

Int+Formation

RENEWING PARISHES

News for Pastoral Planners and Those Making the Plan a Reality

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Teams & Performance

By

John Wimberly Jr. (adapted by Dr. Robert Miller)



Teams are being used in some of the world's most successful businesses. Japanese corporations have used teams to propel their nation from the devastation of World War II to today's economic superpower. Hospitals have developed the team concept in places such as emergency and operating rooms. Southwest Airlines has used a team model to make money while other airlines struggle.

It is ironic that the business world is so far ahead of religious organizations when it comes to teams. From a theological perspective, team approaches should be a natural for religious groups. After all, the idea of working together for the common good is at the heart of the theology of the world's major religions.

What was the first thing Jesus did in his ministry? He recruited a team to help him accomplish his mission. Even the Son of God needed a team to heal the sick, challenge injustice, and proclaim a message of God's love!

Our current models of personnel management look at individual output first, organizational output second. Team thinking rightly reverses that prioritization. A team is concerned with the performance of its individual members primarily to the extent that individual performance impacts the performance of the team as a whole. Think of the athlete who, at the end of a losing effort, says, "It doesn't matter that I did well. We lost." Such an attitude reflects an athlete who has bought into the team concept.

The key to having parish effectiveness isn't "Is each individual team member reaching his/her goals?" The relevant performance question is "Is the team reaching its goals?" Using a team approach in Christian education ministry, for example, the emphasis isn't on the individual performance of a parish's Christian educator. The focus is on the performance of the entire team charged with performing Christian education ministry—volunteers and staff.

In the context of a Christian education team conversation, it may be that the team (1) has members who need to improve their work; (2) needs to add certain skill sets to the team it doesn't currently possess; (3) doesn't have what it needs (money, facilities, curriculum, etc.) to accomplish its goals; or (4) exists in a larger congregational system that is dysfunctional in a way that inhibits the performance of the Christian education team. (continued on page 4)

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These suggestions are encouraged and welcomed

PRAYER FOR A MEETING



Come, Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love.

A reading from the book of Sirach:

Wisdom teaches her children and gives help to those who seek her.

Whoever loves her, loves life: and

those who seek her from early morning are filled with joy.

Whoever holds her fast, inherits glory; and

the Lord blesses the place she enters.

Those who serve her, minister to the Holy One;

the Lord loves those who love her.

Those who obey her, will judge the nations, and

all who listen to her, will live secure.

If they remain faithful, they will inherit her;

their descendants will also obtain her.

She will test them with her ordinances

until they remain faithful in their hearts.

Then she will come straight to them and gladden them.

RESPONSE: **The Spirit of the Lord fills the whole world. Praise God**

LET US PRAY: Creator God, let the Spirit you sent on your Church to begin the teaching of the gospel continue to work throughout the whole world. We ask your blessing on all our work of this day; may it be fruitful and creative as your Spirit works in and through us; we pray. Amen.

Why Americans Use Social Media

Two-thirds of online adults (66%) use social media platforms such as Facebook, Twitter, MySpace or LinkedIn. These internet users say that connections with family members and friends (both new and old) are a primary consideration in their adoption of social media tools. Roughly two thirds of social media users say that staying in touch with current friends and family members is a major reason they use these sites, while half say that connecting with old friends they've lost touch with is a major reason behind their use of these technologies.

Other factors play a much smaller role—14% of users say that connecting around a shared hobby or interest is a major reason they use social media, and 9% say that making new friends is equally important. Reading comments by public figures and finding potential romantic partners are cited as major factors by just 5% and 3% of social media users, respectively. Source: Pew Internet & American Life Project Web site.

What does this mean for Parishes?

Parishes and parish organizations and ministries may want to experiment on how those actively involved and others can use social media groups to keep in touch and coordinate their efforts.

Trivia Box

In 2010, over 3,500 weddings were celebrated and over 12,000 children were baptized in the parishes in the Archdiocese of Philadelphia. How can I find out how many of these occurred in my parish?

(see answer on page 5)

The Philadelphia Archdiocesan Office for Research and Planning is among the 13% of online Americans on Twitter. Get all our latest research and numbers by following:

<http://twitter.com/PhillyCatholic>



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INFORMATION ARE AVAILABLE AT:

<http://www.archphila.org/pastplan/InFormation/index.html>



Note:

You can print as many copies as you need. But remember to save the trees!

Has your parish or pastoral planning area

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*

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Young Adult Catholics Haven't Lost God's Number

These days many are concerned that young adult Catholics have "lost" God's phone number or are just no longer interested in talking. It is the case that the most common time for someone raised in the faith [to leave](#) it, is in the teens and early 20s. At the same time it is also the case that Catholicism [keeps more](#) of its young faithful in the United States than any major Protestant denomination. The rise of the Nones—those without a religious affiliation—is almost a mirror image of the decline in young adult Americans affiliating with some other Christian denomination (source: [General Social Survey](#)). As the figure below shows, in 1972, 58% of those age 18 to 35 in the United States self-identified their religion with a Christian faith other than Catholicism (mostly Protestant denominations). In 2010, this had fallen 16 percentage points to 42%. During this same period the percentage of people in this age group lacking a religious affiliation rose from 9% to 26% (+17 percentage points).

Catholic affiliation among U.S. young adults has remained much more stable dropping 3 percentage points from 29% in 1972 to 26% in 2010 (this difference is within margin of error). The percentage of young adults affiliating with some other non-Christian religion has also remained stable.

Although the affiliation numbers are reassuring the estimates for the Mass attendance of young adults is far less positive. Catholics between the ages of 18 and 35 attend less frequently than older and younger Catholics (who are brought to church by their parents). Currently only about 16% of Catholics between the ages of 18 and 35 attend Mass every week. By comparison 37% of Catholic young adults attended every week in 1972 (a decline of 21 percentage points).

As the percentage of weekly Mass attenders has grown smaller, the share of Catholic young adults saying they attend Mass less than weekly but at least once a month has increased from 19% in 1972 to 32% in 2010 (an increase of 13 percentage points). Those saying they attend only a few times a year, less than annually, or never have remained more stable over time. If there is any silver lining in these data it is the fact that many young adults have not fallen completely away from their faith and still have some consistent connection to parish life.

The difference in the data between affiliation/identity and the prac-

tice of the faith is still remarkable. Of course so much of the Catholic faith is in action; in doing things rather than just believing them. Going to Mass and celebrating the Eucharist are essential. Is there any evidence that young adult Catholics are still calling God in some other way?

The figure below shows changes in frequency of prayer among young adult Catholics. Consistently about four in ten have reported daily prayer during the last three decades in which this question has been asked in the GSS. Also solidly consistent is the number indicating prayer at least once a week. Most young adults Catholics, about three in four in all, are having at least one conversation with God every week. They just aren't doing it in a brick and mortar parish. It is as if more recent cohorts of young adults have come to think of the parish as the "land line" connection to God—one they don't need as much or anymore given their personal connection to God through individual prayer.

Perhaps the biggest challenge for the 21st century Catholic parish is to make the case for community and celebration within its walls for young adults who more often [shun](#) real world gatherings and tangible memberships for virtual content and connections (and they apparently are not doing much related to their faith online either).

So it's not that young adult Catholics have hung up the phone and ended the conversation. The affiliation and prayer data are quite reassuring. Even the Mass attendance data shows that nearly half are in a parish at least once a month. The bigger questions are about how the Church can convince young adults to be there more often and how it can make the case to them to take their more regular personal prayer connection to God and share this with others as a parish community.

Source: **Nineteen Sixty-four is a research blog for the**

[Center for Applied Research in the Apostolate \(CARA\)](#) at Georgetown University edited by [Mark M. Gray](#). CARA is a non-profit research center that conducts social scientific studies about the Catholic Church

<http://nineteensixty-four.blogspot.com/>



Mia Vergari has played an important role here at the Office for Research and Planning. She has been working with the information from the 2010 census and adapting it into the Church geography of parishes, Pastoral Planning Area's, Deaneries and Episcopal regions. This important work makes the census numbers valuable to the Archdiocese. and available to parish planners and those involved with planning in their pastoral planning areas through reports on the Archdiocesan web site.. We truly enjoyed her presence! She will be missed.

Mia has accepted a 3 month Assignment in Italy and will then take some time to travel Europe. We wish her well and God's blessing on her new endeavors.

Hail and Farewell at ORP

The ORP office is welcoming Sister Janet Baker, RSM as an important addition to our ability to support the major planning initiatives of the Archdiocese that include the engagement of all the parishes in pastoral area planning, the ongoing restructuring of the curia and the support of the implementation of the major initiatives called for in the Education Blue Ribbon commission . Sister will be working in the office a few days per week . Her knowledge and experience in implementing planning and education programs will be very much appreciated.

We look forward to this exciting addition to our team. A move that will benefit the entire Archdiocese.





Continued from Page 1

The team model is also able to make use of ongoing evaluation. Performance reviews don't take place annually. They take place daily as the team works toward accomplishing its goals. "Why are we lagging behind here? Why are we succeeding there?" are the daily questions that begin to drive performance. Why wait until the end of twelve months to evaluate whether or not a team is meeting its goals? If the team is not performing well, it has the added burden of having gone a year without making the changes required to meet the goals.

Using the head of staff-individual employee model for performance review, the underperforming employee has some easy ways to avoid taking responsibility. To name a few, he can decide the head of staff is being unreasonable, doesn't understand the challenges he faces, or dislikes him personally. However, when a team evaluates itself, an underperforming team member has to face the judgment of the entire team.

Can the team member still dismiss the evaluation? Of course. But, it is more difficult to ignore the judgment of a bunch of people than an individual boss. As important, perhaps the team can figure out ways to compensate for the underperforming member, using that person's skills in better ways.

Rule #1 in management is: when things aren't working, don't keep doing what isn't working. Annual performance reviews haven't worked for a long time. Teams do work—in sports, business, the military, and elsewhere. Isn't it time to place team effort at the heart of our work in parishes?

John Wimberly is the author of Alban book [The Business of the Church: The Uncomfortable Truth that Faithful Ministry Requires Effective Management](#). Article written for Alban Weekly, © 2011 by the Alban Institute. All rights reserved.

EVALUATING THE TEAMS PERFORMANCE

Parish leaders can generally recognize when their team is out of balance on the collaborative/ accountability spectrum. However, recognizing the problem doesn't do much good if you don't know what to do to promote better balance. A team that can articulate what is not right, and what health would look like, is well on its way toward fixing the problem. These descriptors unpack the assumptions we leave unstated when we use terms like collaboration and accountability.

- 1-As a staff, we have a compelling vision for the future of the parish and our place in that future.
- 2-We have a clearly defined and well communicated statement of purpose as a parish team.
- 3-The size of our parish staff is appropriate for the size and growth aspirations of our congregation.
- 4-The configuration of our parish staff is appropriate for our parish; we have the right people in appropriately defined roles.
- 5-Our work is managed against goals and objectives. We recognize and celebrate our accomplishments as a team.
- 6-When priorities are revised, the need for change is discussed and made clear to the team.
- 7-Individual roles, relationships and accountabilities are clear to everyone on the team.
- 8-Team members are technically qualified to perform their jobs.
- 9-Each member of the parish staff has clear and effective supervision.
- 10-Each member of the parish staff is held accountable for his or her individual performance.
- 11-Individual performance is recognized and appreciated.
- 12-Our approach to problem-solving results in effective, high-quality solutions to issues.
- 13-Staff meetings are productive.
- 14-Policies and procedures that we rely upon are helpful in the accomplishment of tasks.
- 15-We are able to respond to a crisis in the parish quickly and flexibly.
- 16-There is room in our decision making process for discernment of God's Spirit.
- 17-Our work as a parish staff is grounded in God's Spirit.
- 18-We coordinate our work with a spirit of collaboration.
- 19-Staff members appreciate and capitalize on each other's differences, strengths, and unique capabilities.
- 20-Communication within our team is open and above board.
- 21-Staff members defend/support one another when criticism arises from within the parish community.
- 22-We are able to resolve our conflicts and disagreements openly and honestly.
- 23-The parish staff has fun together.
- 24-Staff members use humor freely and appropriately.
- 25-We communicate effectively with the parishioners, its parish pastoral council, finance council and other committees.
- 26-We are aware of and attentive to the needs and desires of the pastoral council and other committees as we make decisions and plans.
- 27-The pastoral council and finance council are aware of and attentive to our needs and desires as they make decisions and plans.
- 28-The parish staff is appreciated and supported by the pastoral council.
- 29-The parish staff is appreciated and supported by the parish.

The parish staff can assess their own health by inviting each member of the team to evaluate the team experience. On a scale of 1-5, how does each statement reflect *your* experience of the team? (1= not at all like us, 5= completely like us). Once the individual reflection is complete, the team can meet to share their scores and look for areas of agreement and disagreement. The team can explore aspects of health and those areas that need improvement. Of course, this type of conversation is only possible if the team is healthy enough to engage in honest and forthcoming dialogue. A team that isn't functional enough to talk genuinely about its health needs the assistance of an outside facilitator or consultant.

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How Big is the Catholic Church? The Catholic Church has 1.1 billion adherents worldwide, representing half of the global Christian population. Brazil has the world's largest number of Catholics (134 million). There are more Catholics in Brazil alone than in Italy, France and Spain combined. The 10 countries with the largest number of Catholics contain more than half (56%) of the world's Catholics

Most of the countries with the largest Catholic populations have Catholic majorities. But the United States has the world's fourth-largest Catholic population even though only about one-in-four Americans is Catholic. There are 67 countries in which Catholics make up a majority of the population.

More than 70% of Catholics live either in the Americas (48%) or in Europe (24%). Almost 40% live in Latin America alone. More than a quarter live either in the Asia-Pacific region (12%) or in sub-Saharan Africa (16%).

	<u>Estimated 2010 Chris- tian popula- tion</u>	<u>Estimated 2010 Catholic population</u>	<u>Estimated 2010 Total Popula- tion</u>	% of Popula- tion who are Catholic	% of Catholic Population
Brazil	175,770,000	133,660,000	194,950,000	68.60%	12.20%
Mexico	107,780,000	96,330,000	113,420,000	84.90%	8.80%
Philippines	86,790,000	75,940,000	93,260,000	81.40%	6.90%
United States	246,790,000	74,470,000	310,380,000	24.00%	6.80%
Italy	51,550,000	50,250,000	60,550,000	83.00%	4.60%
Colombia	42,810,000	38,100,000	46,290,000	82.30%	3.50%
France	39,560,000	37,930,000	62,790,000	60.40%	3.50%
Poland	36,090,000	35,290,000	38,280,000	92.20%	3.20%
Spain	36,240,000	34,670,000	46,080,000	75.20%	3.20%
Democratic Republic of the Congo	63,150,000	31,180,000	65,970,000	47.30%	2.80%
Subtotal for 10 countries	886,530,000	607,820,000	1,031,970,000	58.90%	55.50%
Total Catho- lics in rest of the world		486,780,000		2.50%	44.50%
World Total		1,094,600,000		15.90%	100.00%

Trivia answer

By finding your parish on the: maps and reports page of the Archdiocesan web site
http://archphila.org/pastplan/INDEX/MandR_index.html

Toward the bottom of the page find Region, Deanery (Deanery Number), and Pastoral Planning Area Pages. Find your PPA click and locate your parish Then click on report to pastor 2010