



InFormation

News for Pastoral Planners and Those Implementing the Plan

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<http://www.archphila.org/pastplan/INDEX/InFormationindex.html>



Year For Priests Today & Tomorrow

Some things we know and some things we can closely project. For example: the Archdiocesan Office for Research and Planning projection is that our Catholic population will be up about 73,000 or 6% by 2020. AON Consulting Actuary study projects priests in parish ministry will be down by 95 priests or 26% in the Archdiocese of Philadelphia. Projections are not predictions. AON is not telling us what will happen but only what could happen based on assumptions that they used for their projection.

Today, we know there are 347 diocesan priests in parish ministry. Using these assumptions, by 2020, we will have three fourths of the number of priests that we have today available for parish ministry. Between 2020 and 2025, the number of priests in parish ministry dips below the number of parishes currently staffed by diocesan priests (241 parishes and 1 Mission). By 2025 we project to have 227 priests in parish ministry. Before then, (and this has already started), the clergy staff of larger parishes will need to be cut to levels that might require major adjustments to carry out the work of the parish.

One way of considering how to assign priests is to assign

them based on the size of the ministry or number of Catholic people. The total number of priests required to maintain 3,000 parishioners per priest ratio is already 26 priests short. By 2010 the number of priests projected to be in parish ministry will be 47 priests short of the number needed to maintain a 3,000 to 1 ratio. By 2015, this will be 99 priests short; by 2020 -140 priests short.

It is important to note that maintaining a ratio of 3,000 parishioners to 1 priest in parish ministry requires parishes or groups of parishes pastored by 1 priest to have a minimum of 3,000 parishioners. 90 of 241 parishes that are staffed by diocesan priests have less than 3,000 parishioners. These parishes are responsible for 12% of total parishioners. If the ratio were modified to one priest for 5,000 parishioners, we would have enough priests in parish ministry until 2020. By 2025, at 1 priest per 5,000 parishioners, we will be about 20 priests short.

Once again, it is important to note that this requires parishes or groups of parishes pastored by 1 priest have a minimum of 5,000 parishioners. 145 of 241 parishes staffed by diocesan priests have less than 5,000 parishioners. 31% of the parishioners are members of these parishes.

The impact of the change in the number of clergy will not be experienced the same way throughout the archdiocese, so The Office for Research & Planning projected number of diocesan priests in parish ministry and the projected population change by geographic cluster. *Continued on page 5*

**A Happy and holy
Christmas to all!
From everyone at
the office for
Research and Planning**



Bob Miller



Fran Stratton



Tom Denton



Ron Lill



Volume 9 Issue 5



Page 1- Year for Priests Today & Tomorrow

Page 2 -Boomerangers

-FYI

-Prayer for a meeting

-Trivia

-Call to all Believers

Page 3 -Evangelization (a Catholic definition)

- Successful Teen Ministry

Page 4 - Surveying Older Americans

Page 5 - Facts on Home Ownership

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The Office of Research & Planning for the use of Parish Pastoral Planners and those who implement those plans.

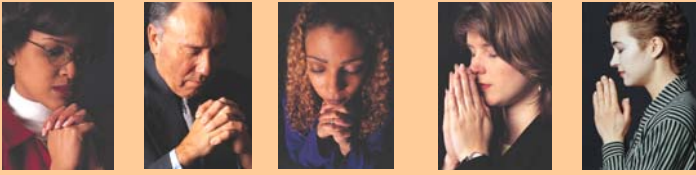
Suggestions for future articles should be directed to Ron Lill *editor*

e-mail: orp@adphila.org

Phone: 1-215-587-3545

These suggestions are encouraged and welcomed

Prayer for a Meeting



As we gather, we claim the presence of Jesus and stand firm on his word according to Mathew 18:19-20 “ *Again (amen,) I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly father. For where two or three are gathered together in my name there am I in the midst of them*”

(Ask for individuals to share

how this scripture touched themafter sharing pray-)

So Lord we ask that you inspire us to plan for our parish and to be ever mindful of your presence We pray as always in the name of Jesus our Lord

Amen

Trivia Box

How many Dioceses are in Pennsylvania?

Go to Page 4 in the answer box



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**Remember
Say A
TREE!**



The Philadelphia Archdiocesan Office for Research and Planning is among the 19% of Americans on Twitter. To get all our latest research and numbers on Twitter go to:

<http://twitter.com/PhillyCatholic>

"boomerangers"

Recession Brings Many Young Adults Back to the Nest

A recent survey by the Pew Research Center finds that 13% of parents with grown children say one of their adult sons or daughters has moved back home in the past year. Social scientists call them "boomerangers" -- young adults who move in with parents after living away from home. This recession has produced a bumper crop.

Census Bureau data confirm that fewer young singles are living solo now than before the recession. Similar drops in the proportion of young people who live by themselves occurred during or immediately after the recessions of 1982 and 2001. The current decline has been particularly steep among young women; the proportion who live by themselves fell by a full percentage point to 6.1%.

While the recession has touched Americans of all ages, it has been particularly hard on young adults. According to the Bureau of Labor Statistics, a smaller share of 16- to 24-year-olds are currently employed -- 46.1% -- than at any time since the government began collecting such data in 1948.

What does this mean for parishes?

Out of work young people are particularly vulnerable and in need of support from all their trusted communities. Parishes need to extend an invitation to these young people especially at Christmas to attend Mass and the Sacraments and get reconnected with the parish community. Parishes may also want to develop jobs network support or promote other activities like Joseph's People.

<http://www.josephspeople.org/>

F.Y.I.

The Call to All Believers

God calls. We respond. This fundamental, essential pattern in the life of every believer appears throughout salvation history. The Father calls a chosen people, patriarchs, and prophets. Jesus calls his apostles and disciples. The Risen Lord calls everyone to labor in his vineyard, that is, in a world that must be transformed in view of the final coming of the Reign of God; and the Holy Spirit empowers all with the various gifts and ministries for the building up of the Body of Christ.

**From: Co-Workers in the vineyard of the Lord
(U.S. Council of Catholic Bishops)**

<http://www.usccb.org/laity/laymin/co-workers.pdf>

Has your parish or Cluster entered into a Planning Process?

**Do you need a professional Facilitator?
The office of Research and Planning maintains a list of trained and experienced Resource people.**

Contact us at: *The Archdiocese of Philadelphia
222 n. 17th Street Rm.216
Phila. Pa 19103*

Phone 215-587-3545 E-mail orp@adphila.org



Successful Youth Ministry

Parish Newsletter

A Service of the Parish Evaluation Project
Milwaukee, Wisconsin

A Working Model For Youth Ministry

Catholic parishes put ministering to teenagers on the top of their priority lists, but success is hard to realize, at least to the extent found at St. Aloysius Parish in Baton Rouge, Louisiana (www.aloysius.org). Youth director Steven Brooksher and fellow ministers have created a model that not only attracts large numbers of junior and senior high school students, but a significant number of parents and adults as well. The secret to their success are the many coordinating groups that include both teenagers and adults

Choosing Teen Leaders

A key ingredient of the ministry is the Youth Leadership Team (YLT) that is made up of 33 teens from the 10th, 11th and 12th grades being chosen as a member of the YLT involves a five step process. First the teenagers must apply to be on the team for either a one, two or three year term depending on what grade they are in. Second they write a paper on such topics as, "My experience of God," "What unique gifts do I have to contribute," "Why I feel called to be part of the YLT." These papers are reviewed by an adult team that meets on a monthly basis. Third comes the personal interviews conducted by the youth director and a group of adults to determine whether the applicant has the abilities and inclinations to be a good leader. Fourth is the discernment process that includes not only adults but also seniors on the YLT who will soon be graduating from high school. Finally, those who are chosen for the leadership team are assigned to either the Servant Team that handles the senior high level, or the SALT group – St. Aloysius Leadership Team – that works with the junior high. The Servant Team is mostly juniors and seniors, the SALT has more sophomores and juniors. Once this choice is made there follows an extensive training period so the teen leaders are equipped for their tasks. Some will be assigned to the Liturgy Committee that works on the Sunday evening Mass, some will join the Special Events Committee that plans socials, others will be on the Service Committee that arranges mission projects and trips. The rest work on planning teams that organize the Sunday gatherings for the youth – junior high on Sunday mornings and senior high on Sunday evenings.

Sunday Gatherings

Ten Sunday gatherings for the senior high students happen each semester and six for the junior high. The planning teams, made up of two adults and three teen leaders, handle two gatherings per semester. A total of 350 senior high teenagers participate in at least one gathering throughout the year, with an average attendance of 150 to 175 per Sunday evening. Each planning team works out a theme, using ideas from Life Teen materials and other resources. The planning teams are assisted by adults who help set up the environment and prepare the food. The typical Sunday night schedule includes ice breakers and socializing at the beginning, then an interactive talk or presentation, followed by small group discussions facilitated by members of the Servant Team, and ends with food and music. As the evening winds down the adults and teen leaders gather to assess what worked and what could be done better next time. The Sunday morning gathering for the junior high averages 80 to 90 seventh and eighth graders. It has a different focus that includes more games, shorter talks and pizza at the end. What makes both the junior and senior high youth ministry successful is that it belongs to the teens. The leadership comes from them, with support from the adults. The teenagers are committed to this structure because it is such a positive experience for them. Not only are they having fun together, they are doing good for others besides. It is a worthwhile outlet for their enthusiasm and creativity. The youth director does not rush in to rescue projects and events if they fail. He expects much and the youth deliver. They know they are respected and trusted.

A special Thanks to The Parish Evaluation Project

Please direct questions or interest to:

Tom Sweetser, SJ & Peg Bishop, OSF

www.pepparish.org pep@pitnet.net

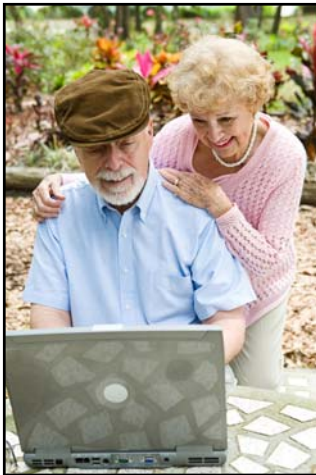
What is Catholic Evangelization?

Catholics. It means, literally, "communication of the gospel," the spreading of the good news of Jesus Christ. Its root word, the Greek *Euangelizo*, means simply "good news." As Catholics we have always evangelized, but perhaps we have not identified it as such. When did we first learn of Jesus? Who taught us our first prayers? Who passed on their faith to us? To whom are we passing on our faith? Over the centuries the Catholic faith has been handed on and shared with others. This is evangelization.

Jesus, the Good News of God, was and is the greatest evangelizer. Jesus was sent "to bring good news to the poor; to proclaim release to captives and recovery of sight to the blind; to let the oppressed go free; and to proclaim the year of the Lord's favor."

The disciples of Jesus when commissioned by him to "Go into the whole world and proclaim the Good News to all of creation," became the evangelizing church.

Evangelization is: [Continued on Page 5](#)



SURVEYING OLDER AMERICANS

The Upside of Getting Old

By 2050, according to [Pew Research projections](#), about one-in-five Americans will be over age 65, and about 5% will be ages 85 and older, up from 2% now. When asked

about a wide range of potential benefits of old age in a new Pew Research Center survey on aging among a nationally representative sample, **seven-in-ten respondents ages 65 and older say they are enjoying more time with their family.** About two-thirds cite more time for hobbies, more financial security and not having to work. About six-in-ten say they get more respect and feel less stress than when they were younger. Just over half cite more time to travel and to do volunteer work. Older adults may not experience these "upsides" at quite the prevalence levels that most younger adults expect to enjoy them once they grow old, but their responses nonetheless indicate that the phrase "golden years" is something more than a syrupy greeting card sentiment. Of all the good things about getting old, the best by far, according to older adults, is being able to spend more time with family members. In response to an **open-ended question**, 28% of those ages 65 and older say that what they value most about being older is the chance to spend more time with family, and an additional 25% say that above all, they value time with their grandchildren. A distant third on this list is having more financial security, which was cited by 14% of older adults as what they value most about getting older.

Religion and Old Age.

Religion is a far bigger part of the lives of older adults than younger adults. Two-thirds of adults ages 65 and older say religion is very important to them, compared with just over half of those ages 30 to 49 and just 44% of those ages 18 to 29. Moreover, among adults ages 65 and above, a third (34%) say religion

has grown more important to them over the course of their lives, while just 4% say it has become less important and the majority (60%) say it has stayed the same. Among those who are over 65 and report having an illness or feeling sad, the share who say that religion has become more important to them rises to 43%.

Source: Pew Research Center Social & Demographic Trends survey on aging, June 2009

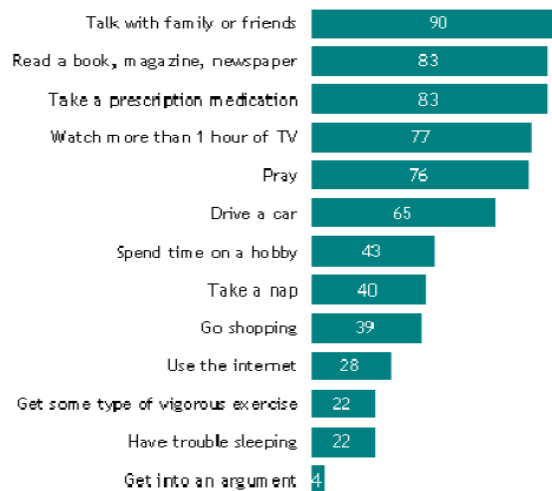
What Do Older People Do Every Day?

Among all adults ages 65 and older, nine-in-ten talk with family or friends every day. About eight-in-ten read a book, newspaper or magazine, and the same share takes a prescription drug daily. Three-quarters watch more than an hour of television; about the same share prays daily.

Nearly two-thirds drive a car. Less than half spend time on a hobby. About four-in-ten take a nap; about the same share goes shopping. Roughly one-in-four use the internet, get vigorous exercise or have trouble sleeping. Just 4% get into an argument with someone. As adults move deeper into their 70s and 80s, daily activity levels diminish on most fronts-especially when it comes to exercising and driving. On the other hand, daily prayer and daily medication both increase with age.

Source: Pew Research Center Social & Demographic Trends survey on aging, June 2009

The Daily Activities of Older Americans In the past 24 hours did you ... ?



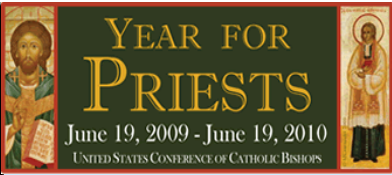
Note: Based on adults 65 and older, n=1,332.

PewResearchCenter

ANSWER BOX

There are ten

Diocese of [Allentown](#) Diocese of [Altoona-Johnstown](#) Diocese of [Erie](#) Diocese of [Greensburg](#) Diocese of [Harrisburg](#) Archdiocese of [Philadelphia](#) Diocese of [Pittsburgh](#) Diocese of [Scranton](#) Ukrainian Catholic [Archeparchy of Philadelphia](#) Byzantine [Archeparchy of Pittsburgh](#)



Year for Priests Today & Tomorrow

Continued from page 1

This enables us to recognize a “gap” between the number of priests required to maintain 3,000 to 1 parishioner/priest ratio or 5000 to 1 parishioner/priest ration and the number of priests that are projected to be available in each of the 40 parish clusters. In the next of this 3 part series, we will look at the differences among the 40 geographic cluster areas and different strategies to address the change in the number of priests.

One important strategy is to work at developing vocations to the priesthood. Vocations are nurtured first and foremost in the home by parents and other significant family members. God’s gift of all vocations whether to the married life, single life, religious or the priesthood needs to be honored and respected in the homes and communities of young people as they discern God’s call in their lives. A greater number of vocations will transform the assumptions on which this imagined future is based.



*This article was written by Dr. Robert Miller
Director, Office for Research and Planning
Archdiocese of Philadelphia*

Dear Planners,

We need to look at the changing characteristics of the Catholic population in the archdiocese and develop an approach that can move us in a direction that best serves the people of God.

In the last issue we looked at parish renewal and the part it plays in the planning process (see issue 9-4 The Messy Work of Parish Renewal). <http://tinyurl.com/vgd6s9j>

In this issue’s article (Year for Priests Today & Tomorrow) we’re trying to share the knowledge and the predictions on the number of clergy that is and will be available for parish service into the foreseeable future.

In subsequent issues we will try to share insight that might help you with strategy and plans for the future of our Church. Lets continue to meet, pray and develop plans based on what the Lord is telling us!

Good Planning, and may God bless you,
The staff at OR&P

Facts on Homeownership

According to the Research at the Pew Hispanic Center:

- ✦ Homeownership in the U.S. expanded rapidly from 1994 to 2004 but has declined since then. Some 69.0% of all households owned homes in 2004 compared with 64.0% in 1994. The homeownership rate fell each year after 2004 and stood at 67.8% in 2008.
- ✦ Homeownership among Hispanics increased more quickly and for a longer time than homeownership overall. The Latino homeownership rate peaked at 49.8% in 2006, compared with 42.1% in 1995. It was unchanged in 2007 and fell to 48.9% in 2008.
- ✦ Black householders raised their homeownership rate from 41.9% in 1995 to 49.4% in 2004. By 2008, the black homeownership rate had decreased to 47.5%.
- ✦ Immigrant householders are less likely to be homeowners than those who are native-born, but their losses in recent years were relatively modest.



Continued from page 3

What is Catholic Evangelization?

- Calling active believers to even deeper faith
- Bringing the message of Christ to inactive Catholics
- Inviting people to join the Catholic Church
- Making the Gospel real by applying it to the issues and conditions of our lives

In essence, evangelization is a way of life.

*This definition of: Catholic evangelization is from:
Formation of the Laity*

By The Secretariat for Evangelization Archdiocese of Philadelphia. For more information on Evangelization go to: their web sight -

<http://tinyurl.com/vdcs6h5>

Homeownership among immigrant householders increased from 46.5% in 1995 to 53.3% in 2006 and then fell to 52.9% in 2008.

✦ Among native-born householders generally, the homeownership rate increased from 66.1% in 1995 to 71.5% in 2004, peaking two years earlier than for immigrants. The native-born homeownership rate in 2008 was 70.0%.

✦ Foreign-born Latinos have not experienced a reversal in homeownership. Their homeownership rate increased from 36.9% in 1995 to 44.7% in 2007 and was unchanged through the first half of 2008.

Native-born Hispanics raised their homeownership rate sharply, from 47.2% in 1995 to 56.2% in 2005. But they also experienced a sharp turn-about, as their homeownership rate dropped to 53.6% in 2008. **Source:**

Pew Hispanic Center Rakesh Kochhar, Associate Director for Research, Pew Hispanic Center; Ana Gonzalez-Barrera, Research Analyst; Daniel Dockterman, Research Assistant May 12, 2009