



# InFormation

**News for Pastoral Planners and Those Making the Plan a Reality!**

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## Human Resource Planning

**By Dr. Robert J. Miller, Director,  
Office for Research and Planning**

How a parish employs its staff is very important. I grew up in a large urban parish around 1960. It looked like most parishes throughout the Archdiocese. At the time, the pastor had been there 25

years, and 4 full-time assistant pastors were assigned to help with church duties. On weekends, additional priests arrived to help with confessions on Saturdays and Masses on Sundays. These 5 full-time and two part-time priests served this parish of 2,600 families.

The primary work of the parish was sacramental and educational. Eleven Latin Masses were celebrated on Sunday morning beginning with the 6 a.m. and ending with the noon Mass. A “children’s Mass”, at which 1,190 school children attended, was one of the two 9 a.m. Masses. The priests alone distributed Holy Communion at every Mass. The 11 am was the high mass (frequently with 3 concelebrants) sung by the 60 member boys choir directed by a religious sister assigned as full time choir director/music instructor accompanied by a part time organist. Another sister came along to keep the boys in line. Except for the Pastor, priests were on a rotating schedule to do the 230 Baptisms a year on Sunday afternoon. They also rotated responsibility to lead the rosary at about 100 evening funeral viewings a year.

Weekday Masses were at 6:00, 7:00 and 8:00 a.m. During Lent, schoolchildren were brought to Mass each morning before the beginning of the school day. All school children went to confession on the Thursdays before First Fridays. On Fridays in Lent, the children made the Stations of the Cross on Friday afternoon. The school was staffed by a large group of Sisters who lived together in the convent and were around in the late afternoon, evenings and weekends. Most students had a Sister teacher for most of the eight grades. Lay teachers were the exception.

Confessions were heard every Saturday from 4 p.m. to 5:30 p.m., and from 7:30 p.m. to 9 p.m. Since most parishioners went to confession before receiving Communion, the lines to get into the confessional were often quite long. Confessions were often heard during Sunday Mass as well.

The Ladies’ Sodality met in church to pray the rosary together on Tuesday evenings, and the Holy Name Society gathered for a Holy Hour on Thursday evenings. The devotions included Benediction of the Blessed Sacrament. Both groups filled the Church. One of the assistant pastors was assigned to each of these groups.

The youngest assistant pastor was in charge of the Confraternity of

Christian Doctrine (CCD), helped organize the Saturday morning program, coordinated the religious Sisters and volunteer teachers, and took care of all the details of the program assisted by one of the Sisters. He also trained and supervised about 100 altar boys and set their regular schedules including funerals and weddings.

The senior assistant pastor took care of visiting the sick in the hospital and convalescent homes. The other assistant pastors visited the parish school regularly and were visible on the playground during recess or lunch. They would drop in on classes frequently and were considered heroes to the school children. One of them was responsible for coordinating the annual carnival, another coordinated the annual home visitation and block collection. In addition to the role of principal, Mother Superior was responsible for the Children’s card party, a major fundraiser for the parish.

The pastor took care of the parish administration, finances, Mass schedules and other similar duties. He also served as the chaplain to the Holy Name Society and the Altar Society.

The parish had few paid employees. There was the janitor who arrived every morning at 5 a.m. to start the boilers in the school and the Church and unlock the doors, clean the church and parish hall, and take care of the school as well. He was frequently still there well into the evening. A housekeeper lived in the rectory and took care of all the needs of the priests in their home.

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for the use of Parish Pastoral Planners and  
those who implement those plans.

Suggestions for future articles should be directed to

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# Prayer for a Meeting



A reading from the holy Gospel according to Mathew. 11:28-30

"Come to me all you who labor and are overburdened, and I will give you rest.

Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes my yoke is easy and my burden light."

*The Gospel of the Lord.*

**Reflection question:** In Parish Pastoral Planning what burdens can I foresee tuning into a blessing?

Allow anyone who wishes to share, to do so.

Then pray -Mary mother of God intercede for us with your son Jesus as we plan for our parish (*name*) than- **Recite the Hail Mary**



**Do your brain a favor: Eat well and exercise**



## WHAT'S HAPPENING?

- As cognitive health becomes increasingly top of mind for aging consumers, a group of recent studies has found that eating right and **getting** moderate exercise could play an important part of the prevention equation, barring any genetic predisposition (HealthydayNews.com 7.14.09).
- Four separate studies were presented at the Alzheimer's Association in Vienna, Austria, in July 2009. One study found a heart-healthy diet (high in fruits and veggies and low in fat) played a key role in preventing mental decline over time.
- Two exercise studies by the University of California and University of Toronto echo other findings. Results show that staying moderately active three hours a week boosts estrogen levels and helps maintain mental sharpness.

## WHAT DOES THIS MEANS TO THE PARISH?

- Is prevention the best medicine? More parishioners are becoming forward thinkers by embracing healthier lifestyle choices that promote wellness from head to toe.
- From gaming to fitness, active means proactive; niche ways to seamlessly integrate health into leisure abound and could be a part of parish life. Today's seniors grew up with dynamic CYO programs a big part of their lives. Could they be looking for that again?



### *Continued from Page 1*

One parish secretary handled the telephone, the front door, and those other duties that would arise. All the priests ate most meals together, as did the sisters in the convent. There were opportunities before and after these meals to communicate and coordinate. There were few meetings of the parishioners. Members of parish organizations tended to meet during the daytime or on weekends. The priests would schedule evening appointments to assist couples preparing for marriage (about 80 per year) or to counsel people. It was rare that more than one priest had a meeting to attend on a weeknight. Given what parishes in the 60's wanted to do, their ministries were well organized and

staffed. But parishes don't look like that today.

Many parishes today have much more complex ministries than the parish of the 1960's with more complex and often larger staffing needs. The human resources of the Church are less available and need to be employed wisely.

Fewer religious sisters and priests have had a major impact on the capability of parishes to carry out their ministries but laity have been called to much fuller roles in their parishes since the Second Vatican Council.

Human resource planning is the process of anticipating, and making provision for the movement of people into, within, and out of a parish. Its purpose is to employ these resources as effectively as possible where and when they are needed in order to accomplish the parish goals. Successful human resource planning helps to increase organizational capability--- the capacity of the parish to act and change in pursuit of its mission. Planning helps to clarify what ministries need to happen and the resources (especially human resources but also technological) that are necessary to carry out the ministry well. Responsibilities for actions prompted by the pastoral plan need to be assigned, actions taken, and the effect of the actions evaluated. A cyclical planning process permits a refinement of both the actions and the expectations for accomplishments.

(Special thanks to the Archdiocese of Los Angeles for the inspiration for this memoir)

*This article was written by Dr. Robert Miller  
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**Note:**  
*You can print as many copies as you need. But remember to save the trees!*

# Permanent Deacon

Permanent Deacons are ordained ministers of the Roman Catholic Church. They perform various services at the parish level and are regarded as servants of the Pope, as opposed to priests who are assistants to the Pope. Men who are interested in becoming deacons must go through a rigorous eligibility process before they are admitted to train for this position.

In the late 1960s, Vatican II reinstated the role of “permanent” deacon and new generations of men were called to a vocation in the diaconate. Since then, this important role of service has flourished and is now one of the most rapidly expanding vocations in the Catholic Church. Despite this growth, many outside the Church and even many of those served by deacons within their own parish settings have a limited understanding of the nature of the permanent diaconate. More information is available at

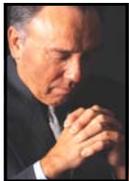
<http://archphila.org/diaconate/index.htm>

Article by Ron Lill



“92% of active deacons are married,  
3% are single and never married,  
4% are widowers, and  
1% are divorced.  
9 of 10 active deacons are at least 50 years old”

This according to CARA Report Summer 09



## Six-in-ten adults pray daily

Nearly six-in-ten adults (58%) say that outside of attending religious services they pray at least once a day according to the Pew Forum's U.S. Religious Landscape Survey, conducted in 2007. Three quarters of Americans (75%) pray at least once a week, while just 18% say they seldom or never pray. Daily prayer is especially common among members of evangelical (78%) and historically black (80%) churches, Mormons (82%), Jehovah's Witnesses (89%) and Muslims (71%). Very few, but some atheists (5%) and agnostics (9%) say they pray daily. Women (66%) are more likely than men (49%) to pray every day. More older Americans (68%) pray daily than do younger adults (48%), while college graduates (53%) are less likely to pray once a day than are those with less education (60%). Americans in higher income brackets pray less than those with less income; those earning less than \$30,000 in annual income (64%) are far more likely to pray daily than Americans earning more than \$100,000 (48%).



## RELIGION AND OLD AGE

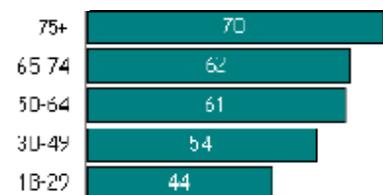
Religion is a far bigger part in the lives of older adults than younger adults in the U.S. Two-thirds of adults ages 65 and older say religion is very important to them, compared with just over half of those ages 30 to 49 and just 44% of those ages 18 to 29. Moreover, among adults ages 65 and above, 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 on aging, June 2009*

### Religion matters more to older adults

% SAYING PRAYER IS VERY IMPORTANT TO THEM BY AGE



PewResearchCenter

## 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, experienced Resource people.

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## Trivia Box

In the Archdiocese of Philadelphia With whom do the 487,132 adults over 65 reside?

(Go to Page 4 in the answer box)



# CATHOLIC NUMBERS GROW!

VATICAN CITY, APRIL 27, 2010 .- The Vatican announced today that its publishing house has released a new edition of the Statistical Yearbook of the Church, comprising information from 2000 to 2008, including that the number of Catholics in

the world is now 1.16 billion.

Over these nine years, the Catholic presence in the world has grown from 1.045 billion in 2000 to 1.166 billion in 2008, an increase of 11.54%. Considering the statistics in detail, numbers in Africa grew by 33%, in Europe they remained generally stable (an increase of 1.17%), while in Asia they increased by 15.61%, in Oceania by 11.39% and in America by 10.93%. As a percentage of the total population, European Catholics represented 26.8% in 2000 and 24.31% in 2008. In America and Oceania they have remained stable, and increased slightly in Asia.

The number of bishops in the world went up from 4,541 in 2000 to 5,002 in 2008, an increase of 10.15%.

The number of priests also increased slightly over this nine-year period, passing from 405,178 in 2000 to 409,166 in 2008, an overall rise of 0.98%. In Africa and Asia their numbers increased (respectively, by 33.1% and 23.8%); in the Americas they remained stable, while they fell by 7% in Europe and 4% in Oceania.

The number of diocesan priests increased by 3.1%, going from 265,781 in 2000 to 274,007 in 2008. By contrast, the number of regular priests showed a constant decline, down by 3.04% to 135,159 in 2008. Of the continents, only Europe showed a clear reduction in priests: in 2000 they represented 51% of the world total, in 2008 just 47%. On the other hand, Asia and Africa together represented 17.5% of the world total in 2000 and 21.9% in 2008. The Americas slightly increased its percentage to around 30% of the total.

Non-ordained male religious numbered 55,057 in the year 2000 and 54,641 in 2008. Comparing this data by continent, Europe showed a strong decline (down by 16.57%), as did Oceania (22.06%); the Americas remained stable, while Asia and Africa grew (by 32% and 10.47%, respectively).

Female religious are almost double the number of priests, and 14 times that of non-ordained male religious, but their numbers are falling, from 800,000 in 2000 to 740,000 in 2008. As for their geographical distribution, 41% reside in Europe, 27.47% in America, 21.77% in Asia and 1.28% in Oceania. The number of female religious has increased in the most dynamic continents: Africa (up by 21%) and Asia (up by 16%).

The Statistical Yearbook of the Church also includes information on the number of philosophy and theology students in diocesan and religious seminaries. In global terms, their numbers increased from 110,583 in 2000 to more than 117,024 in 2008. In Africa and Asia their numbers went up, whereas Europe saw a reduction.

## Americans buy less stuff, experience more life, during recession!



### WHAT'S HAPPENING?

- Before the Great Recession hit, there was a shift among aspirational consumers from buying goods to collecting experiences. Now that trend continues, as financially strapped Americans are cutting their spending and replacing it with low-cost, high-value experiences.
- The U.S. Department of Labor tracked consumer time-usage from 2005-2008, and found that Americans are spending less time shopping and more time cooking and participating in social activities like church and sports (NYTimes.com 1.2.10).
- That trend continued through 2009, and has been reflected in rising attendance numbers at museums and movies. The Walt Disney Company even reports that sales of goods are down, but attendance at amusement parks is up.

### WHAT DOES THIS MEAN TO PARISHES?

- Americans are trying to get more bang for their buck through memorable experiences and strong relationships.
- Consumers are also wary of the expensive junk they've surrounded themselves with. Experiences take up room in the heart, not in the house.
- Parishes can provide these experiences and relationships.

### Answer Box

65 % live with family, 8.4 % males are living alone, 23.8 % females are living alone, 2.8% other



# Merging parishes

## Parish Newsletter

**A SERVICE OF THE PARISH  
EVALUATION PROJECT  
Milwaukee, Wisconsin**

### Bringing Two Parishes Together

This last month we worked with two parishes that were asked by the bishop to blend into a single entity. Although the two were only a mile apart and were made up of a similar population, they had different customs, traditions and ways of worshiping and operating as a community. It was two different cultures. Many other Catholic parishes are being asked to do the same, to merge two or more divergent cultures into a single reality. This can never be easy. It takes forethought, preparation, patience and careful listening. Without this, parishioners quickly lose heart and find another place to worship, or else give up attending church altogether. To counteract this tendency we offer these insights from our recent experience.

### Willing and Creative Leadership

The first requirement is a leadership that is willing to negotiate, dialogue and compromise as the new reality takes shape. In working with the two parishes we continually mentioned that *both* would be closing and a new parish would rise up in their place. The larger of the two churches thought it would be a simple matter of welcoming the other community to come join them for worship, formation and outreach. Not so. There must be a communality to the effort. The staff and leaders of both places, pastors included, must point the way and be a model of cooperation, collaboration and joint ownership of the new parish. Both before and during our two-week visit the two staffs blended into a single group, as did the pastoral councils, finance councils, formation and youth programs, and the liturgy planning committees. When the two pastoral coun-

cils came together to deal with what the future would hold, there were 25 members in all, too large for a workable council. One of the outgrowths of our time with them was the creation of a new combined structure that consisted of five commissions that would provide leadership and oversight in the areas of worship, community, formation, outreach and administration. In explaining this new way of operating, some of the council members from each parish opted to join one of the commissions rather than continue on as a council member. This brought the membership down to 14, including the pastor and staff resource person. It was now small enough to be a working council that could negotiate and arrive at a consensus. Eventually the council will have 12 members, two people on each of the five commissions, plus the pastor and staff person. One of the first tasks of this new combined council was to look at each of the parish mission statements and begin the work of creating a single statement that borrowed from both communities and could provide a sense of purpose and direction for the combined community.

### Open and Constant Communication

Many significant decisions will be made over the next six months as the two parishes become a single unit. Primary among these is settling on a single worship site, as well as coming up with a name for the new parish. The pastoral council, which includes the pastor, will be making these decisions, but only after extensive consultation among the leaders, ministers and people from both communities. One key to a successful blending of the two is keeping all the parishioners informed about what has already been decided (the givens), what is yet to be decided (open to discussion) and when each step towards a single parish community will take place. To make sure this happens, a special Transition Committee was formed to take whatever was decided and distribute this information to all of the people, whether they came to church or not. The committee plans to publish a one page Information Sheet each month that gives everyone an up-to-the-moment progress report.

**We would like to thank P.E.P. for allowing us to use this article by:**  
Tom Sweetser, SJ & Peg Bishop, OSF  
For more information Visit Parish Evaluation Project @  
[www.pepparish.org](http://www.pepparish.org) Or e-mail @ [pep@pitnet.net](mailto:pep@pitnet.net)

## Cell phones are more and more a part of teen life

Since the Pew Research Center's Internet & American Life Project first started tracking teen cell phone use, the age at which American teens acquire their first cell phone has consistently grown younger. In Pew Internet's 2004 survey of teens, 18% of 12-year-olds owned a cell phone. In 2009, 58% of 12 year-olds own a cell phone. We also have found that cell phone ownership increases dramatically with age: 83% of teens age 17 now own a cell phone, up from 64% in 2004.

At the same time the level of adoption has been growing, the capacity of cell phones has also changed dramatically. Many teens now use their phones not just for calling, but also to access the internet and to take and share photos and videos. In our survey of 800 youth ages 12-17, conducted from June 26 to Sept. 24, we found that 75% of all teens in that age range own a cell phone and 66% of teens use text messaging.

Texting has become a centerpiece in teen social life, and parents, educators and advocates have grown increasingly con-



cerned about the role of cell phones in the sexual lives of teens and young adults. In particular, over the past year, press coverage and policy discussions have focused on how teens are using or misusing cell phones as part of their sexual interactions

and explorations. The greatest amount of concern has focused on "sexting" or the creating, sharing and forwarding of sexually suggestive nude or nearly nude images by minor teens.

### What Does this Mean for parishes?

If parishes want to stay connected with their teenage members, they probably need to communicate via texting and cell phone. Policy to guide this kind of communication is being developed in the Office for Youth and Child Protection.

Parishes also need to alert parents to the dangers present in the cell phone environment of the parish teenage community.