensioner	434	28.0%
School/University	273	17.6%
Total	1,552	100.0%



8. Education of Attendees

Tertiary-not complete	102	6.6%
Tertiary completed	162	10.5%
Non-Tertiary-not complete	14	0.9%
Non-Tertiary completed	39	2.5%
Postsecondary-not complete	79	5.1%
Postsecondary completed	116	7.5%
Secondary-not complete	179	11.6%
Secondary completed	312	20.2%
Primary-not completed	211	13.7%
Primary completed	318	20.6%
Did not attend school	13	0.8%
Total	1,545	100.0%

10. Residence Mobility of Attendees**Changed parish of residence
in past 5 years**

Yes	384	11.0%
No	3,102	89.0%
Total	3,486	100.0%

**12. Membership of
a Catholic Organisation**

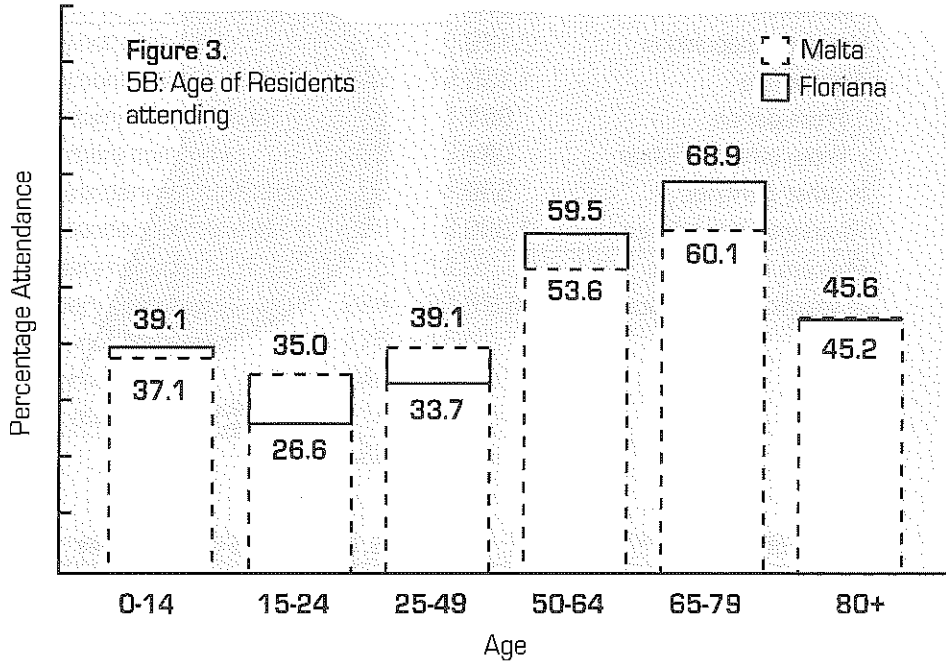
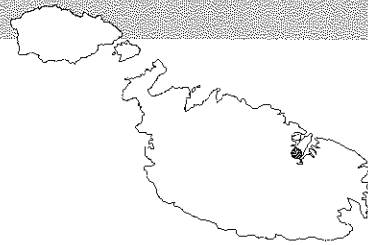
Yes	406	27.1%
No	1,094	72.9%
Total	1,500	100.0%

9. Place of Birth of Attendees

Malta	1,497	96.3%
Gozo	21	1.4%
Abroad	37	2.4%
Total	1,555	100.0%

11. Mass attended on previous Sunday

Yes	1,379	88.9%
No	172	11.1%
Total	1,551	100.0%

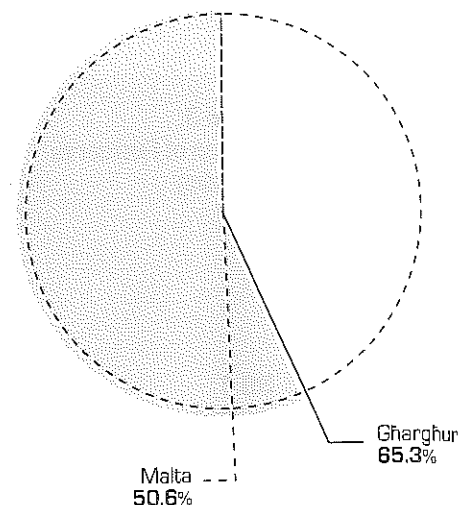


GHARGHUR

At 65.3% the attendance is significantly higher than the Malta average. 39% of the parishioners who attended Mass did so in another parish. 45.3% of the attendees were male and 54.7% female. 57.8% of male parishioners, and 71.6% of female parishioners, attended mass.

Population	2,389
Weighted population	2,129
Attendance	1,138
From parish	851
From other parishes	287
In other parishes	539
Residents' attendance	1,390
Percent attendance of weighted population	65.3%

Figure 1.
Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	182
Sunday	
6:00am	77
7:30am	146
9:00am	179
10:30am	138
4:30am	122

Santa Marija tal-Anglu Chapel

Saturday	
6:30pm	116
Sunday	
8:30am	77
9:30am	92
10:30am	106

2. Mobility of Attendance

Top 10 destinations	
B'Kara St Joseph	80
Naxxar	73
Ibrag	52
San Gwann	34
B'Kara St Helen	28
San Giljan	23
Valletta St Dominic	23
Sliema St Gregory	19
Msida	15
Pembroke	15

3. Day of Mass

Saturday	287	25.2%
Sunday	851	74.8%
Total	1,138	100.0%

4A. Sex of Attendees

Male	505	45.3%
Female	611	54.7%
Total	1,116	100.0%

4B. Sex of Residents Attending

Male	629	57.8%
Female	745	71.6%
Total %	1,374	

5A. Age of Attendees

0-6	5	0.4%
7-14	162	14.5%
15-24	117	10.4%
25-49	402	35.9%
50-64	293	26.1%
65-79	129	11.5%
80+	13	1.2%
Total	1,121	100.0%

5B. Age of Residents Attending

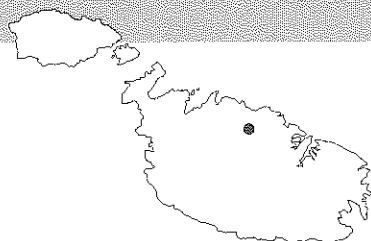
0-14	213	49.5%
15-24	144	50.5%
25-49	517	56.2%
50-64	336	73.2%
65-79	146	89.2%
80+	10	36.0%
Total	1,373	60.1%

6. Civil Status of Attendees

Single	392	35.4%
Married	636	57.5%
Widowed	51	4.6%
Separated	26	2.4%
Divorced	1	0.1%
Total	1,106	100.0%

7. Occupation of Attendees

Employed	318	28.8%
Self-employed	58	5.3%
Employer	25	2.3%
House carer	270	24.5%
Unemployed	12	1.1%
Pensioner	188	17.0%
School/University	233	21.1%
Total	1,104	100.0%



8. Education of Attendees

Tertiary-not complete	74	6.6%
Tertiary completed	143	12.7%
Non-Tertiary-not complete	11	1.0%
Non-Tertiary completed	38	3.4%
Postsecondary-not complete	52	4.6%
Postsecondary completed	98	8.7%
Secondary-not complete	145	12.9%
Secondary completed	224	20.0%
Primary-not completed	175	15.6%
Primary completed	148	13.2%
Did not attend school	14	1.2%
Total	1,122	100.0%

9. Place of Birth of Attendees

Malta	1,094	97.5%
Gozo	6	0.5%
Abroad	22	2.0%
Total	1,122	100.0%

11. Mass attended on previous Sunday

Yes	1,021	90.9%
No	102	9.1%
Total	1,123	100.0%

10. Residence Mobility of Attendees
Changed parish of residence in past 5 years

Yes	136	12.4%
No	964	87.6%
Total	1,100	100.0%

12. Membership of a Catholic Organisation

Yes	236	21.7%
No	852	78.3%
Total	1,088	100.0%

Figure 2.
4B: Sex of Residents attending

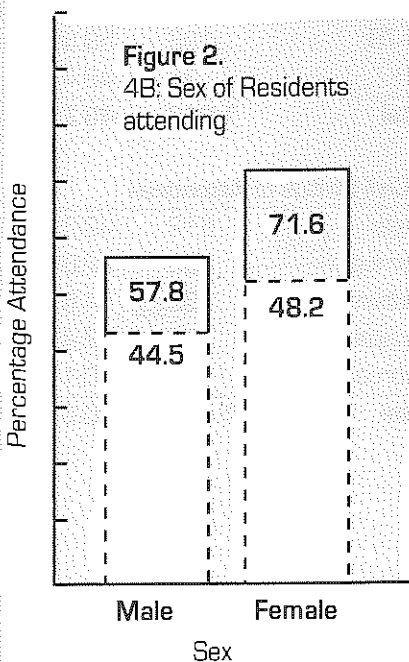
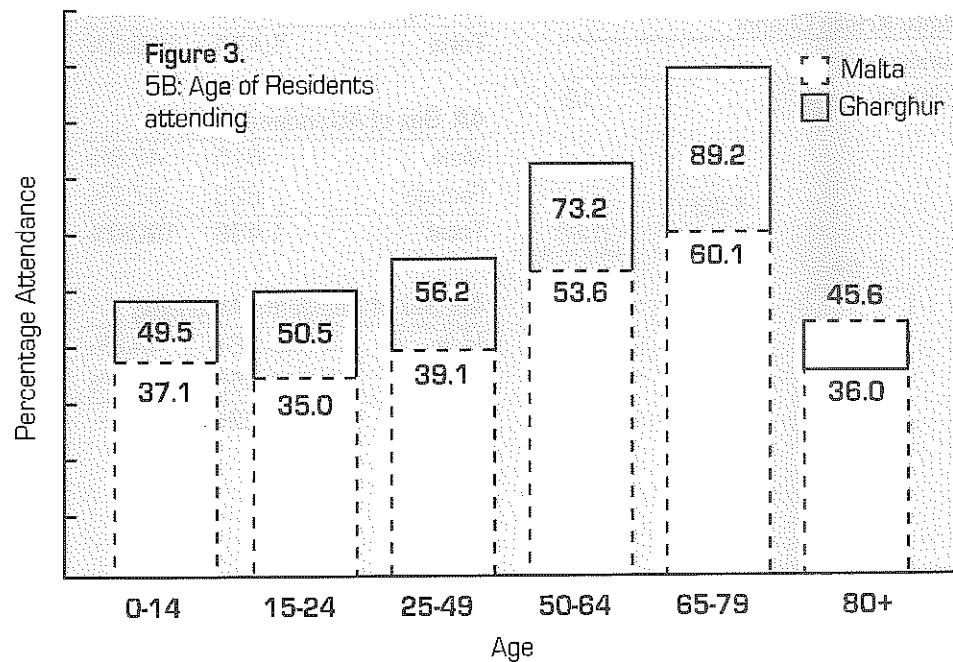


Figure 3.
5B: Age of Residents attending

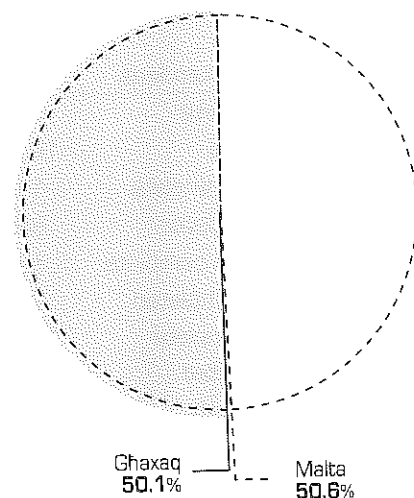


GHAXAQ

At 50.1% the attendance is almost identical to the Malta average. 32% of the parishioners who attended Mass did so in another parish. 42.8% of the attendees were male and 57.2% female. 44.2% of male parishioners, and 54.0% of female parishioners, attended mass.

Population	4,388
Weighted population	3,911
Attendance	1,474
From parish	1,322
From other parishes	142
In other parishes	626
Residents' attendance	1,958
Percent attendance of weighted population	50.1%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	323
Sunday	
6:00am	146
7:00am	191
8:00am	326
10:00am	316
6:00pm	252
Parish Hall	
Saturday	
7:30pm	35
Santu Kristu Chapel	
Sunday	
9:30pm	12

2. Mobility of Attendance

Top 10 destinations	
Zejtun	120
Gudja	66
Santa Lucija	55
Marsaxlokk	46
M'Scala	30
B'Bugia	26
Paola - Christ the King	20
Valletta St Dominic	19
Qormi - St Sebastian	18
Tarxien	13

3. Day of Mass

Saturday	341	23.1%
Sunday	1,133	76.9%
Total	1,474	100.0%

4A. Sex of Attendees

Male	615	42.8%
Female	823	57.2%
Total	1,438	100.0%

4B. Sex of Residents Attending

Male	865	44.2%
Female	1,055	54.0%
Total %	1,920	

5A. Age of Attendees

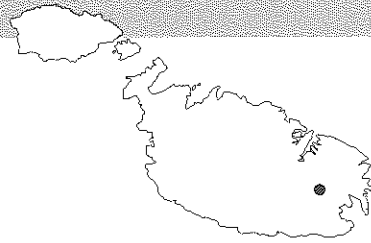
0-6	6	0.4%
7-14	267	18.4%
15-24	211	14.6%
25-49	415	28.6%
50-64	361	24.9%
65-79	159	11.0%
80+	31	2.1%
Total	1,450	100.0%

5B. Age of Residents Attending

0-14	324	42.5%
15-24	266	39.4%
25-49	627	42.3%
50-64	491	56.0%
65-79	198	59.5%
80+	34	49.4%
Total	1,940	46.2%

6. Civil Status of Attendees

Single	612	42.3%
Married	753	52.0%
Widowed	69	4.6%
Separated	26	2.4%
Divorced	1	0.1%
Total	1,447	100.0%



7. Occupation of Attendees

Employed	375	25.8%
Self-employed	41	2.8%
Employer	11	0.8%
House carer	384	26.4%
Unemployed	19	1.3%
Pensioner	229	15.8%
School/University	393	27.1%
Total	1,452	100.0%

9. Place of Birth of Attendees

Malta	1,421	98.2%
Gozo	5	0.3%
Abroad	21	1.5%
Total	1,447	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

Yes	71	4.9%
No	1,383	95.1%
Total	1,454	100.0%

11. Mass attended on previous Sunday

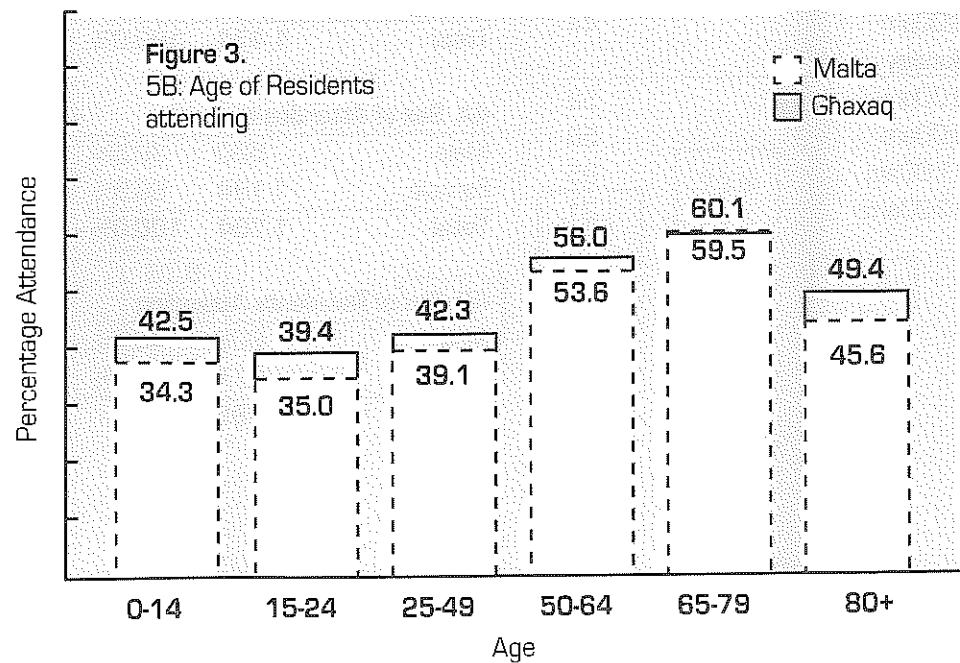
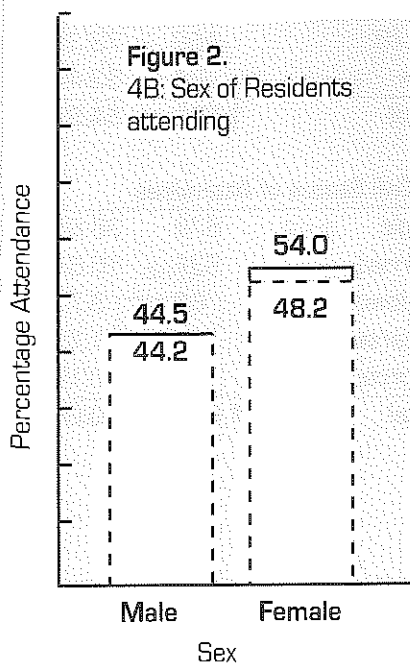
Yes	1,304	89.4%
No	154	10.6%
Total	1,458	100.0%

12. Membership of a Catholic Organisation

Yes	396	27.9%
No	1,022	72.1%
Total	1,418	100.0%

8. Education of Attendees

Tertiary-not complete	72	5.0%
Tertiary completed	92	6.4%
Non-Tertiary-not complete	20	1.4%
Non-Tertiary completed	30	2.1%
Postsecondary-not complete	81	5.6%
Postsecondary completed	117	8.2%
Secondary-not complete	246	17.1%
Secondary completed	259	18.0%
Primary-not completed	222	15.5%
Primary completed	271	18.9%
Did not attend school	25	1.7%
Total	1,435	100.0%

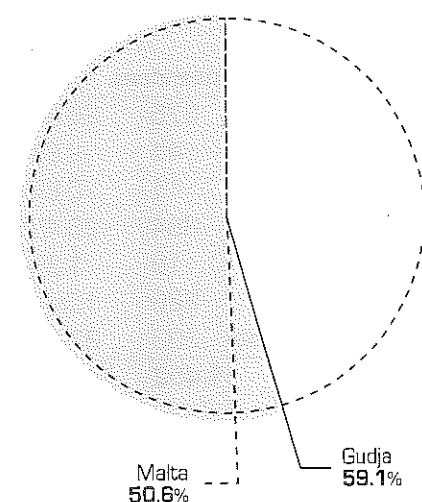


GUDJA

At 59.1% the attendance is higher than the Malta average. 25% of the parishioners who attended Mass did so in another parish. 48% of the attendees were male and 52% female. 48% of male parishioners, and 52% of female parishioners, attended mass.

Population	2,901
Weighted population	2,586
Attendance	1,704
From parish	1,149
From other parishes	555
In other parishes	379
Residents' attendance	1,528
Percent attendance of weighted population	59.1%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

6:30pm 288

Sunday

6:00am 161

8:00am 264

9:15am 216

10:30am 157

5:30pm 246

MIA Chapel

Saturday

7:00pm 105

8:00pm 95

9:00pm 44

Sunday

8:00am 52

9:00am 56

11:00am 95

10:00am 21

2. Mobility of Attendance

Top 10 destinations

Santa Lucija 53

Zurrieq 31

Paola - Christ the King 28

Zejtun 24

B'Bugia 20

Gormi - St Sebastian 18

Valletta St Dominic 17

Msida 16

Ghaxaq 15

Luqa 14

3. Day of Mass

Saturday 341 23.1%

Sunday 1,133 76.9%

Total 1,474 100.0%

4A. Sex of Attendees

Male 520 30.5%

Female 1,184 69.5%

Total 1,704 100.0%

4B. Sex of Residents Attending

Male 808 48.0%

Female 877 52.0%

Total % 1,685

5A. Age of Attendees

0-6 3 0.2%

7-14 269 15.9%

15-24 227 13.4%

25-49 601 35.5%

50-64 393 23.2%

65-79 175 10.3%

80+ 23 1.4%

Total 1,691 100.0%

5B. Age of Residents Attending

0-14 264 57.8%

15-24 243 47.6%

25-49 484 51.2%

50-64 339 57.7%

65-79 169 73.3%

80+ 24 53.4%

Total 1,523 54.9%

6. Civil Status of Attendees

Single 679 38.8%

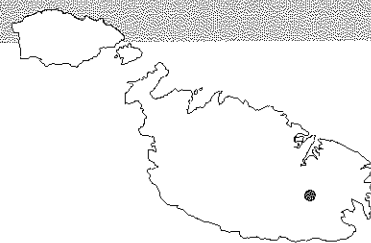
Married 931 55.6%

Widowed 62 3.7%

Separated 29 1.7%

Divorced 1 0.1%

Total 1,673 100.0%



7. Occupation of Attendees

Employed	653	38.9%
Self-employed	47	2.8%
Employer	22	1.3%
House carer	306	18.2%
Unemployed	27	1.6%
Pensioner	234	13.9%
School/University	390	23.2%
Total	1,679	100.0%

9. Place of Birth of Attendees

Malta	1,657	98.1%
Gozo	7	0.4%
Abroad	25	1.5%
Total	1,689	100.0%

11. Mass attended on previous Sunday

Yes	1,541	90.9%
No	155	9.1%
Total	1,696	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

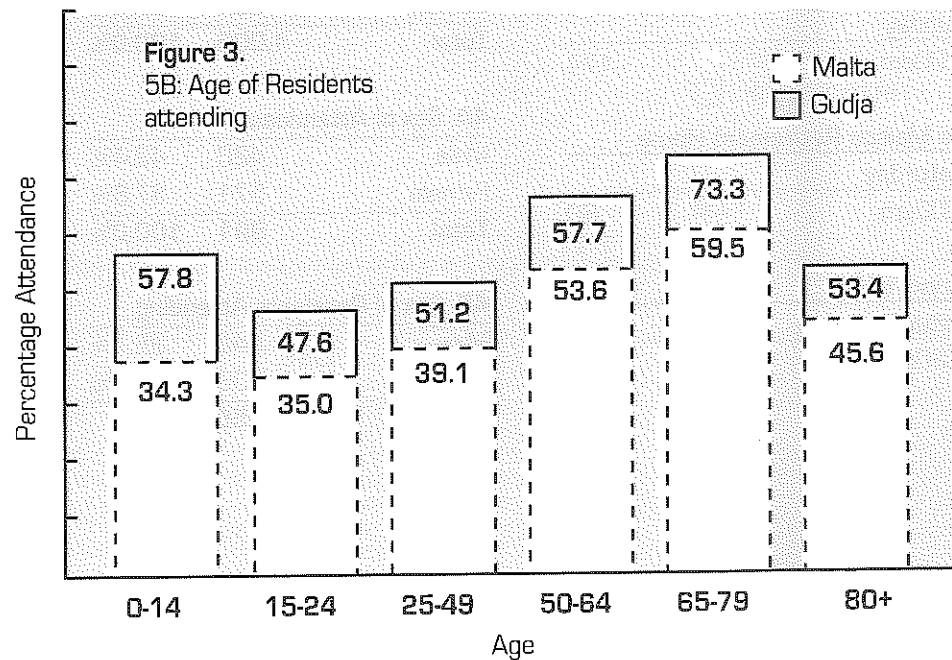
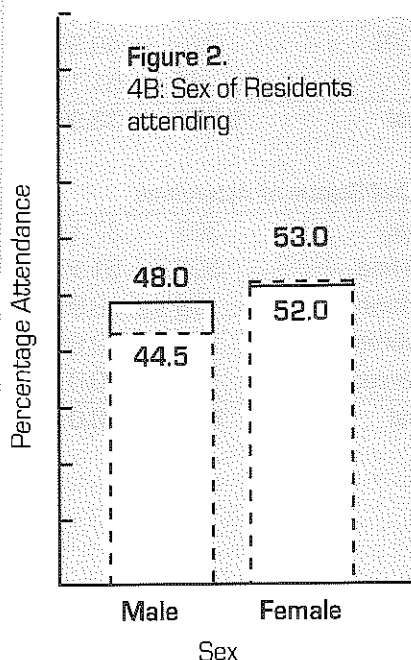
Yes	106	6.3%
No	1,576	93.7%
Total	1,682	100.0%

12. Membership of a Catholic Organisation

Yes	428	25.8%
No	1,234	74.2%
Total	1,662	100.0%

8. Education of Attendees

Tertiary-not complete	86	5.1%
Tertiary completed	136	8.1%
Non-Tertiary-not complete	25	1.5%
Non-Tertiary completed	58	3.4%
Postsecondary-not complete	96	5.7%
Postsecondary completed	195	11.6%
Secondary-not complete	217	12.9%
Secondary completed	391	23.2%
Primary-not completed	201	11.9%
Primary completed	261	15.5%
Did not attend school	17	1.0%
Total	1,683	100.0%

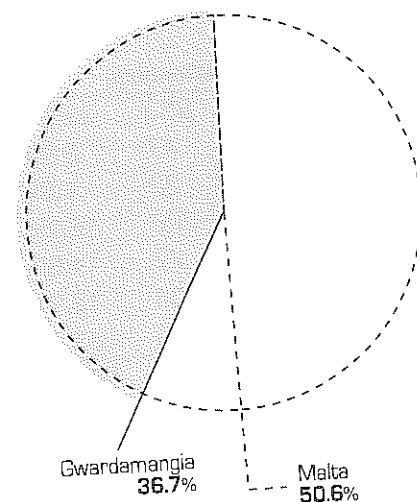


WARDAMANGIA

At 36.7% the attendance is significantly lower than the Malta average. 48% of the parishioners who attended Mass did so in another parish. 42.4% of the attendees were male and 57.6% female. 32.7% of male parishioners, and 39.9% of female parishioners, attended mass.

Population	3,853
Weighted population	3,435
Attendance	1,005
From parish	655
From other parishes	350
In other parishes	607
Residents' attendance	1,262
Percent attendance of weighted population	36.7%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	164
6:00pm	
Sunday	41
6:00am	58
7:30am	141
8:30am	109
10:00am	109
12:00pm	143
6:00pm	

Our Lady of Sorrows Church

Saturday	80
5:00pm	
Sunday	171
7:00am	

Sa Maison Retirement Home

Saturday	80
5:00pm	

Priory's Hall

Saturday	62
7:30pm	

2. Mobility of Attendance

Top 10 destinations	
Hamrun - Imm. Conception	122
Msida	115
Valletta St Dominic	50
Valletta St Paul	33
Hamrun - St Cajetan	32
San Giljan	18
Floriana	17
Burmarrad	15
Sliema Jesus of Nazareth	15
Ta' Xbiex	14

3. Day of Mass

Saturday	404	40.2%
Sunday	601	59.8%
Total	1,005	100.0%

4A. Sex of Attendees

Male	420	42.4%
Female	571	57.6%
Total	991	100.0%

4B. Sex of Residents Attending

Male	542	32.7%
Female	708	39.9%
Total %	1,250	

5A. Age of Attendees

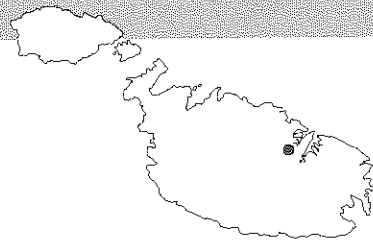
0-6	1	0.1%
7-14	118	11.8%
15-24	112	11.2%
25-49	241	24.1%
50-64	296	29.7%
65-79	170	17.0%
80+	60	6.0%
Total	998	100.0%

5B. Age of Residents Attending

0-14	133	24.1%
15-24	146	26.5%
25-49	282	24.7%
50-64	400	46.5%
65-79	224	49.3%
80+	65	51.1%
Total	1,250	33.9%

6. Civil Status of Attendees

Single	367	37.1%
Married	505	51.1%
Widowed	88	8.9%
Separated	28	2.8%
Divorced	0	0.0%
Total	988	100.0%



7. Occupation of Attendees

Employed	271	27.5%
Self-employed	28	2.8%
Employer	8	0.8%
House carer	231	23.4%
Unemployed	17	1.7%
Pensioner	266	27.0%
School/University	166	16.8%
Total	987	100.0%

9. Place of Birth of Attendees

Malta	947	95.5%
Gozo	22	2.2%
Abroad	23	2.3%
Total	992	100.0%

11. Mass attended on previous Sunday

Yes	892	89.5%
No	105	10.5%
Total	997	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

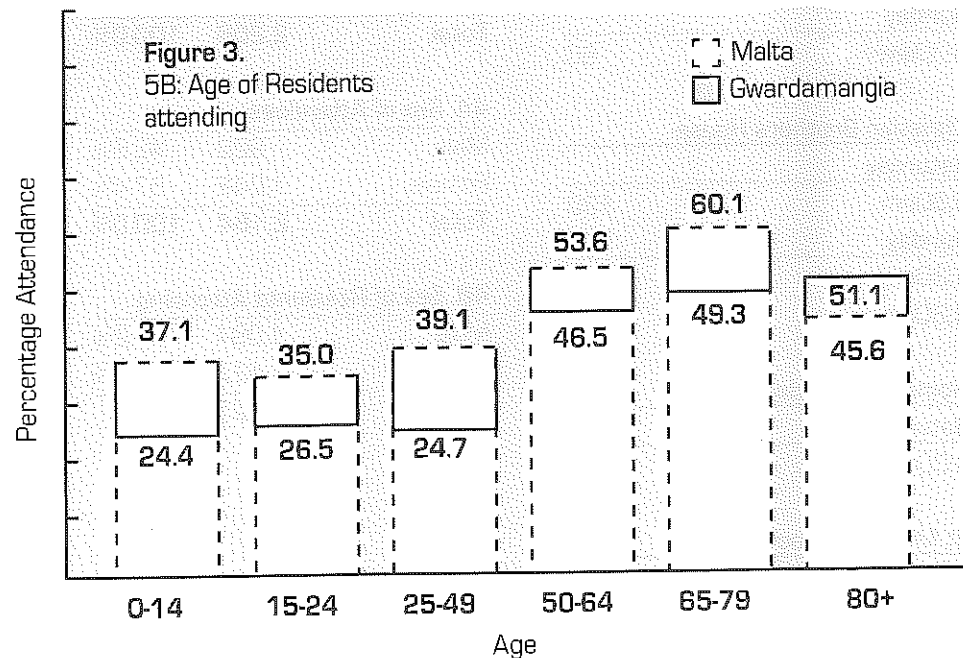
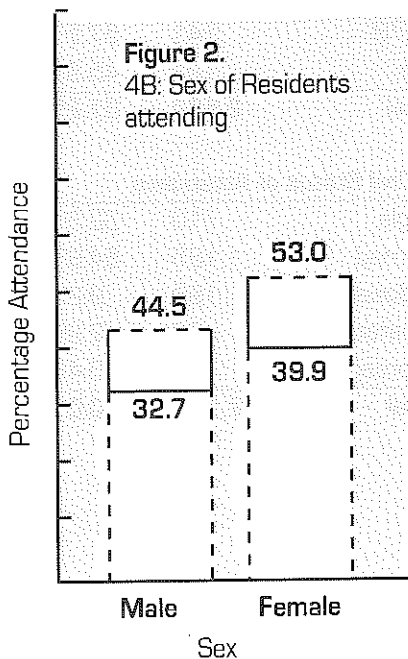
Yes	159	16.0%
No	833	84.0%
Total	992	100.0%

12. Membership of a Catholic Organisation

Yes	266	26.8%
No	727	73.2%
Total	993	100.0%

8. Education of Attendees

Tertiary-not complete	54	5.8%
Tertiary completed	117	12.6%
Non-Tertiary-not complete	12	1.3%
Non-Tertiary completed	16	1.7%
Postsecondary-not complete	47	5.0%
Postsecondary completed	76	8.2%
Secondary-not complete	109	11.7%
Secondary completed	183	19.7%
Primary-not completed	143	15.4%
Primary completed	165	17.7%
Did not attend school	9	1.0%
Total	931	100.0%

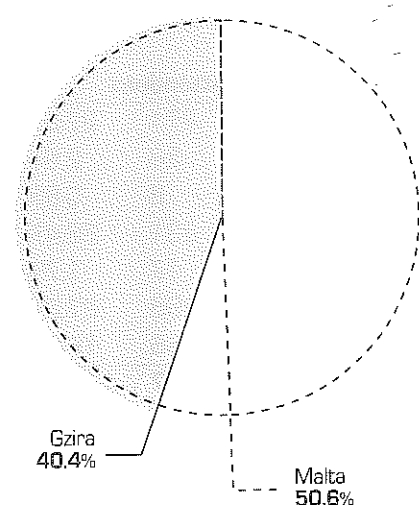


GZIRA

At 40.4% the attendance is lower than the Malta average. 33% of the parishioners who attended Mass did so in another parish. 42.6% of the attendees were male and 57.4% female. 35.2% of male parishioners, and 44.5% of female parishioners, attended mass.

Population	7,086
Weighted population	6,316
Attendance	2,207
From parish	1,714
From other parishes	493
In other parishes	838
Residents' attendance	2,552
Percent attendance of weighted population	40.4%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

5:00pm	346
6:30pm	219

Sunday

7:00am	204
8:15am	235
9:30am	258
11:00am	272
6:00pm	295

Jesus the Redeemer Church

Saturday

6:00pm	107
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Sunday

6:30am	60
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Christian Brothers House

Saturday

6:30pm	130
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Sunday

7:30am	64
9:30am	165

Home of the Elderly

Saturday

4:00pm	24
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St Monica School

Sunday

7:00am	15
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2. Mobility of Attendance

Top 10 destinations

Ta' Xbiex	89
Msida	81
Sliema Jesus of Nazareth	64
Balluta	63
Sliema St Gregory	47
San Giljan	42
Sliema Sacro Cuore	41
Valetta St Dominic	38
Floriana	28
San Gwann	27

3. Day of Mass

Saturday	783	35.5%
Sunday	1,423	64.5%
Total	2,206	100.0%

4A. Sex of Attendees

Male	922	42.6%
Female	1,242	57.4%
Total	2,164	100.0%

4B. Sex of Residents Attending

Male	1,094	35.2%
Female	1,427	44.5%
Total %	2,521	

5A. Age of Attendees

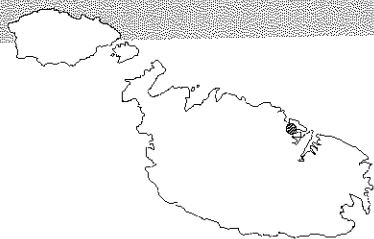
0-6	3	0.1%
7-14	259	11.9%
15-24	200	9.2%
25-49	523	24.1%
50-64	590	27.2%
65-79	590	22.1%
80+	116	5.3%
Total	2,171	100.0%

5B. Age of Residents Attending

0-14	282	28.3%
15-24	235	25.7%
25-49	630	28.9%
50-64	710	47.8%
65-79	541	57.5%
80+	122	45.9%
Total	2,524	37.2%

6. Civil Status of Attendees

Single	710	32.8%
Married	1,185	54.8%
Widowed	199	9.2%
Separated	62	2.9%
Divorced	8	0.4%
Total	2,164	100.0%



7. Occupation of Attendees

Employed	514	23.8%
Self-employed	67	3.1%
Employer	21	1.0%
House carer	506	23.5%
Unemployed	34	1.6%
Pensioner	655	30.4%
School/University	360	16.7%
Total	2,157	100.0%

9. Place of Birth of Attendees

Malta	2,088	95.9%
Gozo	26	2.9%
Abroad	63	2.9%
Total	2,177	100.0%

11. Mass attended on previous Sunday

Yes	2,001	91.9%
No	176	8.1%
Total	2,177	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

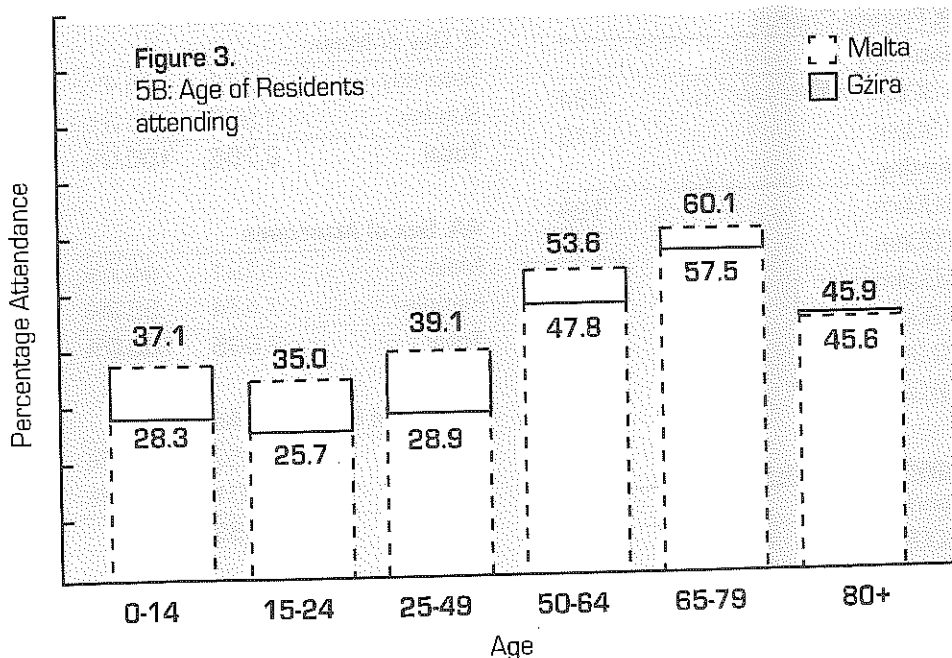
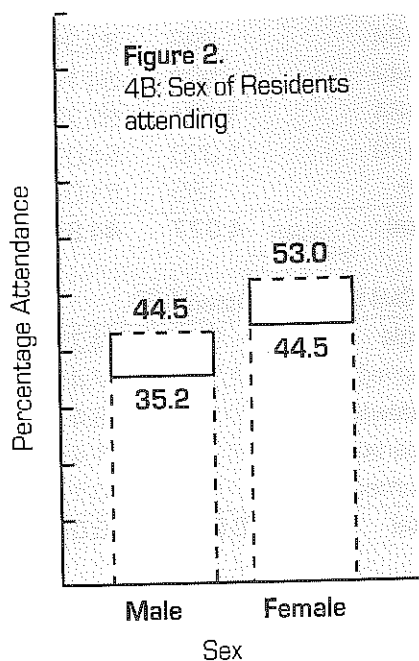
Yes	171	8.1%
No	1,949	91.9%
Total	2,120	100.0%

12. Membership of a Catholic Organisation

Yes	359	16.8%
No	1,781	83.2%
Total	2,140	100.0%

8. Education of Attendees

Tertiary-not complete	115	5.4%
Tertiary completed	197	9.2%
Non-Tertiary-not complete	18	0.8%
Non-Tertiary completed	43	2.0%
Postsecondary-not complete	113	5.3%
Postsecondary completed	200	9.3%
Secondary-not complete	259	12.1%
Secondary completed	446	20.8%
Primary-not completed	317	14.8%
Primary completed	397	18.5%
Did not attend school	36	1.7%
Total	2,141	100.0%

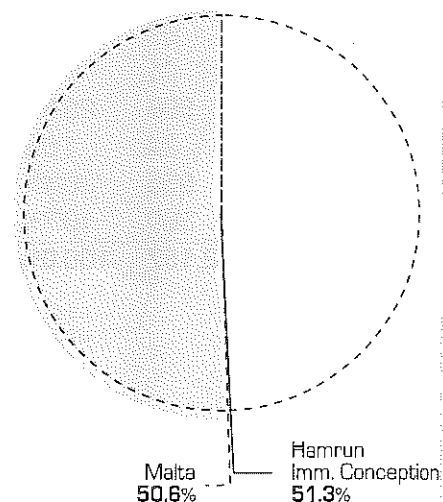


HAMRUN IMMACULATE CONCEPTION

At 51.3% the attendance is higher than the Malta average. 30% of the parishioners who attended Mass did so in another parish. 44.7% of the attendees were male and 55.3% female. 45.5% of male parishioners, and 56.7% of female parishioners, attended mass.

Population	3,974
Weighted population	3,542
Attendance	2,711
From parish	1,271
From other parishes	1,440
In other parishes	574
Residents' attendance	1,818
Percent attendance of weighted population	51.3%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

6:30pm	290
7:30pm	51

Sunday

6:30am	112
8:00am	213
9:30am	220
11:00am	316
6:30pm	310

St Francis Church

Saturday

6:30pm	284
7:30pm	116

Sunday

6:00am	129
7:00am	140
8:00am	185
9:00am	242
10:30am	27
12:00pm	309

Egyptian Sisters Convent

Sunday

8:00am	58
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2. Mobility of Attendance

Top 10 destinations

Hamrun St Cajetan	163
Santa Venera	63
G'Mangia	50
Msida	29
Valletta St Dominic	29
Valletta St Paul	21
Marsa - Queenship of Mary	15
Marsa - Holy Trinity	14
B'Kara - St Joseph	12
Burmarrad	12

3. Day of Mass

Saturday	714	26.4%
Sunday	1,992	55.3%
Total	2,706	100.0%

4A. Sex of Attendees

Male	1,191	44.7%
Female	1,474	55.3%
Total	2,665	100.0%

4B. Sex of Residents Attending

Male	1,852	45.5%
Female	2,501	56.7%
Total %	1,353	

5A. Age of Attendees

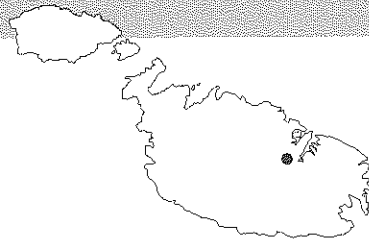
0-6	3	0.1%
7-14	308	11.5%
15-24	320	12.0%
25-49	697	26.1%
50-64	684	25.6%
65-79	571	21.4%
80+	87	3.3%
Total	2,670	100.0%

5B. Age of Residents Attending

0-14	381	33.0%
15-24	399	33.3%
25-49	908	34.1%
50-64	1,164	55.7%
65-79	1,030	64.0%
80+	195	51.0%
Total	4,077	44.8%

6. Civil Status of Attendees

Single	916	34.7%
Married	1,516	57.4%
Widowed	169	6.4%
Separated	36	1.4%
Divorced	3	0.1%
Total	2,640	100.0%



7. Occupation of Attendees

Employed	645	24.5%
Self-employed	95	3.6%
Employer	49	1.9%
House carer	659	25.0%
Unemployed	51	1.9%
Pensioner	652	24.7%
School/University	485	18.4%
Total	2,636	100.0%

9. Place of Birth of Attendees

Malta	2,560	96.2%
Gozo	50	1.9%
Abroad	61	1.9%
Total	3,661	100.0%

11. Mass attended on previous Sunday

Yes	2,459	92.2%
No	208	7.8%
Total	2,667	100.0%

10. Residence Mobility of Attendees

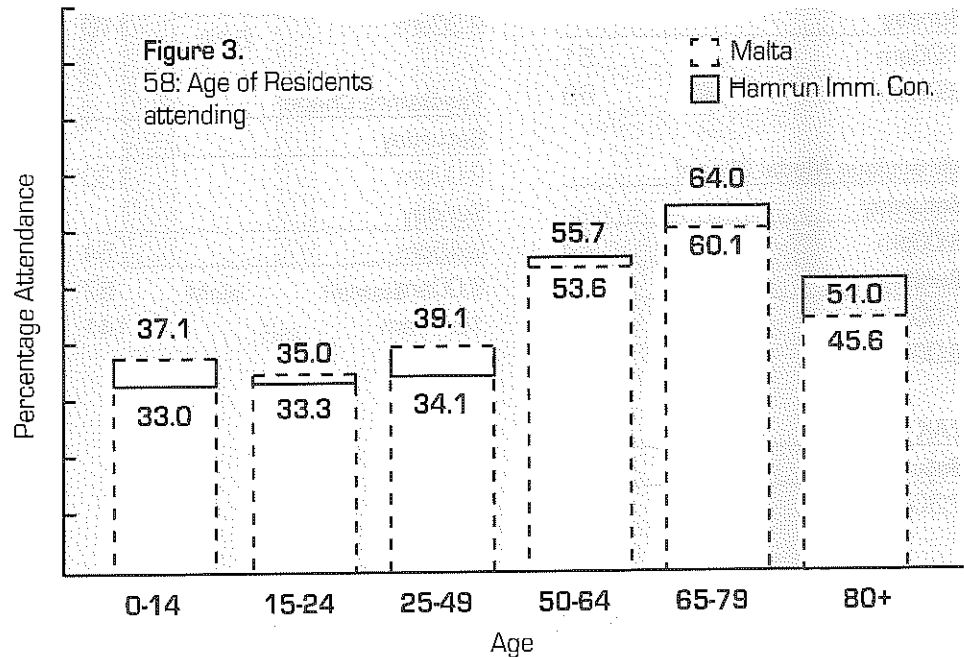
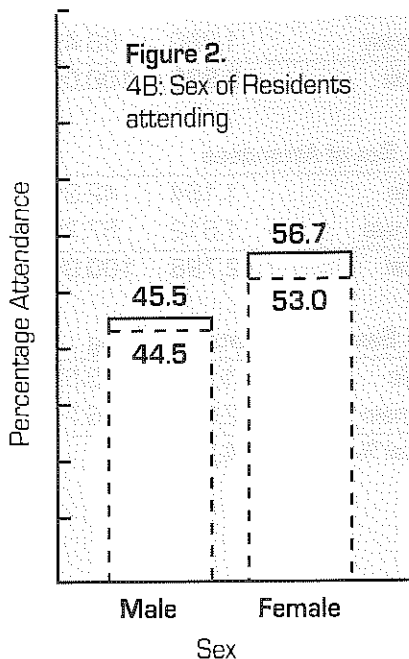
Changed parish of residence in past 5 years		
Yes	232	8.7%
No	2,438	91.3%
Total	2,670	100.0%

12. Membership of a Catholic Organisation

Yes	676	25.9%
No	1,936	74.1%
Total	2,612	100.0%

8. Education of Attendees

Tertiary-not complete	125	4.7%
Tertiary completed	282	10.6%
Non-Tertiary-not complete	25	0.9%
Non-Tertiary completed	68	2.6%
Postsecondary-not complete	115	4.3%
Postsecondary completed	239	9.0%
Secondary-not complete	287	10.8%
Secondary completed	559	21.1%
Primary-not completed	273	10.3%
Primary completed	635	24.0%
Did not attend school	40	1.5%
Total	2,648	100.0%

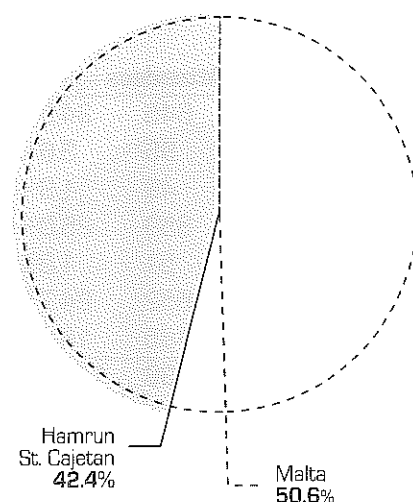


HAMRUN ST CAJETAN

At 42.4% the attendance is lower than the Malta average. 33% of the parishioners who attended Mass did so in another parish. 42.3% of the attendees were male and 57.7% female. 45.5% of male parishioners, and 56.7% of female parishioners, attended mass.

Population	6,067
Weighted population	5,408
Attendance	2,830
From parish	1,538
From other parishes	1,292
In other parishes	753
Residents' attendance	2,291
Percent attendance of weighted population	42.4%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

6:30pm	290
7:45pm	350

Sunday

6:00am	100
7:30am	176
9:00am	212
11:00am	182
6:00pm	303

Our Lady of Sorrows Church

Saturday

6:00pm	131
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Sunday

7:00am	51
8:00am	68

Miraculous Medal Chapel

Saturday

6:00pm	76
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Sunday

7:00am	51
8:00am	68

ZAK Centre

Saturday

7:30pm	17
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Fra Diegu Convent

Sunday

7:00am	33
9:30am	12

Marija Regina Secondary School

Sunday

10:00pm	80
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Gattard House

Sunday

10:00am	125
---------	-----

Little Sisters of the Poor Home

Sunday

9:30am	110
--------	-----

Tas-Samra Chapel

Saturday

9:00pm	130
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Sunday

6:45pm	54
8:00am	67
10:15am	141

2. Mobility of Attendance

Top 10 destinations

Hamrun Imm. Conception	200
Marsa - Holy Trinity	96
Marsa - Queenship of Mary	75
Santa Venera	56
Valetta St Dominic	46
G'Mangia	28
B'Kara - St Joseph	26
Floriana	15
Qawra	15
Msida	13

3. Day of Mass

Saturday	950	33.6%
Sunday	1,880	66.4%
Total	2,830	100.0%

4A. Sex of Attendees

Male	1,184	42.3%
Female	1,612	57.7%
Total	2,796	100.0%

4B. Sex of Residents Attending

Male	1,852	45.5%
Female	2,501	56.7%
Total %	4,353	



5A. Age of Attendees

0-6	1	0.0%
7-14	331	11.9%
15-24	246	8.8%
25-49	692	24.8%
50-64	775	27.8%
65-79	605	21.7%
80+	137	4.9%
Total	2,787	100.0%

6. Civil Status of Attendees

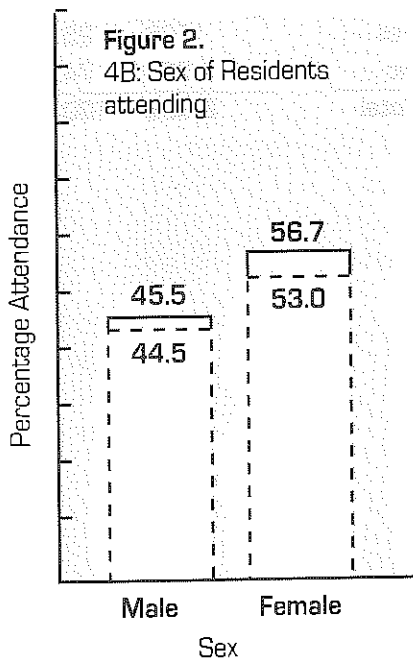
Single	1,057	38.1%
Married	1,445	52.1%
Widowed	213	7.7%
Separated	54	1.9%
Divorced	3	0.1%
Total	2,772	100.0%

5B. Age of Residents Attending

0-14	381	33.0%
15-24	399	33.3%
25-49	908	34.1%
50-64	1,164	55.7%
65-79	1,030	64.0%
80+	195	51.0%
Total	4,077	44.8%

7. Occupation of Attendees

Employed	705	25.6%
Self-employed	79	2.9%
Employer	25	0.9%
House carer	700	25.4%
Unemployed	63	2.3%
Pensioner	738	26.7%
School/University	449	16.3%
Total	2,759	100.0%



8. Education of Attendees

Tertiary-not complete	120	4.4%
Tertiary completed	252	9.2%
Non-Tertiary-not complete	34	1.2%
Non-Tertiary completed	66	2.4%
Postsecondary-not complete	95	3.5%
Postsecondary completed	216	7.9%
Secondary-not complete	277	10.1%
Secondary completed	537	19.6%
Primary-not completed	425	15.5%
Primary completed	656	23.9%
Did not attend school	67	2.4%
Total	2,745	100.0%

9. Place of Birth of Attendees

Malta	2,679	96.7%
Gozo	30	1.1%
Abroad	61	2.9%
Total	2,770	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	194	7.0%
No	2,572	93.0%
Total	2,766	100.0%

11. Mass attended on previous Sunday

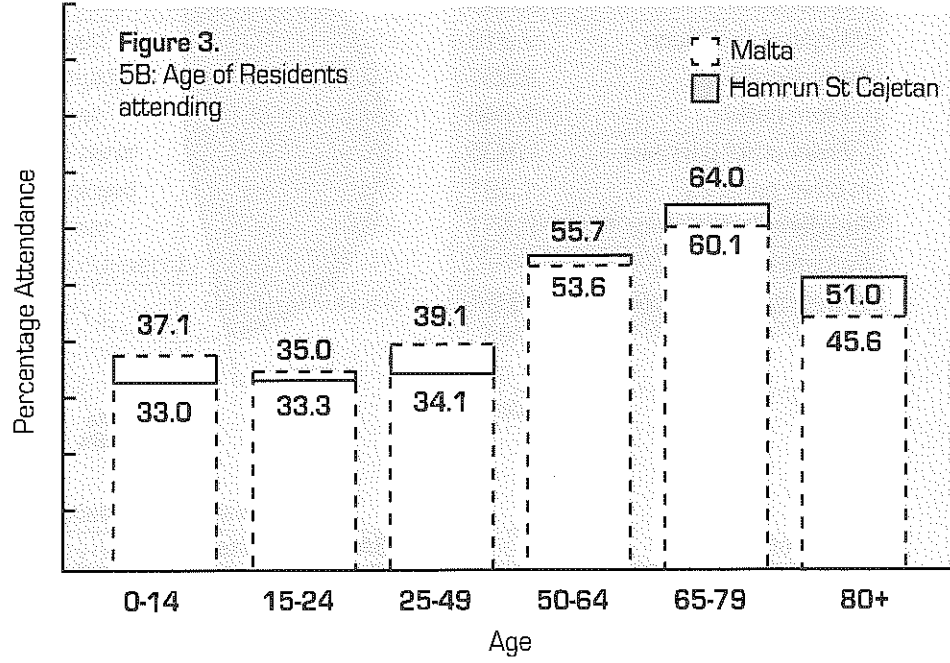
Yes	2,510	90.5%
No	265	9.5%
Total	2,775	100.0%

12. Membership of a Catholic Organisation

Yes	696	25.8%
No	2,003	74.2%
Total	2,699	100.0%



Figure 3.
5B: Age of Residents attending

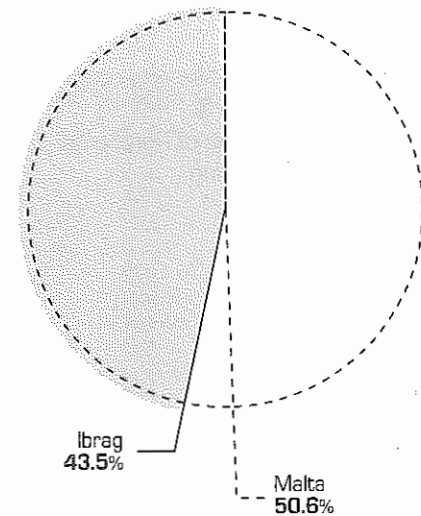


IBRAĠ

At 43.5% the attendance is lower than the Malta average. 44% of the parishioners who attended Mass did so in another parish. 44.8% of the attendees were male and 55.2% female. 39% of male parishioners, and 47.6% of female parishioners, attended mass.

Population	8,099
Weighted population	7,219
Attendance	2,551
From parish	1,746
From other parishes	805
In other parishes	1,391
Residents' attendance	3,137
Percent attendance of weighted population	43.5%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	210
Sunday	
8:30am	241
10:00am	150
11:15am	195
6:00pm	177

2. Mobility of Attendance

Top 10 destinations	
San Giljan	414
Balluta	129
Sliema St Gregory	127
Pembroke	79
San Gwann	51
Sliema Jesus of Nazareth	45
Gharghur	43
Marsa - Holy Trinity	41
Valletta St Dominic	40
Floriana	31

3. Day of Mass

Saturday	661	25.9%
Sunday	1,890	74.1%
Total	2,551	100.0%

4A. Sex of Attendees

Male	1,138	44.8%
Female	1,400	55.2%
Total	2,540	100.0%

4B. Sex of Residents Attending

Male	1,415	39.0%
Female	1,708	47.6%
Total %	3,125	

5A. Age of Attendees

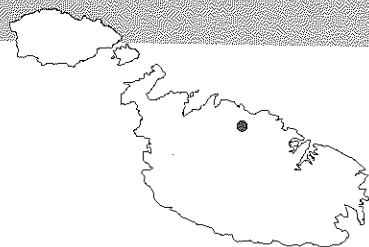
0-6	10	0.4%
7-14	357	14.1%
15-24	239	9.5%
25-49	757	30.0%
50-64	469	18.6%
65-79	171	6.8%
80+	54	2.1%
Total	2,524	100.0%

5B. Age of Residents Attending

0-14	508	34.9%
15-24	328	28.2%
25-49	1,046	34.0%
50-64	674	46.1%
65-79	245	50.1%
80+	46	45.4%
Total	3,110	40.1%

6. Civil Status of Attendees

Single	916	36.4%
Married	1,441	57.3%
Widowed	169	3.5%
Separated	70	2.8%
Divorced	2	0.1%
Total	2,517	100.0%



7. Occupation of Attendees

Employed	750	29.6%
Self-employed	178	7.0%
Employer	124	4.9%
House carer	474	18.7%
Unemployed	24	0.9%
Pensioner	276	10.9%
School/University	704	27.8%
Total	2,530	100.0%

9. Place of Birth of Attendees

Malta	2,386	93.9%
Gozo	36	1.4%
Abroad	118	4.6%
Total	2,542	100.0%

11. Mass attended on previous Sunday

Yes	2,276	89.4%
No	266	10.5%
Total	2,545	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

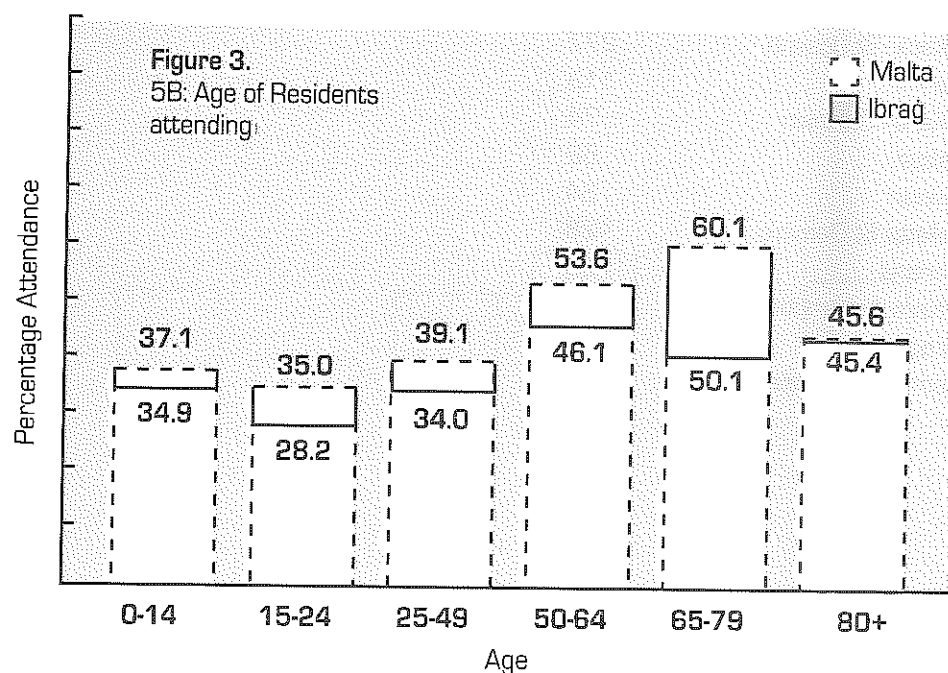
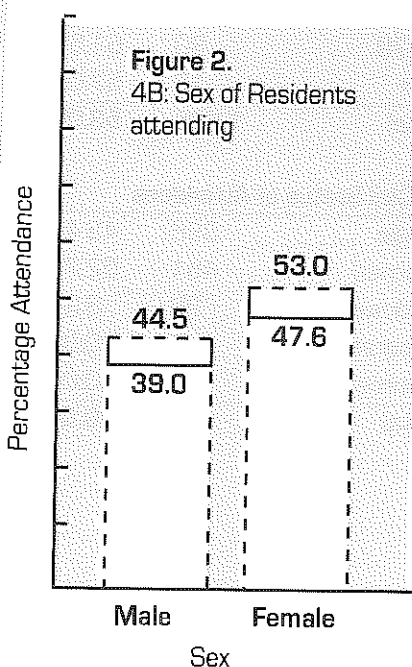
Yes	396	15.6%
No	2,142	84.4%
Total	2,538	100.0%

12. Membership of a Catholic Organisation

Yes	404	16.0%
No	2,115	84.0%
Total	2,519	100.0%

8. Education of Attendees

Tertiary-not complete	156	6.2%
Tertiary completed	534	21.1%
Non-Tertiary-not complete	32	1.3%
Non-Tertiary completed	119	4.7%
Postsecondary-not complete	166	6.6%
Postsecondary completed	291	11.5%
Secondary-not complete	367	14.5%
Secondary completed	490	19.4%
Primary-not completed	244	9.7%
Primary completed	112	4.4%
Did not attend school	13	0.5%
Total	2,526	100.0%

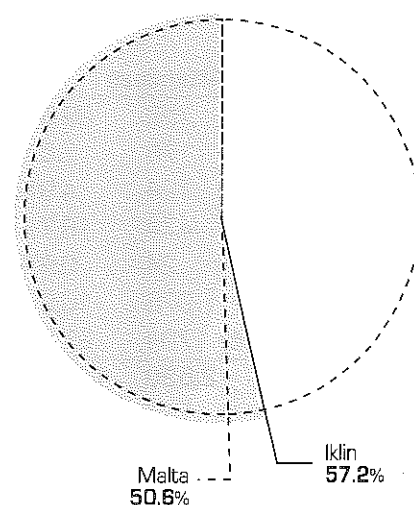


IKLIN

At 57.2% the attendance is higher than the Malta average. 53% of the parishioners who attended Mass did so in another parish. 44.1% of the attendees were male and 55.9% female. 52.2% of male parishioners, and 61.2% of female parishioners, attended mass.

Population	3,203
Weighted population	2,855
Attendance	939
From parish	772
From other parishes	166
In other parishes	861
Residents' attendance	1,633
Percent attendance of weighted population	57.2%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
5:15pm	353
6:30pm	330
Sunday	
7:15am	126
8:30am	210
9:45am	359
11:00am	374
12:15pm	504
6:30 pm	390

2. Mobility of Attendance

Top 10 destinations	
B'Kara - St Joseph	277
Lija	113
B'Kara - St Helen	74
Balzan	62
Naxxar	34
Valletta St Dominic	25
Floriana	23
B'Kara Assumption	16
Ibrag	16
Hamrun St Cajetan	14

3. Day of Mass

Saturday	209	22.3%
Sunday	729	77.7%
Total	938	100.0%

4A. Sex of Attendees

Male	409	44.1%
Female	519	55.9%
Total	928	100.0%

4B. Sex of Residents Attending

Male	763	52.2%
Female	852	61.2%
Total %	1,615	

5A. Age of Attendees

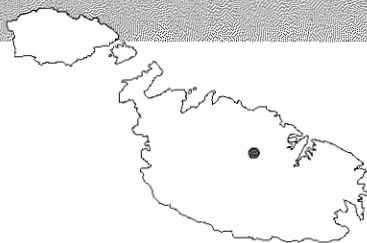
0-6	1	0.1%
7-14	206	22.1%
15-24	178	19.1%
25-49	323	34.6%
50-64	168	18.0%
65-79	52	5.2%
80+	6	0.6%
Total	934	100.0%

5B. Age of Residents Attending

0-14	335	53.9%
15-24	246	41.1%
25-49	597	53.1%
50-64	345	60.8%
65-79	80	61.5%
80+	12	57.0%
Total	1,625	53.0%

6. Civil Status of Attendees

Single	396	43.4%
Married	481	52.7%
Widowed	29	3.2%
Separated	7	0.8%
Divorced	0	0.0%
Total	913	100.0%



7. Occupation of Attendees

Employed	253	27.6%
Self-employed	32	3.5%
Employer	18	2.0%
House carer	202	22.0%
Unemployed	6	0.7%
Pensioner	83	9.0%
School/University	324	35.3%
Total	918	100.0%

9. Place of Birth of Attendees

Malta	895	95.8%
Gozo	12	1.3%
Abroad	27	2.9%
Total	934	100.0%

10. Residence Mobility of Attendees

Changed parish of residence

in past 5 years

Yes	169	18.1%
No	763	84.4%
Total	932	100.0%

11. Mass attended on previous Sunday

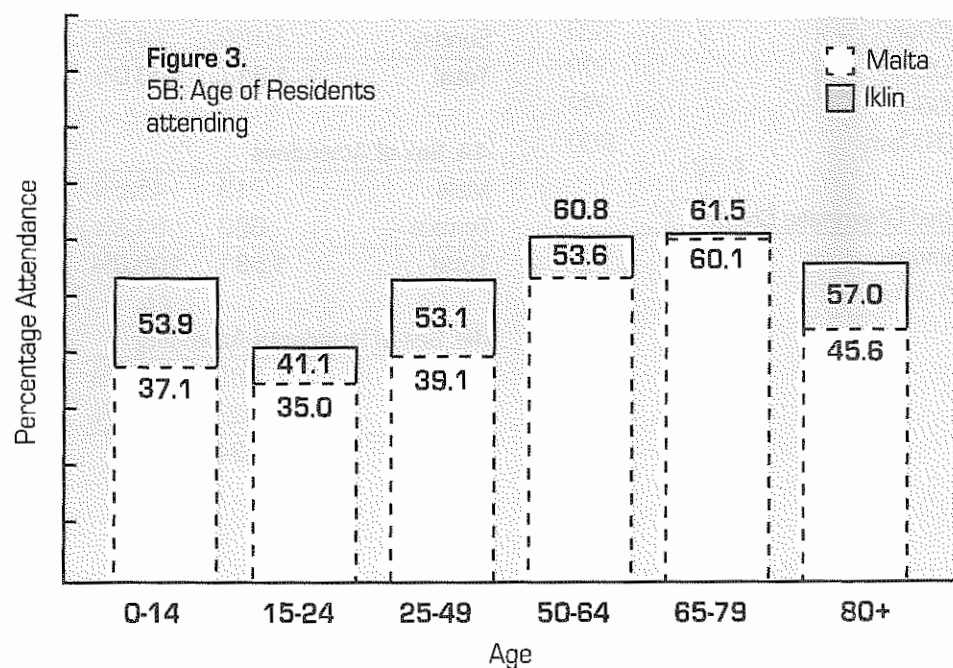
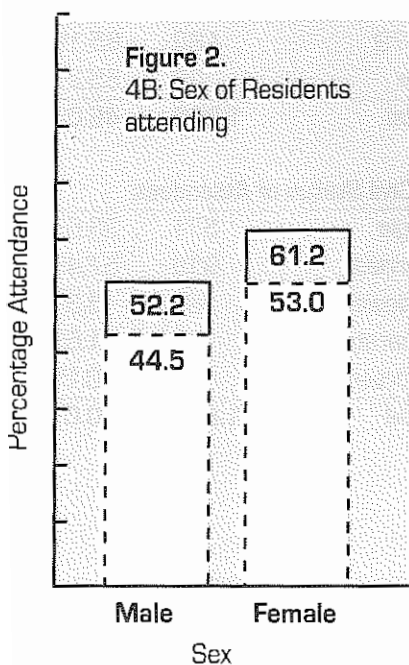
Yes	860	92.4%
No	71	7.6%
Total	931	100.0%

12. Membership of a Catholic Organisation

Yes	202	22.3%
No	705	77.7%
Total	907	100.0%

8. Education of Attendees

Tertiary-not complete	67	7.2%
Tertiary completed	90	9.7%
Non-Tertiary-not complete	14	1.5%
Non-Tertiary completed	36	3.9%
Postsecondary-not complete	66	7.1%
Postsecondary completed	100	10.8%
Secondary-not complete	156	16.8%
Secondary completed	209	22.5%
Primary-not completed	112	12.0%
Primary completed	77	8.3%
Did not attend school	3	0.3%
Total	930	100.0%

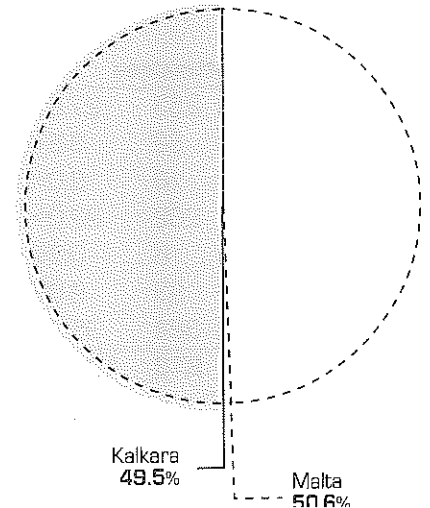


KALKARA

At 49.5% the attendance is almost identical to the Malta average. 31% of the parishioners who attended Mass did so in another parish. 45.5% of the attendees were male and 54.5% female. 43.8% of male parishioners, and 52.7% of female parishioners, attended mass.

Population	2,871
Weighted population	2,559
Attendance	1,661
From parish	872
From other parishes	739
In other parishes	395
Residents' attendance	1,267
Percent attendance of weighted population	49.5%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:15pm	170
Sunday	
7:00am	122
8:30am	164
10:30am	171
11:00am	374
5:30pm	155
Santa Liberata Friary Chapel	
Saturday	
6:00pm	279
Sunday	
6:00am	120
7:00am	???
8:00am	???
10:00am	200
Wied Ghammieq Chapel	
Sunday	
11:30am	53

2. Mobility of Attendance

Top 10 destinations	
Cospicua	122
Vittoriosa	96
Zabbar	34
Fgura	18
Valletta St Dominic	18
Paola - Christ the King	11
M'Scala	11
Hamrun - St Cajetan	8
Rabat	7
Senglea	6

3. Day of Mass

Saturday	413	25.6%
Sunday	1,198	74.4%
Total	1,611	100.0%

4A. Sex of Attendees

Male	719	45.5%
Female	862	54.5%
Total	1,581	100.0%

4B. Sex of Residents Attending

Male	565	43.8%
Female	669	52.7%
Total %	1,234	

5A. Age of Attendees

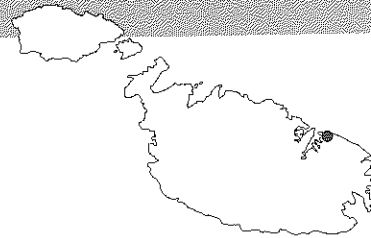
0-6	4	0.2%
7-14	270	16.8%
15-24	167	10.4%
25-49	505	31.5%
50-64	396	24.7%
65-79	224	14.0%
80+	37	2.3%
Total	1,603	100.0%

5B. Age of Residents Attending

0-14	218	43.4%
15-24	136	32.3%
25-49	426	43.3%
50-64	273	53.5%
65-79	182	65.1%
80+	28	55.2%
Total	1,263	46.0%

6. Civil Status of Attendees

Single	571	35.6%
Married	919	57.4%
Widowed	85	5.3%
Separated	26	1.6%
Divorced	1	0.1%
Total	1,602	100.0%



7. Occupation of Attendees

Employed	397	25.0%
Self-employed	57	3.6%
Employer	23	1.5%
House carer	401	25.3%
Unemployed	24	1.5%
Pensioner	325	20.5%
School/University	359	22.6%
Total	1,586	100.0%

9. Place of Birth of Attendees

Malta	1,558	97.7%
Gozo	12	0.8%
Abroad	25	1.6%
Total	1,595	100.0%

11. Mass attended on previous Sunday

Yes	1,431	89.7%
No	165	10.3%
Total	1,596	100.0%

10. Residence Mobility of Attendees

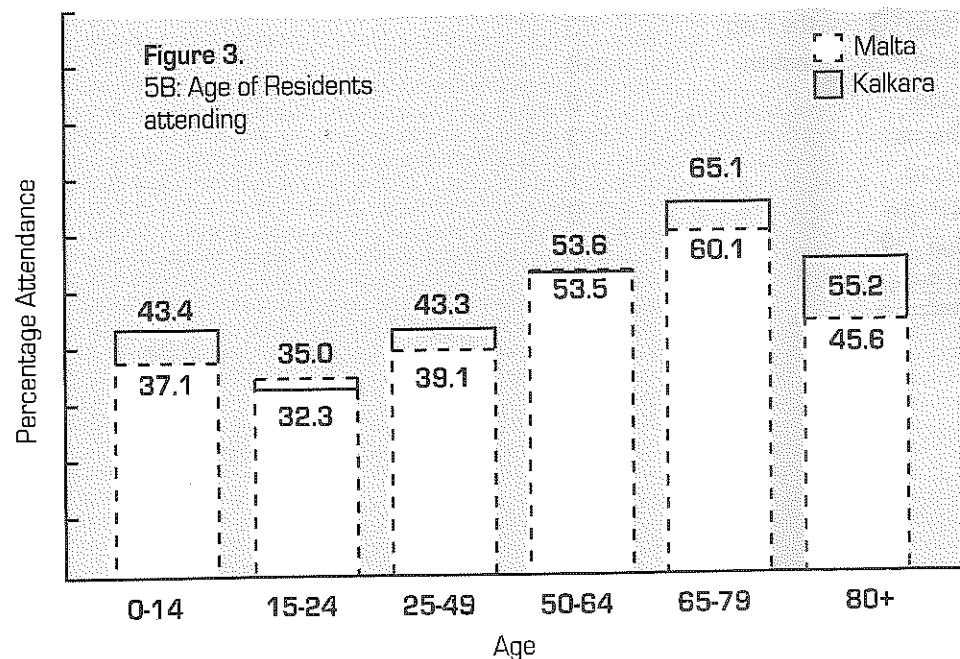
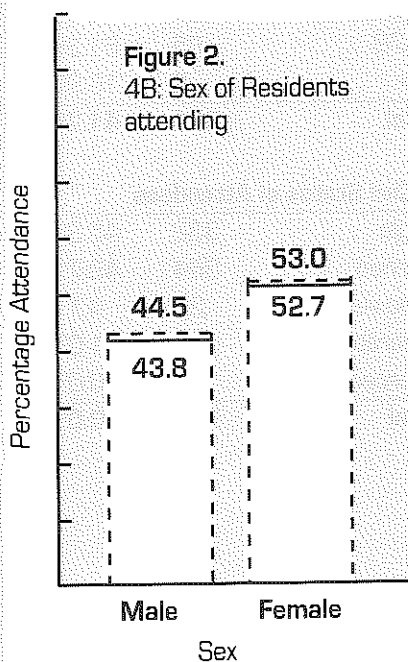
Changed parish of residence in past 5 years		
Yes	96	6.1%
No	1,489	93.9%
Total	1,585	100.0%

12. Membership of a Catholic Organisation

Yes	387	24.6%
No	1,183	75.4%
Total	1,570	100.0%

8. Education of Attendees

Tertiary-not complete	64	4.0%
Tertiary completed	99	6.2%
Non-Tertiary-not complete	11	0.7%
Non-Tertiary completed	43	2.7%
Postsecondary-not complete	63	3.9%
Postsecondary completed	139	8.7%
Secondary-not complete	221	13.9%
Secondary completed	407	25.5%
Primary-not completed	247	15.5%
Primary completed	277	17.4%
Did not attend school	24	1.5%
Total	1,595	100.0%

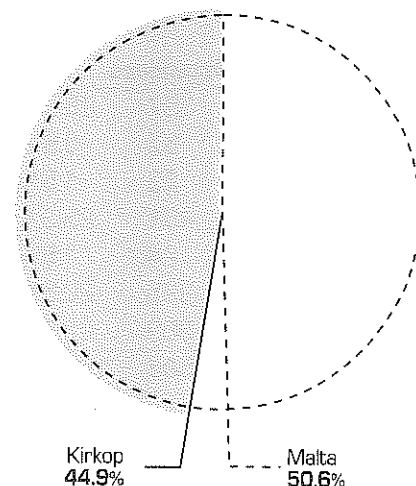


KIRKOP

At 44.9% the attendance is lower than the Malta average. 23% of the parishioners who attended Mass did so in another parish. 45.4% of the attendees were male and 54.6% female. 40.7% of male parishioners, and 48.5% of female parishioners, attended mass.

Population	2,183
Weighted population	1,946
Attendance	736
From parish	675
From other parishes	61
In other parishes	199
Residents' attendance	874
Percent attendance of weighted population	44.9%

Figure 1.
Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	158
Sunday	
6:00am	85
7:00am	126
8:30am	198
10:00am	122
6:00pm	138

2. Mobility of Attendance

Top 10 destinations	
Zurrieq	31
Gudja	18
Paola - Christ the King	13
Gormi - St Sebastian	13
Luqa	9
Qawra	7
Zejtun	7
B'Bugia	6
Safi	6
M'Scala	6

3. Day of Mass

Saturday	134	18.2%
Sunday	602	81.8%
Total	736	100.0%

4A. Sex of Attendees

Male	332	45.5%
Female	399	54.6%
Total	731	100.0%

4B. Sex of Residents Attending

Male	405	40.7%
Female	462	48.5%
Total %	867	

5A. Age of Attendees

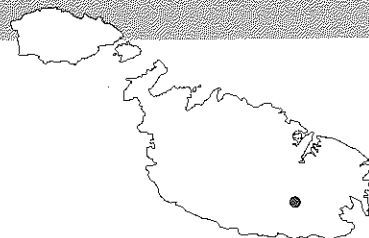
0-6	1	0.1%
7-14	169	23.0%
15-24	97	13.2%
25-49	240	32.7%
50-64	132	24.7%
65-79	89	12.1%
80+	6	0.8%
Total	734	100.0%

5B. Age of Residents Attending

0-14	185	43.8%
15-24	115	32.5%
25-49	312	40.0%
50-64	158	46.3%
65-79	95	61.3%
80+	6	16.9%
Total	871	41.7%

6. Civil Status of Attendees

Single	332	45.3%
Married	364	49.7%
Widowed	30	4.1%
Separated	7	1.0%
Divorced	0	0.0%
Total	733	100.0%



7. Occupation of Attendees

Employed	180	24.7%
Self-employed	22	3.0%
Employer	6	0.8%
House carer	181	24.8%
Unemployed	15	2.1%
Pensioner	94	12.9%
School/University	232	31.8%
Total	730	100.0%

9. Place of Birth of Attendees

Malta	716	98.1%
Gozo	5	0.7%
Abroad	9	1.2%
Total	730	100.0%

11. Mass attended on previous Sunday

Yes	671	92.3%
No	56	7.7%
Total	727	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

Yes	30	4.1%
No	700	95.9%
Total	730	100.0%

12. Membership of a Catholic Organisation

Yes	266	37.3%
No	448	62.7%
Total	714	100.0%

8. Education of Attendees

Tertiary-not complete	25	3.4%
Tertiary completed	42	5.8%
Non-Tertiary-not complete	9	1.2%
Non-Tertiary completed	19	2.6%
Postsecondary-not complete	31	4.3%
Postsecondary completed	54	7.4%
Secondary-not complete	107	14.7%
Secondary completed	160	22.0%
Primary-not completed	137	18.8%
Primary completed	126	17.3%
Did not attend school	17	2.3%
Total	727	100.0%

Figure 2.
4B: Sex of Residents attending

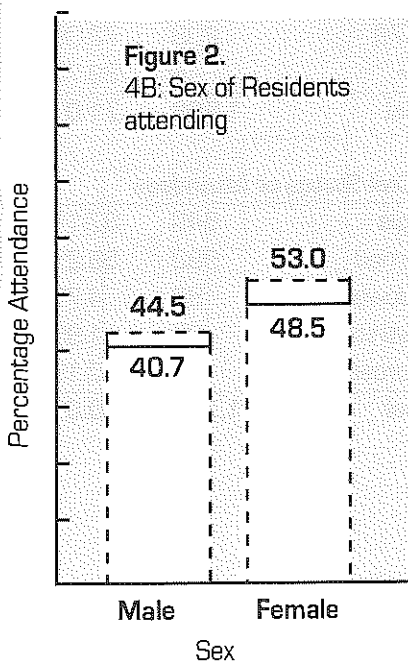
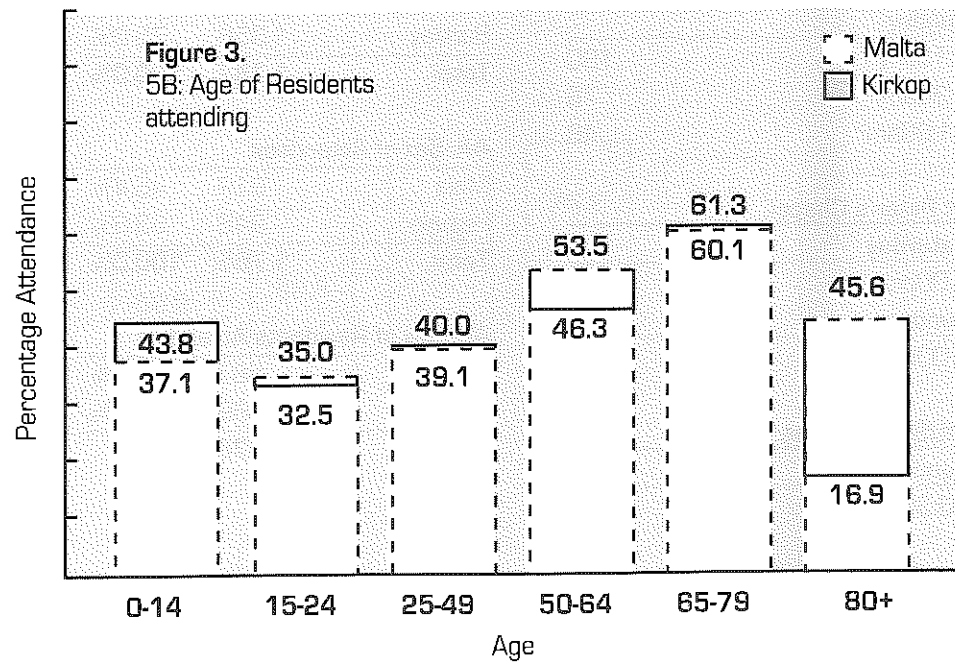


Figure 3.
5B: Age of Residents attending

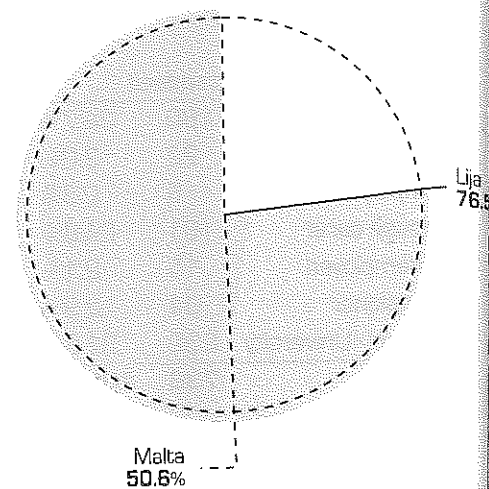


LIJA

At 76.5% the attendance is significantly higher than the Malta average. 45% of the parishioners who attended Mass did so in another parish. 46.4% of the attendees were male and 53.6% female. 72.7% of male parishioners, and 78.7% of female parishioners, attended mass.

Population	2,779
Weighted population	2,477
Attendance	1,787
From parish	1,043
From other parishes	744
In other parishes	853
Residents' attendance	1,896
Percent attendance of weighted population	76.5%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:30pm	324
Sunday	
7:00am	131
8:00am	143
9:30am	218
11:00am	326
4:00pm	93
5:30pm	244

Tal-Mirakli Church

Saturday	
5:30pm	111
Sunday	
8:15am	180
9:30am	78
11:00am	46

St Peter's Chapel

Saturday	
4:00pm	20
Sunday	
7:00am	33

MUSEUM Males

Sunday	
10:30am	87

2. Mobility of Attendance

Top 10 destinations	
B'Kara - St Joseph	229
Balzan	143
Attard	92
Valletta St Dominic	31
Naxxar	22
B'Kara - St Helen	21
Gharb	21
Mosta	20
San Giljan	16
Rabat	15

3. Day of Mass

Saturday	431	24.1%
Sunday	1,356	75.6%
Total	1,787	100.0%

4A. Sex of Attendees

Male	819	46.4%
Female	946	53.6%
Total	1,765	100.0%

4B. Sex of Residents Attending

Male	887	72.7%
Female	989	78.7%
Total %	1,876	

5A. Age of Attendees

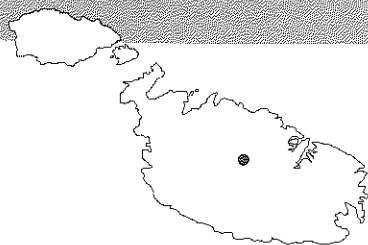
0-6	2	0.1%
7-14	213	12.0%
15-24	216	12.2%
25-49	655	37.0%
50-64	428	24.2%
65-79	210	11.9%
80+	48	2.7%
Total	1,772	100.0%

5B. Age of Residents Attending

0-14	258	58.2%
15-24	242	64.4%
25-49	703	75.6%
50-64	423	76.2%
65-79	208	72.0%
80+	46	69.7%
Total	1,888	71.0%

6. Civil Status of Attendees

Single	649	37.1%
Married	982	56.2%
Widowed	83	4.7%
Separated	33	1.9%
Divorced	1	0.1%
Total	1,748	100.0%



7. Occupation of Attendees

Employed	590	33.8%
Self-employed	91	5.2%
Employer	53	3.0%
House carer	283	22.0%
Unemployed	18	1.0%
Pensioner	275	15.8%
School/University	334	19.2%
Total	1,744	100.0%

9. Place of Birth of Attendees

Malta	1,701	96.3%
Gozo	20	1.1%
Abroad	46	2.6%
Total	1,767	100.0%

11. Mass attended on previous Sunday

Yes	1,580	89.4%
No	188	10.6%
Total	1,768	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

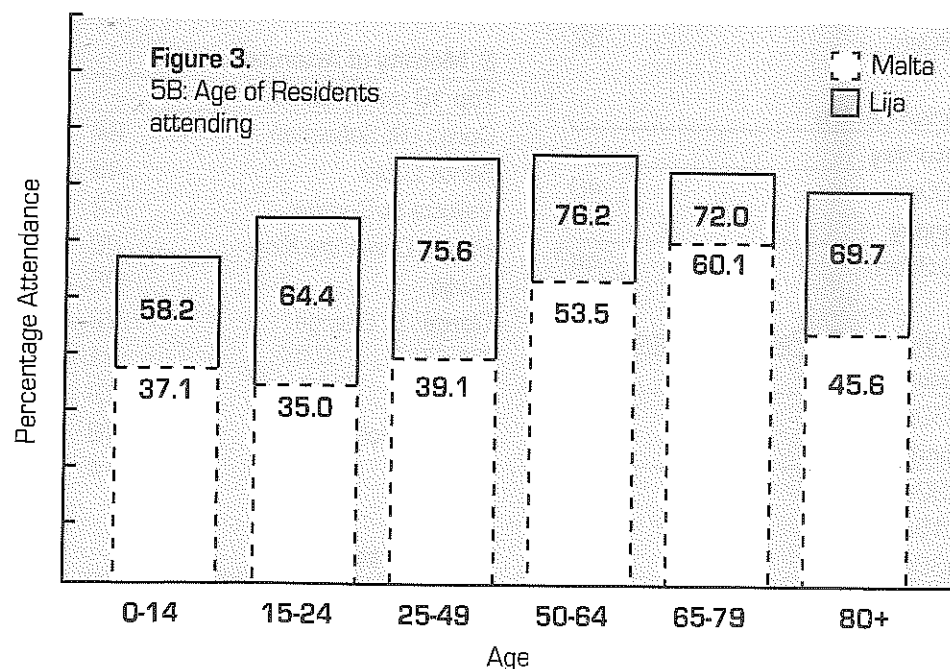
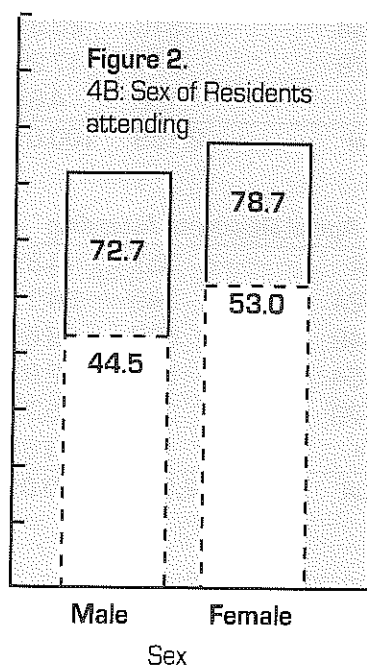
Yes	285	16.4%
No	1,458	83.6%
Total	1,743	100.0%

12. Membership of a Catholic Organisation

Yes	313	18.1%
No	1,418	81.9%
Total	1,731	100.0%

8. Education of Attendees

Tertiary-not complete	124	7.0%
Tertiary completed	295	16.8%
Non-Tertiary-not complete	19	1.1%
Non-Tertiary completed	62	3.5%
Postsecondary-not complete	77	4.4%
Postsecondary completed	210	11.9%
Secondary-not complete	191	10.9%
Secondary completed	381	21.7%
Primary-not completed	190	10.8%
Primary completed	191	10.9%
Did not attend school	19	1.1%
Total	1,759	100.0%

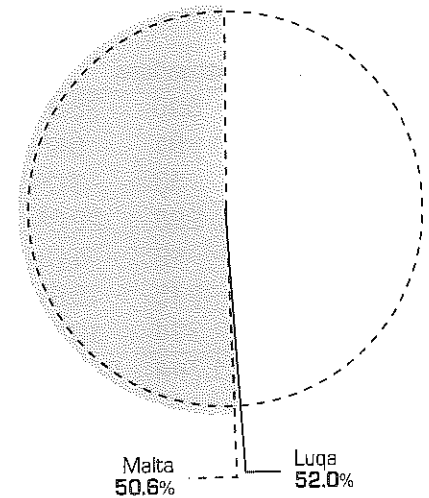


LUQA

At 52% the attendance is higher than the Malta average. 24% of the parishioners who attended Mass did so in another parish. 45.5% of the attendees were male and 54.5% female. 48.5% of male parishioners, and 54.3% of female parishioners, attended mass.

Population	6,028
Weighted population	4,473
Attendance	2,181
From parish	1,778
From other parishes	403
In other parishes	549
Residents' attendance	2,327
Percent attendance of weighted population	52.0%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	420
Sunday	
6:00am	102
7:00am	239
8:30am	369
10:30am	351
5:30pm	302
Hal Farruġ Pastoral Centre	
Saturday	
6:00pm	54
Sunday	
9:30am	52
Parish Centre	
Saturday	
8:00pm	40
Sunday	
10:30am	44
St Vincent De Paule Residence	
Saturday	
6:30pm	39
Sunday	
6:30am	35
9:15am	74
9:30am	70
12:15pm	54
6:00pm	71

AFM

Sunday	
7:45am	32

MIA Chapel

Saturday	
7:00pm	105
8:00pm	95
9:00pm	??
Sunday	
8:00am	52
9:00am	56
11:00am	95
10:00am	21

2. Mobility of Attendance

Top 10 destinations	
Qormi - St Sebastian	84
Santa Lucija	48
Valetta St Dominic	42
Paola - Christ the King	26
Gudja	25
Qormi - St George	22
Zurrieq	21
B'Bugia	19
Marsa - Holy Trinity	18
Rabat	14

3. Day of Mass

Saturday	532	24.4%
Sunday	1,649	75.6%
Total	2,181	100.0%

4A. Sex of Attendees

Male	980	45.5%
Female	1,173	54.5%
Total	2,153	100.0%

4B. Sex of Residents Attending

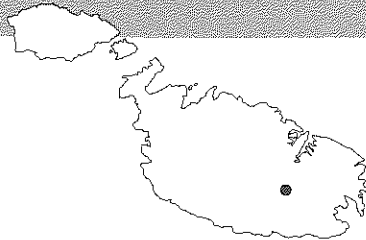
Male	1,039	48.5%
Female	1,264	54.3%
Total %	2,303	

5A. Age of Attendees

0-6	6	0.3%
7-14	302	14.0%
15-24	254	11.3%
25-49	619	28.7%
50-64	516	23.9%
65-79	371	17.2%
80+	100	4.6%
Total	2,159	100.0%

5B. Age of Residents Attending

0-14	357	44.8%
15-24	245	34.1%
25-49	667	39.6%
50-64	556	52.9%
65-79	381	45.7%
80+	100	14.6%
Total	2,306	40.0%



6. Civil Status of Attendees

Single	741	34.6%
Married	1,195	55.8%
Widowed	178	8.3%
Separated	22	1.0%
Divorced	5	0.2%
Total	2,141	100.0%

7. Occupation of Attendees

Employed	634	29.9%
Self-employed	66	3.1%
Employer	19	0.9%
House carer	464	21.9%
Unemployed	34	1.6%
Pensioner	511	24.1%
School/University	393	18.5%
Total	2,122	100.0%

8. Education of Attendees

Tertiary-not complete	94	4.4%
Tertiary completed	187	8.7%
Non-Tertiary-not complete	27	1.3%
Non-Tertiary completed	49	2.3%
Postsecondary-not complete	97	4.5%
Postsecondary completed	196	9.1%
Secondary-not complete	268	12.5%
Secondary completed	457	21.3%
Primary-not completed	304	14.2%
Primary completed	430	20.0%
Did not attend school	36	1.7%
Total	2,145	100.0%

9. Place of Birth of Attendees

Malta	2,106	97.9%
Gozo	16	0.7%
Abroad	30	1.4%
Total	2,152	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

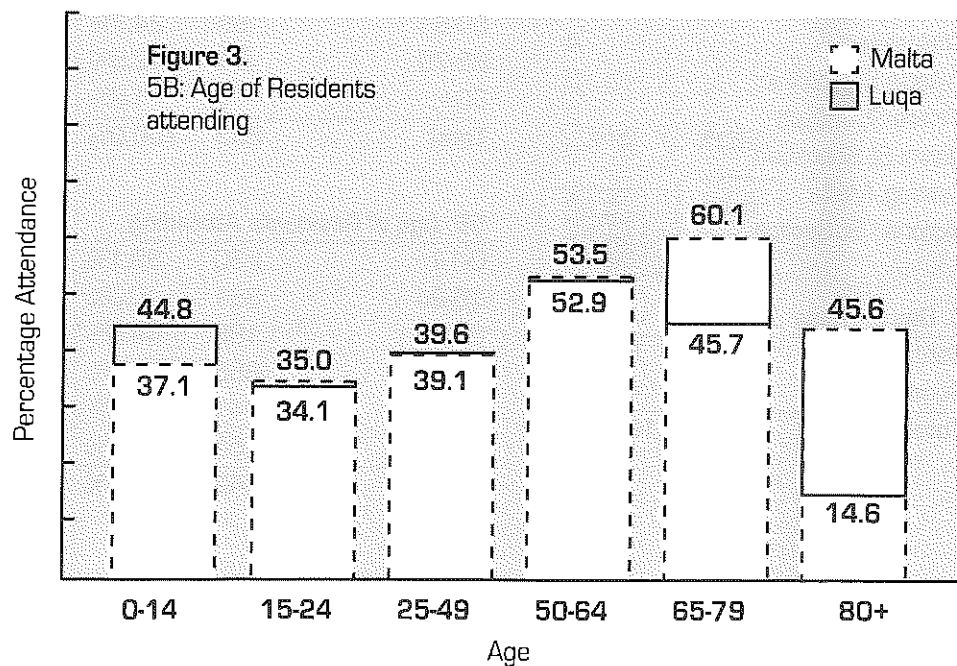
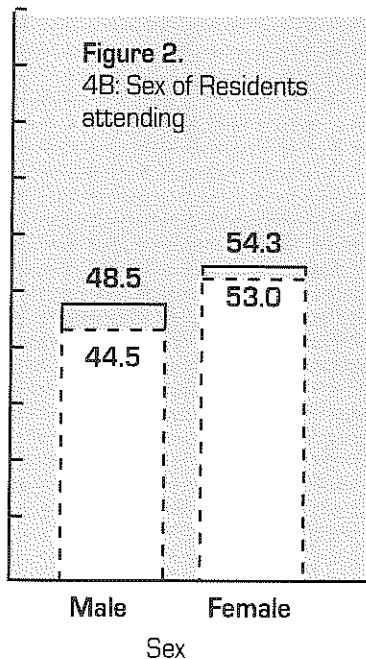
Yes	176	8.4%
No	1,928	91.6%
Total	2,104	100.0%

11. Mass attended on previous Sunday

Yes	1,922	89.2%
No	233	10.8%
Total	2,155	100.0%

12. Membership of a Catholic Organisation

Yes	414	19.6%
No	1,699	80.4%
Total	2,113	100.0%

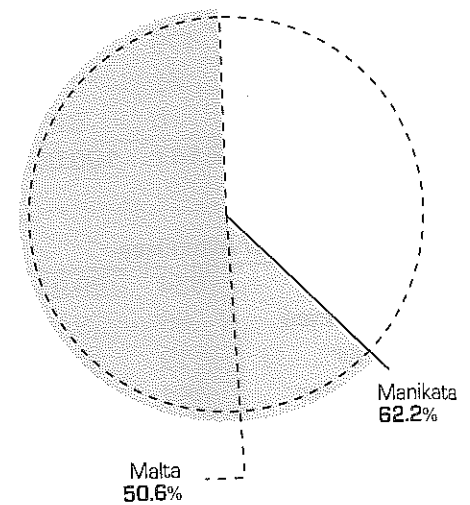


MANIKATA

At 62.2% the attendance is higher than the Malta average. 42% of the parishioners who attended Mass did so in another parish. 44.4% of the attendees were male and 55.6% female. 47.8% of male parishioners, and 54.4% of female parishioners, attended mass.

Population	496
Weighted population	442
Attendance	263
From parish	159
From other parishes	104
In other parishes	116
Residents' attendance	275
Percent attendance of weighted population	62.2%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
5:30pm	139
Sunday	
7:00am	46
11:00am	107

2. Mobility of Attendance

Top 10 destinations	
San Pawl il-Bahar	63
Mellieha	17
Qawra	12
Parishes abroad	5
Ghajnsielem	4
Valetta St Dominic	3
B'Kara St Joseph	2
Qormi St Sebastian	2
Zebbug, Malta	2
Victoria - St George	2

3. Day of Mass

Saturday	138	52.5%
Sunday	125	47.5%
Total	263	100.0%

4A. Sex of Attendees

Male	116	44.4%
Female	145	55.6%
Total	261	100.0%

4B. Sex of Residents Attending

Male	1,609	47.8%
Female	1,831	54.4%
Total %	3,440	

6. Civil Status of Attendees

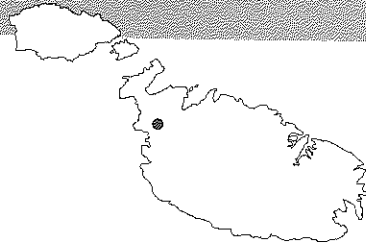
Single	91	34.9%
Married	153	58.6%
Widowed	14	5.4%
Separated	3	1.1%
Divorced	0	0.0%
Total	261	100.0%

5A. Age of Attendees

0-6	1	0.4%
7-14	41	15.6%
15-24	24	9.1%
25-49	94	35.7%
50-64	65	24.7%
65-79	33	12.5%
80+	5	1.9%
Total	263	100.0%

5B. Age of Residents Attending

0-14	530	39.1%
15-24	361	40.0%
25-49	1,186	44.6%
50-64	866	59.2%
65-79	441	61.0%
80+	56	46.1%
Total	3,442	47.7%



7. Occupation of Attendees

Employed	53	20.3%
Self-employed	34	13.0%
Employer	10	3.8%
House carer	67	25.7%
Unemployed	6	2.3%
Pensioner	33	12.6%
School/University	58	22.2%
Total	261	100.0%

9. Place of Birth of Attendees

Malta	253	96.6%
Gozo	2	0.8%
Abroad	7	2.7%
Total	262	100.0%

11. Mass attended on previous Sunday

Yes	241	92.3%
No	20	7.7%
Total	261	100.0%

10. Residence Mobility of Attendees

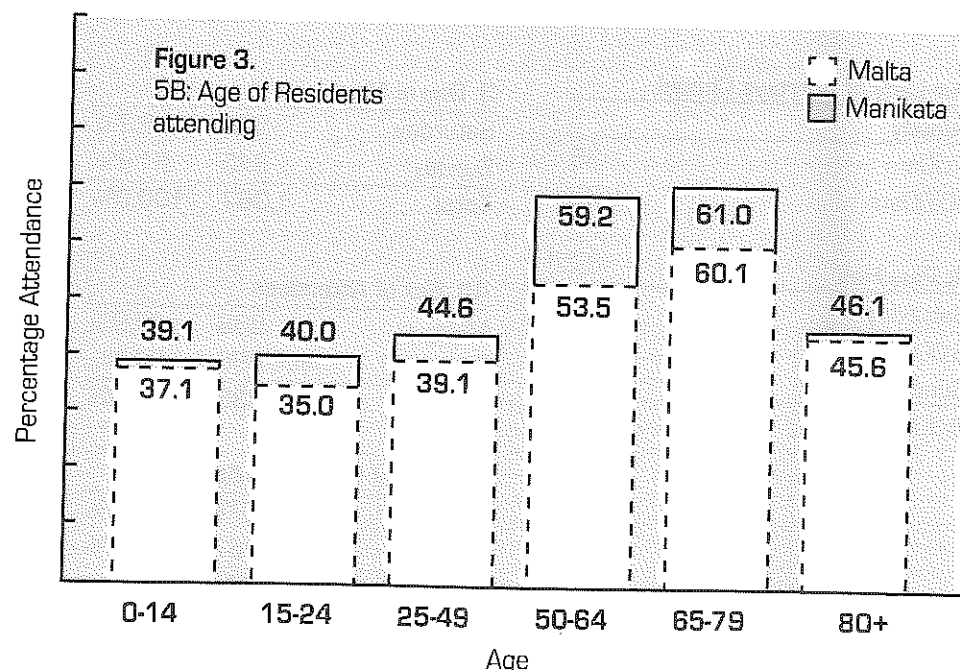
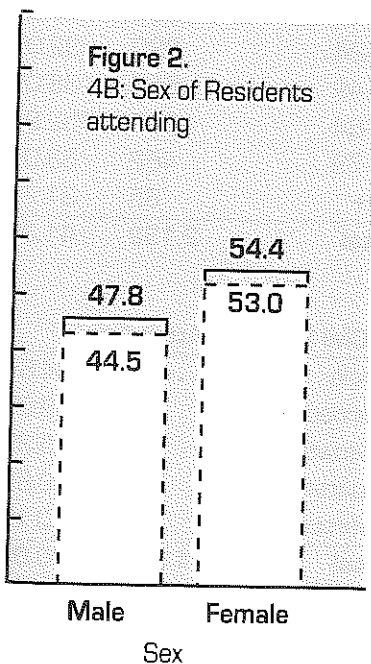
Changed parish of residence in past 5 years		
Yes	28	10.6%
No	235	89.4%
Total	263	100.0%

12. Membership of a Catholic Organisation

Yes	68	27.3%
No	181	72.7%
Total	249	100.0%

8. Education of Attendees

Tertiary-not complete	11	4.2%
Tertiary completed	27	10.4%
Non-Tertiary-not complete	1	0.4%
Non-Tertiary completed	3	1.2%
Postsecondary-not complete	13	5.0%
Postsecondary completed	18	6.9%
Secondary-not complete	28	10.8%
Secondary completed	62	23.8%
Primary-not completed	37	14.2%
Primary completed	54	20.8%
Did not attend school	6	2.3%
Total	260	100.0%

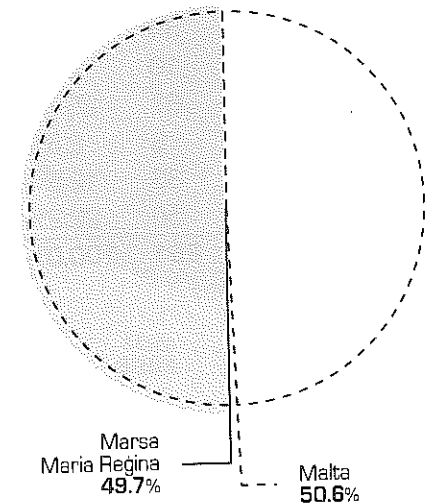


MARSA QUEENSHIP OF MARY

At 49.7% the attendance is almost identical to the Malta average. 30% of the parishioners who attended the Mass did so in another parish. 47.9% of the attendees were male and 52.1% female. 45% of male parishioners, and 52.6% of female parishioners, attended mass.

Population	2,198
Weighted population	1,959
Attendance	1,367
From parish	684
From other parishes	683
In other parishes	290
Residents' attendance	974
Percent attendance of weighted population	49.7%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
5:30pm	320
6:30pm	211
Sunday	
6:00am	77
7:00am	109
8:00am	151
9:00am	182
11:00am	209
6:30pm	115

Our Lady of Sorrows Chapel

Sunday	
8:00am	35
10:00am	25

St Pius Hall

Saturday	
8:00pm	21
Sunday	
9:30am	13

2. Mobility of Attendance

Top 10 destinations	
Hamrun - St Cajetan	93
Marsa - Holy Trinity	42
Burmarrad	20
Hamrun - Imm. Conception	19
Qormi - St Sebastian	13
Valletta St Dominic	9
B'Kara St Joseph	8
Paola - Christ the King	8
Msida	6
Qormi - St George	6

3. Day of Mass

Saturday	522	38.2%
Sunday	845	61.8%
Total	1,367	100.0%

4A. Sex of Attendees

Male	639	47.9%
Female	696	52.1%
Total	1,335	100.0%

4B. Sex of Residents Attending

Male	1,078	45.0%
Female	1,267	52.6%
Total	2,345	

5A. Age of Attendees

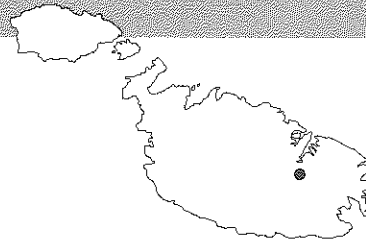
0-6	3	0.2%
7-14	187	13.8%
15-24	153	11.3%
25-49	376	27.7%
50-64	384	28.3%
65-79	223	16.5%
80+	29	2.1%
Total	1,355	100.0%

5B. Age of Residents Attending

0-14	225	30.9%
15-24	220	32.0%
25-49	515	36.0%
50-64	645	52.2%
65-79	462	53.0%
80+	65	31.7%
Total	2,132	41.3%

6. Civil Status of Attendees

Single	464	34.6%
Married	794	59.2%
Widowed	71	5.3%
Separated	11	0.8%
Divorced	2	0.1%
Total	1,342	100.0%



7. Occupation of Attendees

Employed	334	24.8%
Self-employed	61	4.5%
Employer	16	1.2%
House carer	360	26.7%
Unemployed	38	2.8%
Pensioner	296	22.0%
School/University	241	17.9%
Total	1,346	100.0%

9. Place of Birth of Attendees

Malta	1,322	97.2%
Gozo	13	1.0%
Abroad	25	1.8%
Total	1,360	100.0%

11. Mass attended on previous Sunday

Yes	1,237	91.0%
No	114	8.4%
Total	1,351	100.0%

10. Residence Mobility of Attendees

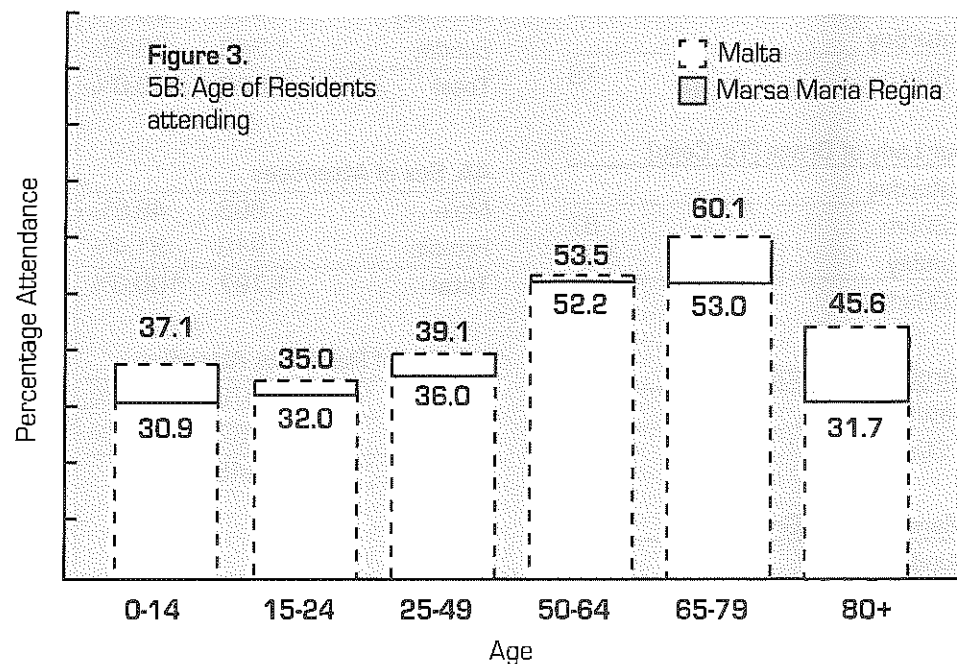
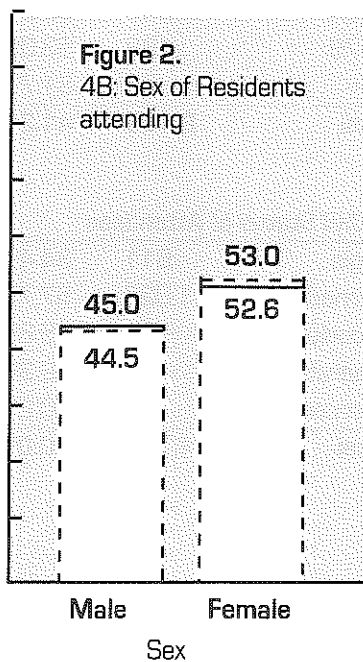
Changed parish of residence in past 5 years		
Yes	91	6.7%
No	1,262	93.3%
Total	263	100.0%

12. Membership of a Catholic Organisation

Yes	322	24.2%
No	1,008	75.8%
Total	1,330	100.0%

8. Education of Attendees

Tertiary-not complete	56	4.2%
Tertiary completed	59	6.6%
Non-Tertiary-not complete	13	1.0%
Non-Tertiary completed	21	1.6%
Postsecondary-not complete	29	2.2%
Postsecondary completed	102	7.6%
Secondary-not complete	157	11.7%
Secondary completed	316	23.5%
Primary-not completed	193	14.4%
Primary completed	323	24.0%
Did not attend school	45	3.3%
Total	1,344	100.0%

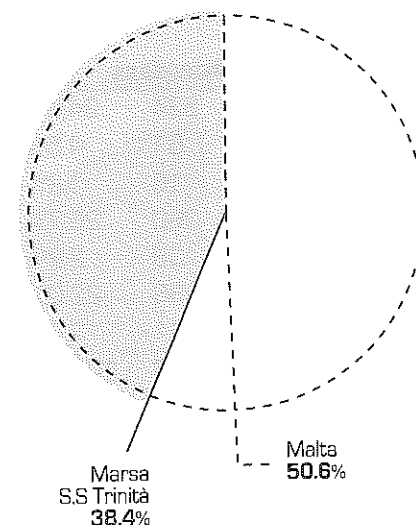


MARSA HOLY TRINITY

At 38.4% the attendance is significantly lower than the Malta average. 30% of the parishioners who attended Mass did so in another parish. 48.6% of the attendees were male and 51.4% female. 45% of male parishioners, and 52.6% of female parishioners, attended mass.

Population	3,463
Weighted population	3,087
Attendance	1,830
From parish	826
From other parishes	1,004
In other parishes	360
Residents' attendance	1,186
Percent attendance of weighted population	38.4%

Figure 1.
Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	327
Sunday	
6:00am	140
7:00am	212
8:00am	222
9:00am	156
10:00am	124
11:30	241
6:30pm	197

Sacred Heart of Jesus Chapel

Albert Town	
Saturday	
7:30am	19

Our Lady of Grace (Ta' Ċejlu)

Saturday	
5:30pm	87
Sunday	
7:00am	58

Fergħa Ewkaristika

Saturday	
7:00pm	87

Marsa Sports Ground

Sunday	
12:00pm	144

2. Mobility of Attendance

Top 10 destinations	
Hamrun - St Cajetan	92
Marsa - Queenship of Mary	90
Hamrun - Imm. Conception	28
Valletta St Dominic	24
Marsaxlokk	10
Floriana	9
Rabat	7
Santa Venera	7
Valletta St Paul	7
Msida	6

3. Day of Mass

Saturday	487	26.6%
Sunday	1,343	73.4%
Total	1,830	100.0%

4A. Sex of Attendees

Male	868	48.6%
Female	919	51.4%
Total	1,787	100.0%

4B. Sex of Residents Attending

Male	1,078	45.0%
Female	1,267	52.6%
Total %	2,345	

5A. Age of Attendees

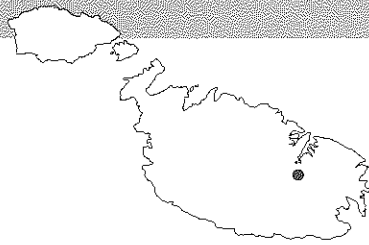
0-6	6	0.3%
7-14	227	12.7%
15-24	149	8.3%
25-49	506	28.3%
50-64	513	28.7%
65-79	343	19.2%
80+	43	2.4%
Total	1,787	100.0%

5B. Age of Residents Attending

0-14	225	30.9%
15-24	220	32.0%
25-49	515	36.0%
50-64	645	52.2%
65-79	462	53.0%
80+	65	31.7%
Total	2,132	41.3%

6. Civil Status of Attendees

Single	611	34.4%
Married	1,023	57.7%
Widowed	99	5.6%
Separated	41	2.3%
Divorced	0	0.0%
Total	1,774	100.0%



7. Occupation of Attendees

Employed	473	26.8%
Self-employed	87	4.9%
Employer	46	2.6%
House carer	464	26.3%
Unemployed	41	2.3%
Pensioner	387	21.9%
School/University	269	15.2%
Total	1,767	100.0%

9. Place of Birth of Attendees

Malta	1,771	98.2%
Gozo	13	0.7%
Abroad	2.0	1.1%
Total	1,804	100.0%

11. Mass attended on previous Sunday

Yes	1,649	91.5%
No	154	8.5%
Total	1,803	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

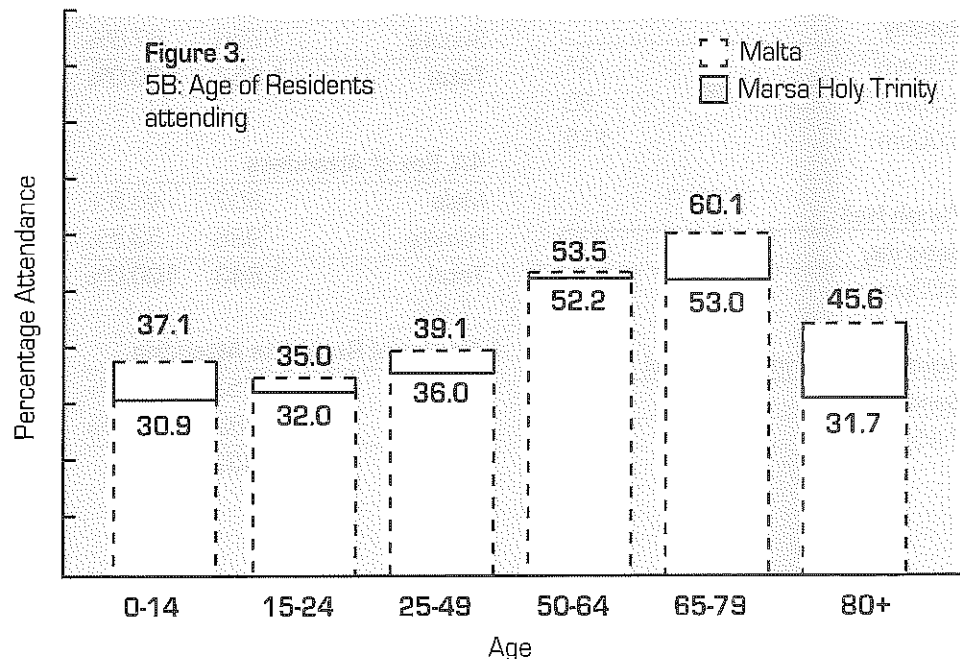
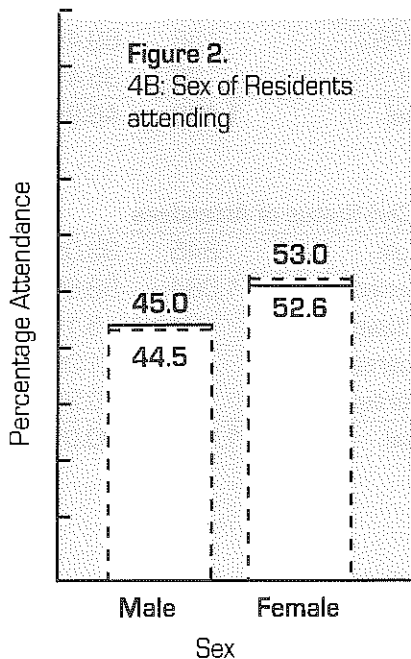
Yes	166	9.4%
No	1,606	90.6%
Total	1,772	100.0%

12. Membership of a Catholic Organisation

Yes	462	26.0%
No	1,315	74.0%
Total	1,777	100.0%

8. Education of Attendees

Tertiary-not complete	64	3.6%
Tertiary completed	152	8.5%
Non-Tertiary-not complete	20	1.1%
Non-Tertiary completed	37	2.1%
Postsecondary-not complete	67	3.7%
Postsecondary completed	126	7.1%
Secondary-not complete	254	14.2%
Secondary completed	328	18.4%
Primary-not completed	294	16.5%
Primary completed	403	22.6%
Did not attend school	42	2.4%
Total	1,787	100.0%

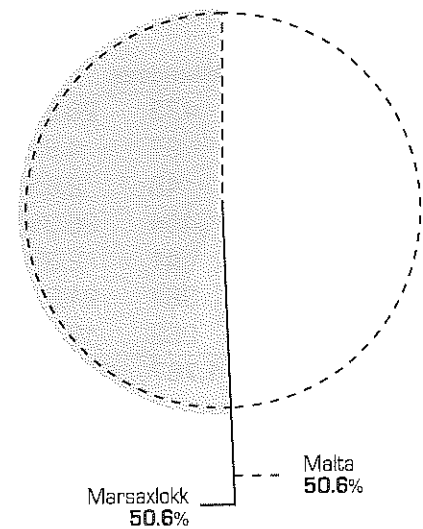


MARSAXLOKK

At 50.6% the attendance is identical to the Malta average. 18% of the parishioners who attended Mass did so in another parish. 46.5% of the attendees were male and 53.5% female. 45.6% of male parishioners, and 54.8% of female parishioners, attended mass.

Population	3,206
Weighted population	2,857
Attendance	1,857
From parish	1,183
From other parishes	674
In other parishes	264
Residents' attendance	1,447
Percent attendance of weighted population	50.6%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

6:00pm 286

7:00pm 211

Sunday

6:00am 148

8:15am 334

9:30am 235

10:30am 249

6:00pm 275

Our Lady of Snows Chapel (Tas-Silg)

Saturday

7:00am 114

Sunday

5:30am 41

6:30am 33

6:00pm 115

Parish Hall

Saturday

8:00pm 17

Government Primary School

Sunday

7:45pm 90

2. Mobility of Attendance

Top 10 destinations

Zejtun 47

8'Bugia 42

Paola - Christ the King 21

Santa Lucija 12

Zurrieq 10

Floriana 9

Rabat 9

Cospicua 7

Gudja 6

Hamrun - St Cajetan 6

3. Day of Mass

Saturday 601 32.4%

Sunday 1,256 67.6%

Total 1,857 100.0%

4A. Sex of Attendees

Male 857 46.5%

Female 986 53.5%

Total 1,843 100.0%

4B. Sex of Residents Attending

Male 652 45.6%

Female 782 54.8%

Total % 1,432

5A. Age of Attendees

0-6 2 0.1%

7-14 325 17.6%

15-24 197 10.7%

25-49 614 33.2%

50-64 485 26.2%

65-79 196 10.6%

80+ 29 1.6%

Total 1,848 100.0%

5B. Age of Residents Attending

0-14 261 44.2%

15-24 169 34.0%

25-49 498 54.1%

50-64 333 56.5%

65-79 156 69.4%

80+ 22 35.4%

Total 1,439 46.9%

6. Civil Status of Attendees

Single 645 35.0%

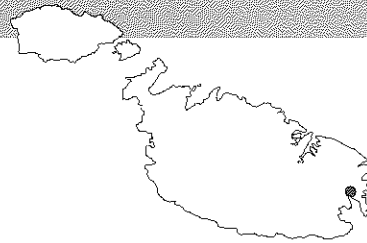
Married 1,084 58.8%

Widowed 94 5.1%

Separated 18 1.0%

Divorced 3 0.2%

Total 1,844 100.0%



7. Occupation of Attendees

Employed	491	26.7%
Self-employed	114	6.2%
Employer	30	1.6%
House carer	435	23.6%
Unemployed	38	2.1%
Pensioner	307	16.7%
School/University	426	23.1%
Total	1,841	100.0%

9. Place of Birth of Attendees

Malta	1,775	96.5%
Gozo	17	0.9%
Abroad	47	2.6%
Total	1,839	100.0%

11. Mass attended on previous Sunday

Yes	1,611	87.7%
No	226	12.3%
Total	1,837	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

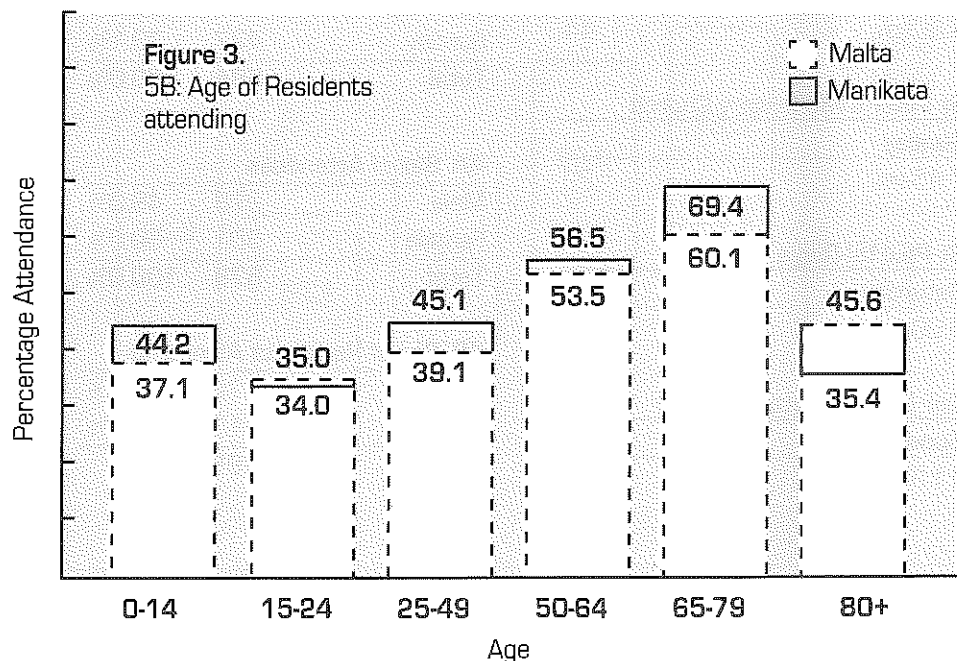
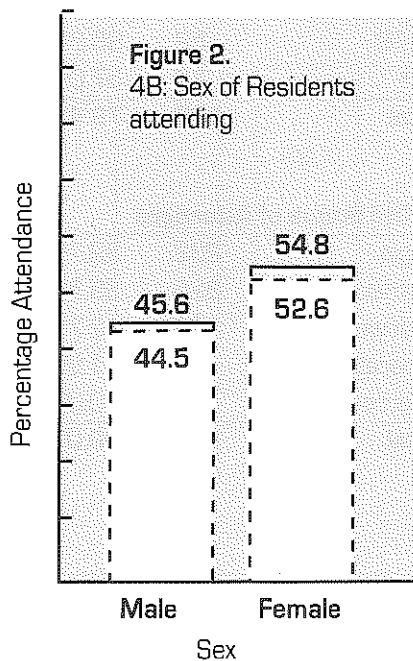
Yes	136	7.4%
No	1,698	92.6%
Total	1,834	100.0%

12. Membership of a Catholic Organisation

Yes	406	22.4%
No	1,407	77.6%
Total	1,813	100.0%

8. Education of Attendees

Tertiary-not complete	82	4.5%
Tertiary completed	163	8.9%
Non-Tertiary-not complete	17	0.9%
Non-Tertiary completed	63	3.5%
Postsecondary-not complete	83	4.5%
Postsecondary completed	133	7.3%
Secondary-not complete	290	15.9%
Secondary completed	414	22.7%
Primary-not completed	276	15.1%
Primary completed	268	14.7%
Did not attend school	37	2.0%
Total	1,826	100.0%

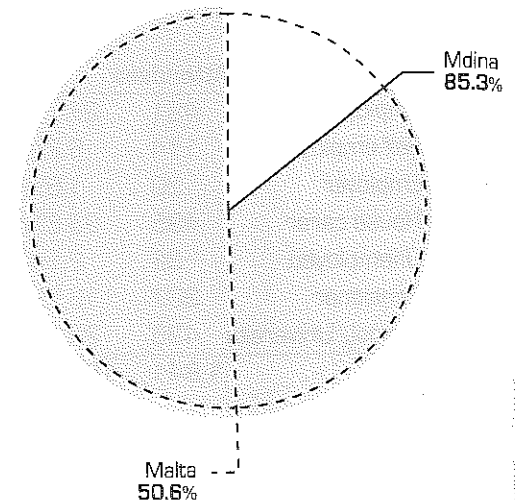


MDINA

At 85.3% the attendance is significantly higher than the Malta average. 27% of the parishioners who attended Mass did so in another parish. 48% of the attendees were male and 52% female. 79.5% of male parishioners, and 88.7% of female parishioners, attended mass.

Population	258
Weighted population	230
Attendance	584
From parish	144
From other parishes	440
In other parishes	52
Residents' attendance	196
Percent attendance of weighted population	85.3%

Figure 1.
Average attendance



1. Attendance

Cathedral

Saturday

6:00pm 115

Sunday

8:00am 16
9:30am 27
11:00am 101
6:00pm 166

Carmelite Church

Sunday

5:30am 22
6:30am 18
7:30am 28
8:30am 44

St Peter's Monastery Church

Sunday

7:45am 22

St Paul tal-Qlejja

Saturday

6:00pm 37

Our Lady of Victory Church

Sunday

11:30am 39

2. Mobility of Attendance

Top 10 destinations

Rabat	30
Mosta	5
San Giljan	3
Attard	2
B'Kara St Joseph	2
Gudja	2
Valletta St Dominic	2
Balluta	1
Gzira	1
Hamrun - Imm. Conception	1

3. Day of Mass

Saturday	157	26.9%
Sunday	427	73.1%
Total	584	100.0%

4A. Sex of Attendees

Male	278	48.0%
Female	301	52.0%
Total	579	100.0%

4B. Sex of Residents Attending

Male	78	79.5%
Female	117	88.7%
Total %	195	

5A. Age of Attendees

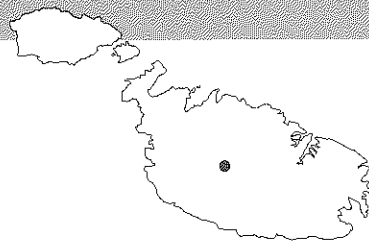
0-6	3	0.5%
7-14	64	11.0%
15-24	76	13.1%
25-49	186	32.0%
50-64	157	27.0%
65-79	74	12.7%
80+	22	3.8%
Total	582	100.0%

5B. Age of Residents Attending

0-14	24	80.9%
15-24	19	62.1%
25-49	43	72.5%
50-64	46	89.0%
65-79	52	95.3%
80+	12	57.0%
Total	196	79.4%

6. Civil Status of Attendees

Single	232	39.7%
Married	325	55.7%
Widowed	16	2.7%
Separated	11	1.9%
Divorced	0	0.0%
Total	584	100.0%



7. Occupation of Attendees

Employed	178	30.7%
Self-employed	44	7.6%
Employer	16	2.8%
House carer	120	20.7%
Unemployed	8	1.4%
Pensioner	113	19.5%
School/University	101	17.4%
Total	580	100.0%

9. Place of Birth of Attendees

Malta	560	96.2%
Gozo	9	1.5%
Abroad	13	2.2%
Total	582	100.0%

11. Mass attended on previous Sunday

Yes	518	88.9%
No	65	11.1%
Total	583	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

Yes	34	6.3%
No	508	93.7%
Total	542	100.0%

12. Membership of a Catholic Organisation

Yes	81	14.3%
No	487	85.7%
Total	568	100.0%

8. Education of Attendees

Tertiary-not complete	28	4.9%
Tertiary completed	105	18.3%
Non-Tertiary-not complete	3	0.5%
Non-Tertiary completed	29	5.1%
Postsecondary-not complete	14	2.4%
Postsecondary completed	61	10.6%
Secondary-not complete	66	11.5%
Secondary completed	136	23.7%
Primary-not completed	33	5.7%
Primary completed	96	16.7%
Did not attend school	3	0.5%
Total	574	100.0%

Figure 2.
4B: Sex of Residents attending

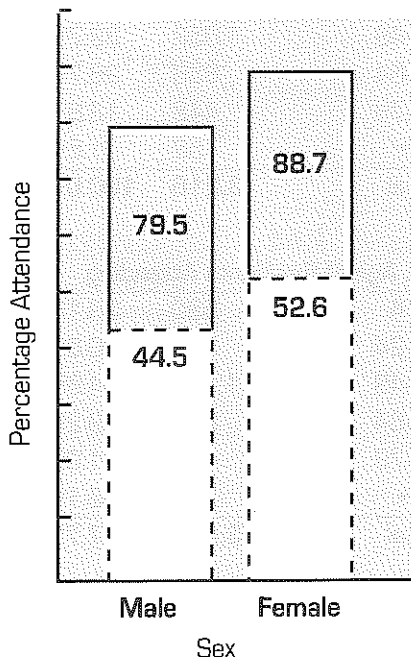
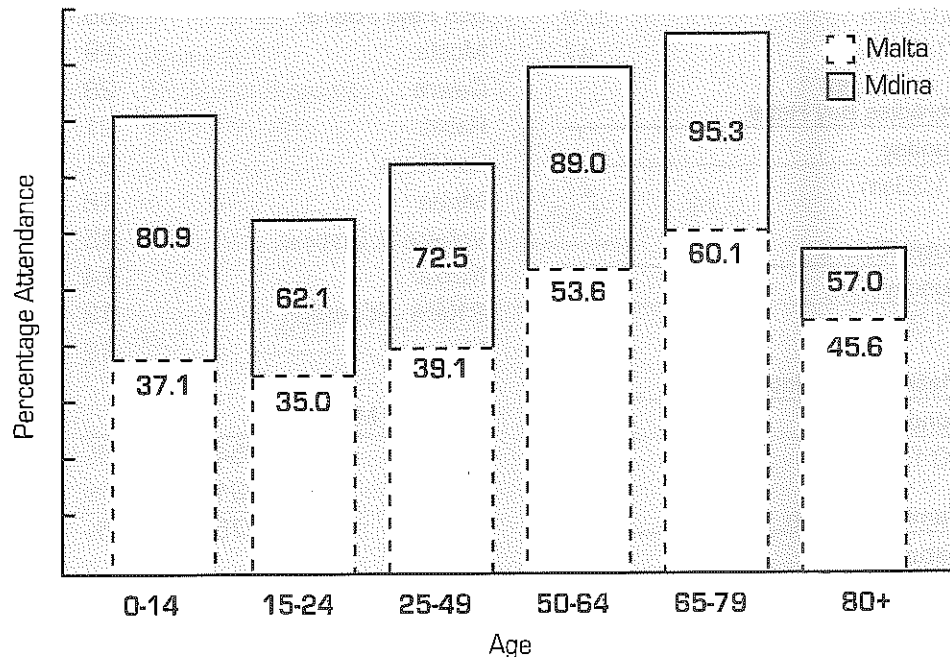


Figure 3.
5B: Age of Residents attending

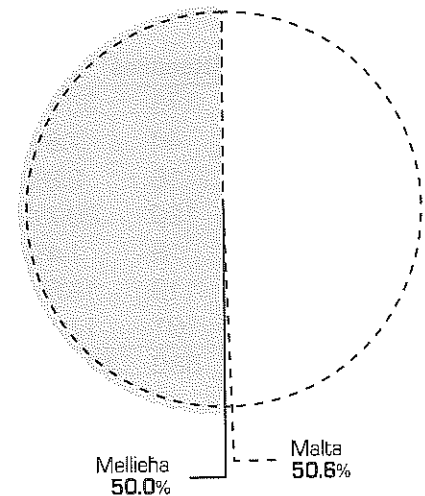


MELLIEHA

At 50% the attendance is almost identical to the Malta average. 19% of the parishioners who attended Mass did so in another parish. 46.9% of the attendees were male and 53.1% female. 47.8% of male parishioners, and 54.4% of female parishioners, attended mass.

Population	7,180
Weighted population	6,400
Attendance	3,275
From parish	2,591
From other parishes	648
In other parishes	610
Residents' attendance	3,201
Percent attendance of weighted population	50.0%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
5:00pm	401
6:30pm	317
Sunday	
6:00am	220
7:00am	241
8:15am	490
9:30am	246
11:00am	346
5:30pm	315
Santuario of Our Lady	
Sunday	
10:00am	179
11:00am	47
Paradise Bay Hotel	
Sunday	
11:30am	27
Hotel Riviera	
Sunday	
11:30am	30
Mellieha Bay Hotel	
Sunday	
10:15am	18
Ramlet il-Gortin	
Saturday	
6:00pm	67

De La Salle Brothers House

Sunday	
10:00am	42
Selmun	
Saturday	
5:30pm	111
6:30pm	134
Sunday	
9:00am	138
5:30pm	147
11:30pm	30

2. Mobility of Attendance

Top 10 destinations	
San Pawl il-Bahar	268
Mosta	29
Qawra	28
Rabat	21
San Giljan	21
Msida	18
Valletta St Dominic	15
Naxxar	14
B'Kara - St Joseph	13
Mgarr	12

3. Day of Mass

Saturday	1,054	32.2%
Sunday	2,221	67.8%
Total	3,275	100.0%

4A. Sex of Attendees

Male	1,512	46.9%
Female	1,710	53.1%
Total	3,222	100.0%

4B. Sex of Residents Attending

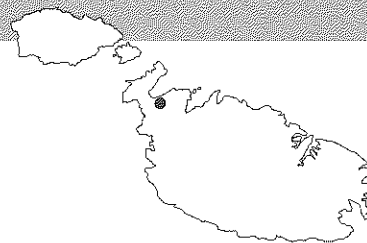
Male	1,609	47.8%
Female	1,831	54.4%
Total %	3,440	

5A. Age of Attendees

0-6	10	0.3%
7-14	455	14.1%
15-24	340	10.6%
25-49	1,052	32.7%
50-64	859	26.7%
65-79	448	13.9%
80+	52	1.6%
Total	3,216	100.0%

5B. Age of Residents Attending

0-14	530	39.1%
15-24	361	40.0%
25-49	1,186	44.6%
50-64	866	59.2%
65-79	441	61.0%
80+	56	46.1%
Total	3,442	47.7%



6. Civil Status of Attendees

Single	1,139	35.3%
Married	1,899	58.9%
Widowed	134	4.2%
Separated	41	1.3%
Divorced	12	0.4%
Total	3,225	100.0%

7. Occupation of Attendees

Employed	911	28.3%
Self-employed	185	5.8%
Employer	108	3.4%
House carer	747	23.2%
Unemployed	24	0.7%
Pensioner	600	18.7%
School/University	641	19.9%
Total	3,216	100.0%

9. Place of Birth of Attendees

Malta	3,012	93.0%
Gozo	48	1.5%
Abroad	178	5.5%
Total	3,238	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

Yes	206	6.4%
No	3,010	93.6%
Total	3,216	100.0%

11. Mass attended on previous Sunday

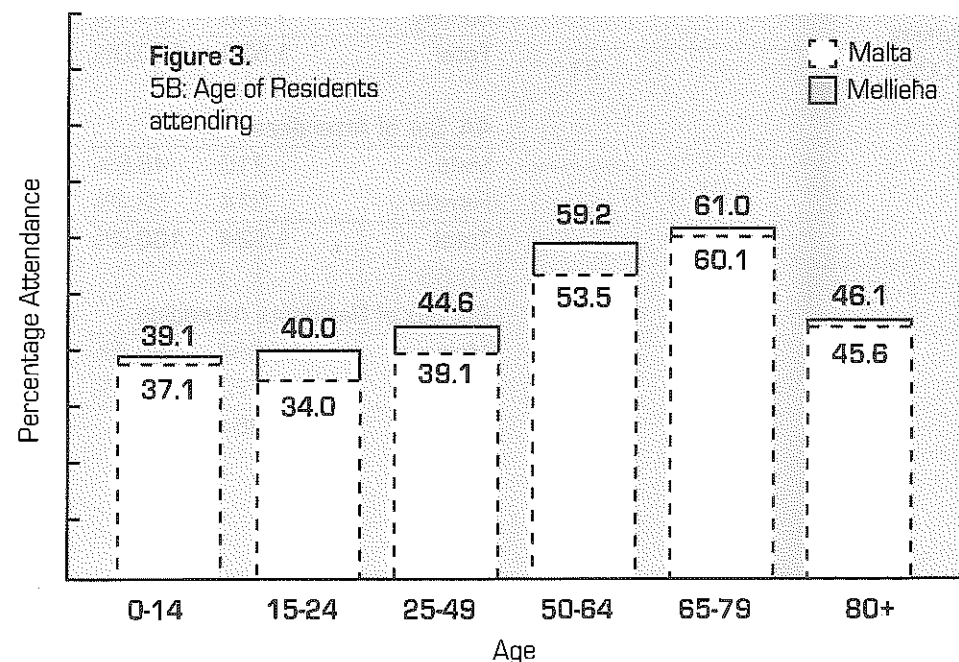
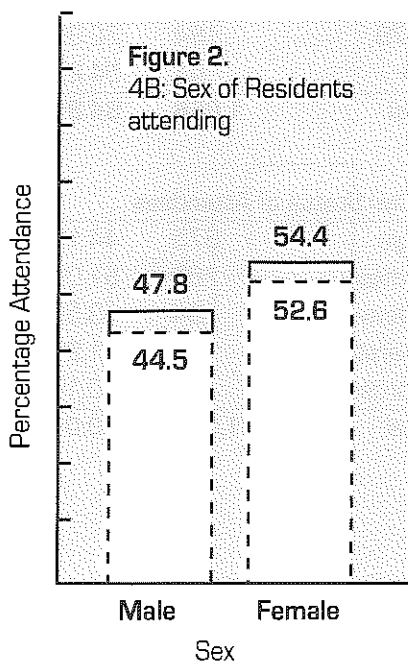
Yes	2,942	91.3%
No	279	8.7%
Total	3,221	100.0%

12. Membership of a Catholic Organisation

Yes	471	15.1%
No	2,655	84.9%
Total	3,126	100.0%

8. Education of Attendees

Tertiary-not complete	111	3.5%
Tertiary completed	308	9.7%
Non-Tertiary-not complete	23	0.7%
Non-Tertiary completed	115	3.6%
Postsecondary-not complete	135	4.3%
Postsecondary completed	315	9.9%
Secondary-not complete	383	12.1%
Secondary completed	772	24.3%
Primary-not completed	330	10.4%
Primary completed	663	20.9%
Did not attend school	21	0.7%
Total	3,176	100.0%

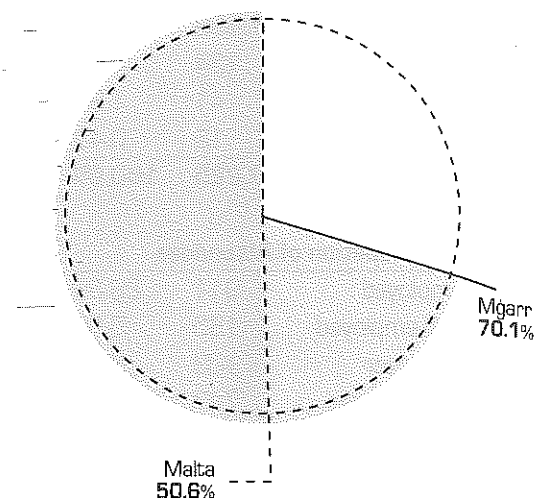


MGARR

At 70.1% the attendance is significantly higher than the Malta average. 30% of the parishioners who attended Mass did so in another parish. 46.6% of the attendees were male and 53.4% female. 65.4% of male parishioners, and 73.6% of female parishioners, attended mass.

Population	2,996
Weighted population	2,670
Attendance	1,539
From parish	2,591
From other parishes	1,311
In other parishes	228
Residents' attendance	1872
Percent attendance of weighted population	70.1%

Figure 1.
Average attendance



1. Attendance

Parish Church	
Saturday	
7:00pm	294
Sunday	
5:30am	171
7:00am	184
8:30am	256
10:00am	239
4:30pm	311
Zebbiegh	
Sunday	
7:30am	191
Bingemma	
Sunday	
7:00am	31

2. Mobility of Attendance

Top 10 destinations	
Rabat	151
San Pawl il-Bahar	85
Mosta	67
Mellieha	33
B'Kara - St Joseph	30
Manikata	29
Burmarrad	21
Qawra	14
Msida	12
Attard	8

3. Day of Mass

Saturday	291	18.9%
Sunday	1,248	81.1%
Total	1,539	100.0%

4A. Sex of Attendees

Male	710	46.6%
Female	814	53.4%
Total	1,524	100.0%

4B. Sex of Residents Attending

Male	884	65.4%
Female	970	73.6%
Total %	1,854	

5A. Age of Attendees

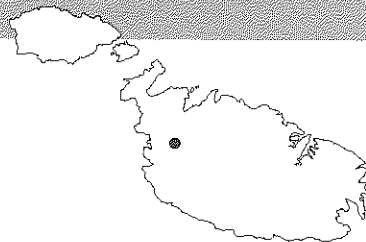
0-6	5	0.3%
7-14	283	18.6%
15-24	213	14.0%
25-49	522	34.3%
50-64	286	18.8%
65-79	176	11.6%
80+	36	2.4%
Total	1,521	100.0%

5B. Age of Residents Attending

0-14	345	56.5%
15-24	265	63.1%
25-49	683	66.0%
50-64	339	71.9%
65-79	184	72.8%
80+	41	54.2%
Total	1,858	64.8%

6. Civil Status of Attendees

Single	675	44.1%
Married	780	51.0%
Widowed	54	3.5%
Separated	18	1.2%
Divorced	2	0.1%
Total	1,529	100.0%



7. Occupation of Attendees

Employed	331	21.7%
Self-employed	187	12.3%
Employer	44	2.9%
House carer	338	22.2%
Unemployed	13	0.9%
Pensioner	214	14.0%
School/University	397	26.0%
Total	1,524	100.0%

9. Place of Birth of Attendees

Malta	1,475	96.7%
Gozo	9	0.6%
Abroad	42	2.8%
Total	1,526	100.0%

11. Mass attended on previous Sunday

Yes	1,411	92.3%
No	117	7.7%
Total	1,528	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

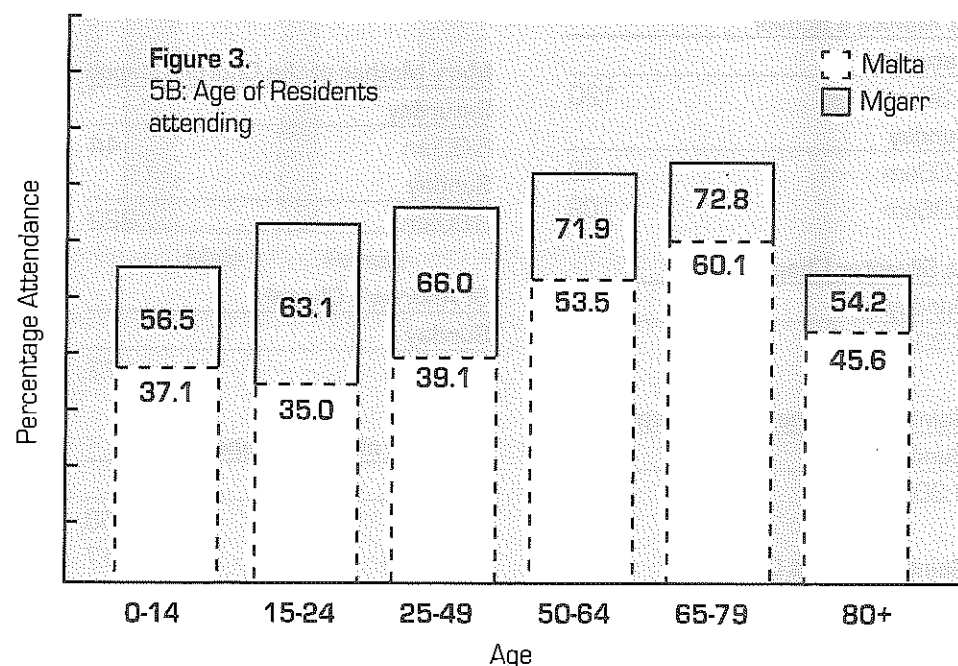
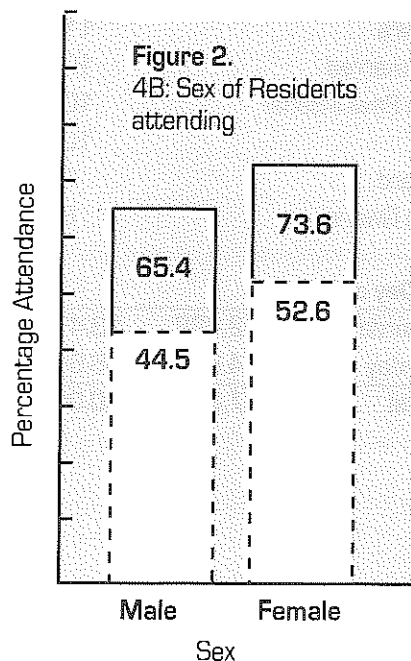
Yes	71	4.6%
No	1,464	95.4%
Total	1,535	100.0%

12. Membership of a Catholic Organisation

Yes	399	26.5%
No	1,109	73.5%
Total	1,508	100.0%

8. Education of Attendees

Tertiary-not complete	108	7.0%
Tertiary completed	114	7.4%
Non-Tertiary-not complete	14	0.9%
Non-Tertiary completed	31	2.0%
Postsecondary-not complete	103	6.7%
Postsecondary completed	98	6.4%
Secondary-not complete	255	16.6%
Secondary completed	303	19.7%
Primary-not completed	257	16.7%
Primary completed	222	14.5%
Did not attend school	30	2.0%
Total	1,535	100.0%

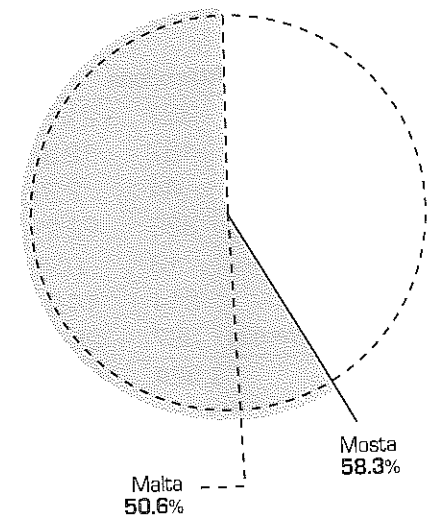


MOSTA

At 58.3% the attendance is higher than the Malta average. 35% of the parishioners who attended Mass did so in another parish. 44.8% of the attendees were male and 55.2% female. 54.3% of male parishioners, and 61.5% of female parishioners, attended mass.

Population	18,676
Weighted population	16,647
Attendance	7,249
From parish	6,294
From other parishes	955
In other parishes	3,419
Residents' attendance	9,713
Percent attendance of weighted population	58.3%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

5:00pm	631
6:30pm	832

Sunday

5:00am	169
6:00am	203
7:00am	475
8:00am	518
9:00am	476
10:00am	492
11:00am	720
5:30pm	766

St Monica's School

Saturday

6:30pm	120
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Sunday

7:00am	68
8:30am	109

St Silvester Chapel

Sunday

7:30am	62
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Saint Antony the Abbot Chapel

Sunday

7:30am	71
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Saint Margaret Chapel

Sunday

9:00am	207
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Sacred Family Chapel - Bidnija

Saturday

6:00pm	58
--------	----

Sunday

11:00am	61
---------	----

Casa Arkati

Saturday

4:30pm	81
--------	----

Sunday

10:45am	57
---------	----

Chapel of the Visitation

Sunday

8:30am	30
--------	----

Mary Mother of the Church Chapel

Saturday

6:00pm	44
--------	----

Sunday

9:00am	222
--------	-----

St Andrew's Chapel

Sunday

8:00am	177
--------	-----

Our Lady of Hope Chapel

Sunday

8:30am	68
--------	----

11:00am	17
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Pax et Bonum Home

Sunday

6:30am	69
9:30am	165

Mount St Joseph Retreat House

Weekend

11:30am	66
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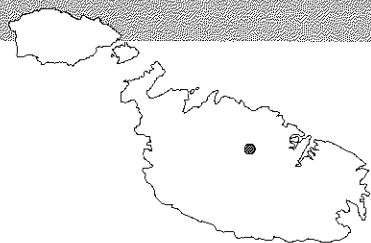
2. Mobility of Attendance

Top 10 destinations

B'Kara St Joseph	765
Naxxar	519
Rabat	161
B'Kara St Helen	150
Gawra	110
Burmarrad	106
San Pawl il-Bahar	105
Lija	101
Attard	96
San Gwann	89

3. Day of Mass

Saturday	2,422	33.4%
Sunday	4,827	66.6%
Total	7,249	100.0%



4A. Sex of Attendees

Male	3,222	44.8%
Female	3,962	55.2%
Total	7,184	100.0%

4B. Sex of Residents Attending

Male	4,441	54.3%
Female	5,210	61.5%
Total %	9,651	

5A. Age of Attendees

0-6	11	0.2%
7-14	1,124	15.6%
15-24	893	12.4%
25-49	2,253	31.3%
50-64	1,641	22.8%
65-79	983	13.7%
80+	290	4.0%
Total	7,195	100.0%

5B. Age of Residents Attending

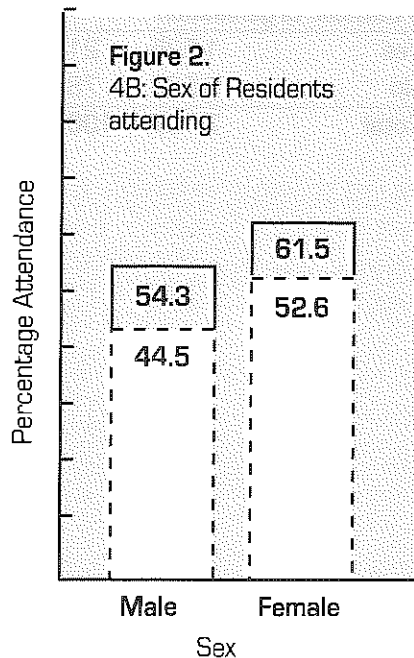
0-14	1,641	45.7%
15-24	1,187	46.3%
25-49	3,400	51.4%
50-64	2,024	65.9%
65-79	7,093	71.6%
80+	288	61.2%
Total	9,663	54.1%

6. Civil Status of Attendees

Single	2,798	39.0%
Married	3,854	53.7%
Widowed	427	5.9%
Separated	92	1.3%
Divorced	9	0.1%
Total	7,180	100.0%

7. Occupation of Attendees

Employed	1,948	27.2%
Self-employed	380	5.3%
Employer	124	1.7%
House carer	1,522	21.2%
Unemployed	94	1.3%
Pensioner	1,422	20.1%
School/University	1,662	23.2%
Total	7,172	100.0%



8. Education of Attendees

Tertiary-not complete	388	5.4%
Tertiary completed	733	10.2%
Non-Tertiary-not complete	61	0.9%
Non-Tertiary completed	196	2.7%
Postsecondary-not complete	336	4.7%
Postsecondary completed	657	9.2%
Secondary-not complete	947	13.2%
Secondary completed	1,501	20.9%
Primary-not completed	999	13.9%
Primary completed	1,222	17.0%
Did not attend school	134	1.9%
Total	7,174	100.0%

9. Place of Birth of Attendees

Malta	6,947	96.5%
Gozo	72	1.0%
Abroad	181	2.5%
Total	7,200	100.0%

10. Residence Mobility of Attendees

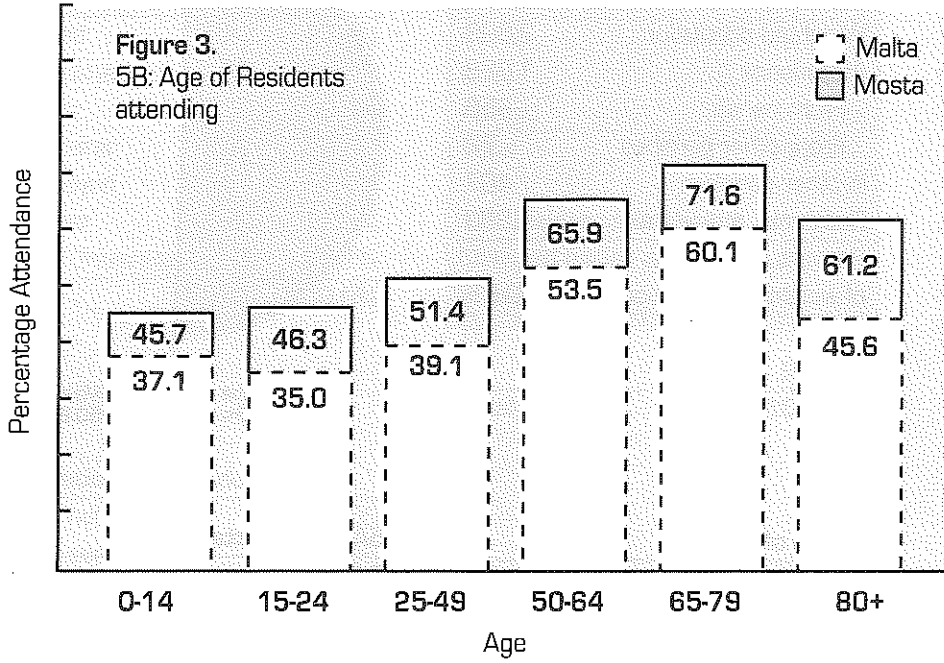
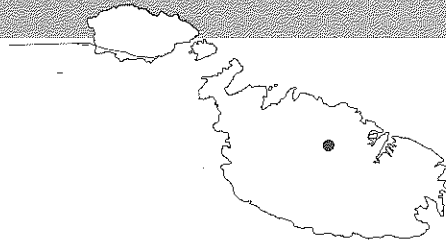
Changed parish of residence in past 5 years		
Yes	531	7.4%
No	6,651	92.6%
Total	7,182	100.0%

11. Mass attended on previous Sunday

Yes	6,599	91.7%
No	597	8.3%
Total	7,196	100.0%

12. Membership of a Catholic Organisation

Yes	1,525	21.5%
No	5,582	78.5%
Total	7,107	100.0%

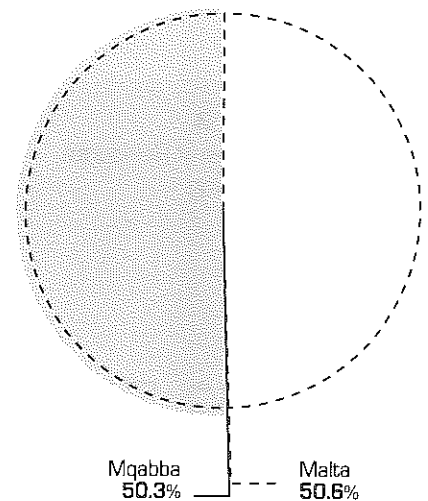


MQABBA

At 50.6% the attendance is almost identical to the Malta average. 30% of the parishioners who attended Mass did so in another parish. 40.5% of the attendees were male and 59.5% female. 44.3% of male parishioners, and 56.2% of female parishioners, attended mass.

Population	3,021
Weighted population	2,693
Attendance	1,028
From parish	956
From other parishes	72
In other parishes	407
Residents' attendance	1,363
Percent attendance of weighted population	50.6%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	126
8:00pm	24
Sunday	
6:00am	112
7:15am	189
8:30am	268
10:00am	228
5:00pm	205

2. Mobility of Attendance

Top 10 destinations	
Zurrieq	40
Santa Lucija	29
Luqa	24
Valletta St Dominic	24
Mosta	23
Qrendi	20
Paola Christ the King	18
Gudja	17
Qormi St Sebastian	16
Marsa Holy Trinity	12

3. Day of Mass

Saturday	156	15.2%
Sunday	870	84.8%
Total	1,026	100.0%

4A. Sex of Attendees

Male	414	40.5%
Female	607	59.5%
Total	1,021	100.0%

4B. Sex of Residents Attending

Male	592	44.3%
Female	763	56.2%
Total %	1,355	

5A. Age of Attendees

0-6	4	0.4%
7-14	209	20.5%
15-24	113	11.1%
25-49	311	30.6%
50-64	229	22.5%
65-79	134	13.2%
80+	18	1.8%
Total	1,018	100.0%

5B. Age of Residents Attending

0-14	253	41.1%
15-24	164	39.0%
25-49	467	43.6%
50-64	305	62.6%
65-79	143	56.0%
80+	22	54.7%
Total	1,354	46.8%

6. Civil Status of Attendees

Single	441	43.1%
Married	520	50.8%
Widowed	47	4.6%
Separated	15	1.5%
Divorced	0	0.0%
Total	1,023	100.0%



7. Occupation of Attendees

Employed	274	27.0%
Self-employed	26	2.6%
Employer	8	0.8%
House carer	242	23.9%
Unemployed	11	1.1%
Pensioner	178	17.6%
School/University	275	27.1%
Total	1,014	100.0%

9. Place of Birth of Attendees

Malta	993	97.3%
Gozo	12	1.2%
Abroad	16	1.6%
Total	1,021	100.0%

11. Mass attended on previous Sunday

Yes	933	91.8%
No	83	8.2%
Total	1,016	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

Yes	44	4.3%
No	970	95.7%
Total	1,014	100.0%

12. Membership of a Catholic Organisation

Yes	256	25.3%
No	756	74.7%
Total	1,012	100.0%

8. Education of Attendees

Tertiary-not complete	50	4.9%
Tertiary completed	86	8.5%
Non-Tertiary-not complete	5	0.5%
Non-Tertiary completed	23	2.3%
Postsecondary-not complete	35	3.5%
Postsecondary completed	77	7.6%
Secondary-not complete	139	13.7%
Secondary completed	204	20.1%
Primary-not completed	181	17.9%
Primary completed	199	19.6%
Did not attend school	15	1.5%
Total	1,014	100.0%

Figure 2.
4B: Sex of Residents attending

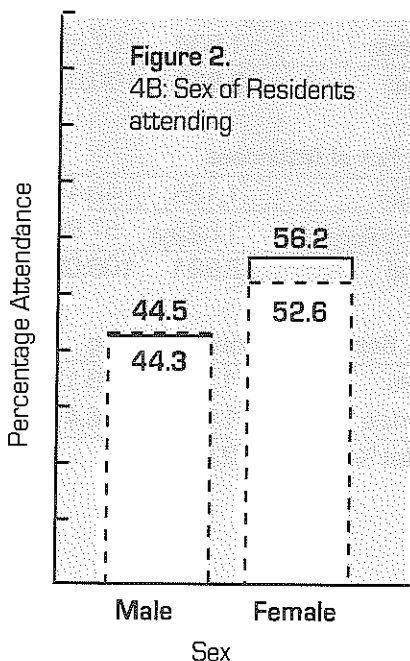
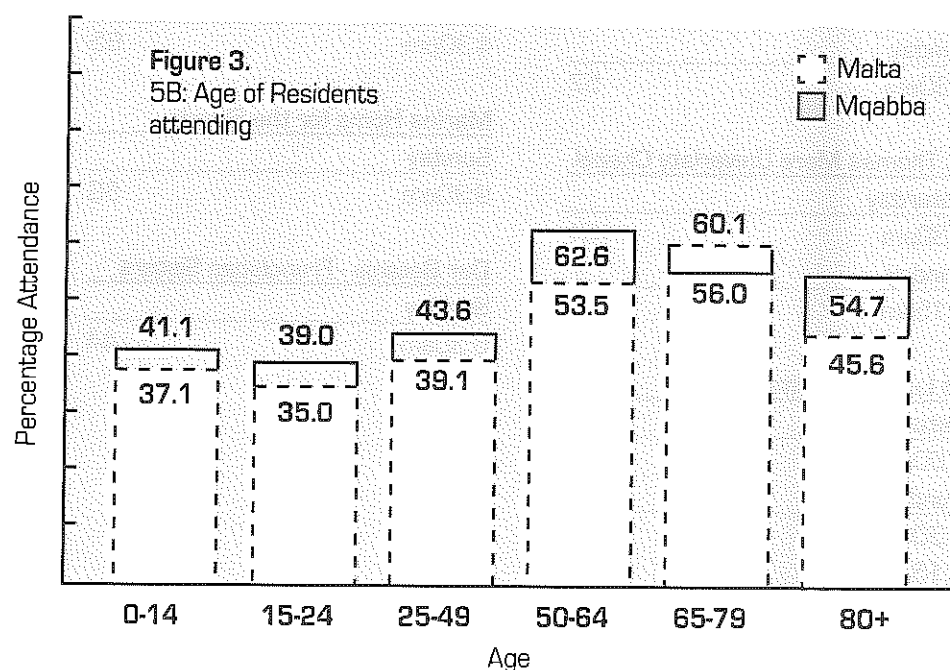


Figure 3.
5B: Age of Residents attending

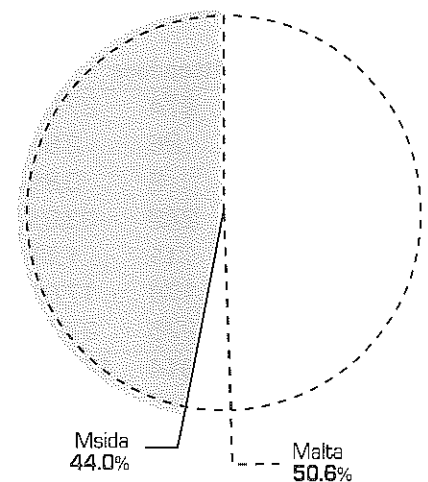


MSIDA

At 44% the attendance is lower than the Malta average. 45% of the parishioners who attended Mass did so in another parish. 42.4% of the attendees were male and 57.6% female. 38.1% of male parishioners, and 48.4% of female parishioners, attended mass.

Population	7,623
Weighted population	6,795
Attendance	2,867
From parish	1,640
From other parishes	1,227
In other parishes	1,349
Residents' attendance	2,989
Percent attendance of weighted population	44.0%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
5:30pm	439
6:30pm	228
Sunday	
6:30am	123
8:00am	274
9:30am	150
11:00am	146
6:00am	358
Immaculate Conception Chapel	
Saturday	
7:30pm	36
Sunday	
7:30am	57
St Thomas More Univeristy Chapel	
Saturday	
7:30pm	151
Sunday	
8:15am	80
St Luke's Hospital Chapel	
Saturday	
7:00pm	89
Sunday	
6:30am	99
7:15am	87
12:00pm	164

Ursolini Sisters Convent Chapel

Sunday	
7:00am	80
8:00am	133
9:00am	100
Franciscan Sisters Convent	
Saturday	
7:30am	28
Sunday	
7:15am	79
10:30am	132

Government Home for the Elderly

Saturday	
4:30pm	65

Marina Home for the Elderly

Sunday	
9:30am	56

Dar Betanja - Franciscan Sisters

Sunday	
6:30am	44

2. Mobility of Attendance

Top 10 destinations

Ta' Xbiex	197
Hamrun - Imm. Conception	115
Valetta St Dominic	90
B'kara St Helen	81
Gzira	78
B'Kara St Joseph	68
G'Mangia	58
Sliema St Gregory	51
San Giljan	49
Balluta	40

3. Day of Mass

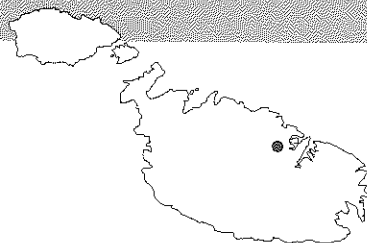
Saturday	933	32.5%
Sunday	1,934	67.5%
Total	2,867	100.0%

4A. Sex of Attendees

Male	1,196	42.4%
Female	1,625	57.6%
Total	2,821	100.0%

4B. Sex of Residents Attending

Male	1,273	38.1%
Female	1,674	48.4%
Total %	2,947	

**5A. Age of Attendees**

0-6	7	0.2%
7-14	276	9.7%
15-24	273	9.6%
25-49	583	30.0%
50-64	729	25.6%
65-79	514	18.1%
80+	193	6.8%
Total	2,845	100.0%

5B. Age of Residents Attending

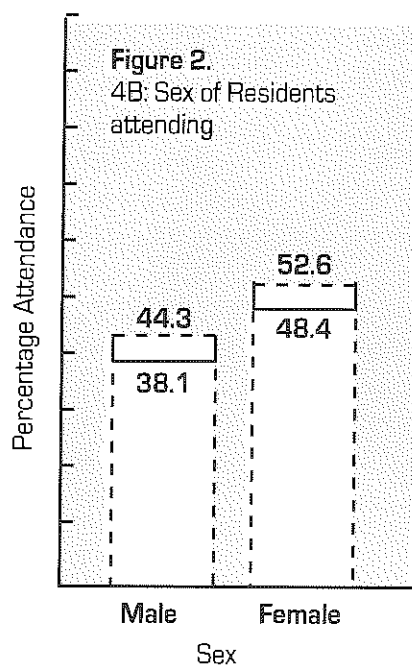
0-14	323	28.8%
15-24	281	26.6%
25-49	813	31.7%
50-64	772	55.6%
65-79	572	67.6%
80+	206	65.8%
Total	2,971	40.7%

6. Civil Status of Attendees

Single	996	35.3%
Married	1,511	53.5%
Widowed	238	8.4%
Separated	76	2.7%
Divorced	3	0.1%
Total	2,824	100.0%

7. Occupation of Attendees

Employed	887	31.5%
Self-employed	85	3.0%
Employer	34	1.2%
House carer	568	20.2%
Unemployed	44	1.6%
Pensioner	764	27.2%
School/University	431	15.3%
Total	2,813	100.0%



8. Education of Attendees

Tertiary-not complete	131	4.7%
Tertiary completed	386	13.7%
Non-Tertiary-not complete	26	0.9%
Non-Tertiary completed	92	3.3%
Postsecondary-not complete	99	3.5%
Postsecondary completed	222	7.9%
Secondary-not complete	301	10.7%
Secondary completed	553	19.7%
Primary-not completed	413	14.7%
Primary completed	539	19.2%
Did not attend school	51	1.8%
Total	2,813	100.0%

9. Place of Birth of Attendees

Malta	2,672	94.4%
Gozo	75	2.6%
Abroad	84	3.0%
Total	2,831	100.0%

10. Residence Mobility of Attendees

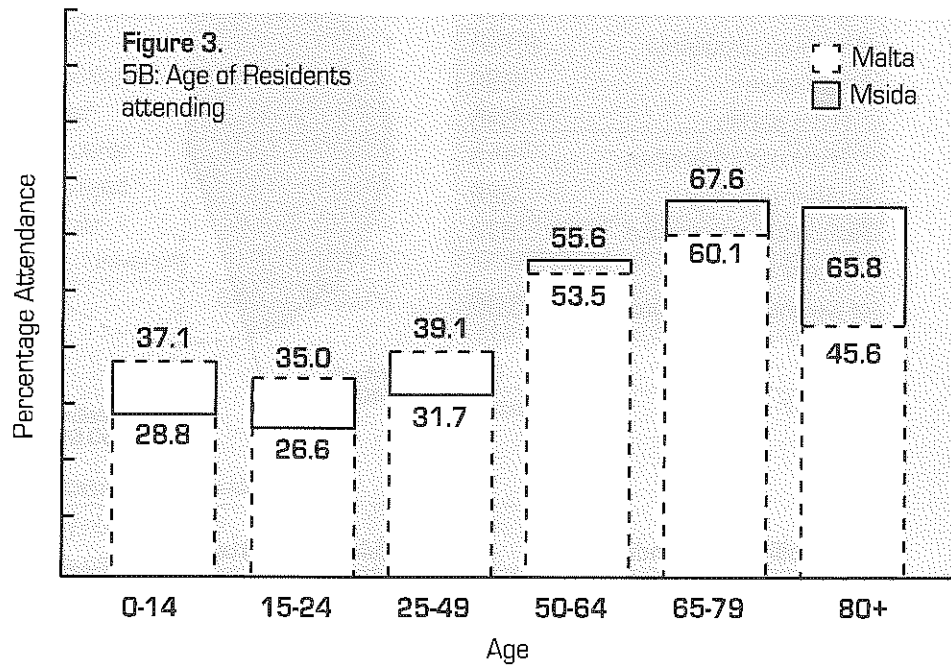
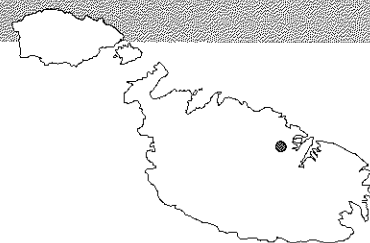
Changed parish of residence in past 5 years		
Yes	313	11.3%
No	2,452	88.7%
Total	2,765	100.0%

11. Mass attended on previous Sunday

Yes	2,571	90.6%
No	268	9.4%
Total	2,839	100.0%

12. Membership of a Catholic Organisation

Yes	543	19.5%
No	2,239	80.5%
Total	2,782	100.0%

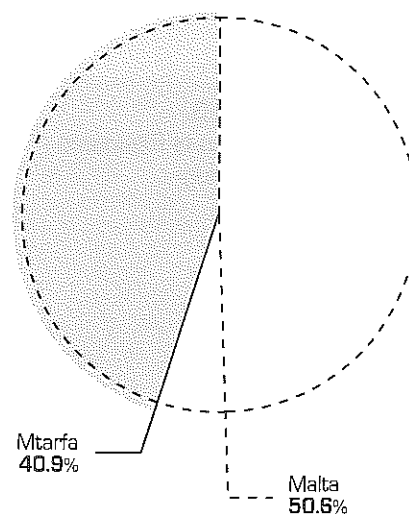


MTARFA

At 40.9% the attendance is lower than the Malta average. 38% of the parishioners who attended Mass did so in another parish. 43.7% of the attendees were male and 56.3% female. 36% of male parishioners, and 44.6% of female parishioners, attended mass.

Population	2,396
Weighted population	2,135
Attendance	659
From parish	546
From other parishes	113
In other parishes	328
Residents' attendance	874
Percent attendance of weighted population	40.9%

Figure 1.
Average attendance



1. Attendance

Parish Centre	
Saturday	
6:30pm	142
Sunday	
11:00am	160
6:30pm	129
St Oswald's Chapel	
Sunday	
7:30am	86
9:00am	75

Home for the Elderly

Saturday	
6:30pm	77
Sunday	
10:15am	66

2. Mobility of Attendance

Top 10 destinations	
Rabat	192
Mdina	23
Mosta	9
Burmarrad	8
Oingli	8
Hamrun - Imm. Conception	8
B'Kara St Joseph	6
B'Kara Assumption	5
Santa Venera	5
Attard	4

3. Day of Mass

Saturday	214	32.5%
Sunday	445	67.5%
Total	659	100.0%

4A. Sex of Attendees

Male	283	43.7%
Female	364	56.3%
Total	647	100.0%

4B. Sex of Residents Attending

Male	388	36.0%
Female	472	44.6%
Total %	860	

5A. Age of Attendees

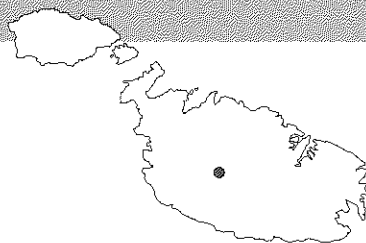
0-6	6	0.9%
7-14	137	21.1%
15-24	54	8.3%
25-49	279	42.9%
50-64	100	15.4%
65-79	47	7.2%
80+	27	4.2%
Total	650	100.0%

5B. Age of Residents Attending

0-14	198	31.5%
15-24	62	22.9%
25-49	414	40.9%
50-64	113	52.5%
65-79	49	56.9%
80+	29	36.5%
Total	865	37.7%

6. Civil Status of Attendees

Single	213	33.3%
Married	366	57.3%
Widowed	49	7.7%
Separated	10	1.6%
Divorced	1	0.2%
Total	639	100.0%



7. Occupation of Attendees

Employed	221	34.1%
Self-employed	20	3.1%
Employer	9	1.4%
House carer	133	20.5%
Unemployed	6	0.9%
Pensioner	84	12.9%
School/University	176	27.1%
Total	649	100.0%

9. Place of Birth of Attendees

Malta	634	98.3%
Gozo	3	0.5%
Abroad	8	1.2%
Total	645	100.0%

11. Mass attended on previous Sunday

Yes	573	87.3%
No	83	12.7%
Total	656	100.0%

10. Residence Mobility of Attendees

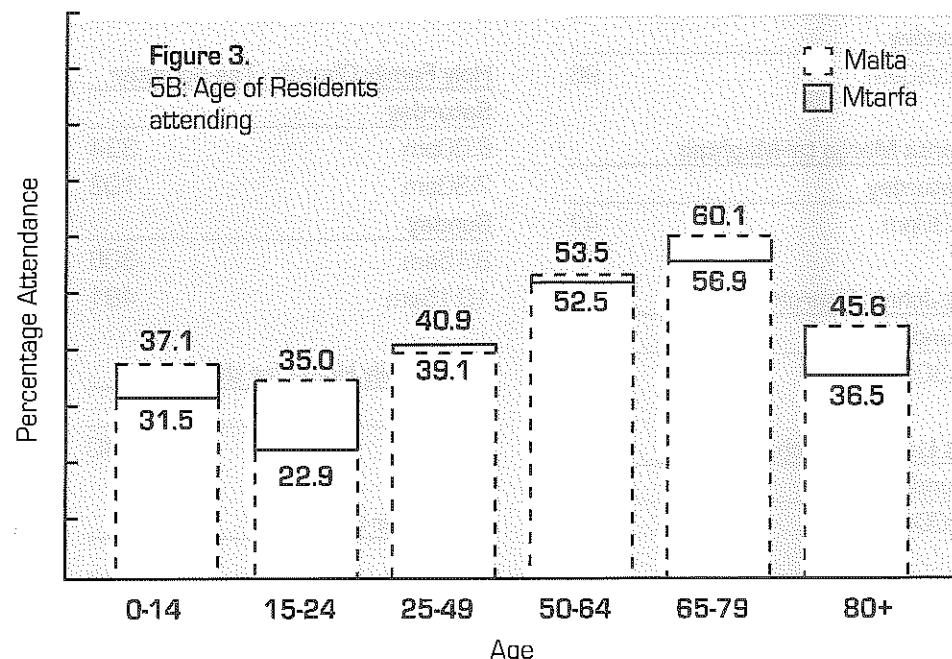
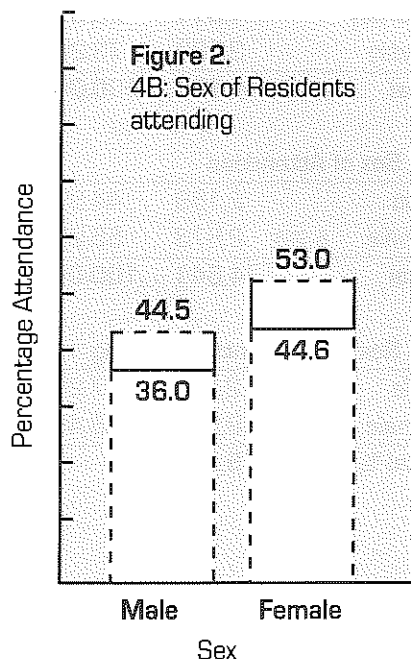
Changed parish of residence in past 5 years		
Yes	102	15.6%
No	551	84.4%
Total	653	100.0%

12. Membership of a Catholic Organisation

Yes	144	22.4%
No	499	77.6%
Total	643	100.0%

8. Education of Attendees

Tertiary-not complete	17	2.6%
Tertiary completed	59	9.1%
Non-Tertiary-not complete	6	0.9%
Non-Tertiary completed	17	2.6%
Postsecondary-not complete	41	6.4%
Postsecondary completed	71	11.0%
Secondary-not complete	91	14.1%
Secondary completed	139	21.6%
Primary-not completed	122	18.9%
Primary completed	68	10.5%
Did not attend school	14	2.2%
Total	645	100.0%

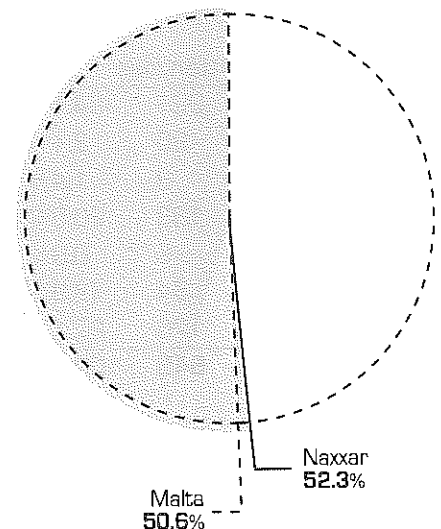


NAXXAR

At 52.3% the attendance is higher than the Malta average. 32% of the parishioners who attended Mass did so in another parish. 44.8% of the attendees were male and 55.2% female. 47.2% of male parishioners, and 56.4% of female parishioners, attended Mass.

Population	11,947
Weighted population	10,649
Attendance	4,894
From parish	3,761
From other parishes	1,133
In other parishes	1,810
Residents' attendance	5,571
Percent attendance of weighted population	52.3%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

5:00pm	442
6:30pm	345

Sunday

6:00am	180
7:00am	245
8:30am	385
9:30am	287
11:00am	344
5:00pm	454
6:30pm	425

Santa Marija tax-Xagħra

Sunday

10:30am	96
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Santa Marija tal-Magħtab

Saturday

5:30pm	47
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St John's Church

Sunday

7:30am	59
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St Lucy's Church

Sunday

8:00am	59
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San Pawl tat-Tarġa Chapel

Saturday

7:15pm	86
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Sunday

8:00am	90
10:00am	142

Immaculate Conception

Sunday

7:00am	49
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Loyola House Chapel

Sunday

6:30am	49
7:30am	83

Holy Family Church - Tas-Sgħajtar

Saturday

6:00pm	334
7:30pm	102

Sunday

8:15am	306
10:15am	491

Holy Family Home for the Elderly

Sunday

7:45am	40
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Trade Fair Grounds

Sunday

10:00am	26
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2. Mobility of Attendance

Top 10 destinations

B'Kara St Joseph	358
Mosta	157
San Ġwann	103
San Ġiljan	66
Valletta St Dominic	65
Rabat	49
Sliema St Gregory	49
Għarghur	46
San Pawl il-Baħar	45
Sliema Jesus of Nazareth	45

3. Day of Mass

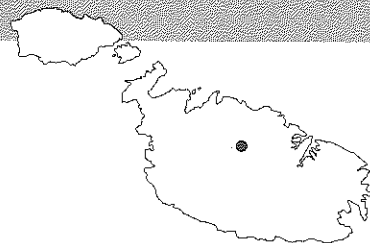
Saturday	1,311	26.8%
Sunday	3,583	73.2%
Total	4,894	100.0%

4A. Sex of Attendees

Male	2,168	44.8%
Female	2,673	55.2%
Total	4,841	100.0%

4B. Sex of Residents Attending

Male	2,527	47.2%
Female	2,990	56.4%
Total %	5,517	



5A. Age of Attendees

0-6	12	0.2%
7-14	811	16.7%
15-24	665	13.7%
25-49	1,713	35.3%
50-64	990	20.4%
65-79	557	11.5%
80+	104	2.1%
Total	4,852	100.0%

7. Occupation of Attendees

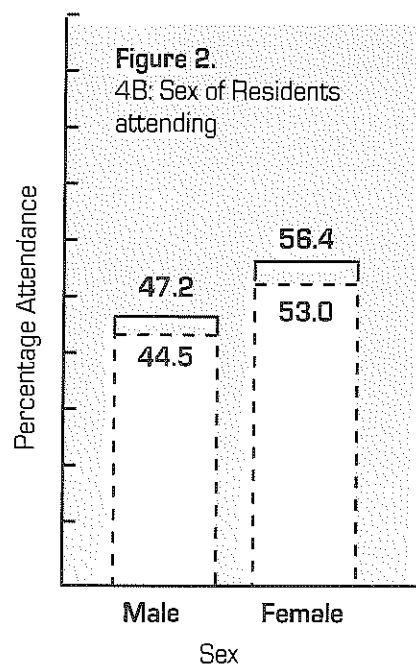
Employed	1,335	27.5%
Self-employed	230	4.7%
Employer	125	2.6%
House carer	1,118	23.1%
Unemployed	63	1.3%
Pensioner	737	15.2%
School/University	1,239	25.6%
Total	4,847	100.0%

5B. Age of Residents Attending

0-14	992	41.8%
15-24	691	42.2%
25-49	2,030	46.5%
50-64	1,151	57.1%
65-79	571	66.6%
80+	95	50.1%
Total	5,548	37.7%

6. Civil Status of Attendees

Single	1,897	39.0%
Married	2,701	55.6%
Widowed	201	4.1%
Separated	62	1.3%
Divorced	1	0.0%
Total	4,862	100.0%



8. Education of Attendees

Tertiary-not complete	270	5.6%
Tertiary completed	590	12.2%
Non-Tertiary-not complete	62	1.3%
Non-Tertiary completed	161	3.3%
Postsecondary-not complete	258	5.3%
Postsecondary completed	474	9.8%
Secondary-not complete	705	14.6%
Secondary completed	1,002	20.7%
Primary-not completed	615	12.7%
Primary completed	624	12.9%
Did not attend school	71	1.5%
Total	4,832	100.0%

9. Place of Birth of Attendees

Malta	4,687	96.4%
Gozo	44	0.9%
Abroad	129	2.7%
Total	4,860	100.0%

11. Mass attended on previous Sunday

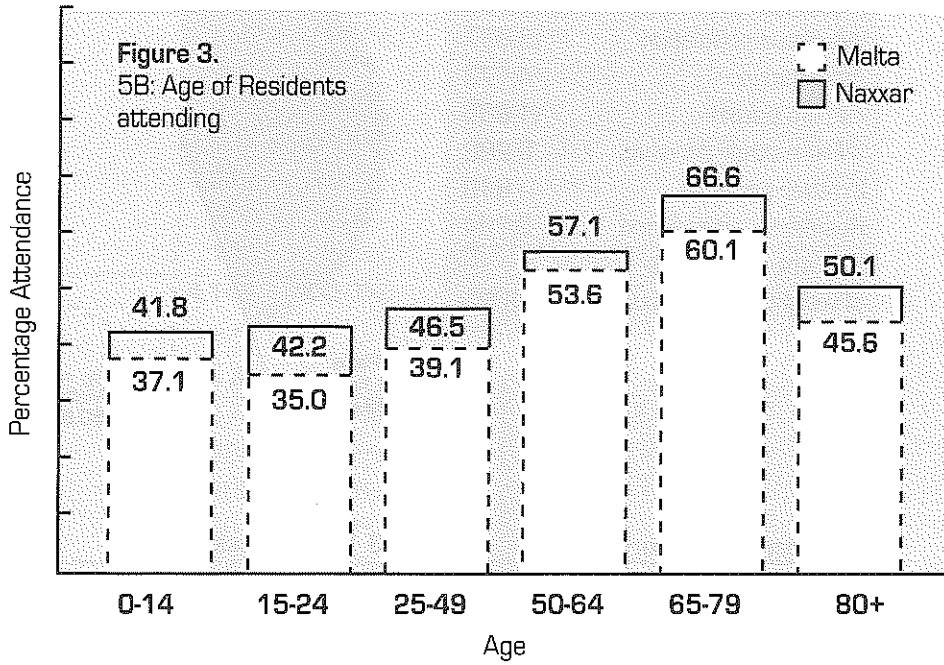
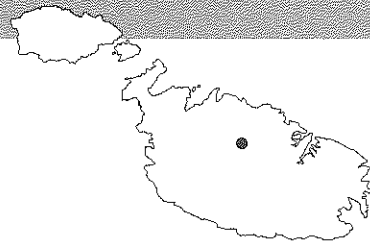
Yes	4,412	90.9%
No	444	9.1%
Total	4,856	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	414	8.6%
No	4,423	91.4%
Total	4,837	100.0%

12. Membership of a Catholic Organisation

Yes	1,025	21.5%
No	3,745	78.5%
Total	4,770	100.0%

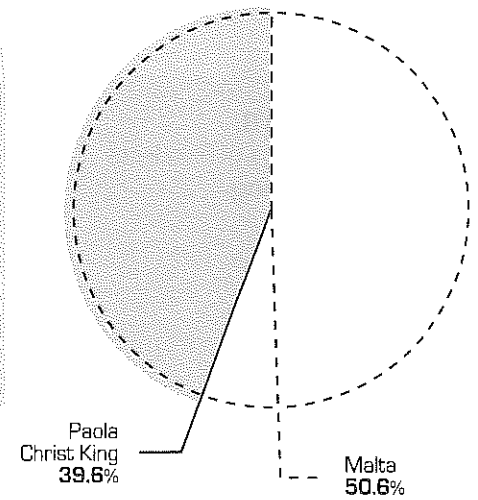


PAOLA CHRIST THE KING

At 39.6% the attendance is significantly lower than the Malta average. 30% of the parishioners who attended Mass did so in another parish. 47.9% of the attendees were male and 52.1% female. 45.8% of male parishioners, and 55.5% of female parishioners, attended mass.

Population	7,659
Weighted population	6,827
Attendance	4,173
From parish	1,885
From other parishes	2,288
In other parishes	819
Residents' attendance	2,704
Percent attendance of weighted population	39.6%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	674
Sunday	
6:00am	216
7:00am	232
8:15am	361
9:30am	454
10:45am	283
12:00pm	279
6:00pm	606
7:30pm	198
St Anthony's Church	
Saturday	
6:00pm	227
Sunday	
6:00am	65
7:00am	93
8:00am	163
9:00am	167
12:00pm	324
St Joseph's Convent	
Sunday	
8:15am	40
St Ubaldesca's Chapel	
Saturday	
8:00pm	59

Addolorata Cemetery

Sunday	
7:00am	34
9:00am	18
10:00am	34

MUSEUM Chapel

Sunday	
7:30am	65

Corradino Correctional Facility

Saturday	
5:15pm	9
8:15am	18
9:15am	6

2. Mobility of Attendance

Top 10 destinations	
Tarxien	277
Fgura	98
Paola Our Lady of Lourdes	48
Valletta St Dominic	37
Santa Lucija	35
Cospicua	24
Floriana	21
M'Scala	16
Valletta St Paul	15
B'Kara St Joseph	14

3. Day of Mass

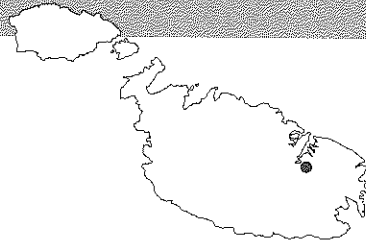
Saturday	968	23.2%
Sunday	3,205	76.8%
Total	4,173	100.0%

4A. Sex of Attendees

Male	1,976	47.9%
Female	2,150	52.1%
Total	4,126	100.0%

4B. Sex of Residents Attending

Male	1,814	45.8%
Female	2,182	55.5%
Total %	3,996	



5A. Age of Attendees

0-6	5	0.1%
7-14	461	11.1%
15-24	405	9.8%
25-49	1,158	27.9%
50-64	1,212	29.2%
65-79	761	18.3%
80+	147	3.5%
Total	4,149	100.0%

7. Occupation of Attendees

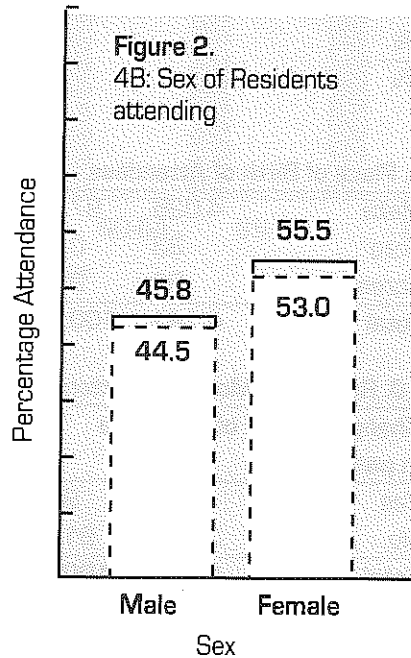
Employed	1,169	28.3%
Self-employed	159	3.9%
Employer	38	0.9%
House carer	922	22.4%
Unemployed	103	2.5%
Pensioner	1,071	26.0%
School/University	662	16.1%
Total	4,124	100.0%

5B. Age of Residents Attending

0-14	370	34.7%
15-24	324	28.2%
25-49	900	34.9%
50-64	991	51.2%
65-79	746	54.5%
80+	153	44.2%
Total	3,484	41.1%

6. Civil Status of Attendees

Single	1,416	34.1%
Married	2,364	56.9%
Widowed	269	6.5%
Separated	96	2.3%
Divorced	10	0.2%
Total	4,155	100.0%



8. Education of Attendees

Tertiary-not complete	215	5.2%
Tertiary completed	425	10.3%
Non-Tertiary-not complete	33	0.8%
Non-Tertiary completed	126	3.1%
Postsecondary-not complete	151	3.7%
Postsecondary completed	361	8.7%
Secondary-not complete	517	12.5%
Secondary completed	998	24.2%
Primary-not completed	570	13.8%
Primary completed	670	16.2%
Did not attend school	62	1.5%
Total	4,128	100.0%

11. Mass attended on previous Sunday

Yes	3,765	90.9%
No	379	9.1%
Total	4,144	100.0%

12. Membership of a Catholic Organisation

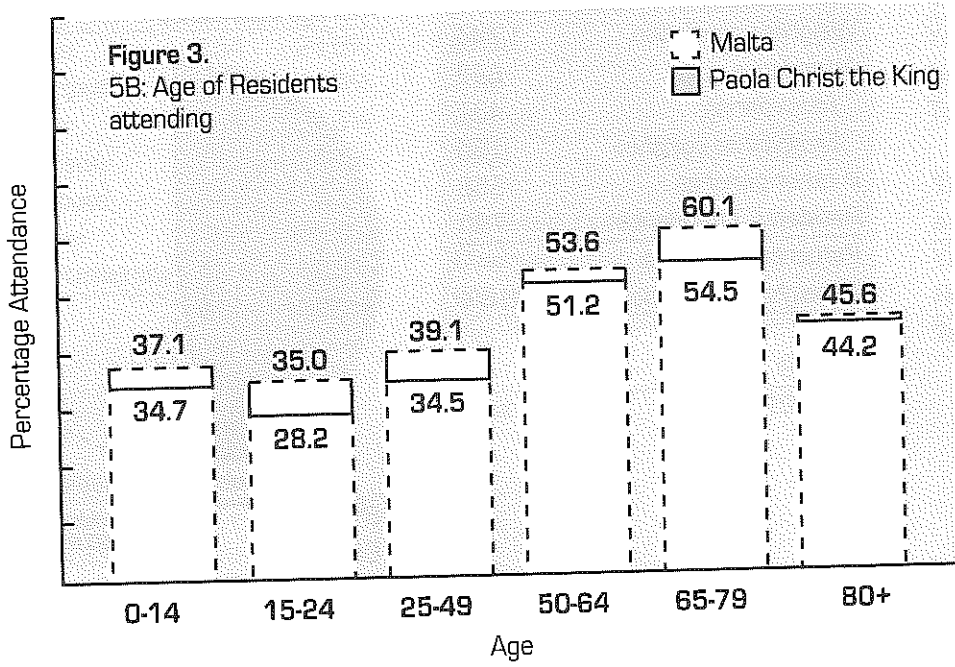
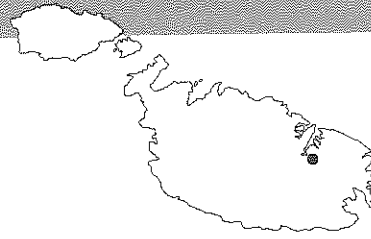
Yes	845	20.7%
No	3,245	79.3%
Total	4,090	100.0%

9. Place of Birth of Attendees

Malta	4,026	97.2%
Gozo	33	0.8%
Abroad	82	2.0%
Total	4,141	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	374	9.0%
No	3,772	91.0%
Total	4,146	100.0%

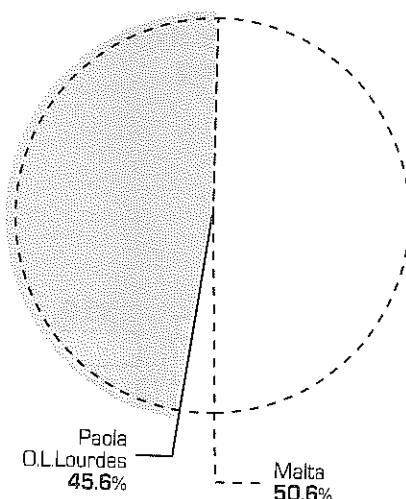


PAOLA OUR LADY OF LOURDES

At 45.6% the attendance is lower than the Malta average. 45% of the parishioners who attended Mass did so in another parish. 40.8% of the attendees were male and 59.2% female. 40.8% of the attendees were male and 59.2% female. 45.8% of male parishioners, and 55.5% of female parishioners, attended mass.

Population	1,957
Weighted population	1,744
Attendance	622
From parish	437
From other parishes	185
In other parishes	358
Residents' attendance	795
Percent attendance of weighted population	45.6%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	188
Sunday	
7:00am	65
8:30am	117
10:00am	124
6:00pm	168

2. Mobility of Attendance

Top 10 destinations	
Paola - Christ the King	173
Valletta St. Dominic	22
San Gwann	12
M'Scala	12
Zabbar	10
Cospicua	9
Balluta	7
Marsa Holy Trinity	7
Gudja	6
Marsa - Queenship of Mary	6

3. Day of Mass

Saturday	188	30.2%
Sunday	434	69.8%
Total	622	100.0%

4A. Sex of Attendees

Male	250	40.8%
Female	362	59.2%
Total	612	100.0%

4B. Sex of Residents Attending

Male	1,814	45.8%
Female	2,182	55.5%
Total %	3,996	

5A. Age of Attendees

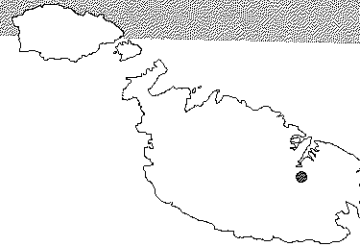
0-6	0	0.0%
7-14	98	15.8%
15-24	54	8.7%
25-49	188	30.4%
50-64	151	24.4%
65-79	177	18.9%
80+	11	1.8%
Total	619	100.0%

5B. Age of Residents Attending

0-14	370	34.7%
15-24	324	28.2%
25-49	900	34.5%
50-64	991	51.2%
65-79	746	54.5%
80+	153	44.2%
Total	3484	41.1%

6. Civil Status of Attendees

Single	189	30.8%
Married	358	58.3%
Widowed	50	8.1%
Separated	15	2.4%
Divorced	2	0.3%
Total	614	100.0%



7. Occupation of Attendees

Employed	154	24.8%
Self-employed	12	1.9%
Employer	8	1.3%
House carer	153	24.7%
Unemployed	13	2.1%
Pensioner	159	25.6%
School/University	121	19.5%
Total	620	100.0%

9. Place of Birth of Attendees

Malta	596	97.1%
Gozo	6	1.0%
Abroad	12	2.0%
Total	614	100.0%

11. Mass attended on previous Sunday

Yes	557	89.8%
No	63	10.2%
Total	620	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

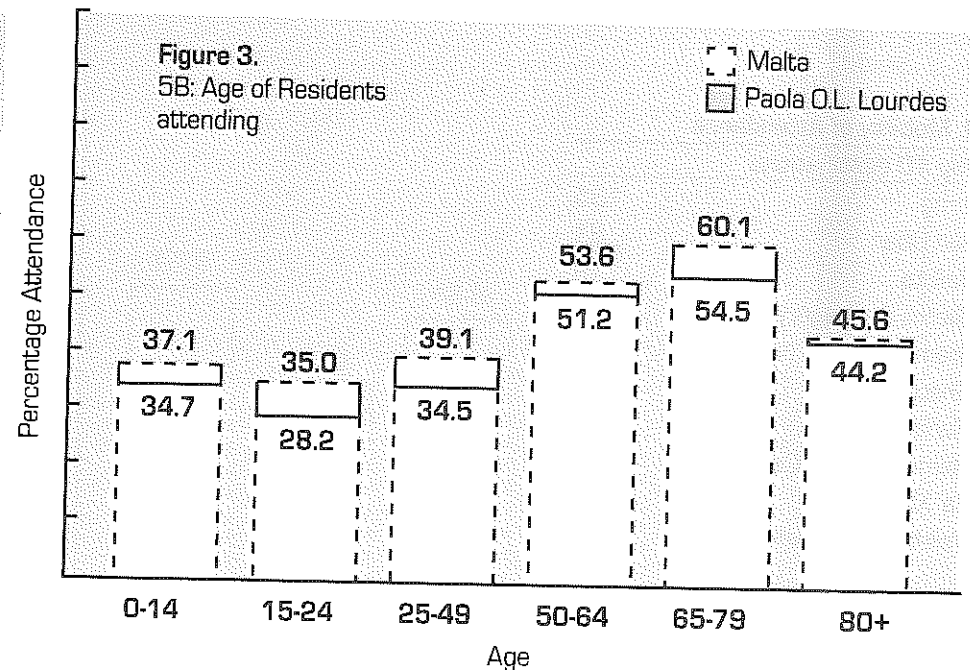
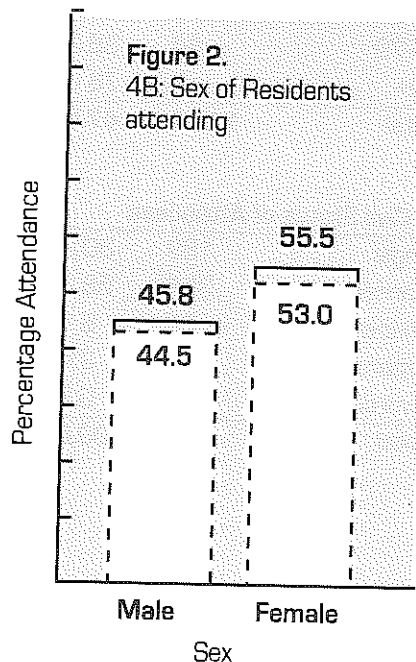
Yes	40	6.7%
No	561	93.3%
Total	601	100.0%

12. Membership of a Catholic Organisation

Yes	123	20.1%
No	490	79.9%
Total	613	100.0%

8. Education of Attendees

Tertiary-not complete	18	2.9%
Tertiary completed	33	5.4%
Non-Tertiary-not complete	2	0.3%
Non-Tertiary completed	16	2.6%
Postsecondary-not complete	19	3.1%
Postsecondary completed	53	8.6%
Secondary-not complete	110	17.9%
Secondary completed	163	26.6%
Primary-not completed	86	14.0%
Primary completed	103	16.8%
Did not attend school	10	1.6%
Total	1,014	100.0%

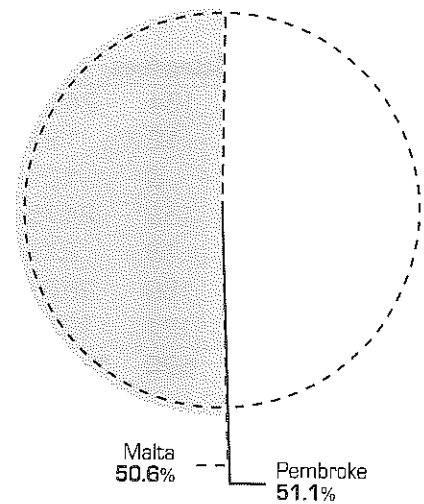


PEMBROKE

At 51.1% the attendance is almost identical to the Malta average. 36% of the parishioners who attended Mass did so in another parish. 46.4% of the attendees were male and 53.6% female. 49.8% of male parishioners, and 52.3% of female parishioners, attended mass.

Population	2,916
Weighted population	2,599
Attendance	1,225
From parish	851
From other parishes	374
In other parishes	477
Residents' attendance	1,328
Percent attendance of weighted population	51.1%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	311
Sunday	
7:00am	65
8:15am	179
9:30am	189
10:45am	199
4:30pm	31
6:00pm	243
St Michael's School	
Sunday	
11:00am	61

2. Mobility of Attendance

Top 10 destinations	
Ibrag	135
San Giljan	81
Balluta	18
Sliema St Gregory	18
Sliema Jesus of Nazareth	15
Gharghur	14
Floriana	11
Hamrun - Imm. Conception	11
Ta' Xbiex	11
Valletta St Dominic	10

3. Day of Mass

Saturday	311	25.4%
Sunday	914	74.6%
Total	1225	100.0%

4A. Sex of Attendees

Male	569	46.4%
Female	656	53.6%
Total	1,225	100.0%

4B. Sex of Residents Attending

Male	644	49.8%
Female	682	52.3%
Total %	1,326	

5A. Age of Attendees

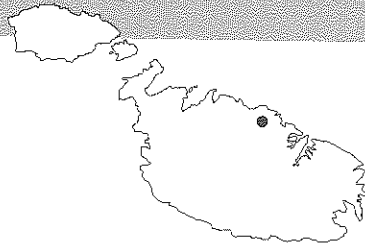
0-6	6	0.5%
7-14	327	30.4%
15-24	109	8.9%
25-49	496	40.6%
50-64	168	13.7%
65-79	61	5.0%
80+	11	0.9%
Total	1,223	100.0%

5B. Age of Residents Attending

0-14	402	51.0%
15-24	113	29.7%
25-49	546	46.9%
50-64	176	47.4%
65-79	44	58.2%
80+	8	76.0%
Total	1,324	47.5%

6. Civil Status of Attendees

Single	189	30.8%
Married	358	58.3%
Widowed	50	8.1%
Separated	15	2.4%
Divorced	2	0.3%
Total	614	100.0%



7. Occupation of Attendees

Employed	154	24.8%
Self-employed	12	1.9%
Employer	8	1.3%
House carer	153	24.7%
Unemployed	13	2.1%
Pensioner	159	25.6%
School/University	121	19.5%
Total	620	100.0%

9. Place of Birth of Attendees

Malta	596	97.1%
Gozo	6	1.0%
Abroad	12	2.0%
Total	614	100.0%

11. Mass attended on previous Sunday

Yes	557	89.8%
No	63	10.2%
Total	620	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

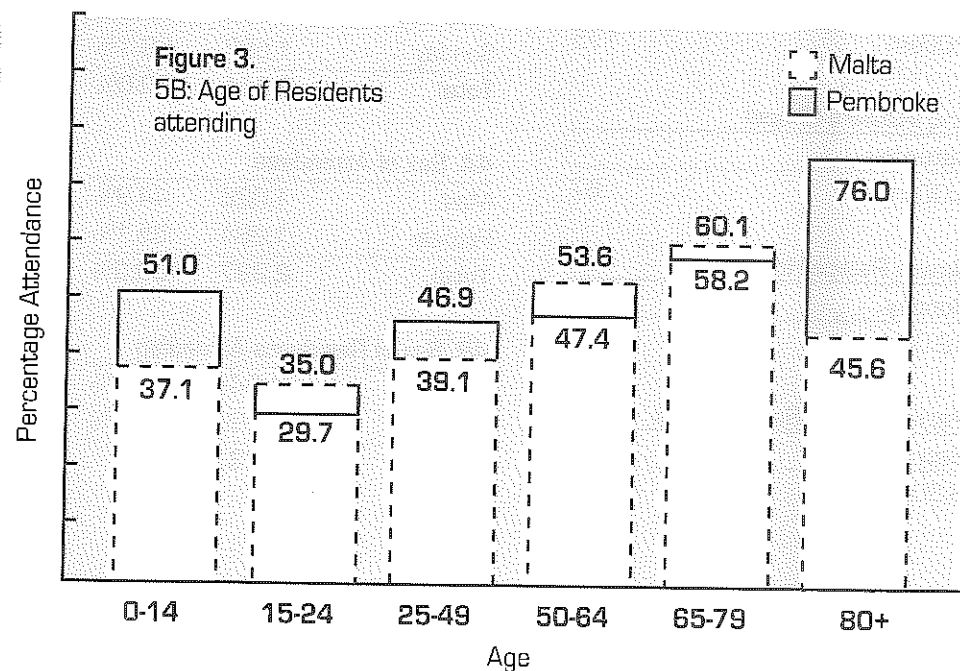
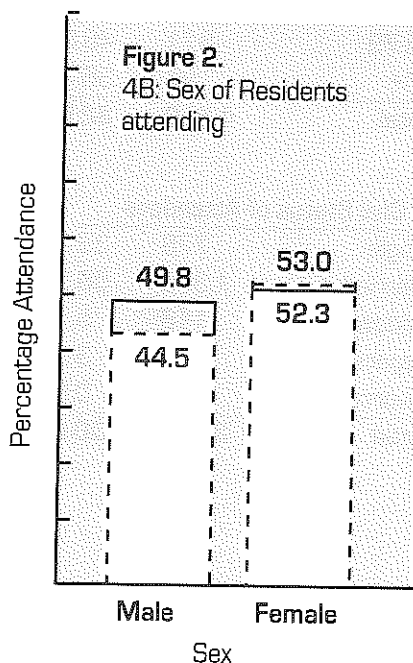
Yes	40	6.7%
No	561	93.3%
Total	601	100.0%

12. Membership of a Catholic Organisation

Yes	123	20.1%
No	490	79.9%
Total	613	100.0%

8. Education of Attendees

Tertiary-not complete	18	2.9%
Tertiary completed	33	5.4%
Non-Tertiary-not complete	2	0.3%
Non-Tertiary completed	16	2.6%
Postsecondary-not complete	19	3.1%
Postsecondary completed	53	8.6%
Secondary-not complete	110	17.9%
Secondary completed	163	26.6%
Primary-not completed	86	14.0%
Primary completed	103	16.8%
Did not attend school	10	1.6%
Total	1,014	100.0%

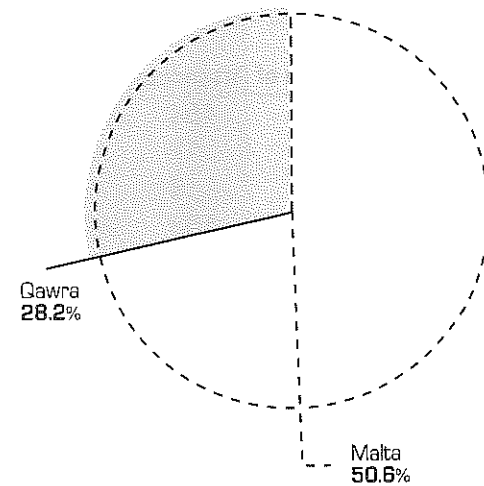


QAWRA

At 28.2% the attendance is significantly lower than the Malta average. 30% of the parishioners who attended Mass did so in another parish. 44.8% of the attendees were male and 55.2% female. 31.7% of male parishioners, and 38.2% of female parishioners, attended Mass.

Population	6,718
Weighted population	5,988
Attendance	2,311
From parish	1,183
From other parishes	1,128
In other parishes	506
Residents' attendance	1,689
Percent attendance of weighted population	28.2%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:30pm	479
Sunday	
8:00am	313
9:30am	399
11:00am	288
6:30pm	350
St Maximilian Kolbe Church	
Saturday	
7:00pm	167
9:00pm	114
Sunday	
7:00am	175
Triq il-Qawra Chapel	
Saturday	
5:00pm	67
Qawra Palace Hotel	
Sunday	
12:00pm	115
Parish Centre San Franġisk	
Saturday	
8:30pm	36

2. Mobility of Attendance

Top 10 destinations	
San Pawl il-Bahar	180
Mosta	27
Rabat	26
Valletta St Dominic	21
B'Kara St Joseph	20
Burmarrad	17
Mellieha	17
Pembroke	12
B'Kara - St Helen	10
Naxxar	9

3. Day of Mass

Saturday	714	30.9%
Sunday	1,597	69.1%
Total	2,311	100.0%

4A. Sex of Attendees

Male	1,026	44.9%
Female	1,261	55.1%
Total	2,287	100.0%

4B. Sex of Residents Attending

Male	1,948	31.7%
Female	2,289	38.2%
Total %	4,237	

5A. Age of Attendees

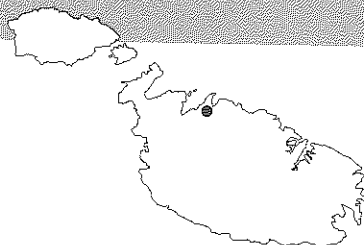
0-6	7	0.3%
7-14	357	15.6%
15-24	254	11.1%
25-49	703	30.8%
50-64	616	27.0%
65-79	316	13.8%
80+	32	1.4%
Total	2,285	100.0%

5B. Age of Residents Attending

0-14	640	28.6%
15-24	431	27.0%
25-49	1,503	28.2%
50-64	1,001	42.3%
65-79	571	46.0%
80+	97	36.3%
Total	4,250	32.6%

6. Civil Status of Attendees

Single	778	33.8%
Married	1,300	56.5%
Widowed	118	5.1%
Separated	90	3.9%
Divorced	13	0.6%
Total	2,299	100.0%



7. Occupation of Attendees

Employed	576	25.2%
Self-employed	135	5.9%
Employer	50	2.2%
House carer	564	24.7%
Unemployed	30	1.3%
Pensioner	421	18.4%
School/University	508	22.2%
Total	2,284	100.0%

9. Place of Birth of Attendees

Malta	2099	91.7%
Gozo	20	0.9%
Abroad	170	7.4%
Total	2,289	100.0%

11. Mass attended on previous Sunday

Yes	2,017	87.9%
No	278	12.1%
Total	2,295	100.0%

10. Residence Mobility of Attendees

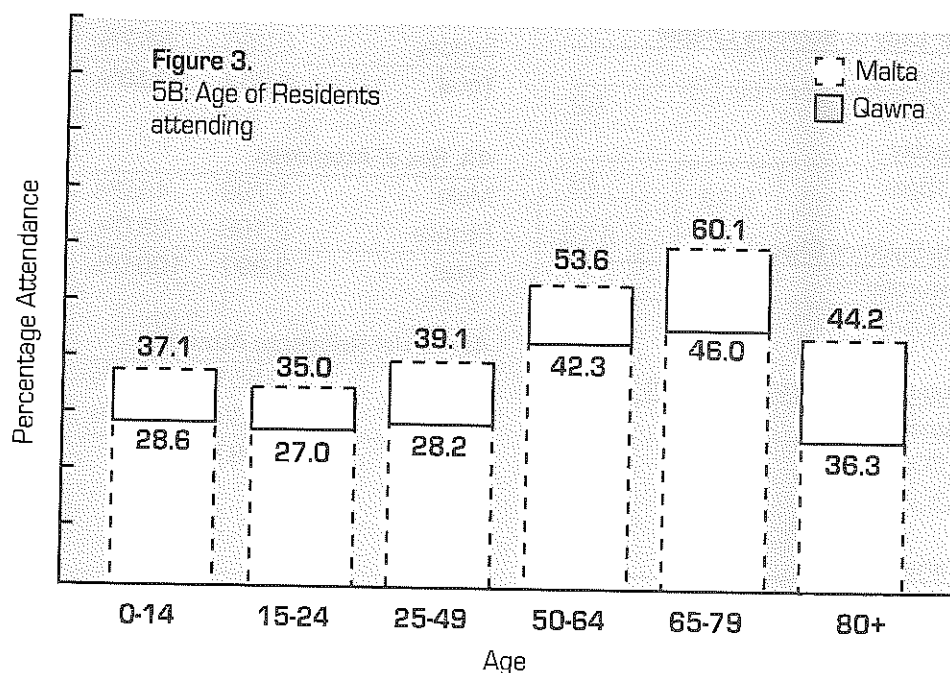
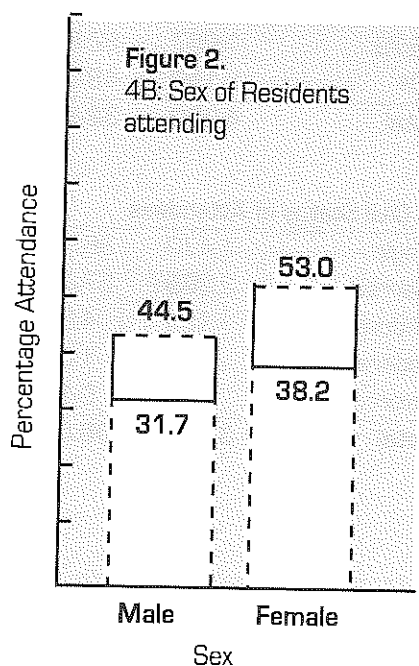
Changed parish of residence in past 5 years		
Yes	806	35.7%
No	1,454	64.3%
Total	2,260	100.0%

12. Membership of a Catholic Organisation

Yes	529	23.4%
No	1,731	76.6%
Total	2,260	100.0%

8. Education of Attendees

Tertiary-not complete	128	5.6%
Tertiary completed	269	11.8%
Non-Tertiary-not complete	19	0.8%
Non-Tertiary completed	50	2.2%
Postsecondary-not complete	103	4.5%
Postsecondary completed	173	7.6%
Secondary-not complete	328	14.4%
Secondary completed	620	27.3%
Primary-not completed	269	11.8%
Primary completed	294	12.9%
Did not attend school	20	0.9%
Total	2,273	100.0%

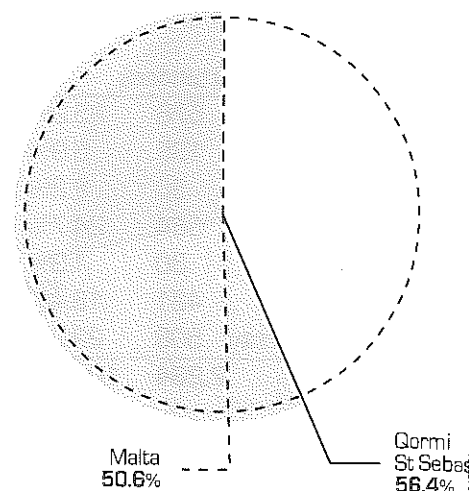


QORMI ST SEBASTIAN

At 56.4% the attendance is higher than the Malta average. 31% of the parishioners who attended Mass did so in another parish. 45% of the attendees were male and 55% female. 48% of male parishioners, and 56.1% of female parishioners, attended Mass.

Population	7,139
Weighted population	6,364
Attendance	4,066
From parish	2,475
From other parishes	1,591
In other parishes	1,113
Residents' attendance	3,588
Percent attendance of weighted population	56.4%

Figure 1.
Average attendance



1. Attendance

Parish Church	
Saturday	
5:15pm	511
6:30pm	517
7:45pm	625
Sunday	
5:45am	203
7:00am	277
8:15am	530
9:30am	319
11:00am	386
4:30pm	99
6:00pm	503
Our Lady of Sorrows Chapel	
Saturday	
5:00pm	92
Sunday	
8:15pm	79
Tas-Sokkors Chapel	
Saturday	
6:00pm	64
Augustinian Sisters Convent	
Sunday	
7:00am	70
10:30am	17
Parish Centre	
Saturday	
9:00pm	20

2. Mobility of Attendance

Top 10 destinations	
Gormi St George	283
Marsa - Queenship of Mary	130
Zebbug - Melta	54
Valetta St Dominic	48
Hamrun - St Cajetan	45
Marsa - Holy Trinity	45
Santa Venera	45
B'Kara St Joseph	33
Mellieha	33
Floriana	25

3. Day of Mass

Saturday	1,798	44.3%
Sunday	2,265	55.7%
Total	4,063	100.0%

4A. Sex of Attendees

Male	1,799	45.0%
Female	2,198	55.0%
Total	3,997	100.0%

4B. Sex of Residents Attending

Male	3,551	48.0%
Female	4,136	56.1%
Total %	7,687	

5A. Age of Attendees

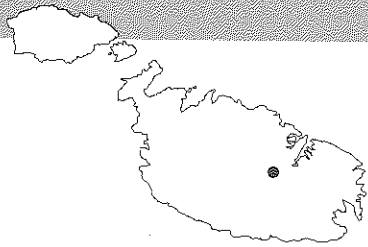
0-6	6	0.2%
7-14	545	13.7%
15-24	524	13.1%
25-49	1,300	32.6%
50-64	1,030	25.8%
65-79	515	12.9%
80+	69	1.7%
Total	3,989	100.0%

5B. Age of Residents Attending

D-14	1,034	40.7%
15-24	1,043	38.9%
25-49	2,268	43.0%
50-64	1,931	57.2%
65-79	1,057	62.8%
80+	150	48.0%
Total	4,250	32.6%

6. Civil Status of Attendees

Single	1,470	36.9%
Married	2,289	57.4%
Widowed	185	4.6%
Separated	41	1.0%
Divorced	4	0.1%
Total	3,989	100.0%



7. Occupation of Attendees

Employed	116	28.0%
Self-employed	207	5.2%
Employer	76	1.9%
House carer	1,051	26.4%
Unemployed	74	1.9%
Pensioner	679	17.1%
School/University	776	19.5%
Total	3,979	100.0%

9. Place of Birth of Attendees

Malta	3,950	98.5%
Gozo	19	0.5%
Abroad	43	1.1%
Total	4,012	100.0%

11. Mass attended on previous Sunday

Yes	3,555	88.5%
No	462	11.5%
Total	4,017	100.0%

10. Residence Mobility of Attendees

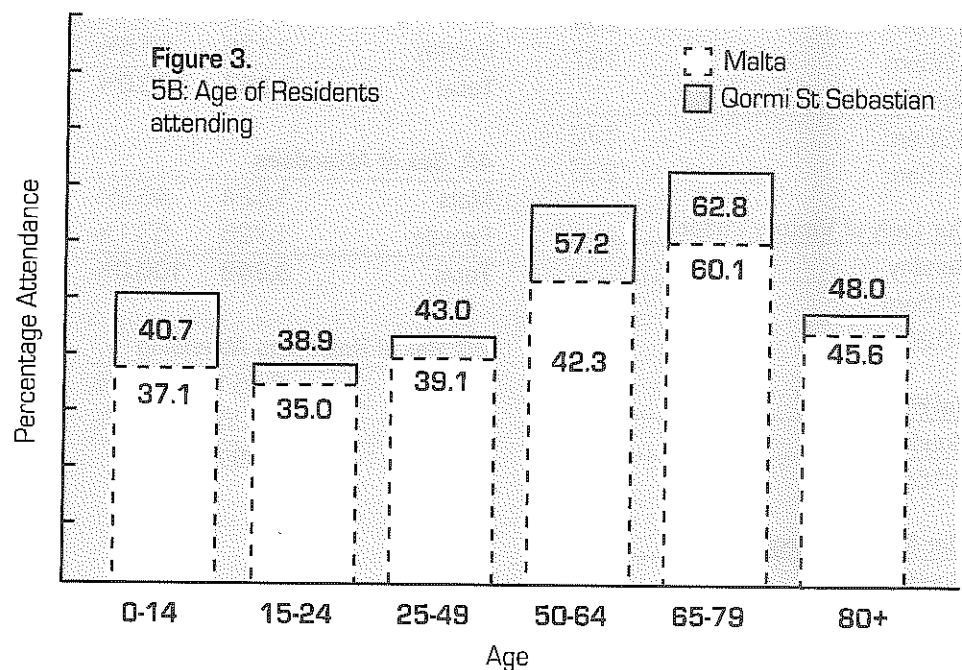
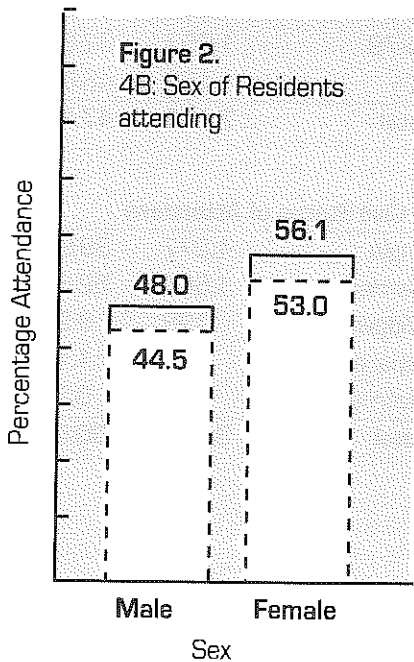
Changed parish of residence in past 5 years		
Yes	240	6.0%
No	3,772	94.0%
Total	4,012	100.0%

12. Membership of a Catholic Organisation

Yes	734	18.5%
No	3,240	81.5%
Total	3,974	100.0%

8. Education of Attendees

Tertiary-not complete	218	5.4%
Tertiary completed	321	8.0%
Non-Tertiary-not complete	31	0.8%
Non-Tertiary completed	93	2.3%
Postsecondary-not complete	156	3.9%
Postsecondary completed	327	8.2%
Secondary-not complete	502	12.5%
Secondary completed	911	22.8%
Primary-not completed	571	14.3%
Primary completed	766	19.1%
Did not attend school	105	2.6%
Total	4,001	100.0%

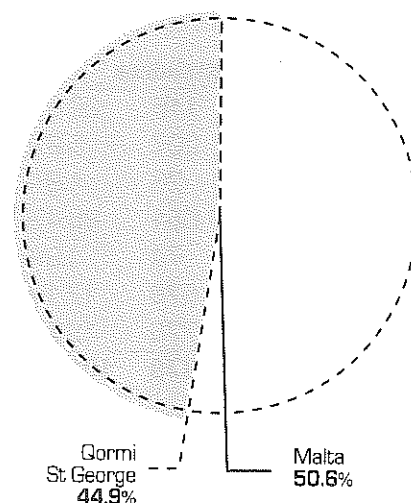


QORMI ST GEORGE

At 44.9% the attendance is lower than the Malta average. 33% of the parishioners who attended Mass did so in another parish. 46.9% of the attendees were male and 53.1% female. 48% of male parishioners, and 56.1% of female parishioners, attended Mass.

Population	9,861
Weighted population	8,790
Attendance	3,257
From parish	2,660
From other parishes	597
In other parishes	1,287
Residents' attendance	3,947
Percent attendance of weighted population	44.9%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

4:30pm 458

6:00pm 356

Sunday

6:00am 216

7:00am 272

8:00am 433

9:00am 282

10:30am 317

5:00pm 280

Holy Family Chapel

Saturday

6:00pm 204

7:30pm 167

Sunday

6:30am 120

8:15am 205

Our Lady of Victory Chapel

Sunday

7:15am 100

10:30am 28

Tal-Hlas Chapel

Sunday

4:15pm 61

Dar Madre Margerita

Sunday

8:30am 28

2. Mobility of Attendance

Top 10 destinations

Gormi St Sebastian 560

Valetta St Dominic 61

Marsa - Maria Regina 59

B'Kara - St. Joseph 56

Santa Venera 45

Marsa - Holy Trinity 44

Żebbuġ - Malta 37

Hamrun - Imm. Conception 34

Rabat 27

B'Kara - St Helen 23

3. Day of Mass

Saturday 1,122 34.4%

Sunday 2,135 65.6%

Total 3,257 100.0%

4A. Sex of Attendees

Male 1,524 46.9%

Female 1,725 53.1%

Total 3,249 100.0%

4B. Sex of Residents Attending

Male 3,551 48.0%

Female 4,136 56.1%

Total % 7,687

5A. Age of Attendees

0-6 6 0.2%

7-14 488 15.0%

15-24 464 14.3%

25-49 956 29.4%

50-64 792 24.4%

65-79 469 14.4%

80+ 75 2.3%

Total 3,250 100.0%

5B. Age of Residents Attending

0-14 1,034 40.7%

15-24 1,043 38.9%

25-49 2,268 43.0%

50-64 1,931 57.2%

65-79 1,057 62.8%

80+ 150 48.0%

Total 7,483 47.2%

6. Civil Status of Attendees

Single 1,277 39.9%

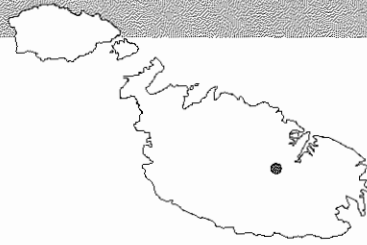
Married 1,684 52.6%

Widowed 198 6.2%

Separated 35 1.1%

Divorced 6 0.2%

Total 3,200 100.0%



7. Occupation of Attendees

Employed	786	24.5%
Self-employed	141	4.4%
Employer	47	1.5%
House carer	857	26.7%
Unemployed	67	2.1%
Pensioner	607	18.9%
School/University	705	22.0%
Total	3,210	100.0%

9. Place of Birth of Attendees

Malta	3,178	98.1%
Gozo	23	0.7%
Abroad	37	1.1%
Total	3,238	100.0%

11. Mass attended on previous Sunday

Yes	2,973	91.6%
No	274	8.4%
Total	3,247	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

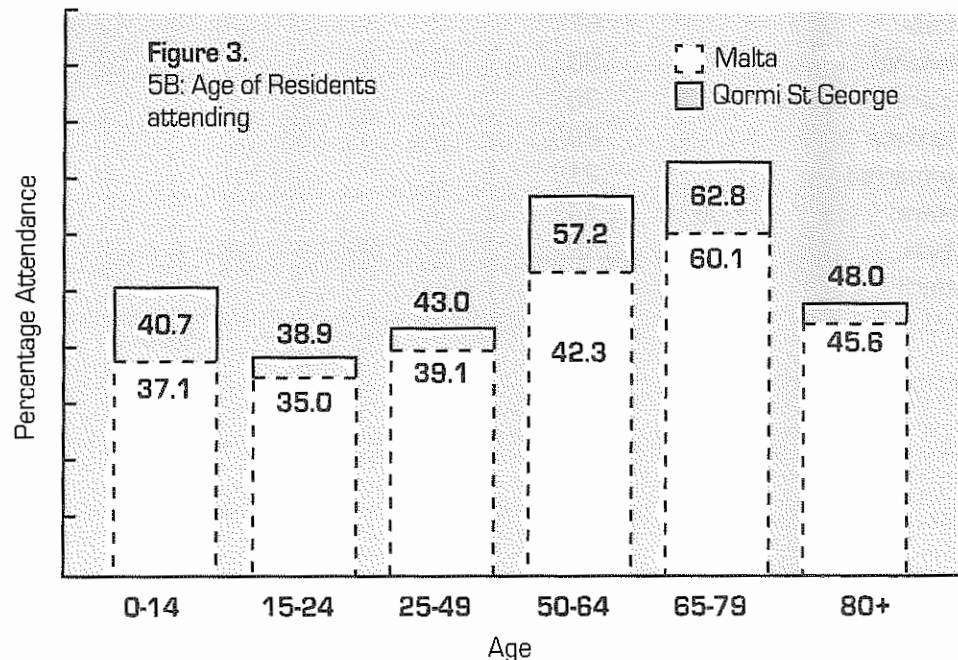
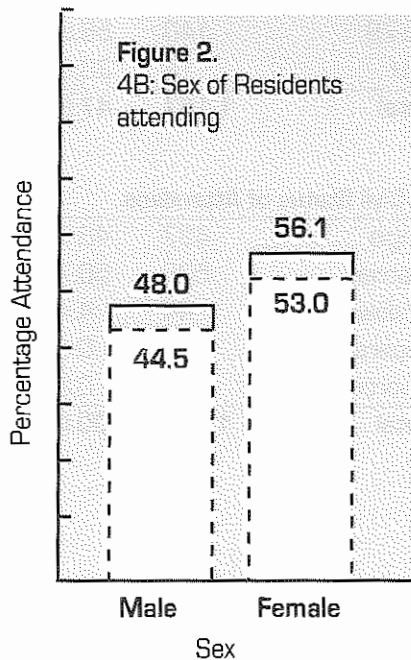
Yes	144	4.4%
No	3,098	95.6%
Total	3,242	100.0%

12. Membership of a Catholic Organisation

Yes	682	21.3%
No	2,520	78.7%
Total	3,202	100.0%

8. Education of Attendees

Tertiary-not complete	171	5.3%
Tertiary completed	190	5.9%
Non-Tertiary-not complete	36	1.1%
Non-Tertiary completed	70	2.2%
Postsecondary-not complete	158	4.9%
Postsecondary completed	242	7.5%
Secondary-not complete	486	15.1%
Secondary completed	670	20.8%
Primary-not completed	494	15.4%
Primary completed	600	18.7%
Did not attend school	97	3.0%
Total	3,214	100.0%

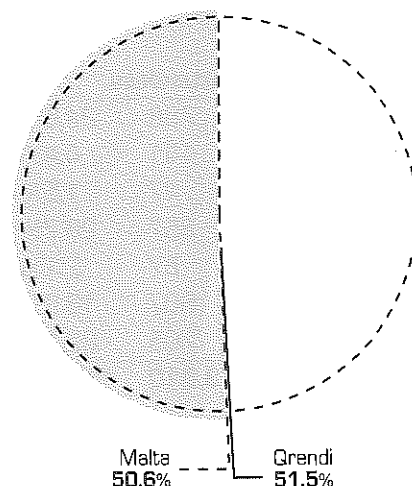


QRENDI

At 51.5% the attendance is almost identical to the Malta average. 21% of the parishioners who attended Mass did so in another parish. 43.5% of the attendees were male and 56.5% female. 44.7% of male parishioners, and 57.4% of female parishioners, attended Mass.

Population	2,526
Weighted population	2,251
Attendance	1,011
From parish	917
From other parishes	94
In other parishes	242
Residents' attendance	1,159
Percent attendance of weighted population	51.5%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:30pm	269
Sunday	
6:00am	269
7:15am	150
8:30am	226
10:00am	155
6:30pm	160

2. Mobility of Attendance

Top 10 destinations	
Rabat	151
San Pawl il-Bahar	85
Mosta	67
Mellieha	33
B'Kara - St Joseph	30
Manikata	29
Burmarrad	21
Gawra	14
Msida	12
Attard	8

3. Day of Mass

Saturday	271	26.8%
Sunday	740	73.2%
Total	1,011	100.0%

4A. Sex of Attendees

Male	437	43.5%
Female	567	56.5%
Total	1,004	100.0%

4B. Sex of Residents Attending

Male	502	44.7%
Female	648	57.4%
Total %	1,150	

5A. Age of Attendees

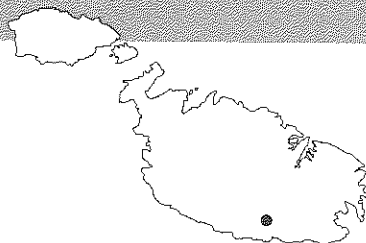
0-6	6	0.6%
7-14	167	16.6%
15-24	134	13.3%
25-49	308	30.6%
50-64	245	24.3%
65-79	130	12.9%
80+	18	1.8%
Total	1,008	100.0%

5B. Age of Residents Attending

0-14	180	45.9%
15-24	161	41.9%
25-49	370	45.0%
50-64	288	55.1%
65-79	140	56.9%
80+	18	36.9%
Total	1,157	47.9%

6. Civil Status of Attendees

Single	437	43.7%
Married	508	50.7%
Widowed	44	4.4%
Separated	9	0.9%
Divorced	3	0.3%
Total	1,001	100.0%



7. Occupation of Attendees

Employed	286	28.6%
Self-employed	28	2.8%
Employer	13	1.3%
House carer	238	23.8%
Unemployed	24	2.4%
Pensioner	166	16.6%
School/University	246	24.6%
Total	1,001	100.0%

9. Place of Birth of Attendees

Malta	988	98.4%
Gozo	5	0.5%
Abroad	11	1.1%
Total	1,004	100.0%

11. Mass attended on previous Sunday

Yes	917	91.2%
No	89	8.8%
Total	1,006	100.0%

10. Residence Mobility of Attendees

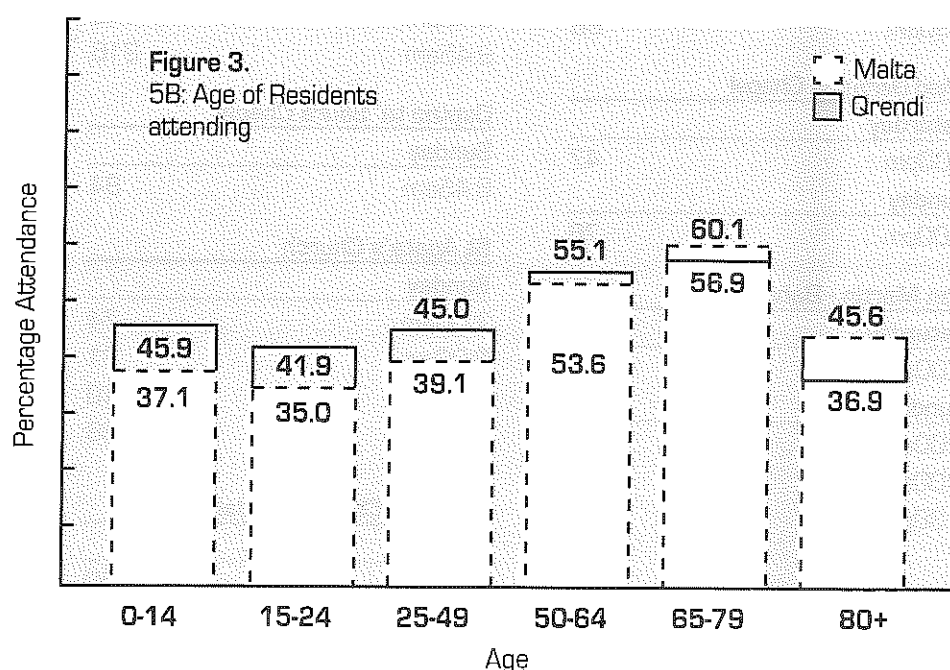
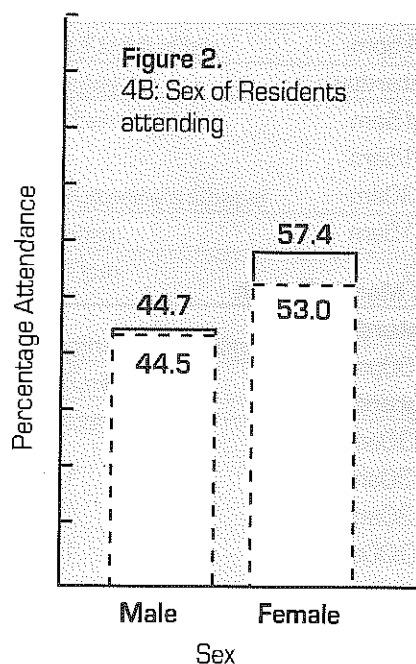
Changed parish of residence in past 5 years		
Yes	51	5.2%
No	934	94.8%
Total	985	100.0%

12. Membership of a Catholic Organisation

Yes	210	21.3%
No	775	78.7%
Total	985	100.0%

8. Education of Attendees

Tertiary-not complete	48	4.8%
Tertiary completed	89	8.9%
Non-Tertiary-not complete	6	0.6%
Non-Tertiary completed	24	2.4%
Postsecondary-not complete	27	2.7%
Postsecondary completed	75	7.5%
Secondary-not complete	161	16.1%
Secondary completed	178	17.7%
Primary-not completed	171	17.0%
Primary completed	191	19.0%
Did not attend school	33	3.3%
Total	1,003	100.0%

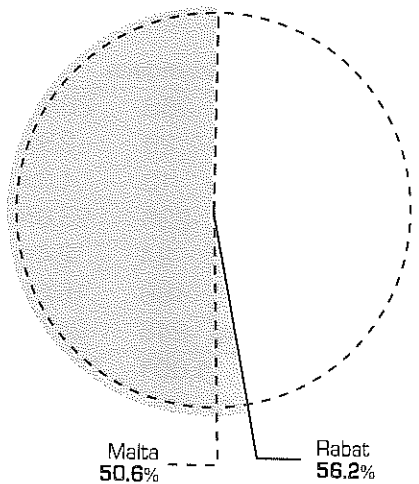


RABAT

At 56.2% the attendance is higher than the Malta average. 14% of the parishioners who attended Mass did so in another parish. 44.4% of the attendees were male and 55.6% female. 49.6% of male parishioners, and 61.1% of female parishioners, attended mass.

Population	11,462
Weighted population	10,217
Attendance	6,842
From parish	4,928
From other parishes	1,914
In other parishes	813
Residents' attendance	5,741
Percent attendance of weighted population	56.2%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

4:30pm	477
6:00pm	347

Sunday

6:00am	126
7:30am	248
9:00am	185
10:30am	415
12:00pm	374
6:00pm	459

St Sebastian Chapel

Sunday

6:30am	66
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Wied Gerżuma Chapel

Saturday

7:00pm	47
--------	----

Sunday

4:00pm	76
--------	----

San Martin - Bahrija

Saturday

5:00pm	349
--------	-----

Sunday

6:00am	84
9:00am	162
1:30pm	20

St Luke's Chapel, Nigret

Saturday

6:30pm	233
--------	-----

Sunday

8:00am	87
9:30am	211

Franciscan Friars OFM Our Lady of Good Health

Saturday

6:30pm	187
--------	-----

Sunday

5:45am	58
6:45am	78
7:45am	106
8:45am	143
9:45am	216

Ospizio ta' Saura Chapel

Sunday

8:45am	84
--------	----

St Agata's Church

Sunday

7:00am	74
8:00am	21
9:00am	10
11:00am	158

St Rita's Chapel, Verdala Palace

Sunday

7:30am	50
--------	----

St Dominic Church

Saturday

6:30pm	285
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Sunday

6:00am	54
7:00am	144
8:30am	223
10:00am	230
11:15am	231

St Joseph's Convent

Sunday

4:00pm	30
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Franciscan Friory

Saturday

6:15pm	54
--------	----

Saturday

6:15am	28
7:15am	73
8:30am	85
9:15am	75

St Mark's Church

Saturday

6:00pm	229
--------	-----

Saturday

6:30am	62
7:30am	117
8:30am	107
10:00am	134

**Imtahleb Chapel****Saturday**

4:30pm 73

Seminary Chapel**Sunday**

6:45am 5

7:30am 17

11:30am 83

12:00pm 15

Annunciation of Our Lady Chapel**Sunday**

3:00pm 10

4:00pm 93

Ursoline Sisters Convent**Sunday**

7:00am 5

DePiro Youth Centre**Sunday**

8:30am 127

Villa Messina**Saturday**

4:30pm 81

Sunday

10:45am 95

S.A.T.U Mtahleb**Sunday**

9:15am 13

St Katerine's Chapel**Sunday**

4:00pm 27

Medina Home - Nigret**Saturday**

4:30pm 34

2. Mobility of Attendance**Top 10 destinations**

Mdina	153
Mtarfa	58
B'Kara St Joseph	53
Mosta	42
Dingli	35
Mgarr	31
San Pawl il-Baħar	30
Gawra	27
Valletta St Dominic	25
Mellieħa	24

3. Day of Mass

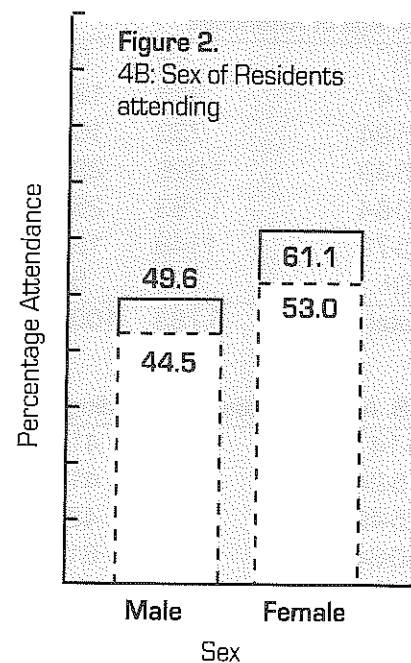
Saturday	2,117	30.9%
Sunday	4,725	69.1%
Total	6,842	100.0%

4A. Sex of Attendees

Male	3,005	44.4%
Female	3,757	55.6%
Total	6,762	100.0%

4B. Sex of Residents Attending

Male	2,448	49.6%
Female	3,227	61.1%
Total %	5,675	



5A. Age of Attendees

0-6	12	0.2%
7-14	845	12.5%
15-24	730	10.8%
25-49	1,926	28.4%
50-64	1,783	26.3%
65-79	1,148	16.9%
80+	339	5.0%
Total	6,783	100.0%

5B. Age of Residents Attending

0-14	645	41.8%
15-24	607	41.6%
25-49	1,483	43.7%
50-64	1,551	61.3%
65-79	1,083	70.7%
80+	330	64.2%
Total	5,701	52.0%

6. Civil Status of Attendees

Single	2,436	36.4%
Married	3,676	54.9%
Widowed	484	7.2%
Separated	97	1.4%
Divorced	5	0.1%
Total	6,783	100.0%

7. Occupation of Attendees

Employed	1,721	25.7%
Self-employed	349	5.2%
Employer	113	1.7%
House carer	1,475	22.1%
Unemployed	105	1.6%
Pensioner	1,674	25.0%
School/University	1,247	18.7%
Total	6,684	100.0%

8. Education of Attendees

Tertiary-not complete	337	5.0%
Tertiary completed	753	11.2%
Non-Tertiary-not complete	50	0.7%
Non-Tertiary completed	169	2.5%
Postsecondary-not complete	248	3.7%
Postsecondary completed	513	7.6%
Secondary-not complete	775	11.6%
Secondary completed	1,373	20.5%
Primary-not completed	837	12.5%
Primary completed	1,417	21.1%
Did not attend school	234	3.5%
Total	6,706	100.0%

9. Place of Birth of Attendees

Maita	6,570	97.1%
Gozo	46	0.7%
Abroad	153	2.3%
Total	6,769	100.0%

10. Residence Mobility of Attendees**Changed parish of residence in past 5 years**

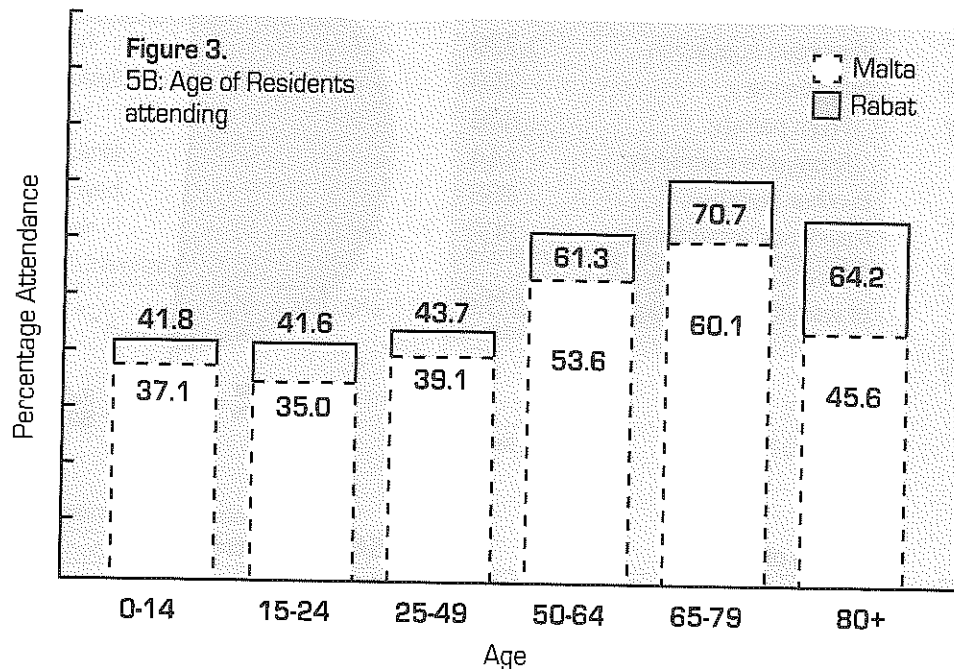
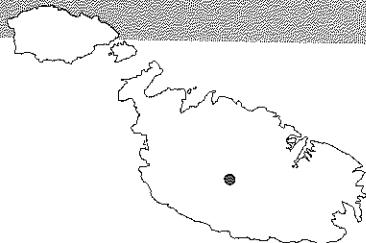
Yes	584	8.6%
No	6,173	91.4%
Total	6,757	100.0%

11. Mass attended on previous Sunday

Yes	6,151	90.9%
No	614	9.1%
Total	6,765	100.0%

12. Membership of a Catholic Organisation

Yes	1,412	21.5%
No	5,154	78.5%
Total	6,566	100.0%

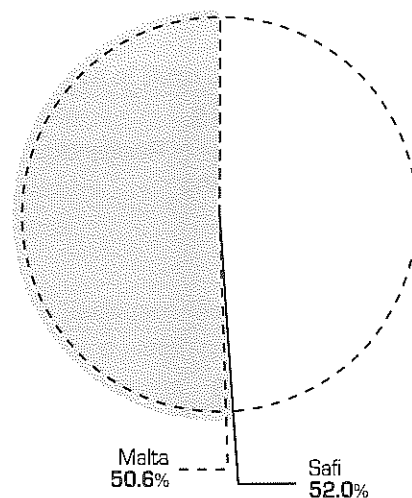


SAFI

At 52% the attendance is higher than the Malta average. 29% of the parishioners who attended Mass did so in another parish. 43.3% of the attendees were male and 56.4% female. 46.3% of male parishioners, and 54.5% of female parishioners, attended mass.

Population	1,948
Weighted population	1,736
Attendance	750
From parish	636
From other parishes	114
In other parishes	266
Residents' attendance	902
Percent attendance of weighted population	52.0%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:30pm	182
Sunday	
6:15am	89
7:15am	121
8:15am	204
10:00am	187
11:00am	22

2. Mobility of Attendance

Top 10 destinations	
Zurrieq	98
Luqa	17
B'Bugia	10
Qormi - St Sebastian	9
Floriana	8
Marsa - Holy Trinity	8
Balluta	7
Burmarrad	7
Santa Lucija	7
Marsaxlokk	6

3. Day of Mass

Saturday	181	24.1%
Sunday	569	75.9%
Total	750	100.0%

4A. Sex of Attendees

Male	315	46.3%
Female	475	54.5%
Total	875	50.4%

4B. Sex of Residents Attending

Male	400	46.3%
Female	475	54.5%
Total %	875	

5A. Age of Attendees

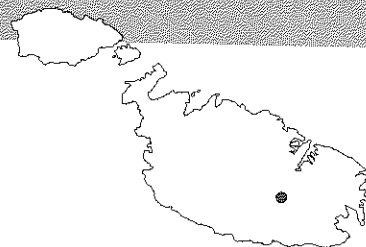
0-6	0	0.0%
7-14	133	18.7%
15-24	93	13.0%
25-49	203	28.5%
50-64	156	21.9%
65-79	64	9.0%
80+	9	1.3%
Total	713	100.0%

5B. Age of Residents Attending

0-14	147	41.4%
15-24	120	40.1%
25-49	279	39.6%
50-64	184	51.4%
65-79	79	61.6%
80+	10	55.0%
Total	870	46.7%

6. Civil Status of Attendees

Single	275	39.7%
Married	377	54.5%
Widowed	33	4.8%
Separated	6	0.9%
Divorced	1	0.1%
Total	692	100.0%



7. Occupation of Attendees

Employed	195	27.7%
Self-employed	24	3.4%
Employer	9	1.3%
House carer	170	24.1%
Unemployed	8	1.1%
Pensioner	97	13.8%
School/University	202	28.7%
Total	705	100.0%

9. Place of Birth of Attendees

Malta	706	97.9%
Gozo	3	0.4%
Abroad	12	1.7%
Total	721	100.0%

11. Mass attended on previous Sunday

Yes	649	89.8%
No	74	10.2%
Total	723	100.0%

10. Residence Mobility of Attendees

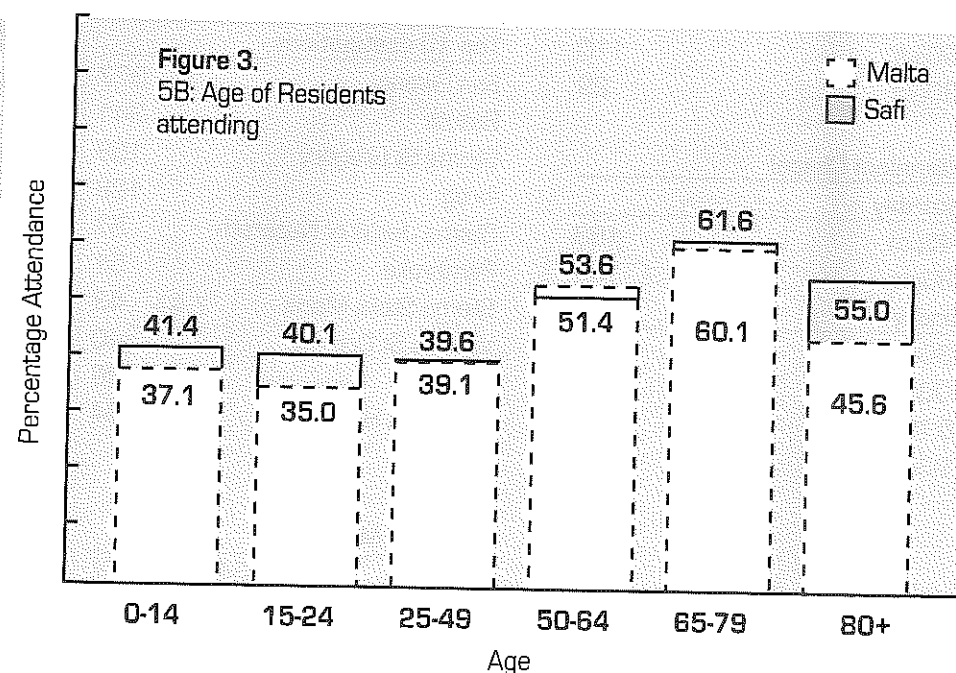
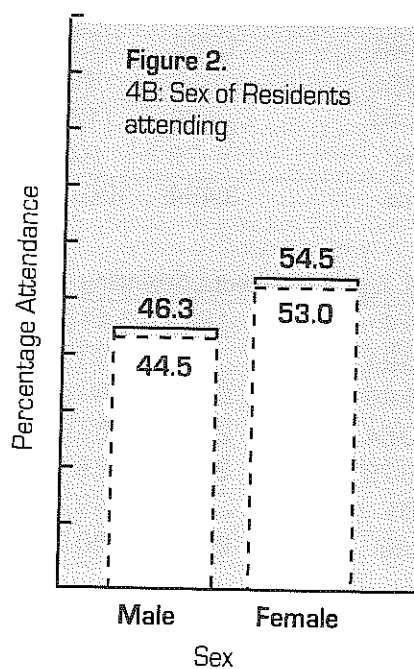
Changed parish of residence in past 5 years		
Yes	50	6.7%
No	693	93.3%
Total	743	100.0%

12. Membership of a Catholic Organisation

Yes	202	28.7%
No	502	71.3%
Total	704	100.0%

8. Education of Attendees

Tertiary-not complete	27	3.8%
Tertiary completed	69	9.6%
Non-Tertiary-not complete	11	1.5%
Non-Tertiary completed	23	3.2%
Postsecondary-not complete	26	3.6%
Postsecondary completed	60	8.4%
Secondary-not complete	128	17.8%
Secondary completed	152	21.2%
Primary-not completed	104	14.5%
Primary completed	104	14.5%
Did not attend school	14	1.9%
Total	718	100.0%

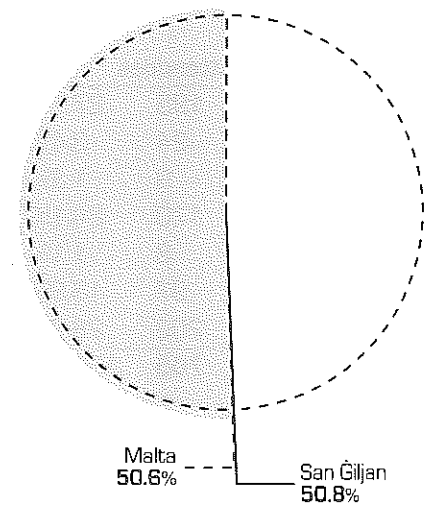


SAN GILJAN

At 50.8% the attendance is almost identical to the Malta average. 29% of the parishioners who attended Mass did so in another parish. 45.2% of the attendees were male and 54.8% female. 48.6% of male parishioners, and 59.6% of female parishioners, attended mass.

Population	7,493
Weighted population	6,679
Attendance	3,585
From parish	1,683
From other parishes	1,902
In other parishes	1,712
Residents' attendance	3,395
Percent attendance of weighted population	50.8%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:30pm	419
8:00pm	170
Sunday	
7:00am	76
8:30am	178
9:30am	254
11:00am	319
12:30pm	444
6:30pm	340

Ta' Lapsi Church

Sunday	
9:00am	110
4:30pm	29

Millennium Chapel

Saturday	
6:45pm	183
9:30pm	122
Sunday	
7:30am	77
9:00am	109
10:15am	119
11:30am	318

St Rita's Church

Saturday	
7:00am	119
Sunday	
8:30am	66
9:30am	62
10:30am	95
12:00pm	72

St Claire's Monastery

Sunday	
6:30am	65
11:00am	96

2. Mobility of Attendance

Top 10 destinations	
San Gwann	377
Balluta	341
Sliema St Gregory	159
Ibrag	128
Slieme Jesus of Nazereth	57
Pembroke	51
Sliema Stella Maris	43
Valletta St Dominic	40
Rabat	36
B'Kara St Helen	34

3. Day of Mass

Seturday	934	26.1%
Sunday	2,651	73.9%
Total	3,585	100.0%

4A. Sex of Attendees

Male	1,578	45.2%
Female	1,913	54.8%
Total	3,491	50.4%

4B. Sex of Residents Attending

Male	4,324	48.6%
Female	5,674	59.6%
Total %	9,998	

5A. Age of Attendees

0-6	7	0.3%
7-14	469	18.6%
15-24	418	14.0%
25-49	1,229	34.3%
50-64	827	18.8%
65-79	470	11.6%
80+	73	2.4%
Total	3,494	100.0%

5B. Age of Residents Attending

0-14	979	44.5%
15-24	818	35.7%
25-49	2,443	40.4%
50-64	2,639	57.6%
65-79	2,346	68.4%
80+	608	49.7%
Total	9,874	50.0%



6. Civil Status of Attendees

Single	1,261	36.0%
Married	1,968	56.3%
Widowed	149	4.3%
Separated	100	2.9%
Divorced	20	0.6%
Total	3,498	100.0%

7. Occupation of Attendees

Employed	1,092	31.5%
Self-employed	229	6.6%
Employer	166	1.6%
House carer	742	21.4%
Unemployed	35	1.0%
Pensioner	495	14.3%
School/University	712	20.5%
Total	3,471	100.0%

9. Place of Birth of Attendees

Malta	3,243	92.7%
Gozo	53	1.5%
Abroad	202	5.8%
Total	3,500	100.0%

8. Education of Attendees

Tertiary-not complete	244	7.0%
Tertiary completed	724	20.8%
Non-Tertiary-not complete	62	1.8%
Non-Tertiary completed	123	3.5%
Postsecondary-not complete	213	6.1%
Postsecondary completed	371	10.7%
Secondary-not complete	482	13.8%
Secondary completed	683	19.6%
Primary-not completed	348	10.0%
Primary completed	213	6.1%
Did not attend school	20	0.6%
Total	3,483	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

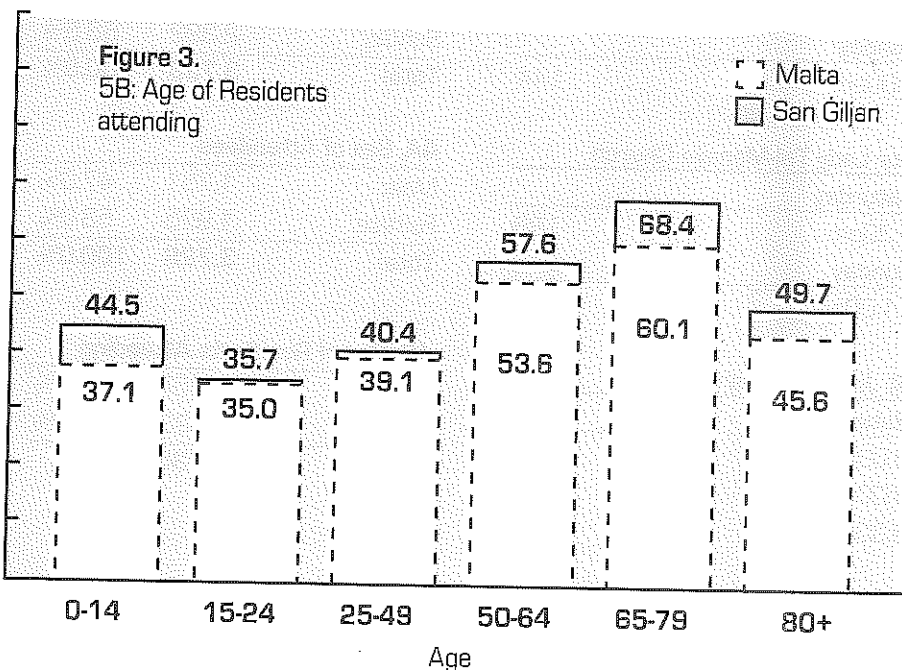
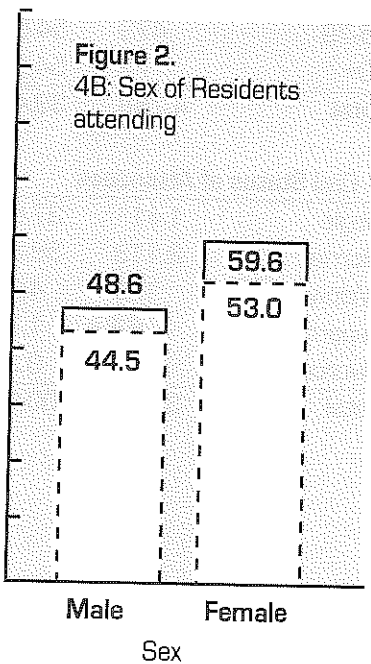
Yes	430	12.4%
No	3,040	87.6%
Total	3,470	100.0%

11. Mass attended on previous Sunday

Yes	3,134	89.0%
No	385	10.9%
Total	3,520	100.0%

12. Membership of a Catholic Organisation

Yes	752	21.9%
No	2,689	78.1%
Total	3,441	100.0%

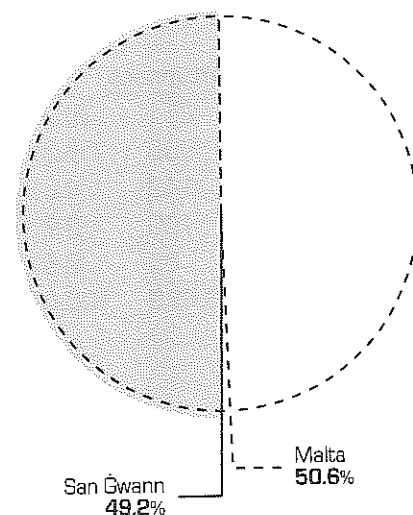


SAN ĠWANN

At 49.2% the attendance is lower than the Malta average. 43% of the parishioners who attended Mass did so in another parish. 47% of the attendees were male and 53% female. 39.1% of male parishioners, and 44.9% of female parishioners, attended mass.

Population	10,892
Weighted population	9,709
Attendance	3,766
From parish	2,734
From other parishes	1,032
In other parishes	2,038
Residents' attendance	4,772
Percent attendance of weighted population	49.2%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

5:45pm	511
7:00pm	410

Sunday

7:00am	332
8:30am	558
10:00am	359
11:30am	543
6:00pm	516

Taž-Zwejt Pastoral Centre

Saturday

6:00pm	135
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Sunday

9:00am	144
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Our Lady Tal-Mensija Church

Saturday

5:30pm	188
--------	-----

Sunday

11:00am	126
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St Joseph Parish Centre

Saturday

8:00pm	31
8:00pm	84
8:30pm	51

2. Mobility of Attendance

Top 10 destinations

San Ġiljan	344
Balluta	218
Sliema St Gregory	130
B'Kara St Helen	122
Ibraq	115
B'Kara St Joseph	104
Gżira	70
Naxxar	65
Sliema Jesus of Nazareth	64
Velletta St Dominic	62

3. Day of Mass

Saturday	1,374	36.5%
Sunday	2,392	63.5%
Total	3,726	100.0%

4A. Sex of Attendees

Male	1,751	47.0%
Female	1,975	53.0%
Total	3,726	100.0%

4B. Sex of Residents Attending

Male	2,207	39.1%
Female	2,523	44.9%
Total %	4,730	

5A. Age of Attendees

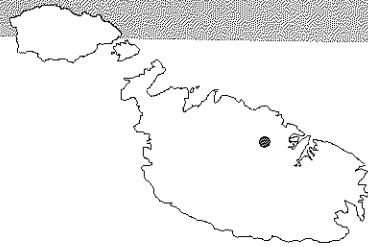
0-6	5	0.1%
7-14	636	17.0%
15-24	511	13.6%
25-49	1,116	29.8%
50-64	966	25.8%
65-79	445	11.9%
80+	69	1.8%
Total	3,748	100.0%

5B. Age of Residents Attending

0-14	778	35.3%
15-24	610	31.1%
25-49	1,494	34.4%
50-64	1,296	50.6%
65-79	473	54.6%
80+	77	54.4%
Total	4,758	39.4%

6. Civil Status of Attendees

Single	1,411	37.6%
Married	2,113	56.3%
Widowed	163	4.3%
Separated	62	1.7%
Divorced	7	0.2%
Total	3,756	100.0%



7. Occupation of Attendees

Employed	989	26.5%
Self-employed	174	4.7%
Employer	77	2.1%
House carer	856	23.2%
Unemployed	58	1.6%
Pensioner	627	16.8%
School/University	944	25.3%
Total	3,734	100.0%

9. Place of Birth of Attendees

Malta	3,613	96.3%
Gozo	32	0.9%
Abroad	105	2.8%
Total	3,750	100.0%

11. Mass attended on previous Sunday

Yes	3,372	90.0%
No	375	10.0%
Total	3,747	100.0%

10. Residence Mobility of Attendees

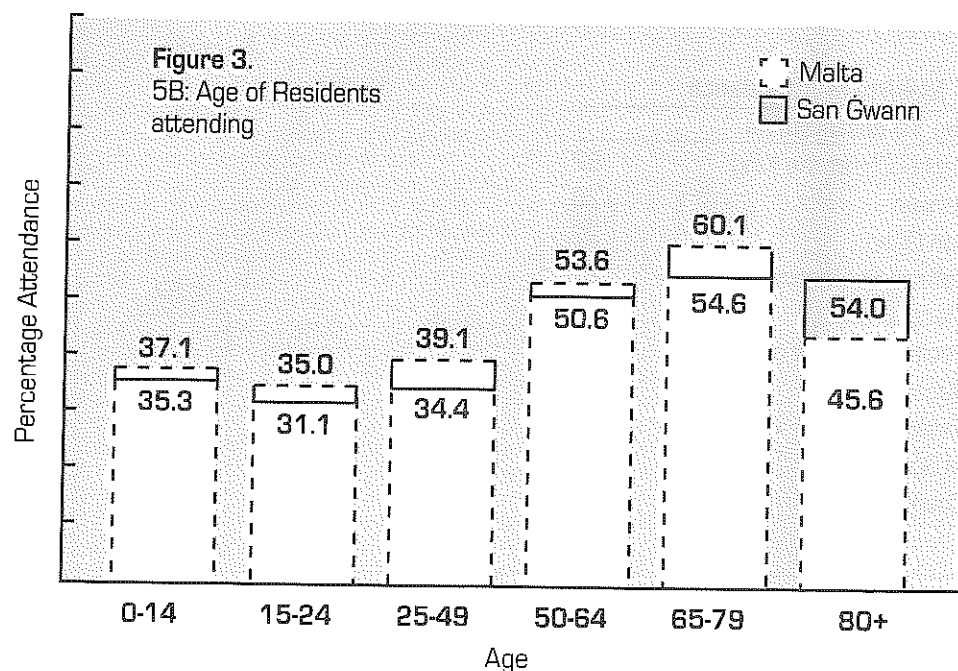
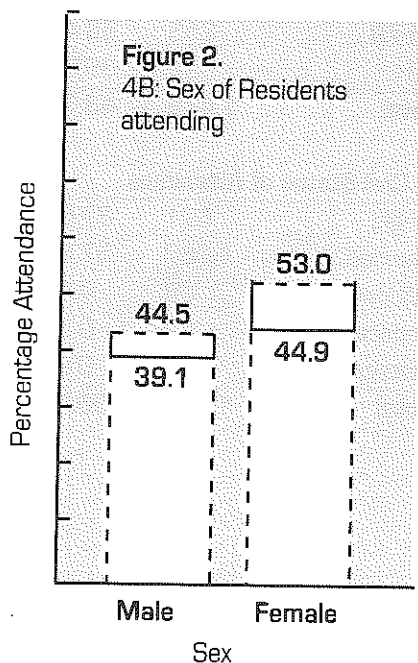
Changed parish of residence in past 5 years		
Yes	338	9.1%
No	3,366	90.9%
Total	3,704	100.0%

12. Membership of a Catholic Organisation

Yes	883	24.1%
No	2,784	75.9%
Total	3,667	100.0%

8. Education of Attendees

Tertiary-not complete	168	4.5%
Tertiary completed	387	10.4%
Non-Tertiary-not complete	37	1.0%
Non-Tertiary completed	98	2.6%
Postsecondary-not complete	202	5.4%
Postsecondary completed	356	9.6%
Secondary-not complete	590	15.9%
Secondary completed	899	24.2%
Primary-not completed	436	11.7%
Primary completed	507	13.6%
Did not attend school	41	1.1%
Total	3,721	100.0%

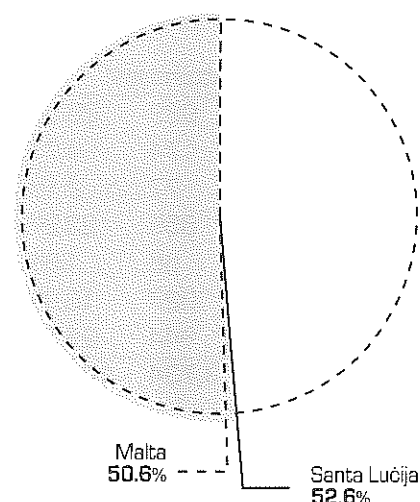


SANTA LUČIJA

At 52.6% the attendance is higher than the Malta average. 31% of the parishioners who attended Mass did so in another parish. 45.8% of the attendees were male and 54.2% female. 49.5% of male parishioners, and 54.6% of female parishioners, attended Mass.

Population	3,174
Weighted population	2,830
Attendance	1,845
From parish	1,028
From other parishes	817
In other parishes	460
Residents' attendance	1,488
Percent attendance of weighted population	52.6%

Figure 1.
Average attendance



1. Attendance

Parish Church	
Saturday	
6:30pm	459
7:30pm	84
Sunday	
7:00am	202
9:00am	319
11:00am	362
11:00am	77
6:30pm	452
Parish Hall	
Sunday	
11:00am	77

2. Mobility of Attendance

Top 10 destinations	
Paola - Christ the King	82
Tarxien	76
San Ġiljan	37
Valletta St Dominic	27
Marsaxlokk	13
Paola - Our Lady of Lourdes	11
Rabat	11
Valletta St Paul	11
M'Scala	11
Cospicua	10

3. Day of Mass

Saturday	528	28.6%
Sunday	1,317	71.4%
Total	1,845	100.0%

4A. Sex of Attendees

Male	837	45.8%
Female	989	54.2%
Total	1,826	100.0%

4B. Sex of Residents Attending

Male	704	49.6%
Female	770	54.6%
Total %	1,474	

5A. Age of Attendees

0-6	3	0.2%
7-14	234	12.7%
15-24	285	15.5%
25-49	612	33.3%
50-64	464	25.2%
65-79	220	12.0%
80+	20	1.1%
Total	1,838	100.0%

5B. Age of Residents Attending

0-14	189	45.3%
15-24	185	39.2%
25-49	376	40.0%
50-64	453	58.7%
65-79	253	66.4%
80+	22	39.6%
Total	1,478	48.7%

6. Civil Status of Attendees

Single	691	37.5%
Married	1,060	57.5%
Widowed	76	4.1%
Separated	12	0.7%
Divorced	3	0.2%
Total	1,842	100.0%



7. Occupation of Attendees

Employed	623	34.1%
Self-employed	75	4.1%
Employer	30	1.6%
House carer	371	20.3%
Unemployed	39	2.1%
Pensioner	300	16.4%
School/University	391	21.4%
Total	1,829	100.0%

8. Education of Attendees

Tertiary-not complete	113	6.2%
Tertiary completed	266	14.5%
Non-Tertiary-not complete	16	0.9%
Non-Tertiary completed	69	3.8%
Postsecondary-not complete	101	5.5%
Postsecondary completed	235	12.8%
Secondary-not complete	243	13.3%
Secondary completed	384	21.0%
Primary-not completed	171	9.3%
Primary completed	224	12.2%
Did not attend school	9	0.5%
Total	1,831	100.0%

9. Place of Birth of Attendees

Malta	1,797	97.7%
Gozo	6	0.3%
Abroad	37	2.0%
Total	1,840	100.0%

10. Residence Mobility of Attendees

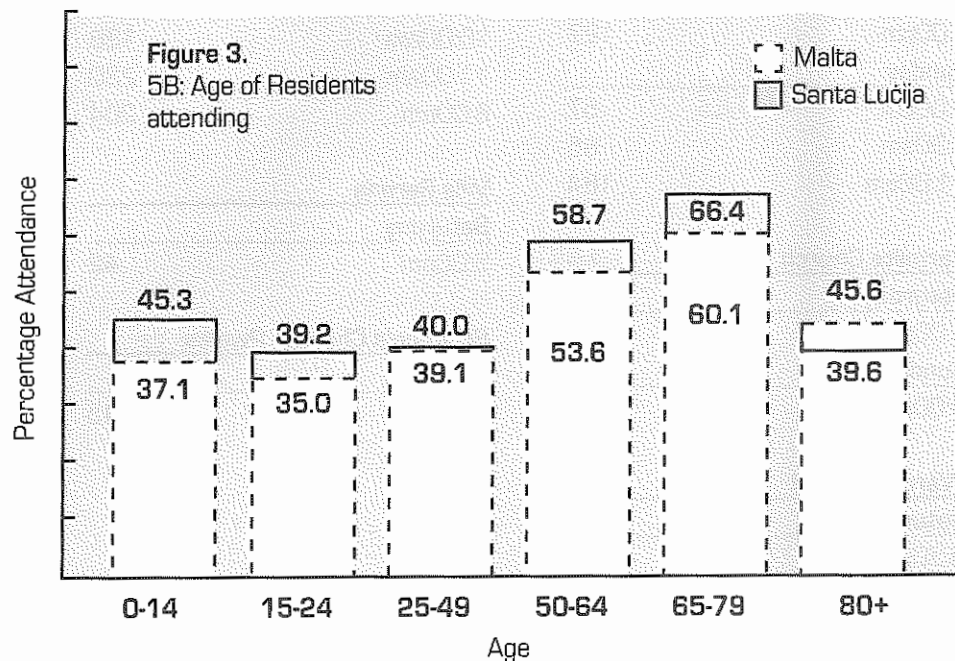
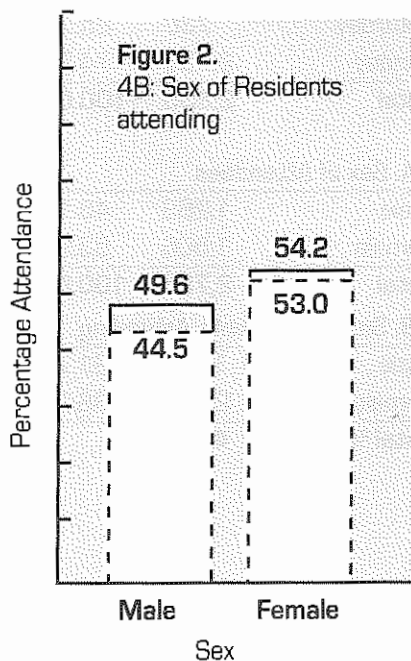
Changed parish of residence in past 5 years		
Yes	139	7.7%
No	1,675	92.3%
Total	1,814	100.0%

11. Mass attended on previous Sunday

Yes	1,586	92.3%
No	255	7.7%
Total	1,841	100.0%

12. Membership of a Catholic Organisation

Yes	414	22.8%
No	1,401	77.2%
Total	1,815	100.0%

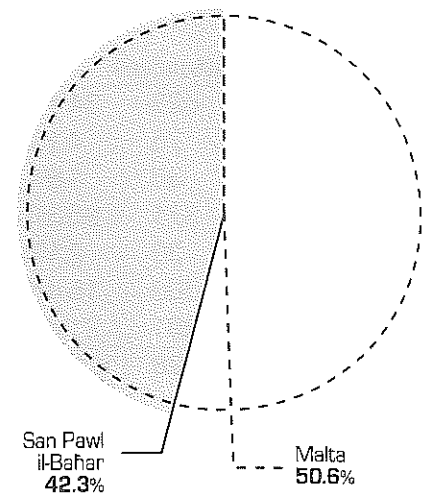


SAN PAWL IL-BAHAR

At 42.3% the attendance is lower than the Malta average. 33% of the parishioners who attended Mass did so in another parish. 46.1% of the attendees were male and 53.9% female. 31.7% of male parishioners, and 38.2% of female parishioners, attended mass.

Population	5,893
Weighted population	5,253
Attendance	2,835
From parish	1,498
From other parishes	1,337
In other parishes	726
Residents' attendance	2,224
Percent attendance of weighted population	42.3%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday	
6:30pm	234
Sunday	
6:00am	105
7:15am	172
8:30am	203
9:45am	201
11:00am	230
5:00pm	229

St Paul's Sanctuary

Saturday	
5:00pm	172
6:00pm	127
Sunday	
8:00am	57
9:30am	85
11:00am	184

Carmilte Church

Saturday	
5:00pm	67
Sunday	
8:00am	46

Wardija Chapel

Saturday	
5:30pm	35
Sunday	
7:30am	24

Neo-Catechumenate

Saturday	
7:00pm	24

Cemetery Chapel

Sunday	
11:30pm	95

St Joseph the Worker Church

Xemxija	
Saturday	
6:00pm	214
Sunday	
7:00am	75
8:30am	84
10:00am	186
11:00am	230
6:00pm	204

Villa Serena

Saturday	
5:00pm	42

St. Anne's Church - Pwales

Saturday	
4:30pm	45

2. Mobility of Attendance

Top 10 destinations

Gawra	247
Mosta	50
B'Kara St Joseph	43
Mellieha	38
Burmarrad	37
Rabat	30
Valetta St Dominic	23
Sliema Jesus of Nazareth	20
San Ġiljan	19
Naxxar	14

3. Day of Mass

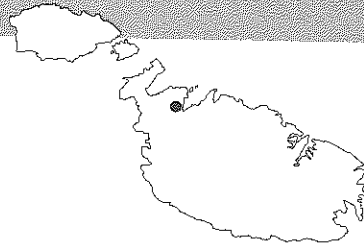
Saturday	730	25.7%
Sunday	2,105	74.3%
Total	2,835	100.0%

4A. Sex of Attendees

Male	1,289	46.1%
Female	1,506	53.9%
Total	2,795	100.0%

4B. Sex of Residents Attending

Male	1,948	31.7%
Female	2,289	38.2%
Total %	4,237	



5A. Age of Attendees

0-6	3	0.1%
7-14	330	11.8%
15-24	251	9.0%
25-49	907	32.6%
50-64	769	27.6%
65-79	449	16.1%
80+	77	2.8%
Total	2,786	100.0%

7. Occupation of Attendees

Employed	726	25.9%
Self-employed	210	7.5%
Employer	90	3.2%
House carer	673	24.0%
Unemployed	32	1.1%
Pensioner	617	22.0%
School/University	457	16.3%
Total	2,805	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

Yes	561	20.2%
No	2,220	79.8%
Total	2,781	100.0%

5B. Age of Residents Attending

0-14	640	28.6%
15-24	431	27.0%
25-49	1,503	28.2%
50-64	1,001	42.3%
65-79	571	46.0%
80+	97	36.3%
Total	4,250	32.6%

11. Mass attended on previous Sunday

Yes	2,536	90.1%
No	278	9.9%
Total	2,814	100.0%

6. Civil Status of Attendees

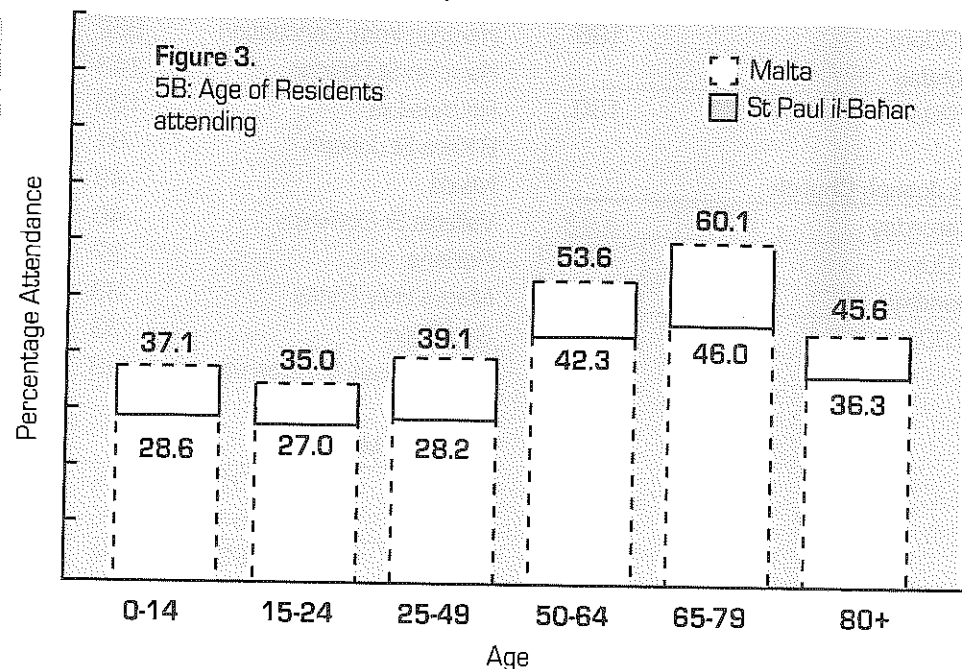
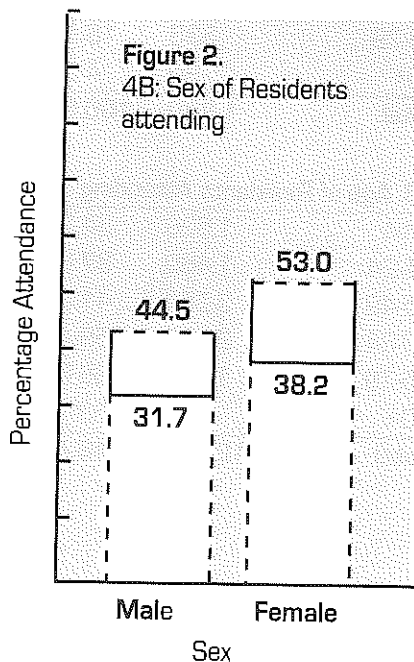
Single	887	31.6%
Married	1,645	58.6%
Widowed	176	6.3%
Separated	91	3.2%
Divorced	9	0.3%
Total	2,808	100.0%

12. Membership of a Catholic Organisation

Yes	512	18.6%
No	2,244	81.4%
Total	2,756	100.0%

8. Education of Attendees

Tertiary-not complete	143	5.1%
Tertiary completed	349	12.5%
Non-Tertiary-not complete	26	0.9%
Non-Tertiary completed	89	3.2%
Postsecondary-not complete	133	4.8%
Postsecondary completed	288	10.3%
Secondary-not complete	348	12.5%
Secondary completed	632	22.7%
Primary-not completed	368	13.2%
Primary completed	369	13.2%
Did not attend school	40	1.4%
Total	2,785	100.0%

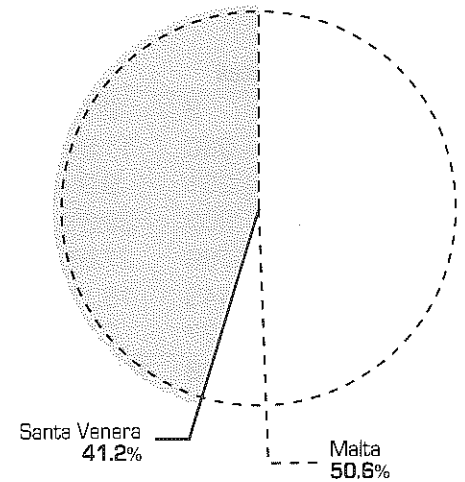


SANTA VENERA

At 41.2% the attendance is lower than the Malta average. 55% of the parishioners who attended Mass did so in another parish. 43.6% of the attendees were male and 56.4% female. 48.6% of male parishioners, and 56.4% of female parishioners, attended Mass.

Population	6,659
Weighted population	5,936
Attendance	1,865
From parish	1,108
From other parishes	757
In other parishes	1,338
Residents' attendance	2,446
Percent attendance of weighted population	41.2%

Figure 1.
Average attendance



1. Attendance

Parish Church	
Saturday	
6:30pm	301
Sunday	
6:00am	86
7:00am	114
8:00am	180
9:00am	170
6:00pm	180
Old Church	
Saturday	
5:00pm	224
6:00pm	187
7:00pm	196
Sunday	
6:00pm	130
St Joseph Church	
Saturday	
7:00pm	84
Sunday	
8:00am	95

Parish Centre

Saturday	
7:30pm	55
Apap Institute	
Sunday	
7:00am	62
MSSP Community	
Saturday	
7:30pm	105

2. Mobility of Attendance

Top 10 destinations	
Hamrun Imm. Conception	362
Hamrun St Cajetan	143
Fleur-de-Lys	109
B'Kara St Joseph	81
Msida	48
Valletta St Dominic	40
Floriana	37
Marsa Holy Trinity	33
San Ġiljan	33
Sliema Jesus of Nazareth	29

3. Day of Mass

Saturday	1,101	59.0%
Sunday	764	41.0%
Total	1,865	100.0%

4A. Sex of Attendees

Male	804	43.6%
Female	1,038	56.4%
Total	1,842	100.0%

4B. Sex of Residents Attending

Male	5,999	48.6%
Female	7,045	56.4%
Total %	13,044	

5A. Age of Attendees

0-6	3	0.2%
7-14	212	11.5%
15-24	185	10.1%
25-49	533	29.0%
50-64	494	26.8%
65-79	333	18.1%
80+	80	4.3%
Total	1,840	100.0%

5B. Age of Residents Attending

0-14	1,526	34.3%
15-24	1,460	37.6%
25-49	3,281	41.5%
50-64	3,268	59.4%
65-79	1,917	66.0%
80+	380	53.7%
Total	12,379	46.4%



6. Civil Status of Attendees

Single	619	33.6%
Married	1,081	58.7%
Widowed	119	6.5%
Separated	23	1.2%
Divorced	1	0.1%
Total	1,843	100.0%

7. Occupation of Attendees

Employed	490	26.9%
Self-employed	66	3.6%
Employer	21	1.2%
House carer	449	24.7%
Unemployed	40	2.2%
Pensioner	444	24.4%
School/University	310	17.0%
Total	1,820	100.0%

8. Education of Attendees

Tertiary-not complete	104	5.7%
Tertiary completed	211	11.5%
Non-Tertiary-not complete	23	1.3%
Non-Tertiary completed	44	2.4%
Postsecondary-not complete	106	5.8%
Postsecondary completed	158	8.6%
Secondary-not complete	204	11.2%
Secondary completed	406	22.2%
Primary-not completed	266	14.6%
Primary completed	274	15.0%
Did not attend school	31	1.7%
Total	1,827	100.0%

9. Place of Birth of Attendees

Malta	1,776	96.6%
Gozo	25	1.4%
Abroad	37	2.0%
Total	1,838	100.0%

10. Residence Mobility of Attendees

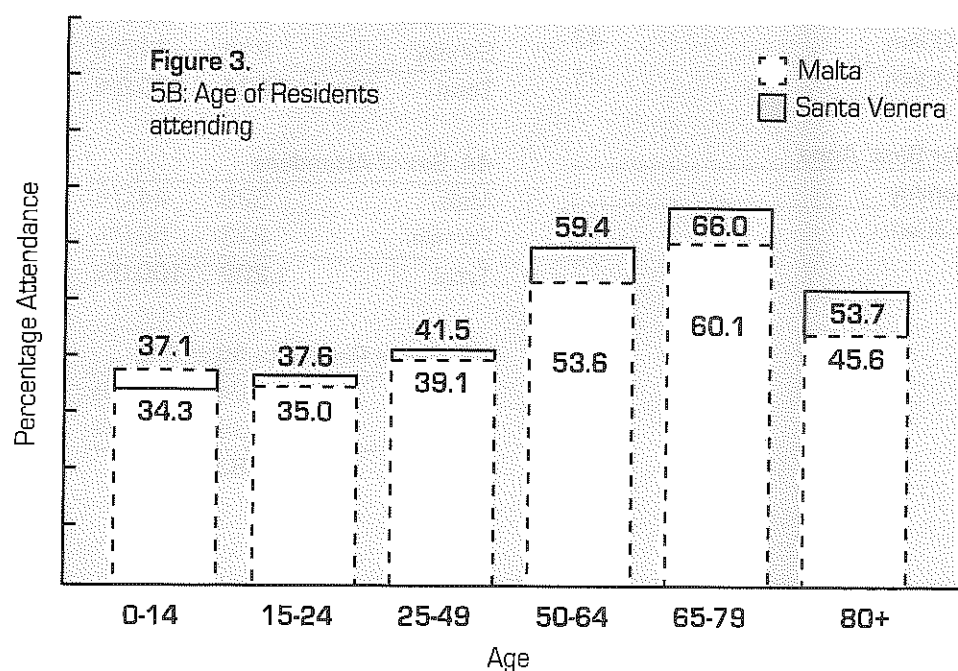
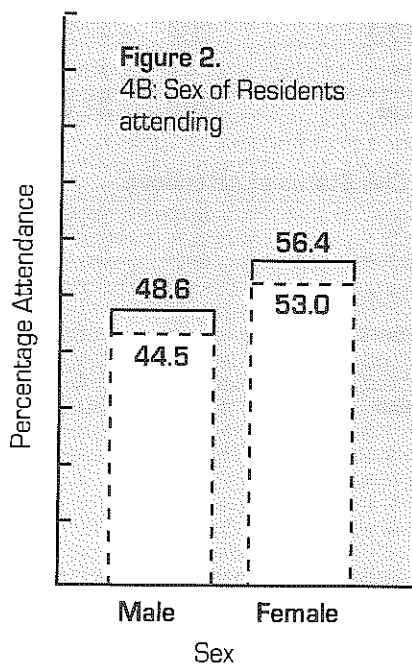
Changed parish of residence in past 5 years		
Yes	155	8.5%
No	1,667	91.5%
Total	1,822	100.0%

11. Mass attended on previous Sunday

Yes	1,721	93.1%
No	128	6.9%
Total	1,849	100.0%

12. Membership of a Catholic Organisation

Yes	471	26.3%
No	1,322	73.7%
Total	1,793	100.0%

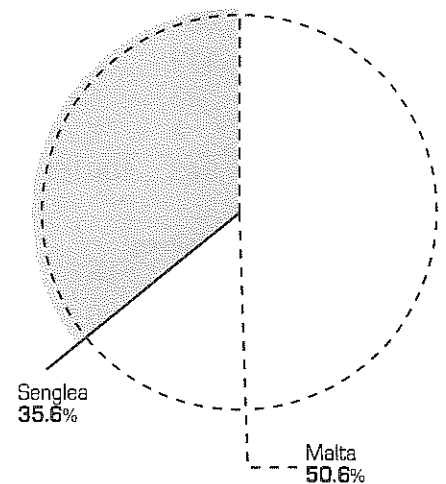


SENGLEA

At 35.6% the attendance is significantly lower than the Malta average. 16% of the parishioners who attended Mass did so in another parish. 44% of the attendees were male and 56% female. 30.7% of male parishioners, and 39.4% of female parishioners, attended Mass.

Population	3,083
Weighted population	2,748
Attendance	1,224
From parish	818
From other parishes	406
In other parishes	161
Residents' attendance	979
Percent attendance of weighted population	35.6%

Figure 1.
Average attendance



1. Attendance

Parish Church

Saturday

6:00pm 216

Sunday

7:00am 131

8:00am 178

9:15am 120

11:00am 246

6:00pm 241

St Philip's Church

Saturday

6:00pm 92

Sunday

7:00am 47

9:30am 71

Dar Sant' Anna

Sunday

9:30am 24

2. Mobility of Attendance

Top 10 destinations

Cospicua 33

Paola - Christ the King 13

Gawra 10

Valetta St Dominic 9

Kalkara 8

Qormi St Sebastian 8

Vittoriosa 8

M'Scala 8

Fgura 6

Manikata 6

3. Day of Mass

Saturday 310 25.3%

Sunday 914 74.7%

Total 1,224 100.0%

4A. Sex of Attendees

Male 529 44.0%

Female 673 56.0%

Total 1,202 100.0%

4B. Sex of Residents Attending

Male 424 30.7%

Female 539 39.4%

Total % 963

5A. Age of Attendees

0-6 7 0.6%

7-14 182 15.1%

15-24 127 10.5%

25-49 377 31.3%

50-64 369 22.3%

65-79 198 16.4%

80+ 45 3.7%

Total 1,205 100.0%

5B. Age of Residents Attending

0-14 144 33.1%

15-24 112 27.0%

25-49 250 26.9%

50-64 221 33.7%

65-79 194 47.9%

80+ 47 42.3%

Total 968 32.8%

6. Civil Status of Attendees

Single 429 36.2%

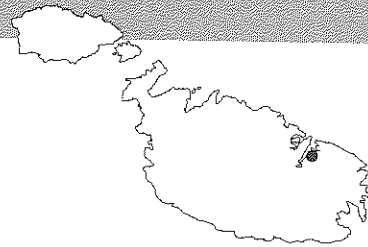
Married 621 52.4%

Widowed 91 7.7%

Separated 40 3.4%

Divorced 5 0.4%

Total 1,186 100.0%



7. Occupation of Attendees

Employed	339	28.8%
Self-employed	33	2.8%
Employer	13	1.1%
House carer	308	26.2%
Unemployed	37	3.1%
Pensioner	253	21.5%
School/University	194	16.5%
Total	1,177	100.0%

9. Place of Birth of Attendees

Malta	1,175	98.6%
Gozo	0	0.0%
Abroad	17	1.4%
Total	1,192	100.0%

11. Mass attended on previous Sunday

Yes	1039	86.2%
No	167	13.8%
Total	1,206	100.0%

10. Residence Mobility of Attendees

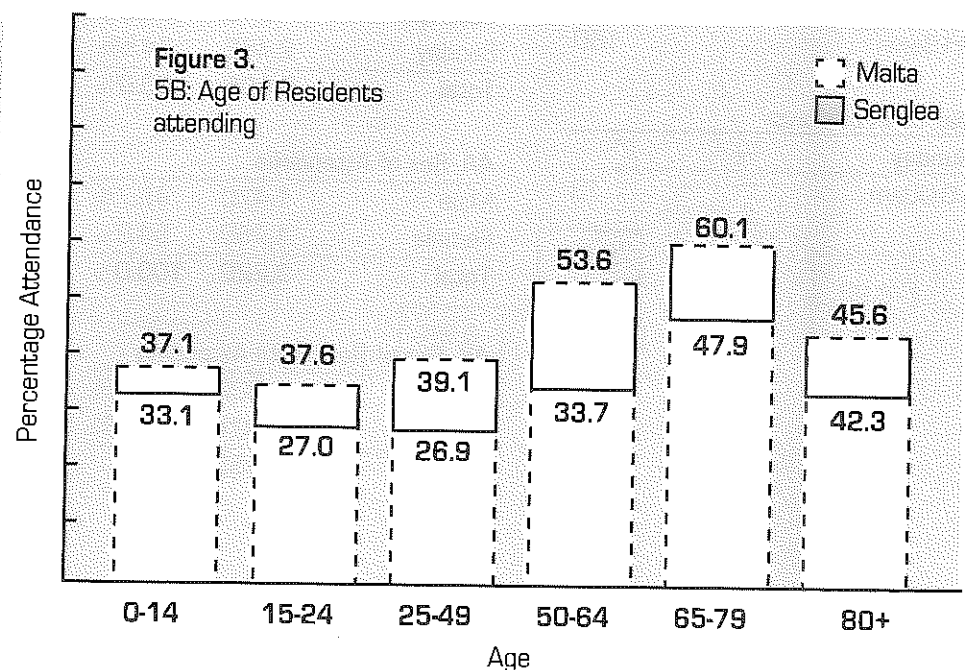
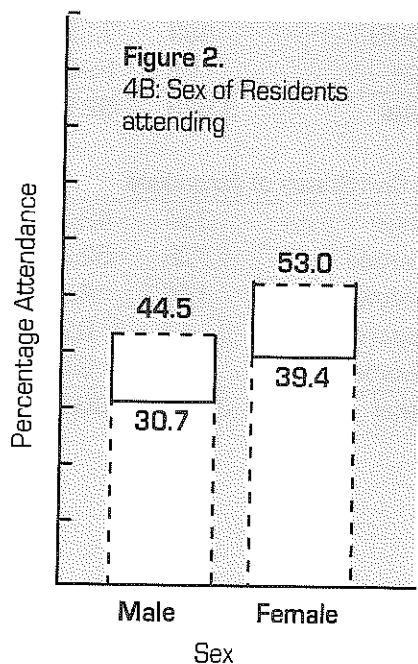
Changed parish of residence in past 5 years		
Yes	87	7.5%
No	1071	92.5%
Total	1,158	100.0%

12. Membership of a Catholic Organisation

Yes	274	23.4%
No	898	76.6%
Total	1,172	100.0%

8. Education of Attendees

Tertiary-not complete	46	3.9%
Tertiary completed	105	8.8%
Non-Tertiary-not complete	13	1.1%
Non-Tertiary completed	21	1.8%
Postsecondary-not complete	33	2.8%
Postsecondary completed	91	7.6%
Secondary-not complete	166	13.9%
Secondary completed	297	25.0%
Primary-not completed	212	17.8%
Primary completed	175	14.7%
Did not attend school	31	2.6%
Total	1,190	100.0%

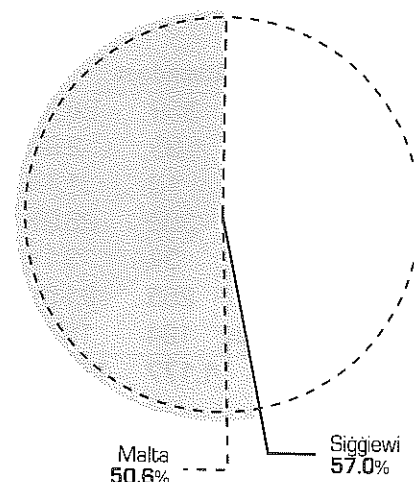


SIGGIEWI

At 57% the attendance is higher than the Malta average. 24% of the parishioners who attended Mass did so in another parish. 45.7% of the attendees were male and 54.3% female. 52.5% of male parishioners, and 59.1% of female parishioners, attended Mass.

Population	7,903
Weighted population	7,045
Attendance	3,305
From parish	3,057
From other parishes	248
In other parishes	960
Residents' attendance	4,017
Percent attendance of weighted population	57.0%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
5:15pm	504
6:30pm	367
Sunday	
6:00am	336
7:00am	384
8:00am	483
9:30am	384
11:00am	389
5:30pm	447

Holy Trinity Pastoral Centre

Sunday	
8:15am	160

Dar tal-Providenza

Sunday	
10:00am	73

2. Mobility of Attendance

Top 10 destinations	
Gormi - St Sebastian	130
Żebbuġ Malta	122
Rabat	58
Valletta St Dominic	49
B'Kara St Joseph	37
Żurrieq	33
Marsa - Holy Trinity	32
Attard	31
Mosta	20
Sliema Jesus of Nazareth	19

3. Day of Mass

Saturday	843	25.5%
Sunday	2,462	74.5%
Total	3,305	100.0%

4A. Sex of Attendees

Male	1,470	45.7%
Female	1,750	54.3%
Total	3,220	100.0%

4B. Sex of Residents Attending

Male	1,832	52.5%
Female	2,101	59.1%
Total %	2,933	

5A. Age of Attendees

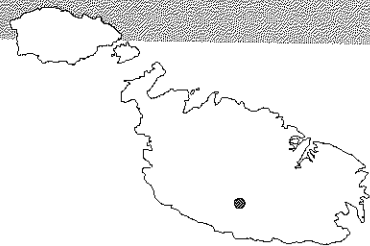
0-6	7	0.2%
7-14	550	17.0%
15-24	438	13.5%
25-49	998	30.8%
50-64	769	23.7%
65-79	403	12.4%
80+	73	2.3%
Total	3,238	100.0%

5B. Age of Residents Attending

0-14	653	46.5%
15-24	533	43.2%
25-49	1,348	49.6%
50-64	933	63.2%
65-79	433	71.3%
80+	73	59.6%
Total	3,973	52.5%

6. Civil Status of Attendees

Single	1,354	42.0%
Married	1,706	52.9%
Widowed	146	4.5%
Separated	17	0.5%
Divorced	1	0.0%
Total	3,224	100.0%



7. Occupation of Attendees

Employed	928	29.0%
Self-employed	153	4.8%
Employer	36	1.1%
House carer	723	22.6%
Unemployed	64	2.0%
Pensioner	533	16.7%
School/University	760	23.8%
Total	3,197	100.0%

9. Place of Birth of Attendees

Malta	3167	98.4%
Gozo	4	0.1%
Abroad	47	1.5%
Total	3,218	100.0%

11. Mass attended on previous Sunday

Yes	2,935	90.6%
No	304	9.4%
Total	3,239	100.0%

10. Residence Mobility of Attendees

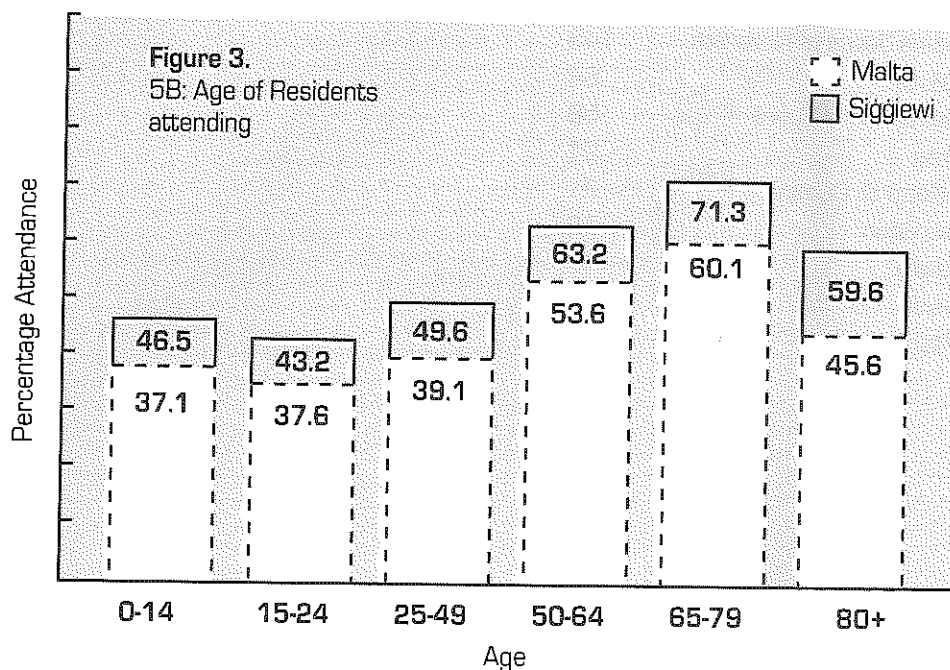
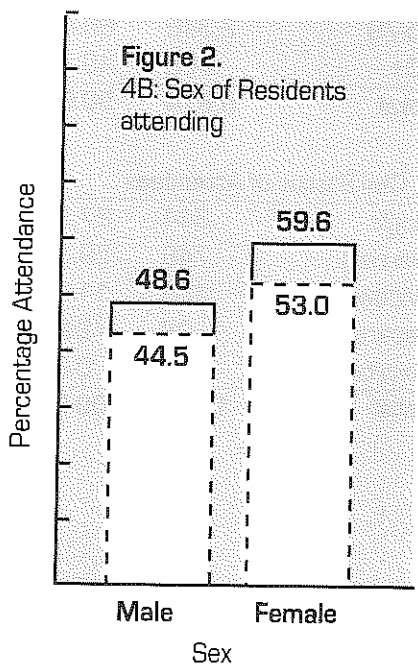
Changed parish of residence in past 5 years		
Yes	141	4.4%
No	3,072	95.6%
Total	3,213	100.0%

12. Membership of a Catholic Organisation

Yes	899	28.1%
No	2,296	71.9%
Total	3,195	100.0%

8. Education of Attendees

Tertiary-not complete	164	5.1%
Tertiary completed	306	9.5%
Non-Tertiary-not complete	24	0.7%
Non-Tertiary completed	82	2.6%
Postsecondary-not complete	165	5.1%
Postsecondary completed	313	9.7%
Secondary-not complete	443	13.8%
Secondary completed	593	18.5%
Primary-not completed	420	13.1%
Primary completed	583	18.1%
Did not attend school	121	3.8%
Total	3,214	100.0%

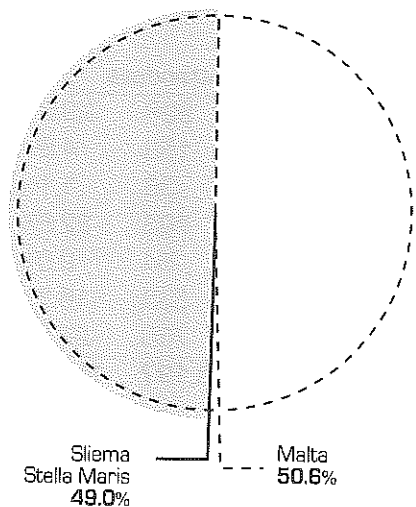


SLIEMA STELLA MARIS

At 49% the attendance is lower than the Malta average. 53% of the parishioners who attended Mass did so in another parish. 43.8% of the attendees were male and 56.2% female. 48.6% of male parishioners, and 59.6% of female parishioners, attended Mass.

Population	3,809
Weighted population	3,395
Attendance	1,273
From parish	785
From other parishes	488
In other parishes	880
Residents' attendance	1,665
Percent attendance of weighted population	49.0%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:30pm	311
7:30pm	210
Sunday	
7:00am	86
9:00am	202
10:30am	162
12:00pm	252
6:30pm	174

2. Mobility of Attendance

Top 10 destinations	
Sliema St Gregory	354
Sliema Jesus of Nazareth	143
Balluta	64
Sliema Sacro Cuore	58
Ibraġ	21
Valletta St Dominic	21
San Ġiljan	19
Qawra	17
Msida	13
Attard	10

3. Day of Mass

Saturday	509	40.0%
Sunday	764	60.0%
Total	1,273	100.0%

4A. Sex of Attendees

Male	549	43.8%
Female	705	56.2%
Total	1,254	100.0%

4B. Sex of Residents Attending

Male	4,324	48.6%
Female	5,674	59.6%
Total %	9,998	

5A. Age of Attendees

0-6	1	0.1%
7-14	97	7.7%
15-24	78	6.2%
25-49	261	20.6%
50-64	357	28.2%
65-79	360	28.4%
80+	112	8.8%
Total	1,266	100.0%

5B. Age of Residents Attending

0-14	979	44.5%
15-24	818	35.7%
25-49	2,443	40.4%
50-64	2,639	57.6%
65-79	2,346	68.4%
80+	608	49.7%
Total	9,874	50.0%

6. Civil Status of Attendees

Single	344	27.3%
Married	748	59.3%
Widowed	139	11.0%
Separated	28	2.2%
Divorced	3	0.2%
Total	1,262	100.0%



7. Occupation of Attendees

Employed	295	23.5%
Self-employed	59	4.7%
Employer	32	2.5%
House carer	272	21.7%
Unemployed	16	1.3%
Pensioner	432	34.4%
School/University	150	11.9%
Total	1,256	100.0%

9. Place of Birth of Attendees

Malta	1,205	95.4%
Gozo	26	2.1%
Abroad	32	2.5%
Total	1,263	100.0%

11. Mass attended on previous Sunday

Yes	1,176	93.5%
No	82	6.5%
Total	1,258	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	179	14.3%
No	1,069	85.7%
Total	1,248	100.0%

12. Membership of a Catholic Organisation

Yes	227	18.3%
No	1,013	81.7%
Total	1,240	100.0%

8. Education of Attendees

Tertiary-not complete	61	4.9%
Tertiary completed	259	20.7%
Non-Tertiary-not complete	9	0.7%
Non-Tertiary completed	51	4.1%
Postsecondary-not complete	56	4.5%
Postsecondary completed	158	12.6%
Secondary-not complete	125	10.0%
Secondary completed	330	26.4%
Primary-not completed	88	7.0%
Primary completed	107	8.5%
Did not attend school	8	0.6%
Total	1,252	100.0%

Figure 2.
4B: Sex of Residents attending

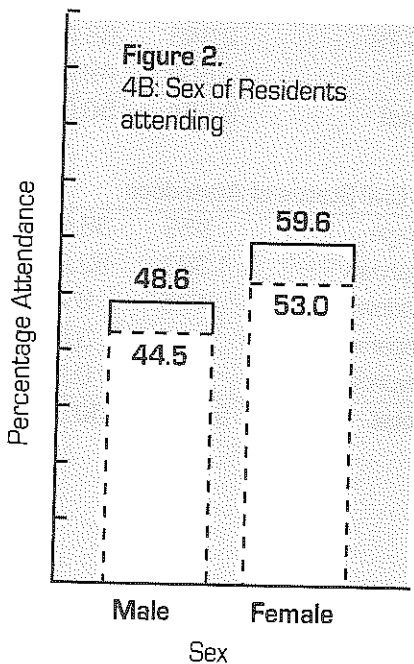
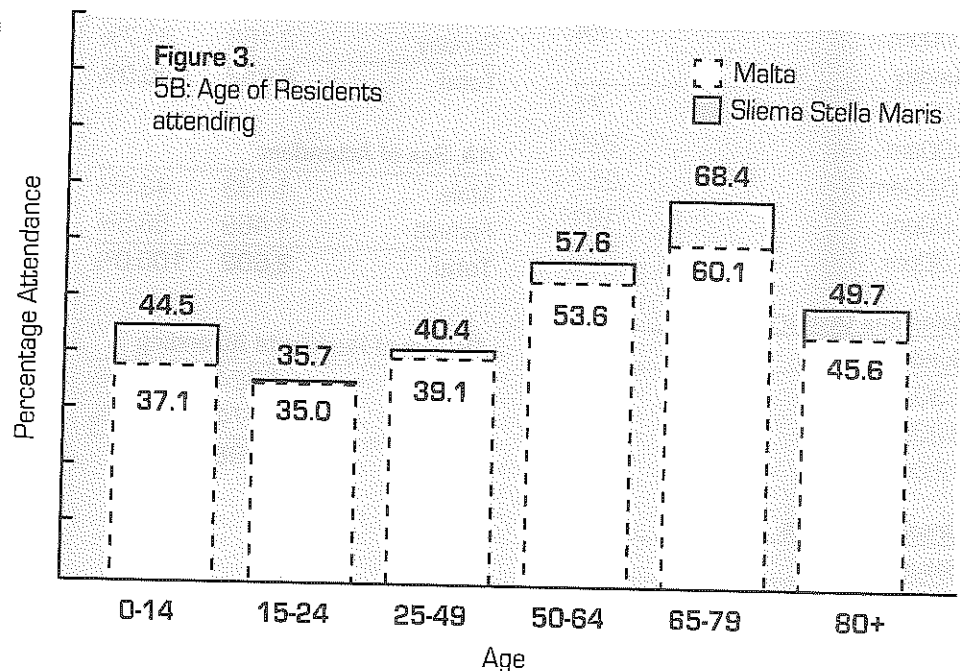


Figure 3.
5B: Age of Residents attending

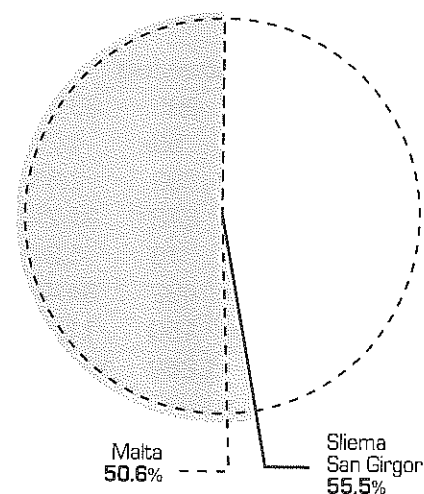


SLIEMA ST GREGORY

At 55.5% the attendance is higher than the Malta average. 32% of the parishioners who attended Mass did so in another parish. 43.5% of the attendees were male and 56.5% female. 48.6% of male parishioners, and 59.6% of female parishioners, attended Mass.

Population	2,975
Weighted population	2,652
Attendance	2,652
From parish	998
From other parishes	1,654
In other parishes	473
Residents' attendance	1,471
Percent attendance of weighted population	55.5%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

6:30pm 241

Sunday

6:30am 42

7:30am 81

9:00am 106

10:30am 19

11:30am 215

4:30pm 25

5:30pm 268

St Patrick's Church

Saturday

7:00pm 84

Sunday

8:00am 71

9:00am 226

10:00am 257

6:00pm 191

7:30pm 334

Salesians Oratory

Sunday

7:30am 32

8:30am 117

12:00pm 176

Ursoline Sisters

Saturday

6:30pm 109

Sunday

7:00am 52

2. Mobility of Attendance

Top 10 destinations

Balluta 216

Sliema Sacro Cuore 47

San Ġiljan 27

Sliema Stella Maris 22

Sliema Jesus of Nazareth 20

Pembroke 11

Valletta St Dominic 11

Ibraġ 8

Valletta St Paul 8

Floriana 7

3. Day of Mass

Saturday 486 18.3%

Sunday 2,166 81.7%

Total 2,652 100.0%

4A. Sex of Attendees

Male 1,133 43.5%

Female 1,469 56.5%

Total 2,602 100.0%

4B. Sex of Residents Attending

Male 4,324 48.6%

Female 5,674 59.6%

Total % 9,998

5A. Age of Attendees

0-6 2 0.1%

7-14 294 11.3%

15-24 266 10.2%

25-49 771 29.5%

50-64 617 23.6%

65-79 507 19.4%

80+ 155 5.9%

Total 2,612 100.0%

5B. Age of Residents Attending

0-14 979 44.5%

15-24 818 35.7%

25-49 2,443 40.4%

50-64 2,639 57.6%

65-79 2,346 68.4%

80+ 608 49.7%

Total 9,874 50.0%

6. Civil Status of Attendees

Single 959 36.6%

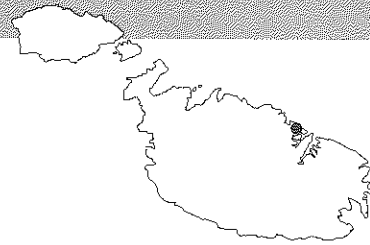
Married 1,387 52.9%

Widowed 175 6.7%

Separated 93 3.5%

Divorced 7 0.3%

Total 2,621 100.0%



7. Occupation of Attendees

Employed	746	28.6%
Self-employed	137	5.3%
Employer	132	5.1%
House carer	517	19.8%
Unemployed	26	1.0%
Pensioner	584	22.4%
School/University	464	17.8%
Total	2,606	100.0%

9. Place of Birth of Attendees

Malta	2,358	89.8%
Gozo	39	1.5%
Abroad	228	8.7%
Total	2,625	100.0%

11. Mass attended on previous Sunday

Yes	2,329	88.8%
No	295	11.2%
Total	2,624	100.0%

10. Residence Mobility of Attendees

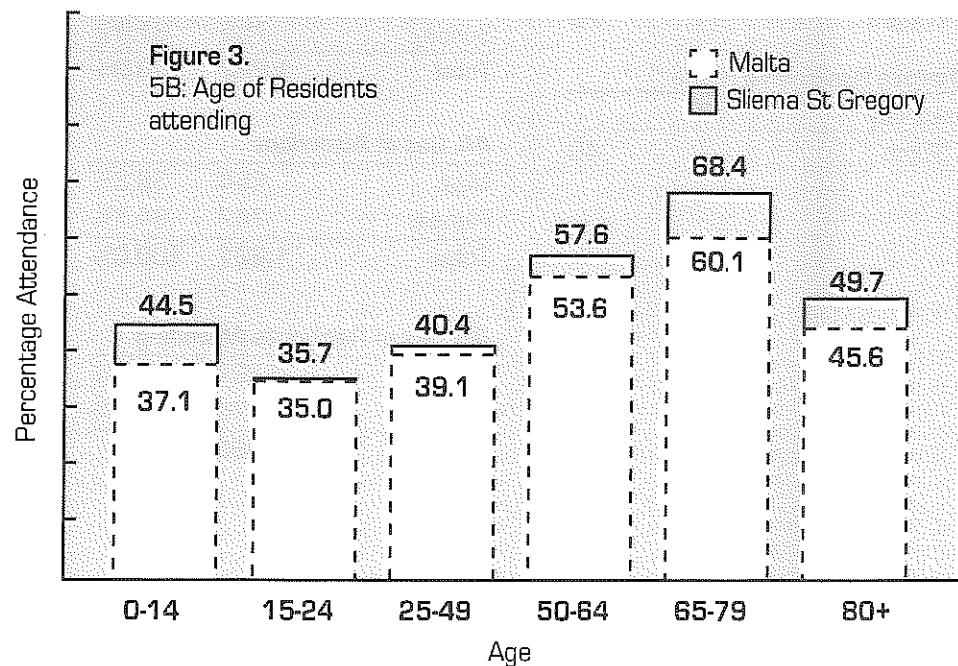
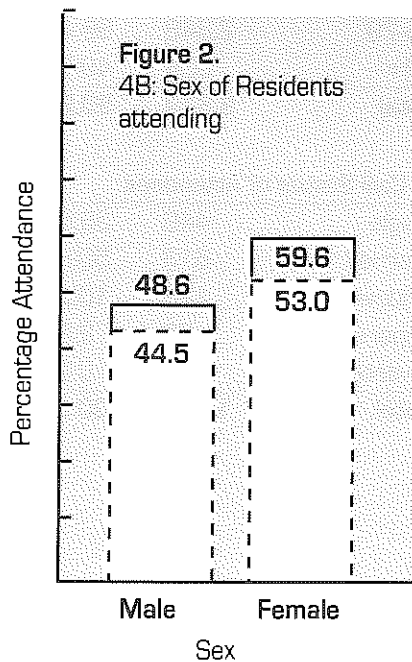
Changed parish of residence in past 5 years		
Yes	469	18.2%
No	2,110	81.8%
Total	2,579	100.0%

12. Membership of a Catholic Organisation

Yes	616	23.9%
No	1,957	76.1%
Total	2,573	100.0%

8. Education of Attendees

Tertiary-not complete	175	6.8%
Tertiary completed	618	24.0%
Non-Tertiary-not complete	38	1.5%
Non-Tertiary completed	122	4.7%
Postsecondary-not complete	119	4.6%
Postsecondary completed	306	11.9%
Secondary-not complete	363	14.1%
Secondary completed	492	19.1%
Primary-not completed	217	8.4%
Primary completed	116	4.5%
Did not attend school	13	0.5%
Total	2,579	100.0%

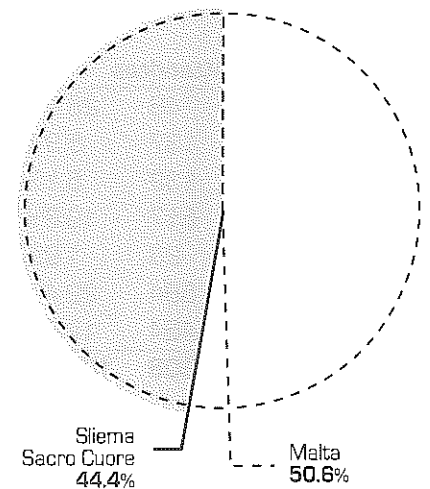


SLIEMA SACRO CUORE

At 44.4% the attendance is lower than the Malta average. 46% of the parishioners who attended Mass did so in another parish. 38.3% of the attendees were male and 61.7% female. 48.6% of male parishioners, and 59.6% of female parishioners, attended Mass.

Population	4,052
Weighted population	3,612
Attendance	1,222
From parish	866
From other parishes	356
In other parishes	736
Residents' attendance	1,602
Percent attendance of weighted population	44.4%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
5:00pm	273
6:30pm	173
Sunday	
6:30am	81
8:00am	192
9:30am	191
11:00am	145
6:30pm	203
Franciscan Sisters Convent	
Sunday	
7:00am	37
11:00am	26
Charella Residential Home	
Saturday	
4:30pm	40

2. Mobility of Attendance

Top 10 destinations	
Sliema St Gregory	188
Balluta	134
Sliema Stella Maris	93
Sliema Jesus of Nazareth	79
Gzira	19
San Ġwann	18
Msida	16
San Ġiljan	15
B'Kara St Joseph	13
Valetta St Dominic	13

3. Day of Mass

Saturday	467	38.2%
Sunday	755	61.8%
Total	1,222	100.0%

4A. Sex of Attendees

Male	464	38.3%
Female	747	61.7%
Total	1,221	100.0%

4B. Sex of Residents Attending

Male	4,324	48.6%
Female	5,674	59.6%
Total %	9,998	

5A. Age of Attendees

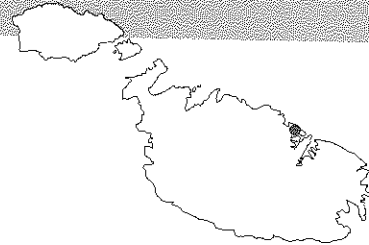
0-6	3	0.2%
7-14	148	12.3%
15-24	76	6.3%
25-49	251	20.8%
50-64	303	25.1%
65-79	323	26.7%
80+	104	8.6%
Total	1,208	100.0%

5B. Age of Residents Attending

0-14	979	44.5%
15-24	818	35.7%
25-49	2,443	40.4%
50-64	2,639	57.6%
65-79	2,346	68.4%
80+	608	49.7%
Total	9,874	50.0%

6. Civil Status of Attendees

Single	440	36.5%
Married	613	50.8%
Widowed	123	10.2%
Separated	28	2.3%
Divorced	3	0.2%
Total	1,207	100.0%



7. Occupation of Attendees

Employed	251	20.8%
Self-employed	31	2.6%
Employer	14	1.2%
House carer	254	21.0%
Unemployed	20	1.7%
Pensioner	440	36.5%
School/University	197	16.3%
Total	1,207	100.0%

9. Place of Birth of Attendees

Malta	1167	96.2%
Gozo	16	1.3%
Abroad	30	2.5%
Total	1,213	100.0%

11. Mass attended on previous Sunday

Yes	1,130	93.2%
No	83	6.8%
Total	1,213	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

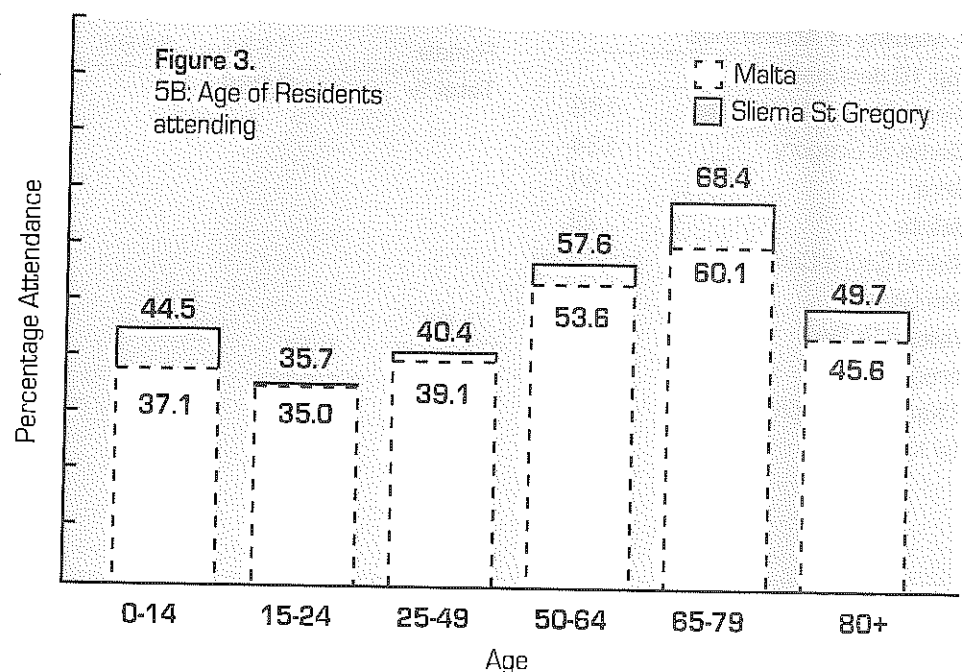
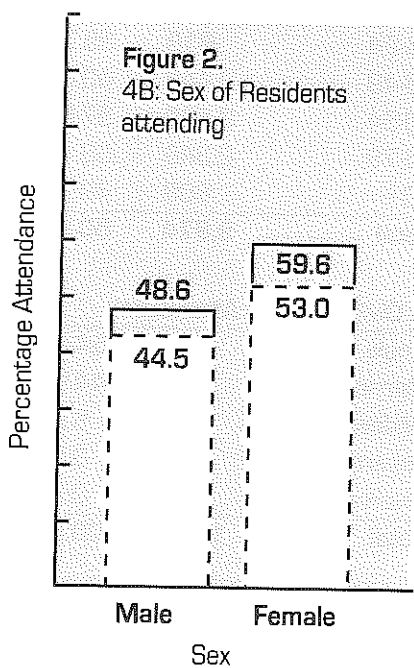
Yes	102	8.6%
No	1,079	91.4%
Total	1,181	100.0%

12. Membership of a Catholic Organisation

Yes	290	24.7%
No	886	75.3%
Total	1,176	100.0%

8. Education of Attendees

Tertiary-not complete	47	3.9%
Tertiary completed	147	12.3%
Non-Tertiary-not complete	9	0.8%
Non-Tertiary completed	33	2.8%
Postsecondary-not complete	47	3.9%
Postsecondary completed	113	9.4%
Secondary-not complete	135	11.3%
Secondary completed	299	25.0%
Primary-not completed	133	11.1%
Primary completed	221	18.4%
Did not attend school	14	1.2%
Total	1,198	100.0%

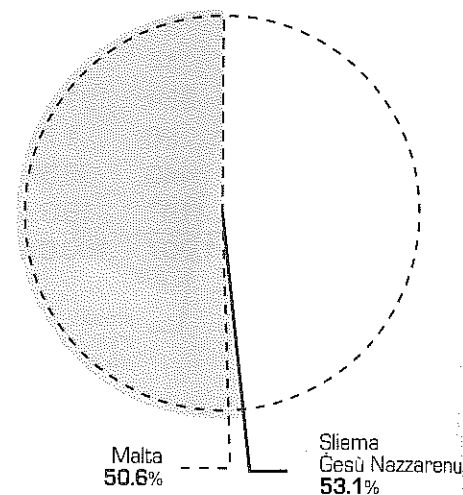


SLIEMA JESUS OF NAZARETH

At 53.1% the attendance is higher than the Malta average. 43% of the parishioners who attended Mass did so in another parish. 45.5% of the attendees were male and 54.5% female. 48.6% of male parishioners, and 59.6% of female parishioners, attended Mass.

Population	1,237
Weighted population	1,103
Attendance	1,599
From parish	335
From other parishes	1,264
In other parishes	251
Residents' attendance	586
Percent attendance of weighted population	53.1%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:30pm	261
Sunday	
7:00am	78
8:30am	145
10:00am	184
11:30am	257
7:00pm	903

2. Mobility of Attendance

Top 10 destinations	
Sliema Stella Maris	188
Sliema St Gregory	134
Gzira	93
Balluta	79
Sliema Sacro Cuore	19
San Ġiljan	18
Valletta St Paul	16
Ibraġ	15
B'Kara St Joseph	13
Ta' Xbiex	13

3. Day of Mass

Saturday	237	14.8%
Sunday	1,362	85.2%
Total	1,599	100.0%

4A. Sex of Attendees

Male	719	45.5%
Female	861	54.5%
Total	1,580	100.0%

4B. Sex of Residents Attending

Male	4,324	48.6%
Female	5,674	59.6%
Total %	9,998	

5A. Age of Attendees

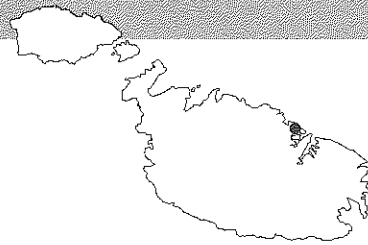
0-6	4	0.3%
7-14	97	6.2%
15-24	252	16.1%
25-49	587	37.4%
50-64	327	20.8%
65-79	253	16.1%
80+	49	3.1%
Total	1,569	100.0%

5B. Age of Residents Attending

0-14	979	44.5%
15-24	818	35.7%
25-49	2,443	40.4%
50-64	2,639	57.6%
65-79	2,346	68.4%
80+	608	49.7%
Total	9,874	50.0%

6. Civil Status of Attendees

Single	707	54.1%
Married	704	44.9%
Widowed	93	5.9%
Separated	61	3.9%
Divorced	2	0.2%
Total	1,568	100.0%



7. Occupation of Attendees

Employed	637	40.8%
Self-employed	103	6.6%
Employer	71	4.5%
House carer	248	15.9%
Unemployed	11	0.7%
Pensioner	309	19.8%
School/University	183	11.7%
Total	1,562	100.0%

9. Place of Birth of Attendees

Malta	1,493	95.2%
Gozo	22	1.4%
Abroad	53	3.4%
Total	1,568	100.0%

11. Mass attended on previous Sunday

Yes	1,337	85.1%
No	235	14.9%
Total	1,572	100.0%

10. Residence Mobility of Attendees
Changed parish of residence

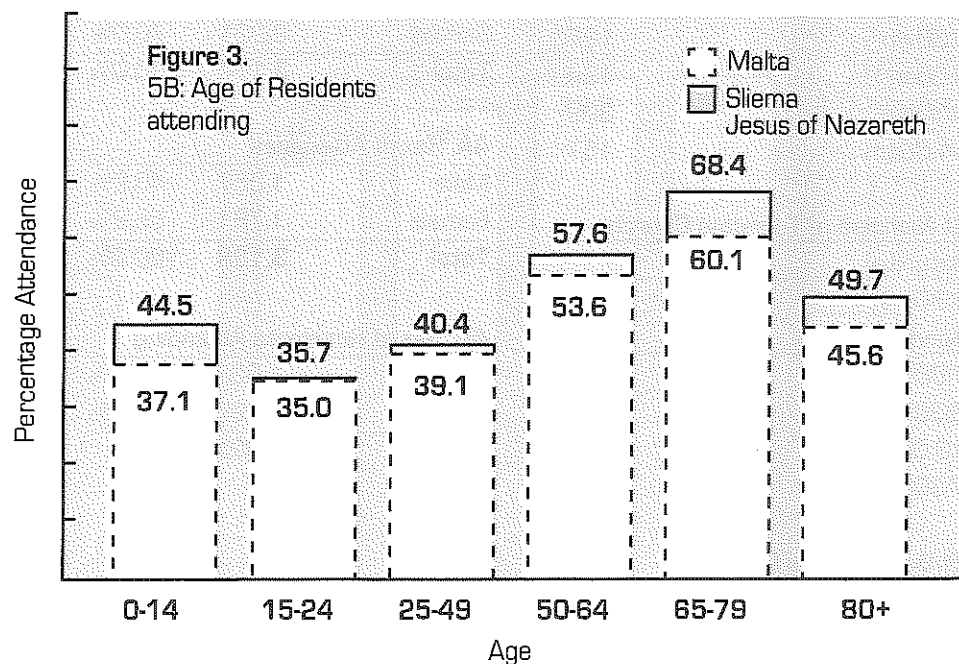
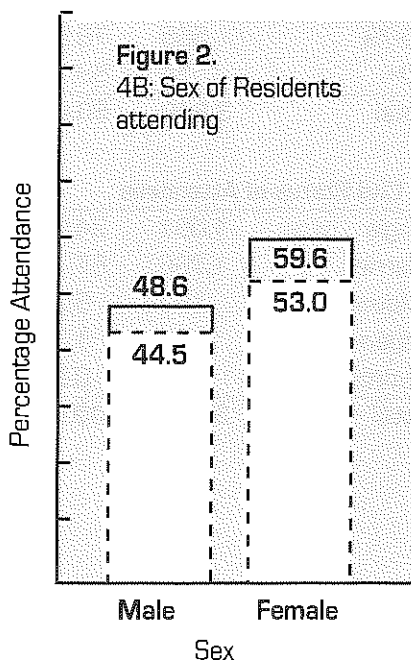
in past 5 years		
Yes	249	15.9%
No	1,319	84.1%
Total	1,568	100.0%

12. Membership of a Catholic Organisation

Yes	248	16.1%
No	1,293	83.9%
Total	1,541	100.0%

8. Education of Attendees

Tertiary-not complete	138	8.8%
Tertiary completed	376	24.0%
Non-Tertiary-not complete	32	2.0%
Non-Tertiary completed	63	4.0%
Postsecondary-not complete	68	4.3%
Postsecondary completed	193	12.3%
Secondary-not complete	116	7.4%
Secondary completed	347	22.1%
Primary-not completed	84	5.4%
Primary completed	148	9.4%
Did not attend school	4	0.3%
Total	1,569	100.0%

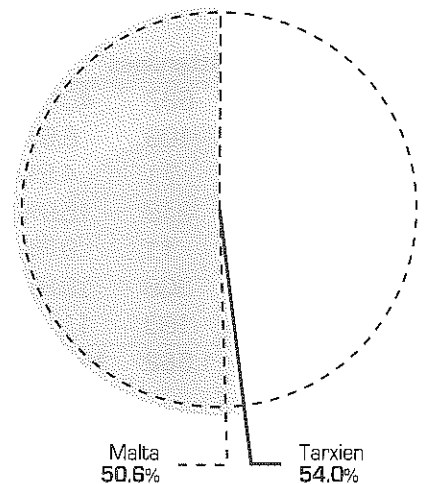


TARXIEN

At 54% the attendance is higher than the Malta average. 40% of the parishioners who attended Mass did so in another parish. 43.2% of the attendees were male and 56.8% female. 48.7% of male parishioners, and 58.3% of female parishioners, attended Mass.

Population	7,608
Weighted population	6,781
Attendance	3,175
From parish	2,201
From other parishes	974
In other parishes	1,463
Residents' attendance	3,664
Percent attendance of weighted population	54.0%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

6:00pm 270

Sunday

6:00am 132

7:30am 193

9:00am 234

10:30am 190

5:30pm 309

Tal-Erwieh Cemetery Chapel

Saturday

6:15pm 345

Sunday

6:30am 127

8:00am 194

9:30am 309

11:00am 157

St Nicholas of Tolentino Church

Saturday

6:30pm 281

Sunday

7:00am 186

8:30am 166

10:00am 190

7:30pm 53

St Bartolomeus Chapel

Saturday

5:00pm 26

2. Mobility of Attendance

Top 10 destinations

Paola Christ the King 459

Fgura 160

Santa Lucija 130

Valletta St Dominic 57

Cospicua 37

M'Scala 36

B'Bugia 35

Mersa Holy Trinity 28

Marsexlokk 27

Valletta St Augustine 27

3. Day of Mass

Saturday 953 30.0%

Sunday 2,221 70.0%

Total 3,174 100.0%

4A. Sex of Attendees

Male 1,357 43.2%

Female 1,781 56.8%

Total 3,138 100.0%

4B. Sex of Residents Attending

Male 1,637 48.7%

Female 1,995 58.3%

Total % 3,632

5A. Age of Attendees

0-6 7 0.2%

7-14 440 14.4%

15-24 354 11.6%

25-49 888 29.0%

50-64 787 25.7%

65-79 503 16.4%

80+ 82 2.7%

Total 3,061 100.0%

5B. Age of Residents Attending

0-14 476 37.1%

15-24 449 40.2%

25-49 1,101 43.2%

50-64 975 66.1%

65-79 565 78.6%

80+ 74 53.7%

Total 3,640 50.0%

6. Civil Status of Attendees

Single 1,061 34.6%

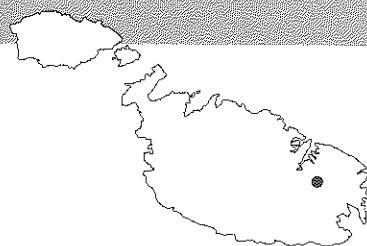
Married 1,766 57.7%

Widowed 192 6.3%

Separated 39 1.3%

Divorced 5 0.2%

Total 3,063 100.0%



7. Occupation of Attendees

Employed	857	28.0%
Self-employed	86	2.8%
Employer	29	0.9%
House carer	700	22.9%
Unemployed	60	2.0%
Pensioner	665	21.8%
School/University	660	21.6%
Total	3,057	100.0%

9. Place of Birth of Attendees

Malta	2984	97.3%
Gozo	23	0.7%
Abroad	61	2.0%
Total	3,068	100.0%

11. Mass attended on previous Sunday

Yes	2,841	92.6%
No	228	7.4%
Total	3,069	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

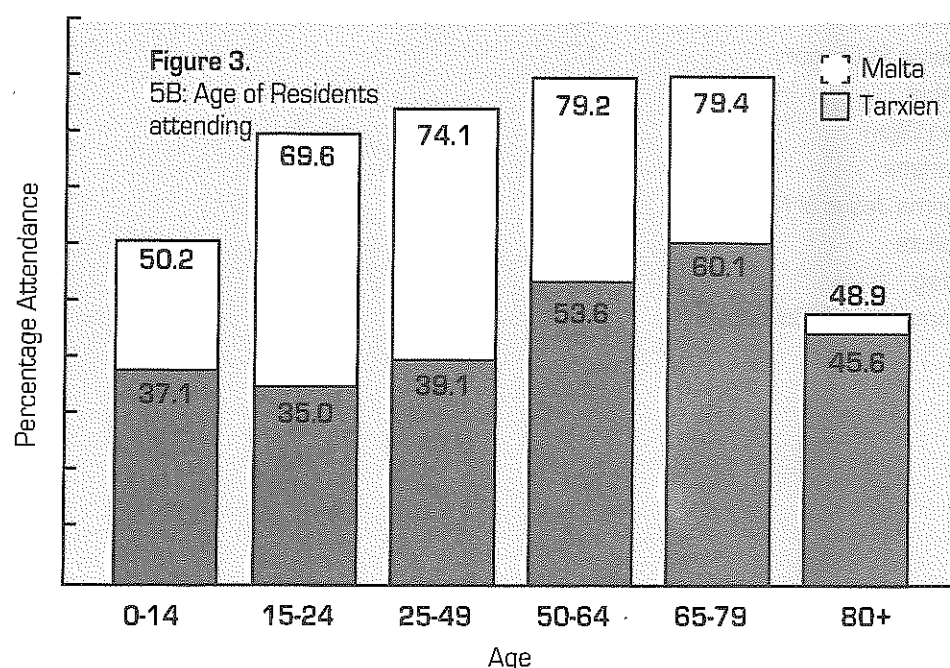
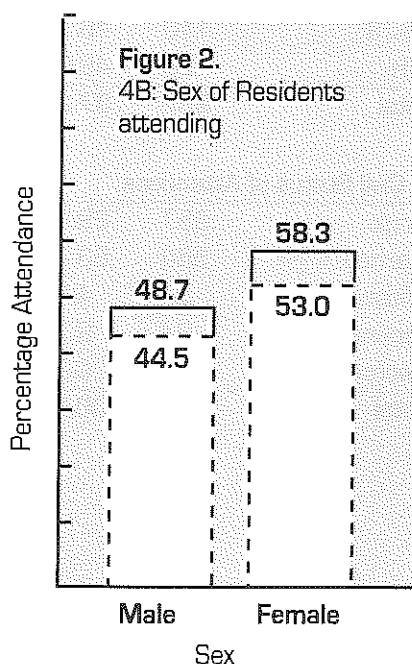
Yes	2,843	92.8%
No	219	7.2%
Total	3,062	100.0%

12. Membership of a Catholic Organisation

Yes	734	24.1%
No	2,308	75.9%
Total	3,042	100.0%

8. Education of Attendees

Tertiary-not complete	149	7.0%
Tertiary completed	315	7.4%
Non-Tertiary-not complete	33	0.9%
Non-Tertiary completed	114	2.0%
Postsecondary-not complete	149	6.7%
Postsecondary completed	301	6.4%
Secondary-not complete	368	16.6%
Secondary completed	693	19.7%
Primary-not completed	385	16.7%
Primary completed	491	14.5%
Did not attend school	54	2.0%
Total	3,052	100.0%

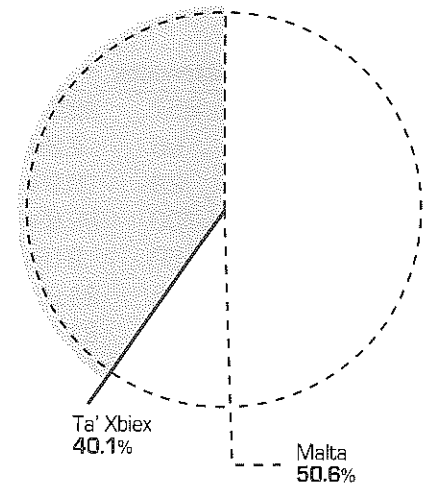


TA' XBIEX

At 40.1% the attendance is lower than the Malta average. 51% of the parishioners who attended Mass did so in another parish. 47.7% of the attendees were male and 52.3% female. 38.1% of male parishioners, and 41.7% of female parishioners, attended Mass.

Population	1,846
Weighted population	1,645
Attendance	898
From parish	326
From other parishes	527
In other parishes	333
Residents' attendance	659
Percent attendance of weighted population	40.1%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	210
Sunday	
7:00am	60
8:30am	140
10:00am	124
11:30am	222
6:00pm	206

2. Mobility of Attendance

Top 10 destinations	
Msida	117
Gzira	40
Sliema St Gregory	17
Rabat	13
San Ġiljan	13
Floriana	10
Sliema Jesus of Nazareth	10
Balluta	9
Ibraġ	8
Hamrun Imm. Conception	7

3. Day of Mass

Saturday	207	30.0%
Sunday	691	70.0%
Total	898	100.0%

4A. Sex of Attendees

Male	427	47.7%
Female	468	52.3%
Total	895	100.0%

4B. Sex of Residents Attending

Male	320	38.1%
Female	336	41.7%
Total %	656	

5A. Age of Attendees

0-6	3	0.3%
7-14	111	12.5%
15-24	78	8.8%
25-49	351	28.2%
50-64	280	31.4%
65-79	135	15.2%
80+	33	3.7%
Total	891	100.0%

5B. Age of Residents Attending

0-14	64	33.3%
15-24	70	26.1%
25-49	150	28.6%
50-64	231	46.4%
65-79	110	48.7%
80+	28	48.0%
Total	657	37.2%

6. Civil Status of Attendees

Single	257	29.0%
Married	564	63.7%
Widowed	38	4.3%
Separated	24	2.7%
Divorced	2	0.2%
Total	885	100.0%



7. Occupation of Attendees

Employed	265	29.7%
Self-employed	44	4.9%
Employer	34	3.8%
House carer	209	23.5%
Unemployed	6	0.7%
Pensioner	180	20.2%
School/University	153	17.2%
Total	891	100.0%

9. Place of Birth of Attendees

Malta	834	93.6%
Gozo	11	1.2%
Abroad	46	5.2%
Total	891	100.0%

11. Mass attended on previous Sunday

Yes	810	91.1%
No	79	8.9%
Total	889	100.0%

10. Residence Mobility of Attendees

Changed parish of residence

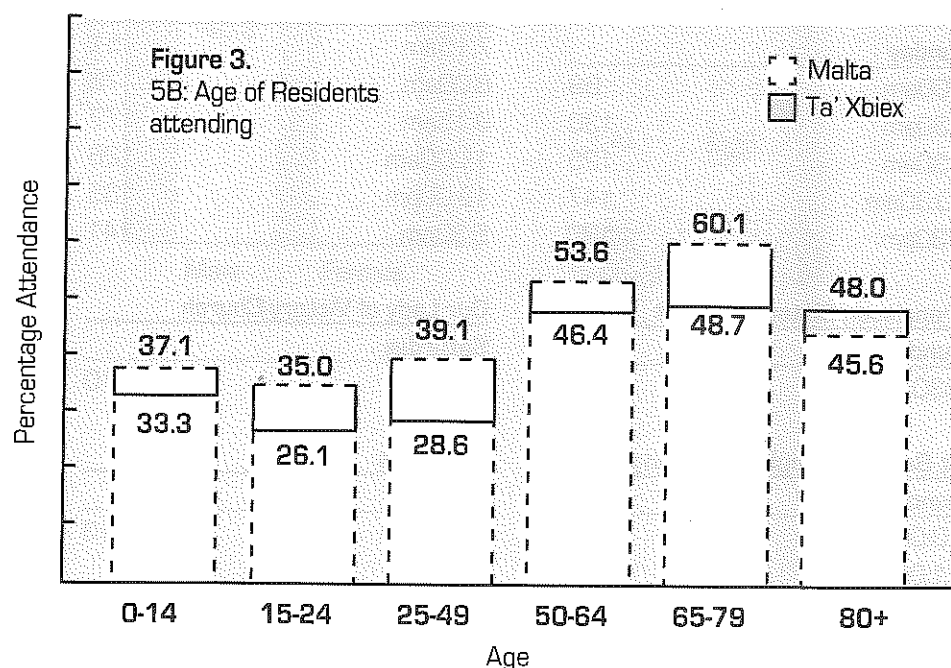
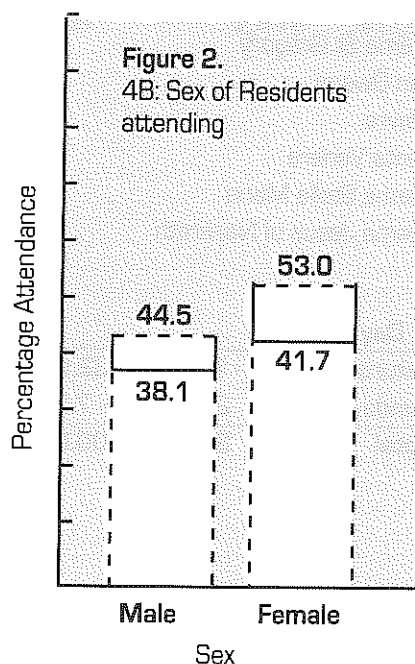
in past 5 years		
Yes	774	87.5%
No	111	12.5%
Total	885	100.0%

12. Membership of a Catholic Organisation

Yes	180	20.4%
No	703	79.6%
Total	883	100.0%

8. Education of Attendees

Tertiary-not complete	32	3.6%
Tertiary completed	166	18.8%
Non-Tertiary-not complete	7	0.8%
Non-Tertiary completed	27	3.1%
Postsecondary-not complete	38	4.3%
Postsecondary completed	101	11.4%
Secondary-not complete	104	11.8%
Secondary completed	224	25.4%
Primary-not completed	91	10.3%
Primary completed	90	10.2%
Did not attend school	3	0.3%
Total	883	100.0%

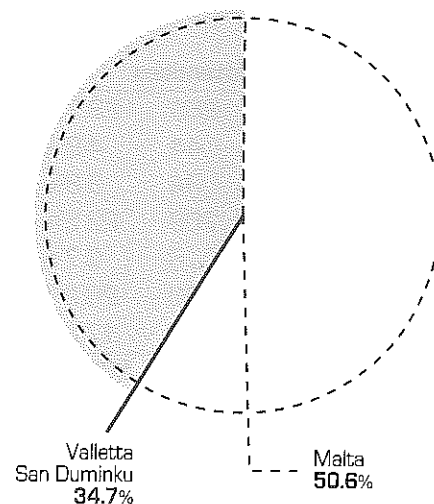


VALLETTA ST DOMINIC

At 34.7% the attendance is significantly lower than the Malta average. 31% of the parishioners who attended Mass did so in another parish. 47.4% of the attendees were male and 52.6% female. 40.3% of male parishioners, and 49.1% of female parishioners, attended Mass.

Population	3,000
Weighted population	2,674
Attendance	3,592
From parish	641
From other parishes	2,951
In other parishes	286
Residents' attendance	659
Percent attendance of weighted population	34.7%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

6:30pm 137

Sunday

7:00am 92

8:00am 95

9:00am 78

10:00am 76

11:30am 99

5:15pm 162

St Francis of Assisi (OFM Conv)

Saturday

5:15pm 306

6:30pm 239

Sunday

7:00am 69

8:30am 130

9:30am 125

10:30am 147

6:30pm 130

Franciscan Sisters Convent

Sunday

6:30am 28

St Barbara - English speaking

Sunday

10:00am 29

11:00am 45

12:00pm 104

5:30pm 47

Our Lady of Mt Carmel Sanctuary

Saturday

6:30pm 254

Sunday

6:00am 24

7:00am 40

8:00am 75

9:00am 89

10:00am 96

11:30am 92

6:30pm 129

St John's Co-Cathedral

Saturday

5:30pm 176

Sunday

7:15am 51

8:00am 75

9:15am 177

11:00am 126

12:00pm 135

5:30pm 141

Our Lady of Victory Church

Saturday

7:00pm 110

St James

Sunday

11:00am 113

Our Lady of Damascene Church

Sunday

9:00am 30

St Catherine's Monastery

Sunday

7:30am 22

6:00am 34

2. Mobility of Attendance

Top 10 destinations

Valetta St Paul 140

Valetta St Augustine 40

Floriana 10

Burmarrad 9

Sliema St Gregory 9

San Ġwann 7

Qawra 4

Santa Venara 4

Sliema Stella Maris 4

Sliema Jesus of Nazareth 4

3. Day of Mass

Saturday 1,166 32.5%

Sunday 2,426 7.5%

Total 3,592 100.0%



4A. Sex of Attendees

Male	1,683	47.4%
Female	1,864	52.6%
Total	3,592	100.0%

4B. Sex of Residents Attending

Male	1,109	40.3%
Female	1,413	49.1%
Total %	2,522	

5A. Age of Attendees

0-6	9	0.3%
7-14	288	8.2%
15-24	250	7.1%
25-49	919	26.0%
50-64	1,077	30.5%
65-79	846	24.0%
80+	141	4.0%
Total	3,530	100.0%

5B. Age of Residents Attending

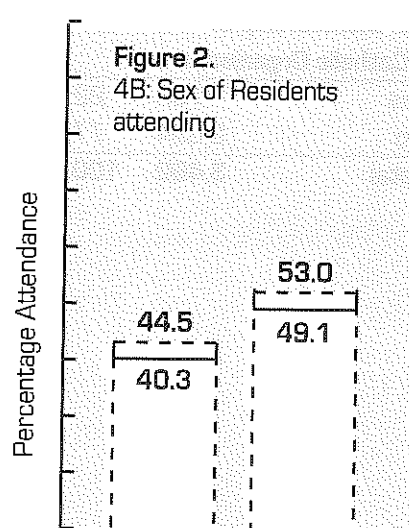
0-14	221	28.2%
15-24	178	24.7%
25-49	526	29.3%
50-64	669	50.8%
65-79	713	65.0%
80+	169	50.9%
Total	2,476	41.0%

6. Civil Status of Attendees

Single	1,167	33.1%
Married	1,953	55.3%
Widowed	291	8.2%
Separated	116	3.3%
Divorced	2	0.1%
Total	3,529	100.0%

7. Occupation of Attendees

Employed	938	26.7%
Self-employed	161	4.6%
Employer	86	2.4%
House carer	739	21.0%
Unemployed	77	2.2%
Pensioner	1,121	31.9%
School/University	392	11.2%
Total	3,514	100.0%



8. Education of Attendees

Tertiary-not complete	199	5.7%
Tertiary completed	495	14.1%
Non-Tertiary-not complete	37	1.1%
Non-Tertiary completed	107	3.0%
Postsecondary-not complete	116	3.3%
Postsecondary completed	306	8.7%
Secondary-not complete	347	9.9%
Secondary completed	735	20.9%
Primary-not completed	453	12.9%
Primary completed	653	18.5%
Did not attend school	74	2.1%
Total	3,522	100.0%

9. Place of Birth of Attendees

Malta	3,184	89.6%
Gozo	32	0.9%
Abroad	337	9.5%
Total	3,553	100.0%

11. Mass attended on previous Sunday

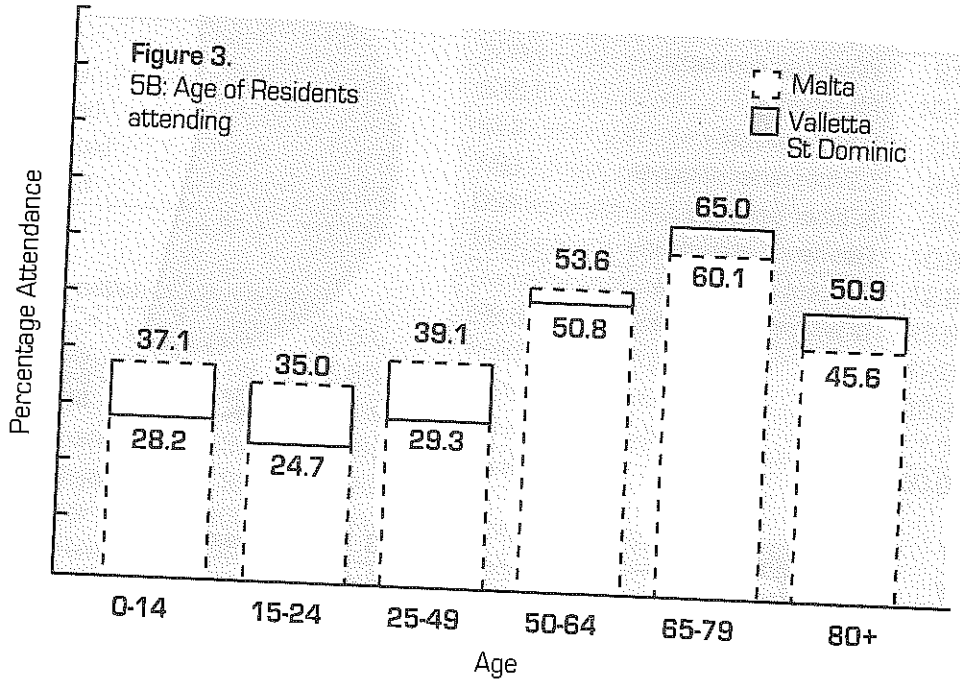
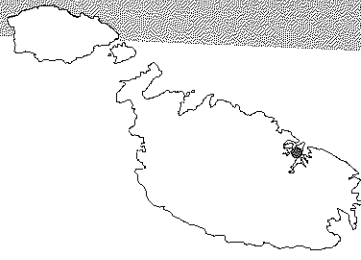
Yes	3,169	89.3%
No	380	10.7%
Total	3,549	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	254	7.5%
No	3,132	92.5%
Total	3,386	100.0%

12. Membership of a Catholic Organisation

Yes	768	22.2%
No	2,694	77.8%
Total	3,462	100.0%

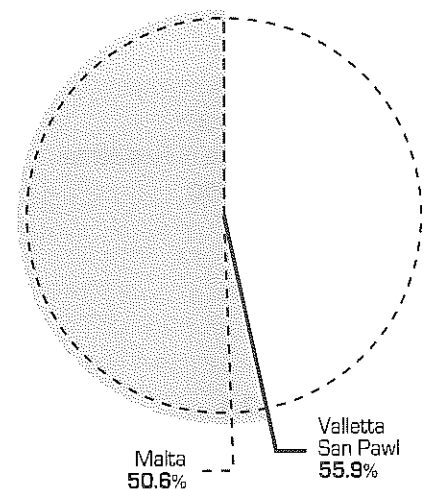


VALLETTA ST PAUL

At 55.9% the attendance is higher than the Malta average. 47% of the parishioners who attended Mass did so in another parish. 49.7% of the attendees were male and 50.3% female. 40.3% of male parishioners, and 49.1% of female parishioners, attended Mass.

Population	1,800
Weighted population	1,605
Attendance	1,368
From parish	477
From other parishes	891
In other parishes	420
Residents' attendance	897
Percent attendance of weighted population	55.9%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	172
Sunday	
7:00am	38
8:00am	49
10:00am	128
11:45am	135
6:00pm	94

Ta' Giezu Church

Saturday	
6:15pm	65
Sunday	
7:30am	20
9:00am	55
10:00am	36
11:00am	68

Jesuits' Church

Saturday	
6:45pm	42
Sunday	
6:45am	19
7:45am	29
8:45am	73
10:30am	72
12:00pm	52

Our Lady of Lieszse

Saturday	
5:30pm	92
Sunday	
8:00am	48
9:30am	63

St Lucy Church

Saturday	
6:00pm	38

St Ursola Monastery

Sunday	
6:00am	15

Onorati Oratory

Sunday	
9:00am	11

2. Mobility of Attendance

Top 10 destinations	
Valletta St Dominic	272
Valletta St Augustine	41
Floriana	11
Paola Christ the King	7
San Ġiljan	7
Sliema Jesus of Nazareth	7
Burmarrad	4
Hamrun St Cajetan	4
Attard	3
B'Kara Assumption	3

3. Day of Mass

Saturday	413	32.0%
Sunday	876	68.0%
Total	1,289	100.0%

4A. Sex of Attendees

Male	668	49.7%
Female	676	50.3%
Total	1,344	100.0%

4B. Sex of Residents Attending

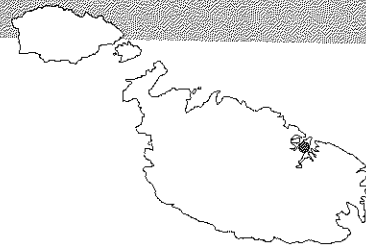
Male	1,109	40.3%
Female	1,413	49.1%
Total %	2,522	

5A. Age of Attendees

0-6	2	0.1%
7-14	137	10.2%
15-24	87	6.5%
25-49	404	30.0%
50-64	408	30.3%
65-79	273	20.3%
80+	37	2.7%
Total	1,348	100.0%

5B. Age of Residents Attending

0-14	221	28.2%
15-24	178	24.7%
25-49	526	29.3%
50-64	669	50.8%
65-79	713	65.0%
80+	169	50.9%
Total	2,476	41.0%



6. Civil Status of Attendees

Single	428	32.6%
Married	755	57.5%
Widowed	99	7.5%
Separated	25	1.9%
Divorced	5	0.4%
Total	1,312	100.0%

7. Occupation of Attendees

Employed	376	28.3%
Self-employed	88	6.6%
Employer	32	2.4%
House carer	334	25.2%
Unemployed	29	2.2%
Pensioner	303	22.8%
School/University	165	12.4%
Total	1,327	100.0%

8. Education of Attendees

Tertiary-not complete	38	2.8%
Tertiary completed	140	10.4%
Non-Tertiary-not complete	7	0.5%
Non-Tertiary completed	37	2.8%
Postsecondary-not complete	53	3.9%
Postsecondary completed	143	10.6%
Secondary-not complete	172	12.8%
Secondary completed	306	22.8%
Primary-not completed	161	12.0%
Primary completed	273	20.3%
Did not attend school	15	1.1%
Total	1,345	100.0%

9. Place of Birth of Attendees

Malta	1,316	97.3%
Gozo	11	0.8%
Abroad	26	1.9%
Total	1,353	100.0%

11. Mass attended on previous Sunday

Yes	1,266	93.0%
No	95	7.0%
Total	1,361	100.0%

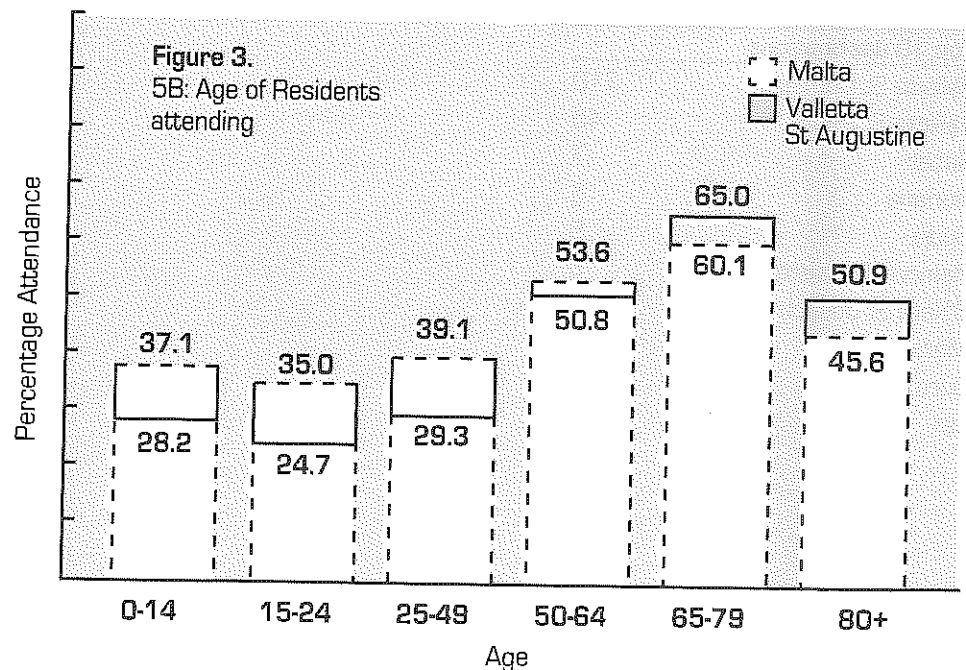
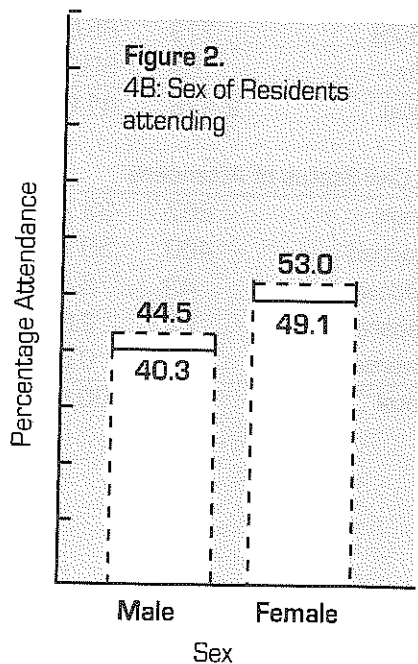
10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

Yes	93	7.0%
No	1,242	93.0%
Total	1,335	100.0%

12. Membership of a Catholic Organisation

Yes	295	22.4%
No	1,022	77.6%
Total	1,317	100.0%

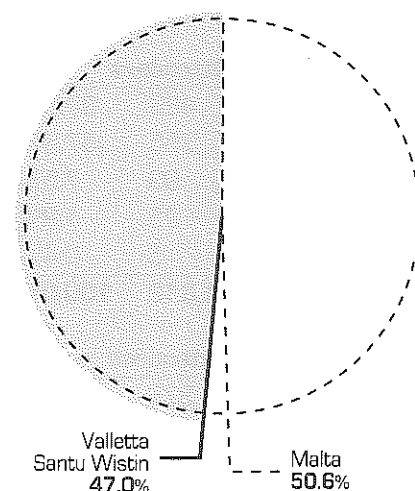


VALLETTA ST AUGUSTINE

At 47% the attendance is lower than the Malta average. 55% of the parishioners who attended Mass did so in another parish. 45.1% of the attendees were male and 54.9% female. 40.3% of male parishioners, and 49.1% of female parishioners, attended Mass.

Population	1,660
Weighted population	1,480
Attendance	804
From parish	310
From other parishes	494
In other parishes	385
Residents' attendance	695
Percent attendance of weighted population	47.0%

Figure 1.
Average attendance



1. Attendance

Parish Church	
Saturday	
5:30pm	71
7:30pm	270
Sunday	
6:00am	42
7:00am	26
8:00am	38
9:30am	79
10:45am	129
7:15pm	249
5:30pm	17

2. Mobility of Attendance

Top 10 destinations	
Valletta St Dominic	310
Valletta St Paul	45
Rabat	7
Floriana	5
Gudja	5
Hamrun St Cajetan	5
B'Kara St Joseph	4
Marsaxlokk	4
Burmarrad	3
Lija	3

3. Day of Mass

Saturday	326	40.5%
Sunday	478	59.5%
Total	804	100.0%

4A. Sex of Attendees

Male	355	45.1%
Female	433	54.9%
Total	788	100.0%

4B. Sex of Residents Attending

Male	1,109	40.3%
Female	1,413	49.1%
Total %	2,522	

5A. Age of Attendees

0-6	2	0.3%
7-14	75	9.4%
15-24	81	10.2%
25-49	263	33.1%
50-64	235	29.6%
65-79	112	14.1%
80+	27	3.4%
Total	795	41.0%

5B. Age of Residents Attending

0-14	211	28.2%
15-24	178	24.7%
25-49	526	29.3%
50-64	669	50.8%
65-79	713	65.0%
80+	169	50.9%
Total	2,476	41.0%

6. Civil Status of Attendees

Single	267	33.7%
Married	460	58.1%
Widowed	43	5.4%
Separated	22	2.8%
Divorced	0	0.0%
Total	792	100.0%



7. Occupation of Attendees

Employed	259	32.5%
Self-employed	34	4.3%
Employer	25	3.1%
House carer	183	23.0%
Unemployed	14	1.8%
Pensioner	155	19.5%
School/University	126	12.4%
Total	796	100.0%

9. Place of Birth of Attendees

Malta	785	98.0%
Gozo	6	0.7%
Abroad	10	1.2%
Total	801	100.0%

11. Mass attended on previous Sunday

Yes	732	91.6%
No	67	8.4%
Total	799	100.0%

10. Residence Mobility of Attendees

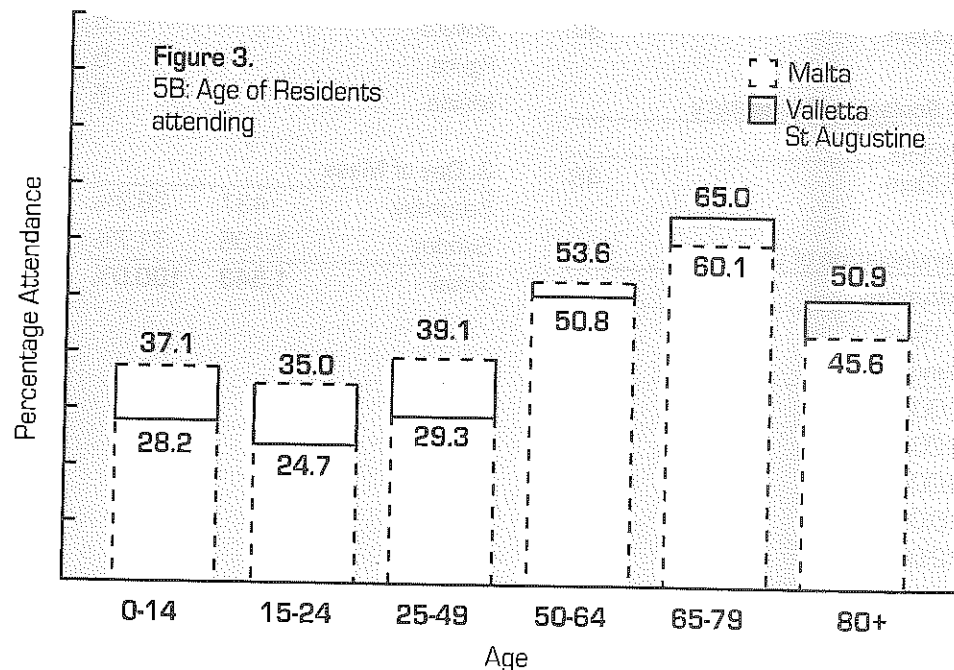
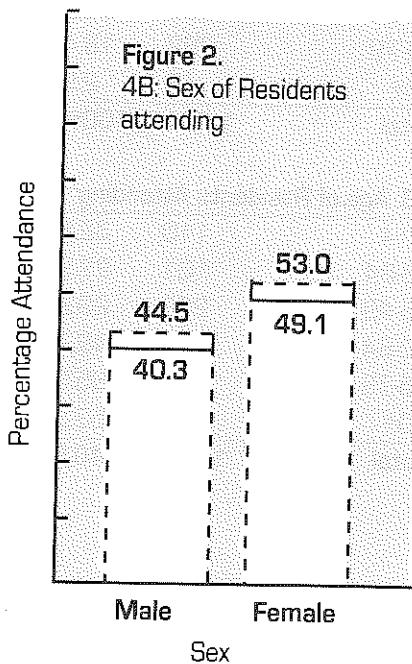
Changed parish of residence in past 5 years		
Yes	67	8.4%
No	729	91.6%
Total	796	100.0%

12. Membership of a Catholic Organisation

Yes	205	26.1%
No	581	73.9%
Total	786	100.0%

8. Education of Attendees

Tertiary-not complete	66	8.3%
Tertiary completed	111	14.0%
Non-Tertiary-not complete	5	0.6%
Non-Tertiary completed	25	3.2%
Postsecondary-not complete	28	3.5%
Postsecondary completed	87	11.0%
Secondary-not complete	84	10.6%
Secondary completed	177	22.4%
Primary-not completed	76	9.6%
Primary completed	119	15.0%
Did not attend school	13	1.6%
Total	791	100.0%

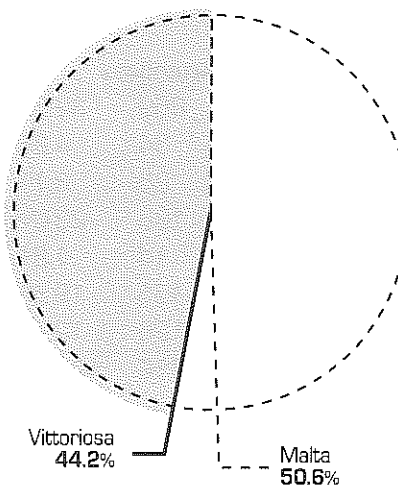


VITTORIOSA

At 44.2% the attendance is lower than the Malta average. 20% of the parishioners who attended Mass did so in another parish. 46.1% of the attendees were male and 53.9% female. 37.4% of male parishioners, and 49.6% of female parishioners, attended Mass.

Population	2,691
Weighted population	2,399
Attendance	1,543
From parish	846
From other parishes	697
In other parishes	214
Residents' attendance	1,060
Percent attendance of weighted population	44.2%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday	
6:00pm	182
Sunday	
6:00am	34
7:00am	68
8:30am	102
11:00am	235
6:00pm	264

Sacred Heart of Jesus - Il-Hawli

Saturday	
5:00pm	59
Sunday	
8:00am	32

St Scolastica Monastery

Sunday	
7:00am	46

Annunciation of Our Lady

Saturday	
6:15am	151
Sunday	
7:00am	46
8:00am	106
9:00am	63
10:00am	98
12:00pm	106

De La Salle College

Saturday	
6:00pm	67
Sunday	
9:30am	67

2. Mobility of Attendance

Top 10 destinations	
Cospicua	59
Kalkara	21
Zabbar	19
Senglea	12
M'Scala	11
Valletta St Dominic	10
Paola - Christ the King	8
Balluta	5
Fgura	5
Msida	5

3. Day of Mass

Saturday	437	28.3%
Sunday	1,106	71.7%
Total	1,543	100.0%

4A. Sex of Attendees

Male	697	46.1%
Female	816	53.9%
Total	1,513	100.0%

4B. Sex of Residents Attending

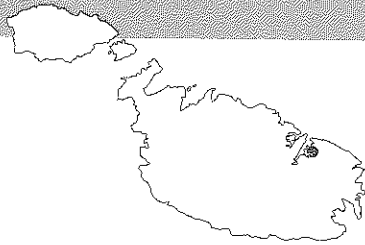
Male	465	37.4%
Female	574	49.6%
Total %	1,039	

5A. Age of Attendees

0-6	5	0.3%
7-14	171	11.1%
15-24	168	11.0%
25-49	463	30.2%
50-64	400	26.1%
65-79	282	18.4%
80+	45	2.9%
Total	1,534	100%

5B. Age of Residents Attending

0-14	110	32.8%
15-24	101	27.9%
25-49	230	29.9%
50-64	304	48.7%
65-79	268	65.0%
80+	39	53.6%
Total	1,052	40.9%



6. Civil Status of Attendees

Single	513	34.0%
Married	872	57.7%
Widowed	100	6.6%
Separated	24	1.6%
Divorced	2	0.1%
Total	1,511	100.0%

8. Education of Attendees

Tertiary-not complete	80	5.3%
Tertiary completed	164	10.9%
Non-Tertiary-not complete	9	0.6%
Non-Tertiary completed	42	2.8%
Postsecondary-not complete	73	4.8%
Postsecondary completed	133	8.8%
Secondary-not complete	194	12.9%
Secondary completed	323	21.4%
Primary-not completed	225	14.9%
Primary completed	243	16.1%
Did not attend school	20	1.3%
Total	1,506	100.0%

7. Occupation of Attendees

Employed	465	31.0%
Self-employed	49	3.3%
Employer	16	1.1%
House carer	368	34.5%
Unemployed	40	2.7%
Pensioner	329	21.9%
School/University	233	15.5%
Total	1,500	100.0%

9. Place of Birth of Attendees

Malta	1,464	96.1%
Gozo	17	1.1%
Abroad	42	2.8%
Total	1,523	100.0%

11. Mass attended on previous Sunday

Yes	1,386	90.8%
No	141	9.2%
Total	1,527	100.0%

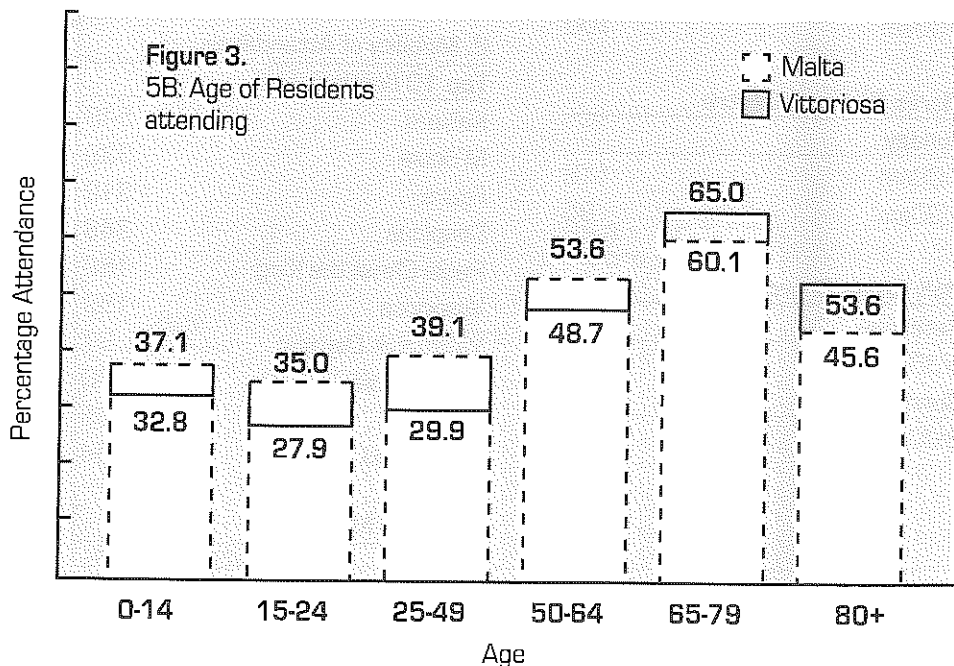
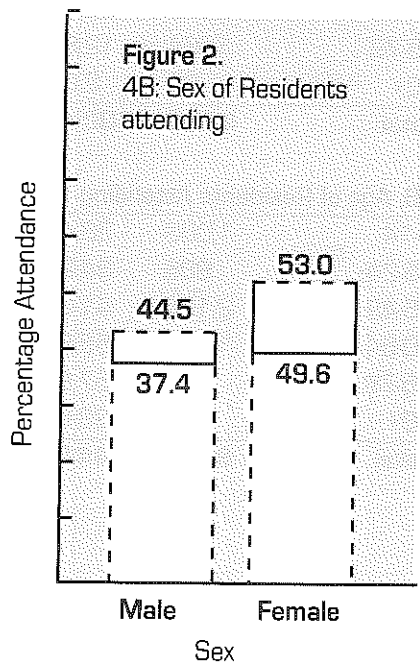
10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

Yes	129	8.6%
No	1,373	91.4%
Total	1,502	100.0%

12. Membership of a Catholic Organisation

Yes	371	25.0%
No	1,113	75.0%
Total	1,484	100.0%

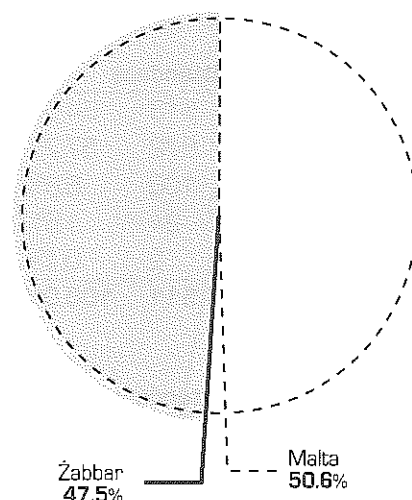


ZABBAR

At 47.5% the attendance is lower than the Malta average. 39% of the parishioners who attended Mass did so in another parish. 43.6% of the attendees were male and 56.4% female. 42.1% of male parishioners, and 51.8% of female parishioners, attended Mass.

Population	15,928
Weighted population	14,198
Attendance	4,591
From parish	4,084
From other parishes	507
In other parishes	2,659
Residents' attendance	6,743
Percent attendance of weighted population	47.5%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

5:00pm 574

6:15pm 436

Sunday

6:00am 251

7:15am 329

6:30am 474

10:15am 438

11:30am 311

5:30pm 444

Santa Marija Centre

Saturday

7:00am 100

Marija Bambina Centre

Sunday

7:00am 118

8:00pm 95

Holy Cross Church

Saturday

5:30pm 437

Sunday

8:00am 314

Xghajra Chapel

Saturday

6:00pm 161

Sunday

7:30am 86

11:00am 162

5:00pm 148

St Joseph Institute Chapel

Sunday

7:00am 89

8:30am 58

2. Mobility of Attendance

Top 10 destinations

Kalkara 546

M'Scala 339

Fgura 312

Cospicua 248

Paola Christ the King 162

Vittoriosa 159

Valetta St Dominic 87

Santa Luċija 70

Żejtun 65

Marsaxlokk 54

3. Day of Mass

Saturday 1,646 35.9%

Sunday 2,944 64.1%

Total 4,590 100.0%

4A. Sex of Attendees

Male 1,970 43.6%

Female 2,550 56.4%

Total 4,520 100.0%

4B. Sex of Residents Attending

Male 3,028 42.1%

Female 3,630 51.8%

Total % 6,658

5A. Age of Attendees

0-6 12 0.3%

7-14 774 17.0%

15-24 532 11.7%

25-49 1,394 30.6%

50-64 1,170 25.7%

65-79 584 12.8%

80+ 92 2.0%

Total 4,558 100%

5B. Age of Residents Attending

0-14 1,063 38.4%

15-24 806 34.2%

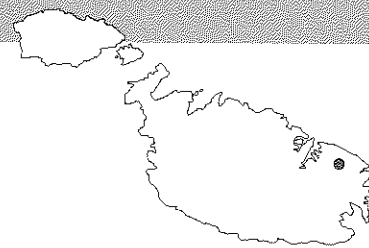
25-49 2,198 41.2%

50-64 1,791 55.8%

65-79 745 57.9%

80+ 109 38.6%

Total 6,712 44.0%



6. Civil Status of Attendees

Single	1,723	37.8%
Married	2,536	55.7%
Widowed	253	5.2%
Separated	55	1.2%
Divorced	7	0.2%
Total	4,556	100.0%

7. Occupation of Attendees

Employed	1,142	25.4%
Self-employed	146	3.2%
Employer	51	1.1%
House carer	1,183	26.3%
Unemployed	98	2.2%
Pensioner	931	18.5%
School/University	1,053	23.4%
Total	4,504	100.0%

9. Place of Birth of Attendees

Malta	4,424	97.5%
Gozo	40	0.9%
Abroad	74	1.6%
Total	4,538	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	276	6.2%
No	4,188	93.8%
Total	4,464	100.0%

11. Mass attended on previous Sunday

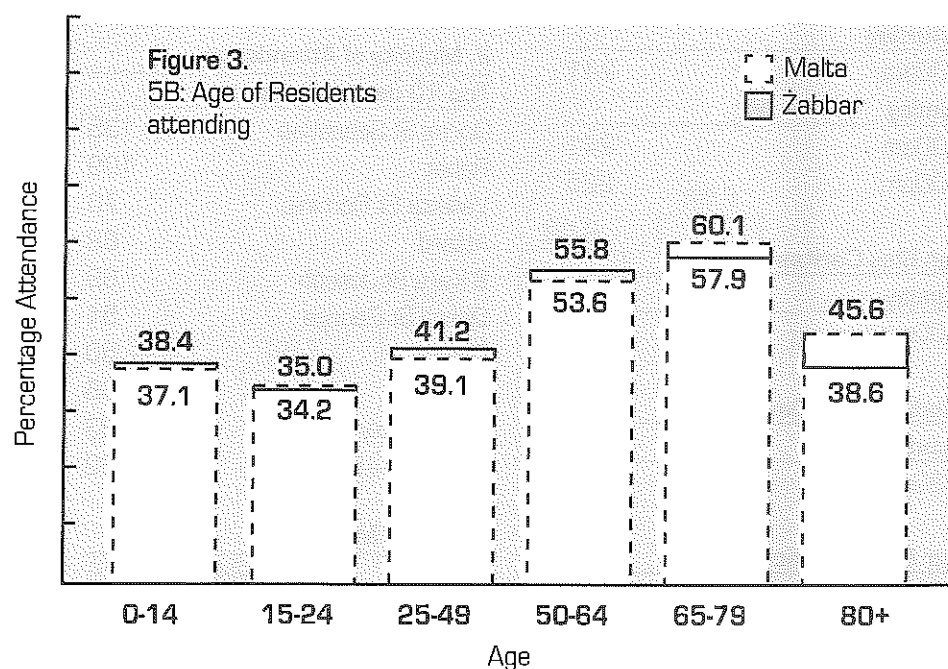
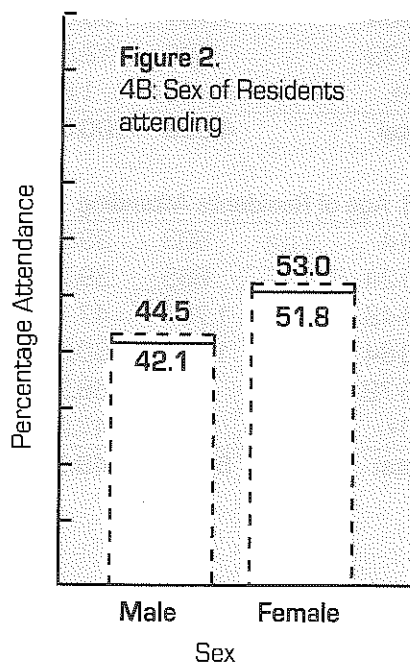
Yes	4,101	90.2%
No	445	9.8%
Total	4,546	100.0%

12. Membership of a Catholic Organisation

Yes	1,168	26.3%
No	3,266	73.7%
Total	4,434	100.0%

8. Education of Attendees

Tertiary-not complete	192	4.3%
Tertiary completed	285	6.3%
Non-Tertiary-not complete	56	1.2%
Non-Tertiary completed	128	2.8%
Postsecondary-not complete	189	4.2%
Postsecondary completed	340	7.6%
Secondary-not complete	666	14.8%
Secondary completed	1,012	22.5%
Primary-not completed	698	15.5%
Primary completed	812	18.0%
Did not attend school	121	2.7%
Total	4,499	100.0%

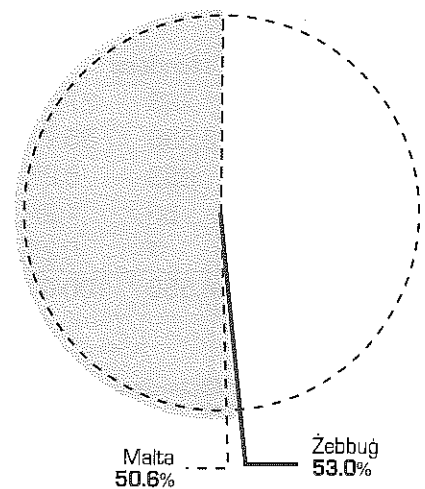


ŻEBBUĠ

At 53% the attendance is higher than the Malta average. 22% of the parishioners who attended Mass did so in another parish. 45.3% of the attendees were male and 54.7% female. 47.8% of male parishioners, and 56.5% of female parishioners, attended Mass.

Population	11,290
Weighted population	10,064
Attendance	4,705
From parish	4,145
From other parishes	560
In other parishes	1,193
Residents' attendance	5,338
Percent attendance of weighted population	53.0%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
5:00pm	609
6:30pm	497
Sunday	
6:00am	300
7:00am	300
8:00am	489
9:30am	467
11:00am	586
5:00pm	293
6:30pm	552

Sacred Heart of Jesus Sanctuary

Saturday	
6:00pm	241
Sunday	
8:00am	241
6:00pm	225

San Blas Caritas Centre

Sunday	
9:00am	21

Madonna tad-Dawl

Sunday	
6:30pm	42

Our Lady of Grace

Sunday	
7:00am	113

Hal Mula Chapel

Saturday	
6:30pm	168
Sunday	
7:45am	132

Santa Marija Chapel

Sunday	
7:00am	64

St Joseph Chapel

Sunday	
8:00am	45

2. Mobility of Attendance

Top 10 destinations	
Qormi St Sebastian	135
Rabat	109
Valletta St Dominic	70
Attard	69
B'Kara St Joseph	69
Qormi St George	51
Qawra	50
Siggiewi	36
Marsa Holy Trinity	33
San Pawl il-Bahar	32

3. Day of Mass

Saturday	1,424	30.3%
Sunday	3,281	69.7%
Total	4,705	100.0%

4A. Sex of Attendees

Male	2,084	43.6%
Female	2,550	56.4%
Total	4,520	100.0%

4B. Sex of Residents Attending

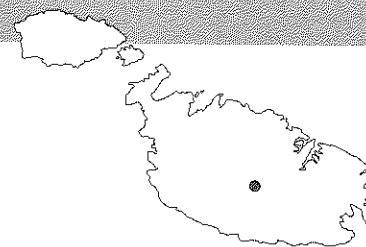
Male	2,408	47.8%
Female	2,837	56.5%
Total %	5,245	

5A. Age of Attendees

0-6	8	0.2%
7-14	711	15.2%
15-24	654	14.0%
25-49	1,521	32.6%
50-64	1,101	23.6%
65-79	583	12.5%
80+	86	1.8%
Total	4,668	100.0%

5B. Age of Residents Attending

0-14	803	39.8%
15-24	665	39.7%
25-49	1,794	47.1%
50-64	1,285	60.8%
65-79	655	66.3%
80+	94	47.0%
Total	5,296	49.0%



6. Civil Status of Attendees

Single	1,866	40.2%
Married	2,536	54.7%
Widowed	181	3.9%
Separated	54	1.2%
Divorced	3	0.1%
Total	4,640	100.0%

7. Occupation of Attendees

Employed	1,258	27.3%
Self-employed	250	5.4%
Employer	73	1.6%
House carer	1,125	24.4%
Unemployed	90	2.0%
Pensioner	798	17.3%
School/University	1,013	22.0%
Total	4,607	100.0%

9. Place of Birth of Attendees

Malta	4,511	97.3%
Gozo	23	0.5%
Abroad	101	2.2%
Total	4,635	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

Yes	218	4.8%
No	4,333	95.2%
Total	4,551	100.0%

11. Mass attended on previous Sunday

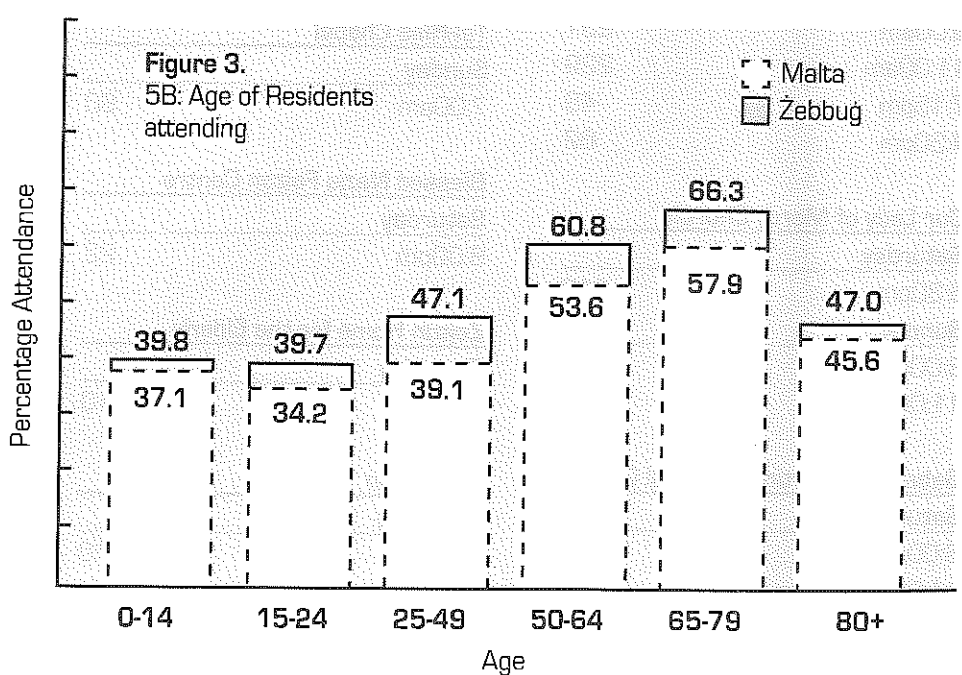
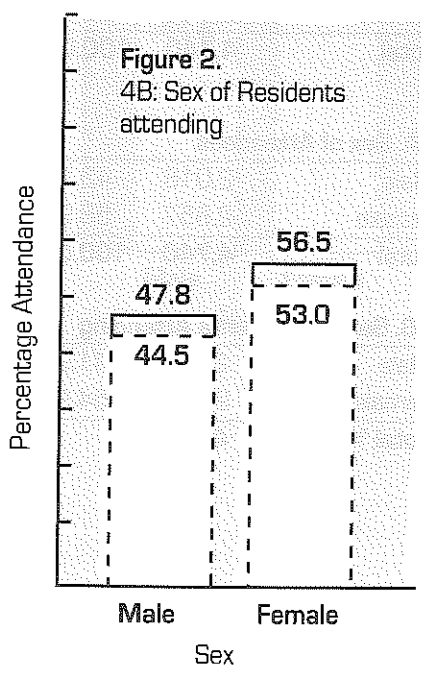
Yes	4,169	89.4%
No	496	10.6%
Total	4,665	100.0%

12. Membership of a Catholic Organisation

Yes	907	19.9%
No	3652	80.1%
Total	4,559	100.0%

8. Education of Attendees

Tertiary-not complete	318	6.9%
Tertiary completed	426	9.3%
Non-Tertiary-not complete	47	1.0%
Non-Tertiary completed	103	2.2%
Postsecondary-not complete	242	5.3%
Postsecondary completed	374	8.1%
Secondary-not complete	619	13.5%
Secondary completed	886	19.3%
Primary-not completed	702	15.3%
Primary completed	763	16.6%
Did not attend school	112	2.4%
Total	4,592	100.0%

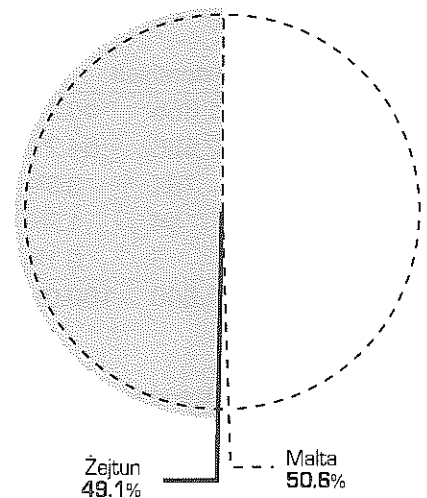


ZEJTUN

At 49.1% the attendance is lower than the Malta average. 19% of the parishioners who attended Mass did so in another parish. 43.1% of the attendees were male and 56.9% female. 41.9% of male parishioners, and 54.9% of female parishioners, attended Mass.

Population	11,426
Weighted population	10,185
Attendance	4,740
From parish	4,039
From other parishes	701
In other parishes	961
Residents' attendance	5,000
Percent attendance of weighted population	49.1%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
5:15pm	752
Sunday	
5:45am	269
7:00am	326
8:15am	507
11:00am	441
6:00pm	496
St Gregory Church	
Saturday	
6:30pm	292
Sunday	
8:00am	231
11:00am	229
7:15pm	49
4:30pm	62
Our Lady of Mercy Church	
Saturday	
6:30pm	213
Sunday	
8:00am	125
11:00am	158
Gebel San Martin - Pastoral Centre	
Saturday	
8:00am	125
11:00am	158

St Clement's Chapel

Sunday	
7:00am	54

Jesus of Nazareth Institute

Saturday	
6:30pm	152
Sunday	
7:00am	190

Domus

Sunday	
9:00am	71
10:00am	135

Tal-Ħlas Chapel

Sunday	
7:00am	80

Blessed Nazju Falzon Centre

Saturday	
8:00pm	22

Żejtun Home for the Elderly

Saturday	
4:00pm	110

Band Club

Saturday	
7:30pm	110

2. Mobility of Attendance

Top 10 destinations

M'Scala	109
Marsaxlokk	107
Paola Christ the King	54
Valetta St Dominic	48
Santa Luċija	47
Mellieħa	45
Żurrieq	41
B'Bugia	38
Żabbar	31
Fgura	30

3. Day of Mass

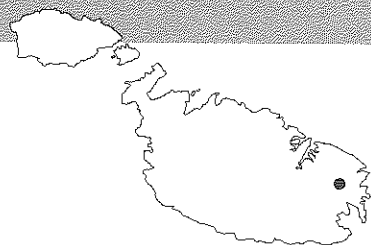
Saturday	1,599	33.7%
Sunday	3,141	66.3%
Total	4,740	100.0%

4A. Sex of Attendees

Male	2,016	43.1%
Female	2,657	56.9%
Total	4,740	100.0%

4B. Sex of Residents Attending

Male	2,123	41.9%
Female	2,804	54.9%
Total %	4,927	



5A. Age of Attendees

0-6	5	0.1%
7-14	595	12.7%
15-24	569	12.1%
25-49	1,319	28.1%
50-64	1,218	26.0%
65-79	807	17.2%
80+	176	3.8%
Total	4,689	100.0%

6. Civil Status of Attendees

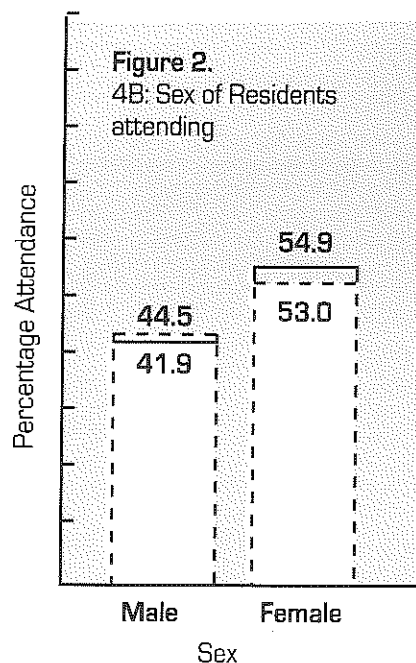
Single	1,721	36.7%
Married	2,616	55.8%
Widowed	307	6.5%
Separated	44	0.9%
Divorced	3	0.1%
Total	4,691	100.0%

5B. Age of Residents Attending

0-14	608	37.6%
15-24	598	36.2%
25-49	1,434	40.4%
50-64	1,304	54.6%
65-79	834	61.0%
80+	183	51.1%
Total	4,961	45.4%

7. Occupation of Attendees

Employed	1,224	26.3%
Self-employed	152	3.3%
Employer	36	0.8%
House carer	1,095	23.5%
Unemployed	101	2.2%
Pensioner	1,179	25.3%
School/University	874	18.8%
Total	4,661	100.0%



8. Education of Attendees

Tertiary-not complete	241	5.2%
Tertiary completed	340	7.3%
Non-Tertiary-not complete	47	1.0%
Non-Tertiary completed	102	2.2%
Postsecondary-not complete	166	3.6%
Postsecondary completed	361	7.8%
Secondary-not complete	547	11.8%
Secondary completed	955	20.6%
Primary-not completed	634	13.7%
Primary completed	1,064	23.0%
Did not attend school	170	3.7%
Total	4,627	100.0%

9. Place of Birth of Attendees

Malta	4,589	98.0%
Gozo	22	0.5%
Abroad	72	1.5%
Total	4,638	100.0%

10. Residence Mobility of Attendees

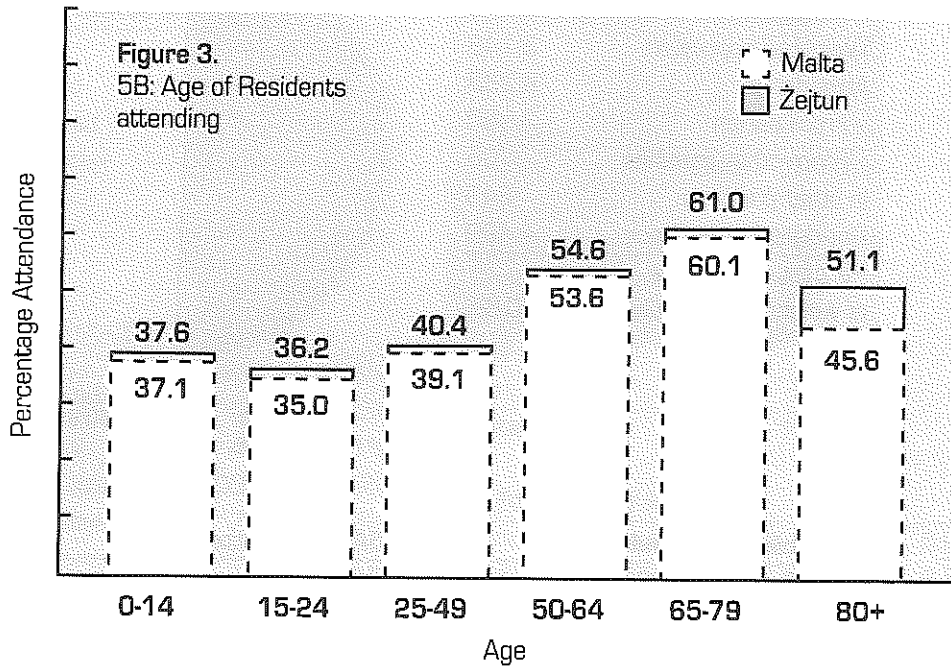
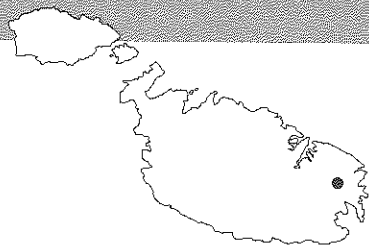
Changed parish of residence in past 5 years		
Yes	258	5.6%
No	4,374	94.4%
Total	4,632	100.0%

11. Mass attended on previous Sunday

Yes	4,195	89.6%
No	485	10.4%
Total	4,680	100.0%

12. Membership of a Catholic Organisation

Yes	934	20.4%
No	3,646	79.6%
Total	4,580	100.0%

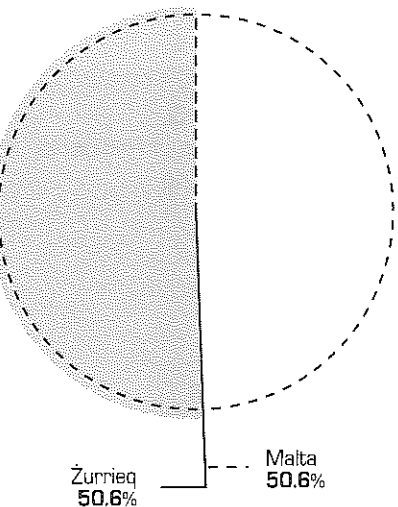


ŻURRIEQ

At 50.6% the attendance is identical to the Malta average. 19% of the parishioners who attended Mass did so in another parish. 45.4% of the attendees were male and 54.6% female. 45.7% of male parishioners, and 54% of female parishioners, attended Mass.

Population	9,816
Weighted population	8,749
Attendance	4,283
From parish	3,580
From other parishes	703
In other parishes	849
Residents' attendance	4,429
Percent attendance of weighted population	50.6%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	640
Sunday	
6:00am	307
7:00am	380
8:15am	581
9:30am	356
11:00am	521
3:30pm	162
6:00pm	501

Santa Marija - Bubagra

Saturday	
6:30pm	180
Sunday	
8:00am	242

Immaculate Conception - Nigret

Saturday	
5:00pm	121
6:00pm	112
Sunday	
6:00am	62
7:00am	52
7:00pm	18

Peace Laboratory - Hal Far

Saturday	
6:00pm	159
4:00pm	214

2. Mobility of Attendance

Top 10 destinations	
Safi	82
Qormi St Sebastian	52
Valetta St Dominic	52
Luqa	40
Senta Luċija	38
Floriana	29
Qrendi	29
B'Bugia	28
B'Kara St Joseph	26
Gudja	24

3. Day of Mass

Saturday	1,184	27.6%
Sunday	23,099	72.4%
Total	4,283	100.0%

4A. Sex of Attendees

Male	1,911	45.4%
Female	2,297	54.6%
Total	4,208	100.0%

4B. Sex of Residents Attending

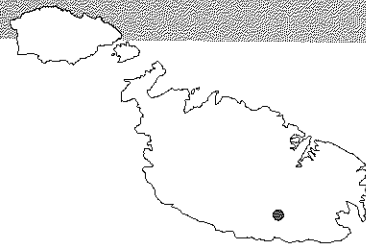
Male	1,981	45.7%
Female	2,385	54.0%
Total %	4,366	

5A. Age of Attendees

0-6	11	0.3%
7-14	613	14.4%
15-24	572	13.5%
25-49	1,327	31.2%
50-64	1,053	24.8%
65-79	605	14.2%
80+	70	1.6%
Total	4,251	100.0%

5B. Age of Residents Attending

0-14	649	38.8%
15-24	576	39.8%
25-49	1,409	43.1%
50-64	1,111	56.9%
65-79	586	66.0%
80+	70	41.8%
Total	4,405	56.9%



6. Civil Status of Attendees

Single	1,614	38.3%
Married	2,363	56.1%
Widowed	186	4.4%
Separated	42	1.0%
Divorced	9	0.2%
Total	4,214	100.0%

7. Occupation of Attendees

Employed	1,327	31.6%
Self-employed	103	2.5%
Employer	48	1.1%
House carer	1,006	24.0%
Unemployed	75	1.8%
Pensioner	758	18.1%
School/University	882	21.0%
Total	4,199	100.0%

9. Place of Birth of Attendees

Malta	4,159	97.9%
Gozo	27	0.6%
Abroad	63	1.5%
Total	4,249	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	114	2.7%
No	4,110	97.3%
Total	4,224	100.0%

11. Mass attended on previous Sunday

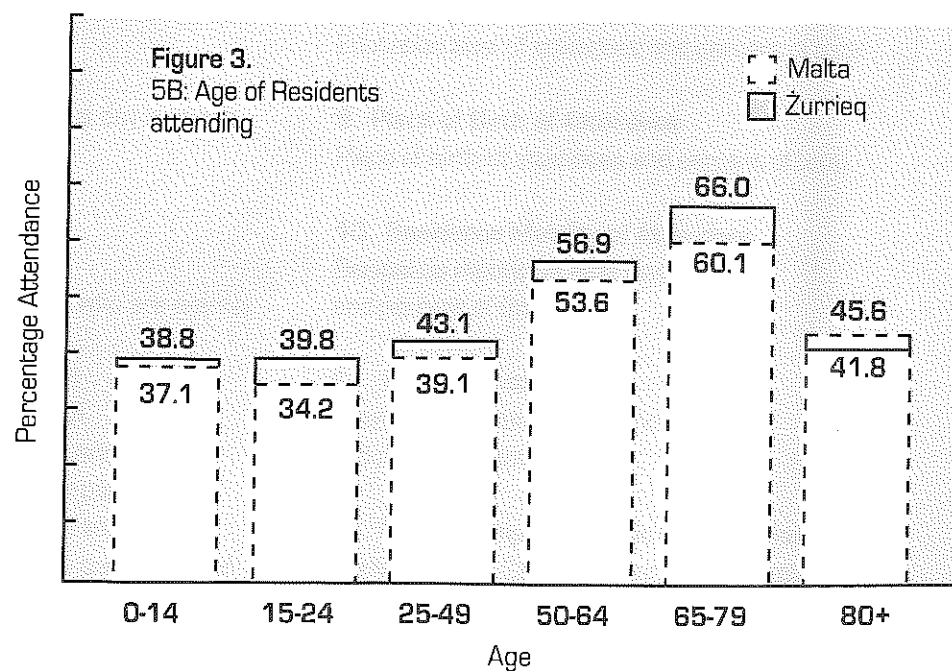
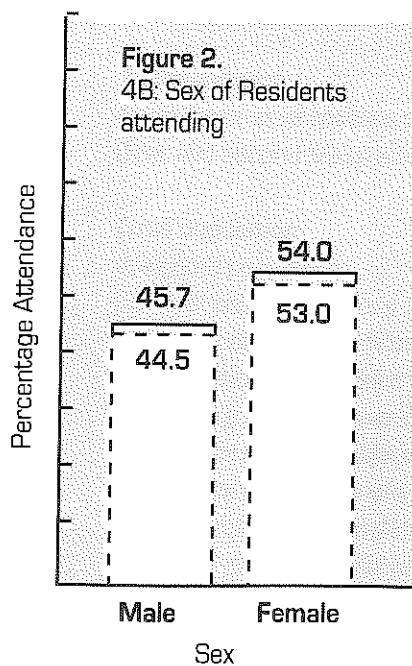
Yes	3,776	88.8%
No	474	11.2%
Total	4,224	100.0%

12. Membership of a Catholic Organisation

Yes	890	21.4%
No	3,268	78.6%
Total	4,158	100.0%

8. Education of Attendees

Tertiary-not complete	246	5.9%
Tertiary completed	352	8.5%
Non-Tertiary-not complete	41	1.0%
Non-Tertiary completed	124	3.0%
Postsecondary-not complete	210	5.1%
Postsecondary completed	361	8.7%
Secondary-not complete	563	13.6%
Secondary completed	774	18.7%
Primary-not completed	641	15.5%
Primary completed	7.3	17.0%
Did not attend school	127	3.1%
Total	4,142	100.0%



Gozo Parish Profiles

Fontana	81.2
Ghajnsielem	70.7
Gharb	73.2
Ghasri	64.8
Kercem	84.0
Munxar	61.9
Nadur	64.5
Qala	70.7
San Lawrenz	82.8
Sannat	68.7
Victoria - Cathedral	74.7
Victoria - San Gorg	74.7
Xaghra	72.4
Xewkija	73.1
Zebbug - Gozo	50.2

Explanation of Parish Tables

The size and shape of attendance at Mass in each parish in Malta and Gozo is presented in alphabetical order. The following information is found in each parish profile.

Key to Tables

Population

Total population

Weighted population

Total population minus 10.861% who are exempt from attending Sunday Mass

Attendance

Total number of attendees in parish

From Parish

Attendance of parishioners in parish

From other Parishes

Attendance of non-parishioners in parish

In other Parishes

Attendance of parishioners in other parishes

Residents' attendance

Total attendance of parishioners (in any parish)

Percent attendance

Total attendance of parishioners as percentage of weighted population of weighted population

1. Attendance

Attendance at all Masses on Census day in parish (first and second Mass attendees)

Total population

Weighted population

(i.e. total population minus 10.86% who are exempt from attending Sunday Mass)

Total number of attendees in parish

Attendance of parishioners in parish

Attendance of non-parishioners in parish

Attendance of parishioners in other parishes

Total attendance of parishioners (in any parish)

Total attendance of parishioners as percentage of weighted population

2. Mobility of Attendance

Top 10 parishes of destination of parishioners

3. Day of Mass

Day that attendees attend Mass

4A. Sex of Attendees

Sex of attendees and percent of total

4B. Sex of Residents Attending

Sex of parishioners attending Mass and percentage of weighted population

5A. Age of Attendees

Age of attendees and percent of total

5B. Age of Residents Attending

Age of parishioners attending Mass and percentage of weighted population

6. Civil status of Attendees

Civil status of attendees and percent of total

7. Occupation of Attendees

Occupation of attendees and percent of total

8. Education of Attendees

Education level of attendees and percent of total

9. Place of Birth of Attendees

Place of birth of attendees and percent of total

10. Residence Mobility of Attendees

Residence mobility of attendees and percent of total

11. Previous Attendance

Previous attendance of attendees and percent of total

12. Membership of Catholic Organisation

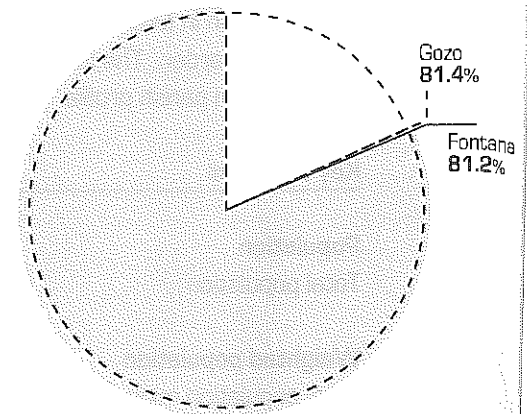
Membership of Catholic Organisation of attendees and percent of total

FONTANA

At 81.2% the attendance is almost identical to the Gozo average. 56% of the parishioners who attended Mass did so in another parish. 41% of the attendees were male and 59% female. 77.8% of male parishioners, and 83.6% of female parishioners, attended mass.

Population	846
Weighted population	754
Attendance	479
From parish	268
From other parishes	211
In other parishes	344
Residents' attendance	612
Percent attendance of weighted population	81.2%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	84
8:00pm	71
Sunday	
5:30am	25
6:30am	41
7:30am	61
8:30am	99
10:30am	94
5:30pm	71
5:30pm	35

2. Mobility of Attendance

Top 10 destinations	
Victoria	141
Victoria Churches	137
Victoria Cathedral	24
Gharb	11
Sannat	6
Xaghra	6
Żebbug - Gozo	5
Qala	3
Xewkija	3
Żejtun	2

3. Day of Mass

Saturday	143	29.9%
Sunday	336	70.1%
Total	479	100.0%

4A. Sex of Attendees

Male	196	41.0%
Female	282	59.0%
Total	478	100.0%

4B. Sex of Residents Attending

Male	287	77.8%
Female	322	83.6%
Total %	6.9	

5A. Age of Attendees

0-6	0	0.0%
7-14	55	11.6%
15-24	57	12.0%
25-49	167	35.2%
50-64	116	24.4%
65-79	65	13.7%
80+	15	3.2%
Total	475	100.0%

5B. Age of Residents Attending

0-14	80	51.3%
15-24	74	59.7%
25-49	214	80.5%
50-64	131	78.0%
65-79	93	92.1%
80+	19	61.3%
Total	611	72.2%

6. Civil Status of Attendees

Single	177	37.5%
Married	254	53.8%
Widowed	36	7.6%
Separated	4	0.8%
Divorced	1	0.2%
Total	472	100.0%



7. Occupation of Attendees

Employed	119	24.9%
Self-employed	22	4.6%
Employer	19	4.0%
House carer	114	23.9%
Unemployad	12	2.5%
Pensioner	105	22.0%
School/University	86	18.0%
Total	477	100.0%

9. Place of Birth of Attendees

Malta	30	6.3%
Gozo	415	57.7%
Abroad	28	5.9%
Total	473	100.0%

11. Mass attended on previous Sunday

Yes	453	95.2%
No	23	4.8%
Total	476	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	31	6.5%
No	444	93.5%
Total	475	100.0%

12. Membership of a Catholic Organisation

Yes	203	43.2%
No	267	56.8%
Total	470	100.0%

8. Education of Attendees

Tertiary-not complete	19	4.0%
Tertiary completed	51	10.8%
Non-Tertiary-not complete	4	0.8%
Non-Tertiary completed	11	2.3%
Postsecondary-not complete	16	3.4%
Postsecondary completed	41	8.7%
Secondary-not complete	50	10.6%
Secondary completed	131	27.8%
Primary-not completed	45	9.5%
Primary completed	98	20.8%
Did not attend school	6	1.3%
Total	472	100.0%

Figure 2.
4B: Sex of Residents attending

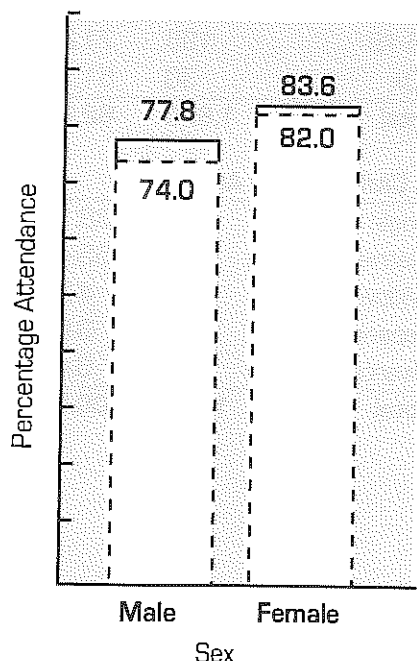
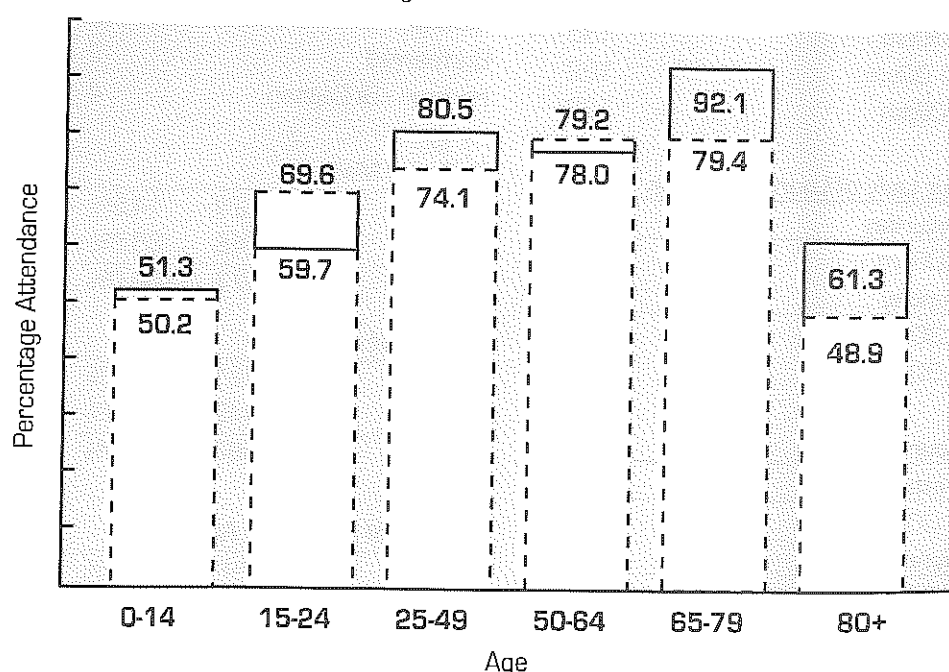


Figure 3.
5B: Age of Residents attending

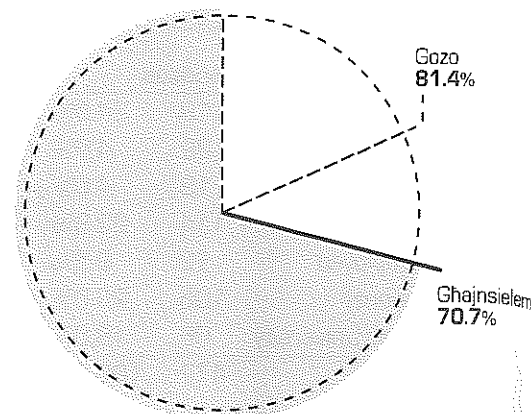


GHAJNSIELEM

At 70.7% the attendance is lower than the Gozo average. 15% of the parishioners who attended Mass did so in another parish. 46.1% of the attendees were male and 53.9% female. 64.5% of male parishioners, and 75.9% of female parishioners, attended mass.

Population	2,580
Weighted population	2,300
Attendance	1,577
From parish	1,320
From other parishes	257
In other parishes	307
Residents' attendance	1,627
Percent attendance of weighted population	70.7%

Figure 1. Average attendance



1. Attendance

Parish Church

Saturday

6:00pm 156

Sunday

5:00am 138

6:30am 116

8:00am 239

10:00am 245

5:30pm 115

St Anthony's Church

Sunday

6:00am 64

7:00am 98

8:30am 135

11:00am 122

6:00pm 122

Our Lady of Lourdes Church

Saturday

5:00pm 51

Sunday

8:30am

5:30pm 75

Lourdes Home

Saturday

7:00pm 25

Sunday

8:00am 16

Comino Chapel

Saturday

5:00pm 6

Sunday

6:00am 8

2. Mobility of Attendance

Top 10 destinations

Victoria Churches 65

Victoria St George 60

Għarb 49

Victoria Cathedral 26

Nadur 24

Gala 14

Xaghra 13

Xewkija 12

Burmarrad 7

Hamrun - St Cajetan 4

3. Day of Mass

Saturday 229 14.5%

Sunday 1,348 85.5%

Total 1,577 100.0%

4A. Sex of Attendees

Male 721 46.1%

Female 842 53.9%

Total 1,563 100.0%

4B. Sex of Residents Attending

Male 741 64.5%

Female 874 75.9%

Total % 1,615

5A. Age of Attendees

0-6 0 0.0%

7-14 209 13.3%

15-24 215 13.7%

25-49 522 33.3%

50-64 390 24.9%

65-79 204 13.0%

80+ 29 1.8%

Total 1,569 100.0%

5B. Age of Residents Attending

0-14 207 44.1%

15-24 233 60.4%

25-49 570 65.3%

50-64 385 74.0%

65-79 195 71.2%

80+ 30 51.7%

Total 1,620 62.8%

6. Civil Status of Attendees

Single 597 39.1%

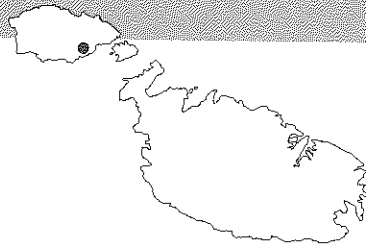
Married 845 55.4%

Widowed 65 4.3%

Separated 13 0.9%

Divorced 6 0.4%

Total 1,526 100.0%



7. Occupation of Attendees

Employed	389	25.1%
Self-employed	108	7.0%
Employer	37	2.4%
House carer	341	22.0%
Unemployed	76	4.9%
Pensioner	292	18.9%
School/University	305	19.7%
Total	1,548	100.0%

9. Place of Birth of Attendees

Malta	124	8.0%
Gozo	1,265	81.1%
Abroad	170	10.9%
Total	1,559	100.0%

11. Mass attended on previous Sunday

Yes	1,431	92.3%
No	120	7.7%
Total	1,551	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

Yes	81	5.2%
No	1,466	94.8%
Total	1,547	100.0%

12. Membership of a Catholic Organisation

Yes	369	24.1%
No	1,163	75.9%
Total	1,532	100.0%

8. Education of Attendees

Tertiary-not complete	68	4.4%
Tertiary completed	96	6.2%
Non-Tertiary-not complete	17	1.1%
Non-Tertiary completed	35	2.2%
Postsecondary-not complete	84	5.4%
Postsecondary completed	105	6.7%
Secondary-not complete	210	13.5%
Secondary completed	392	25.2%
Primary-not completed	158	10.1%
Primary completed	365	23.4%
Did not attend school	27	1.7%
Total	1,557	100.0%

Figure 2.
4B: Sex of Residents attending

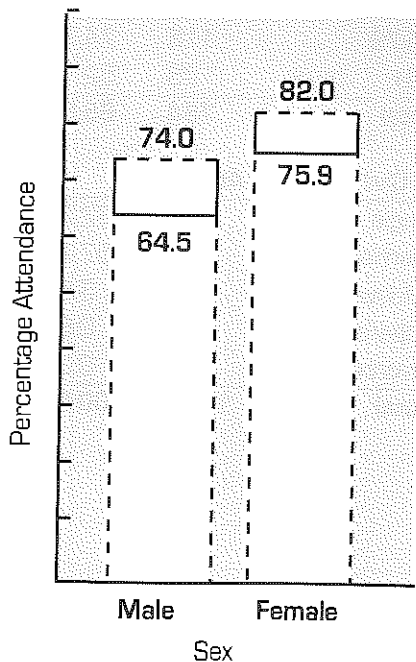
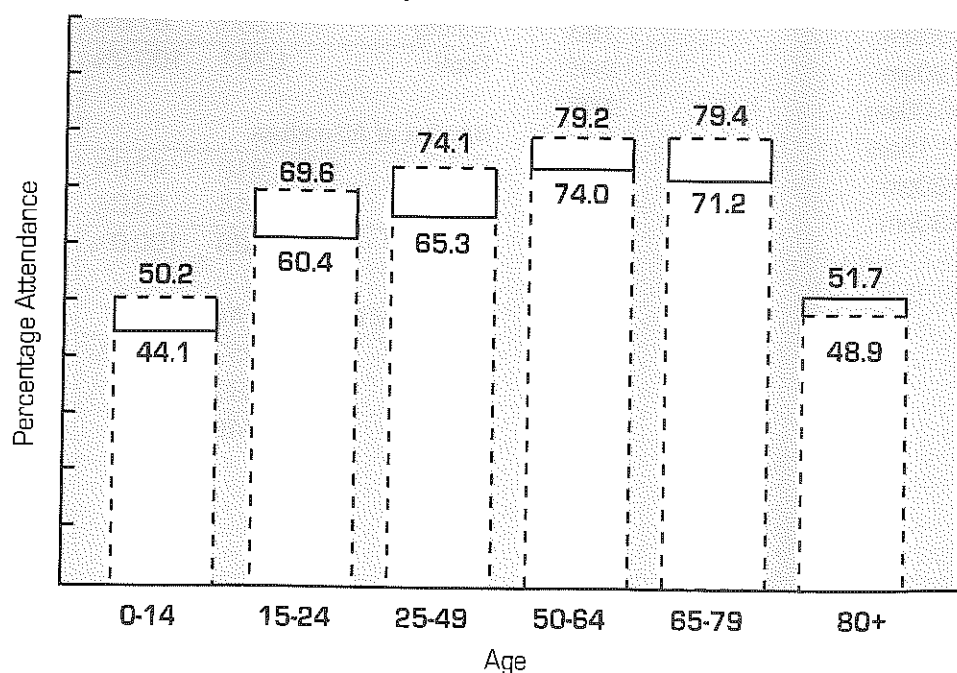


Figure 3.
5B: Age of Residents attending

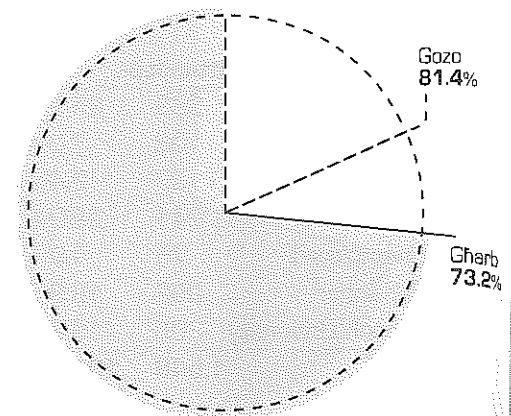


GHARB

At 73.2% the attendance is lower than the Gozo average. 13% of the parishioners who attended Mass did so in another parish. 47% of the attendees were male and 53% female. 68.6% of male parishioners, and 75.8% of female parishioners, attended mass.

Population	1,160
Weighted population	1,034
Attendance	1,751
From parish	661
From other parishes	1,090
In other parishes	96
Residents' attendance	757
Percent attendance of weighted population	73.2%

Figure 1. Average attendance



1. Attendance

Parish Church	
Sunday	
4:30pm	28
6:00pm	190
Sunday	
5:00am	67
6:00am	61
7:00am	96
8:30am	110
9:00am	60
10:00am	114

Our Lady of Ta' Pinu

Sunday	
6:30am	193
8:30am	246
10:00am	196
11:15am	294
5:30pm	310
6:30pm	193

2. Mobility of Attendance

Top 10 destinations	
Victoria St George	24
Victoria Churches	24
Victoria Cathedral	16
San Lawrenz	15
Fontana	3
S. Pawl il-Bahar	2
Ghajnsielem	2
Ghasri	2
Kercem	2
Msida	1

3. Day of Mass

Saturday	213	12.2%
Sunday	1,538	87.8%
Total	1,751	100.0%

4A. Sex of Attendees

Male	812	47.0%
Female	914	53.0%
Total	1,726	100.0%

4B. Sex of Residents Attending

Male	357	68.6%
Female	389	75.8%
Total %	746	

5A. Age of Attendees

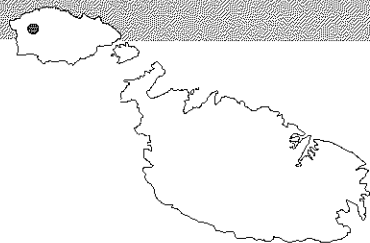
0-6	2	0.1%
7-14	205	11.8%
15-24	280	16.1%
25-49	682	39.2%
50-64	345	19.9%
65-79	188	10.8%
80+	36	2.1%
Total	1,738	100.0%

5B. Age of Residents Attending

0-14	102	47.7%
15-24	112	69.1%
25-49	257	70.6%
50-64	143	65.6%
65-79	115	74.7%
80+	25	52.1%
Total	754	65.0%

6. Civil Status of Attendees

Single	652	37.7%
Married	997	57.7%
Widowed	60	3.5%
Separated	13	0.8%
Divorced	6	0.3%
Total	1,720	100.0%



7. Occupation of Attendees

Employed	538	31.3%
Self-employed	137	8.0%
Employer	71	4.1%
House carer	338	19.7%
Unemployed	50	2.9%
Pensioner	271	15.8%
School/University	315	18.3%
Total	1,720	100.0%

9. Place of Birth of Attendees

Malta	302	17.4%
Gozo	1,314	75.6%
Abroad	121	7.0%
Total	1,737	100.0%

11. Mass attended on previous Sunday

Yes	1,563	90.0%
No	174	10.0%
Total	1,737	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	138	8.1%
No	1,567	91.9%
Total	1,705	100.0%

12. Membership of a Catholic Organisation

Yes	394	23.3%
No	1,300	76.7%
Total	1,694	100.0%

8. Education of Attendees

Tertiary-not complete	128	7.4%
Tertiary completed	160	9.2%
Non-Tertiary-not complete	31	1.8%
Non-Tertiary completed	68	3.9%
Postsecondary-not complete	108	6.2%
Postsecondary completed	153	8.8%
Secondary-not complete	255	14.7%
Secondary completed	388	22.4%
Primary-not completed	192	11.2%
Primary completed	233	13.4%
Did not attend school	19	1.1%
Total	1,735	100.0%

Figure 2.
4B: Sex of Residents attending

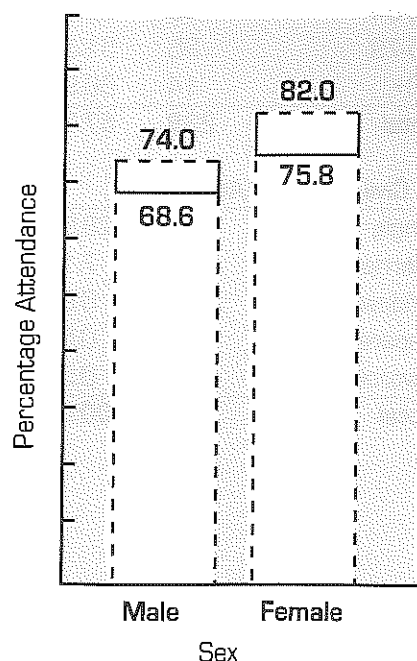
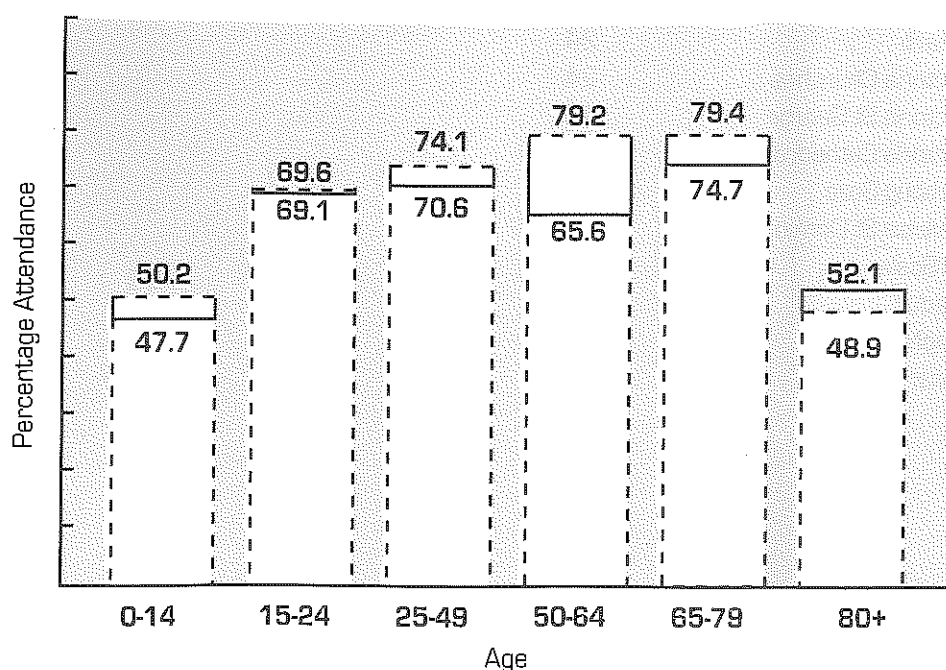


Figure 3.
5B: Age of Residents attending

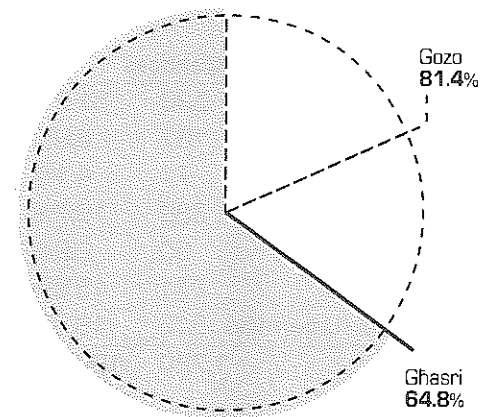


GHASRI

At 64.8% the attendance is significantly lower than the Gozo average. 38% of the parishioners who attended Mass did so in another parish. 48.4% of the attendees were male and 51.6% female. 60.5% of male parishioners, and 66.9% of female parishioners, attended mess.

Population	417
Weighted population	372
Attendance	220
From parish	149
From other parishes	71
In other parishes	92
Residents' attendance	241
Percent attendance of weighted population	64.8%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
5:15pm	63
Sunday	
6:00am	43
8:30am	68
10:00am	68

Basilica of Our Lady tal-Patronċinju

Sunday	
5:00pm	58

2. Mobility of Attendance

Top 10 destinations	
Gharb	24
Victoria Churches	24
Victoria St George	16
Victoria Cathedral	15
Żebbug Gozo	3
Valletta St Dominic	2
M'Scala	2
Nadur	2
Xaghra	2
Attard	1

3. Day of Mass

Saturday	57	25.9%
Sunday	163	74.1%
Total	220	100.0%

4A. Sex of Attendees

Male	104	48.4%
Female	11	51.6%
Total	215	100.0%

4B. Sex of Residents Attending

Male	110	60.5%
Female	127	66.9%
Total %	237	

5A. Age of Attendees

0-6	1	0.5%
7-14	25	11.4%
15-24	28	12.8%
25-49	73	33.3%
50-64	49	22.4%
65-79	27	12.3%
80+	16	7.3%
Total	219	100.0%

5B. Age of Residents Attending

0-14	26	37.1%
15-24	26	57.8%
25-49	90	72.6%
50-64	48	55.2%
65-79	35	51.5%
80+	14	60.9%
Total	239	57.3%

6. Civil Status of Attendees

Single	61	28.9%
Married	15	7.1%
Widowed	2	0.9%
Separated	1	0.5%
Divorced	1	0.5%
Total	217	100.0%



7. Occupation of Attendees

Employed	61	28.9%
Self-employed	15	7.1%
Employer	2	0.9%
House carer	45	21.3%
Unemployed	5	2.4%
Pensioner	49	23.2%
School/University	34	16.1%
Total	211	100.0%

9. Place of Birth of Attendees

Malta	18	8.5%
Gozo	183	85.9%
Abroad	12	5.6%
Total	213	100.0%

11. Mass attended on previous Sunday

Yes	184	86.0%
No	30	14.0%
Total	214	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

Yes	20	9.2%
No	197	90.8%
Total	217	100.0%

12. Membership of a Catholic Organisation

Yes	56	26.4%
No	156	73.6%
Total	212	100.0%

8. Education of Attendees

Tertiary-not complete	12	5.7%
Tertiary completed	26	12.3%
Non-Tertiary-not complete	2	0.9%
Non-Tertiary completed	6	2.8%
Postsecondary-not complete	12	5.7%
Postsecondary completed	19	9.0%
Secondary-not complete	25	11.8%
Secondary completed	31	14.7%
Primary-not completed	41	19.4%
Primary completed	34	16.1%
Did not attend school	3	1.4%
Total	211	100.0%

Figure 2.

4B: Sex of Residents attending

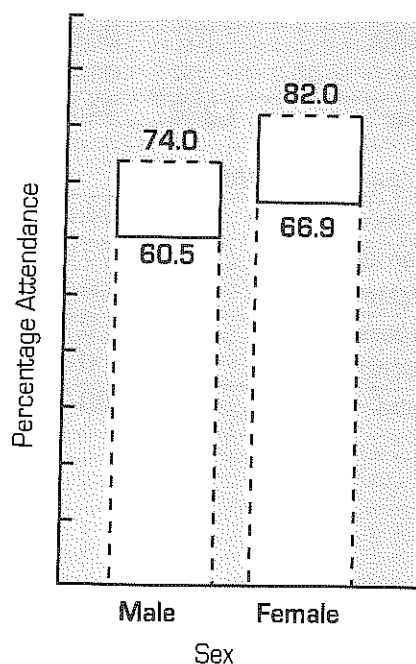
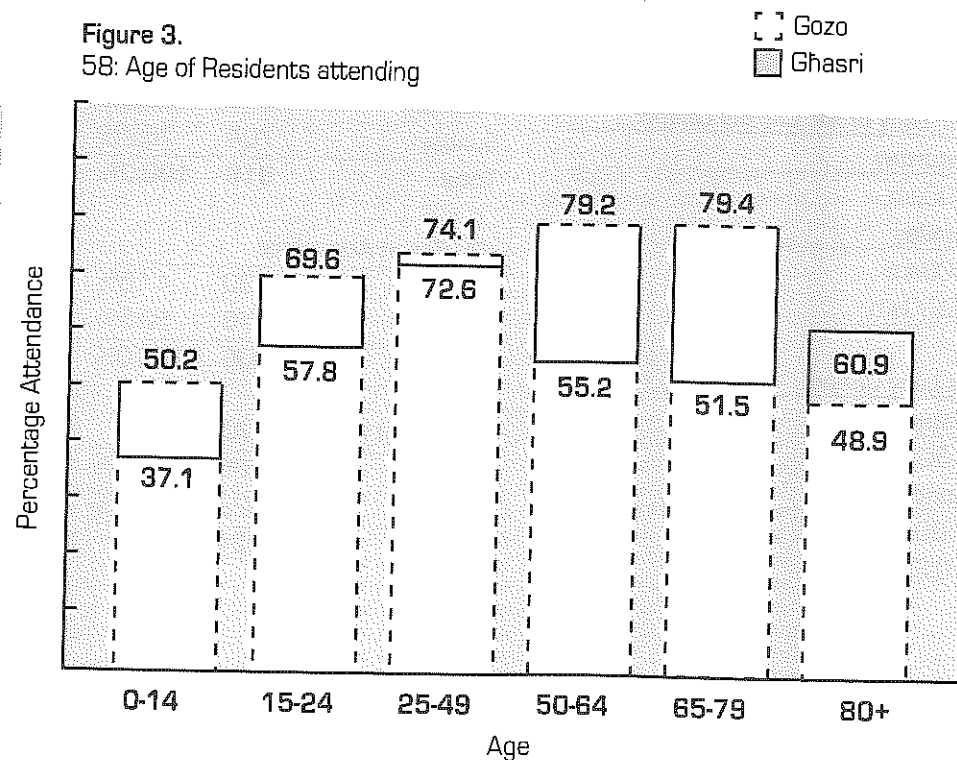


Figure 3.

58: Age of Residents attending

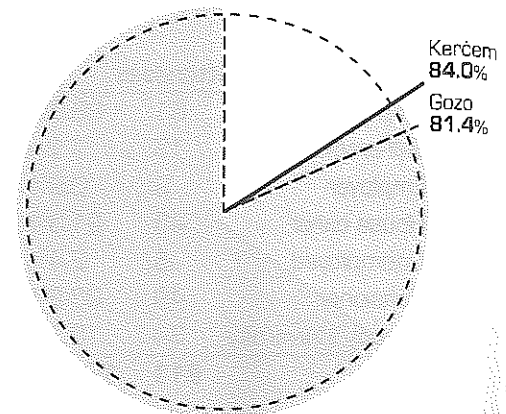


KERĊEM

At 84% the attendance is higher than the Gozo average. 33% of the parishioners who attended Mass did so in another parish. 47.5% of the attendees were male and 52.5% female. 80.5% of male parishioners, and 85.5% of female parishioners, attended mass.

Population	1,654
Weighted population	1,747
Attendance	918
From parish	827
From other parishes	91
In other parishes	412
Residents' attendance	1,239
Percent attendance of weighted population	84.0%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
4:30pm	65
6:00pm	86
Sunday	
5:00am	54
5:30am	63
6:15am	73
7:00am	81
8:00am	105
9:00am	86
10:00am	92
6:00pm	122

Our Lady of Mt Carmel Chapel

Saturday	
6:00pm	17
Sunday	
8:00am	17
10:00am	23

St Lucy Chapel

Saturday	
6:30pm	55
Sunday	
7:00am	70
10:30am	76

2. Mobility of Attendance

Top 10 destinations	
Victoria St George	123
Gharb	102
Victoria Churches	84
Victoria Cathedral	44
Xewkija	10
Għasri	8
Fontana	7
Għajnsielem	5
Munxar	5
Nadur	5

3. Day of Mass

Saturday	214	23.3%
Sunday	704	76.7%
Total	918	100.0%

4A. Sex of Attendees

Male	430	47.5%
Female	476	52.5%
Total	906	100.0%

4B. Sex of Residents Attending

Male	595	80.5%
Female	629	85.5%
Total %	1,224	

5A. Age of Attendees

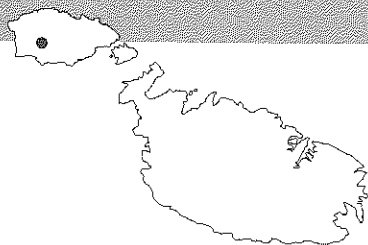
0-6	0	0.0%
7-14	125	13.7%
15-24	137	15.0%
25-49	294	32.2%
50-64	188	20.6%
65-79	141	15.5%
80+	27	3.0%
Total	912	100.0%

5B. Age of Residents Attending

0-14	155	50.2%
15-24	198	77.0%
25-49	453	81.2%
50-64	239	82.7%
65-79	157	84.4%
80+	34	61.8%
Total	1,236	74.7%

6. Civil Status of Attendees

Single	386	24.4%
Married	488	53.6%
Widowed	31	3.4%
Separated	6	0.7%
Divorced	0	0.0%
Total	911	100.0%



7. Occupation of Attendees

Employed	263	29.0%
Self-employed	49	5.4%
Employer	10	1.1%
House carer	194	21.4%
Unemployed	21	2.3%
Pensioner	185	20.4%
School/University	185	20.4%
Total	907	100.0%

9. Place of Birth of Attendees

Malta	58	6.4%
Gozo	805	89.0%
Abroad	42	4.6%
Total	905	100.0%

11. Mass attended on previous Sunday

Yes	881	96.5%
No	32	3.5%
Total	913	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	955	94.5%
No	50	5.5%
Total	905	100.0%

12. Membership of a Catholic Organisation

Yes	273	30.2%
No	631	69.8%
Total	904	100.0%

8. Education of Attendees

Tertiary-not complete	34	3.8%
Tertiary completed	68	7.5%
Non-Tertiary-not complete	8	0.9%
Non-Tertiary completed	18	2.0%
Postsecondary-not complete	47	5.2%
Postsecondary completed	91	10.1%
Secondary-not complete	129	14.3%
Secondary completed	213	23.6%
Primary-not completed	107	11.8%
Primary completed	168	18.6%
Did not attend school	21	2.3%
Total	904	100.0%

Figure 2.
4B: Sex of Residents attending

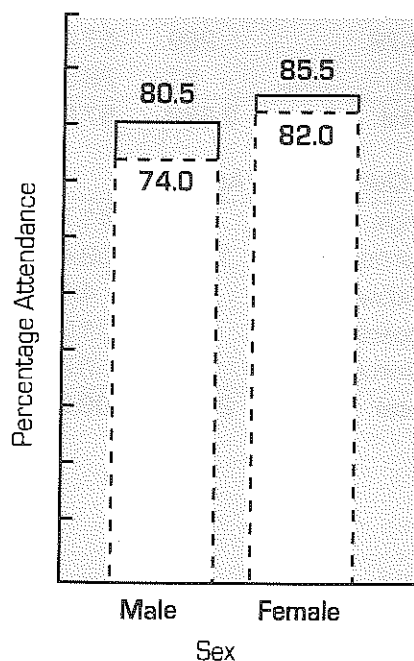
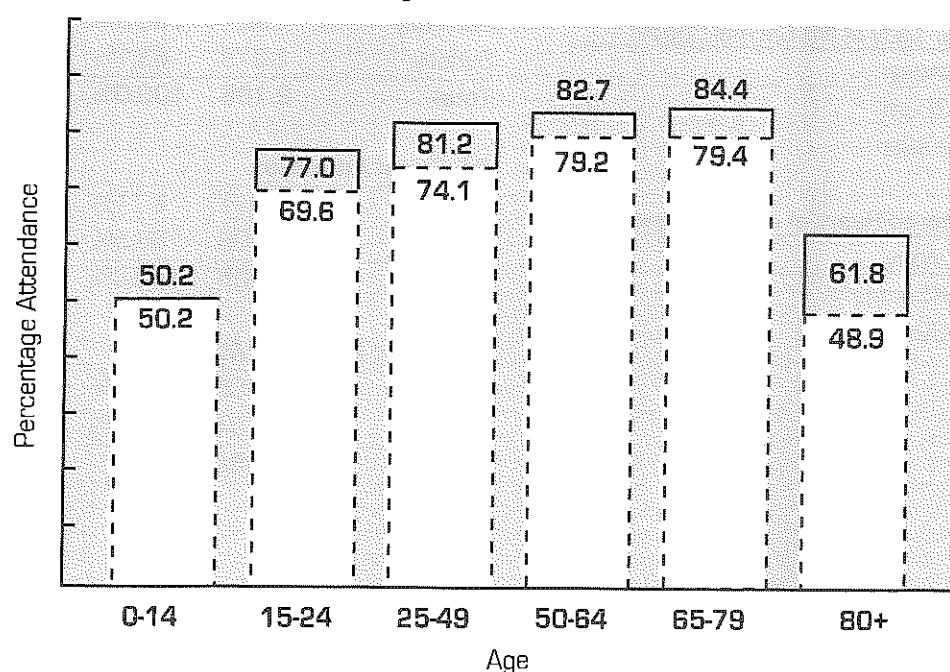


Figure 3.
5B: Age of Residents attending

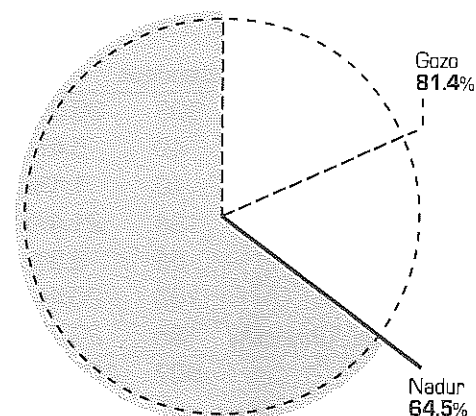


NADUR

At 64.5% the attendance is significantly lower than the Gozo average. 18% of the parishioners who attended Mass did so in another parish. 36.9% of the attendees were male and 63.1% female. 60.1% of male parishioners, and 66.5% of female parishioners, attended mass.

Population	4,181
Weighted population	3,727
Attendance	2,186
From parish	1,982
From other parishes	204
In other parishes	423
Residents' attendance	2,405
Percent attendance of weighted population	64.5%

Figure 1. Average attendance



1. Attendance

Knisja San Pietru u St Paul	
Saturday	
5:30pm	307
6:30pm	381
Sunday	
5:00am	163
6:00am	146
7:00am	258
8:30am	279
9:30am	243
10:30am	262
11:30	246
6:00pm	142

Our Lady of Mt Carmel Chapel

Sunday	
6:30am	27
10:30am	32

Sacred Heart of Jesus Chapel

Sunday	
5:45am	44
6:30am	111

2. Mobility of Attendance

Top 10 destinations	
Victoria Churches	95
Gharb	67
Ghajnsielem	55
Victoria St George	55
Qala	31
Victoria Cathedral	26
Xaghra	21
Żebbug Gozo	19
Xewkija	15
Msida	6

3. Day of Mass

Saturday	807	36.9%
Sunday	1,379	63.1%
Total	2,186	100.0%

4A. Sex of Attendees

Male	1,017	60.1%
Female	1,109	66.5%
Total	2,126	100.0%

4B. Sex of Residents Attending

Male	1,106	60.1%
Female	1,254	66.5%
Total %	2,360	

5A. Age of Attendees

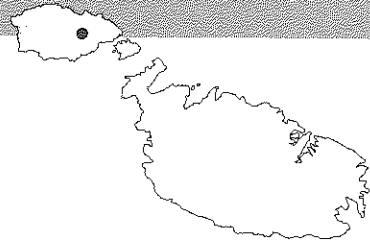
0-6	0	0.0%
7-14	272	12.7%
15-24	330	15.4%
25-49	697	32.4%
50-64	520	24.2%
65-79	274	12.8%
80+	56	2.6%
Total	2,149	100.0%

5B. Age of Residents Attending

0-14	298	41.2%
15-24	375	63.0%
25-49	793	61.5%
50-64	560	65.7%
65-79	299	57.4%
80+	57	28.5%
Total	2,382	57.0%

6. Civil Status of Attendees

Single	891	41.7%
Married	1,119	52.4%
Widowed	93	4.4%
Separated	27	1.3%
Divorced	5	0.2%
Total	2,135	100.0%



7. Occupation of Attendees

Employed	584	27.6%
Self-employed	135	6.4%
Employer	43	2.0%
House carer	430	20.3%
Unemployed	75	3.5%
Pensioner	427	20.2%
School/University	424	20.0%
Total	2,118	100.0%

9. Place of Birth of Attendees

Malta	136	6.3%
Gozo	1,784	82.8%
Abroad	234	10.9%
Total	2,154	100.0%

11. Mass attended on previous Sunday

Yes	1,969	91.8%
No	177	8.2%
Total	2,146	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	118	5.8%
No	1,920	94.2%
Total	2,038	100.0%

12. Membership of a Catholic Organisation

Yes	492	23.6%
No	1,597	76.4%
Total	2,089	100.0%

8. Education of Attendees

Tertiary-not complete	192	9.0%
Tertiary completed	216	10.1%
Non-Tertiary-not complete	21	1.0%
Non-Tertiary completed	31	1.5%
Postsecondary-not complete	147	6.9%
Postsecondary completed	154	7.2%
Secondary-not complete	350	16.4%
Secondary completed	350	16.4%
Primary-not completed	374	17.5%
Primary completed	272	12.7%
Did not attend school	29	1.4%
Total	2,136	100.0%

Figure 2.
4B: Sex of Residents attending

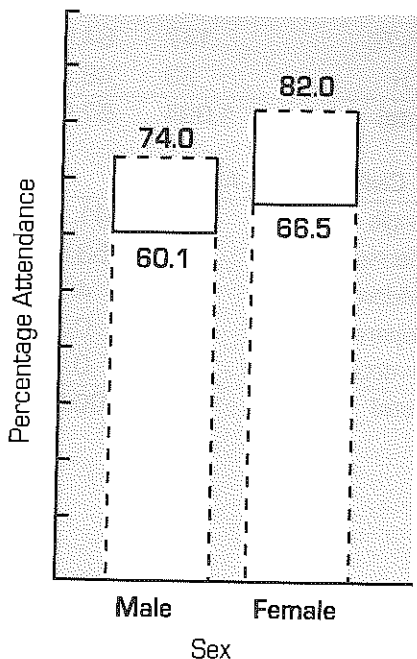
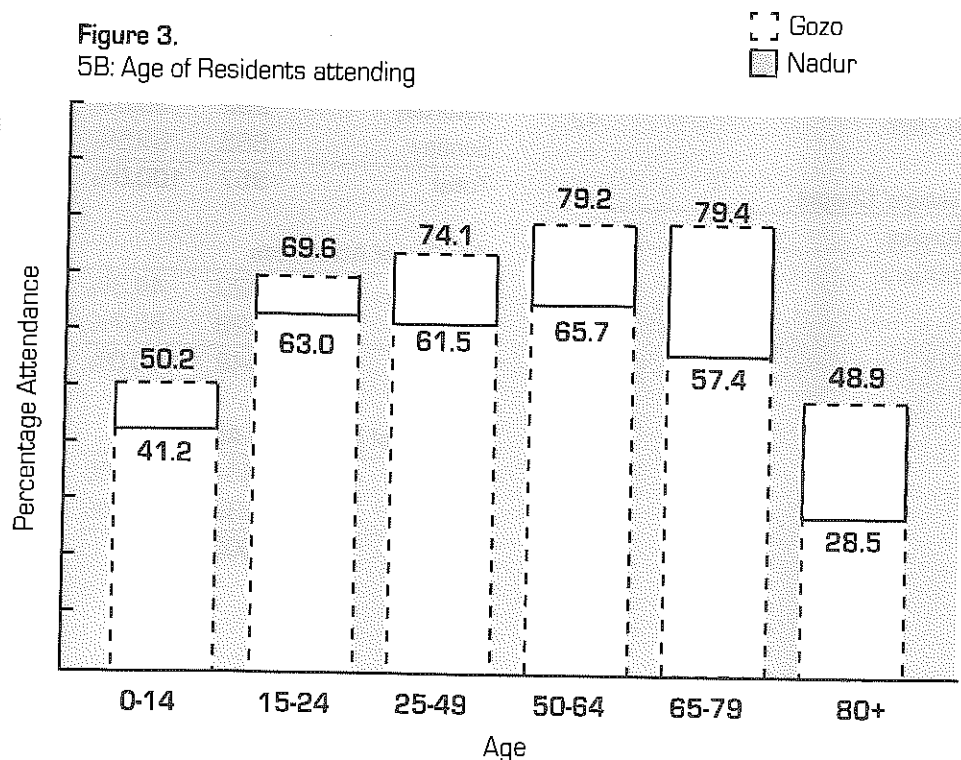


Figure 3.
5B: Age of Residents attending

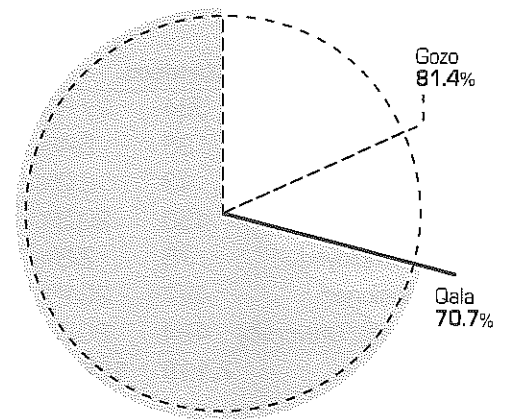


QALA

At 70.7% the attendance is lower than the Gozo average. 16% of the parishioners who attended Mass did so in another parish. 44.3% of the attendees were male and 55.7% female. 65.8% of male parishioners, and 73.9% of female parishioners, attended mass.

Population	1,609
Weighted population	1,434
Attendance	958
From parish	851
From other parishes	107
In other parishes	163
Residents' attendance	1,014
Percent attendance of weighted population	70.7%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	218
Sunday	
5:30am	98
6:30am	143
8:00am	175
10:00am	210
5:30pm	144
Immaculate Conception Chapel	
Saturday	
5:30pm	94
Sunday	
6:00am	42
Sisters' Chapel	
Sunday	
8:00am	23

2. Mobility of Attendance

Top 10 destinations	
Ghajnsielem	44
Nadur	33
Victoria Churches	31
Victoria St George	23
Gharb	11
Victoria Cathedral	9
Xaghra	3
Fontana	2
San Lawrenz	2
Xewkija	2

3. Day of Mass

Saturday	292	30.5%
Sunday	665	69.5%
Total	957	100.0%

4A. Sex of Attendees

Male	420	44.3%
Female	528	55.7%
Total	948	100.0%

4B. Sex of Residents Attending

Male	464	65.8%
Female	539	73.9%
Total %	1,003	

5A. Age of Attendees

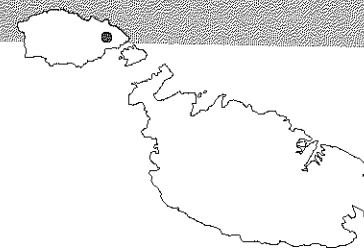
0-6	0	0.0%
7-14	133	14.1%
15-24	122	12.9%
25-49	299	31.6%
50-64	214	22.6%
65-79	144	15.2%
80+	33	3.5%
Total	945	100.0%

5B. Age of Residents Attending

0-14	138	51.9%
15-24	137	66.2%
25-49	328	67.4%
50-64	221	63.0%
65-79	147	64.8%
80+	33	46.5%
Total	1,004	57.0%

6. Civil Status of Attendees

Single	390	41.1%
Married	511	53.8%
Widowed	41	4.3%
Separated	7	0.7%
Divorced	1	0.1%
Total	950	100.0%



7. Occupation of Attendees

Employed	221	23.4%
Self-employed	40	4.2%
Employer	17	1.8%
House carer	215	22.8%
Unemployed	28	3.0%
Pensioner	213	22.5%
School/University	211	22.3%
Total	945	100.0%

9. Place of Birth of Attendees

Malta	88	9.2%
Gozo	759	79.6%
Abroad	106	11.1%
Total	953	100.0%

11. Mass attended on previous Sunday

Yes	884	93.6%
No	60	6.4%
Total	944	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	83	8.7%
No	866	91.3%
Total	949	100.0%

12. Membership of a Catholic Organisation

Yes	267	29.1%
No	650	70.9%
Total	917	100.0%

8. Education of Attendees

Tertiary-not complete	46	4.9%
Tertiary completed	75	7.9%
Non-Tertiary-not complete	14	1.5%
Non-Tertiary completed	22	2.3%
Postsecondary-not complete	39	4.1%
Postsecondary completed	54	5.7%
Secondary-not complete	138	16.4%
Secondary completed	207	21.9%
Primary-not completed	133	14.1%
Primary completed	199	21.1%
Did not attend school	18	1.9%
Total	945	100.0%

Figure 2.
48: Sex of Residents attending

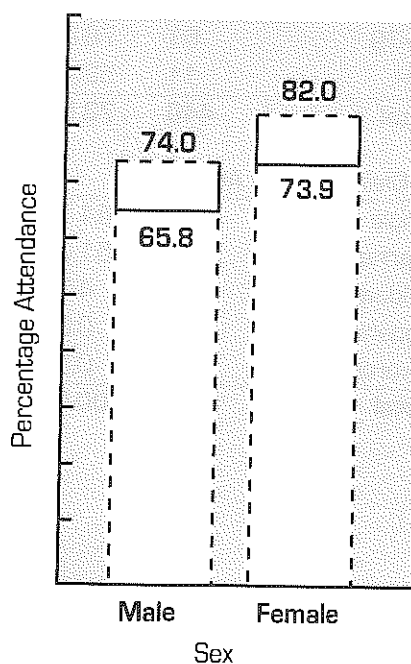
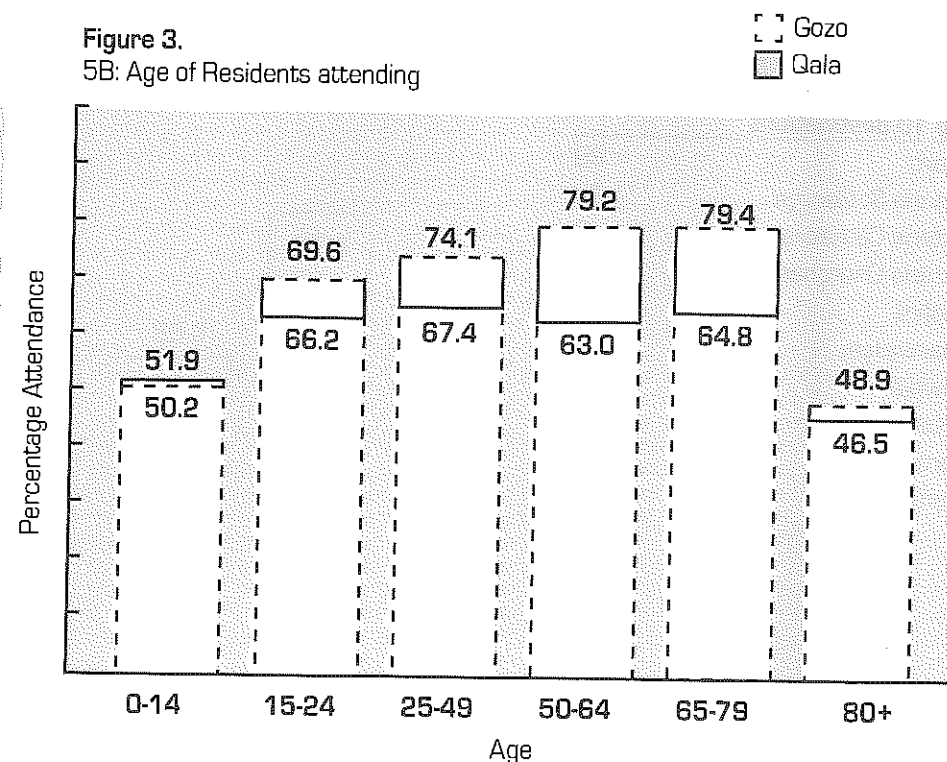


Figure 3.
5B: Age of Residents attending

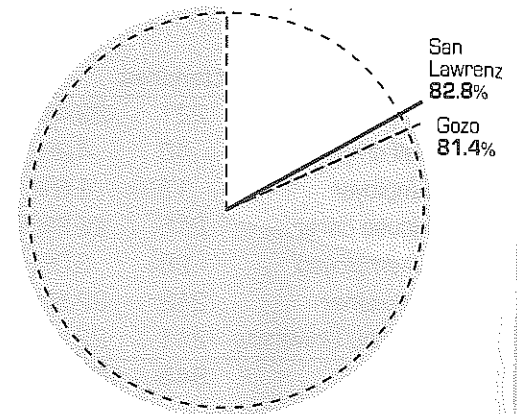


SAN LAWRENZ

At 82.8% the attendance is higher than the Gozo average. 32% of the parishioners who attended Mass did so in another parish. 46.1% of the attendees were male and 53.9% female. 80.2% of male parishioners, and 82.4% of female parishioners, attended mass.

Population	599
Weighted population	534
Attendance	353
From parish	302
From other parishes	51
In other parishes	140
Residents' attendance	442
Percent attendance of weighted population	82.8%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	80
Sunday	
5:30am	55
7:00am	115
10:30am	119

St Anne's Church

Sunday	
4:30pm	48

2. Mobility of Attendance

Top 10 destinations	
Gharb	89
Victoria St George	22
Victoria Cathedral	7
Victoria Churches	7
Xaghra	4
Ghajnsielem	3
Xewkija	3
B'Kara St Helen	1
Kercem	1
Munxar	1

3. Day of Mass

Saturday	78	22.2%
Sunday	274	77.8%
Total	352	100.0%

4A. Sex of Attendees

Male	160	46.1%
Female	187	53.9%
Total	347	100.0%

4B. Sex of Residents Attending

Male	213	80.2%
Female	221	82.4%
Total %	434	

5A. Age of Attendees

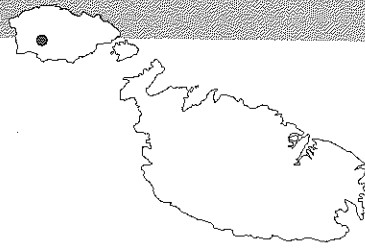
0-6	0	0.0%
7-14	55	15.6%
15-24	50	14.2%
25-49	111	31.4%
50-64	72	20.4%
65-79	55	15.6%
80+	10	2.8%
Total	353	100.0%

5B. Age of Residents Attending

0-14	57	55.3%
15-24	63	80.8%
25-49	158	77.1%
50-64	90	78.9%
65-79	61	78.2%
80+	11	52.4%
Total	440	73.5%

6. Civil Status of Attendees

Single	156	44.3%
Married	182	51.7%
Widowed	14	4.0%
Separated	0	0.0%
Divorced	0	0.0%
Total	352	100.0%



7. Occupation of Attendees

Employed	102	29.0%
Self-employed	15	4.3%
Employer	7	2.0%
House carer	58	16.5%
Unemployed	6	1.7%
Pensioner	88	25.0%
School/University	76	21.6%
Total	352	100.0%

9. Place of Birth of Attendees

Malta	15	4.3%
Gozo	309	88.3%
Abroad	26	7.4%
Total	350	100.0%

11. Mass attended on previous Sunday

Yes	343	97.2%
No	10	2.8%
Total	353	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	12	3.4%
No	340	96.6%
Total	353	100.0%

12. Membership of a Catholic Organisation

Yes	109	31.2%
No	240	68.8%
Total	349	100.0%

8. Education of Attendees

Tertiary-not complete	13	3.7%
Tertiary completed	27	7.6%
Non-Tertiary-not complete	4	1.1%
Non-Tertiary completed	10	2.8%
Postsecondary-not complete	15	4.2%
Postsecondary completed	33	9.3%
Secondary-not complete	48	13.6%
Secondary completed	86	24.4%
Primary-not completed	32	9.1%
Primary completed	82	23.2%
Did not attend school	3	0.8%
Total	353	100.0%

Figure 2.
4B: Sex of Residents attending

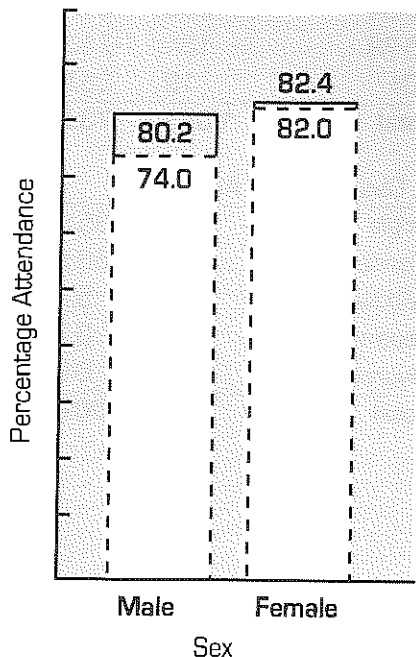
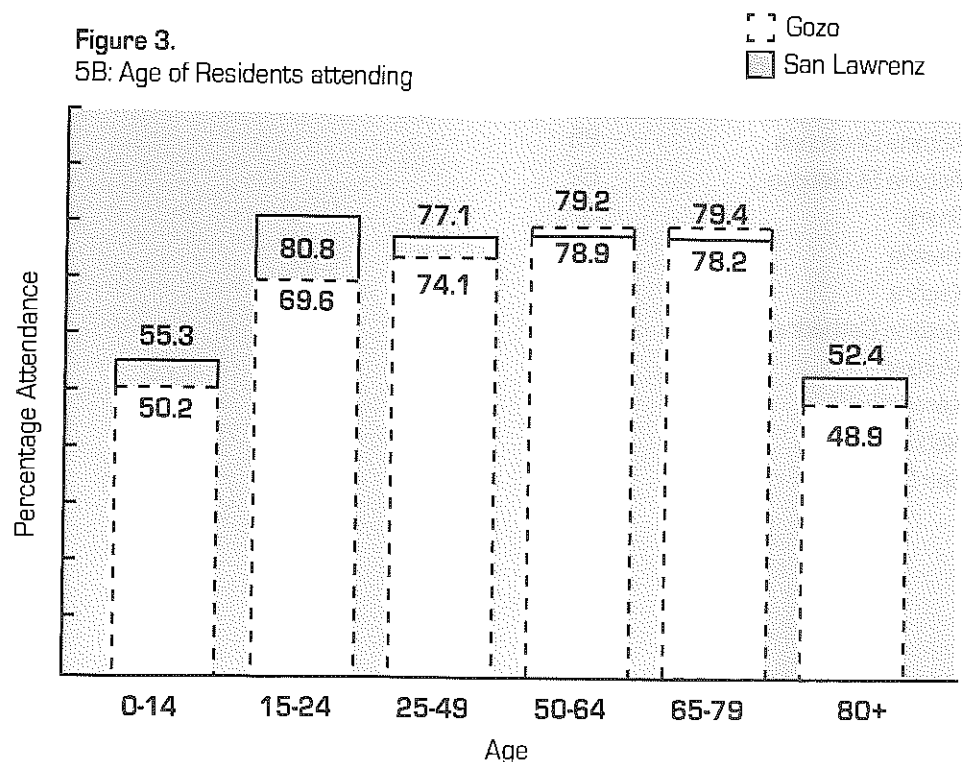


Figure 3.
5B: Age of Residents attending

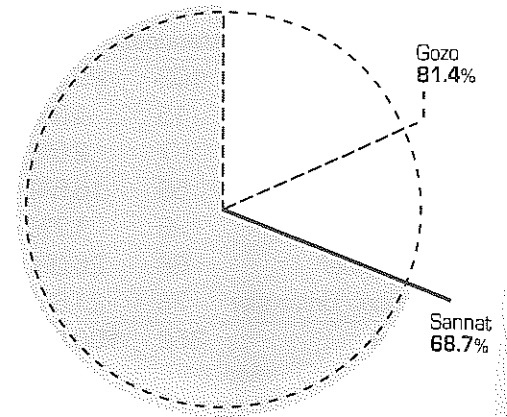


SANNAT

At 68.7% the attendance is significantly lower than the Gozo average. 24% of the parishioners who attended Mass did so in another parish. 45.4% of the attendees were male and 54.6% female. 64.1% of male parishioners, and 71.7% of female parishioners, attended mass.

Population	1,729
Weighted population	1,541
Attendance	916
From parish	810
From other parishes	106
In other parishes	249
Residents' attendance	1,059
Percent attendance of weighted population	68.7%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	151
Sunday	
5:30am	76
6:30am	100
8:00am	192
9:30am	129
10:30am	177
12:00pm	105
4:00pm	102

2. Mobility of Attendance

Top 10 destinations	
Victoria Churchas	85
Victoria St George	62
Gharb	37
Xewkija	16
Xaghra	13
Victoria Cathedral	11
Munxar	6
Kercem	3
Nadur	3
San Lawrenz	3

3. Day of Mass

Saturday	148	16.2%
Sunday	768	83.8%
Total	916	100.0%

4A. Sex of Attendees

Male	411	45.4%
Female	495	54.6%
Total	906	100.0%

4B. Sex of Residents Attending

Male	484	64.1%
Female	564	71.7%
Total %	1,048	

5A. Age of Attendees

0-6	1	0.1%
7-14	131	14.4%
15-24	130	14.3%
25-49	334	36.7%
50-64	172	18.9%
65-79	127	13.9%
80+	16	1.8%
Total	911	100.0%

5B. Age of Residents Attending

0-14	152	43.4%
15-24	152	67.9%
25-49	390	67.2%
50-64	206	61.1%
65-79	134	71.3%
80+	19	36.5%
Total	1,053	73.5%

6. Civil Status of Attendees

Single	318	35.8%
Married	520	58.5%
Widowed	45	5.1%
Separated	6	0.7%
Divorced	0	0.0%
Total	889	100.0%



7. Occupation of Attendees

Employed	257	28.9%
Self-employed	39	4.4%
Employer	16	2.0%
House carer	182	20.5%
Unemployed	22	2.5%
Pensioner	190	21.4%
School/University	183	20.6%
Total	889	100.0%

9. Place of Birth of Attendees

Malta	53	5.8%
Gozo	793	87.4%
Abroad	61	6.7%
Total	907	100.0%

11. Mass attended on previous Sunday

Yes	866	95.2%
No	44	4.8%
Total	910	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	44	4.9%
No	860	95.1%
Total	904	100.0%

12. Membership of a Catholic Organisation

Yes	206	22.9%
No	694	77.1%
Total	900	100.0%

8. Education of Attendees

Tertiary-not complete	38	4.2%
Tertiary completed	58	6.4%
Non-Tertiary-not complete	7	0.8%
Non-Tertiary completed	14	1.5%
Postsecondary-not complete	65	7.2%
Postsecondary completed	77	8.5%
Secondary-not complete	132	14.6%
Secondary completed	227	25.1%
Primary-not completed	115	12.7%
Primary completed	156	17.2%
Did not attend school	16	1.8%
Total	905	100.0%

Figure 2.
4B: Sex of Residents attending

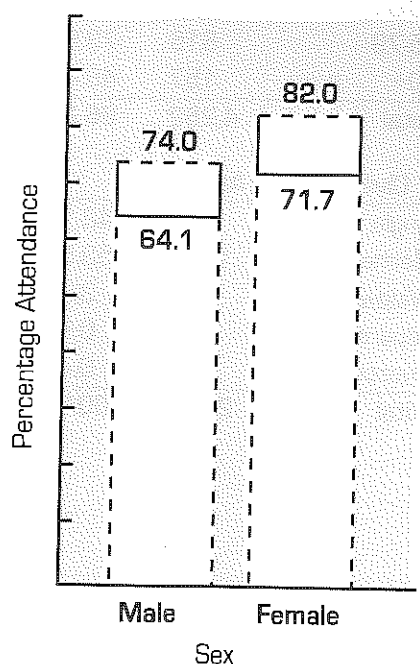
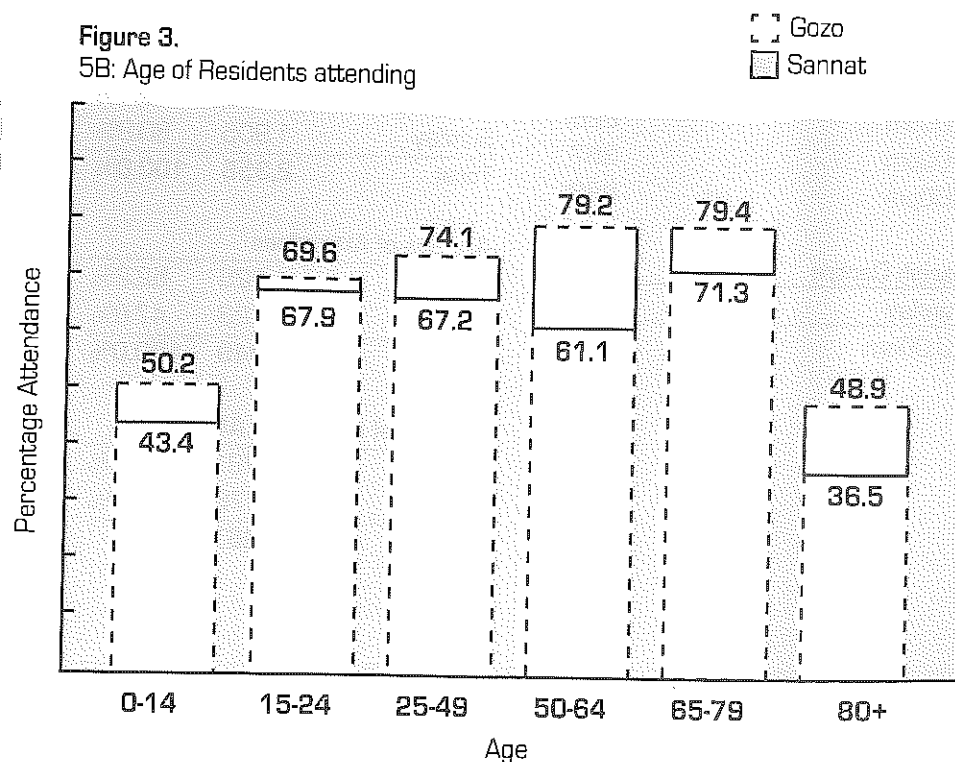


Figure 3.
5B: Age of Residents attending

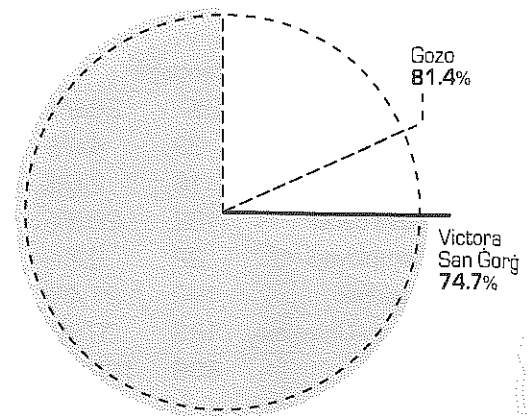


VICTORIA ST GEORGE

At 74.7% the attendance is lower than the Gozo average. 48% of the parishioners who attended Mass did so in another parish. 52.2% of the attendees were male and 47.8% female. 72.1% of male parishioners, and 77% of female parishioners, attended mass.

Population	2,355
Weighted population	1,208
Attendance	6,273
From parish	3,737
From other parishes	2,356
In other parishes	535
Residents' attendance	4,272
Percent attendance of weighted population	74.7%

Figure 1. Average attendance



1. Attendance

Parish Basilica	
Saturday	
5:00pm	223
6:00pm	115
7:00pm	138
Sunday	
5:00am	130
6:00am	71
7:00am	112
8:00am	175
9:00am	184
10:00am	149
11:00am	250
12:00pm	240
5:00pm	226
6:00pm	357
7:00pm	286

Parish Centre

Sunday	
10:00am	25

2. Mobility of Attendance

Top 10 destinations	
Victoria Churches	843
Fontana	77
Gharb	62
Xaghra	41
Victoria Cathedral	21
Ghajnsielem	12
Nadur	9
Sannat	8
Kerċem	5
Msida	4

3. Day of Mass

Saturday	450	19.1%
Sunday	1,905	80.9%
Total	2,355	100.0%

4A. Sex of Attendees

Male	1,226	52.2%
Female	1,123	47.8%
Total	2,349	100.0%

4B. Sex of Residents Attending

Male	1,991	72.1%
Female	2,276	77.0%
Total %	4,267	

5A. Age of Attendees

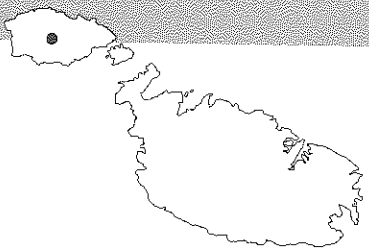
0-6	1	0.0%
7-14	221	9.5%
15-24	436	18.7%
25-49	892	38.3%
50-64	477	20.5%
65-79	251	10.8%
80+	48	2.1%
Total	2,326	100.0%

5B. Age of Residents Attending

0-14	486	50.3%
15-24	626	66.3%
25-49	1,356	68.6%
50-64	1,011	74.6%
65-79	616	73.8%
80+	157	46.4%
Total	4,252	66.3%

6. Civil Status of Attendees

Single	984	42.1%
Married	1,252	53.5%
Widowed	75	3.2%
Separated	20	0.9%
Divorced	9	0.4%
Total	2,340	100.0%



7. Occupation of Attendees

Employed	821	35.3%
Self-employed	162	7.0%
Employer	77	3.3%
House carer	362	15.5%
Unemployed	68	2.9%
Pensioner	383	16.4%
School/University	456	19.6%
Total	2,329	100.0%

9. Place of Birth of Attendees

Malta	224	9.6%
Gozo	1,948	83.2%
Abroad	169	7.2%
Total	2,341	100.0%

11. Mass attended on previous Sunday

Yes	2,174	93.1%
No	160	6.9%
Total	2,334	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

Yes	156	6.8%
No	2,155	93.2%
Total	2,311	100.0%

12. Membership of a Catholic Organisation

Yes	442	19.0%
No	1,884	81.0%
Total	2,326	100.0%

8. Education of Attendees

Tertiary-not complete	202	8.7%
Tertiary completed	374	16.1%
Non-Tertiary-not complete	35	1.5%
Non-Tertiary completed	81	3.5%
Postsecondary-not complete	112	4.8%
Postsecondary completed	246	10.6%
Secondary-not complete	296	12.8%
Secondary completed	478	20.6%
Primary-not completed	204	8.8%
Primary completed	265	11.4%
Did not attend school	27	1.2%
Total	2,320	100.0%

Figure 2.
4B: Sex of Residents attending

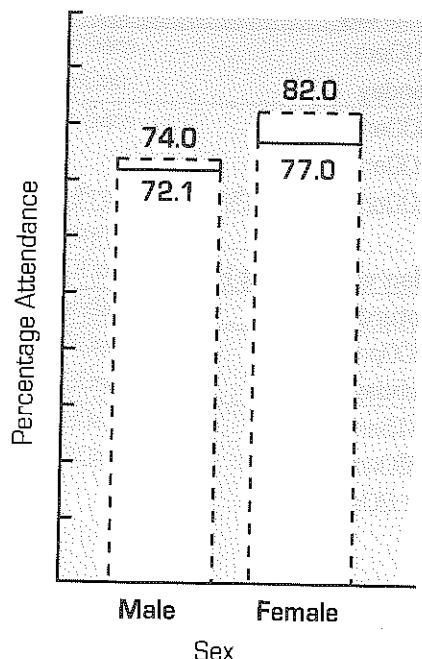
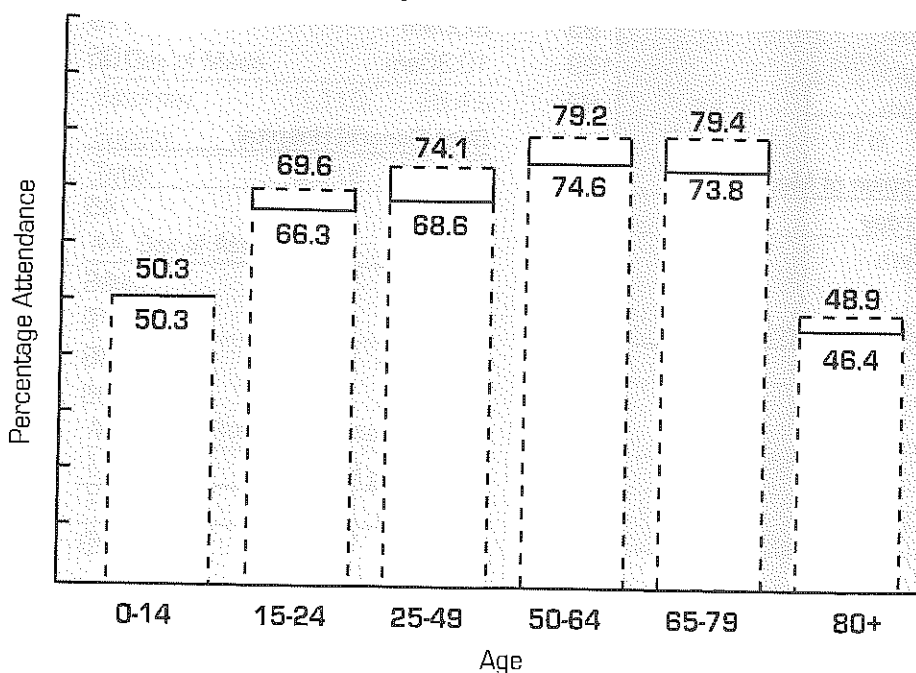


Figure 3.
5B: Age of Residents attending

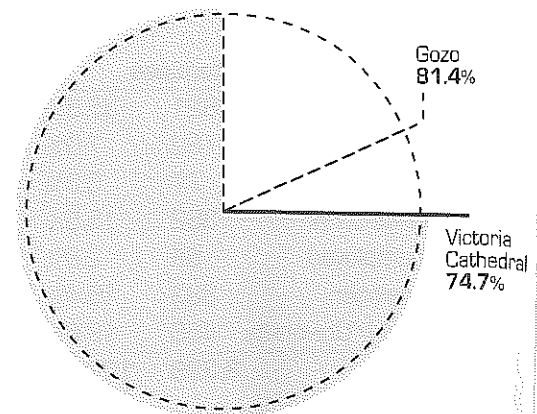


VICTORIA CATHEDRAL

At 74.7% the attendance is lower than the Gozo average. 25% of the parishioners who attended Mass did so in another parish. 46.7% of the attendees were male and 51.6% female. 72.1% of male parishioners, and 77% of female parishioners, attended mass.

Population	6,414
Weighted population	5,717
Attendance	6,273
From parish	3,737
From other parishes	2,536
In other parishes	535
Residents' attendance	4,272
Percent attendance of weighted population	74.7%

Figure 1. Average attendance



1. Attendance

Cathedral	
Saturday	
6:00pm	107
7:15pm	81
8:00pm	24
Sunday	
4:45am	54
5:45am	60
6:45am	45
7:45am	89
9:00am	148
10:00am	89
11:00am	152
12:00pm	90
5:00pm	95
6:00pm	129
7:15pm	92

HQ Legion of Mary	
Saturday	
8:00pm	24

Ta' Savina Church	
Saturday	
4:30pm	92
Sunday	
6:00am	21
7:00am	42

Annunciation of Our Lady Chapel	
Saturday	
4:30pm	25

Cana Movement Centre	
Saturday	
5:00pm	161
Sunday	
8:00am	81
10:00am	833

Don Bosco Oratory	
Saturday	
7:00pm	26
Sunday	
8:00am	119
10:30am	105

Gozo General Hospital	
Saturday	
3:00pm	45
Sunday	
6:00am	26
9:30am	79
10:30am	38
12:00pm	36

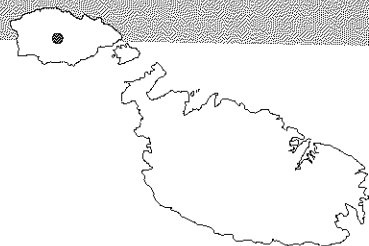
Tal-Ibraġġ Hospital	
Saturday	
3:00pm	23

Good Shepherd Chapel	
Saturday	
6:00pm	95
Sunday	
6:00am	50
7:30am	118
10:00am	138

Salesian Sisters	
Saturday	
6:00pm	95
Sunday	
10:00am	30

Cappuncin's Friary Church	
Saturday	
6:00pm	86
Sunday	
6:00am	33
7:00am	50
9:00am	122

Manresa Retreat House	
Saturday	
6:00pm	53
Sunday	
6:45am	35
8:00am	77
11:00am	24



Carmelite Sisters

Sunday	
8:00am	12

Tal-Karmnu ta' Hamet

Sunday	
9:30am	83
7:30pm	137

Pompei Sanctuary

Saturday	
5:30pm	46
Sunday	
6:30am	37
8:15am	46

Trionfi House

Sunday	
7:00am	16

Cemetery Chapel

Sunday	
10:00am	20
11:00am	65
12:00am	47

St Augustine's Church

Saturday	
6:00pm	45
Sunday	
6:45am	38
8:30am	30
9:45am	37

St Francis Church

Saturday	
6:00pm	86
Sunday	
6:30am	51
7:30am	101
8:30am	73
9:30am	117

Santa Marta Church

Saturday	
7:15pm	30

Sunday	
8:30am	55

Sacred Heart Seminary

Sunday	
10:00am	40

Franciscan Sisters Convent

Saturday	
5:00pm	43

Sunday	
6:30am	39
7:30am	34

2. Mobility of Attendance

Top 10 destinations	
Victoria St George	199
Gharb	64
Xaghra	62
Fontana	60
Ghajnsielem	10
Qala	9
Sannat	9
Xewkija	9
Ghasri	8
Kercem	8

3. Day of Mass

Saturday	1,113	28.4%
Sunday	2,805	71.6%
Total	3,918	100.0%

4A. Sex of Attendees

Male	1,806	46.7%
Female	2,061	53.3%
Total	3,867	100.0%

4B. Sex of Residents Attending

Male	1,991	72.1%
Female	2,276	77.0%
Total %	4,267	

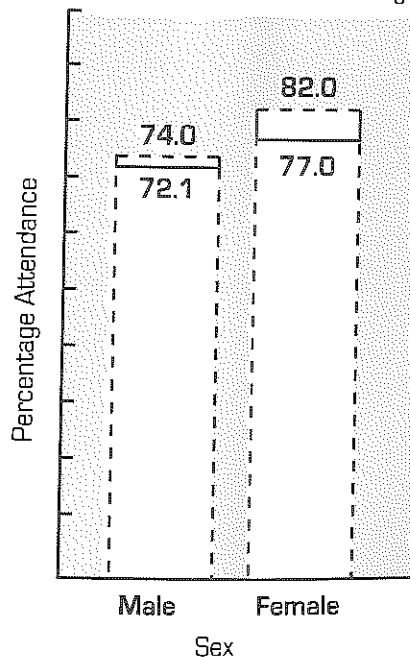
5A. Age of Attendees

0-6	1	0.0%
7-14	455	11.7%
15-24	478	12.3%
25-49	1,415	36.5%
50-64	892	23.0%
65-79	504	13.0%
80+	132	3.4%
Total	3,877	100.0%

5B. Age of Residents Attending

0-14	486	50.3%
15-24	626	66.3%
25-49	1,356	68.6%
50-64	1,011	74.6%
65-79	616	73.8%
80+	157	46.4%
Total	4,252	66.3%

Figure 2.
48: Sex of Residents attending



6. Civil Status of Attendees

Single	1,468	437.9%
Married	2,156	55.7%
Widowed	195	5.0%
Separated	47	1.2%
Divorced	5	0.1%
Total	3,871	100.0%

7. Occupation of Attendees

Employed	1,235	32.1%
Self-employed	232	6.0%
Employer	96	2.5%
House carer	726	18.9%
Unemployed	76	2.0%
Pensioner	756	19.6%
School/University	730	19.0%
Total	3,851	100.0%

9. Place of Birth of Attendees

Malta	404	10.4%
Gozo	3,213	83.0%
Abroad	255	6.6%
Total	3,872	100.0%

10. Residence Mobility of Attendees**Changed parish of residence in past 5 years**

Yes	280	7.3%
No	3,541	92.7%
Total	3,821	100.0%

8. Education of Attendees

Tertiary-not complete	192	5.0%
Tertiary completed	470	12.2%
Non-Tertiary-not complete	33	0.9%
Non-Tertiary completed	112	2.9%
Postsecondary-not complete	210	5.4%
Postsecondary completed	388	10.0%
Secondary-not complete	511	13.2%
Secondary completed	964	25.0%
Primary-not completed	366	9.5%
Primary completed	547	14.2%
Did not attend school	68	1.8%
Total	3,861	100.0%

11. Mass attended on previous Sunday

Yes	3,642	93.8%
No	242	6.2%
Total	3,821	100.0%

12. Membership of a Catholic Organisation

Yes	940	24.7%
No	2,863	73.3%
Total	3,803	100.0%

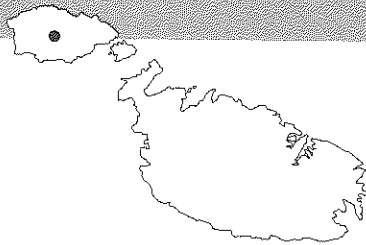
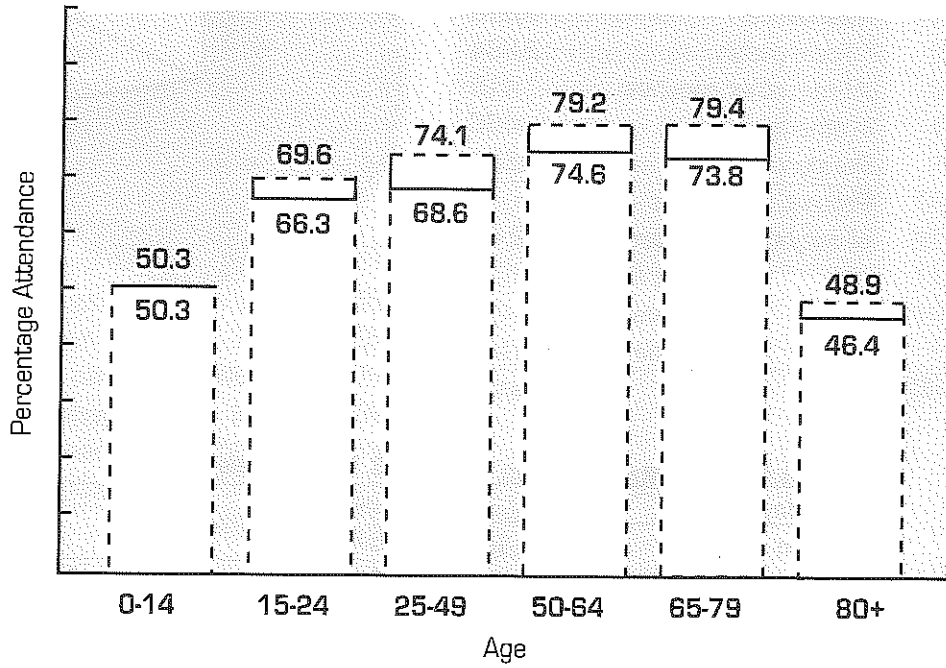


Figure 3.
5B: Age of Residents attending

Gozo
Victoria Cathedral

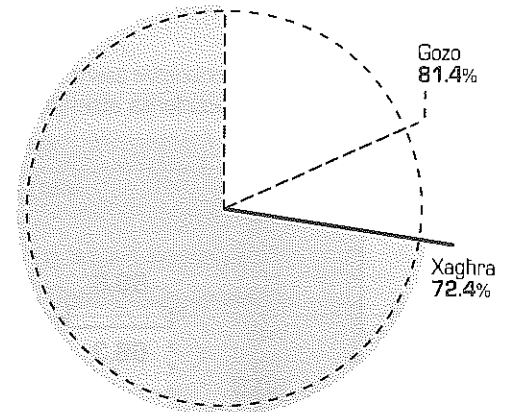


XAGHRA

At 72.4% the attendance is lower than the Gozo average. 18% of the parishioners who attended Mass did so in another parish. 44.8% of the attendees were male and 55.2% female. 65.9% of male parishioners, and 76.9% of female parishioners, attended mass.

Population	3,960
Weighted population	3,530
Attendance	2,513
From parish	2,094
From other parishes	419
In other parishes	460
Residents' attendance	2,554
Percent attendance of weighted population	72.4%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
4:30pm	164
6:00pm	193
Sunday	
5:00am	120
6:00am	123
7:00am	164
8:30am	240
9:45am	249
5:30pm	245
7:30pm	102
Maria Bambina	
Sunday	
11:00am	307

St Anthony Abbot's Church

Saturday	
6:30pm	62
Sunday	
6:30am	53
10:00am	98

St Paul, Marsalforn

Saturday	
6:00pm	140
Sunday	
8:00am	108
10:00am	108
11:00am	100
5:30pm	143

Jesus of Nazareth Church

Saturday	
6:30pm	59
Sunday	
6:00am	57
7:30am	137
10:30am	67

2. Mobility of Attendance

Top 10 destinations	
Victoria Churches	151
Gharb	109
Victoria St George	54
Victoria Cathedral	29
Żebbuġ, Gozo	23
Ghajnsielem	14
Nadur	13
Xewkija	11
Fontana	7
San Lawrenz	7

3. Day of Mass

Saturday	601	23.9%
Sunday	1,912	76.1%
Total	2,513	100.0%

4A. Sex of Attendees

Male	1,112	44.8%
Female	1,370	55.2%
Total	2,482	100.0%

4B. Sex of Residents Attending

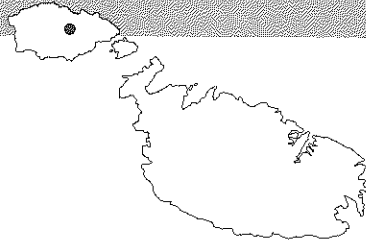
Male	1,166	65.9%
Female	1,354	76.9%
Total %	2,520	

5A. Age of Attendees

0-6	0	0.0%
7-14	313	12.5%
15-24	374	15.0%
25-49	872	74.7%
50-64	583	74.3%
65-79	295	68.2%
80+	68	2.7%
Total	2,497	100.0%

5B. Age of Residents Attending

0-14	322	46.9%
15-24	398	68.1%
25-49	872	74.7%
50-64	583	74.3%
65-79	295	68.2%
80+	67	50.0%
Total	2,537	67.0%



6. Civil Status of Attendees

Single	1,021	40.9%
Married	1,321	52.9%
Widowed	129	5.2%
Separated	22	0.9%
Divorced	3	0.1%
Total	2,496	100.0%

7. Occupation of Attendees

Employed	701	28.1%
Self-employed	136	5.5%
Employer	75	3.0%
House carer	490	19.7%
Unemployed	62	2.5%
Pensioner	525	21.1%
School/University	503	20.2%
Total	2,492	100.0%

8. Education of Attendees

Tertiary-not complete	153	6.1%
Tertiary completed	307	12.3%
Non-Tertiary-not complete	15	0.6%
Non-Tertiary completed	76	3.0%
Postsecondary-not complete	119	4.8%
Postsecondary completed	179	7.2%
Secondary-not complete	315	12.6%
Secondary completed	549	22.0%
Primary-not completed	280	11.2%
Primary completed	474	19.0%
Did not attend school	29	1.2%
Total	2,496	100.0%

9. Place of Birth of Attendees

Malta	262	10.5%
Gozo	2,043	82.2%
Abroad	179	7.2%
Total	2,484	100.0%

11. Mass attended on previous Sunday

Yes	2,330	93.6%
No	159	6.4%
Total	2,489	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

Yes	158	6.4%
No	2,315	93.6%
Total	2,473	100.0%

12. Membership of a Catholic Organisation

Yes	694	28.3%
No	1,754	71.7%
Total	2,448	100.0%

Figure 2.
4B: Sex of Residents attending

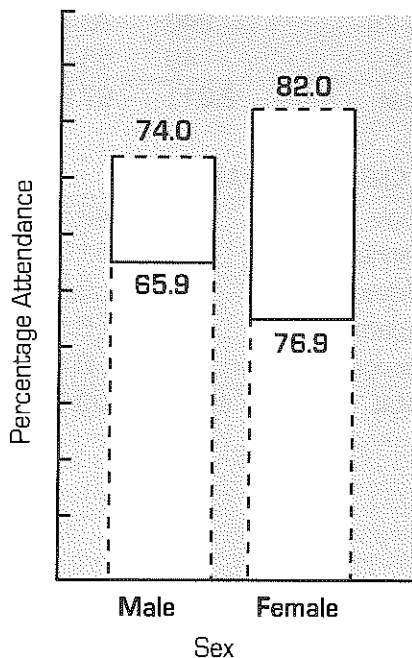
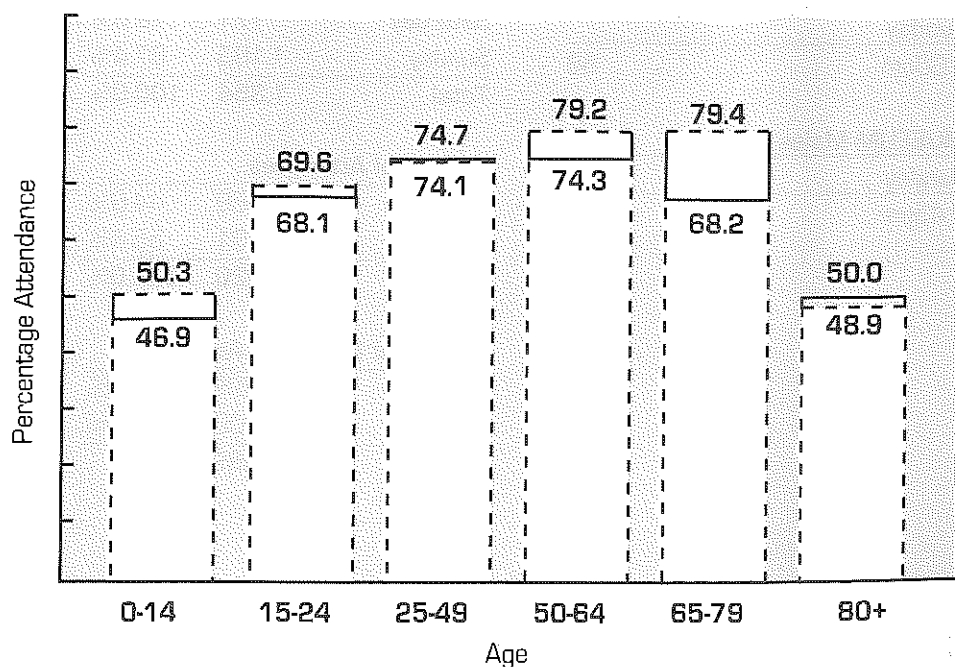


Figure 3.
5B: Age of Residents attending

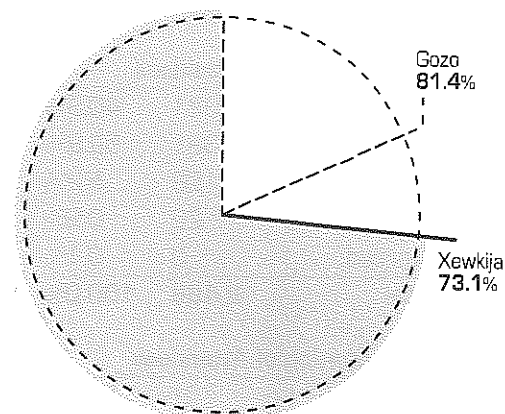


XEWKIJA

At 73.1% the attendance is lower than the Gozo average. 40% of the parishioners who attended Mass did so in another parish. 44.6% of the attendees were male and 55.4% female. 66% of male parishioners, and 77.8% of female parishioners, attended mass.

Population	3,115
Weighted population	2,777
Attendance	1,355
From parish	1,214
From other parishes	141
In other parishes	815
Residents' attendance	2,029
Percent attendance of weighted population	73.1%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
5:00pm	103
6:15pm	101
Sunday	
5:30am	164
6:30am	149
7:30am	262
8:30am	294
9:30am	159
11:00am	182
2:45pm	52

Our Lady of Mercy Chapel

Sunday	
7:00am	58

MUSEUM Males

Sunday	
2:45pm	67

2. Mobility of Attendance

Top 10 destinations	
Victoria Churches	297
Victoria St George	138
Gharb	129
Victoria Cathedral	57
Ghajnsielem	42
Xaghra	31
Fontana	26
Nadur	24
Sannat	19
Ghasri	11

3. Day of Mass

Saturday	171	12.6%
Sunday	1,183	87.4%
Total	1,354	100.0%

4A. Sex of Attendees

Male	589	44.6%
Female	731	55.4%
Total	1,320	100.0%

4B. Sex of Residents Attending

Male	899	66.0%
Female	1,100	77.8%
Total %	1,999	

5A. Age of Attendees

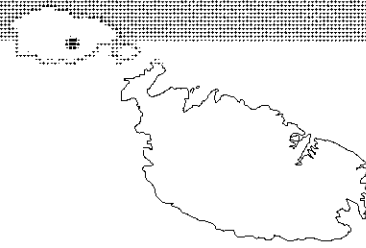
0-6	3	0.2%
7-14	196	14.7%
15-24	181	13.6%
25-49	426	32.0%
50-64	297	22.3%
65-79	195	14.6%
80+	34	2.6%
Total	1,332	100.0%

5B. Age of Residents Attending

0-14	279	52.3%
15-24	306	65.5%
25-49	731	74.5%
50-64	415	74.5%
65-79	240	73.1%
80+	40	35.4%
Total	2,011	67.5%

6. Civil Status of Attendees

Single	581	43.5%
Married	682	51.0%
Widowed	69	5.2%
Separated	4	0.3%
Divorced	1	0.1%
Total	1,337	100.0%



7. Occupation of Attendees

Employed	288	21.8%
Self-employed	93	7.0%
Employer	18	1.4%
House carer	319	24.1%
Unemployed	46	3.5%
Pensioner	272	20.6%
School/University	285	21.6%
Total	1,321	100.0%

9. Place of Birth of Attendees

Malta	71	5.3%
Gozo	1,178	88.2%
Abroad	86	6.4%
Total	1,335	100.0%

11. Mass attended on previous Sunday

Yes	1,284	95.9%
No	55	4.1%
Total	1,339	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years

Yes	51	3.8%
No	1,281	96.2%
Total	1,332	100.0%

12. Membership of a Catholic Organisation

Yes	437	33.0%
No	888	67.0%
Total	1,325	100.0%

8. Education of Attendees

Tertiary-not complete	46	3.4%
Tertiary completed	74	5.5%
Non-Tertiary-not complete	8	0.6%
Non-Tertiary completed	17	1.3%
Postsecondary-not complete	76	5.7%
Postsecondary completed	78	5.8%
Secondary-not complete	191	14.3%
Secondary completed	323	24.2%
Primary-not completed	128	9.6%
Primary completed	327	27.9%
Did not attend school	21	1.6%
Total	1,334	100.0%

Figure 2.
4B: Sex of Residents attending

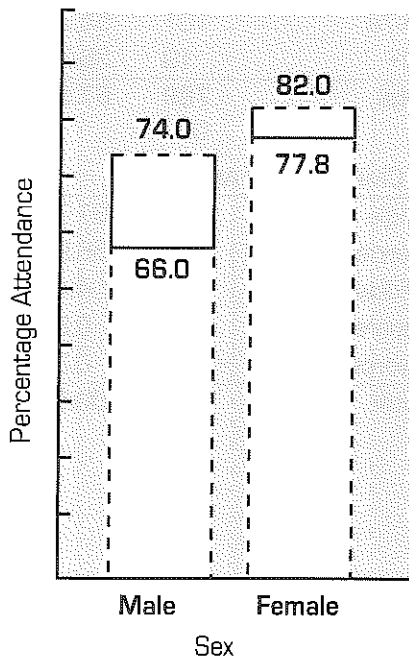
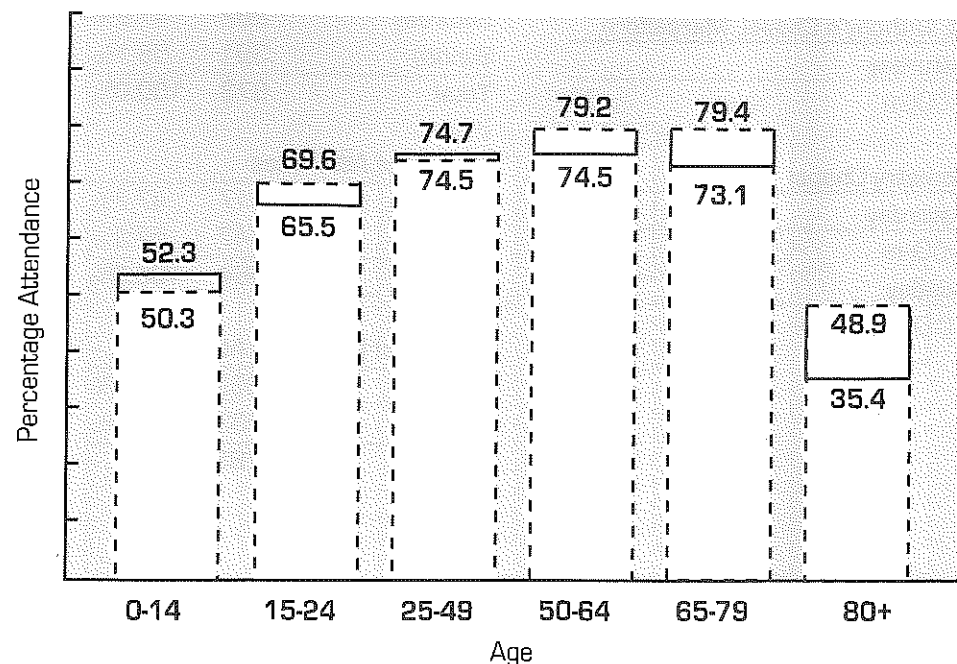


Figure 3.
5B: Age of Residents attending



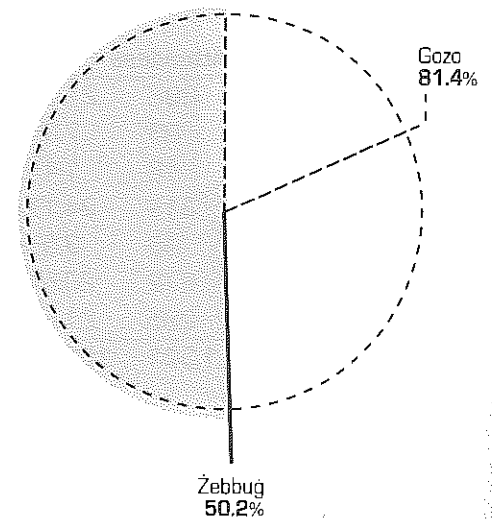
☐ Gozo
☐ Xewkija

ŻEBBUĠ

At 50.2% the attendance is significantly lower than the Gozo average. 29% of the parishioners who attended Mass did so in another parish. 47.7% of the attendees were male and 52.3% female. 47.4% of male parishioners, and 52.3% of female parishioners, attended mass.

Population	1,770
Weighted population	1,578
Attendance	673
From parish	565
From other parishes	108
In other parishes	227
Residents' attendance	792
Percent attendance of weighted population	50.2%

Figure 1. Average attendance



1. Attendance

Parish Church	
Saturday	
6:00pm	80
Sunday	
5:00am	61
6:00am	89
7:00am	92
8:00am	136
11:00am	119
Dar Stella Maris (MSSP)	
Saturday	
8:00pm	30
St Anthony's Chapel, Marsalforn	
Saturday	
5:00pm	67
Cemetery Chapel	
Saturday	
5:00pm	36
Sunday	
10:00am	75

2. Mobility of Attendance

Top 10 destinations	
Gharb	57
Victoria Churches	43
Xaghra	32
Victoria St George	29
Ghasni	21
Victoria Cathedral	11
Xewkija	10
Kerċem	7
Nadur	6
Sannat	4

3. Day of Mass

Saturday	282	41.9%
Sunday	391	58.1%
Total	673	100.0%

4A. Sex of Attendees

Male	317	47.7%
Female	347	52.3%
Total	664	100.0%

4B. Sex of Residents Attending

Male	382	47.4%
Female	403	52.3%
Total %	785	

5A. Age of Attendees

0-6	0	0.0%
7-14	78	11.7%
15-24	71	10.6%
25-49	217	32.4%
50-64	180	26.9%
65-79	105	15.7%
80+	18	2.7%
Total	669	100.0%

5B. Age of Residents Attending

0-14	89	30.8%
15-24	103	49.4%
25-49	294	48.0%
50-64	183	52.1%
65-79	101	55.3%
80+	19	38.2%
Total	789	67.5%

6. Civil Status of Attendees

Single	250	37.7%
Married	378	56.9%
Widowed	29	4.4%
Separated	5	0.8%
Divorced	2	0.3%
Total	664	100.0%



7. Occupation of Attendees

Employed	194	29.1%
Self-employed	38	5.7%
Employer	7	1.0%
House carer	166	24.9%
Unemployed	24	3.6%
Pensioner	134	20.1%
School/University	104	15.6%
Total	667	100.0%

9. Place of Birth of Attendees

Malta	65	9.8%
Gozo	566	85.0%
Abroad	35	5.3%
Total	666	100.0%

11. Mass attended on previous Sunday

Yes	623	92.8%
No	48	7.2%
Total	671	100.0%

10. Residence Mobility of Attendees

Changed parish of residence in past 5 years		
Yes	23	3.4%
No	646	96.6%
Total	669	100.0%

12. Membership of a Catholic Organisation

Yes	185	28.1%
No	473	71.9%
Total	658	100.0%

8. Education of Attendees

Tertiary-not complete	31	4.7%
Tertiary completed	56	8.4%
Non-Tertiary-not complete	8	1.2%
Non-Tertiary completed	11	1.7%
Postsecondary-not complete	8	1.2%
Postsecondary completed	2	3.0%
Secondary-not complete	90	13.6%
Secondary completed	180	27.1%
Primary-not completed	82	12.4%
Primary completed	164	24.7%
Did not attend school	13	2.0%
Total	663	100.0%

Figure 2.
4B: Sex of Residents attending

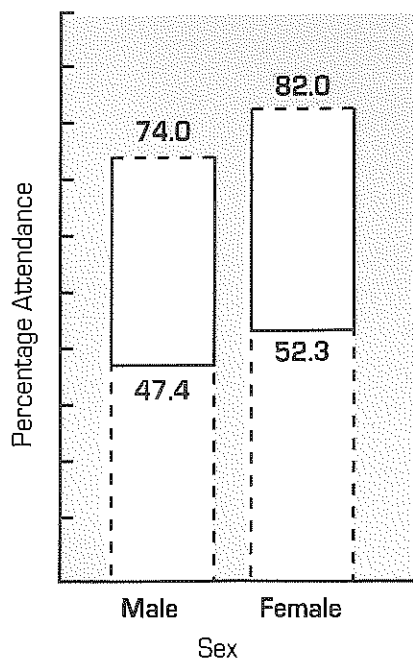
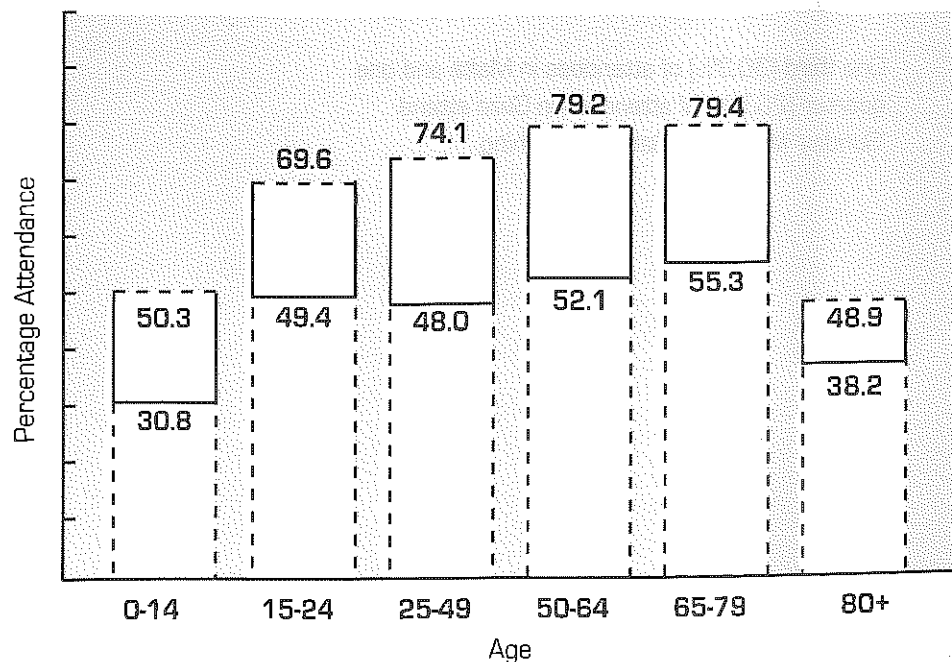


Figure 3.
5B: Age of Residents attending



□ Gozo
□ Żebbuġ

Main Findings

1. Attendance

Half the population (50.6%) of the island of Malta attends Sunday Mass. The attendance has fallen by 11.1% in the period 1995-2005 at a higher annual rate of fall in attendance (-1.1%) than in the previous periods 1967-1982 and 1982-1995.

Over four-fifths (81.4%) of residents of Gozo attend Mass on Sunday, which is much higher than the Maltese attendance. The annual rate of fall in the period 1995-2005 (-0.21%) was much smaller than in the previous period 1982-1995.

Half the population (53.0%) of Malta & Gozo attend Sunday Mass and this has fallen by 10.4% over ten years at a slightly faster annual rate of fall (-1.04%) than in the previous period.

2. Mobility of Attendance

Over one third (35%) of Maltese residents, and around one fifth (22.3%) of Gozitan residents, attend Sunday Mass outside of their parish of residence. The Maltese therefore have a higher mobility of attendance, however both are relatively high and they have grown since the previous censuses.

3. Day of Mass

One third (30.3%) of attendees in Malta and one quarter (23.5%) of attendees in Gozo attend 'Sunday' Mass on a Saturday evening.

4. Sex

The percent attendance of females is 8% higher than for males for both Malta and Gozo.

5. Age

The age groups with the highest attendance at Sunday Mass are those between 50-64 and 65-79 years of age for both Maltese and Gozitans.

Maltese 15-24 and 25-49 years olds have a very low attendance rate of around one third of the age group population.

Gozitans of the same age groups of 15-24 and 25-49 have much higher rates of attendance than the Maltese at roughly three quarters of the age group population.

6. Locality

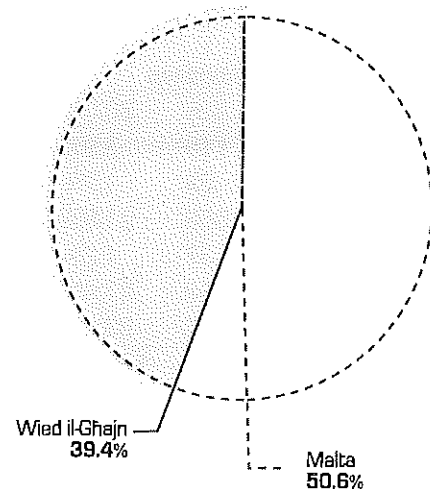
Parishes in the Northern and Western districts of Malta generally have much higher attendance rates than parishes in the South Eastern and Inner Harbour districts.

WIED IL-GHAJN

At 39.4% the attendance is significantly lower than the Malta average. 32% of the parishioners who attended Mass did so in another parish. 46.2% of the attendees were male and 53.8% female. 35.1% of male parishioners, and 42.9% of female parishioners, attended Mass.

Population	9,298
Weighted population	8,288
Attendance	3,113
From parish	2,205
From other parishes	908
In other parishes	1,059
Residents' attendance	3,264
Percent attendance of weighted population	39.4%

Figure 1.
Average attendance



1. Attendance

Parish Church	
Saturday	
5:45pm	523
7:00pm	541
Sunday	
6:30am	185
8:00am	474
9:15am	432
11:30am	362
6:00pm	404

Jerma Palace Hotel

Sunday	
3:30pm	24

Church of St Cajetan

Saturday	
6:00pm	63

2. Mobility of Attendance

Top 10 destinations	
Żabbar	123
Żejtun	101
Paola-Christ King	91
Cospicue	85
Vittoriosa	74
Fgura	56
Santa Luċija	49
M'Xlokk	43
Valletta San Duminku	35
Senglea	30

3. Day of Mass

Saturday	1,111	35.7%
Sunday	2,001	64.3%
Total	3,112	100.0%

4A. Sex of Attendees

Male	1,418	46.2%
Female	1,649	53.8%
Total	3,067	100.0%

4B. Sex of Residents Attending

Male	1,470	35.1%
Female	1,761	42.9%
Total %	3,231	39.0%

5A. Age of Attendees

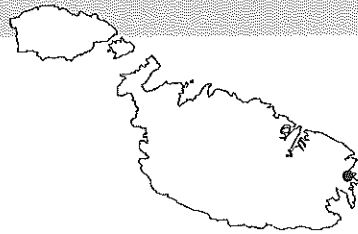
0-6	5	0.2%
7-14	517	16.8%
15-24	337	11.0%
25-49	1,085	35.3%
50-64	726	23.6%
65-79	354	11.5%
80+	49	1.6%
Total	3,073	100.0%

5B. Age of Residents Attending

0-14	604	31.1%
15-24	336	31.8%
25-49	1,335	34.3%
50-64	626	46.6%
65-79	300	55.1%
80+	41	34.3%
Total	3,242	36.4%

6. Civil Status of Attendees

Single	985	32.6%
Married	1,845	61.1%
Widowed	122	4.0%
Separated	60	2.0%
Divorced	7	0.2%
Total	3,019	100.0%



7. Occupation of Attendees

Employed	926	30.5%
Self-employed	115	3.8%
Employer	53	1.7%
House carer	663	21.9%
Unemployed	37	1.2%
Pensioner	529	17.4%
School/University	710	23.4%
Total	3,033	100.0%

9. Place of Birth of Attendees

Malta	2,933	95.0%
Gozo	36	1.2%
Abroad	118	3.8%
Total	3,087	100.0%

10. Residence Mobility of Attendees
Changed parish of residence in past 5 years

Yes	2,638	85.7%
No	439	14.3%
Total	3,077	100.0%

11. Mass attended on previous Sunday

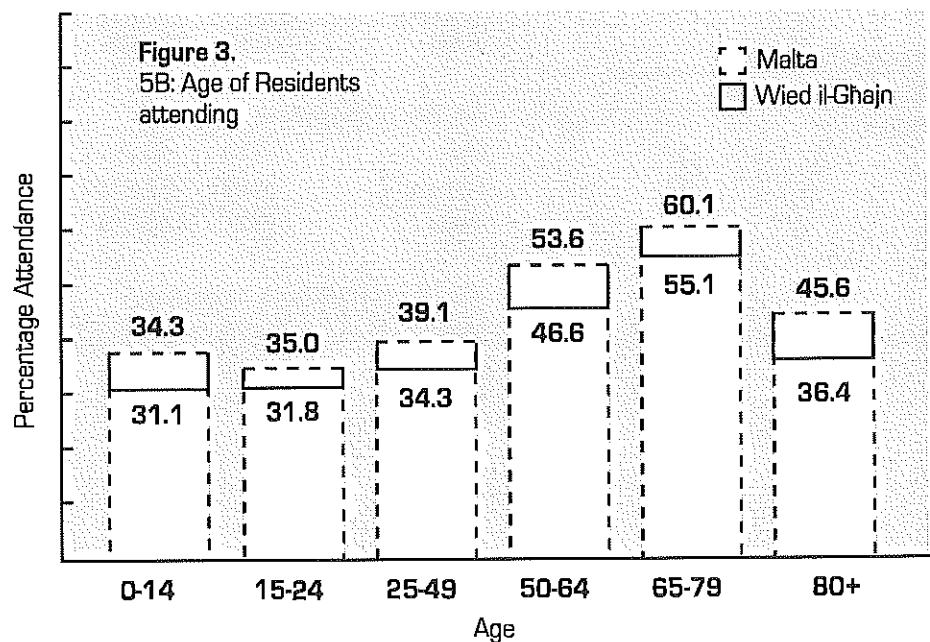
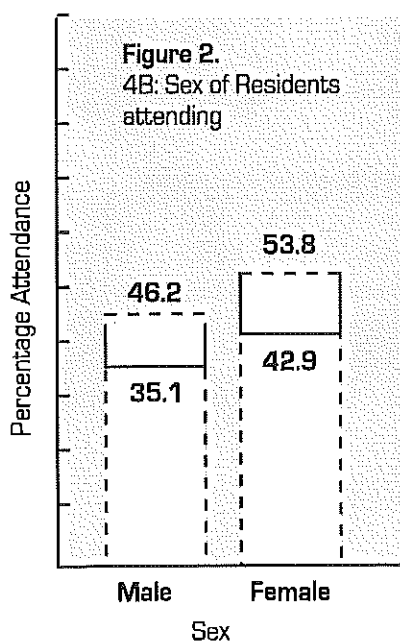
Yes	2,760	89.5%
No	324	10.5%
Total	3,084	100.0%

12. Membership of a Catholic Organisation

Yes	665	22.0%
No	2,360	78.0%
Total	3,025	100.0%

8. Education of Attendees

Tertiary-not complete	168	5.5%
Tertiary completed	361	11.9%
Non-Tertiary-not complete	44	1.4%
Non-Tertiary completed	126	4.1%
Postsecondary-not complete	151	5.0%
Postsecondary completed	344	11.3%
Secondary-not complete	411	13.5%
Secondary completed	628	20.6%
Primary-not completed	298	13.1%
Primary completed	375	12.3%
Did not attend school	39	1.3%
Total	3,045	100.0%



MALTA

Sunday Mass Attendance Census 2005

The Sunday Mass Attendance Census has become a regular feature in the life of the Archdiocese. It is an important source of data about the characteristics and composition of those attending Sunday Mass in Malta and Gozo. Its objective is to indicate to Pastoral Operators the importance being given by the People of God to this Sacrament and Sacrifice – the peak of Christian life. Besides this, when a census is taken at regular intervals – this being the fourth and third censuses held in the dioceses of Malta and Gozo respectively - it becomes an indicator of a trend.

This time, the Census was called for by the Synod of the Archdiocese of Malta. Literally hundreds of people were involved in this exercise, most of whom on a voluntary basis. DISCERN owes them more than a word of thanks. However, special thanks go to the Coordinating Team in particular to Rev Alex Bezzina for his splendid logistics coordination, and to the small staff of DISCERN. The success of the operation was also made possible through help from the Pastoral Secretariat, various relevant Curia Offices, the Parish Priests, Mr Reno Camilleri BSc of the MSA and Mr Alfred Camilleri BA, MSc of the NSO.


Discern

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