

RENEWING PARISHES InFormation

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

The InFormation is Primarily Electronic

Please visit our web page and print as many copies as you need. Also view and print past issues of the InFormation as well.

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

Parish Pastoral Planning in Philadelphia

This is a continuing series of articles that deal with the current planning processes going on in the Archdiocese of Philadelphia. Begun in 2010, this round of planning will continue until all of the parishes are involved. The first

of the series presented the stages of the planning processes, and the role of the Archdiocesan Strategic Planning Committee. This is available on the InFormation newsletter website at:

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

(See- volume 12 issue 2 page 4 of the InFormation.)

This is the second installment in the series of three articles which present the criteria that is used by the Archdiocesan Strategic Planning Committee, and parish planners. It explains the role of the parish planners and the parishioners.

CRITERIA FOR LONG-TERM VIABILITY OF PARISHES WITHIN THE ARCHDIOCESE

Parishes are the primary means of developing a communion of faith, hope, and love among the faithful in our local Church. In strategic planning for the Pastoral Planning Area (A group of parishes clustered together in a local area), all parishes are called into a greater collaboration. Identification of the criteria of long-term parish viability in the areas of communion, mission, administration, and relationship to the local Church help us in discerning how to use best our collective gifts in living out the mission of the Church at both the parish and the archdiocesan level.

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Catholic schools and the Christian mission

An article from Archbishop Chaput appearing On Catholicphilly.com



God renews the world with our actions, not our intentions. What separates real discipleship from surface piety is whether we actually do what we say we believe”.

Our vocation as Christians is not simply to pass along good morals to our children, or convey a sense of God’s hand in the world. These things are vital, of course, but they don’t exhaust our purpose for being here. Our mission is to bring the world to Jesus Christ, and Jesus Christ to the world. Each of us is a missionary, and our primary task is the conversion of our own hearts and the hearts of others so that someday the whole world will acknowledge Jesus Christ as humanity’s only savior and Lord.

To Read The full article go to: → <http://bit.ly/XWTBFY>

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The InFormation Newsletter is published by:

The Office for Parish Service & Support

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



GATHERING PRAYER

Leader: Spirit of the living God, come and breathe your life anew. Ignite the talents and gifts of everyone assembled here.

All: Come. Stir up our hearts!

Leader: Open our eyes to see the creative possibilities of every situation.

All: Come. Stir up our hearts!

Leader: Spirit of compassion, who transforms the face of the earth.

All: Come. Stir up our hearts!

Leader: Let us pray together:

All: Come, Holy Spirit, Spirit of the living God,

Be with us here today as we seek a renewal of your gifts to us.

Refresh and renew us from your springs of living water.

Pray in us that we may be at one with you and with each other. Speak to us, as each heart needs to hear.

Act in us for the life of our Church and our world.

Holy Spirit, dwell in us that your light may shine through us, and that in our hearts you may find your home.

Reading: "Creation is at the heart of Pentecost. The story of the first Christian Pentecost began in fear and ended in joy ... or has it ended? Is it not our invitation to live a new day? It took an unmistakable manifestation of God's power to shake off fear and replace it with the bold proclamation: 'Peace be with you.'

The Spirit generates unity among us. No act of faith can be made, no good work accomplished without the sustaining power of the Holy Spirit, this spirit of unity. No one is less or better. All the lines of separation and status have been forever erased. One Pentecost day a group of very ordinary people were touched by the flame of the Spirit and a transformation took place as they began to act out of courage, grace, jubilation, tenacity and all sorts of wonderful virtues that had lain dormant inside them. What occurred that day could very well occur today, and the Spirit may be looking to us to be the flame to make that happen. Our word of encouragement, our kindness, our love could well effect a Pentecost in someone unbeknownst to us at the time of its delivery."

- "That We May Have Life" (IHM Sisters, Scranton Pa.)



NOTABLE QUOTE "Amid so much darkness, we need to see the light of hope and to be men and women who bring hope to others," ... "Don't be afraid of goodness or even tenderness," ... "Let us not forget that hatred, envy and pride defile our lives. Being protectors, then, also means keeping watch over our emotions, over our hearts," **Pope Francis**,

The Mass of the beginning of the Petrine ministry, March 19, 2013

<http://news.discovery.com/human/life/pope-francis-installation-130319.htm>

Trivia Question

How many Philly Catholic parishioners delivered meals to shut ins last year

See page 3 for answer



ADDITIONAL COPIES OF THE INFORMATION ARE AVAILABLE AT:

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



Note:

Print as many copies as you need but remember the trees!

Has your parish or pastoral planning area entered into a planning Process?

Do you need a professional Facilitator?

The Office for Parish Service and Support maintains a list of highly skilled professionals to assist you.

Contact at: The Archdiocese of Philadelphia

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Phone 215-587--3545 Email orp@dphil.org

Parish Pastoral Planning in Philadelphia



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The Archdiocesan Strategic Planning Committee has identified the following criteria for long-term viability of parishes:

Communion – A viable parish celebrates an engaging liturgy, that meets the sacramental needs of the faithful. It also offers faith formation opportunities for all ages and provides compassionate pastoral care. The parish utilizes the time, talent, and treasure of its laity in support of parish life and the local Church. It caringly carries out its local mission and that of the Archdiocese of Philadelphia and the universal Church.

The committee considers:

- Reverent, engaging liturgy and music
- Well attended liturgies
- Number of registered active members / households
- Population projections for the area to 2030
- Degree of participation indicated through Sunday Mass attendance
- Number of: marriages, baptisms, funerals
- Weekly and Holyday Mass attendance
- Eucharistic devotions
- Sacrament of Penance/Reconciliation
- Appropriate number of priests and deacons available to administer the sacraments
- Quality, comprehensive, life-long faith formation and religious education programs (pre school, elementary, middle and senior high, and adult)
- Compassionate pastoral care for the sick, the dying, the grieving, and others in need
- Significant lay participation in support of parish life and the local Church

Mission – A viable parish makes the name of Jesus Christ known and loved by all through acts of charity, social justice, outreach, and evangelization

- Various programs and services complementing the sacramental offerings
- Conscious efforts to spread the Gospel and strengthen our parish community through evangelization
- Significant number of parishioners engaged in outreach, charity, and social justice
- Responsiveness to the pastoral needs of the wider community in which the parish exists

Administration – A viable parish is a good steward of the gifts God provides, as well as the contributions of parishioners. This good stewardship entails living within the means of the parish, adherence to sound administrative and financial practices, competent leadership and staff, and a vision for the future.

The committee evaluates:

- Compliance with archdiocesan policies, procedures and financial information for the parish
- Active finance council that helps analyze current and future financial trends.
- Active advisory councils, with recommendations put forth by the parish based on consultation with their Parish Pastoral Council, Parish Finance Council and Parishioners
- Trained, qualified and competent leaders in both paid staff and volunteer positions
- Just compensation for employees
- Regular supervision and annual evaluation of employees
- Consistent payment of financial obligations, including: regular operating expenses; insurance premiums; contributions to employee benefits and retirement funds’, archdiocesan assessments; maintenance and capital needs; and appropriate accruals for the servicing of existing debt
- Reliable mechanisms for developing, implementing, and monitoring balanced budgets that: maintain sufficient reserve funds to contribute to a capital improvement fund for the long-term upkeep of facilities.
- Accurate record-keeping and timely reporting

Relationship to the Local Church – A viable parish intentionally cooperates with other parishes to create a cohesive fabric of ministry in the Archdiocese in order to more effectively live out the mission of the Church.

- Decisions about the locations for and types of ministries offered reflect: comprehensive ministry availability in an area without unnecessarily duplicating services; sensitivities to cultural needs; and demographic trends, including a community’s age structure, ethnicities, total population, Catholicity, poverty index, and disposable incomes’, parish location (proximity to other parishes, access, parking) institutional responsibilities of the parish (hospitals, nursing homes, etc.) and parish cemetery.



This series of articles by ; Dr. Robert Miller

The final installment will appear in the next issue of the InFormation It will describe the source of information about the parishes made available to everyone involved

Trivia Answer

3,020 Philly Catholic parishioners delivered meals to shut ins last year

“Renew, release, let go. Yesterday’s gone. There’s nothing you can do to bring it back. You can’t “should’ve” done something. You can only DO something. Renew yourself. Release that attachment. Today is a new day!” — Steve Maraboli



Hispanics and their Views of Identity

Only about one-quarter (24%) of Hispanic adults say they most often identify themselves by "Hispanic" or "Latino," according to a new nationwide survey of Hispanic adults by the Pew Hispanic Center, a project of the Pew Research Center. About half (51%) say they identify themselves most often by their family's country or place of origin—using such terms as Mexican, Cuban, Puerto Rican, Salvadoran or Dominican. 21% say they use the term "American" most often to describe themselves. The share rises to 40% among those who were born in the U.S.

By a ratio of more than two-to-one, survey respondents say that the more than 50 million Latinos in the U.S. have many different cultures rather than a common culture. Respondents do, however, express a strong, shared connection to the Spanish language. More than eight-in-ten Latino adults say they speak Spanish, and nearly all say it is important for future generations to continue to do so.



Keeping first things first

According to Owen Phelps Ph.D. Director, Yeshua Catholic International Leadership Institute:

What makes the Catholic Vision for Leading Like Jesus unique is our focus on S3 Leadership -- servant, steward and shepherd.

Many of you are familiar with these concepts. But no doubt some of you aren't. And all of us can use a reminder from time to time. So here's the 10-second "elevator speech" outline.

S1, Servant - It's not about me.

S2, Steward - It's not mine.

S3, Shepherd - People are precious.

Servant Leadership is not a new concept. The term dates to Robert Greenleaf's 1970 essay, *The Servant as Leader*. In that essay he wrote: The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions...The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature.

The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: Do those served

grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?"

Greenleaf's four-question test is one that every aspiring leader should keep handy -- and administer to himself or herself often.

Keeping first things first

Of course, the concept of true Servant Leadership dates back much further than Greenleaf's term because, as we never tire of pointing out, Jesus was the best servant leadership teacher and role model of all time. As I eagerly studied the incredible work of Greenleaf and others regarding the power of Servant Leadership to shape better individuals and organizations -- and thus a better world -- I also came to see that servant leadership by itself was not an adequate concept. To fully blossom, it had to be coupled with Steward Leadership (S2).

The reason is simple. Servant Leadership insists "it's not about me." But without Steward Leadership, "it's always mine" -- whether we are talking about the position one holds, the organization one leads, or the responsibility one has. And if it's mine, it's always about me.

So I decided that Servant Leadership and Steward Leadership should be given equal weight, and the notion of S2 Leadership took shape. I confess I was pretty pleased with myself. Shortly thereafter I was riding in an elevator

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Nuns Play vital Role in Community

The quiet heroes in many poor neighborhoods are the Catholic sisters, says Case Western Reserve community development expert Rob Fischer. His survey of Cleveland nuns found they play a particularly vital role in education and social services in Northeast Ohio's poorest urban areas, at a fraction of the cost of their lay counterparts. Ninety-nine percent of those surveyed were involved in more than one ministry, 13 percent worked in more than four, and more than one-third worked more than forty hours each week.

"The sisters will not blow their own horns or seek recognition for what they are doing", Fischer says. "This study gives us a foothold on how they could be supported in their work."

(We could each look around us and find evidence that we are witnesses to what this study has shown)



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with Phil Hodges and Ken Blanchard, co-founders of the Lead Like Jesus Movement. We were on our way to the MBA class Ken was teaching at the University of San Diego University, a fine Catholic school. I mentioned that I planned to emphasize S2 Leadership and explained the concept.

"Why not make it S3 Leadership?" I responded to Ken's suggestion by saying, "Sure." Then I had to ask: "What's the third S?"

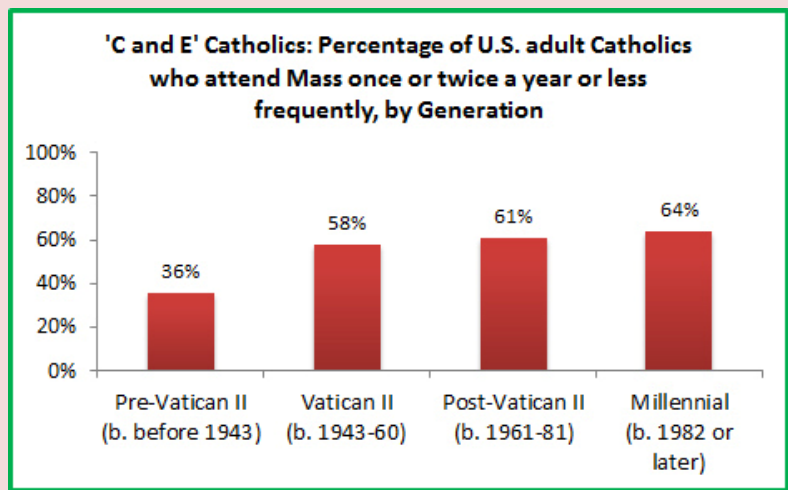
"Shepherd," Ken replied. I confess that I was more than a little troubled. As a layman, I was pretty sure who would get to play the dumb sheep -- and my ego wasn't keen on assuming that role. "Let me think about it," I replied diplomatically. The elevator doors opened, we headed toward a classroom down the hall, and none of us brought up the topic again. To read more or to view more articles of this type go to: <http://www.yeshualeader.com/Resources/ArticlesIndex/weeklyArticlesIndex/WeeklyCLV1N28/tabid/549/Default.aspx>

C and E Catholics Decoded

Yes, it's the most wonderful time of the year--and with it come back our brothers and sisters we affectionately call "C and E" Catholics (Christmas and Easter). Who are these people who flock to our pews two times a year? And, how many people are we talking about fit into this camp? Actually, just over half of self-identified adult Catholics attend Mass once or twice a year or less often (data source: CARA's [Sacraments Today](#)). These are the guys (...more often men than women) in green below (56%). Forty-four percent of self-identified Catholics, those in red below, attend Mass more frequently.



These "C and E" Catholics are young and have some of the traits we associate with this demographic. They are less likely to be living in a home they have bought and less likely to be married. Expect a more youthful look around your parish Sunday with more than six in ten Catholics born after 1960 fitting into the "C and E" Catholic mold.



They also have differing opinions on the meaningfulness of the Sacraments. They are less likely than regular Mass attenders to say that each of the Sacraments is "very meaningful" to them. In fact, regular Mass attenders are twice as likely as the "C and Es" to say that most of the Sacraments are "very meaningful" to them.

<http://nineteensixty-four.blogspot.com/2011/12/c-and-e-catholics-decoded.html>

YESHUA Catholic International Leadership Institute



Philadelphia County, which grew by 21,601 people, had the largest estimated numeric gain in population between April 1, 2010 and July 1, 2012 among Pennsylvania counties. Montgomery and Chester counties, located just outside of Philadelphia, followed with estimated population increases of 8,579 and 7,697, respectively. Taken together, these three counties accounted for 61.9 percent of Pennsylvania's overall population increase of 61,157 during the period.

Source [John R. Maurer Pennsylvania State Data Center](#)