

The Catholic Parish in the 21st Century: Challenges and Opportunities

*March 4, 2014
Villanova University*

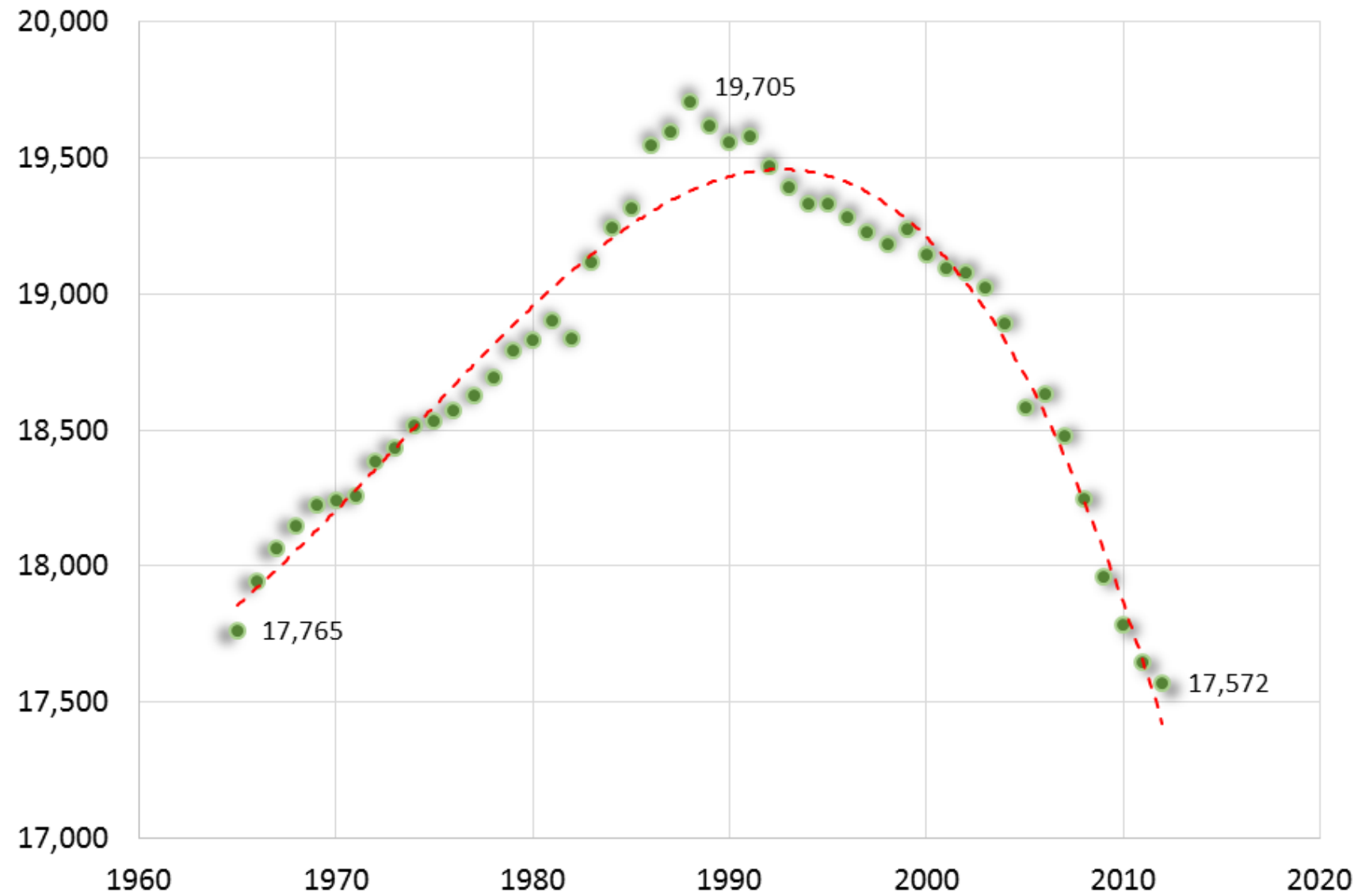
Challenges and Opportunities Associated with Pastoral
Leadership

Thomas Gaunt, S.J., PhD

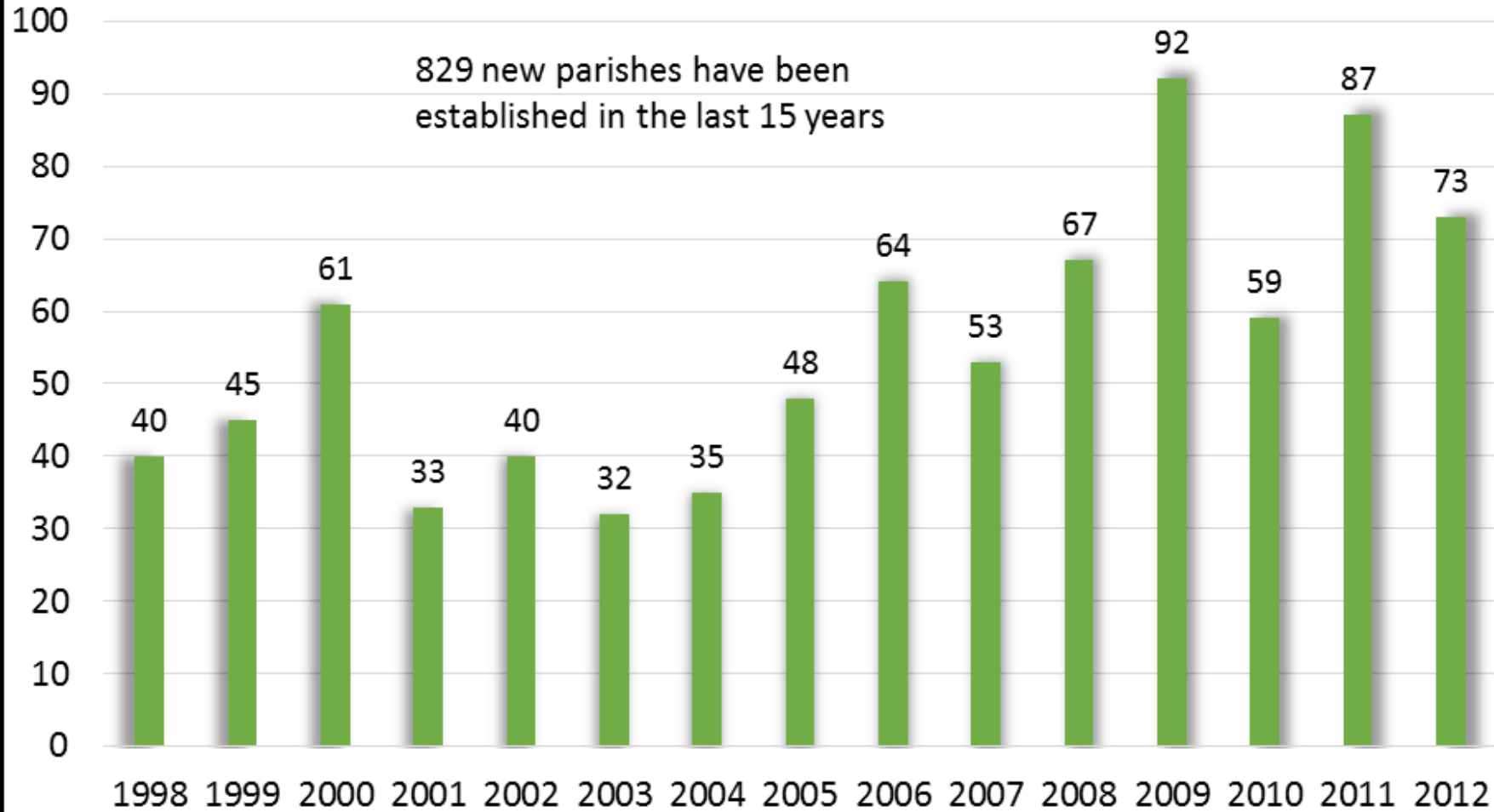


Opening, Closing and the Size of Parishes

Number of Parishes in the United States, 1965-2012

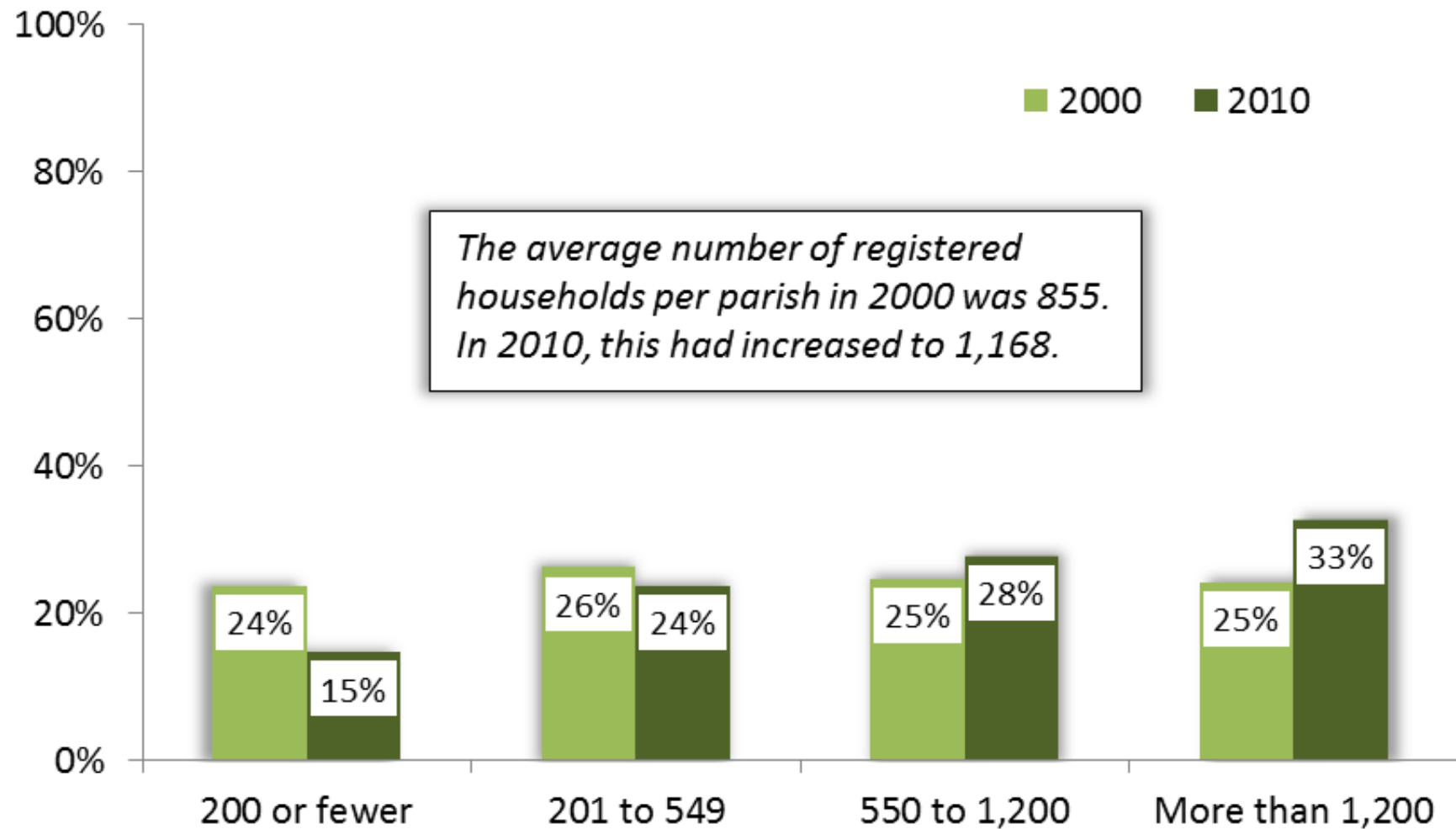


Number of New Catholic Parishes Established in the U.S., 1998-2012



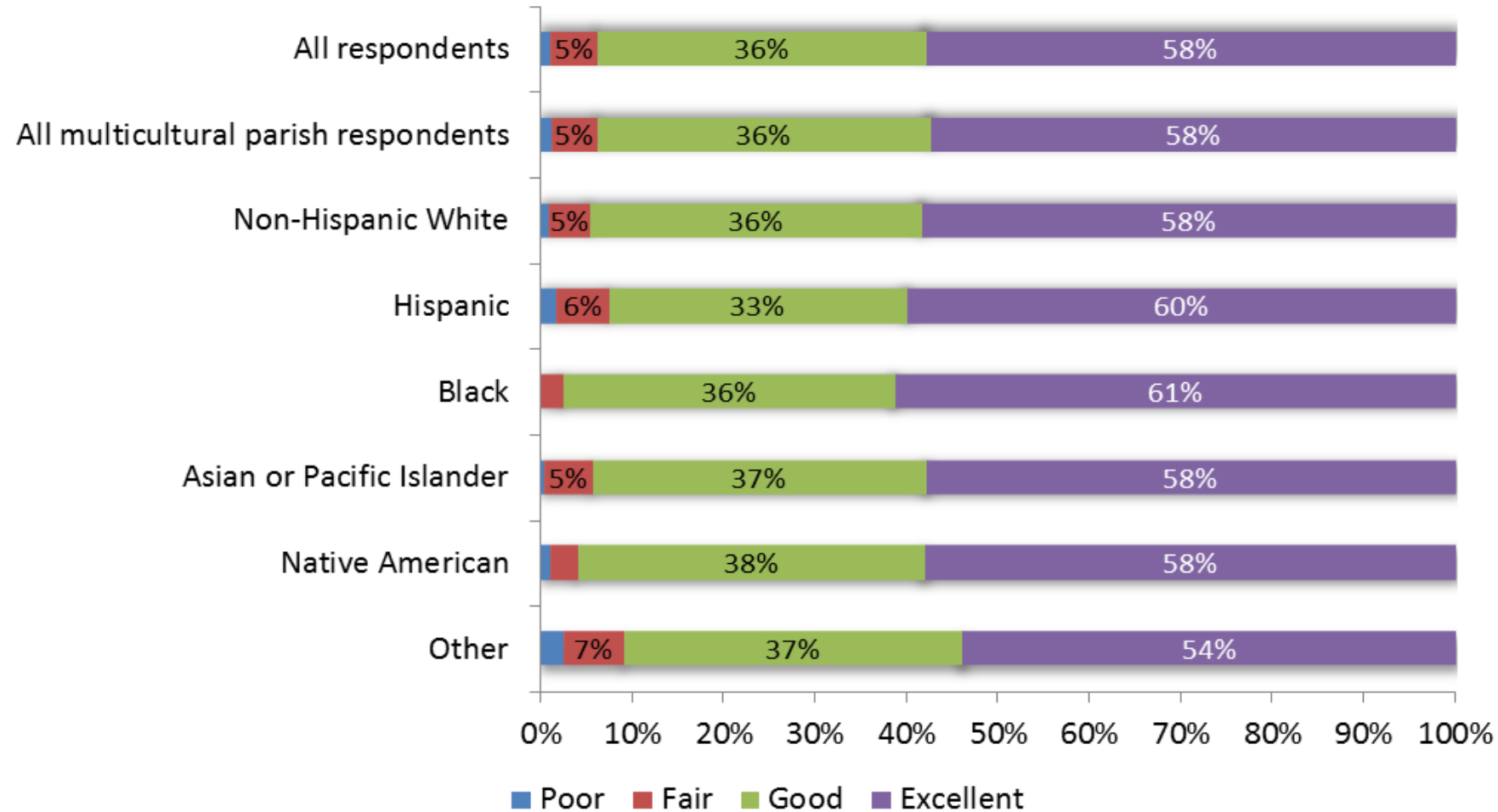
Source: *The Official Catholic Directory*, CARA

Parish Size: Number of Registered Households



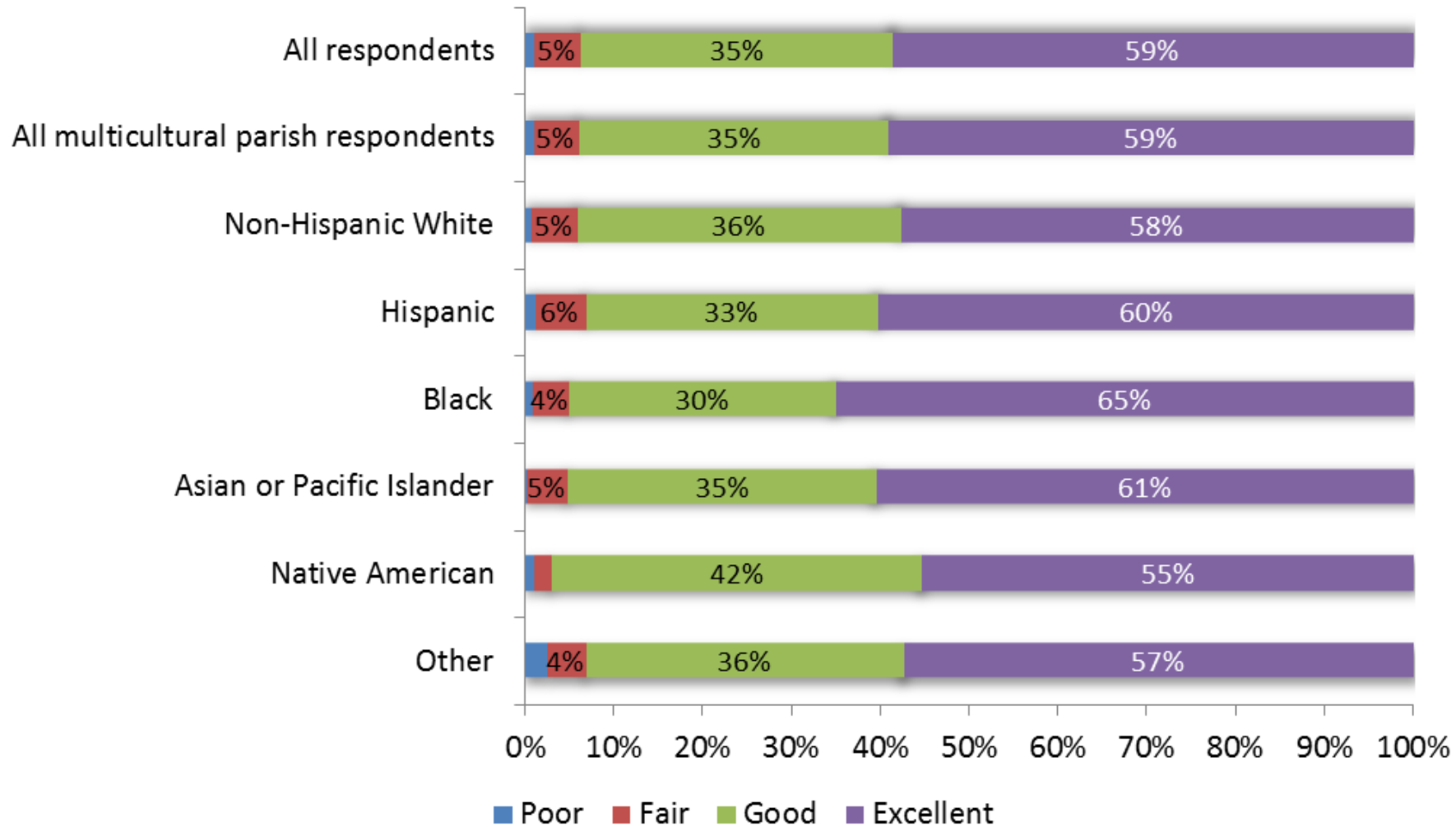
Evaluation of Parish Life

Your overall satisfaction with the parish:



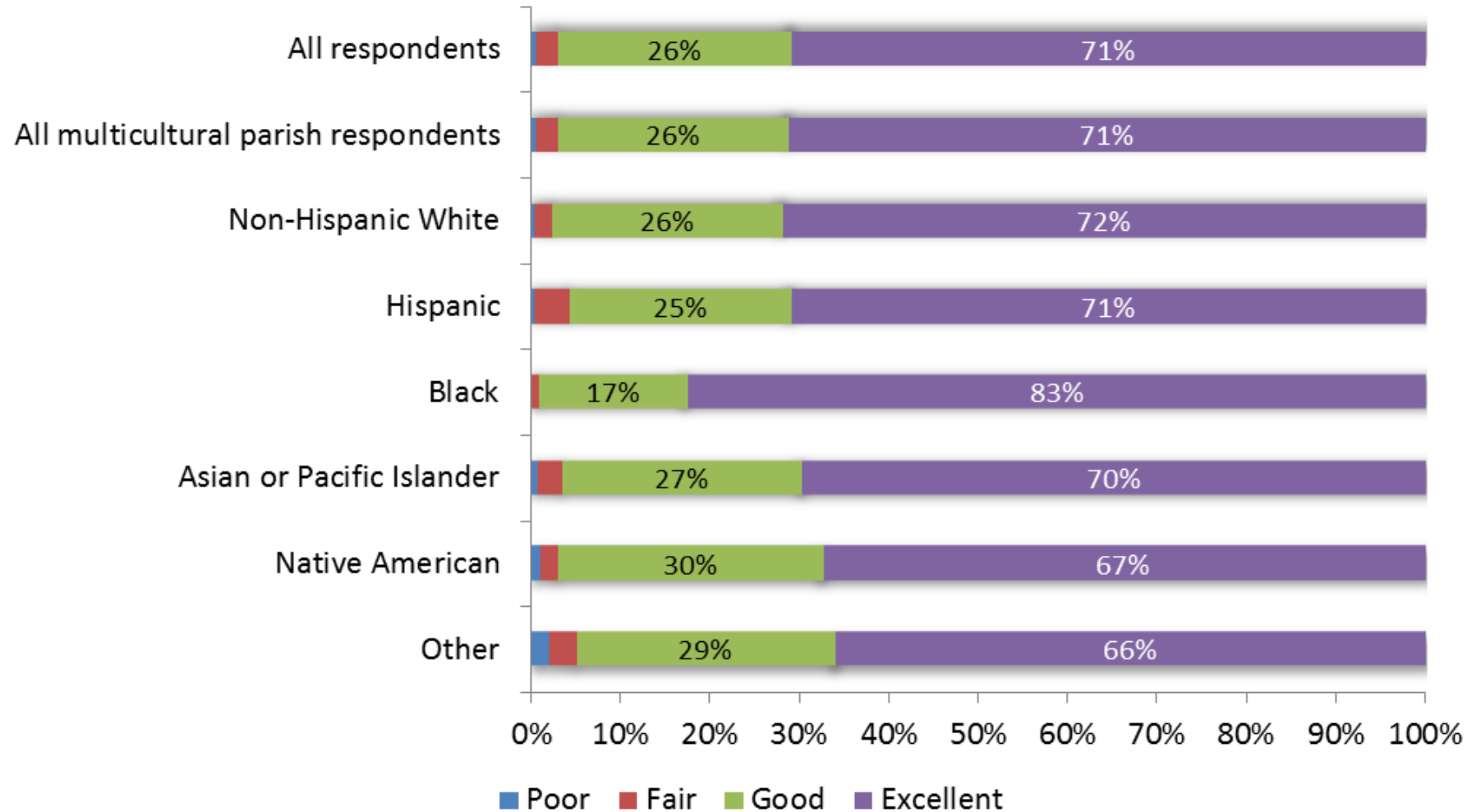
Evaluation of parish life

Masses and liturgies in general:



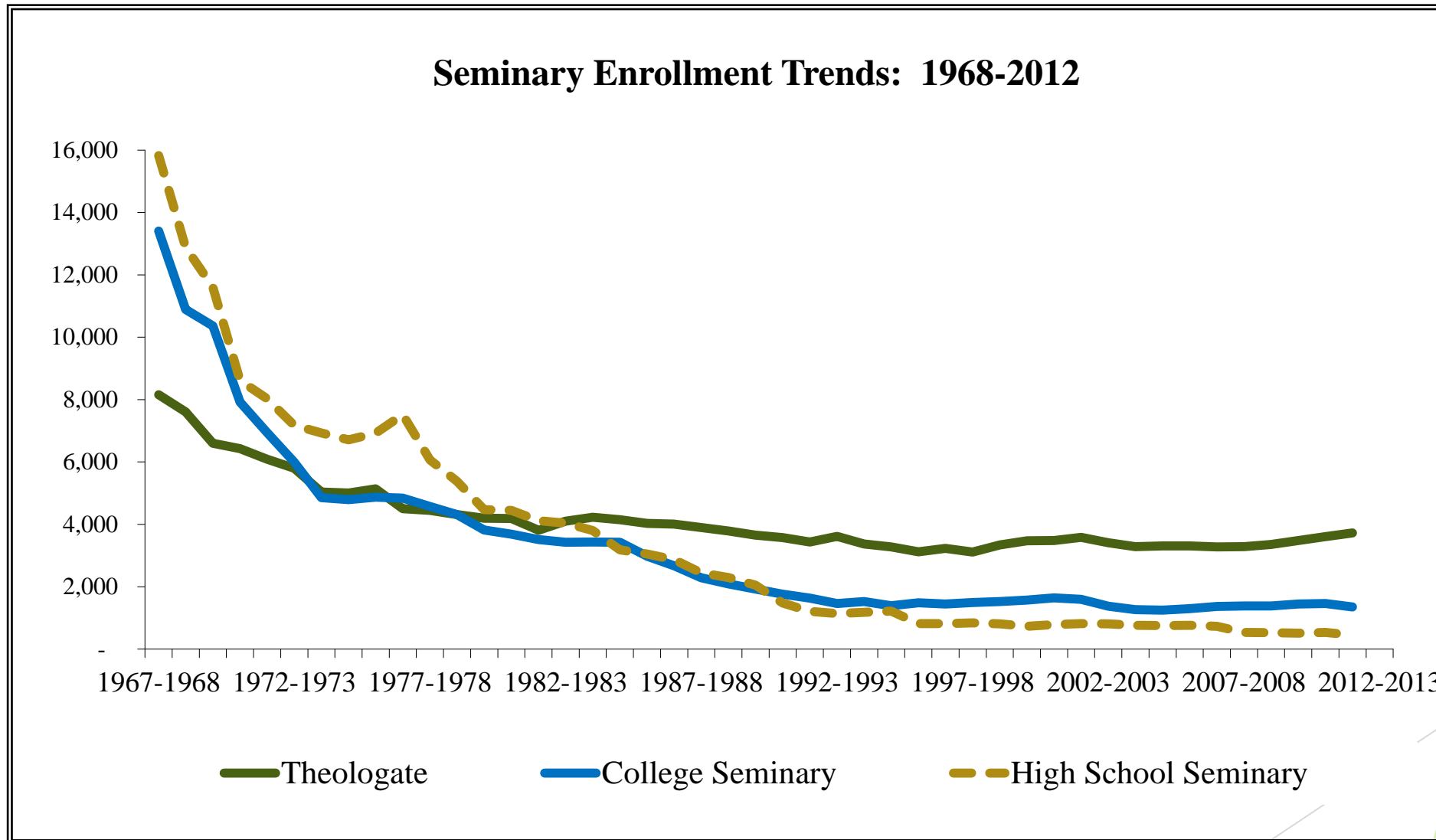
Evaluation of parish life

Celebration of the Sacraments:



Parish Priests and Deacons: Number and Culture

Priestly Formation and Ordinations



Source: *CARA Catholic Ministry Formation Enrollment: Statistical Overview for 2011-2012*

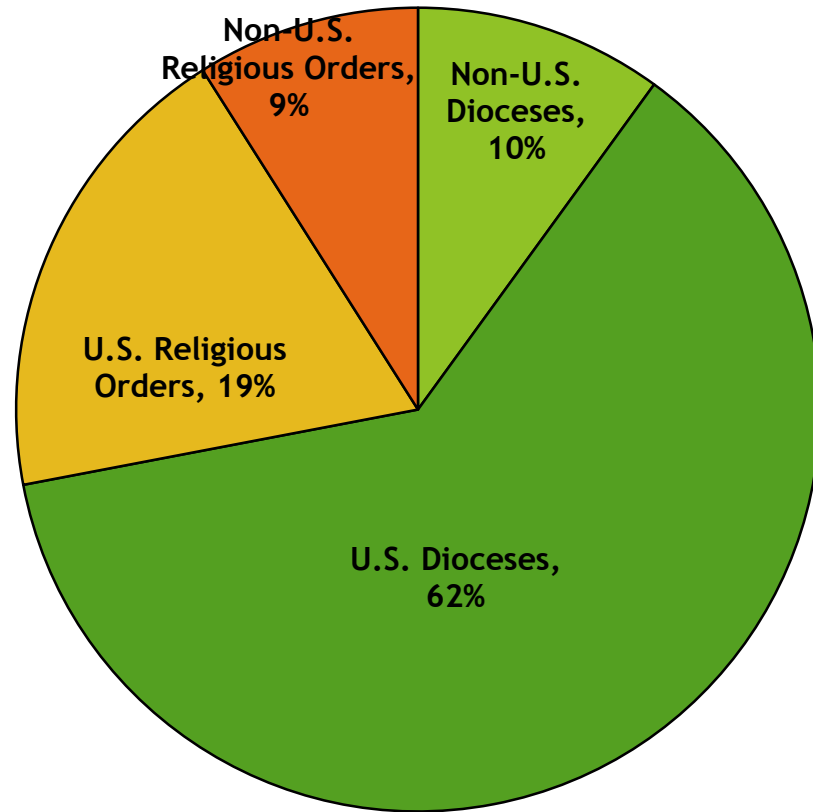
Internationalization of the priesthood

Table 1.4
Nativity by Generation
(Percentage in each category)

	Pre- Vatican II	Vatican II	Post- Vatican II
Born in the United States	91%	93%	70%
Born in Europe or Canada	7	2	9
Other international	2	5	21

Source: *Same Call, Different Men: The Evolution of the Priesthood since Vatican II, 2012.*

Foreign-born Seminarians in Theologates



Where do international priests come from?

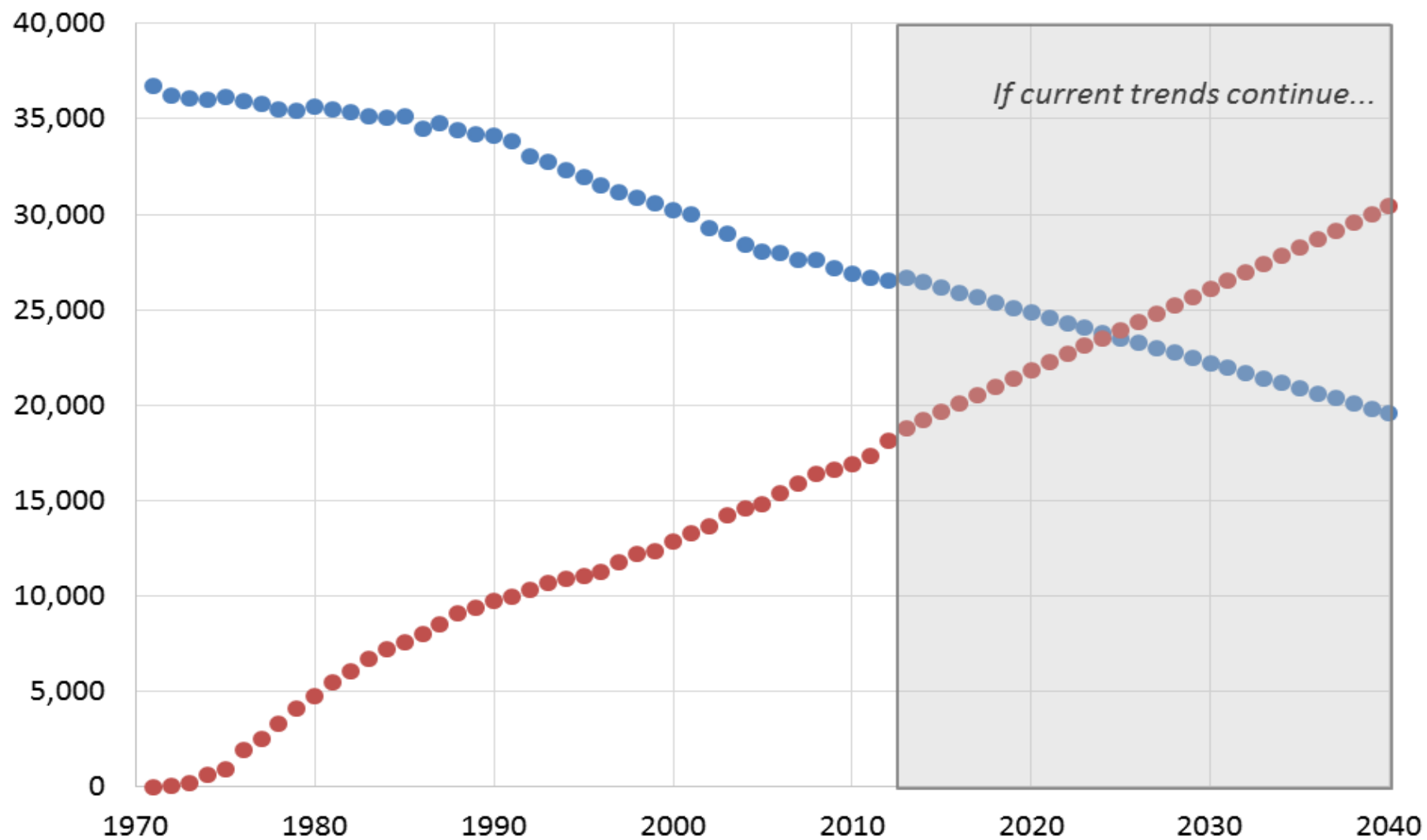
Sending Country	1999	2008	2012	Rank in 2012	% Change (1999-2012)
India	342	758	972	1	184%
Philippines	327	564	702	2	115%
Nigeria	101	458	616	3	510%
Ireland	827	571	599	4	-28%
Mexico	224	423	505	5	125%
Poland	256	282	455	6	78%
Vietnam	231	285	366	7	58%
Colombia	143	277	344	8	141%
Spain	117	134	163	9	39%
Sri Lanka	49	39	36	10	-27%
All others	874	1,303	1,859		113%
Year Total	3,491	5,094	6,617		90%
Percent all priests	8%	13%	17%		
Percent all diocesan	11%	18%	25%		

Historical Background

- ▶ History of the American Church is the history of International Priests
- ▶ Early to middle part of the 19th Century - waves of Catholic immigrants and their priests.
 - ▶ EXCEPTION: Foreign-Born Irish (so-called “FBI”) Priests
- ▶ From 1950 to 1970 (or so), US is “exporting” priests

Trends and Projections: U.S. Diocesan Priests and Permanent Deacons

● Diocesan Priests (active and retired) ● Permanent Deacons



Attitudes about Church Leaders and Parish Life

Percentage “Somewhat” or “Strongly” Agreeing

	1999	2005	2011
On the whole, parish priests do a good job	91%	91%	88%
Catholic parishes are too big and impersonal	46	40	43
Most priests don't expect the laity to be leaders, just followers	44	53	58
Most Catholics don't want to take on leadership roles in their parish	--	--	65

Attitudes about Parish Leadership Alternatives

Percentage “Somewhat” or “Very” Acceptable

	1987	1993	1999	2005	2011
Sharing a priest with one or more other parishes				92%	93%
Merging two or more nearby parishes into one parish				88	88
Bringing in a priest from another country to lead the parish				89	87
Having a deacon or layperson run the parish, with visiting priests for sacraments					76
Reducing the number of Saturday evening and Sunday Masses					71
Having a Communion service instead of a Mass sometimes			68%	60	66
Not having a resident priest in the parish but only a lay parish administrator and visiting priests	39%	56	51	54	--

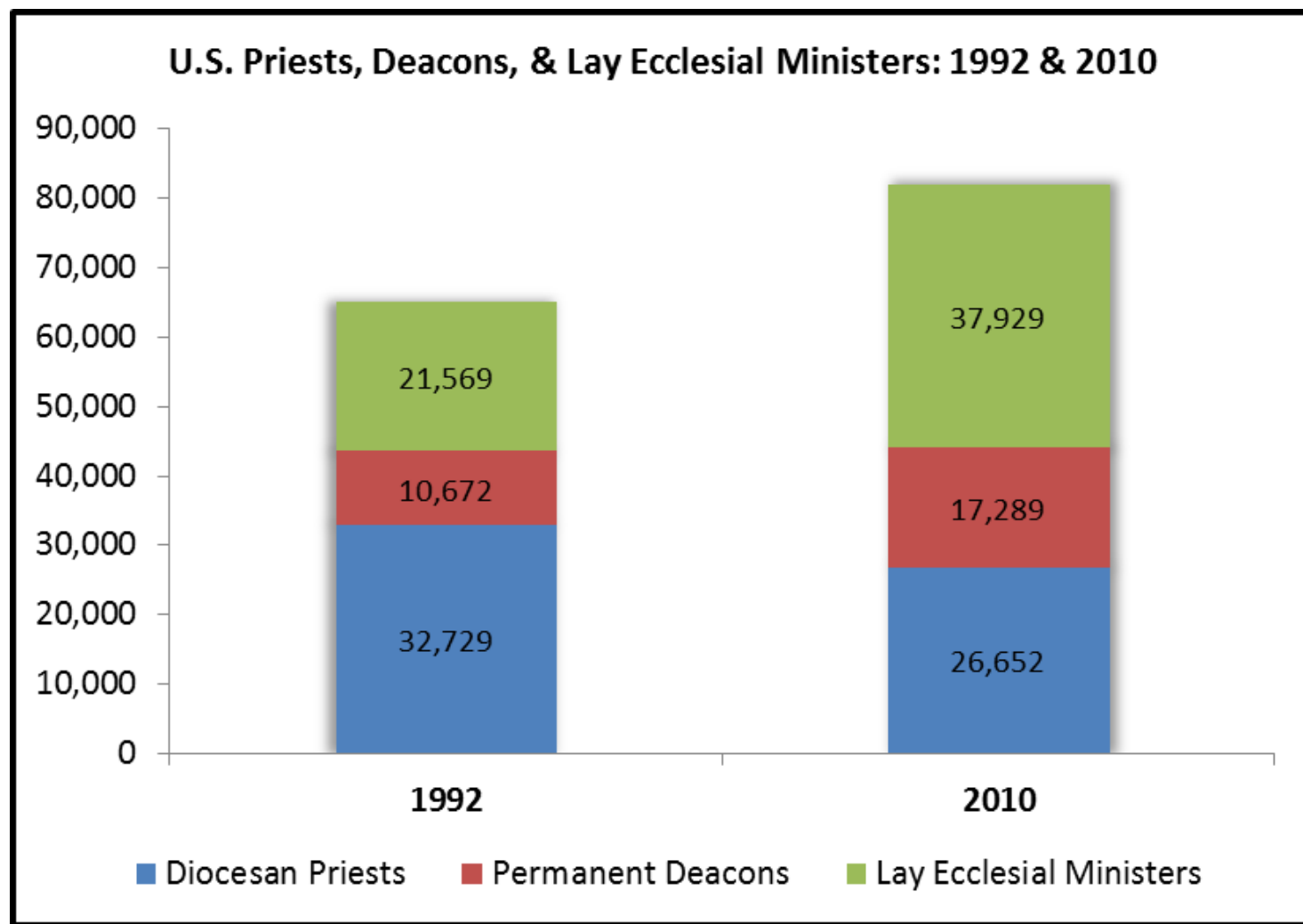
Attitudes about Parish Leadership Alternatives (cont.)

Percentage “Somewhat” or “Very” Acceptable

	1987	1993	1999	2005	2011
Reducing the number of Masses to fewer than once a week	28%	41%	41%	40%	--
Closing the parish	--	--	--	30	36
Not having a priest available for visiting the sick	24	41	34	37	39
Not having a priest available for administering the last rites for the dying	15	30	20	20	26

Lay Pastoral Ministers: Number, Generation, and Culture

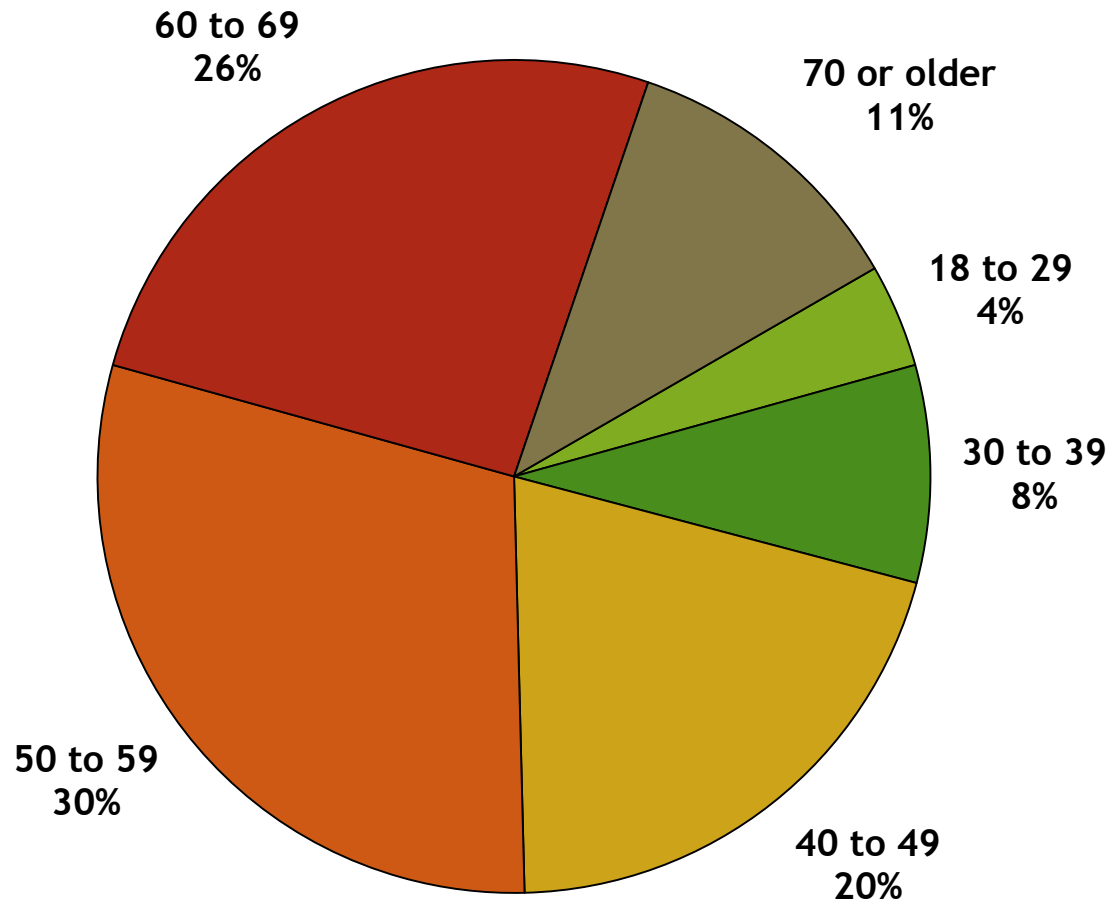
Collaboration in Pastoral Ministry



Source: *Perspectives from Parish Leaders: U.S. Parish Life and Ministry*, 2012.

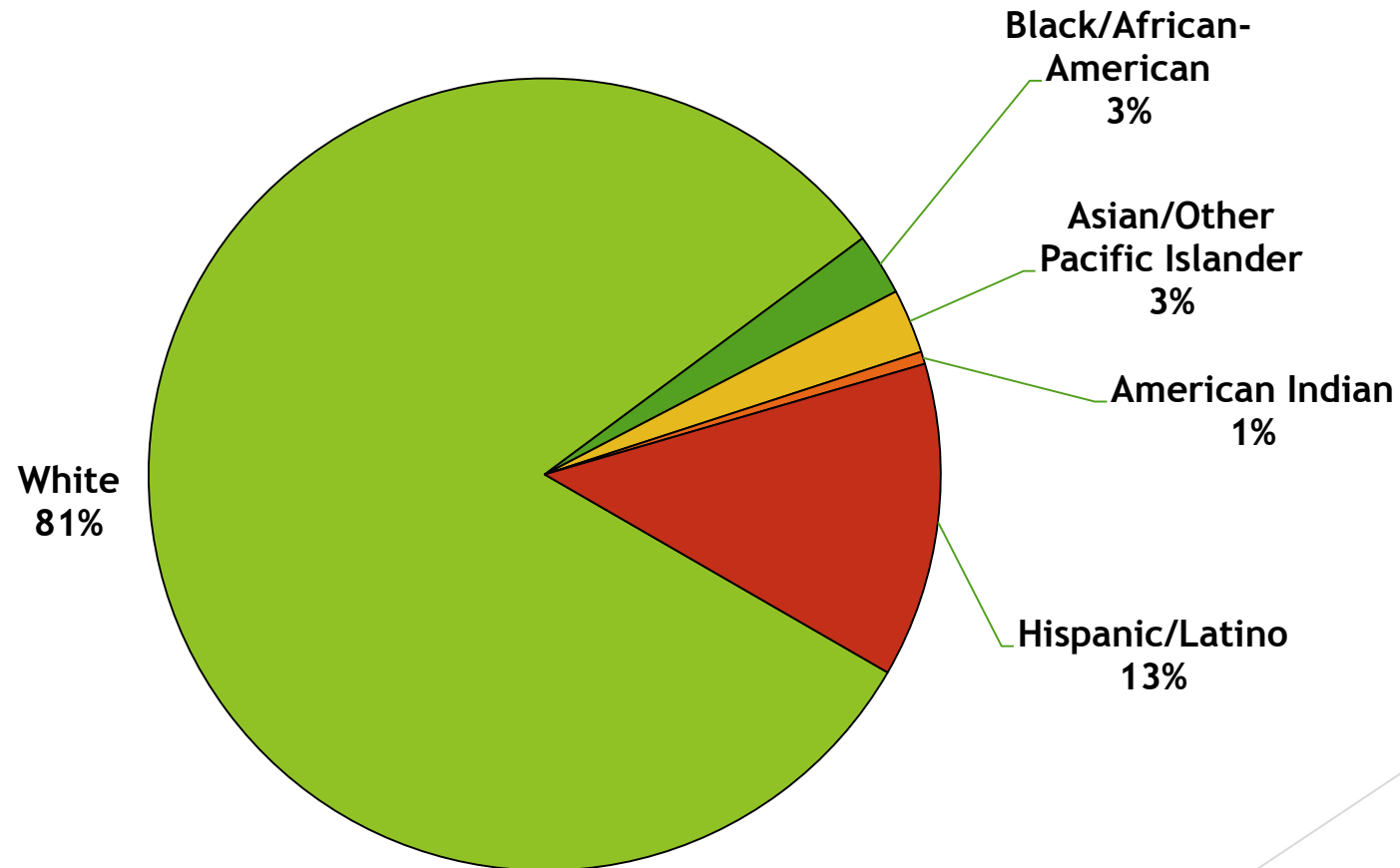
Emerging Models Data

Age of Parish Staff and Volunteers



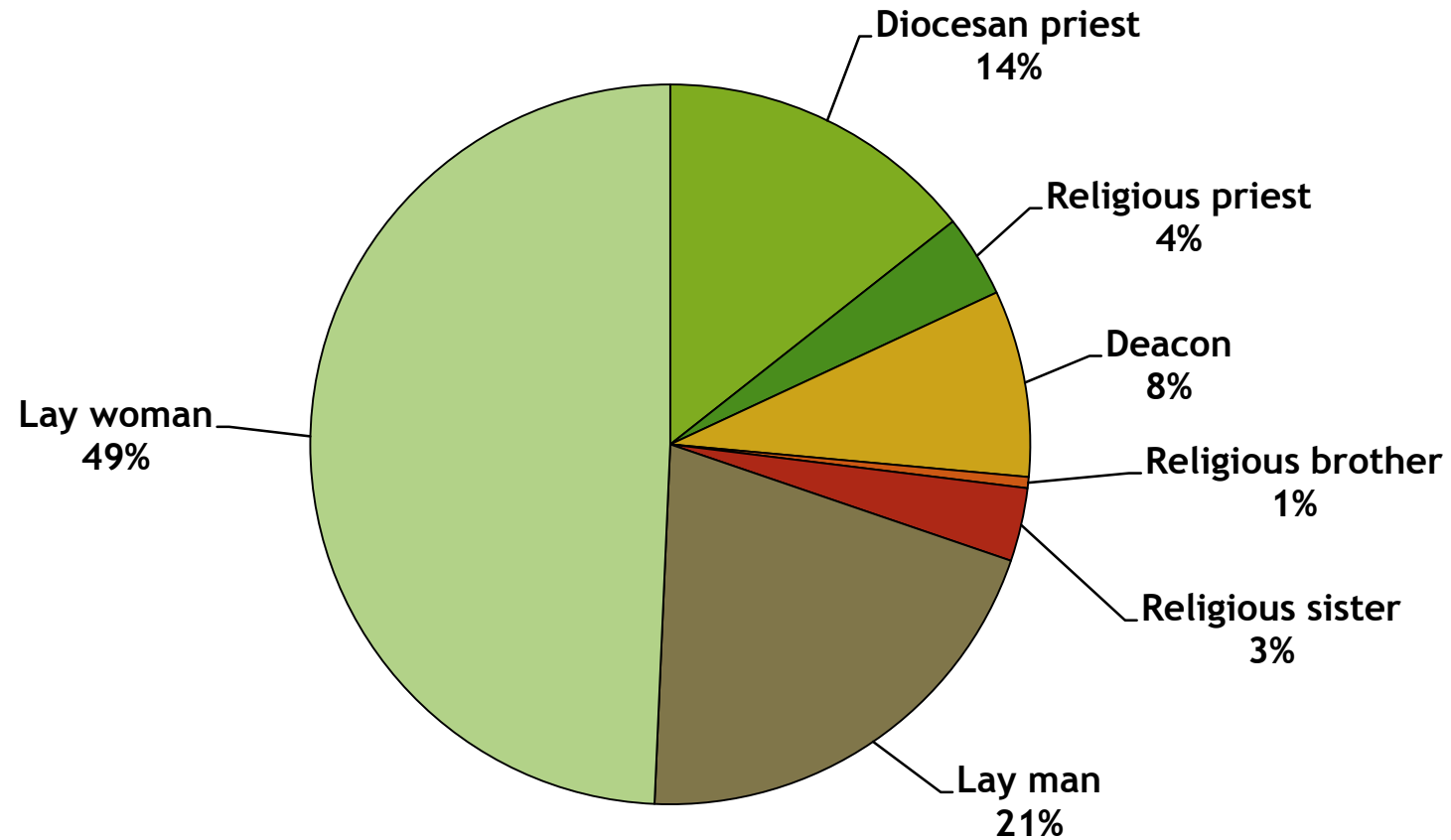
Emerging Models Data

Race and Ethnicity of Parish Staff and Volunteers



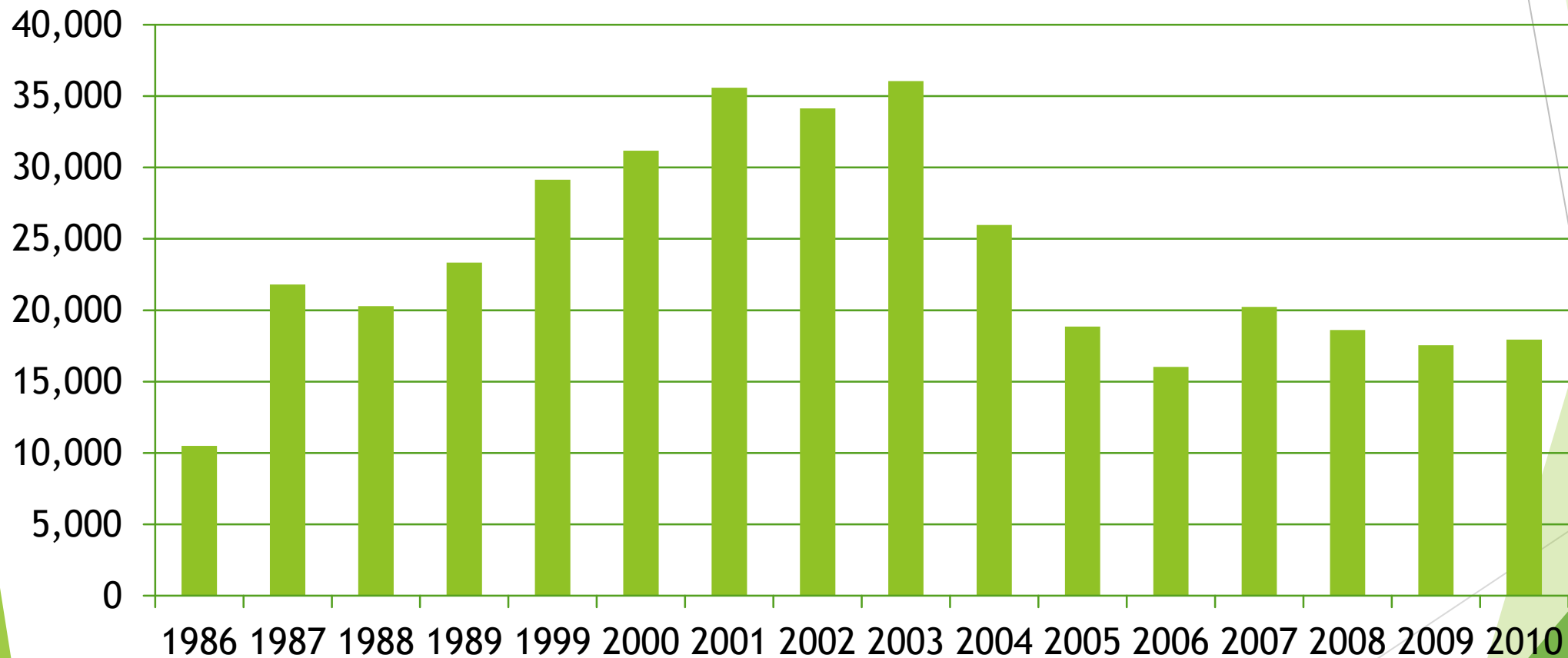
Emerging Models Data

Ecclesial Status and Sex of Parish Staff and Volunteers

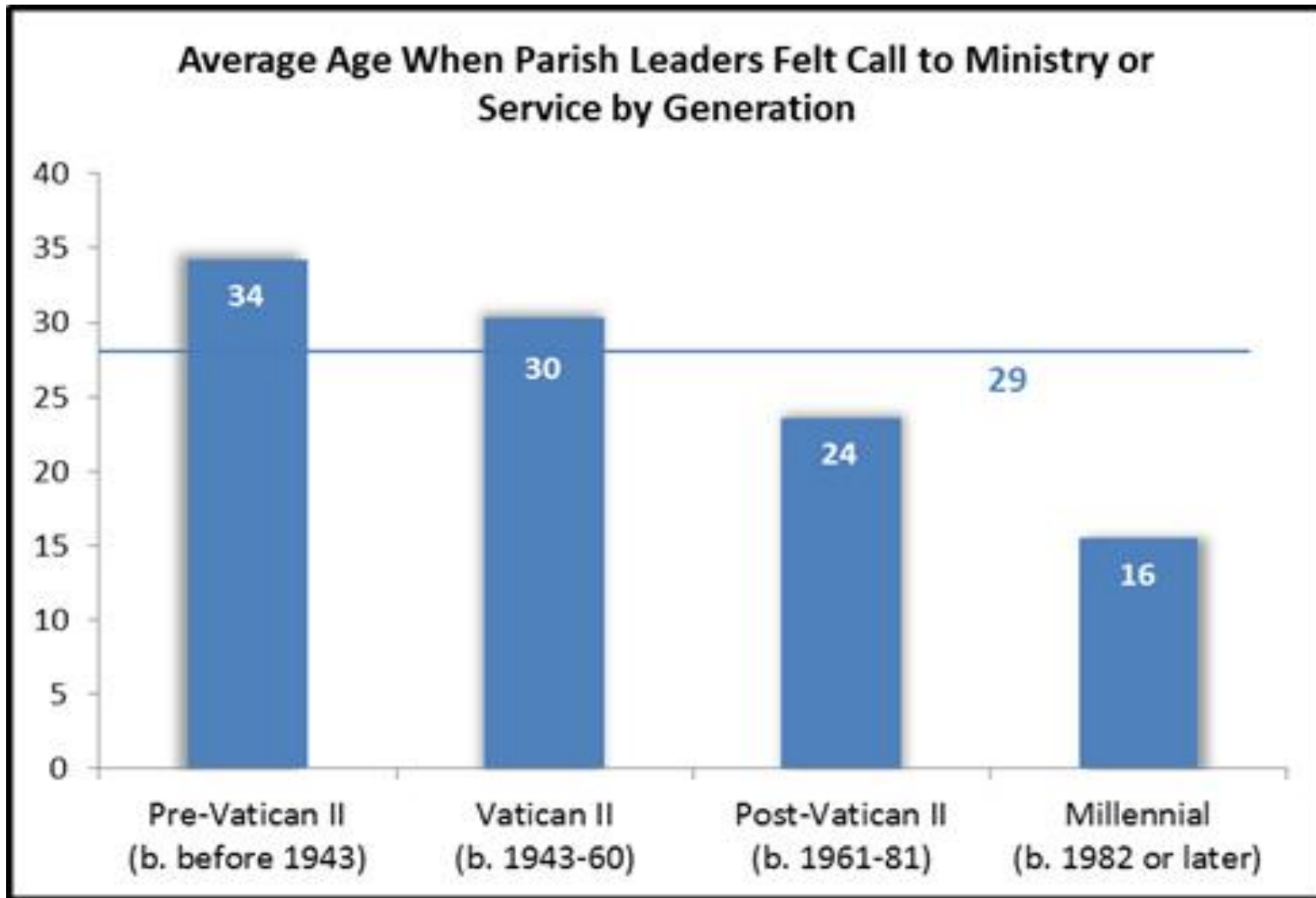


Trends and Issues in the Church

Enrollment in Lay Ecclesial Ministry Formation Programs, 1985-2010

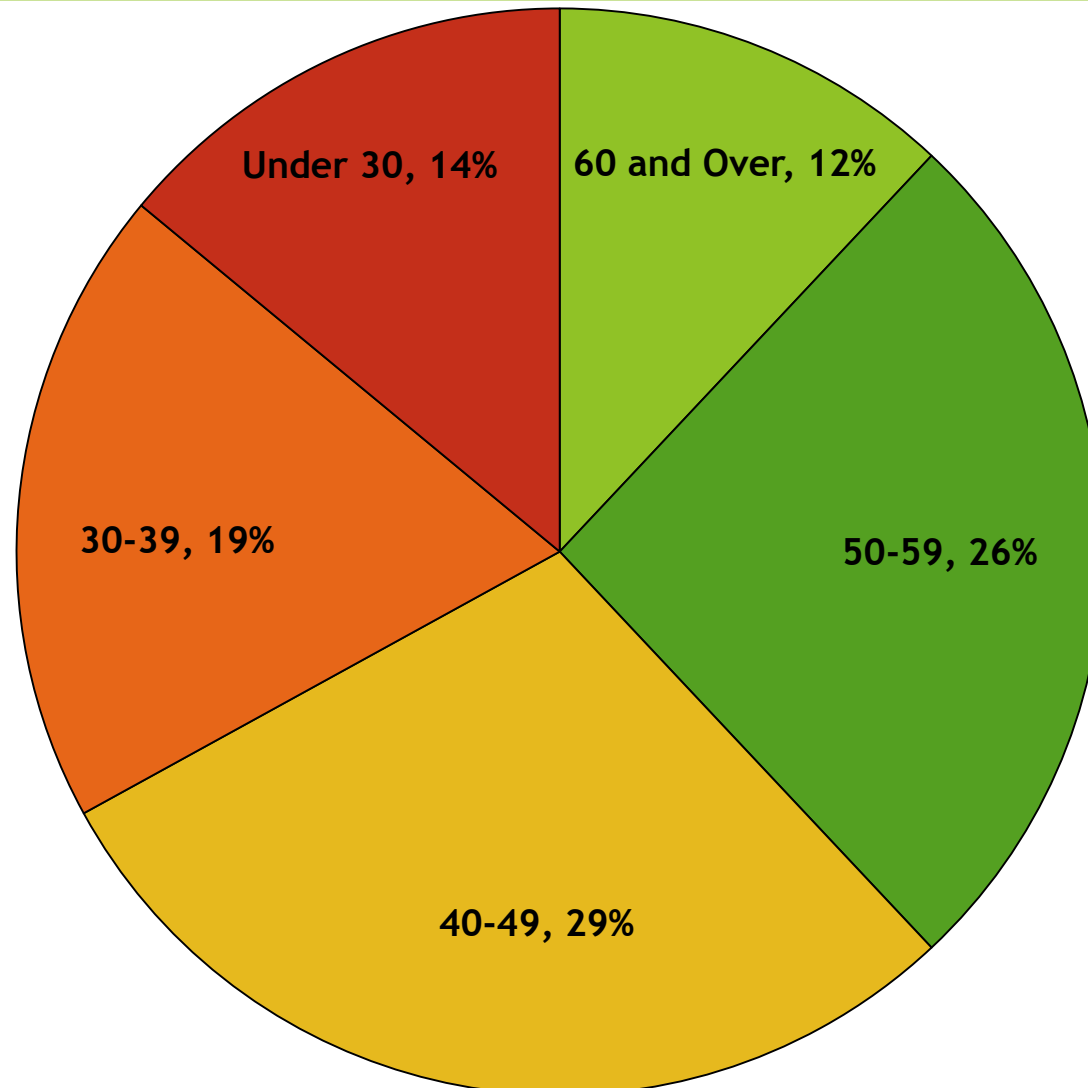


Source: *Ministry Formation Directory*, respective years



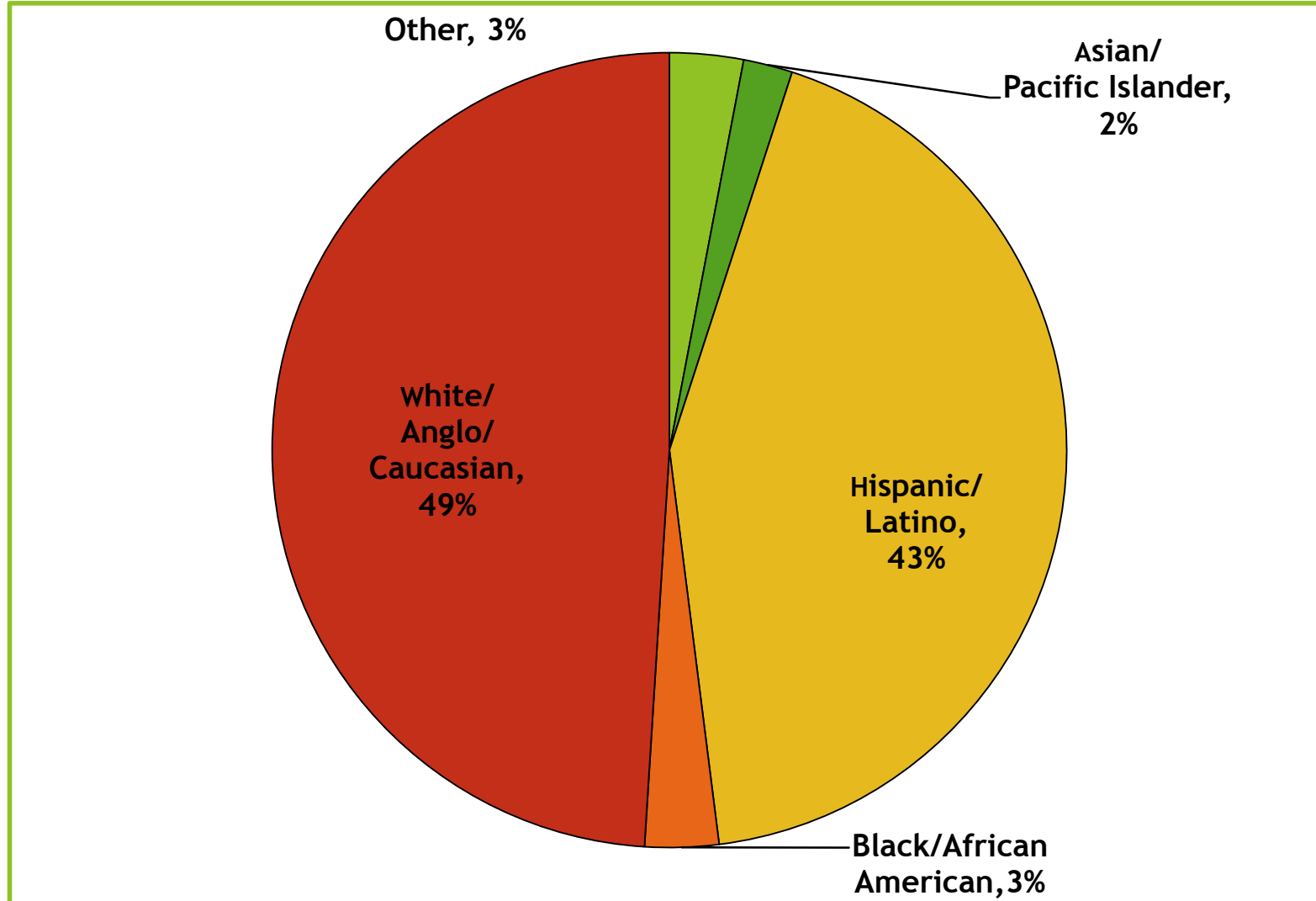
Source: *Perspectives from Parish Leaders: U.S. Parish Life and Ministry*, 2012

Age Distribution of Lay Participants



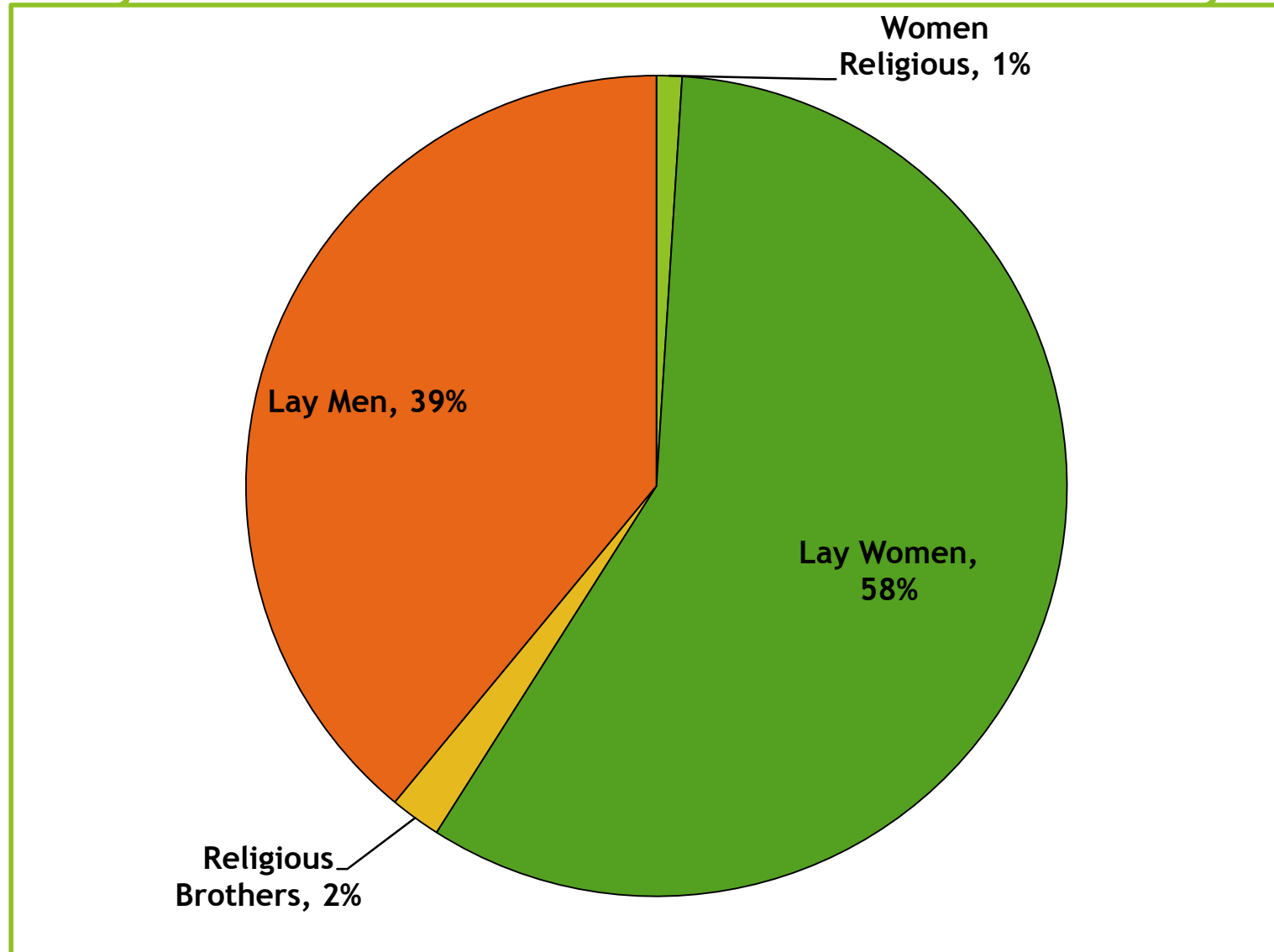
• Catholic Ministry Formation Directory: Statistical Overview (April 2013)

Racial & Ethnic Backgrounds of Lay Participants



- Catholic Ministry Formation Directory: Statistical Overview (April 2013)

Laity in formation for Pastoral Ministry



- *Catholic Ministry Formation Directory: Statistical Overview (April 2013)*

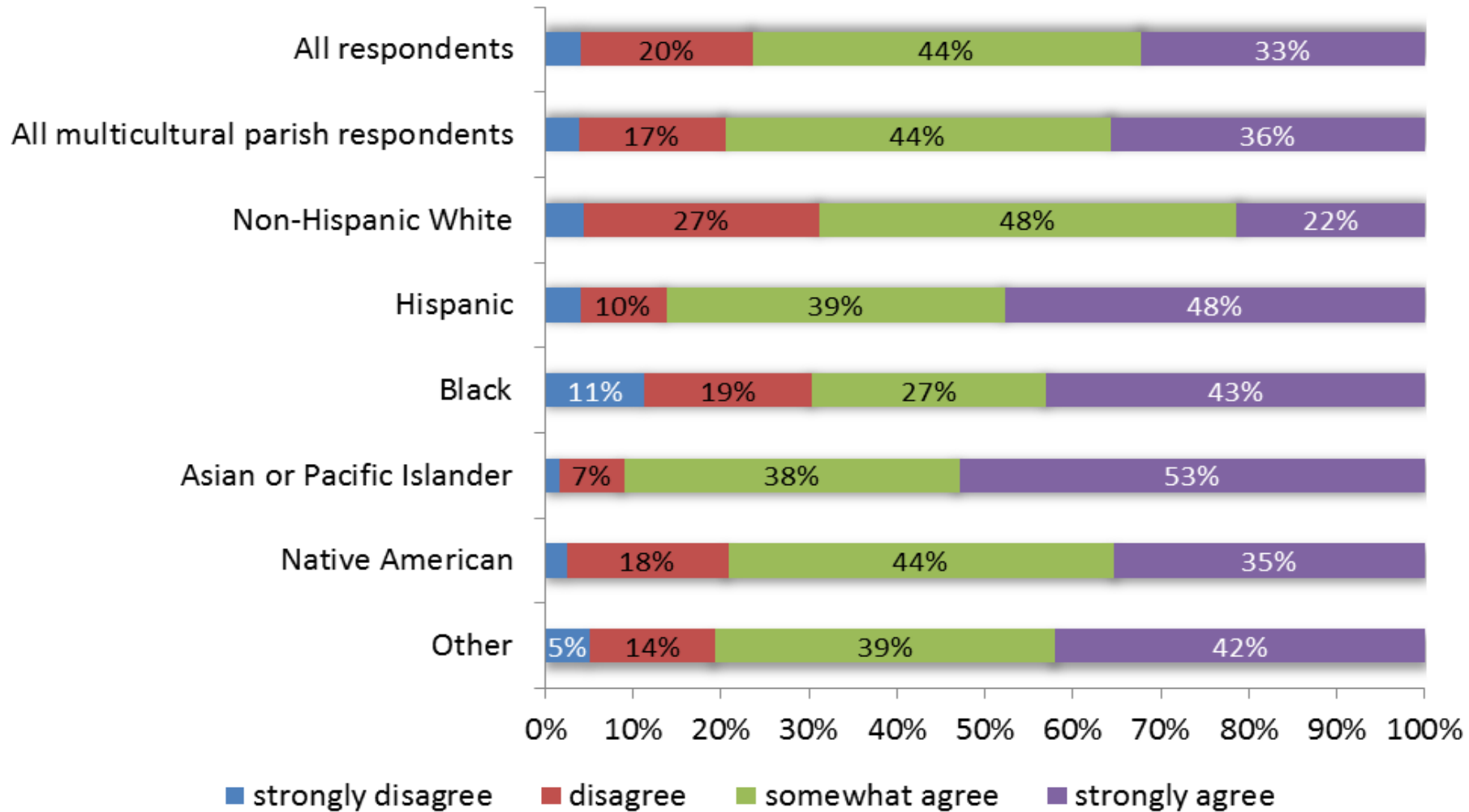
Race and Ethnicity of Groups within the Catholic Church in the United States

	White	Hispanic	Black	Asian	Other
Clergy					
Catholic priests	92%	3%	2%	3%	<1%
Catholic priests born after 1960	75	15	2	8	<1
Permanent deacons (active)	76	16	4	3	1
Ordinands (2012)	71	15	3	9	1
Men & Women Religious					
Men and women in perpetual vows	94%	3%	1%	2%	<1%
Women professing perpetual vows (2011)	66	10	4	17	3
Men professing perpetual vows (2011)*	50	0	12	38	0
Lay Persons					
Lay ecclesial ministers	88%	9%	2%	1%	<1%
Adult Mass-attending Catholics (in-pew)	62	26	2	5	5
All adult Catholics	58	35	3	3	1

*Estimates for new religious brothers are based on a small sample. Sources: The CARA Catholic Poll (CCP), CARA Pastoral Assistance Surveys and Services (PASS) In-Pew Cumulative Statistics, *The Changing Face of U.S. Catholic Parishes* (2011), *New Sisters and Brothers in Perpetual Vows* (2011), *Recent Vocations to Religious Life* (2009), *The Class of 2012: Survey of Ordinands to the Priesthood* (2012), *Same Call, Different Men: The Evolution of the Priesthood since Vatican II* (2012), *A Portrait of the Permanent Diaconate* (2012).

Multiculturalism

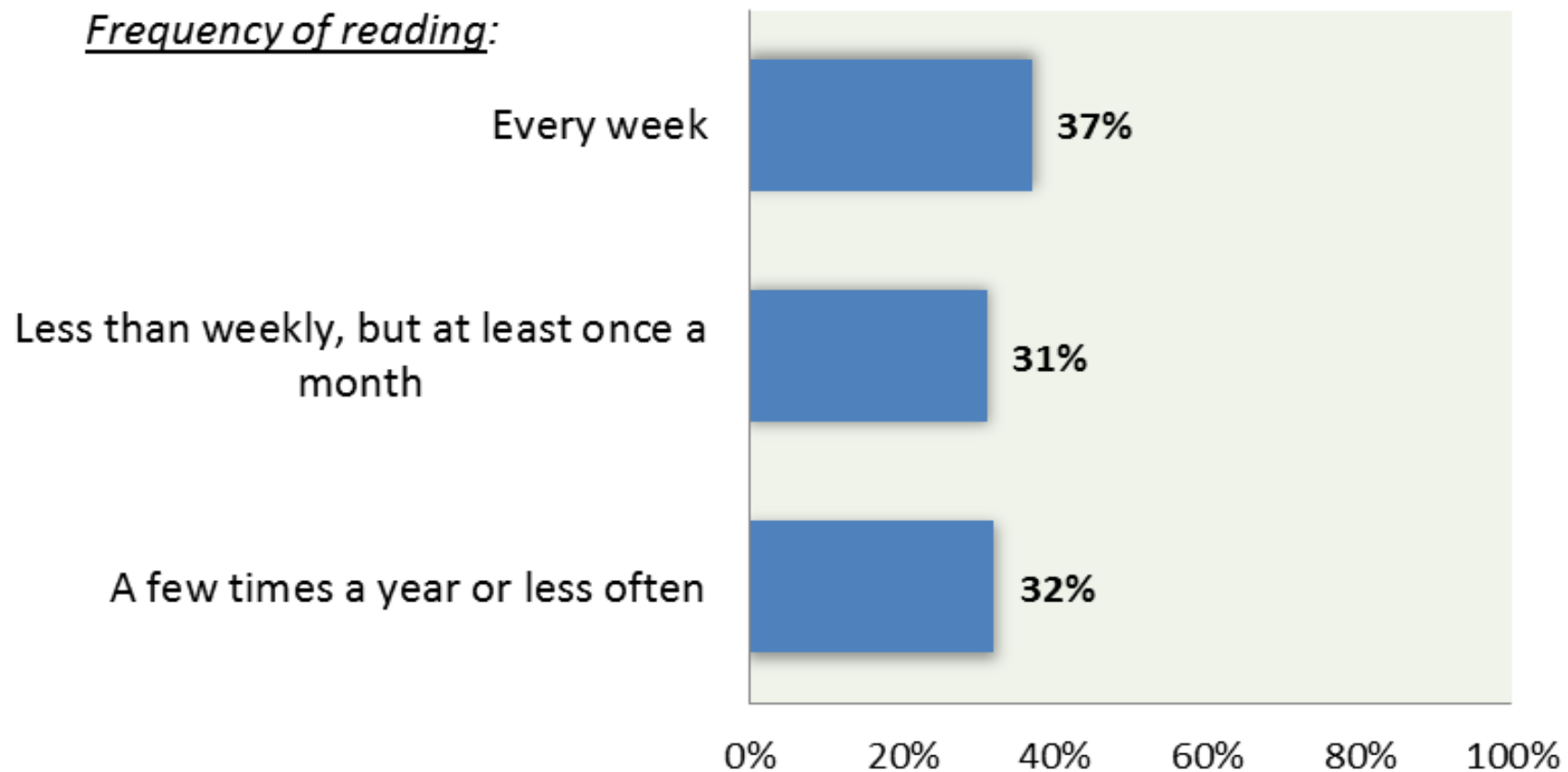
The diversity in the parish is reflected in the diversity in the parish staff:



Communicating within a Parish

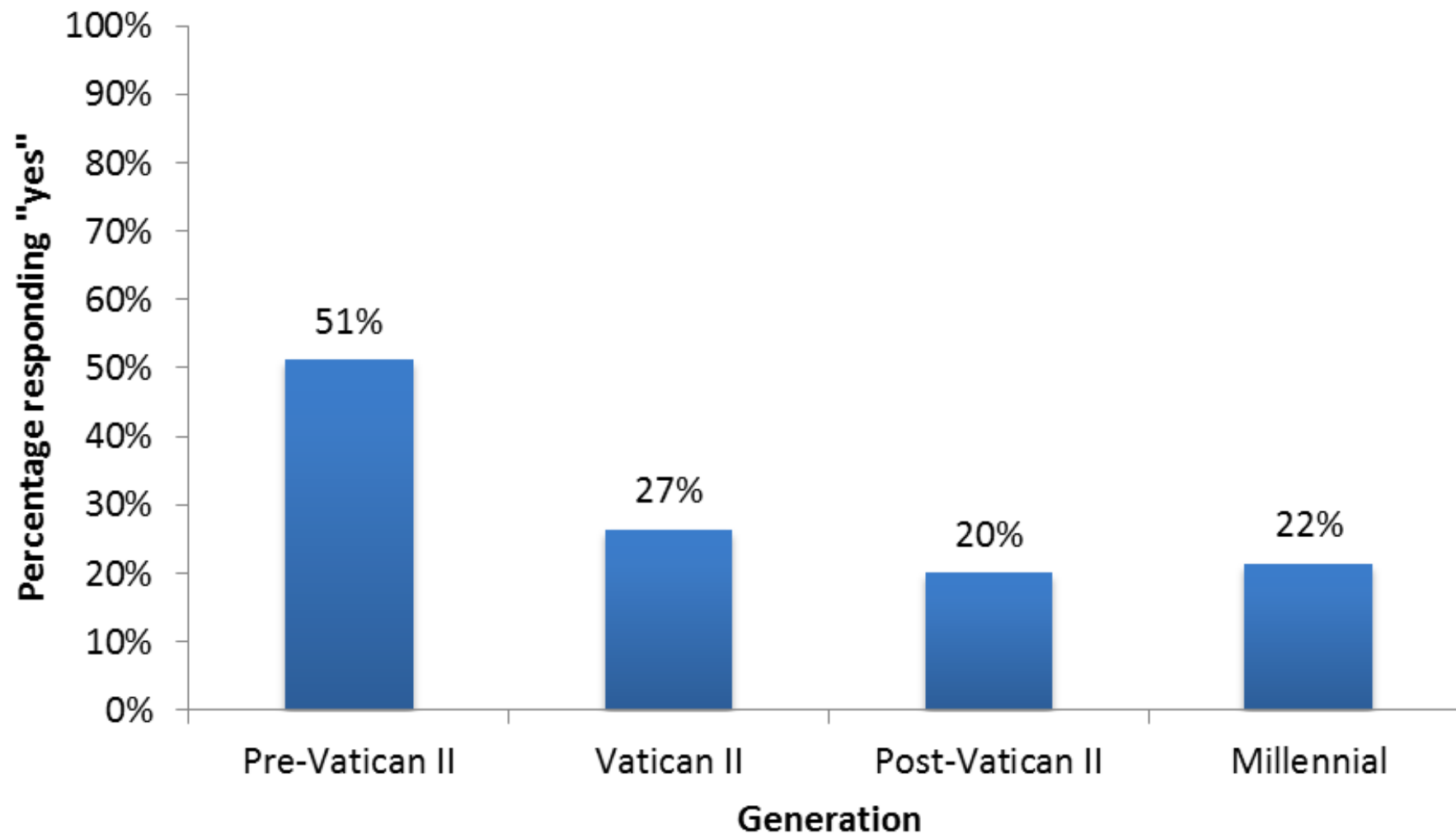
How often do you read the weekly bulletin from your parish? U.S. Mass attending Catholics responding as such:

Frequency of reading:



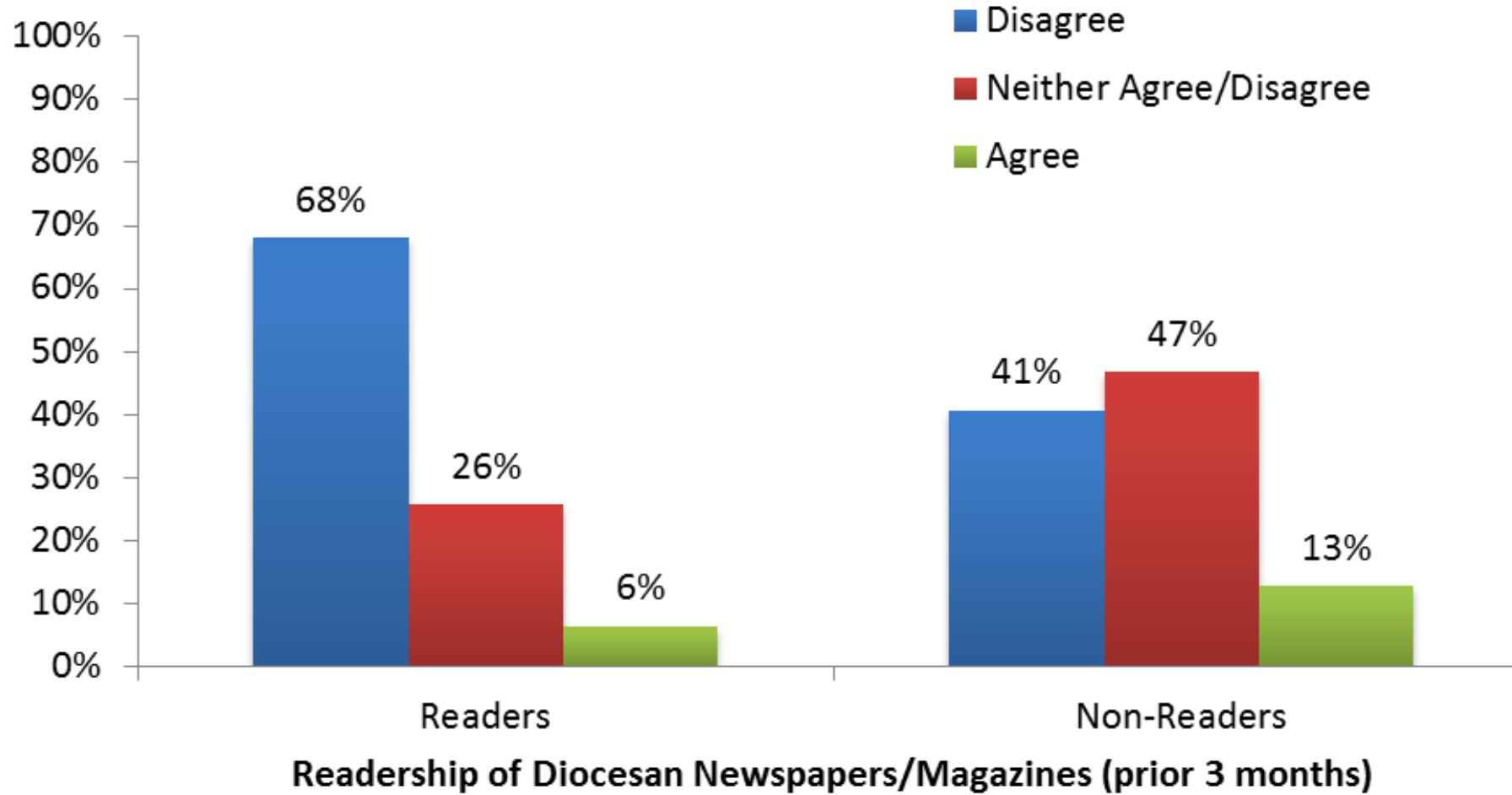
Source: Catholic Media Use in U.S., 2011

In the last three months have you read a print copy of your diocesan newspaper or magazine (i.e., on paper rather than online)?



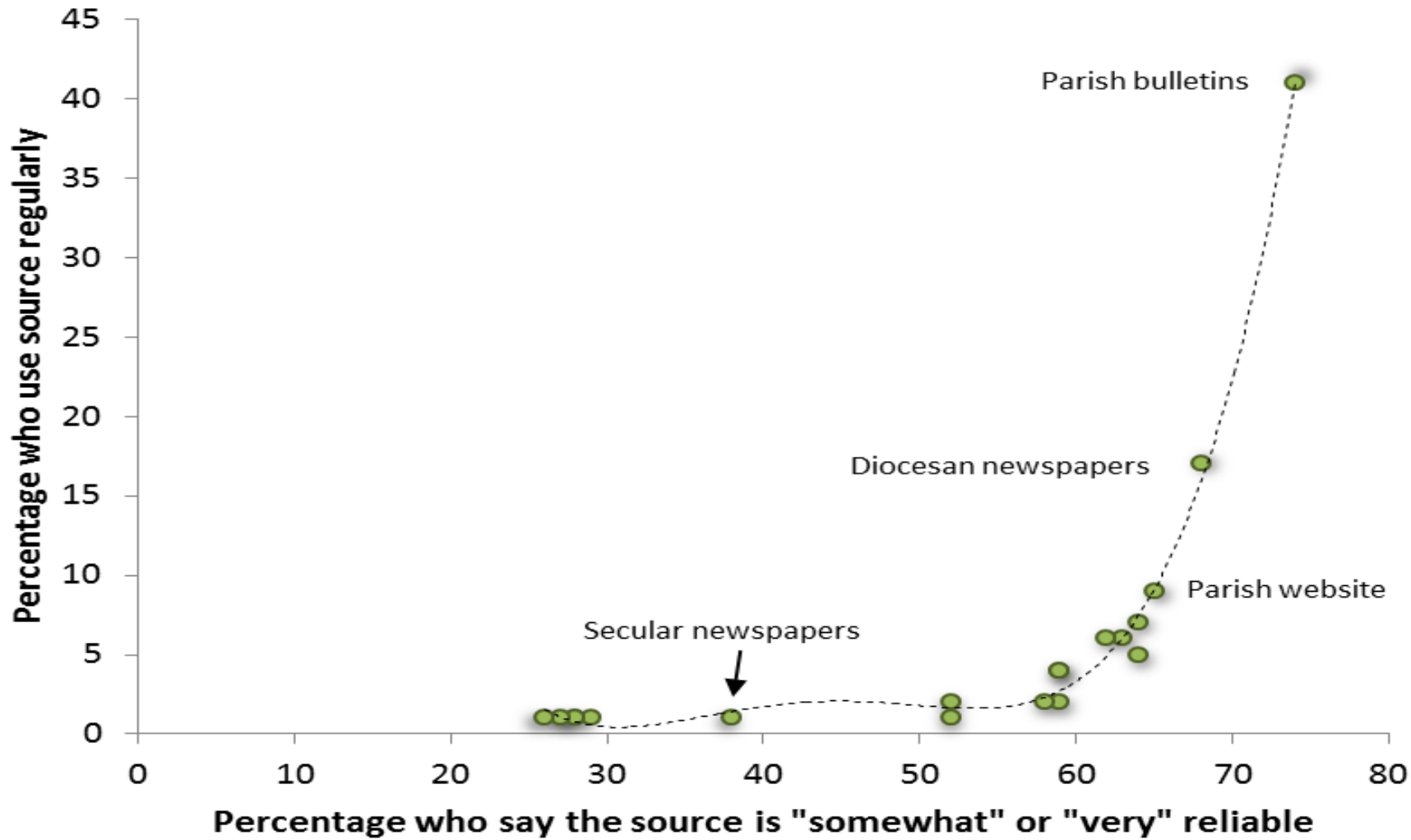
Source: Catholic Media Use in U.S., 2011

I would prefer to get my diocesan news online rather than in a print publication



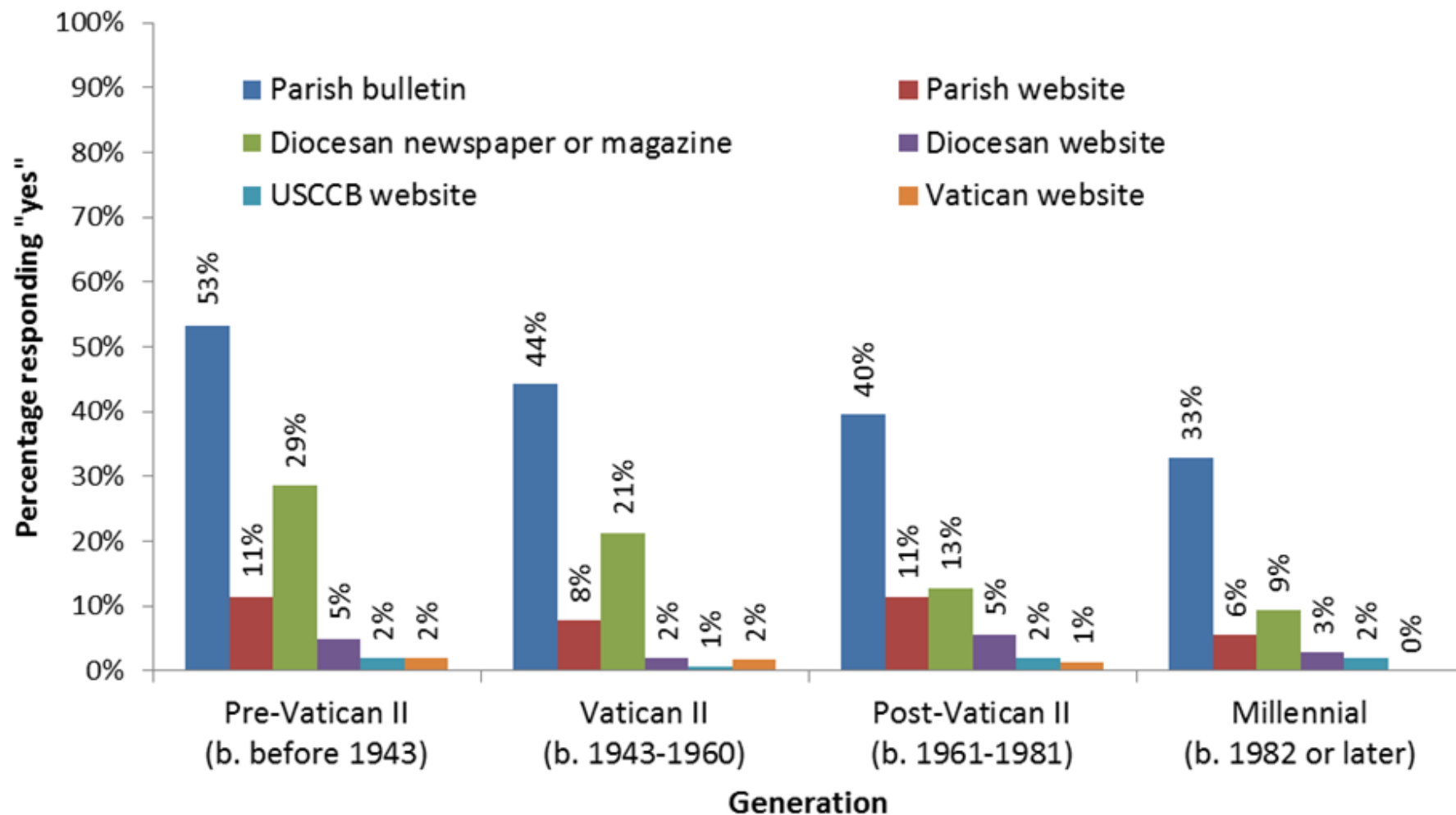
Source: Catholic Media Use in U.S., 2011

U.S. Adult Catholics' Evaluation of Source Reliability for Church-related Information and Their Regular Use of Sources



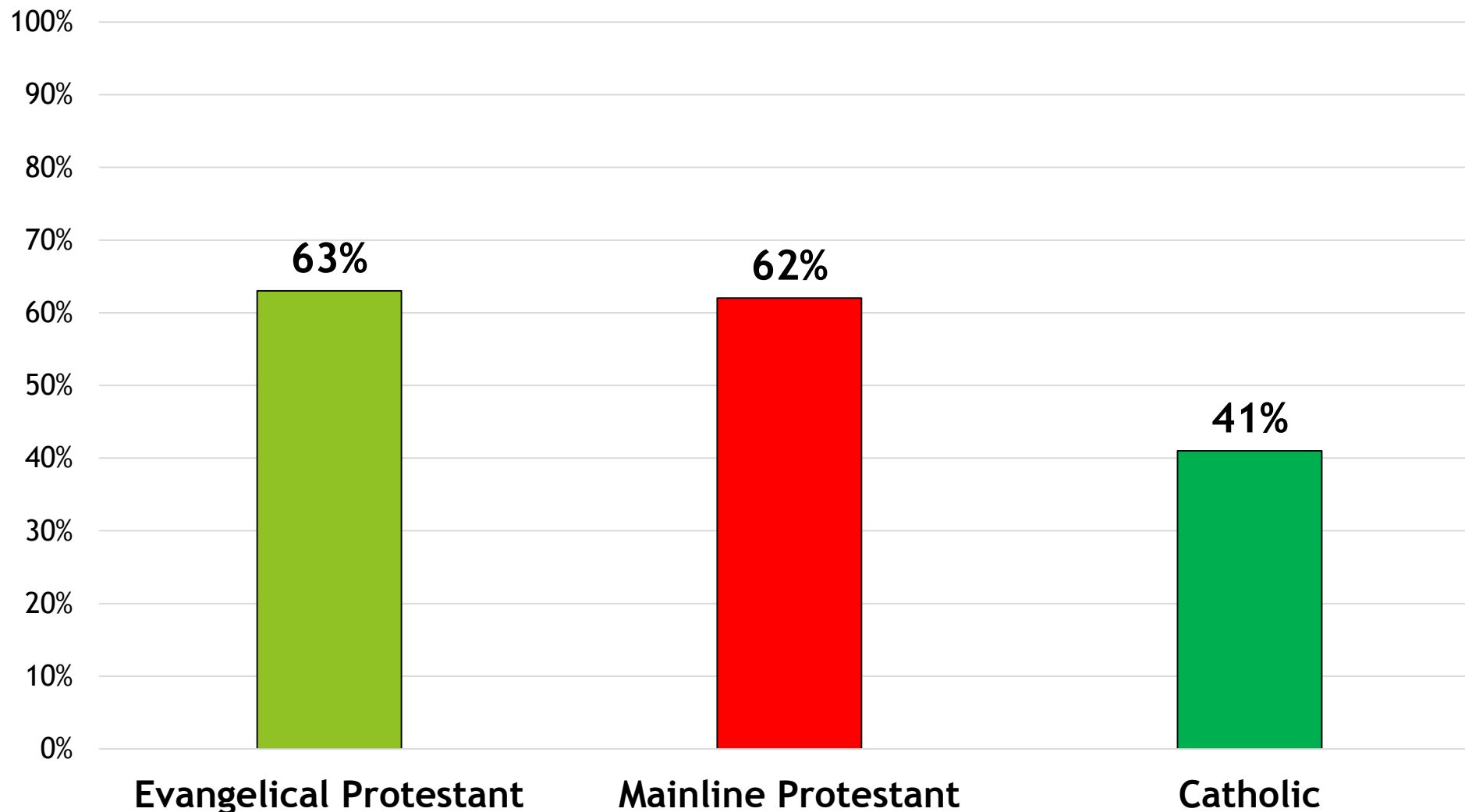
Catholic New Media Use in the United States (October 2012)

Which of the following do you regularly use or visit (typically once a month or more often) to get information, news, or other types of content about the Catholic faith?

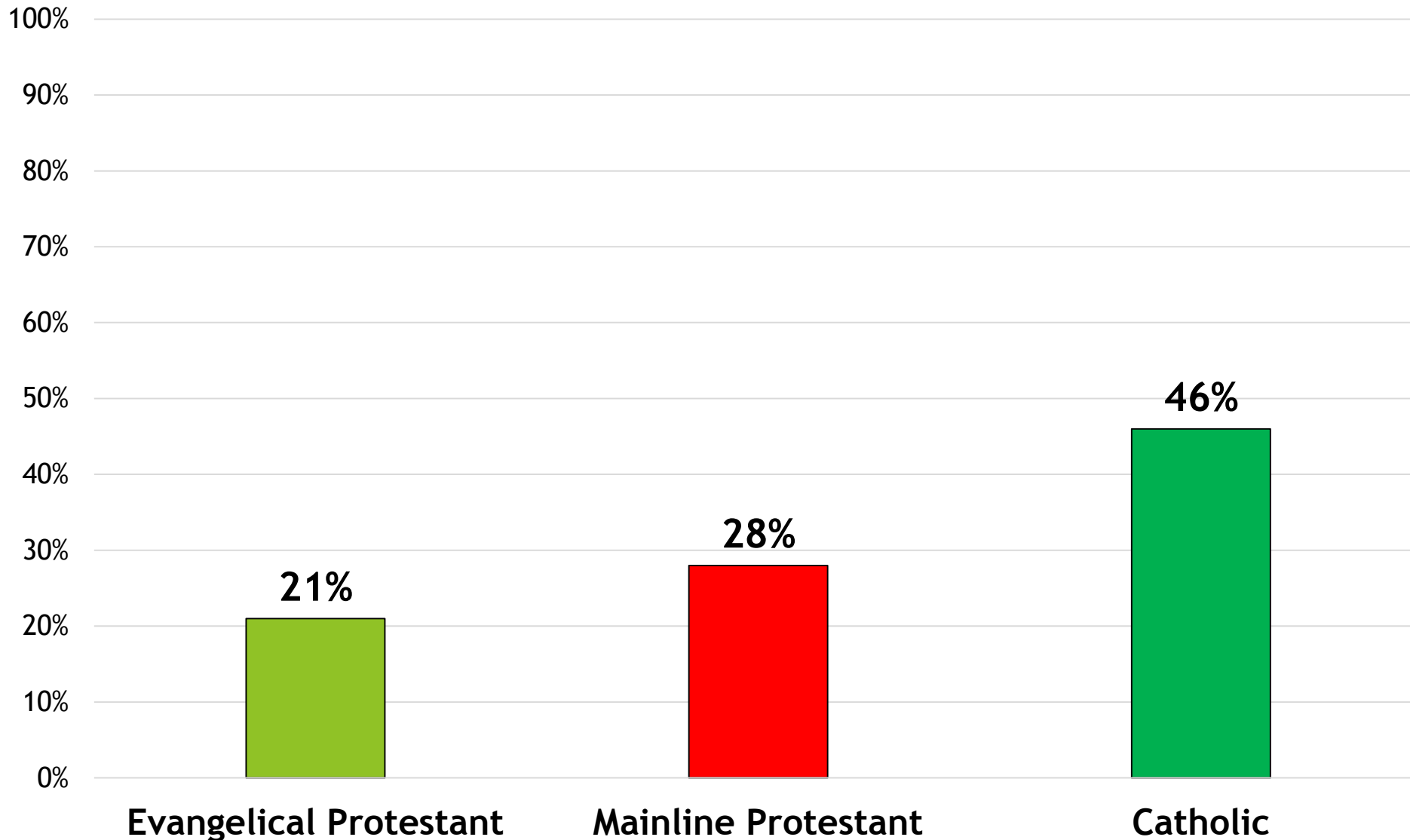


Catholic New Media Use in the United States (October 2012)

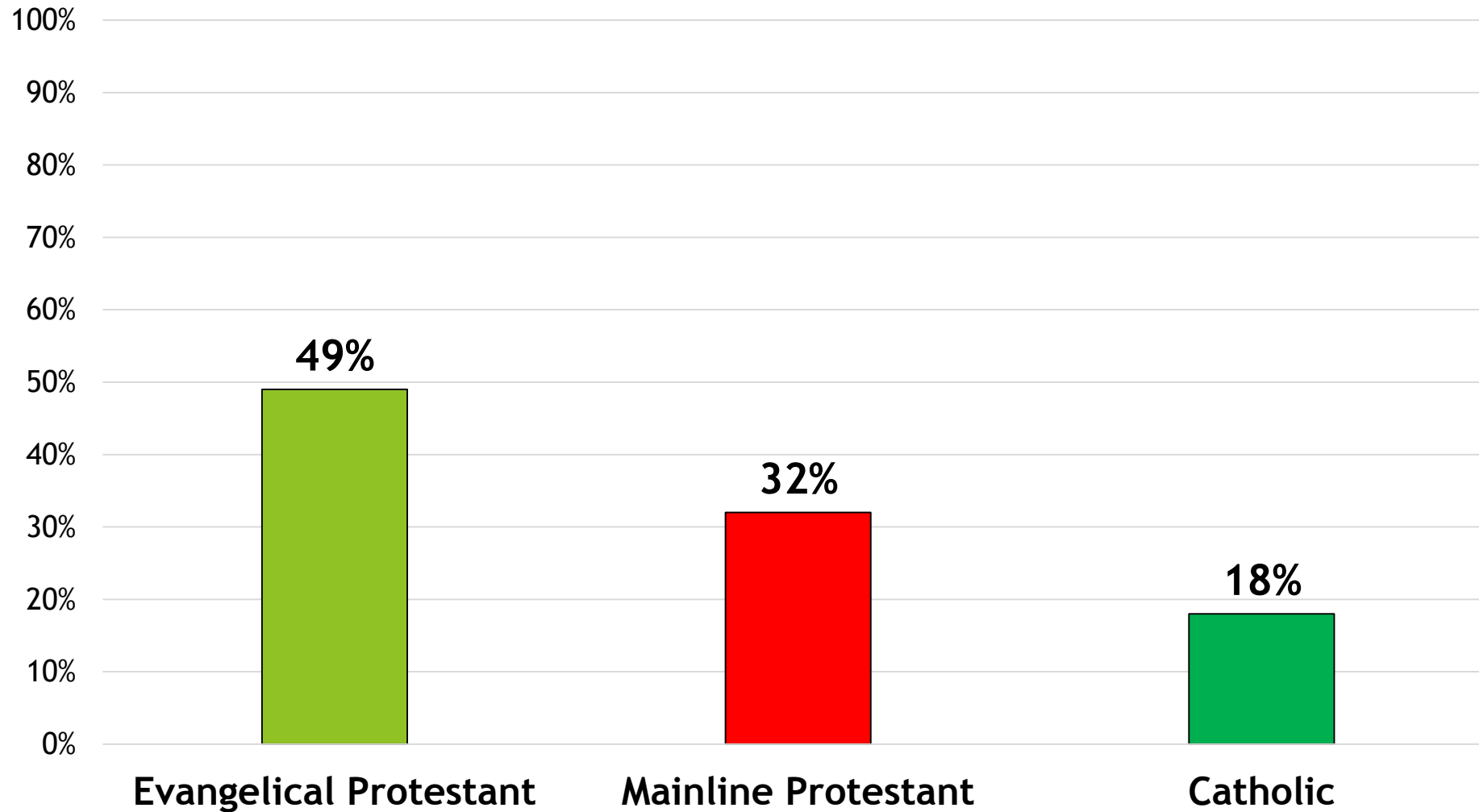
Emphasis on Vision & Opportunities for Spiritual Growth



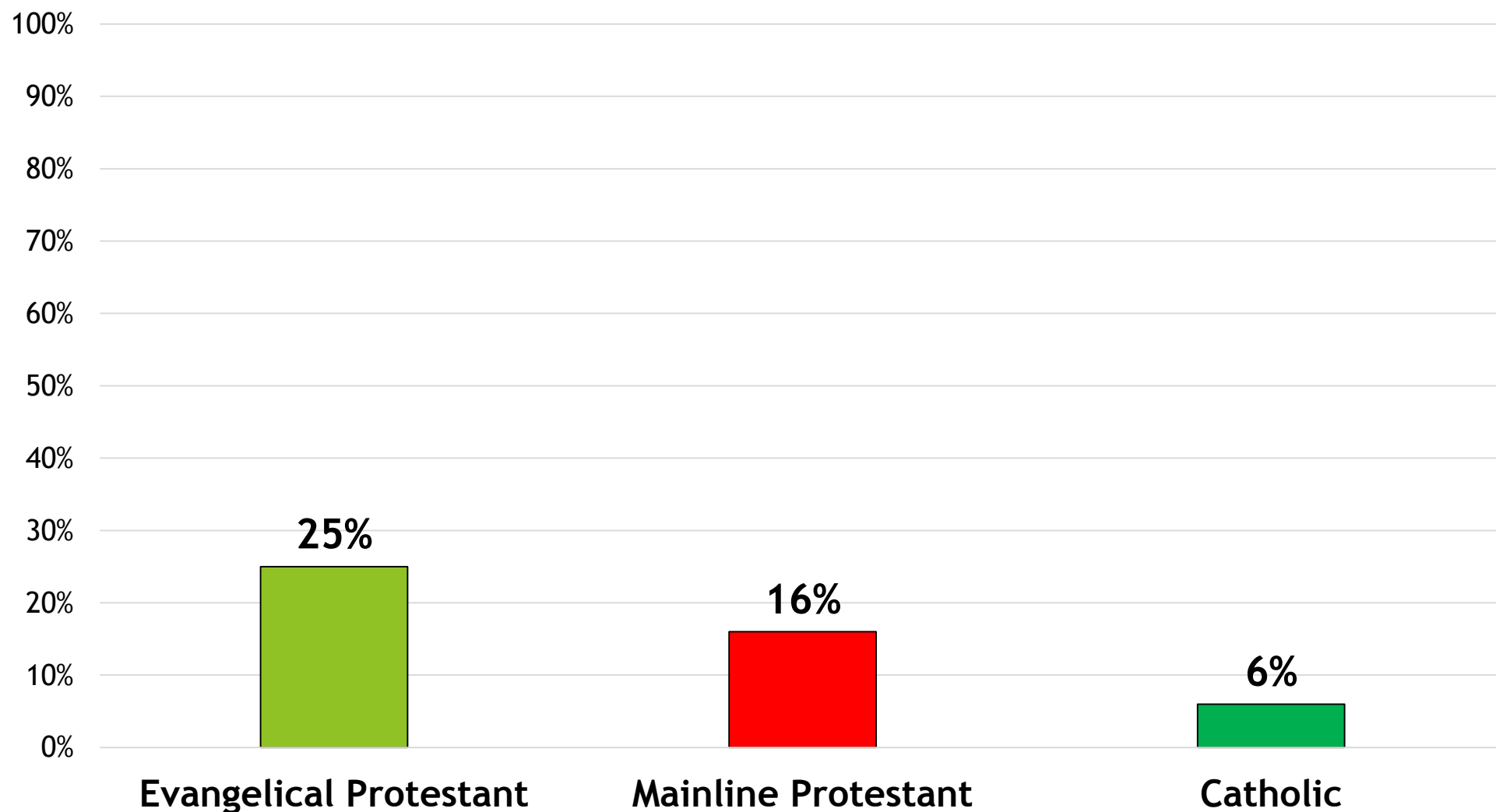
Emphasis on Needs & Scarcity



Parish Does an Excellent Job Communicating its Mission

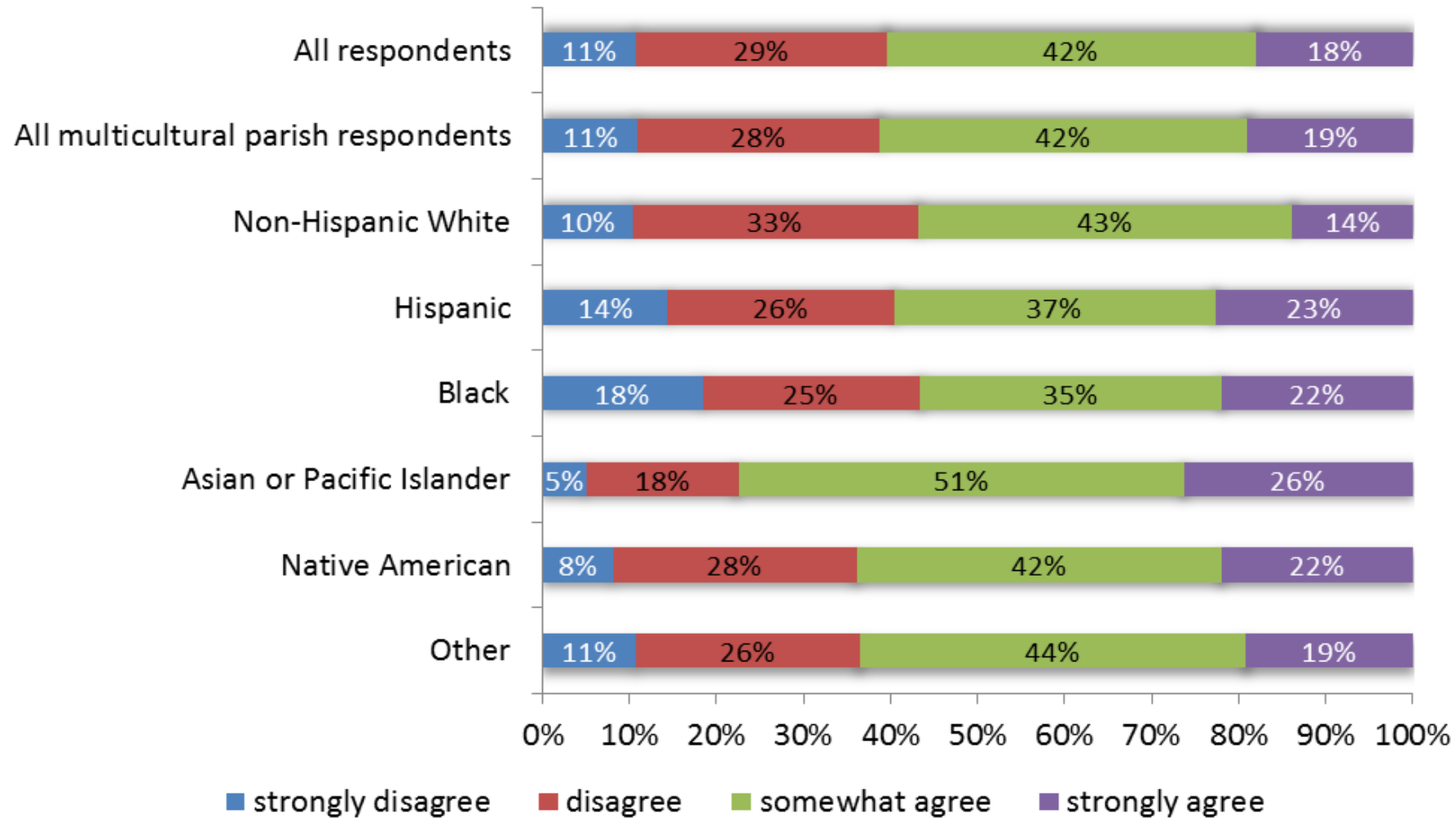


Feel Part of the Planning of the Vision & Mission of the Parish



Leadership

I feel I have a role in the decision making of the parish:



Strategies for Parish & Diocese

- ▶ Creative ways to use the Sunday Bulletin and Diocesan newspaper to communicate vision and opportunities...
- ▶ Creative ways to use Sunday Bulletin and Diocesan newspaper for planning and engagement...
- ▶ Ways I can emphasize “vision & opportunities” rather than “just paying the bills”...