

# InFormation

News for Pastoral Planners and Those Making the Plan a Reality

## “Put out into the deep of the Net”

In his message for the 36th World Communication Day (Sunday, May 12) Pope John Paul II offers a reflection on the Internet as a new means of evangelization and encourages its use to spread the Gospel.

Pope John Paul II reminds us that throughout the history of the Church, Christ's command to make disciples of all nations has required new energy and imagination of those evangelizing. The Holy Father cites other "threshold moments" of Evangelization such as the Renaissance, the invention of the printing press, the Industrial Revolution and the birth of the modern world, where it was necessary to step beyond the usual means and

embrace the new.

The Holy Father invites the Church to approach the Internet with both confidence and realism concerning its potential. Pope John Paul II stresses that the Internet is to be a point of contact with the Church and a source of information.

The accessibility to information about the Church and issues of faith is a powerful thing. He reminds the faithful that the Internet cannot replace the experience of God and it is not meant to be a substitute for direct personal contact and faith sharing.

On February 22, 2002, The Pontifical Council for Social Communications issued

two documents concerning the Internet: **The Church and the Internet** and **Ethics in Internet**. These speak to both the nature and power of the Internet. They recommend that the Church use this medium, but be mindful of the ethical issues that are a part of this new technology.

The Archdiocese of Philadelphia went online in 1996. The current website (<http://www.archphila.org>) provides news and information pertaining to all aspects of Catholic life in the five counties that comprise the Archdiocese of Philadelphia. It also offers links to other Catholic websites.

Resources for pastoral planning are available on this website. Click "Pastoral Planning" on the top menu bar. The Pastoral Planning section offers an overview of Parish and Cluster Pastoral Planning processes as well as resources for planning. Parish planners are able to access statistics that can help them to better understand their parish community.

Other resources are also available. It is hoped that this information will assist pastoral planners in their efforts to renew their parishes. These webpages are meant to be a source of information. They are not meant to replace human interaction and the exchange of ideas.

If you have a question about the information provided or seek clarification, you can e-mail the Office for Research and Planning ([resplan@adphila.org](mailto:resplan@adphila.org)) or call 215-587-3545.

The full text of the Pope's letter is available for download at: [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/messages/communications/index.htm](http://www.vatican.va/holy_father/john_paul_ii/messages/communications/index.htm)

The complete texts of the Pontifical Council for Social Communications documents are available for download at: [http://www.vatican.va/roman\\_curia/pontifical\\_councils/pccs/index.htm](http://www.vatican.va/roman_curia/pontifical_councils/pccs/index.htm)

### The Blessing of Change

Lord and Source of All Gifts,  
we rejoice in the fullness of Your holy generosity.  
We thank you especially now for the gift of change, the gift of newness  
that opens doors closed by habit and routine.

We bless You and thank You as well  
for that which is stable and unchanging,  
for the ancient and traditional  
which give meaning to the new and different.

We thank You, O End of All Longing,  
for the capacity for change in our lives, for without change  
there can be no real growth and no true life.

We are grateful, for those persons  
who, through their gifts of excitement and adventure,  
have taught us not to fear change, not to resist the new.

We are thankful for Your Son, Your Sacred Word,  
who spoke to us of new wine for new wine skins  
and who calls us daily to a new Kingdom  
and to a new covenant.

May our hearts be ever-changing, ever in growth,  
as we journey to You, our Mysterious Source,  
You who are forever fresh and new  
yet forever the same.

Blessed are You, Lord our God,  
Who gives spice to life with change.

Amen+

from Prayers for the Domestic Church, Edward Hayes  
Forest of Peace Books, Inc.

VOLUME 2, NUMBER 1

Also in this issue...

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# Generations Differ by More Than Age

Pastoral leaders need to help people of every age and generation understand and appreciate the different gifts that each of them brings to the life of the parish. Age affects the way people think and act in two ways:

First, there is a "life cycle experience" of doing similar things at similar ages. We start out as children, we go to school, start working, leave home and frequently get married, have children, get older, retire, and die.

Second, there is a "generational cohort effect" which causes a group of people who have grown up (turned 18) around the same time to think and behave in ways that are different than their parents or their children.

Because of their ages, people differ not only in life cycle experience (some are buying houses and having babies while others are retiring and selling their houses), but also in the characteristics of their generation (some are attracted by institutions and are interested in preserving order; some are more interested in the individual and developing their own support networks).

## *Catholics in 2000 fall into three distinct age groups*

Some authors suggest that Catholics in 2000 fall into three distinct age groups, based on their age at the time the changes from the Second Vatican Council were being implemented in the parishes. The three groups are pre Vatican II, Vatican II and post Vatican II.

- The pre Vatican II generation lived through the depression and fought in World War II. The Catholic people were frequently city dwellers who experienced many forms of anti Catholicism which they combated by forming into "catholic ghetto(s)" comprised of Catholic neighborhoods, schools, hospitals, newspapers and social groups... Pre Vatican II Catholics grew up with Latin Masses, novenas, Benedictions, priests facing the altar (not the people) and Gregorian chant.

- The Vatican II generation grew up in the old pre Vatican II church but, in their teenage years and early adulthood, many of the changes called for in the documents of the Second Vatican Council were implemented in their parishes just as the social movement of the 1960's plunged society into a series of turmoils. Those who came of age after the changes, called for by the Second Vatican Council, never knew anything else." (Davidson, 1997)

*Each generation's experiences cause them to have different attitudes about their role in the Church*

Some research has shown that, because of these different experiences at critical ages, each generation experiences certain cohort effects

that cause them to have different attitudes about their role in the Church and different expectations of the parish.

In the Archdiocese of Philadelphia, the pre Vatican II and Vatican II cohorts made up slightly less than half of the population, while the post Vatican II population, who began to turn 18 in 1979, comprised more than half. The so-called Millennial Generation, born since 1982 and who started turning age 18 in 2000, made up slightly more than one quarter of the population in the year 2000.

When the annual statistical **Report to Pastor** is distributed to the Pastors in a mailing in early July, 2002, a special report **U.S. Census Report #3** will be included. **U.S. Census Report #3** describes the age of the people who live in the territory of the parish and the size of different "generational cohort" groups.

## *Retirees Will Soon Be Booming*

The elderly population of the Archdiocese is expected to grow quickly over the next 25 years as the Boomer generation enters its elderly years. This age progression could dramatically reshape the age distribution of the region. All five counties are expected to have more than 100,000 people over the age of 65 by 2025. The city of Philadelphia will continue to have the largest elderly population increasing about 5% to 240,725 persons. The active participation of larger numbers of older parishioners to address the needs of other elderly and homebound may need to become a more important part of the work of parishes in the Archdiocese.

According to the 2000 An-

nual Pastoral Report filed by every parish, one third of all the parishes reported having senior citizens' groups. More than 25% of the parishes (76) reported being involved in Aid for Friends, a program that calls on parishioners to donate food, prepare the food in frozen entrees, pick up and deliver the food, and visit with elderly or disabled persons who are living alone.

## *Get Ready for the Millennial Generation*

The U.S. population grew at an historic pace between 1990 and 2000 increasing by 32.7 million. This was the largest increase since the start of the Baby Boom. (Between 1950 and 1960 Boomer births boosted the population by 28 million people.)

In the Philadelphia area, the increase in this population was not as great as in the Southwest and Southern parts of the country but children age 18 and younger, (born since 1982) made up the second largest segment of the Philadelphia area population. This "boomer echo" was only surpassed in size by their parents, the Boomer Generation (age 35-54).

## *Young Adults Can Be Attracted to Church*

Young adults say that feeling welcome in the parish would make them more likely to participate in parish life according to a survey conducted in 2000.

Young adults in their 20's are more likely than those in their 30's to say that opportunities to help the poor and needy would make them more likely to participate in parish life. (CARA Working paper No. 1 June 2000)

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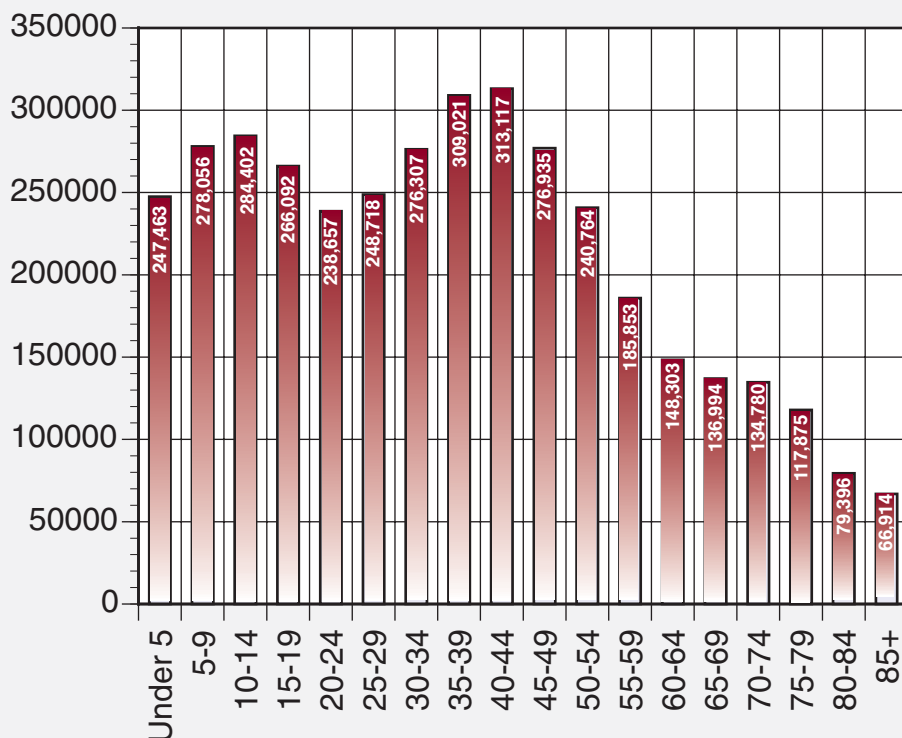
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## DETAILED AGE BREAKDOWN FOR ALL PEOPLE LIVING IN THE ARCHDIOCESE



Source: Archdiocese of Philadelphia, Office for Research and Planning, U.S. Census Bureau, Annual Pastoral Reports

## CHARACTERISTICS OF GENERATIONAL COHORTS IN THE U.S. IN 2000

### G.I. Generation (age 75+)

Born 1901-1925  
Age 18 between 1919-1943  
*Heroes*

- Civic Values & Building • Expanding Affluence
- Institutions over Individual
- Conserving Values

*This "building generation" survived the Depression and fought World War II. They then created many of the social and religious institutions of the 20th century.*

### Boomer Generation (age 35-54)

Born 1946-1965 • Age 18 between 1964-1983  
*Prophets*

- Focused on Individual Development
- Idealism • Start Change & Break from Past
- Individuals over Institutions
- Liberal Values • Risk Takers

*This generation grew up in the turbulent 1960s and 1970s and rebelled against most things established by the GI generation.*

### Millennial Generation (age 18 & younger)

Born 1982 - present  
Age 18 between 2000-?

*Identified by some authors as the next "GI" type generation. They may be expected to be a confident, achievement oriented group, more interested in building community and institutions than the generations immediately before them.*

### Post War Generation (age 55-74)

Born 1926-1945  
Age 18 between 1944-1963  
*Artisans*

- Loyal to Order & Establishment
- Negotiators, Adaptive • Avoid Risk
- Compromise • Fine-tune change
- Preserve Values

*Sometimes called the "Silent Generation" because they conformed to the world that their elder GI's built.*

### Generation X (age 19-34)

Born 1966-1981  
Age 18 between 1984 - 1999  
*Nomads*

- Emphasis on Autonomy • Sustaining Values
- Reactive, Pragmatic and Creative
- Self-forming Networks

*This generation grew up during a period of high divorce rates, relatively low value placed on children, and serious social problems. This pragmatic group is pessimistic and interested in issues of identity. They are less likely to make long term commitments.*

Reference: Strauss, William and Neil Howe. *Generations: The History of America's Future, 1584 to 2069*. (New York: William Morrow and Co., Inc.), 1991.

Source: Archdiocese of Philadelphia, Office for Research and Planning, U.S. Census Bureau, Annual Pastoral Reports



Training to Support  
Pastoral Planning

### SPRING SESSION Developing Facilitation Skills for Parish Meetings

Facilitators can help parish groups to share ideas, test assumptions, set criteria, resolve conflicts, develop plans and make quality decisions. Sessions will provide instruction concerning the dynamics of working groups and group decision making as well as training in intervention strategies and helping groups to reach consensus.

May 21 and June 18  
Archdiocesan Office Center  
Philadelphia  
May 22 and June 19  
Mother of Divine Providence  
Parish Center, King of Prussia

Follow-up Session: Fall, 2002



### SUMMER SESSION

#### Enhancing Skills for Parish Meetings

These sessions are designed to assist those who: prepare agenda, lead meetings, wish to have more effective parish meetings.

June 19 and June 26  
Archdiocesan Office Center  
Philadelphia

All sessions are two hours in length and begin at 7:00 pm  
Call the Office for Research & Planning  
(215) 587-3545 to register.  
Space is limited.  
Parking is available



**ENRICHMENT DAY**  
**FOR PARISH PASTORAL COUNCILS**  
 Theme: The Parish Pastoral Council:  
 Praying, Listening, Planning  
**SAT., APRIL 13, 2002 • 8:30 to 3:30**  
**Cardinal O'Hara High School**  
 Walk-in Registration is from 8:30-9:00 am  
 For more info,  
 call Mary Gindhart (215) 587-3694

## Applying Parish Data to Pastoral Concern

The Eucharist is the central form of worship for Catholics. As Vatican II's Constitution on the Sacred Liturgy stated "The Eucharist is the peak or summit of our lives from which everything is directed and from which everything flows." At Sunday Mass, the faithful gather to worship and give public witness to the faith that they share.

The October Count establishes a frame of reference concerning Mass attendance. When a Pastor shares the result of the October count with the Parish Pastoral Council, it may generate

discussions on many issues. Some Councils may question if the times that Mass is offered suit the needs of the parish. Others may wonder about the music that accompanies each Mass. Most Councils will ask the questions: "how can we reach out to those in our parish who have stopped coming to Mass on Sunday?"

The Office for Research and Planning receives calls asking for referral to research on why Catholics become inactive and how to reach them. One good source of information on

this subject is the mail survey that your parish did during the self-study process. Those surveyed were asked about their attendance of Mass. It may be beneficial to take a look at the responses again. What did the parishioners' answers tell you about the worship life of your parish? How did the Parish Pastoral Plan address the worship taking place in your parish? What does the recent October count reveal about effects of implementation efforts?

There are additional sources of information on

research conducted concerning inactive Catholics. Bishop Michael Saltarelli summarized the research conducted by the U.S. Bishops' Evangelization Committee concerning the issue of why Catholics become inactive and shared some thoughts on how active and engaged Catholics might respond. This article appeared in the January 27, 2000 edition of *Origins*.

The Conference for Pastoral Planning and Council Development (CPPCD) supports the work of the Catholic Research Forum. Research papers concerning the October count and inactive Catholics are posted on their website ([www.cppcd.org/catholic\\_research\\_forum](http://www.cppcd.org/catholic_research_forum)) under "Research Reviews." A research paper written by Dr. Robert Miller, Director of the Office for Research and Planning, that presents a summary of the responses to the questions on the Self-Study mail survey concerning Mass attendance can be found on the Catholic Research Forum's website.

The Office for Renewal and Evangelization (215-587-05000) offers the booklet, *Communicating Christ in the 21st Century*, which highlights resources for parishes and individuals. The United States Conference of Catholic Bishops (USCCB) offers a listing of resources to assist parishes in the evangelization of inactive Catholics on their website, [www.nccbuscc.org/evangelization](http://www.nccbuscc.org/evangelization).

## InSights

As each parish began its self-study process, one of the first questions asked was "who are we as a parish?" The information gathered to answer this question helped the Parish Pastoral Council to better understand who made up the parish community, and, hopefully develop plans to meet their pastoral needs.

Data from the U.S. Census and other sources contain information concerning the demographics (age, race, ethnicity, income and education levels) of the community of which the parish is a part. The Annual Pastoral Report, completed by Pastors each January, provides data on the sacraments and other activities of the parish. Taken together, these information sources can help the members of the Parish Pastoral Council assess the parish's effectiveness in serving its community.

It is the rare parish that will not experience some change in the demographics of its parishioners. Change is a fact of life - within ourselves, our families, our parishes and our communities. People's view of change influences how they respond to it.

It may be beneficial to stop and check the assumptions that the Parish Pastoral Council, both as individuals and a pastoral planning body, hold concerning change. This opinion scale is offered as a help to explore attitudes toward change. You can use what is meaningful to your Council and add other relevant statements.

### View of Change

<b>It is a threat</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>It is an opportunity</b>
<b>I wish to hold on to the past</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>I wish to reach out to the future</b>
<b>It is a loss</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>It is a gain</b>
<b>I prefer to react to change</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>I prefer to be prepared for change</b>

For consideration: How do the views that we hold about change influence the decisions that we make in terms of our parish?

The Council's awareness of the changes taking place in a parish will most likely prompt some questions:

- What additional skills will parish staff and volunteers need to meet the needs of parishioners?
- Where can training for these skills be obtained?
- How can information about the changing needs of parishioners be shared with the leaders of parish organizations?

### Additional Resources for Pastoral Planning:

The March 2002 issue of *Today's Parish* focuses on Pastoral Planning. Topics included are: mission statements, parish surveys, effective pastoral planning, training for new Parish Pastoral Council members and hope in the midst of an imperfect plan.

The Spring 2002 issue of *Church* offers an 8 page article entitled "Building an Effective Communications Program: A Brief Guide for Parishes". It addresses many forms of communication (including the Internet) and the importance of the message.

