



# InFormation

News for Pastoral Planners and Those Making the Plan a Reality

## Parishes Assess Implementation of Cluster Plans

### Parish Pastoral Councils and the Cluster Implementation Committee conduct an informal evaluation of the Cluster Pastoral Plan

Cluster Pastoral Plans are rooted in the plans of individual parishes. Information and insights that the parish receives through ongoing parish planning are used to develop and revise the Cluster Pastoral Plan, a tool for helping parishes work together to be more effective in their ministry, service and programs.

Between October, 2002 and February, 2003, Parish

Pastoral Councils have been asked by the Regional Vicar to conduct an informal evaluation of the Cluster Pastoral Plan. The Parish Pastoral Council needs to review what effect the efforts to implement the Cluster Pastoral Plan have had on their parish. They will consider four questions concerning the Cluster Plan as an addendum to their Annual Self-Assessment of the Parish Pastoral

Plan and forward a written response to these questions to the Regional Vicar.

#### Informal Evaluation by the Cluster Implementation Committee

The Cluster Implementation Committee will conduct an informal evaluation of the Cluster Pastoral Plan. They will review the actions that have been taken to implement the Plan, actions that still need to be taken to accomplish the Cluster goals, and identify any obstacles en-

countered and discoveries made during implementation.

The Cluster Implementation Committee, in consultation with the Parish Pastoral Councils, will make a recommendation concerning the current status of the Cluster Pastoral Plan. †

Statistical information and resources to assist Parish Pastoral Councils and Cluster Implementation Committees can be found on the Pastoral Planning pages of the Archdiocesan web site

## U.S. Census Reports: Understanding Our Neighborhoods

The Office for Research and Planning has created a series of U.S. Census Reports for each territorial parish, Cluster and Vicariate in the Archdiocese. These reports summarize data reported by the U.S. Census Bureau as part of Census 2000. They cover a wide range of topics including age, housing and household characteristics such as vacant/occupied homes, single person households, group quarters population, race and Hispanic origin. Since the Census Bureau does not collect information about religion, most of the

reports describe all of the people living in a given territory, not just the Catholic population. In some of the reports, however, data from the Annual Pastoral Report is included to compare registered Catholics to the population as a whole.

U.S. Census Reports were mailed to pastors of territorial parishes along with the Annual Pastoral Report in June. Pastors of personal parishes received the reports for their Cluster. Parish leaders and parishioners can download PDF copies of the Cluster, Vicariate and Archdiocesan census reports

from the Pastoral Planning section of the Archdiocesan Web Site: <http://www.archphila.org/pastplan/> Click on the link labeled "Statistical Information." Copies of the parish census reports are scheduled to be added to the web site as soon as space becomes available.

Future census reports will focus on language, education, income, ancestry and occupations. This information was collected on the Census Bureau's short form and is currently being compiled by the Office for Research and Planning. The U.S. Census

Reports were created utilizing Geographic Information Systems (GIS) computer software. By assigning each of the Archdiocese's approximately 54,000 census blocks to its corresponding territorial parish, the Office for Research and Planning was able to aggregate selected census statistics to create parish totals. Parish totals were then added together to create the Cluster and Vicariate reports. For more information about these census reports, contact Bob Parfet in the Office for Research and Planning. †

### Cluster pages now on web site

Each of the 41 Clusters in the Archdiocese now has its own Cluster Page on the Archdiocesan web site. Information about the cluster - its location on a map, the parishes that comprise it, U.S. Census Reports 1 through 4 (see above), recent-year Cluster Reports and links to plan summaries and implementation reports - is available. Please consider sharing this news about information and resources on the web site with your parishioners when space permits in your parish bulletin.

If you do not have access to the Internet and are interested in reviewing any of the resources on the Pastoral Planning webpages, contact the Office for Research and Planning.

VOLUME 2, NUMBER 3

Also in this issue...

2 CATHOLIC MASS HAS HIGH RATINGS

4 MOST COMMON DEVOTIONS IN PARISHES

# Sunday, Holy Day and Weekday Mass Attendance

Attendance at weekend liturgy is observed and counted each year in October. This report presents the results of the Mass attendance count for the year 2000 and the reasons why some parishioners do not attend in their neighborhood parish. The attendance reported here does not include Masses offered in universities, hospitals, nursing homes, and other institutions.

On a typical weekend, about 375,000 people attended Mass in the parishes of the Archdiocese of Philadelphia. Parishioners attended one of the 1,245 Masses that were celebrated on an average weekend. Most of the Masses were celebrated in English. Twenty-three parishes celebrated Masses in Spanish and 32 Masses were celebrated in one of 13 other languages

Between 1990 and 2000, the number of people observed attending Mass on a typical weekend declined by 41,235, while the number of registered Catholic parishioners increased by 10,542.

During the same period, the number of Sunday Masses celebrated in parishes on a typical weekend declined by 191. The correlation between number of Masses offered and observed attendance was very strong. The average seating capacity for parish churches in Philadelphia was 800 people. This is significantly larger than the average capacity for Catholic churches in the U.S., estimated to be about 500. (Froehle and Gautier, 2000. 52) Seventy-five percent of the parishes offered four Masses or more on Sundays and the Saturday vigil compared to 45% for parishes in the U.S. A little over half of the parishes offered four or five Masses on the Saturday vigil and Sunday.

On average, about 300 people attended each Mass and 1,325 people attended in each parish. This compares to the national average attendance in each parish reported at 900 per parish. (Froehle and Gautier, 23) Because of the distribution of parishioners among the 283 parishes and 1 mission reported on here, the average Mass attendance for all Sunday Masses at individual parishes ranged from 7,700 to 71. Attendance at individual Masses ranged from 1,100 to 26.

In surveys conducted in every parish in the mid 1990's, most parishioners (87%) reported that they lived within the territorial boundaries of the parish they attended most frequently. This compares to the Notre Dame study of U. S. parishes

## Frequency of Sunday Mass

Number of Sunday Masses	Number of Parishes	% of Phila. Archdiocese
1	11	3.9%
2	19	6.7%
3	40	14.1%
4	86	30.3%
5	76	26.8%
6	26	9.2%
7	15	5.3%
8	6	2.1%
9	4	1.4%
11	1	0.4%

in the 1980's that revealed that only 15% of active Catholics regularly attended a church other than the neighborhood parish. (Gremillion and Leege, 5). Among the reasons given in our study for not attending at the parish in which they lived, were that the parish attended was "more friendly" (22%), a "better community" (5.7%) or "felt more at home" (4.8%). Location (11.4%), Mass schedule (8.5%), more comfortable physical environment (4.8%), access to transportation (.7%) and close to the workplace (.4%) accounted for 25% of the reasons. Preaching (10.9%) and attending where the children attended school (8.6%) accounted for another 20%. Other responses represented a wide range of unrelated reasons for a preference to at-

tend Sunday Mass at a location other than the neighborhood parish.

On a typical Holy Day (not including Christmas and Easter), the Pastors estimated that about 258,233 people or 20% of the registered Catholics were in attendance at 1,114 Masses that were offered. On a typical weekday, about 22,000 people attended Mass at one of 479 Masses offered in the parishes of the Archdiocese.

### Notes:

Froehle, Bryan T. and Mary L. Gautier. *Catholicism U.S.A. : A Portrait of the Catholic Church in the United States* (Washington: Center for Applied Research in the Apostolate), 2000.

Gremillion, Joseph and David C. Leege. "Post-Vatican II Parish Life in the United States: Review and Preview" *Notre Dame Study of Catholic Life Report No. 15* (Notre Dame: University of Notre Dame), 1989. †

Volume 2, Number 3 • WINTER 2002

### EDITOR:

Evelyn Brannan Tarpey

### CONTRIBUTORS:

Robert Miller

Robert Parfet

Published by the  
Office for Research & Planning  
Archdiocese of Philadelphia

### Mailing list

The Office for Research and Planning has a mailing list for those who wish to receive notice of new pastoral planning resources and statistical information, either by electronic or regular mail. Please pass this information on to parish staff, members of Parish Pastoral Council and leaders of parish organizations. They can contact the Office for Research and Planning at 215-587-3545 or [resplan@adphila.org](mailto:resplan@adphila.org) to request that their name be added to our mailing list.

This summary and the report on devotional practices in parishes are part of a more extensive analysis of the 2000 Annual Pastoral Reports entitled *Philadelphia Catholic Parishes in 2000: Beacons of Hope Entering the 21st Century*. For more information, contact Robert J. Miller, Office for Research and Planning (215) 587-3545. [drmiller@adphila.org](mailto:drmiller@adphila.org)

## Catholic Mass has “high ratings”

"If looked at with the instruments of the TV Nielson ratings, the weekend liturgies in Catholic parishes would be given a 10.6," according to Mary Beth Celio, Director of Research in the Archdiocese of Seattle. That means that 10.6 percent of all American households (not just Catholics) are watching!

According to Celio, this is more than are tuning into Oprah, Judge Judy, Monday Night Football, or Friends. And it happens every week. At Christmas and Easter, it might come close to doubling.

In contrast, surveys indicate that only about 3% of active Catholics read any Catholic book, newspaper or magazine. Clearly, Sunday Mass offers parish leaders the most contact with Catholic adults and it offers the greatest opportunity for catechesis and evangelization.

The welcome, homily, worship environment, and parish announcements during Mass as well as what parishes have available for those in attendance before and after might be the most important teaching and evangelization activity a parish could do.

### For Consideration:

- ❖ *How can our parish enrich the worship experience of those who are present?*
- ❖ *What can be done before or after Mass to strengthen our parish community?*

## SUPPORT FOR PASTORAL PLANNING

### Reflective Learning: *Reflecting on Experience, Learning for the Future*

*“The unexamined life is not worth living.” - Socrates*

Reflective learning is a good habit for individuals, parishes and parish organizations to develop. It presents an opportunity to learn from experiences, both positive and negative. Reflective learning is a link between action and understanding that can provide insights for future planning.

Parish staff and volunteers can get so caught up in the "doing" that they do not take the time to reflect on what is happening. As a project or program is completed, it is generally worthwhile to stop and think about what has taken place.

This reflective inquiry can be on many levels. These are:

The Practical Level: reviews the details

- ❖ what worked well?,
- ❖ what did not work so well?
- ❖ what will we want to do again?
- ❖ what would we change?
- ❖ who else should be involved?

The Insight Level: examines the dynamics involved

- ❖ what were the abilities that were present?
- ❖ what other abilities would be helpful?
- ❖ what were the limitations that were present?
- ❖ what training might be necessary?
- ❖ what were some assumptions made as this project/program was initiated?  
Were these accurate?
- ❖ how did the communication system within the parish serve this undertaking?

*Please note: This is not an exhaustive list of questions. It is offered as an example of questions that can be asked at the insight level. As individuals and groups reflect on their experience they can develop questions particular to the situation.*

The Core Level: makes the connection between action and mission

- ❖ what is the connection between the actions taken and the mission of our parish organization?
- ❖ how has this project/program helped our parish to live out its mission? †

### As the New Year Begins... Seek Contentment

## Nine requisites for contented living

- Health enough to make work a pleasure
  - Wealth enough to support your needs
    - Strength enough to battle with difficulties and overcome them
      - Grace enough to confess your sins and forsake them
        - Patience enough to toil until some good is accomplished
- Charity enough to see good in your neighbor
  - Love enough to move you to be useful and helpful to others
    - Faith enough to make real the things of God
      - Hope enough to remove all anxious fears concerning your future



**ENRICHMENT  
DAY**  
FOR PARISH PASTORIAL COUNCILS  
Theme: Called to Welcome  
the Stranger Among Us  
SAT., MARCH 22, 2003 • 8:30 to 3:00  
Cardinal Dougherty High School

Details about this day  
will be available shortly in the Parish  
Pastoral Council newsletter



# Devotional Practices in Parishes

In an apostolic letter of October 16, 2002, Pope John Paul II expressed a desire that the year from October 2002 to October 2003 be proclaimed the Year of the Rosary and that the Rosary should be especially emphasized and promoted in the various Catholic communities. The letter was intended to counter what the Pope described as a "certain crisis of the Rosary, which in the present historical and theological context can risk being wrongly devalued, and therefore no longer taught to the younger generation."

Every parish in the Archdiocese of Philadelphia is surveyed annually to collect parish demographic data and information about worship, the sacraments and other parish activities.

The survey item reported

here pertains to devotional practices in addition to Mass and the sacraments. Seventy-five percent (213) reported some additional regular parish devotions. The most frequently cited special devotion held in parishes was Forty Hours, a devotion introduced by St. Philip Neri in the 1500's, and fostered by St. John Neumann, former Bishop of Philadelphia in the first constitution of his first Synod in 1853. Other devotions mentioned by half of the parishes were the Rosary, and the Stations of the Cross. The most frequently men-

## Most Common Devotions Reported in Parishes

Devotions	Mentions	% of Parishes
Forty Hours .....	161 .....	56.9%
Rosary .....	148 .....	52.3%
Stations of the Cross .....	134 .....	47.3%
First Friday Devotions .....	94 .....	33.2%
May Devotions .....	86 .....	30.4%
Exposition of the Blessed Sacrament .....	83 .....	29.3%
Novenas .....	78 .....	27.6%
Processions (May and other) .....	67 .....	23.7%
Parish Missions .....	62 .....	21.9%
Benediction .....	40 .....	14.1%
Charismatic Prayer Services .....	40 .....	14.1%
Retreats for Parish Members .....	32 .....	11.3%
Sodality .....	19 .....	6.7%
Blessing of Throats/St. Blase .....	12 .....	4.2%
Blessing of Animals .....	12 .....	4.2%
Parish Patron Feast Day Celebrations .....	10 .....	3.5%
Holy Name (Masses & other activities) .....	9 .....	3.2%
Posadas .....	3 .....	1.1%

tioned May devotion was a procession and the most popular novena mentioned by parishes was the Miraculous Medal Novena. Languages in which mission and prayer groups were conducted included Malayalam, Creole, Spanish, Portuguese and Viet-

namese. Parish groups for whom retreats were sponsored included CYO, young adults, women, pastoral councils, confirmation classes, extraordinary Eucharistic ministers, the 8th grade class and other classes in the parish school. †

## images of Light

*As the Christmas lights are taken down, and the darkness of winter surrounds us, we think about the importance of light. Jesus is the light that scatters darkness and those who follow Him are called to be the same.*

### Some thoughts on this Light:

*The people who walked in darkness have seen a great light, upon those who dwell in the land of gloom, a light has shone.*

Is.9: 1-6

*You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lampstand, where it gives light to all in the house. Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father.*

Matt 5:14

*Jesus spoke to them again, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."*

John 8:12

*"Every believer in this world must become a spark of light"*

Pope John XXIII

### For personal or group reflection:

How do we as a parish (and individuals) reflect the light of Christ within us? How do we...

- ❖ emit warmth to those who are present? (worship)
- ❖ beckon to those who are distant or unfamiliar? (evangelization)
- ❖ illuminate the faith for those who seek to understand it better? (education)
- ❖ shine to those who are neighbors? (community)
- ❖ radiate to those who are in need? (service)
- ❖ break through the shadows of complacency and fear?