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THE *NEW* PARISH MINISTERS:
A SOCIOLOGICAL STUDY OF LAY ECCLESIAL MINISTRY
IN THE CATHOLIC CHURCH

BY

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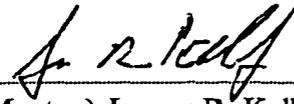
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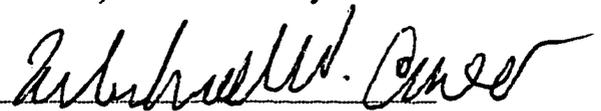
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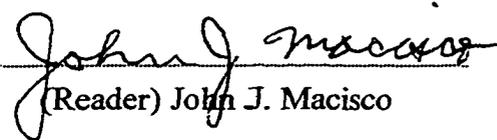
In the Department of Sociology



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Dedication

To my father and mother, Edward and Gloria DeLambo – for their love and care, and for the motivation and inspiration to pursue my doctorate. I started it for you, and completed it for me.

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Chapter 1 Introduction

For centuries in the Catholic Church, parish ministry was exclusively the province of the clergy. However, the present decrease in priestly vocations and the theological developments of the Second Vatican Council (1962-1965) have combined to create a new, formal ministerial role for the laity in the parish. In 1999, the National Conference of Catholic Bishops (NCCB) received a report at their annual meeting from their Subcommittee on Lay Ministry which alluded to this reality:

In the post-conciliar period, a distinctly new and different group of lay ministers has emerged in the church in the United States. This group consists of lay women and men performing roles that entail varying degrees of pastoral leadership and administration in parishes. ... They are doing so in a public, stable, recognized and authorized manner. Furthermore, when these lay ministers speak of their responsibilities, they emphasize ministering in ways that are distinguished from, yet complementary to, the roles of ordained ministers. Many of them also express a deep sense of vocation that is part of their personal identity and that motivates what they are doing. Many have sought academic credentials and diocesan certification in order to prepare for their ministry.¹

The term used by the Subcommittee on Lay Ministry to describe this emerging group is *lay ecclesial ministers*. Neither clergy nor volunteers, lay ecclesial ministers are assuming ever-greater responsibility for Catholic parish ministry and constitute a new and growing ministerial stratum within the church. As the title of this dissertation suggests, they are “the *new* parish ministers,” new not only in terms of “recent,” but new also meaning “different.” Unlike clergy, most are women. They occupy a different status, and bring to ministry different expectations and gifts. Many share with the clergy

¹ National Conference of Catholic Bishops Lay Ministry Subcommittee, “Lay Ecclesial Ministry: State of the Questions,” *Origins*, 29 (2000): 497– 512.

a sense of calling that animates and motivates their ministry. Working with the clergy in subordinate yet complementary roles, they are pioneering a new ministerial reality in the Catholic Church in the United States and around the world. This dissertation is a sociological narrative of lay ecclesial ministry. Its goal is to describe the multiple facets of lay ecclesial ministry, showing how each has developed through the 1990s, highlighting the accomplishments while noting areas of present and future challenge.

As implied in the description of the Subcommittee on Lay Ministry, the term *lay ecclesial minister* is not a job title. Rather, it is a broad category encompassing a variety of roles and responsibilities undertaken by laypersons. Director of religious education, pastoral associate, youth minister, liturgist, music minister, and director of the Rite of Christian Initiation for Adults (RCIA) are but a few of these roles. The subcommittee chose the term *lay ecclesial minister* for several reasons.² First, the word *lay* accentuates the fact that these ministers remain, and are indeed members of the laity, not ordained clergy. Second, the word *ecclesial* not only signifies that the locus of their ministry is the church community itself, but also that their ministry falls under the supervision and jurisdiction, indeed the “sanction,” of the church hierarchy. Their ministry is not simply an outgrowth of their personal initiative or an extension of their own personalities; rather, they are filling recognized, designated roles. Lastly, the word *minister* refers to the pastoral nature of their work. Parishes have long employed laypersons as teachers, support staff (e.g., secretaries, bookkeepers, and receptionists), and maintenance staff (e.g., janitors, and housekeepers). What is new is the growing practice of employing laity to perform what has traditionally been pastoral ministry.

² Ibid., 500.

The development of lay ecclesial ministry is rooted in the theology of the Second Vatican Council. The Council's identification of the church as the whole "People of God" —not just the hierarchy— began the empowerment of the laity. No longer are ordination or religious vows prerequisites for ministry. All of the faithful, by virtue of their baptism and confirmation, belong to the Body of Christ and have roles to play in the mission and ministry of the church.³

Though clergy and laity work together (*in communio*) to accomplish the church's mission, their roles are different. Broadly speaking, clergy are responsible for the "sacred" realm, the locus of which is the parish. They govern, catechize, form and nourish the sacramental life of God's people.⁴ Laity are to minister in the "secular" realm: the family, the community, and the workplace. Through their relationships, witness and action they are to bring the social order into greater conformity with the God's will.⁵

Though the realms of clergy and laity are theoretically separate, the documents of Vatican II also recognize that the laity must --and will-- have a special and vital role to play in the "sacred" realm of parish life:

Participators in the function of Christ, priest, prophet and king, the laity have an active part of their own in the life and action of the church. Their action within the church communities is so necessary that without it the apostolate of the pastors will frequently be unable to obtain its full effect. Following in the footsteps of the men and women who assisted Paul in the proclamation of the Gospel (cf. Acts 18:18-26; Rom. 16:3), lay persons of a genuinely apostolic spirit supply the needs of their brothers and are a

³ Vatican II, *Lumen Gentium*, no. 33 in *Vatican Council II: The Conciliar and Post-Conciliar Documents (Study Edition)*, ed. Austin Flannery (Northport, NY: Costello Publishing Company, 1992), 390. All quotations from Vatican II Documents will be from Flannery unless otherwise noted.

⁴ *Ibid.*, no. 10, 361.

⁵ *Ibid.*, no 30, 388-389.

source of consolation no less to the pastors than to the rest of the faithful (cf. 1 Cor. 16:17-18). Nourished by their active participation in the liturgical life of their community, they engage zealously in its apostolic works; they draw men towards the church who had been perhaps very far away from it; they ardently cooperate in the spread of the Word of God, particularly by catechetical instruction; by their expert assistance they increase the efficacy of the care of souls as well as of the administration of the goods of the church.⁶

It is from the special role of the laity in parish life that lay ecclesial ministry originates. This special role will only increase as the Catholic population grows and the number of priests, as expected, continues to decline.⁷

Though the subcommittee's report was the first to use the term "lay ecclesial minister," it was not the first to chronicle this burgeoning phenomenon. Over the past two decades, the U.S. Catholic bishops have issued two pastoral statements and commissioned two national research studies on laypersons serving in parish ministries.

In 1980, the first of the bishops' pastoral statements, *Called and Gifted: The American Catholic Laity* was published to commemorate the fifteenth anniversary of the issuance of the Second Vatican Council's *Decree on the Apostolate of the Laity (Apostolicam Actuositatem)*. The pastoral statement praised the contributions of lay volunteers and part-time workers serving the administrative needs of the parish in a variety of different capacities (e.g., councils, boards, and committees), as well as those exercising more pastoral functions (e.g., eucharistic ministers, catechists). However, it made special note of a new development: laity preparing for "professional ministry" in the church. It referred to these lay professionals as "ecclesial ministers," marking the

⁶ *Apostolicam Actuositatem*, no. 10, 777.

⁷ See Dean Hoge, *Future of Catholic Leadership: Responses to the Priest Shortage* (Kansas City, MO: Sheed and Ward, 1987). See also Richard Schoenherr and Lawrence

first time the word “ecclesial” was associated with ministry performed by laity.⁸

The next reference appeared about 12 years later (1992) with the publication of the first national research study commissioned by the bishops’ conference. Entitled *New Parish Ministers: Laity and Religious on Parish Staffs*, the study was the first to measure and describe the “ecclesial minister” phenomenon, and estimated that approximately 21,569 laypersons and vowed religious (considered “lay” by Canon Law) were employed at least twenty hours per week in paid pastoral positions in about half the 19,000 Catholic parishes of the United States.⁹

As laity in “ecclesial ministry” continued to flourish, the bishops felt compelled to issue a second pastoral statement, *Called and Gifted for the Third Millennium* in 1995. It noted that the number of “ecclesial ministers” had grown dramatically in the 15 years following their initial pronouncement. New ministries were emerging. Laity were responsible in some places for leading Sunday worship in the absence of a pastor. They were engaged in catechetical work, running peace and justice networks, soup kitchens, shelters, marriage preparation and bereavement programs, and ministering to the separated and divorced.¹⁰

Finally, in 1997, the bishops commissioned a replication of their 1992 study. The

Young, *Full Pews, Empty Altars: Demographics of the Priest Shortage in United States Catholic Dioceses* (Madison, WI: University of Wisconsin Press, 1993).

⁸ U.S. Catholic Bishops, “Called and Gifted: Catholic Laity 1980,” *Origins* 10 (1980): 372. Referring to laity functioning as “ecclesial ministers” was ground-breaking at the time.

⁹ Philip J. Murnion, David DeLambo, Rosemary Dilli, S.S.N.D., and Harry A. Fagan, *New Parish Ministers: Laity and Religious on Parish Staffs* (New York: National Pastoral Life Center, 1992), v. “Paid pastoral positions” in this context do not include support, maintenance, or school positions.

¹⁰ U.S. Catholic Bishops, *Called and Gifted for the Third Millennium* (Washington, D.C.: U.S. Catholic Conference, 1995): 16.

results documented the almost explosive growth of laity in “ecclesial ministry” during this period. Published under the title *Parishes and Parish Ministers: A Study of Parish Lay Ministry*, it found that in the five-year interim, the number of “ecclesial ministers” increased 35 percent to 29, 146. The percentage of parishes employing “ecclesial ministers” also grew from 54 percent to 60 percent. More important, the study showed that the number of “ecclesial ministers” now *surpassed* the number of priests in parish ministry (27,154).¹¹

Little research currently exists on lay ecclesial ministry. What little there is tends to be sub-group oriented, focusing on particular occupations like parish life coordinators, or particular populations like women, or women religious.¹² Others are limited by their geographical specificity.¹³ The only broad, more general studies of lay ecclesial ministry have been those commissioned by the U.S. bishops in 1992 and 1997. Both were conducted on behalf of the bishops by the National Pastoral Life Center (NPLC) in New

¹¹ Philip J. Murnion and David DeLambo, *Parishes and Parish Ministers: A Study of Parish Lay Ministry* (New York: National Pastoral Life Center, 1999), p. iii.

¹² On Parish Life Coordinators, see Ruth Wallace, "Women Administrators of Priestless Parishes: Constraints and Opportunities." *Review of Religious Research* 32, (1991): 289-304, and *They Call Her Pastor: A New Role for Catholic Women* (Albany: State University of New York Press, 1992). Regarding women, see Florence Rosenberg and Edward Sullivan, *Women and Ministry: A Survey of the Experience of Roman Catholic Women in the U.S.* (Washington, D.C.: Center for Applied Research on the Apostolate, 1980). Regarding women religious, see Patricia Wittburg "Non-Ordained Workers in the Catholic Church: Power and Mobility Among Catholic Nuns," *Journal for the Scientific Study of Religion* 28 (1989): 148-161, and "Job Satisfaction Among Lay, Clergy and Religious Order Workers for the Catholic Church: A Preliminary Investigation," *Review of Religious Research* 35, (1993): 19-33. See also Elizabeth K. Briody and Teresa A. Sullivan, "Sisters at Work: Career and Community Changes," *Work and Occupations* 15 (1988): 313-333; and Patricia Bryne, "In the Parish but Not of It: Sisters," *Transforming Parish Ministry* ed. J.P. Dolan (New York: Crossroads Press, 1990), 109-200.

York City. The author of this dissertation had a major role in designing, conducting, and analyzing the results of these studies, first as a staff member in 1992, then as a research consultant for the National Pastoral Life Center in 1997. All researchers desire to share what they have discovered with a wider audience and this author is no exception. The choice of this dissertation topic is motivated by the author's desire to summarize and chronicle in one place all that he has found relating to the development of lay ecclesial ministry at the parish level. The word "summarize" is used here with particular intent. The data sets of the 1992 and 1997 studies of lay ecclesial ministry *each* contain nearly 1,000 variables relating to numerous topics. Detailed analysis of so many variables is beyond the scope of any one dissertation. Yet focusing on a fraction of these variables would insufficiently capture the broader picture of lay ecclesial ministry. Scores of dissertations on narrow topics could be produced from any one these data sets. It is the author's intent to produce an engaging sociological narrative that captures this "broader picture" of the new phenomenon of lay ecclesial ministry, using the available data to chronicle aspects of its development over a five-year period (1992-1997).

Given the recent emergence and the growing importance of lay ecclesial ministry in Catholic parish life, substantive research on lay ecclesial ministry is greatly needed. Not only is little known or written about the subject, but the lens through which lay ecclesial ministry is viewed tends to be theological rather than sociological. Analyzing lay ecclesial ministry from a sociological perspective may prove heuristically valuable to Catholic church leaders. Uncovering the dynamics fueling the growth and development

¹³ See David DeLambo and Susan Weber, *Lay Ministry Study for Arch/dioceses of Indianapolis, Evansville, Gary, and Lafayette in Indiana* (Indianapolis: Pastoral Research & Consulting, 1995).

of lay ecclesial ministry has natural policy implications. Academically, such work would contribute to the sociological literature on religion and perhaps spark further ministry research in both the Protestant and Catholic traditions.

Data for this dissertation has been provided by the National Pastoral Life Center. As noted, the Center was responsible for conducting the U.S. bishops' 1992 and 1997 studies of lay ecclesial ministry. They have donated use of the data sets for the purpose of this dissertation. Details related to the collection and quality of this data will be provided in Chapter 2, the "research methodology" portion of this dissertation.

The 1992 and 1997 data sets, taken separately, are two snapshots that, when juxtaposed, provide a moving picture of the evolving pattern of parish ministry, one in which the laity are playing an ever-increasing role. Parish trends impacting this evolving pattern will be presented in Chapter 3 of this dissertation, with further elaboration throughout the body of this work.

Important to the study of lay ecclesial ministry is some knowledge of who these ministers are. What are their ethnic and educational backgrounds? What positions do they hold? What pastoral skills do they possess and what skills do they believe they need? What are their spiritual lives like? What is their relationship to God, the parish where they work, and the church in general? These questions will be explored in Chapter 4.

Attention to some of the structural factors associated with the presence or absence of lay ecclesial ministers in a parish is also important. Does the size or the locale of a parish influence the likelihood of that parish hiring a lay ecclesial minister? How does the presence of a parish school --a large financial commitment for a parish-- influence the

hiring of a lay ecclesial minister? Chapter 5 examines these specific issues.

Many such ministers come to parish ministry having previously worked for the church in some capacity. What brings them to parish ministry is a combination of vocation (a sense of call by God), attraction (to the nature of parish ministry), and invitation (by the pastor or other staff member). Chapter 6 discusses the myriad of motivations lay ecclesial ministers cite for entering parish ministry, as well as the nature of the recruitment process.

Generally, several aspects of lay ecclesial ministry are still in their nascent stages. This is particularly true of their ministry roles and responsibilities. What do lay ecclesial ministers do in the parishes where they work? Logically, their activities are defined by the positions they occupy and the areas of ministry for which they are responsible. Both are examined in Chapter 7. In addition, the impact these ministers have made on parish life in the estimation of pastors and parishioners is explored.

Chapter 8 of this dissertation examines the work conditions, job satisfaction, and diocesan support of lay ecclesial ministers. Workplace practices such as the way pastors and parish ministers exercise their respective roles and relate to one another are discussed. The formalization of these roles in terms of job descriptions and contracts, performance evaluations and staff meetings is also presented. As shown in this chapter, the overall job satisfaction of lay ecclesial ministers runs very high, yet around the topic of wages some issues arise. Do the wages paid lay ecclesial ministers constitute a primary income in a family setting? To what degree is this reality different for men and women? How satisfied are lay ecclesial ministers with their incomes? And for those who are not, what is the source of their dissatisfaction? Lastly, though the parish is the

locus of ministry activity, the diocese plays a large role in shaping lay ecclesial ministry on the parish level. Chapter 8 shows that diocesan offices are becoming increasingly involved in the recruitment, training, screening, certification, and commissioning of lay ecclesial ministers. They are also influencing the structure and composition of lay ecclesial ministry by establishing personnel policies, providing continuing education, and including these ministers in diocesan life.

Chapter 9 of this dissertation measures lay ecclesial ministry against the traditional “marks” of a profession. With the formalization and standardization of lay ecclesial ministry by diocesan offices, the question arises: Is lay ecclesial ministry a profession, or on its way toward becoming one? There are aspects of lay ecclesial ministry that fit and do not fit the “professional model.” As demonstrated in the latter part of this chapter, lay ecclesial ministry more closely resembles what sociologists call a feminized “semi-profession.”

Finally, Chapter 10, the conclusion of this dissertation, summarizes the accomplishments and challenges that lay ahead for lay ecclesial ministry. In a document entitled *Lay Ecclesial Ministers: The State of the Question*, the Subcommittee on Lay Ministry identified what it believes are the six areas of greatest interest and concern regarding lay ecclesial ministry. Their conclusions are presented and evaluated in light of the findings of this dissertation, and additional issues not raised by the subcommittee are explored.

Chapter 2 Research Methodology

Background of the Two National Pastoral Life Center Data Sets

In November of 1988, at the annual meeting of the NCCB, the late Bishop Timothy Harrington of Worcester, Massachusetts, asked that more attention be focused on the role of laity in the church. His request was delegated to the Committee on Pastoral Practices for review. Since Bishop Harrington did not specify any particular aspects of lay participation, the committee decided to restrict its response to a study of laity hired by parishes to perform pastoral ministry, or what this dissertation operationally defines as “lay ecclesial ministers.”

The study was undertaken “to learn what factors are fostering this practice, what obstacles limit it, what conditions seem helpful and what seems harmful to the good of parish ministry and that of these parish ministers themselves.”¹ The National Pastoral Life Center was charged with conducting the study that was published in 1992 as *New Parish Ministers: Laity and Religious on Parish Staffs*.

The committee originally intended to follow this study with an extended process of reflection and consultation among bishops and diocesan leaders. The plan was to monitor this rapidly developing phenomenon, exchange information among dioceses regarding their experience and approach to it, and develop model policies and procedures for use by dioceses and parishes for integrating these lay ecclesial ministers into the life of the church. Unfortunately, the funding was not available and no organized follow-up took place.

¹ Murnion, et. al, *New Parish Ministers*, 1.

Nonetheless, *New Parish Ministers* established a benchmark for an important development in the church's pastoral ministry. It documented the dimensions of this significant expansion of lay ecclesial ministry and reported enormous appreciation for the contribution that these ministers were making to parish life. The vast majority of the lay ecclesial ministers themselves were found to be deeply dedicated and profoundly gratified by the acceptance they received. Many dioceses, parishes, ministry education institutions, and organizations drew on the study both to focus their own efforts and to respond to the needs identified. These needs included:

- greater diocesan involvement in the employment and service of lay ecclesial ministers
- enhanced education and training opportunities for laity who will serve as lay ecclesial ministers
- better preparation of pastors to incorporate lay ecclesial ministers into parish leadership
- better employment practices
- clarification and structuring of the roles and relationships among all those in parish ministry.

Meanwhile, interest in lay ecclesial ministry continued to grow. The number of associations of laypersons in church ministry also increased. Associations for those in catechetical ministry, youth ministry, young adult ministry, social ministry, and many other specializations were working to support and enhance the status of their constituencies. More broadly, the National Association for Lay Ministry (NALM) was striving to create respect for lay parish ministry in general. A number of these associations developed certification criteria for practitioners in their respective fields, criteria subsequently approved by the United States Catholic Conference (USCC) Commission on Certification and Accreditation. Several diocesan and academic ministry

formation programs also sought and received accreditation from the commission.²

The NCCB Committee on the Laity continued to be actively involved in the issue of lay ministry at many levels. In June 1994, the committee, staffed by its director Dolores Leckey, decided to organize a follow-up to the 1992 study and seek funding. The Committee on the Laity established a Subcommittee on Lay Ministry which, on the advice of a consultant, was composed of representatives from each of the NCCB's committees on laity, priestly life and ministry, the permanent diaconate, and religious life. In this way lay ministry could be examined in relation to other forms of ministry.

The new project, which was funded by Lilly Endowment, as was the original study, had two major components. One was an exploration of six key issues regarding lay ministry:

- The term "lay ministry" and its definition.
- The theology of lay ministry
- The relationship between lay ministers and ordained ministers
- The education and formation of lay ministers
- Multicultural issues
- Financial and human resource issues

This initial exploration of the issues evolved into the report entitled "Lay Ecclesial Ministry: State of the Questions" which was presented to the U.S. bishops at their annual meeting in 1999.

² The USCC Commission on Certification and Accreditation evaluates the curriculum of ministry training and certification programs to ensure they prepare students to meet core ministry competencies (which they have identified and standardized). It is a curious entity for two reasons. First, while most of the USCC offices (like the NCCB offices) are located in Washington, D.C, the Commission of Certification and Accreditation is located by itself in Milwaukee. Second, dioceses and academic institutions do not feel bound by their processes and deliberations, with the exception of the certification of hospital chaplains for which the commission has been important. To the extent that lay ministry becomes institutionalized on a national or inter-diocesan basis, the commission could well become more significant.

The second was a follow-up to the original survey research. A replication of the 1992 *New Parish Ministers* study, as previously referenced, was conducted in 1997 to chart changes that had taken place in lay ecclesial ministry over the past five years. The National Pastoral Life Center again conducted the research, this time for the NCCB's Subcommittee on Lay Ministry.

Organization of the Studies

As one might expect, the structure of the 1992 and 1997 studies conducted by the National Pastoral Life Center were nearly identical. Both were conducted in two phases.

Table 2-1
Dioceses Surveyed in National Pastoral Life Center Studies
1992 & 1997

Anchorage, AK	Omaha, NE
Boise, ID	Orange, CA
Brooklyn, NY	Paterson, NJ
Burlington, VT	Pensacola -- Tallahassee, FL
Charlotte, NC	Pittsburgh, PA
Cleveland, OH	Providence, RI
Erie, PA	Pueblo, CO
Fall River, MA	Rochester, NY
Fargo, ND	Sacramento, CA
Gary, IN	San Angelo, TX
Greensburg, PA	San Jose, CA
Lubbock, TX	Santa Fe, NM
Jackson, MS	Santa Rosa, CA
Kansas City, KS	Seattle, WA
Lafayette, IN	Springfield, IL
Lansing, MI	Springfield, MA
Marquette, MI	Springfield, MO
Miami, FL	St. Cloud, MN
Mobile, AL	St. Paul, MN
New Orleans, LA	Tucson, AZ
New York, NY	Tyler, TX
Ogdensburg, NY	N=43

Phase I was a national survey of Catholic parishes. Parishes were selected through a stratified random sampling methodology. First, dioceses were randomly selected in each of the 13 NCCB regions of the country. A total of 43 dioceses were selected. They are listed in Table 2-1.

Next, a list of parishes in each of these dioceses was obtained from the Official Catholic Directory. The parishes in each diocese were numbered in ascending order according to their listing in the directory. Lists of random numbers were then generated for each diocese, ranging from one to the total number of parishes in each diocese. Parishes were selected in the order of the numbers on the random list until the desired sample size was obtained. In 1992 the desired sample size was about 40 percent of the parishes in each diocese; in 1997, a sample of 60 percent of the parishes was deemed necessary to match the number of returns generated in 1992. More will be said about this later.

The purpose of Phase I was two-fold. First, it was to gather information on the locale, population characteristics, sacramental activity, ministerial programs, and general finances of parishes. Discerning those factors that related to whether or not a parish employed a lay ecclesial minister was the goal. Second, it was necessary to survey parishes in order to gather the specific names of laypersons, religious, and clergy serving these parishes. A staffing sheet was included in the center section of the parish survey, asking for the names, positions, salaries, genders, and ecclesial status of those employed by the parish. Only parishes employing a lay ecclesial minister were included in Phase II of the study. In both studies, a lay ecclesial minister was operationally defined as a layperson or a vowed religious (considered “lay” by Canon Law) working at least 20

hours a week in a paid position as a member of a parish pastoral staff (as distinct from support staff, maintenance staff and parochial school staff).

Phase II focused on the work of lay ecclesial ministers. In each eligible parish questionnaires were sent to the pastor, all lay ecclesial ministers (meeting the above criteria), and five well-informed parishioners (selected by the pastor). As previously stated, “eligible parishes” were those which responded to the Phase I survey and which employed a lay ecclesial minister. Pastors were given the responsibility of selecting which parishioners would be surveyed. It was recommended that the parishioners surveyed be members of the parish pastoral council, finance council, or be persons otherwise knowledgeable of the ministry of the lay pastoral staff, since they were to evaluate the work of these ministers. The purpose of viewing lay ecclesial ministry from these multiple vantage points (e.g., the pastor, parishioners, and the ministers themselves) was to ensure that a balanced evaluation would be obtained.

Part of the initial impetus for pursuing a second study was the desire to locate and re-survey lay ecclesial ministers from the original NPLC study regarding changes in their job responsibilities, educational attainment, and place of employment. The idea was to create an “ex post facto” panel study in which lay ecclesial ministers could be “revisited” regularly and their statuses updated. However, family relocations, job changes, and name changes (due to marriage) were but a few of the impediments encountered when trying to track the whereabouts of the original lay ecclesial ministers surveyed. After much searching, current address information could only be obtained on a small portion of them (about one-third), and much of this information was incomplete. This idea was therefore discarded.

Sampling and Return Rate

A comparison of the number of parishes, pastors, lay ecclesial ministers, and parishioners surveyed in Phase I and Phase II of the 1992 and 1997 studies conducted by the NPLC, along with the respective return rates, is summarized below.

Table 2-2
Phase I Parish Survey
1992 vs. 1997

Category	1992 NPLC Study	1997 NPLC Study
Dioceses Surveyed	43	43
# Parishes Surveyed	2,198 (about 40% of all parishes)	2,899 (about 60% of all parishes)
# Surveys Returned	1,163	949
Return Rate	52.9%	32.7%

Table 2-3
Phase II Surveys: Lay Ecclesial Minister, Pastor, Parishioner
1992 vs. 1997

Category	Lay Eccl. Ministers		Pastors		Parishioners	
	1992	1997	1992	1997	1992	1997
# Surveyed	1,368	1,314	655	535	3,240	2,720
# Returned	982	641	510	368	1,905	1,345
Return Rate	71.8%	48.8%	77.9	68.8	58.8	49.5

A quick glance at the figures shows that the 1992 study had a significantly higher return rate across the board. More than half of Phase I parishes in 1992 returned surveys compared to about one-third of Phase I parishes in 1997. Similarly, nearly three quarters of lay ecclesial ministers returned surveys in Phase II of 1992, versus about half in 1997. The percentage of surveys returned by pastors and parishioners in Phase II of 1992 is also about 9 percent higher than in 1997. What accounts for these differences? Two considerations come to mind.

The first is timing. The Phase I and Phase II surveys of 1992 were mailed in the months of January, February, and early March. The weeks after Christmas and before

Lent are ideal for parish surveys in that they are some of the least hectic or stressful months on the liturgical calendar for pastors and their staffs. More time can be devoted to answering detailed questions and assembling statistical information on sacramental life and parish finances. In 1997 however --due to delays in assembling the mailing lists and finalizing the questionnaires--the Phase I and Phase II surveys were mailed during the summer months of June, July and August. This period coincides with the end of the parish fiscal year: the time when contracts of lay ecclesial ministers are renewed (or not) and clergy reassignments are made. In short, it is a time of high instability for ministry personnel. Surveys mailed with the names of specific pastors and lay ecclesial ministers were often forwarded to their new places of employment: parishes outside the sample and/or parishes settings that were too new for them to evaluate. When not forwarded, their replacements were often unable to complete the surveys since they too were in settings too new to evaluate.

Summer months are traditionally vacation time as well. Many pastors, lay ecclesial ministers and parishioners were absent when the survey arrived, and it was lost in the large accumulation of mail and paperwork that piled up until their return.

The possibility of a small Phase I return rate due to timing was anticipated, and the sample size was increased by 800 to compensate. Oversampling proved helpful. As a result, the total number of Phase I returns in the 1997 survey (949), while lagging, are relatively close to those in the 1992 survey (1,163).

As already mentioned, return rates for Phase II of the 1997 NPLC study also lagged behind those of the original study. However, in sociological research, a response rate approaching 50 percent is still considered outstanding.

The design of the original NPLC study included a “Phase III,” consisting of site visits to 52 parishes participating in the second phase of the study. Interviews with parish staff members and select parishioners, along with participant observation about varied aspects of parish life (such as liturgies, staff meetings, etc.) allowed researchers to experience lay ecclesial ministry at the parish level firsthand and to gather anecdotal information to nuance and illustrate the reality indicated by the survey statistics.

In the 1997 study, no Phase III site visits were conducted for two reasons. First, the time constraints imposed on the project by its late commencement prohibited the NPLC from actually conducting site visits, if the scheduled completion date was to be met. Second, since the 1997 study was primarily intended to update the results of the original study, Phases I and II (as modified by a few more questions) were deemed sufficient.

Chapter 3

Parish Trends Impacting Lay Ecclesial Ministry

Ecclesial ministers, ordained and lay, serve the community and mission of the parish. Any study of lay ecclesial ministry, therefore, must consider what is happening to the parish in terms of trends and developments. Only if one examines the dynamics of the modern parish can one understand what forces shape lay ecclesial ministry, and what contributions these ministers can be expected to make. For this reason, and in order to determine what factors influence the use of lay ecclesial ministers the first phase of both the 1992 and 1997 studies conducted by the National Pastoral Life Center included a general survey of Catholic parishes. Some of the findings are relevant herein, and will be reported in narrative fashion, using tables and graphs whenever helpful. At the end of the chapter, a summary of these activities will suggest how lay ecclesial ministry may be effective in addressing some parish trends. Let us begin, then, with a look at certain features and trends in parish life, and suggest how lay ministry can effectively respond to the changing environment.

Location and Types of Parishes

As one might expect, the demographics of the parish are changing. Initially, to accommodate the large ethnic migrations from Europe, parishes were normally interspersed among the large population centers, primarily on the East Coast. As ethnic peoples gradually moved inland, the church went with them. Thus, one tended to find the bulk of American Catholic parishes in the large cities, with far fewer in the more rural areas. After World War II, however, the decay of many inner cities, the advent of the suburbs, and the greatly increased mobility of the average citizen changed all that. Three

studies, conducted over an eleven year span, reflect more recent aspects of this change: the NPLC studies of 1992 and 1997, and the Notre Dame Study of Catholic Parish Life (1982)¹ – all of which categorized parishes in terms of size and locale. Though the studies used somewhat different sampling methodologies, they are remarkably consistent in the data they portray. One notable difference, however, illustrates the continued demographic shift away from the inner city. The original NPLC study of 1992 reported a higher percentage of “rural /resort” parishes (22 percent vs. 14 percent) and a lower percentage of “suburban/exurban” parishes (19 percent vs. 24 percent) than the 1982 Notre Dame study. Because of different sampling methodologies, it was unclear whether these differences were real. However, the 1997 NPLC study showed this gap to be even wider than in 1992 study, thus supporting the assumption that the differences between the two earlier studies were genuine. It is possible that the continuing effects of urban sprawl have been captured in the data. (See Table 3-1).

As the first wave of urban sprawl is marked by a movement from the inner city to the suburbs and adjoining communities, so the second wave is characterized by a movement from the “inner ring” suburbs (those closest to the central city) to more rural, outlying areas. If we assume that parishes follow the people, a growth in the percentage of rural parishes and a decline in the percentage of inner ring suburban parishes would be expected. Further research is needed, however, before a definitive conclusion can be drawn, but the data suggests this result. If true, then this movement should have an effect on staffing, at least in terms of available human resource pool. The data is summarized in the following table.

¹ Philip J. Murnion, “The New Parish,” (MS, initial report on the first phase of the

Table 3-1
Locale of Parishes
Notre Dame Study of Catholic Parish Life vs. Phase I of NPLC Studies *

Locale	Notre Dame (1982)	NPLC (1992)	NPLC (1997)
Inner City	14	11	14
Business District	3	4	3
Other Urban	13	13	8
Suburban/ Exurban	24	19	17
Small Town	32	30	33
Rural / Resort	14	22	25
TOTAL	100%*	100%*	100%*

*Due to rounding, columns may not actually total 100%

The distribution of parishes according to size has changed more noticeably between 1992 and 1997. Table 3-2 considers the size of the parishes. A glance at the Table shows a decline in the percentage of parishes with fewer than 500 registered parishioners, but generally an increase in the percentage of parishes in size categories between 500 and 10,000 registered parishioners. The available evidence suggests that parishes are getting larger.²

Table 3-2
Parish Size
Notre Dame Study, Phase I of NPLC Studies*

Registered Parishioners	Notre Dame (1982)	NPLC (1992)	NPLC (1997)
Fewer than 500	18	19	17
500 - 999	17	17	18
1,000 - 1,499	12	11	13
1,500 - 2,499	13	15	15
2,500 - 4,999	21	19	21
5,000 - 9,999	12	10	14
10,000 or more	5	9	2
TOTAL	100%	100%	100%

* Due to rounding, columns may not actually total 100%

Notre Dame Study of Parish Life, 1982), p. 16-17.

² Interestingly, the distribution of parishes according to size in the 1997 NPLC study more closely resembled that of the Notre Dame Study of Catholic Parish Life (1982) than the original study of 1992. However 1992 and 1997 NPLC studies used the same sampling methodology. Thus one is comparing "apples to apples" when comparing the two. And this comparison supports the contention that parishes are getting larger.

However, the number of parishes is decreasing. According to the Official Catholic Directory, there were 19,971 parishes in 1992. By 1997, that number had declined to 19,667 – a decrease of one percent. Judging from the Official Catholic Directory, 1993 appears to be the year when the total number of Catholic parishes began to decline.³ It has continued to decline ever since. We are witnessing a trend that may likely continue for the foreseeable future. The potential impact of this trend on lay ecclesial ministry will be discussed in the following section.

Parish Staffing

The changing demographics referenced above will have an impact on parish ministry, as will the following trends in parish staffing:

Declining numbers of priests: The two NPLC studies show that the total number of parish priests in the U.S. dropped from 30,955 to 27,154 between 1992 and 1997 – a precipitous decline of 12 percent. Translated into averages, the number of priests per parish declined from 1.55 to 1.38 between 1992 and 1997. This change was most apparent in the loss of associate pastors due to them being called to pastorates at a younger age to fill vacancies. This is evidenced by the fact that the average age of pastors dropped from 57 in 1992 to 53 in 1997. The present decline in numbers of ordained ministers, and the loss of associate pastors, must necessarily mean the clergy will be less available to minister outside of the sacramental life of the parish. Other functions, such as administration, outreach, and oversight of parish programs, will have to be done by others.

³ See the *Official Catholic Directory: Anno Domini 1993, 1994, 1997* (New

Consolidation of parishes: As one might expect, the lack of available priests has led to the consolidation of parishes. A full 17 percent of the parishes in the 1997 NPLC study reported that they were “part of a merger or clustering of parishes.”⁴ This merger or clustering can be manifested in a variety of ways. At its least invasive level, it can mean that neighboring parishes share programs (e.g. Rite of Christian Initiation for Adults, youth ministry, and spiritual renewal programs) while maintaining their independence as worship communities. It can also mean one or more pastors and staff undertake responsibility for multiple parishes. If the needs of the affected parishioners are to be met, both of these scenarios will require lay pastoral staffing as the clergy will be largely devoted to the sacramental ministry.

Parish Life Coordinators: Another phenomenon is beginning to appear: parish life coordinators. Though Canon Law demands that every parish have a priest as pastor, that pastor does not always have to be in residence and in charge of the day-to-day operations. It is not a widespread practice as of yet, but the 1997 study indicated that 2.3 percent of parishes were entrusted to parish life coordinators --deacons, religious, or laypersons. This is an increase from 0.8 percent from 1992. Obviously, if the decline in the number of priests continues, the need for deacons and lay ecclesial ministers will increase.

Providence, NJ: P.J. Kennedy & Sons).

⁴ The terms “merger or clustering” are vague. Some clustering may only mean cooperative programming among neighboring parishes. However, the amount of formal grouping reported is an important development, for it indicates that the responsibilities of pastoral staffs are frequently extending to two or more parishes. The question on “merger or clustering” was not asked in the 1992 NPLC study so no comparative data is available.

Rising numbers of lay ecclesial ministers: The above referenced phenomena – the decline in the number of priests, the consolidation of parishes, and the rise of parish life coordinators—has led, not surprisingly, to a phenomenal growth in the number of lay ecclesial ministers employed by parishes. According to the 1992 NPLC study, 21,569 lay ecclesial ministers were working at least 20 hours per week in paid positions as members of parish pastoral staffs. By 1997, that number had grown to 29,146 – an increase of 35 percent. The ratio of lay ecclesial ministers per parish increased from 1.08 to 1.48 during this period. And while 54 percent of parishes employed a lay ecclesial minister in 1992, 63 percent did in 1997. The increase in lay ecclesial ministers greatly exceeds the decline in the number of priests, indicating that these ministers are not merely replacing priests, but experiencing real growth in their own right. One may infer that this growth is due, at least in part, to the changing conditions at the parish level.

Number of Parishioners

Parish size certainly has a direct bearing on ministry. Obviously, the larger the number of parishioners, the larger the available pool of ministers must be to serve them. Yet, measuring the size of Catholic parishes in terms of the number of parishioners has always presented a unique set of problems. Though every baptized Catholic living within the boundaries of a territorial parish is considered a parishioner, it is difficult for most parishes, without a parish census, to know the numbers of all baptized Catholics residing in or otherwise belonging to that parish.

In recent decades pastors have strongly encouraged that Catholics officially

register in their parishes.⁵ Nonetheless, one should not equate registration with parish membership. Because parishes can offer more precise information about the number of registered parishioners, registration has been used only in a limited way as a basis for comparison here.

According to the 1992 NPLC study, the average parish reported 2,351 registered parishioners. By 1997 that figure had reached 2,496 – an increase of 6 percent. As stated earlier, this increase in the number of registered parishioners is a function of both the increase in the size of the Catholic population and the fact that bishops are not as eager to establish new parishes because they have fewer priests to appoint as pastors. Table 3-3 documents the rise in registered parishioners, but also the troubling decline in Mass attendance. But more germane for the purposes of this chapter, Table 3-3 also reveals the dramatic rise in the number lay ecclesial ministers.

Table 3- 3
Parishioners, Priests, Lay Ecclesial Ministers and Mass Attendance
1992 vs. 1997

	1992	1997	% Change 1992-1997
Avg. No. Registered Parishioners	2,351	2,496	6%
Average Sunday Mass Attendance	1,099	1,033	-6%
% Registered Attending Mass	47%	41%	-6%
Total # Parish Priest	30,955	27,154	-12%
Average # Parish Priests per Parish	1.55	1.38	-11%
Total # Lay Eccles. Ministers	21,569	29,146	35%
Avg. # Lay Eccles. Ministers per Parish	1.08	1.48	37%

⁵ In some instances the parish leadership has supported this effort with sanctions: those who are not registered have difficulty arranging reception of the sacrament of marriage or enrolling their children in the parish school or availing themselves of other parish services.

Weekend Mass Attendance

Overall, the average weekend Mass attendance in 1997 was 1,033, a decline of 6 percent from the average of 1,099 in 1992. Sociologists and church researchers have been debating in recent years about how to calculate the level of Mass attendance. The dispute focuses on the best way to count the Catholic population as the total for computing the percentage attending. Should it be those who describe themselves as Catholics in a poll, those who are reported by pastors in national surveys, registered parishioners, or some other count?⁶ Though discouraging, the decline in Mass attendance may well suggest a service that lay ecclesial ministers are uniquely positioned to perform. Though beyond the scope of this chapter, one might digress for the moment to suggest that the best way to reach those Catholics who infrequently (or no longer) attend Mass is through the action of those who work and live among them. The opportunity for meaningful witness here is one best seized by the laity. Once again, the changing circumstances of the parish may be addressed, at least in part, by more effective use of lay ecclesial ministers.

Nationalities and Languages in the Parishes

Because of the large migration of Catholic Europeans in the Nineteenth and early Twentieth Centuries, the United States may have more ethnically diverse parishes (and certainly national parishes)⁷ than any other country. In 1992, 10 percent of Catholic parishes were “personal” or “national.” That number dropped slightly in 1997 to 9.6

⁶ There has been an ongoing discussion of what should be used as the numerator (the numbers of Catholics at the Eucharist) and the denominator (the total number of Catholics) in order to determine the rate of attendance.

⁷ “National Parish” in the context herein, means a parish founded to serve a homogenous group of people linked by a language rather than a geographic territory.

percent. This was not surprising, given that dioceses have rarely established national parishes in recent years and that national parishes often close when their constituencies becomes assimilated linguistically and leave the ethnic enclave. However, the ethnic diversity continues.

Table 3-4 contains data on these parishes, and considers nationality in two ways. Column 1 is the percentage of parishes indicating that a particular nationality was its most prevalent. Column 2 combines the percentages of parishes indicating that a particular nationality was its first or second most prevalent.

Table 3-4
Nationalities in Parishes in 1997
Parishes in which Each Nationality was Most Prevalent
and Combined 1st and 2nd Most Prevalent

Nationality	Percent most prevalent	Combined 1st & 2nd most prevalent
German	18.8	29.0
Irish	16.1	39.0
Italian	12.8	26.3
English	7.9	12.2
Mexican	4.6	9.5
Polish⁸	3.0	6.3
French	3.4	7.1
Slovak	2.7	6.5
African	2.1	3.7
Hispanic*	7.8	15.4
Asian**	0.2	1.1

* Includes Mexican, Cuban, Dominican, and Puerto Rican, but not other Hispanic or Latino origins which were not specifically listed in the survey instrument.

** Includes Korean, Vietnamese, and Chinese, but not other Asian origins which were not specifically listed in the survey instrument.

As can be seen, Catholic parishes in the United States are predominantly

⁸ Polish was undercounted because a few Polish pastors refused to participate in the study in reaction to the fact that, through a typing error Polish was omitted from a list of nationalities, though it was included in a list of languages.

composed of people of German and Irish descent. However, those migrations occurred primarily in the last century, and the succeeding generations have, for the most part, been assimilated. When it comes to the need for a facility in languages other than English, Spanish is by far the most common. This is logical, because the migration of Hispanic peoples continues in large numbers even to this day. In 1997, of the twenty percent of parishes that reported saying Mass in a language other than English, seventeen percent used Spanish. The other major languages, though representing three percent or fewer parishes, were in descending order: Polish, Italian, Portuguese, Creole, and French. Slightly fewer parishes felt the need to provide missalettes or bulletins in these other languages, but the Spanish language parishes were more likely to do so than the others, perhaps because these materials are more available.⁹ The 1997 NPLC study clearly illustrated the influence of foreign languages –and particularly Spanish-- in parish life. Though the NPLC study did not address the number of clergy who are fluent in a foreign language, one may safely assume the number is small. It may well be the case that ministers, both ordained and non-ordained will need to be bilingual to adequately serve parish needs.

⁹ The 1997 NPLC study documents the use of foreign languages in other areas of parish life. In the Rite of Reconciliation 18.7 percent used other languages with the same order of frequency except that Italian was used more than Polish. Devotions were conducted in languages other than English in 11.4 percent of parishes, again with the same spread of languages. Pastoral Council meetings were conducted in another language in 3.6 percent of parishes. Seventy percent of the time the other language was Spanish; 8.8 percent of the time it was Korean; 5.9 percent of the time it was Creole; and the remaining 15 percent in other languages. Twelve percent of the parishes provided religious education programs in other languages, far and away this was most frequently in Spanish: Spanish language religious education was provided in 10 percent of all parishes. Spanish was shown to be the clear “second language: of pastoral ministry.

Mission and Planning

It appears that parishes are becoming more intentional, organized, and participative in their ministry. The 1997 study revealed that half the parishes surveyed had adopted a mission statement, whereas only 29.3 percent had done so five years earlier. This suggests the parish leadership (including the laity) is determined to focus the efforts of a parish in a meaningful way. Almost half reported undertaking a “planning process,” and actually conducted parish surveys to allow parishioner input. A third sponsored an occasional parish assembly as a means of identifying parishioner concerns and desires.

On a more regular basis, the parish pastoral council was the forum for consultation. Though only recommended, not required, by the Code of Canon Law, parish pastoral councils are usually suggested by the bishops. As a result they were found in 88 percent of the parishes.

In the 1997 study, about two-thirds of parish councils considered planning critically important; half ranked coordination of parish activities as critical while slightly less felt the council’s role a sounding board/feedback mechanism for the pastor and staff was vital.

Parish Activities

An analysis of parish activities and ministry can suggest a great deal about the focus and vibrancy of the parish. Central to parish ministry has been religious education and formation, the specifics of which are noted in Table 3-5.

**Table 3-5
Organized Parish Activities
1992 vs. 1997**

Activity/Program	Pct. of parishes 1997	Pct. of parishes 1992
Religious Education—Children under 14	96.8	85.0
Choir	87.8	89.4
Ministry to Sick/Shut-ins	85.5	90.1
Picnic, Potluck, Social Events for Whole Parish	84.0	89.7
Religious Education—Youth (14-17)	82.9	73.7
Religious Education—Adults	69.6	61.3
Periodic Parish Mission	68.4	75.2
Youth Ministry Program	66.8	81.0
Liturgy Planning Group	65.1	78.8
Marian or Other Devotions	59.0	NA
Prayer Groups	58.6	NA
Ministry to Elderly	57.7	76.0
Home Visitation	51.4	25.7
Social Services—Individual Needs	51.1	69.4
Small Groups/Faith Sharing Communities	46.5	NA
RENEW and Other Renewal Programs	NA	45.1
Evangelization Program	44.4	45.5
Marriage/Family Program	43.4	57.9
Ministry Training Program	42.8	62.4
Ecumenical Activity	41.4	60.6
Annual Marian or Other Feast	41.1	NA
Bereavement	39.4	45.7
Scouting	35.0	NA
Social Action—Organizing for Change or Education	30.5	39.8
Bingo/Night at Races, etc.	30.2	56.5
Charismatic Prayer Groups	26.5	42.7
12 Step Programs	26.1	34.7
Music, Drama, Other Cultural Activity	22.0	32.1
Young Adult Ministry Program	15.8	31.3
Ministry to Separated/Divorced	15.5	29.8

NA = not available

Small Communities Within Parishes

The study reflects a growing interest among pastors, parish staffs, and parishioners alike in what are variously called “small groups,” “small Christian communities,” or “faith

sharing groups.” Some are viewed as key building blocks of parish community. These groups afford an important opportunity for parishioners to relate faith experience to their lives, and an occasion for growth in faith and prayer. As Table 3-6 indicates, over 50 percent of parishes studied reported organizing these groups.

**Table 3-6
Parish Small Groups: Types and Features**

Type of Group	Pct. of All Parishes	Average No. of Groups	Average # Per Parish Participating
Faith-Sharing	46.9	6	58
Seasonal	10		
Ongoing	23		
Both	67		
Support	14.8	2	25
Seasonal	18		
Ongoing	66		
Both	16		
Other	8.2	4	43
Seasonal	33		
Ongoing	55		
Both	11		

Parishes were asked for details about these groups: their purposes, the numbers participating, how frequently they met. These groups are sub-communities in parishes, meeting on a regular basis, devoted to the members' mutual development in faith or shared support through some struggle in life. Parishes generally favored faith-sharing groups over all others, since those groups are primarily intended for mutual support (e.g., for separated and divorced). All of these activities, together with the greater intentionality of parishes, should lead to a greater awareness of parish needs, and often to the implementation of special ministries to satisfy them. Just the need to maintain parish activities at present levels will demand an increase in lay staffing.

Parish Finances and Stewardship

The average parish income in 1997 —aside from school income—was \$362,195. The range was wide: half reported an income of less than \$250,000 and one parish reported an income of \$2.6 million. Parish expenses for 1997 averaged \$310,235. Though the data suggests that parishes, by and large, met expenses, 28.6 percent of the parishes did not. When considering school income and expenses, clearly most schools needed subsidies. The average income was \$499,951, while the average expenses were \$530,303.

Many parishes recognized that continued ministry hinges upon the ability to raise funds and involve the laity in ministry. The 1997 data showed that parishes encouraged the financial commitment of parishioners in numerous ways. The most popular of these was an appeal for increased offertory giving: 73 percent of the parishes. A sizeable number of parishes (42 percent) promoted tithing and 40 percent reported asking for an annual pledge. It was obvious that many used a combination of methods.

Where parishes adopted “tithing, other forms of stewardship, or an annual pledge,” they found that a little over a quarter of the parishioners participated in the financial part of this (though in some tithing parishes as many as 100 percent participate) and about 15 percent committed an amount of time to the parish. The time commitment bears refinement: of parishes with any of the three forms of commitment we asked about, 41.4 percent reported that 10 percent or fewer of parishioners took part; 25.7 percent had 11-19 percent participating; 19.9 percent had 50-79 percent participating; and 13 percent had 80 percent or more participating. In all 50.8 percent of the parishes said that more than 10 percent of the parishioners commit time; 20 percent reported more than half the parishioners committing time to the parish.

Summary

The demographics of parishes have changed noticeably over the last decade. Parishes are moving out from the inner-ring suburbs to the more rural areas and are generally growing much faster. This will necessarily have an effect on staffing, at least in terms of the available human resource pool. The present decline in the number of priests and the move away from the inner-ring suburbs has forced some parishes in the inner city and suburbs to cluster, merge, consolidate, and to employ parish life coordinators to run their day-to-day operations in the absence of an ordained priest. This phenomenon has precipitated a dramatic rise in the number of lay ecclesial ministers who are needed to staff these new models.

Parishes are also getting larger and fewer in number. Obviously, the larger the parish, the larger the available pool of ministers needed to serve it. Though numbers are increasing, Mass attendance is declining, which may suggest a service that lay ecclesial ministers are uniquely positioned to perform: outreach to inactive Catholics. Since they live and work among these inactive Catholics, they have an opportunity for meaningful witness.

Spanish is becoming the second language of parish ministry. A full 17 percent of parishes offer Mass in Spanish. Parish ministers in the future may have to be bilingual to effectively serve.

Parishes in general are becoming more intentional. Intentionality was reflected in the adoption of mission statements, planning initiatives and the use of parish pastoral councils. All this activity leads to a greater awareness of parish needs and often the hiring of specialized ministers to meet them. The need to maintain parish activities at

present levels also demands an increase in staffing.

The 1997 study reflects a growing interest in small groups, which many view as a building block of parish community. These groups allow parishioners an occasion for growth in prayer and faith, while making the faith experience more meaningful. As these groups develop, it may well be important to have trained ministers to coordinate and facilitate them.

According to the 1997 survey, almost 30 percent of parishes report that expenses exceed income. This disturbing finding may impact negatively on the ability of parishes to afford lay ecclesial ministers and offer the programs their parishioners need. Parishes recognize that stewardship of time, talent and treasure is necessary to promote vibrant, financially solvent ministry.

Chapter 4 Who Are These Lay Ecclesial Ministers?

Addressing a group of French bishops in March 1997, Pope John Paul II said:

We see a true source of hope in the willingness of a considerable number of laypeople to play a more active and diversified role in ecclesial life, and to take the necessary steps to train seriously for this.¹

Nowhere has the emergence of lay leadership been more dramatic than in parishes. In recent decades, implementing the reforms of Vatican II, laity serving as pastoral ministers have become an integral part of the formal leadership of parishes. Paid or unpaid, they serve as directors of religious education and of liturgy, leaders of parish ministries of charity and justice, youth ministers and ministers to the elderly; and in many other roles. They also serve in more general roles once restricted to the ordained—as “pastoral associates” or “pastoral ministers,” and even as parish life coordinators in parishes without a resident priest pastor. In 1997 there were an estimated 26,000 lay ecclesial ministers employed at least twenty hours per week in paid positions as members of parish pastoral staffs. That number would be considerably higher if those paid for fewer than twenty hours were included in the NPLC studies.

As discussed more fully in Chapter 3, an increasing number of parishes are hiring lay ecclesial ministers. Quantitatively, there were 35 percent more lay ecclesial ministers in 1997 than there were in 1992; and the number of parishes employing such ministers rose from 54 percent to 63 percent. The increase is skewed slightly toward more part-time lay ecclesial ministers, though the numbers of full-time ministers in parishes rose by 1,300. However, as Table 4-1 reflects, the dichotomy between part-time workers (24-30 hours

¹ See John Paul II, “Planning for Parishes,” *Church* 13: 2 (1997), 43-47.

per week) and full-time workers (35 or more hours per week) remained relatively constant; though the number of full-time religious declined three percent from 1992 to 1997.

Table 4-1
Lay Ecclesial Ministers: Full-time and Part-time
1992 vs. 1997
(Percent)

Hours Per Week	1992			1997		
	Religious	Lay	Total	Religious	Lay	Total
20-34 hours	14	37	28	17	35	30
35+ hours	86	63	73	83	65	70
Total	100%	100%	100%	100%	100%	100%

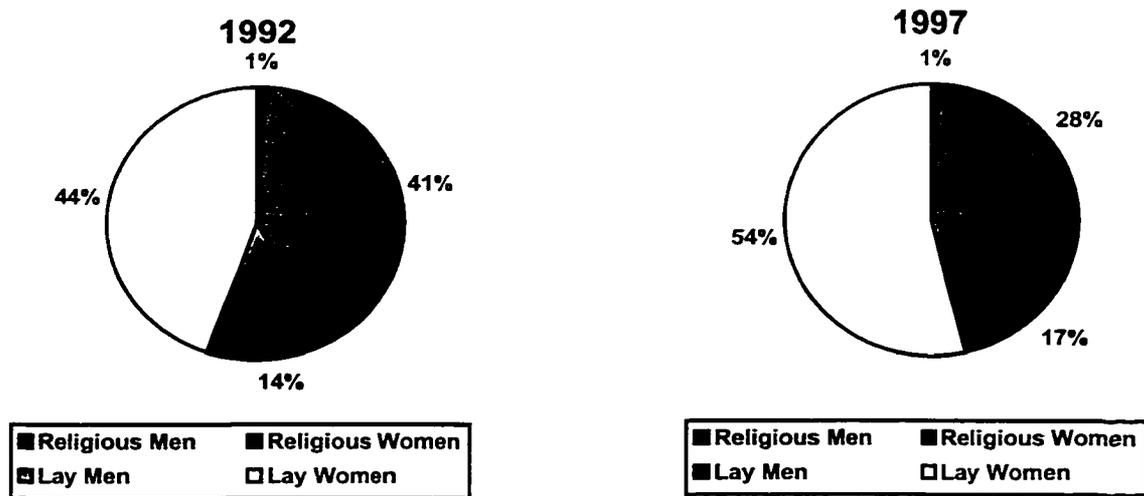
General Demographics

According to the 1997 data, the composite profile of the lay ecclesial minister revealed a fifty-year-old white woman of European ancestry who has been a Catholic since birth and has a master's degree. But this profile presents too simplistic a view. In fact, more than a quarter of the lay ecclesial ministers were women religious. Among the laypersons two-thirds were married (slightly more than in 1992); 2.5 percent were widowed (fewer than 1992); 9.7 percent were divorced or separated (slightly more than in 1992); and 22.4 percent were single and never married (slightly fewer than in 1992). The percent of former religious among the non-vowed laity has increased significantly, from about 5 percent of the total in 1992 to almost 13 percent in 1997. They represent just under 10 percent of all the lay ecclesial ministers, laypersons and religious combined.

Lay ecclesial ministers were still predominantly women, though men made up a larger portion in 1997, due at least in part to the decline in the number of women religious in the total. Figure 4-1 illustrates that in 1992 religious counted for 41 percent

of the total, and laity made up 59 percent. In 1997 religious counted for only 29 percent of the total and laypersons 71 percent.

Figure 4-1
Profile of Lay Ecclesial Ministers Sex and Status
1992 vs. 1997



The part-time laypersons were somewhat more likely to be married (75.3 percent vs. 62.8 percent), though interestingly enough, while on the average the part-timers had more dependent children under eighteen years of age than the full-timers, the part-timers were almost as likely not to have *any* dependent children as the full-timers.

Table 4-2
Median Age of Ministers: Lay, Religious and Pastors
1992 vs. 1997

Category	1992	1997	Change in Age
Lay	45	47	+ 2
Religious	58	61	+ 3
Pastor	57	53	- 4

The oldest lay ecclesial minister in 1997 was eighty years of age and she was a full-time pastoral associate. The youngest was just twenty-one years old. These

differences are extreme, but not as significant as the differences in age between religious and laypersons. The median age for women religious in 1997 was 61; for laypersons, 47. Half the religious were over 60 years of age—10 percent more than five years ago—and 30.5 percent were over age 65. Fifty percent of the laypersons were under 50. The median age for both these groups increased between 1992 and 1997, a trend that bears watching. Interestingly, the median age of pastors declined between 1992 and 1997, from age 57 to age 53, suggesting, perhaps, that dioceses with fewer priests were assigning younger men to pastorates. The ages of pastors ranged from age 83 to 32, with 22 percent over 60.

Minority Representation

Table 4-4 displays the racial and ethnic profile of the lay ecclesial ministers in 1997.

Table 4-3
Race and Ethnicity of Lay Ecclesial Ministers
1997

	Percentage
White	93.6
Hispanic	4.4
African-American	1.2
Asian / Pacific Islander	0.6
Native American	0.1
Other	0.1
TOTAL	100%

In all, “minorities” comprised 6.4 percent of all lay ecclesial ministers. These figures come from the staffing section of the 1997 Phase I survey. Unfortunately, comparable data from the 1992 Phase I survey cannot be retrieved. The present profile, however, suggests that the racial and ethnic backgrounds of lay ecclesial ministers were

quite different in proportion from that of the larger Catholic population. As presented in Chapter 3, Hispanic was the first- or second-most prevalent racial/ethnic background in 15.4 percent of Catholic parishes, yet only 4.4 percent of lay ecclesial ministers were Hispanic.¹ Similarly, African-American was the first or second most prevalent racial/ethnic background in 3.7 percent of parishes, yet only 1.2 percent of lay ecclesial ministers were African-American. Representation of minority groups among the pastors was even more striking. Among the pastors, only three-tenths of one percent were African-American and only 3 percent were Hispanic; another 3.6 percent stated that they were another race.

At a consultation conducted by the NCCB Subcommittee on Lay Ecclesial Ministry with representatives of minority groups, it became clear that parish lay leadership in many of their parishes came from the voluntary service of the parishioners themselves. Fewer of their members had formal ministerial education and training; and often their parishes were poor and unable to employ professionally trained lay ecclesial ministers. This circumstance poses the challenge of finding the resources to enable minorities to pursue ministry studies.

Educational Background

The shift from women religious to laypersons has meant a decline in the level of education of lay ecclesial ministers.

¹ Of course, lay ecclesial ministers who have learned Spanish in order to carry out their work continue to make an important contribution to Hispanic ministry.

Table 4-4
Educational Background of Laypersons and Religious
1992 vs. 1997
(Percentages)

Level of Education	Laypersons		Religious	
	1992	1997	1992	1997
High school or less	7.9	5.9	1.2	0.0
Some college or other post H.S.	23.3	20.3	2.9	1.1
College graduate	18.9	15.5	7.2	8.0
Some graduate work	16.6	16.7	8.2	8.0
Master's degree	30.0	36.1	76.9	77.3
Master's in Divinity (M.Div.)	1.4	3.0	1.7	4.0
Doctorate in Ministry (D.Min.)	0.5	0.2	0.2	1.7
Doctorate	1.4	2.3	1.5	0.0

Table 4-5 presents comparative statistics on the level of education characterizing lay ecclesial ministers, broken down by lay or religious status. According to the data, the religious were vastly better educated. In 1997, at least 83 percent of the religious had a master's degree or higher, contrasted with only 41.6 percent for laypersons. Separating out full-time versus part-time ministers the percentage improves slightly: 47.5 percent of the full-time laypersons had a masters degree or better. While the percentages have improved slightly from the 1992 study, still the data may portend unsettling consequences for the future of the church.

The difference in age between the religious and laypersons involved in ministry was presented earlier. The median age for religious in 1992 was 58; for laypersons, it was 45. By 1997, the median age for both groups had increased to 61 and 47, respectively. Chapter 3 documents that the number of lay ecclesial ministers is increasing at a healthy rate. However, Figure 4-1 above clearly illustrates the precipitous decline of religious as a percentage of total ministers from 1992 to 1997. In the earlier study, religious constituted 41 percent of those involved in ministry; but five years later,

they comprised only 29 percent of the total. If this trend continues unabated, then succeeding generations of parishioners will find themselves served by lay ecclesial ministers of lesser academic qualifications than at present. What impact this may have on the church is unknown, but should be studied.

Another aspect of the educational differences was the relative amount of Catholic education. The religious had an average of slightly over 13 years of Catholic education; the laypersons, an average of 8.3 years. And almost a quarter of the laypersons had no Catholic education. (It should be noted that seminaries are reporting more incoming seminarians with little or no prior Catholic education.)

Of the full-time laypersons with advanced degrees, 63.7 percent had degrees in a theological or pastoral field (liturgy, theology, pastoral ministry, or religious education) and if one adds music, since musicians accounted for a significant number of pastoral ministers, the figure reached 76.3 percent in a directly related field.

Education by Ministry Categories

A closer look at a few of the more prominent categories of lay ministries offered an interesting picture of the ministers' educational background. Both the level of education and the relationship of advanced degrees to pastoral subjects (i.e., pastoral ministry, religious education, theology, liturgy, and music) were studied. First, how much education did those in each ministry have? Not surprisingly, given their responsibility in the absence of a resident pastor, the parish life coordinators had more education on the

average.² All but one had at least a master's or better, and almost 20 percent had a Master of Divinity degree or a doctorate. Furthermore, for four out of five, their degrees were in the pastoral subjects and a few of these had more than one related degree. Sixty percent of this group were religious.

The general parish ministers, those with the titles "pastoral associate," "parish minister," "pastoral minister," etc., three-quarters of whom were religious, were also well educated. Seventy-five percent had at least one master's or better, and another 18 percent were at least college graduates. For almost 50 percent of them, their degrees were in pastoral subjects and 14 percent had two advanced degrees in these subjects.

Of the directors of religious education (DRE) (two-thirds of whom were lay), 52 percent had a master's or better; another 27 percent had at least a college education. About half of these had degrees in the pastoral subjects. The coordinators of religious education (CRE), as expected, had a little less education on the average. Only 38 percent had a master's or better and another 31 percent had at least a college education. Of those with advanced degrees, 57.1 percent of their degrees were in pastoral subjects.

The few whose role was director of RCIA were well educated: 54 percent had at least a master's, three out of five in pastoral subjects. Finally, the liturgists and those with responsibility for both liturgy and music were well educated: 79 percent and 69 percent respectively had at least a master's and the rest had at least a college education. Nine out of ten of the liturgists' degrees were in pastoral subjects, and this was true for all of those responsible for liturgy and music.

Those lay ecclesial ministers with advanced degrees were not necessarily degreed

² There is need to be very modest regarding the validity of this profile since the

in “pastoral subjects” (i.e., theology, pastoral ministry, religious education, liturgy, and music), depending on their calling. Four out of five of the parish life coordinators had degrees in one of these fields. Ninety percent of both the liturgists and liturgy-music directors did. Sixty percent of the directors of adult religious education with a master’s degree or better had degrees in a pastoral field. Only 49 percent of general pastoral ministers majored in pastoral subjects; 38 percent for coordinators of religious education. It is also worth noting that among the full-time lay ecclesial ministers with advanced degrees, the laypersons were somewhat more likely to have their degrees in pastoral subjects than were the religious, who often came from teaching positions.

Table 4-5
Advanced Degrees of Lay Ecclesial Ministers
1992 vs. 1997

Ministry Position	Percent with M.A. or More	
	1992	1997
Parish Life Coordinator	75	92
General Parish Minister	69	72
Director, Religious Education	62	52
Coordinator Religious Education	17	38
Director Adult Initiation	NA	54
Liturgist	58	79
Liturgy and Music Director	42	69

NA = not available

One might ask what other subject areas these lay ecclesial ministers majored in. Education was the most common degree major, as might be predictable from the fact that so many had a background in education: this was the major for a quarter of the general parish ministers and CREs, almost a fifth of the DREs and a tenth of the parish life coordinators.

1997 NPLC study had only thirteen in its sample.

How did the educational background of the 1997 lay ecclesial ministers compare with those five years earlier? As Table 4-6 indicates, it appears that there were fewer DREs with advanced degrees than was true five years earlier, though this result was entirely due to the finding that 13 percent fewer of the DREs were religious than in 1992. In fact, the percentage of full-time *lay* DREs with at least a master's degree was the same in 1997 as it was in 1992, almost 59 percent. What has changed, besides the decline in the number of religious in this ministry, was that part-time religious education leaders—DREs and CREs—made up a larger portion of the total, 4 percent, than in 1992. Making up in part for the absence of religious with a master's was the fact that over half of the full-time Coordinators of Religious Education now had master's degrees (vs. only a quarter in 1992) and even 30 percent of the part-timers had a master's (vs. only 9 percent in 1992). In short, though there has been a serious loss of religious women with master's degrees providing religious education leadership in parishes, pastors have not lowered their standards when hiring laypersons as DREs, and many even raised their standards regarding CREs. When we look at the total picture of lay ecclesial ministers, religious and lay, part-time and full-time, four out of five had a college education and 53.5 percent had at least a master's degree—a well-educated cadre of ministers. Yet, as previously mentioned, the decline in the number of women religious, the vast majority of whom hold advanced degrees, may cause the positions they vacate to be filled by laypersons not as highly educated. Whether or not laypersons will eventually, if ever, attain the educational level of women religious is an issue for the future.

In addition to degree-granting programs, more than two-thirds of the lay ecclesial ministers had taken part in other courses related to their areas of ministry. For the

laypersons, more than half of the time the dioceses sponsored the courses; other sponsors were universities and professional organizations. For two-thirds of the full-time laypersons and half of the part-time laypersons, these programs led to certification. For the religious, universities and other institutions were as likely as dioceses to be the program sponsors. Certification was almost as likely for the religious, especially those employed full-time.

Preparation and Training

The question of educational preparation was also posed in another way, namely, how important were various fields to the ministry of the lay ecclesial ministers and how well prepared were they in those fields? The results essentially mirrored those in 1992. As Table 4-6 shows, when it came to theological and spiritual areas, 80 percent to well over 90 percent considered these fields to be important. In their perception, there were gaps between these needs and the adequacy of their preparation. Some of these gaps were quite striking and bear consideration.

After education and training, lay ecclesial ministers were asked about the skills they found necessary for their work, and how well prepared they felt they were in these areas. In almost every instance they felt quite adequately prepared. Consequently, continuing education offerings in these areas might not be addressing a “felt need.” The few areas where gaps surfaced between need and preparation were counseling, managing conflict, and motivating people— areas of psycho-social skills. The following list may nonetheless serve as an inventory of the skills that lay ecclesial ministers have found to be important for their service to parishes. The skills are listed below in order of

perceived importance.

Table 4-6
Educational Fields: Importance and Preparation
Views of the Lay Ecclesial Ministers
1997

Field	Percent Who Say Important For Their Work	Percent Who Feel Adequately Prepared
Scripture	96.7	79.1
Doctrine	87.9	78.8
Moral Theology	84.3	72.6
Liturgy	84.7	80.1
Spirituality	95.0	88.8
Family Life	82.1	69.1
Social Service	54.9	43.8
Justice Concerns	69.6	54.7
Youth Development	68.8	63.8
Elderly Concerns	43.8	44.1

Pastoral Skills Lay Ecclesial Ministers Think They Need

Ninety percent or more found the following skills necessary:

- Communicating one-on-one
- Planning
- Recruiting volunteers
- Collaborating
- Facilitating events/meetings
- Organizing projects

Seventy percent or more have found the following skills necessary:

- Motivating involvement
- Teaching
- Supervising others
- Ministry training
- Administration
- Managing conflict
- Public communication
- Leading prayer

Fifty percent or more have found the following skills necessary:

- Preparing liturgy
- Administering a budget
- Counseling

These lists provide valuable guidelines for those who provide ministry training

and those involved in recruiting and hiring. Degree-granting programs might especially need to see if their programs provide not only the education and formation that ministry requires, but also the training in skills needed for ministry.

Pastors, in addition to the lay ecclesial ministers themselves, were asked their estimation of how well prepared the lay ecclesial ministers were, relative to the ministries they must perform and the skills expected of them. The vast majority of the pastors, too, thought that their lay ecclesial ministers were adequately prepared for their responsibilities. The major lack was preparation for managing conflict. Three-quarters of the pastors regarded this as a responsibility of their lay ecclesial ministers, but only half thought they were prepared for it. As mentioned previously, the lay ecclesial ministers shared this judgment. At least a quarter of the pastors thought that lay ecclesial ministers were inadequately prepared for leadership in parish social action ministry (i.e., the ministry of promoting justice), and counseling. One out of five pastors found lay ecclesial ministers inadequately prepared for the work of evangelization.

Spirituality and Church Life

As was true in 1992, almost two-thirds of the lay ecclesial ministers in 1997 came from quite religious families (also true of the pastors). The vast majority of them were, as one would expect, baptized as children; but 5.5 percent were converts and 1.8 percent were not Catholics.

How did the lay ecclesial ministers describe their relationship with God, and church, and parish, and their prayer and worship life? In 1997 the vast majority of lay ecclesial ministers (89.1 percent) felt close to God (i.e., a rating of “four” or “five” on a

closeness scale of five). As far as memory served, their closeness to God had increased, since only 72.5 percent thought that they felt as close five years earlier. More of the women religious felt this kind of closeness than did the laypersons.

Both religious and laypersons felt close to the church as a whole, though not to the same degree (71.6 percent of laypersons and 65.5 percent of religious). But while the feeling of connection to the church grew significantly for laypersons compared to five years earlier, it declined slightly for the religious. While there is no simple explanation for this decline (for this was not the case in 1992), women religious—when presented this finding—pointed to two events between 1992 and 1997 that may have caused some alienation of women religious from the institutional church. The first was the insistence of the Vatican's Sacred Congregation for the Doctrine of the Faith that the inclusive language of the American translation of the *Catechism of the Catholic Church* be removed. This raised the ire of American church leaders such as Archbishop John R. Quinn of San Francisco and Boston's Bernard Cardinal Law, and women in the church in particular. The second was the forbidding of discussion of women's ordination, a particularly sensitive topic among women religious, many of whom supported it.

The picture for the pastors in the survey nearly matched that for the lay ecclesial ministers: feeling equally close to God (which is to say that 43 percent chose the highest measure and slightly more—44 percent-- the next highest measure), growing in closeness over the years. On the average they felt closer to the church than did the lay ecclesial ministers, without much change over the years, and like the lay ecclesial ministers, they felt closer to the parishes they were serving than to the church as a whole.

When it came to the parish where they worshipped, which for the majority of both

the religious and laypersons was the same parish where they ministered, 81.4 percent felt quite close. For some reason this was truer of the full-time religious than the part-time religious, but truer of the part-time laypersons than the full-time laypersons. For both groups, the feeling of unity with the worshiping parish grew significantly over the ensuing five years. Because most worshipped where they worked, their feeling of closeness to the parish where they worked was about the same, and working in the parish has increased their sense of closeness to that parish for all surveyed.

Looking at prayer life, one would expect significant differences between the religious and the laity, and this was true. Almost 80 percent of the religious reported a regular routine of prayer, while only 39.3 percent of the laypersons reported such a routine. More than half the laypersons found that their prayer had “no regular routine” and “changed from day to day.” The pastors in the study were somewhere between religious and laypersons: 53.3 percent had a regular routine of prayer; 29.9 percent varied their prayers with the days, and 16.8 percent said that they seldom prayed apart from the prayers they led or conducted as part of their ministry. Prayer life for parish priests has always been a challenge. These findings, however, raise significant questions and concerns for further research.

Central to both the spiritual life of religious and laypersons though was participation in the Eucharist: almost all lay ecclesial ministers attended Mass weekly, and almost 92 percent of the religious and 51 percent of the laypersons attended Mass daily or at least several times a week. Almost all the religious reported going on retreat yearly, as did the vast majority of the pastors, while only 42.9 percent of the laypersons took annual retreat time (slightly more of those working full-time than part-time).

Reading

What do lay ecclesial ministers read? Rather than asking about books, the studies asked about periodicals read. Thirty-four periodicals were listed and there were spaces for adding others. Table 4-8 shows those periodicals most read and least read.

A few percentages are worthy of attention: more than 80 percent of both laypersons and religious read their diocesan papers; 69.5 percent of the religious read *National Catholic Reporter*, but only 35 percent of laypersons did. The popularity of the *Catechist* and the *Catechumenate* reflected the fact that religious education was the most prevalent role or ministry of the lay ecclesial ministers.

The periodicals least read by laypersons (beginning with the least read) were *Mensaje* (reflection of the small percentage of Hispanic lay ministers), *Review for Religious*, *The Priest*, and *Homiletic and Pastoral Review*; the least read by religious were *Mensaje* and *The Priest*. At the bottom of the list for both groups were *Twin Circle* and *The Wanderer*.

Table 4-7
Periodicals Most Read by Lay Ecclesial Ministers and Pastors
1997

	Laypersons	Religious	Pastors
1	Diocesan paper	Diocesan paper	Diocesan paper
2	National Catholic Reporter	National Catholic Reporter	National Catholic Reporter
3	Catechist	Catechist	America
4	U.S. Catholic	Praying	Church
5	Today's Parish	Review for Religious	Origins
6	St. Anthony Messenger	U.S. Catholic	Today's Parish
7	Catechumenate	America	Revisita/Maryknoll
8	America	Catechumenate	The Priest
9	Pastoral Music	Origins	St. Anthony Messenger
10	Origins/Our Sunday Visitor	Church	Theological Studies

The more intellectual journals had a rather small readership among the lay

ecclesial ministers: *Theological Studies* reached about 6 percent and *Worship* about 9 percent of both laity and religious; *Commonweal*, a little over 10 percent of religious and 5.6 percent of laypersons; and *New Theology Review*, 6.7 percent of religious and 4.7 percent of the laypersons. The pastors were more likely to read *Theological Studies*.

Summary

The picture of lay ecclesial ministers that has emerged is of an increasingly lay and persistently female group of ministers, as the number of women religious continues to decline. With fewer sisters and more laypersons, the amount of education, years of Catholic schooling, and formation for ministry among the lay ecclesial ministers has decreased significantly, which portends less well educated, less Catholic, less formed ministers in the future, unless the situation is addressed. Optimistically, the number of laypersons with advanced degrees increased from 1992 to 1997. Also, if the laypersons had advanced degrees, they were somewhat more likely than the religious to have these degrees in subjects directly related to their pastoral ministry. There continue to be some gaps between the areas of responsibility in parish ministry and education, notably regarding scripture, family issues, social services, and social justice. Parish ministry calls for a greater variety of skills as well, and the lay ecclesial ministers and their pastors equally judged that they were largely well prepared in these skills. The greatest shortcomings appeared to be in the areas of counseling, conflict resolution, and the pursuit of social justice.

Reading patterns varied among the lay ecclesial ministers: the laypersons who were more likely to be involved in specialized ministries (e.g., religious education)

focused more on related journals, the religious who were more likely to be involved in general ministry roles tended to focus on more general periodicals.

Chapter 5 Where Are the Lay Ecclesial Ministers?

The 1992 study found that 54 percent of the parishes in the country employed a lay ecclesial minister at least 20 hours per week as a member of the pastoral staff.

According to the latest data, that figure has reached 63 percent. This 9 percent increase is one powerful indication of a rapidly growing phenomenon, when considered with the 35 percent increase in the actual number of lay ecclesial ministers. Has this dramatic increase in the percentage of parishes employing lay ecclesial ministers had an influence on the distribution of lay ecclesial ministers among parishes? Where are we more or less likely to find lay ecclesial ministers, and how has this distribution changed over the five years separating the two studies?

One of the important findings in the 1992 study was that the likelihood of parishes to employ lay ecclesial ministers was proportionally related to parish size. That is, medium size parishes (1,001 to 2,500 registered parishioners) were twice as likely, and large parishes (over 2,500 registered parishioners) nearly three times as likely to employ a lay minister as small parishes (1,000 registered parishioners or less). This relationship did not change significantly over the five years between 1992 and 1997, as Table 5-1 illustrates.

**Table 5-1
Percentage of Parishes Employing Lay Ecclesial Ministers by Size
1992 vs. 1997**

Size of Parish (# registered parishioners)	Percentage of Parishes Employing Lay Ecclesial Ministers	
	1992 Study	1997 Study
Small (1,000 or fewer)	28	29
Medium (1,001 to 2,500)	65	64
Large (2,501 or more)	82	81

Other factors also influenced the hiring of lay ecclesial ministers. Among these was the number of priests in a parish -- though contrary to what one might expect. Parishes with a larger number of priests were more likely to hire lay ecclesial ministers. Logically, parishes with more priests tend to be larger in size, having more pastoral needs, and the financial resources to get help. Furthermore, the style of the individual pastor and the diversity of ministries in a parish affected the hiring of lay ecclesial ministers.

Table 5-2 generally supports the conclusions drawn from the preceding Table, but parses the available data a little differently to reveal some interesting relationships.

Table 5-2
Parish Size and Employment of Lay Ecclesial Ministers
 1992 vs. 1997

Size of Parish (# Registered Parishioners)	1992		1997	
	Percent of All Parishes	Percent of All Parishes Employing Lay Eccl. Ministers	Percent of All Parishes	Percent of All Parishes Employing Lay Eccl. Ministers
Small (1,000 or fewer)	41	21	38	20
Medium (1,001 to 2,500)	28	33	27	30
Large (2,501 or more)	31	47	35	50
TOTAL	100%	100%	100%	100%

In 1997, the large parishes constituted only 35 percent of the total number of parishes, but 50 percent employed lay ecclesial ministers. Medium sized parishes made up 29 percent of all parishes and a like percent employed ministers (30 percent). The small parishes represented 38 percent of the total, but only 20 percent employed lay ecclesial ministers. Table 5-2 suggests then, that the largest category of parishes (those with 1,000 or fewer parishioners) have utilized lay ecclesial ministers the least.

In terms of locale, parishes employing lay ecclesial ministers were more likely to be found in “urban” areas (other than the inner city and business districts) and in the suburbs. Table 5-3 shows that about three-fourths of these parishes employed lay ecclesial ministers. By contrast, only about a third of “rural/resort” parishes employed lay ecclesial ministers, but this number increased by 11 percent between 1992 and 1997. This increase paralleled an increase in the number of parishes located in rural/resort areas, both possible signs of urban sprawl into more remote regions.

Table 5-3
Percent of Parishes Employing Lay Ecclesial Ministers by Locale
1992 vs. 1997

Locale of Parish	1992	1997
Inner City	54	50
Business District	70	54
Other Urban	74	84
Suburban / Exurban	72	76
Small Town	61	59
Rural / Resort	22	35

Table 5-4 shows that the percentage of parishes employing a lay minister in each locale was roughly proportional to the percentage of parishes in each locale. For example, in 1997 the percentage of parishes located in the inner city (14 percent) nearly matched the percentage of inner-city parishes employing lay ecclesial ministers (12 percent). There are a few exceptions, however. The percentage of parishes located in “other urban” and suburban areas (32 percent in 1992; 25 percent in 1997) was significantly less than the percentage of parishes employing lay ecclesial ministers in these same areas (42 percent in 1992 vs. 35 percent in 1997). Also, the percentage of parishes located in “rural / resort” areas (22 percent in 1992 vs. 25 percent in 1997) was

much higher than the percentage of parishes employing lay ecclesial ministers in these same areas (9 percent and 15 percent in 1992 and 1997, respectively).

Table 5-4
Locale of Parish as Percent of All Parishes
and Percent of Parishes Employing Lay Ecclesial Ministers
1992 vs. 1997

Locale of Parish	1992		1997	
	Percent of All Parishes	Percent of All Parishes Employing Lay Eccl. Ministers	Percent of All Parishes	Percent of All Parishes Employing Lay Eccl. Ministers
Inner City	11	11	14	12
Business District	4	6	3	3
Other Urban	13	18	8	12
Suburban/ Exurban	19	24	17	23
Small Town	30	33	33	35
Rural / Resort	22	9	25	15
TOTAL	100%	100%	100%	100%

Because parish schools consume an extraordinary large portion of a parish budget, it has often been assumed that parishes with schools are less likely to employ lay ecclesial ministers. In reality, the opposite is true. As in 1992, the 1997 study found that parishes with schools were more likely to employ lay ecclesial ministers than those without schools (see Table 5-5). About 70 percent of parishes with schools employed lay ecclesial ministers, contrasted with only 50 percent of parishes without schools. The relationship seems to be one of “haves” versus “have nots.” That is to say, those parishes able to afford schools could also afford lay ecclesial ministers.

Table 5-5
Parish Schools and Employment of Lay Ecclesial Ministers
1992 vs. 1997

Parish Employs a Lay Eccl. Minister	1992		1997	
	Percent of Parishes.... With School	No School	Percent of Parishes.... With School	No School
Yes	72	45	69	49
No	28	55	31	51
TOTAL	100%	100%	100%	100%

When controlling for “parish size” (and therefore, “parish income”), however, a different picture emerged. Fewer than half of all small parishes with schools employed lay ecclesial ministers. By comparison, about two-thirds of medium-size parishes and four-fifths of large parishes with schools employed lay ecclesial ministers. The results are presented in Table 5-6. The precipitous drop in the percentage of small parishes with schools employing lay ecclesial ministers (from 48 percent in 1992 to 28 percent in 1997) points up the difficult “either/or” financial choices that many small, less wealthy parishes face. Money goes towards the school or parish staffing. Rarely both.

Table 5-6
Percent of Parishes with Schools Employing Ecclesial Ministers by Size
1992 vs. 1997

Size of Parish (# Registered Parishioners)	Percent of Parishes with Schools Employing a Lay Ecclesial Minister	
	1992 Study	1997 Study
Small (1,000 or fewer)	48	28
Medium (1,001 to 2,500)	64	70
Large (2,501 or more)	83	83

Summary

In conclusion, as might be expected, the employment of lay ecclesial ministers clearly relates to parish size, and a number of consequent factors such as location, presence or absence of a parish school, and parish finances. Some pastors, regardless of parish size, are more inclined than others both to develop more elaborate sets of ministries in their parishes, and to add to the parish staff. In smaller parishes, it appears that the pastors feel they must choose between supporting the school and hiring lay ecclesial ministers. This raises two pertinent questions for further study. First, are lay ecclesial ministers being added to parish staffs where they are most needed? Second, should dioceses encourage and support the addition of lay ecclesial ministers to parish staffs where pastors might otherwise be reluctant to do so for financial or other reasons?

Chapter 6 Entering Parish Ministry

Many lay ecclesial ministers brought a wealth of prior experience, both within the church and from other kinds of employment. Only a quarter of the full-time lay ecclesial ministers reported this was their first full-time employment in the church. As might be expected, the vast majority of religious (87.9 percent) had previously served in school ministry, and 40 percent of the laypersons had previously served on a Catholic school faculty. For 62.2 percent of the part-time and 40.2 percent of the full-time laypersons, their present position as a lay ecclesial minister was their first paid ministry-related position.

Of those who were previously so employed, 67 percent of the laypersons and 51.2 percent of the religious had been lay ecclesial ministers in another parish or in another position in the same parish; 36 percent had been employed in some other church ministry.

**Table 6-1
Prior Ministry Position:
Most Recent Position Among Those With Previous Ministry Employment
1997**

Ministry Position	Religious	Laypersons	Total
Catholic school at school in current parish	12	6	8
Catholic school at school in another parish	20	14	16
Parish administration at current parish	1	1	1
Parish administration at another parish	6	4	5
Parish ministry at current parish-different role	-	5	3
Parish ministry at another parish	35	50	43
Ministry in some other church-related institution	27	21	24
TOTAL	100%	100%	100%

When we look at all the previous ministry employment of the lay ecclesial ministers, religious and laypersons, we find that three-fifths of them have had some experience in Catholic schools and another three-fifths have had another parish pastoral

ministry position, wither in the present parish or another parish; 6.8 percent have had some prior administration experience; and a third have had some other church ministry position in their background. This obviously totals more than a hundred percent because lay ecclesial ministers may have had a variety of experiences. It also shows that the two-thirds with prior church ministry roles bring a wealth of experience.

Call and Recruitment

Almost three-quarters of the lay ecclesial ministers (73 percent) believed that they were pursuing a lifetime ministry in the church, though, as one might expect, the difference between laity and religious was significant here (since almost all the religious felt they had made a lifetime commitment). More significant was the fact that almost two-thirds (63 percent) of the laypersons had a permanent commitment in mind: 70 percent of those working full-time and 51 percent of those working part-time.

What has brought about this pursuit of ministry in the church? (See Table 6-2). Consider just the laypersons. About half (48.9 percent) reported having experienced a call by God, though this was much truer for those employed full time (53.2 percent). The experience of call was even more prevalent among the religious: 61.1 percent. For 10.9 percent what motivated them was the opportunity to be more active in serving people and the church. For slightly less than a quarter (22.8 percent) the factor that drew them was the desire for various forms of personal fulfillment—to better integrate faith and life, to pursue a higher spiritual calling, or to have a supportive work environment. Curiously enough, even a quarter of those who were not pursuing lifetime ministry in the church felt a call by God.

Table 6-2
Factor Which Most Influenced You to Pursue a Lifetime in Parish Ministry:
Religious, Laypersons, Full-Time, Part-Time
1997

Category	Religious			Laypersons			TOTAL
	Full Time	Part Time	All	Full Time	Part Time	All	
Response to God's call	60.3	67.9	61.1	53.2	37.8	48.9	53.7
Attracted to this life as a higher spiritual calling	3.7	7.1	4.3	2.6	2.7	2.7	3.3
Desire to live aspects of vowed religious life	9.6	7.2	9.1	1.0	0.0	0.8	4.0
To pursue an active prayer / spiritual life	4.4	3.6	4.3	0.0	2.7	0.8	2.1
To be part of church life in a more active way	2.2	3.6	2.4	5.8	5.4	5.7	4.4
To be of service to the church and /or to people	1.5	3.6	9.1	10.0	13.5	10.9	10.3
Wanted my life's work to reflect what I believe in and care about	11.0	0.0	1.8	19.5	18.9	19.3	12.6
Wanted to work in a supportive environment	0.7	0.0	0.6	0.5	1.4	0.8	0.7
Encouragement by family, friends, ministers	5.1	0.0	4.2	4.8	9.6	6.1	3.8
Other	1.5	7.1	2.4	2.6	8.1	4.2	3.5
TOTAL	100%	100%	100%	100%	100%	100%	100%

Of note, nearly 40 percent of all lay ecclesial ministers were recruited by the pastor or a member of the parish staff. In other words, "call" was a complex phenomenon. For the Catholic Church, vocation is not equivalent to one's individual experience of a call, but requires both the acceptance and the confirmation of that call through acceptance by the bishop, pastor, or religious superior. Furthermore, the combination of the experience of a call and the personal recruitment by pastor or other staff member may suggest that effective recruiting of priests and religious in the church today requires the same combination.

Many of the laypersons came to ministry with prior experience in some form of church movement or renewal experience. This cannot be ignored, for it was also such experiences that led people into both increased involvement in parish life and ministry as well as into efforts to connect faith to work and family life.

Table 6-3
Prior Religious Movement Experience
1992 vs. 1997

Movement	1992	1997
Marriage Encounter	21.5	14.9
Charismatic Renewal	25.2	19.3
Cursillo, Christ Renews Parish	22.7	20.2
Christian Family Movement	5.1	5.3
Youth renewal movement, Search	13.1	16.1
RENEW	25.8	20.5

The laypersons among the lay ecclesial ministers had been more involved in youth movements, RENEW, and Marriage Encounter than the religious; the religious more in the charismatic renewal, Cursillo, and, surprisingly, the Christian Family Movement. In general, fewer of the lay ecclesial ministers (laypersons or religious) had been involved in any of the spiritual movements listed than was true in 1992. (See Table 6-3). This may be the result of a decline in these movements. This itself could be a matter of concern: the church may be suffering from a decline in spiritual movements that foster both the spiritual life of its members and vocations to the various forms of ministry, ordained and non-ordained.

Recruitment and Hiring: Personal and Professional

When it comes to entering *parish* ministry specifically, one needs to consider the distinction between those who had determined to enter a lifetime of ministry and those

who had not made such a vocational decision.

- For the laypeople intending to make a lifetime of ministry, about a third were invited by the pastor or some other staff member; for another third it was a matter of the role fitting their competence; and about a third expressed other reasons of which serving close to home was a significant factor.
- For the laypeople who had not made such a lifetime vocational decision and who were therefore deciding to go into parish ministry rather than ministry in general, about a quarter saw it as responding to God's call; two-fifths as a response to an invitation from the pastor or other staff member; a desire to be of service motivated about a tenth; and for the rest a variety of personal reasons, including encouragement from family and friends.
- The religious had, of course, made such a lifetime vocational decision for ministry. Regarding their move to parish ministry, about half found the nature of parish life — its variety, location, and responsibilities— attractive; a quarter had lost their previous position or simply wanted a change, and about a quarter were invited by the pastor or other staff member.

The significance of what one may call the personal factor, namely the direct invitation from pastor or other staff member, was further confirmed by the fact that 87 percent of the pastors said that they regularly or often turn toward people they know when looking for a lay ecclesial minister (a practice quite prevalent in corporate life as well). An important context for this was the fact that slightly over half the lay ecclesial ministers in the study were parishioners in the parish where they first became paid ministers; and almost half had been volunteering in the parish before they first became a paid minister.

What qualities did pastors seek when hiring lay ecclesial ministers? Their answers are displayed in Table 6-4. As was true in the past, good relational skills were of primary importance to the pastors in hiring a lay ecclesial minister. Ranking concern about the basic disposition of the candidate higher than the need for the pertinent degree was also reflected in the desire to have someone who was prayerful and had a similar

ecclesiology to that of the pastor. Similar criteria for ministry can be found in a recent document of the Congregation for Catholic Education regarding the permanent diaconate:

Of particular concern for deacons, called to be men of communion and service, was the capacity to relate to others. This requires that they be affable, hospitable, sincere in their words and heart, prudent and discreet, generous and ready to serve, capable of opening themselves to clear and brotherly relationships, and quick to understand, forgive, and console.¹

For the religious, personal invitation or recruitment was much less prevalent; more likely was a combination of losing or leaving their previous work, feeling that parish life matched their competence and interests, and wanting a change to the more varied life of parish ministry.

Table 6-4
Qualities Pastors Seek When Hiring Lay Ecclesial Ministers
(Percent Answering "Very Important" or "Somewhat Important")
1997

Quality	Percent
Good relational skills	98.1
Prayerful	91.7
Experience in ministry	85.7
Similar ecclesiology	84.4
Degree in ministry-related field	71.1
Salary not the primary family income	46.0
Person was a parishioner	38.0
Health insurance covered	32.3

Other patterns of recruitment of laypersons and religious to the present parish were also important. Word of mouth was the link for about a fifth of both the laypersons and religious. Information from their order was a factor for almost a fifth of the religious. Information from diocesan offices linked up about 12 percent of both laypersons and

religious. Advertisements in diocesan or national newspapers accounted for 5.6 percent of the placements, and more for the full-timers than the part-timers, as might be expected.

Regarding the distinction between having a layperson on the staff versus a religious, 41 percent of the pastors favored a layperson (indeed, 38 percent favored a parishioner) while 38 percent favored a religious. What pastors were looking for, however, seemed to be a set of qualities that add up to a compatible and competent person. This was more important than whether the candidate was a religious or layperson. Furthermore, these qualities were best assured when the pastor knew the person.

When asked whether the parish used any written guidelines regarding recruitment, hiring and/or contracting lay ecclesial ministers, most pastors answered affirmatively, with one out of seven using their own; a little over a third using diocesan guidelines or policies; and four out of ten using a combination of the two. Only one in ten acknowledged using no written guidelines or policies. The pattern regarding compensation was almost exactly the same, which suggests that often there are diocesan guidelines or policies to assist the parishes, something many church people regard as a necessary development.

Some of the requirements for employment were seen differently by pastors and lay ecclesial ministers. While about 71 percent of the pastors said those they hired had to have master's degrees, only a third of the full-time laypersons and almost two-thirds of the full-time religious stated that a master's degree was required; a fifth of the part-time

¹ Congregation for Catholic Education, *Basic Norms for the Formation of Permanent Deacons* (Washington, DC: U.S. Catholic Conference, 1998). See paragraph 67.

laypersons and three-fifths of the part-time religious felt that they were required to have a master's. For 14 percent of the laypersons and half as many of the religious, diocesan certification was the requirement.

Almost half the pastors were looking for candidates whose family had other sources of income, and a third wanted someone whose health insurance was covered. This was understandable, given the difficulty of raising enough money for adequate salaries and benefits. Nonetheless, it is imperative that the church not follow industry by using employment practices that favor part-time and temporary workers whose cost to the parish would be minimal, that is, practices that involve minimal financial and tenure commitments.²

All in all, the hiring picture seemed quite reasonable—pastors were looking for people whose approach to ministry promised to serve the parish community well, and lay ecclesial ministers whose engagement in parish ministry was a mixture of *vocation*—a sense of call by God, *invitation*—by the pastor or other member of the parish staff, and *attraction* to the ministry itself—the varieties of ways to serve the parish community.

² It has been reported that the largest single employer in the United States was Manpower, Inc. which issues well over a million W-2 forms each year to employees who are hired part-time and/or without health insurance and other fringe benefits. In addition, many employers are “out-sourcing” jobs, paying for outside personnel to complete tasks without having to pay any fringe benefits. It can obviously be to the benefit of both the parish and the parishioner to enter into a part-time or full-time arrangement without fringe benefits—the parish may need only a part-time minister, the parishioner only a part-time position without health insurance—but care was called for so that appropriate commitments are made on each side to ensure justice for both the ministry and the minister.

Table 6-5
Reasons for Leaving Prior Ministry Position:
Percent of All Reasons Offered by Those with Prior Ministry Position
1997

Reason	Percentage
Desire for change	14
Opportunity for growth	13
Family relocation	10
Difficulty with pastor	9
Position terminated	9
New pastor	6
Attraction of parish ministry	5
Personal	5
Financial reasons	5
Reassigned by order	4
Recruited/invited	4
Other	16
TOTAL	100%

Reasons for Leaving a Ministry Position

One of the goals of the 1997 study was to discover what made people leave a position in parish ministry. Lay ecclesial ministers were asked to explain why they left previous positions and their replies were illuminating.

Table 6-5 lists their reasons for leaving their prior church ministry. Their reasons can be regrouped in the following way:

- Career development (including: desire for change, opportunity for growth, attraction of parish ministry, recruited/invited) 32%
- Personal (including: relocation, personal, reassigned) 24%
- Employment conditions (including difficulty with pastor, pastor change, financial reasons, position terminated) 20%
- Other 16%

Among the “personal” reasons people cited were marriage, divorce, birth of a

child, or care for aging parents. A number of religious cited reasons related to their communities: election, end of a term, re-assignment, etc.

The reasons presented appeared to be rather typical ones for any work situation. The majority of reasons were personal (what was happening in the life of the minister and her family), and professional (the attractions of parish ministry and desire for change and further growth). As undoubtedly happens in other work situations, changing leadership led to changing staff. Sometimes it related to difficulties with the new leadership, other times because the change presented an occasion to move on. Difficulties between the lay ecclesial minister and the pastor accounted for less than 10 percent of the situations; changing pastors—where it was not clear who took the initiative, the pastor or lay ecclesial minister—accounted for 6 percent of the changes.

The prospect of a change in pastor caused lay ecclesial ministers to feel quite vulnerable. Less than half (44.7 percent) “agreed” or “strongly agreed” that they would feel secure in their position if there was a change in pastor. While this does not seem to be a major cause of relocation for lay ecclesial ministers, it is something that bears consideration by dioceses. Though dioceses do not generally take responsibility for lay ministers as they do with priests and deacons, a few dioceses have tried to strike a balance between outright control of parish employment practices and leaving the parish employment situation without any guidance. For example, a diocese may direct that, barring some serious problem, new pastors should not make changes in staff for a year after their appointment. This addresses the situations where the new pastor may take the initiative. It may also be useful to consider transition practices and training that would enable the lay staff to handle changes in parish leadership. A few dioceses, such as the

Archdiocese of Seattle, have put into place procedures to assist in the transition from one pastor to another.

Summary

Vocation, invitation, and attraction are the main routes to parish ministry. Of course, these are not mutually exclusive. All engender a personal response and personal development, as well as personal knowledge and relationships. This fits well with the nature of parish life as community and not just organization. Indeed, it may be argued that the primary mission of parish ministry was shown to be to foster relationships in a variety of contexts: of people with their God; members of the community with one another; the parish community to the larger community of the church and local civic community; and of the pastor and staff with each other, and with the people of the parish. Nonetheless, there was always a need to balance this personal and relational character with objective criteria for selection, placement, and evaluation of lay ecclesial ministers, as well as for defining the roles in parish ministry.

The “downside” of an overly personal approach was all too evident: lay ecclesial ministers finding themselves so attached to a particular pastor that they were not open to the style of a new pastor; pastors choosing ministers who lacked sufficient preparation for their responsibilities, etc.

Many lay ecclesial ministers had prior experience in church ministry, especially in Catholic schools. The reasons for leaving the prior position were a mix of desire for change, personal reasons, and employment conditions including changes in pastors. On the face of it, the pattern seems rather normal, given the small and rather personal

character of parish staffs.

Chapter 7
What Lay Ecclesial Ministers Do

What do lay ecclesial ministers do in the parishes? In the studies, this was looked at in two ways: by the positions lay ecclesial ministers occupied, and by the areas of ministry for which they were at least partially responsible.

Table 7-1
Ministry Positions in 1997
Percent in Each Role

Ministry Position	Percent of Total
Parish Life Coordinator	2.1
Director of Religious Education	25.5
General Pastoral Minister	24.2
Youth Minister	10.7
Music Minister	9.3
Coordinator of Religious Education	8.8
Catechumenate Director	4.5
Liturgist	3.0
Social Concerns Minister	2.9
Liturgy / Music	2.6
Adult Education Director	1.8
Childcare	0.8
Ministries – Volunteer Coordinator	0.8
Family Ministry Director	0.6
Campus Minister	0.6
Ministry to Sick Director	0.5
Spirituality Minister	0.3
Marriage Preparation	0.2
Minister to the Elderly	0.2
Bereavement Ministry	0.2
Support Group Coordinator	0.2
Combination of Ministries	0.4
Ministry to Migrants	0.2
TOTAL	100%

Table 7-1 provides the full list of positions occupied by lay ecclesial ministers. Parish life coordinator has been placed first because it is the most general position, and refers to those laity responsible for the daily operation of the parish when there is no

resident priest pastor.¹ The rest follow in order from most prevalent to least prevalent.

Comparing this list with the list in 1992, some significant changes appeared in the distribution of ministries. It is important to note that a decline in the percentage of ministers represented by a particular role, e.g., religious education, does not mean a decline in the total number of persons in that role, since there were 35 percent more pastoral ministers in 1997 than there were in 1992. With that in mind, it is worth noting the following changes from 1992 to 1997:

- Parish life coordinators increased from 0.8 to 2.1 percent of the total.
- Religious educators, including DREs, CREs, and adult education directors, decreased from 41.7 percent to 36.3 percent of the total.
- The percentage of those responsible for liturgy and/or music rose from 11.7 percent to 14.9 percent. Excluding music directors, the percentage of those responsible for liturgy or liturgy and music increased from 3.7 percent to 5.6 percent.
- Youth ministers were more prevalent, moving from 7.5 percent to 10.7 percent.
- General pastoral ministers were a smaller portion of the total, decreasing from 27.4 percent to 24.2 percent. A portion of this decline might be explained by the fact that there were fewer religious lay ecclesial ministers and three-quarters of general pastoral ministers were religious.
- Catechumenate directors were more prevalent, 4.5 percent vs. 1.3 in 1992.

In short, it appears that there was greater interest in some of the specializations —liturgy, youth, catechumenate— and proportionately less interest in both general pastoral ministers and religious education ministers. The increased use of parish life coordinators is not surprising given the continuing decline in the number of priests available for parish ministry.

¹ See Canon 517.2.

Table 7-2
Leadership Responsibilities of Lay Ecclesial Ministers
(Percent Stating That They “Lead” and Not Just “Take Part”)

Leadership Responsibility	General Pastoral Ministers	Religious Educators	Liturgists	Music Ministers	Youth Ministers
Administration	68	89	63	69	79
Care of sick	44	2	3	--	3
Catechumenate	51	36	15	2	7
Counseling, spiritual direction	30	10	3	--	18
Evangelization	18	17	6	--	27
Finances, buildings	4	2	--	4	--
Fund raising	3	4	--	4	12
Hiring personnel	8	5	--	8	--
Home visiting	46	3	--	2	4
Hospitality	26	3	9	--	6
Leading liturgies	20	6	71	35	3
Liturgical music	5	5	59	86	3
Liturgy planning	21	9	86	42	8
Marriage preparation	14	6	3	6	2
Ministry to bereaved	38	2	6	2	2
Ministry to elderly	41	2	3	2	3
Ministry to separated / divorced	9	1	--	--	3
Religious ed.-adults	49	47	--	4	--
Religious ed.-youth	25	92	--	2	70
Sacramental prep.	47	83	9	2	50
Small communities	45	22	3	2	33
Social action	22	4	--	2	13
Social service	26	6	--	4	10
12 step programs	2	1	--	--	--
Youth, young adult	14	32	--	4	93

Role Responsibilities of the Most Prevalent Ministries

There were some obvious areas for which the ministers in specific roles had leadership responsibility: religious educators for religious education and sacramental ministry; liturgists for liturgy planning; youth ministers for youth and young adult ministry as well

as religious education of youth. Beyond this, the lack of unanimity regarding areas of leadership reflects the diversity of roles and “job descriptions” for lay ecclesial ministers. In 1997, lay ecclesial ministers were asked to return a copy of their job description (if they had one) with their Phase II survey form. The job descriptions received were found to be practically idiosyncratic – tailored more to the specific needs of the parish than to a well-defined role. Nonetheless, there were patterns, areas of ministry which were somewhat typical of each ministry. Table 7-2 lists various ministry responsibilities and shows the percentage in each major ministry category of those who claim to “lead” — rather than just “take part”— in them. The patterns of leadership that were shown to be more significant among the major ministry positions (i.e., the responsibilities that were claimed by at least 40 percent of the respondents) are discussed below.

General Pastoral Ministers

This term includes “parish life coordinators” (non-ordained personnel who administrate a parish in the absence of a resident priest pastor) and those who were called “pastoral associate,” “parish minister,” “pastoral minister,” or some similar title. According to the 1997 study, at least 40 percent of ministers in this category played a leadership role in the following activities:

▪ Administration	68%
▪ Catechumenate	51%
▪ Religious education of adults	49%
▪ Sacramental preparation	47%
▪ Home visiting	46%
▪ Small communities	45%
▪ Care of sick	44%
▪ Ministry to elderly	41%

The other most frequently mentioned ministries in which they took part but were not

primarily responsible were: evangelization, leading liturgy, hospitality, social service, spiritual direction, ministry to the elderly and the bereaved, and home visiting.

Over three-quarters of these lay ecclesial ministers had at least a master's degree. Almost all of them felt adequately prepared for work with prayer groups, the catechumenate, adult and youth religious education, home visiting, ministry to the elderly and the sick, and liturgy preparation; most felt prepared for other ministries as well. They felt least prepared for working with 12-step programs, fund raising, financial and building management: areas in which few of them happened worked.

Religious Educators

The pattern for those in religious education ministry was quite obvious, focusing on religious education in its various forms. Administrative training and support were important for such ministers. The ministry activities that at least 40 percent of these ministers reported leading were the following:

- Religious education of youth 92%
- Administration 89%
- Sacramental preparation 83%
- Religious education of adults 47%

As one might imagine, all but a very few of the religious educators felt well prepared for their basic role with young people and for sacramental preparation. Just over half of them had a master's degree. However, many that were responsible for adult education were not so confident of their preparation. The catechumenate was not listed because it was the responsibility of only a third of the religious educators.

Liturgists

At least 40 percent of all liturgists claimed to lead the following activities:

- Liturgy planning 86%
- Leading liturgies 71%
- Administration 63%
- Liturgical music 59%

A well-educated group, 79.1 percent of liturgists had at least a master's degree. It is important to note, however, that three times as many liturgists had master's degrees in music or theology than in liturgy, and more had degrees in pastoral ministry than in liturgy. Yet, they felt well prepared for their liturgical roles, that is, in proportion to their responsibility for these ministries.

Youth Ministers

At least 40 percent of youth ministers reported leading the following activities:

- Youth and young adult ministry 93%
- Administration 79%
- Religious education of youth 70%
- Sacramental preparation 50%

Clearly, youth ministry and religious education are closely related. Youth ministers also felt well prepared for their ministry. They were much less likely to have a master's degree than others, but the majority had a college education or better. Their role in religious education might call for more attention to their continuing education.

Ages of the Ministers

The ages of the various ministers deserve note. Not surprisingly, the youth ministers were the youngest, with more than half below forty. On the other hand, more than half of the parish life coordinators, other general ministers, and directors of religious education

were over fifty. The general ministers were older still, with nearly half over sixty. It was noted earlier that women religious tended to serve in this role more than laypersons, and that the average age of women religious was increasing. This leads to a significant question in pastoral planning: should there be an effort to prepare more laypersons for the role of general ministers in parishes?

Contribution to the Life of the Parish

In both 1992 and 1997 the studies used a fairly exhaustive way of determining the impact of lay ecclesial ministers on the life of the parish. This entailed a long list of possible areas of impact and a variety of possible results from “making things worse” to “making considerable improvement.” Both in 1992 and 1997, pastors found their lay ecclesial ministers a great boon to parish life. In fact, the 1997 study was more uniformly positive from all points of view surveyed: pastors, parishioners, and the lay ecclesial ministers themselves. Results from the 1997 study are presented in Table 7-3.

Table 7-3
Lay Ecclesial Ministers' Impact on Parish Life
Views of the Lay Ecclesial Ministers, Pastors, and Parishioners
Percent Thinking "Added Considerably" or "Made Some Improvement"
1997

Area of Impact on Parish life	Opinions of		
	Lay Eccl. Ministers	Pastors	Parishioners
Ability to reach more parishioners	89.7	92.6	85.2
Enabling parishioners to feel at home	83.9	89.8	83.0
Competency in more areas	83.5	89.0	78.6
General strength of parish life	82.7	94.2	83.4
Spirit of community	81.7	89.4	81.6
Deepening parish spirituality	81.6	89.3	83.9
Communication within the parish	79.8	86.4	79.6
Improvement of religious education	78.6	91.0	78.8
Planning	75.4	82.0	80.5
Sensitivity to family needs	74.7	89.3	74.1
Staff collaboration	72.8	86.2	74.4
Parish vision and sense of mission	72.1	82.7	86.1
Involvement of youth	69.1	79.1	74.1
Involvement of women	67.8	88.1	81.1
Understanding of lay concerns	66.1	81.7	70.1
Outreach to wider community	64.7	78.1	74.5
Improvement of liturgy/worship	63.1	87.9	83.3
Pastoral care for various needs	58.7	88.1	81.9
Sensitivity to women's concerns	57.9	81.4	62.6
Sensitivity to social justice concerns	55.0	72.9	71.4
Management of parish resources	54.1	77.7	76.0
Involvement of men	53.5	71.5	70.1
Involvement of elderly	43.9	69.4	59.8
Counseling	43.4	86.1	59.4
Sensitivity to men's concerns	37.0	61.7	55.4

Looking at the data a little differently, consider the differences in perception between the lay ecclesial ministers on the one hand, and the pastors and parishioners on the other regarding the specific areas of contribution. Figure 7-1 documents the areas where at least 80 percent of each named group has seen a positive impact in order of agreement.

Figure 7-1
Impact of Lay Ecclesial Ministers on Parish Life
Areas Listed by at Least 80 Percent of Lay Eccl. Ministers, Pastors & Parishioners
(Ranked from Highest to Lowest)
1997

Lay Ecclesial Ministers:

- Ability to reach more parishioners
- Enabling parishioners to feel at home
- Competency in more areas
- General strength of parish life
- Spirit of community
- Deepening parish spirituality

Pastors:

- General strength of parish life
- Ability to reach more parishioners
- Improvement of religious education
- Enabling parishioners to feel at home
- Spirit of community
- Deepening parish spirituality
- Sensitivity to family needs
- Competency in more areas
- Involvement of women
- Pastoral care
- Improvement of liturgy/worship
- Communication within the parish
- Staff collaboration
- Counseling
- Parish vision and sense of mission
- Planning
- Understanding of lay concerns
- Sensitivity to women's concerns

Parishioners:

- Parish vision and sense of mission
- Ability to reach more parishioners
- Deepening parish spirituality
- General strength of parish life
- Improvement of liturgy/worship
- Enabling parishioners to feel at home
- Pastoral care
- Spirit of community
- Involvement of women
- Planning

Having looked at the areas where the three groups saw the most positive impact, let us look for a moment where there seemed to be the least impact. Most notable for all three groups was sensitivity to men's concerns and the involvement of men. While this was a challenge even for the pastors and men serving in ministry, it is worth singling out since the future promises to bring more women into parish ministry. The relationship of men to faith and church has always been a great challenge in our culture. Another area was counseling and, as was evident in reviewing the skills the ministers felt confident about, the ministers made less of a contribution in this area and felt least competent.

Pastors were most likely to find the lay ecclesial ministers sensitive to women's concerns. The majority of parishioners and the lay ecclesial ministers concurred.

However, over a third of parishioners and lay ecclesial ministers did not see the lay ecclesial ministers—the majority of whom were women—as adding significantly to this dimension of parish life. And, while the pastors and lay ecclesial ministers had a more optimistic picture of the ministers' sensitivity to social justice concerns, only slightly more than half saw “justice concerns” as an area where they were making an impact.

The most important general message was that the lay ecclesial ministers were seen to have a very beneficial impact on parish life, by everyone's measure. As will be seen, they themselves derived enormous satisfaction from what they were doing, but even more importantly, the pastors and parishioners judged that they were improving the life of the parish.

Summary

The profile of the roles of the lay ecclesial ministers changed in the years from 1992 to 1997. In 1997, parish life coordinators accounted for 2.1 percent of the total versus 0.8 percent in 1992; religious educators accounted for a little over a third where they had been over 40 percent in 1992; general pastoral ministers were a smaller percentage primarily because there were fewer women religious who made up the majority of these general ministers; those in liturgy and music accounted for a larger percentage of the total, as did youth ministers and those responsible for the catechumenate.

In 1997, as in 1992, the picture from all sides showed the considerable contributions of lay ecclesial ministers to parish life. This was not merely a matter of making up for the absence of clergy or, in the case of laypersons, the fewer sisters available. These lay ecclesial ministers were reported by all, in most of the categories, not only as continuing what was already present in the parishes, but as enhancing the

quality of parish life by bringing their own background, education, skills, and sensitivities to the parishes they served.

Chapter 8

The Experience and Support of Lay Ecclesial Ministers

This chapter departs from what has gone before in that its focus is on the experience and support of lay ecclesial ministers in the workplace. It is divided into three major parts. Part One describes the structural arrangements that characterize lay ecclesial ministry. Explored here are topics related to employment practices and workplace relationships, material resources and financial compensation. Part Two centers on job satisfaction and aspirations related to professional growth. Finally, Part Three will explore diocesan and other support structures related to lay ecclesial ministry.

Part One: Structural Arrangements

In general, parish employment practices and workplace relationships seem to be moving from a rather informal and familial style (not surprising since the pastor works in his home) to a more formal and organized model. Still, it is probably true that pastors and lay ecclesial ministers are trying to maintain a balance between the organization required for reliability and stability, and the community style that best characterizes the nature of the church and the culture of parish life.

Employment Practices

Questions were asked about the following practices in both the pastors' and lay ecclesial ministers' survey. Not surprisingly, the perceptions differed (those from the same parish were not compared). Where the difference was significant, it will be noted.

Job description: In 1997, 80.8 percent of the lay ecclesial ministers had job descriptions; in 1992, 74.3 percent did. The increase was found especially among part-

time laypersons. The parish life coordinators were the most likely to have a job description (which the majority of them had helped to construct), but they were less likely than most to have a contract. The complexity of the generalist positions—those of coordinators and pastoral associates—seemed to occasion a description slightly more often than the more restricted roles.

Contract: In 1997, 59.4 percent of lay ecclesial ministers reported having written contracts, a slight increase over the 56.8 percent five years earlier. The increase was found especially among the laypersons. In contrast, 70 percent of the pastors reported that their parishes offered lay ecclesial ministers written job contracts – a discrepancy in excess of 10 percent.

The duration of the contracts or working agreements varied. However, for those who did have contracts, three-quarters of them were for the period of one year.

Fewer of the religious had no formal agreement (only 10 percent), for religious communities have generally been concerned to secure a formal agreement from the pastors.

In terms of parish roles, the directors of religious education and general pastoral ministers were most likely to have contracts—over two-thirds did—followed closely by coordinators of religious education. Where such agreements or contracts did exist, in 85.2 percent of the cases they were only for a one-year period.

Performance Evaluation: In 1997, 45.8 percent of lay ecclesial ministers had performance evaluations, an increase from the 37.4 percent from five years earlier. Again, the increase was especially common among the laypersons. Musicians and liturgists were far more likely to undergo performance evaluations than were the other

ministers. Oddly enough, the parish life coordinators (which were a small number in the sample) were the least likely to report that they received a performance evaluation (or met regularly with their supervisors): three-fourths of them said that they did not. This was just as true in the earlier study. Given their impact on parishes this is an important matter, though it must be acknowledged that pastors, for whom they were substituting, were also rarely evaluated. The music ministers were also less likely than most to have a job description, to receive regular evaluations, and to have a contract.

Meetings Regarding Performance Evaluation: With the exception of the parish life coordinators, almost all reported such meetings, over half meeting annually or semi-annually, and almost half quarterly or monthly. Again, this was more likely to be the case for the liturgical musicians and the liturgists.

Housing: Slightly less than a quarter of the laity were provided housing and the percentage of religious provided housing dropped from 62.8 percent in 1992 to 44.9 percent in 1997.

Car: Almost 30 percent of the laity were provided with a car and, again, the percent of religious provided a car dropped from 67.9 percent in 1992 to 59.1 percent in 1997.

The picture that emerges from this list is of an increasingly formalized relationship, with greater clarity about what is to be expected in the roles and how well those expectations have been met. There was, as has been noted, unevenness. Some roles were more clearly defined and evaluated than others, which may call for more assistance in the less defined roles and expectations. Compensation increasingly involved monetary reward rather than compensation “in kind” (e.g., housing,

automobile). This is a departure from the traditional clergy / religious model.

Staff Practices

As parish staffing becomes more complex —engaging people of different status (priests, religious, and laypersons), roles (general ministers and those with specializations like liturgy or religious education), and sexes— the relationships require more structuring. The structures of job descriptions and contracts have already been noted. The lay ecclesial ministers reported almost unanimously that their roles had been sufficiently structured, and that they had been given sufficient authority to carry out their ministry. If they had any misgivings about this, the problems they perceived were different for the laypersons and the religious: the laypersons were more likely to identify the problem as a lack of understanding of their role, while the religious were more likely to attribute the difficulty to restrictions placed on them by the pastor. What follows is a review the ongoing structures for interaction and cooperation.

Table 8-1 references and examines a set of common staff practices: meetings, communal prayer, socializing, work retreats, days of recollection, and faith sharing. What was evident in 1997, just as it was in 1992, was that lay ecclesial ministers and pastors had different expectations in respect to staff practices, some of which were undoubtedly influenced by position, gender, and prior experience (e.g., religious who have a tradition of working in a community of those with whom they live). Even without ranking these motivating factors, the patterns speak for themselves. Table 8-1 allows for comparison among the priests, religious, and laypersons, and between what they desired and what they experienced.

The 1992 and 1997 findings were roughly the same, though—in nearly all categories—slightly fewer priests, religious and laypersons found these practices as important in 1997. Also as in 1992, religious were more likely to desire these forms of staff collaboration than pastors and laypersons.

Table 8-1
Staff Preferences and Practice: 1997
(Laypersons, Religious and Pastors)

Practice	Laypersons		Religious		Pastors	
	Important to me	We have	Important to me	We have	Important to me	We have
Staff Meetings	77.0	83.9	86.2	87.6	75.6	93.1
Staff Prayer	66.7	88.9	75.2	89.3	46.4	73.9
Socializing	33.3	82.9	48.5	85.4	37.1	37.1
Work Retreats	59.5	43.4	63.9	40.3	31.8	49.7
Days of Recollection	58.0	43.9	58.6	34.8	32.8	48.3
Faith Sharing	65.5	57.0	70.2	58.6	50.0	71.5

When asked about the current frequency of staff meetings, 32.5 percent of lay ecclesial ministers reported having weekly meetings; 7.6 percent reported monthly meetings; 22.4 reported meeting less frequently; the rest were undefined.

As found in both 1992 and 1997, lay ecclesial ministers had more staff meetings, staff prayer, and staff socializing than they wanted, but fewer work retreats, days of recollection, and times for faith sharing than they wanted. Pastors tended to have even more of all these various practices than they would prefer. These results point to the continuing need both to discuss possible ways for pastors and staffs to relate to one another, and to recognize that people's interests and needs vary.

Working Styles

In other respects, staffs developed certain working styles. A fifth reported that they essentially worked on their own; 8.8 percent said that they generally worked together with the pastor and others; 69.8 percent reported that sometimes they worked together, but mostly on their own. The last category is probably the more typical and expected in almost any work situation. Remember, most parishes had only one lay ecclesial minister and, as long as the communication was good, it is likely that the division of labor would require the pastor and the lay ecclesial minister to work independently of each other with the parishioners. The only problem situation might be one where people were totally on their own, but this was a small percentage. Similarly, regarding communication, the report seemed positive, with 46.3 percent saying that communication was full and open among all on the staff, and another 40.6 percent indicating that it was essentially between the pastor and themselves. This is not surprising since, again, most parishes only had one lay ecclesial minister. The troubling situation was the 13.1 percent that indicated there was little communication, though this was somewhat better in 1997 than in 1992.

Decision Making

Decision making is often the best indicator of working relationships. In 41.6 percent of the cases, lay ecclesial ministers reported that decisions were made by all the staff in conjunction with the pastor, and half of the time with the parish council as well; 40.3 percent made decisions with the pastor or, in a few instances, independently. In 2.8 percent the pastor reserved decisions to himself. The rest found some other pattern.

From this, one may surmise that relationships were fine in all but about 10 to 15

percent of the parishes. This belief is supported by the finding that 11.3 percent did not feel that they had adequate support from their pastors. While most also felt support from others on staff (where there were other staff members), as well as from the parish pastoral councils, 16.3 percent did not feel adequate support from their councils. This same phenomenon was found in 1992. Of course, contact with councils is much less frequent and subsequently less significant for lay ecclesial ministers than clerical staff members. Lay ecclesial ministers do not participate in parish pastoral council meetings in many parishes.

What about the areas of responsibility and interaction that more directly affect the carrying out of ministry? As was true with the earlier study, the 1997 study evoked a positive response, perhaps even more positive than in 1992:

- 92.7 percent of the parish ministers felt they had sufficient authority (about the same as before); almost 80 percent had a distinct budget for their work (an increase of 7 percent);
- 89.8 percent felt free to discuss difficulties and differences of opinion with the pastor (a slight increase over the earlier study, and 10 percent more of the pastors thought they did);
- Only 13.1 percent felt that there was little communication among the staff (a slight decline from 1992);
- 87 percent experienced good support equally from their pastors and from others on the staff, and even more from laypersons in the parish.

Description of Staff Relations

Generally speaking, when parish ministers were asked to choose a term that characterized their relationships with their pastors, they more often chose terms that connoted respectful collaboration (“team,” “staff” and “colleague”) rather than terms that presupposed a more superior-inferior relationship (“employee” and “helper”). This was

even more true in 1997 than in 1992. (See Table 8-2).

Table 8-2
Pastor-Lay Ecclesial Minister Relationships
Views of the Lay Ecclesial Ministers
1992 vs. 1997
(Percent choosing each)

Relationship	1992	1997
Team	24.4	29.8
Staff	35.9	34.5
Colleagues	10.4	15.4
Employee	15.5	12.3
Helper	4.6	2.2
Friend	9.2	5.7

Questions were asked about the general model of the parish staff along a set of continua. The results are displayed in Figure 8-1.

Figure 8-1
Description of Parish Staff in 1997: Laypersons, Religious & Pastors

Team	(Neutral)	Staff	Collaborative (Neutral)	Independent	
Laypersons			Laypersons		
33%	<-----28%----->	39%	27%	<-----40%-----> 33%	
Religious			Religious		
40%	<-----25%----->	35%	42%	<-----30%-----> 28%	
Pastors			Pastors		
50%	<-----23%----->	22%	58%	<-----30%-----> 12%	
Friends	(Neutral)	Co-workers	Liberal	(Neutral)	Conservative
Laypersons			Laypersons		
25%	<-----39%----->	36%	32%	<-----46%-----> 23%	
Religious			Religious		
20%	<-----35%----->	45%	37%	<-----49%-----> 14%	
Pastors			Pastors		
18%	<-----39%----->	43%	4%	<-----81%-----> 15%	

From Figure 8-1, one may make several observations. Taken as a whole, the pastors' perceptions were quite different from those of the lay ecclesial ministers. The pastors were much more likely to view their basic relationship as "team" versus "staff." They were even more likely (58.3 percent) to see their work situation as one of "collaboration" than were the lay ecclesial ministers (27 percent). Why? Some have pointed to gender differences in the way men and women conceptualize "team" and "collaboration." Lay ecclesial ministers are predominantly women, and women—it is argued—are more likely to take "team" and "collaboration" to mean a mutual sharing of ministry among equals, or at least an equal division of labor among people who work together on particular projects and ministries. Pastors, being men, are said to view "team" and "collaboration" in sports-related terms. Teams have a single person in charge (e.g., a coach, captain, quarterback, or in the case of parish ministry, a pastor) who coordinates the roles and assignments of others.¹ Do gender considerations explain why pastors and lay ecclesial ministers viewed "team" and "collaboration" differently? If so, then the same dichotomy should hold true for male and female lay ecclesial ministers. This was empirically tested, but no significant difference was found to exist. Perhaps these differences are status related: characteristic of employer / employee relationships in general. While beyond the scope of this dissertation, it is a topic worthy of exploration.

Finally, it is interesting to note that lay ecclesial ministers were ten times more likely than pastors (33.4 percent, versus 3.7 percent) to regard the staff as generally liberal, though half or more of both actually saw the staff as centrist. Personal experience

¹ See Thomas P. Sweetser, S.J. and Carol Wisniewski Holden, *Leadership in a Successful Parish*, (San Francisco: Harper & Row Publishers), 1987, p. 67. Sweetser and Holden hypothesize these gender differences; they do not test them empirically.

suggests that the terms “liberal” and “conservative” are not appealing labels to those representing the institutional church. There is a certain Pauline tendency to eschew labels and present yourself as “all things to all people” to avoid conflict and controversy. This tendency only increases the higher one moves up the hierarchical ladder.

Financial Compensation

Questions regarding financial compensation were greatly expanded in the 1997 survey, due to interest expressed by the NCCB, ministry professional organizations and lay ecclesial ministers themselves. The following areas were of particular interest. First, how had the average salaries for various ministry roles changed between 1992 and 1997? Second, did the salaries of lay ecclesial ministers represent primary or secondary incomes in the context of their families? As a corollary, what proportion of their total household incomes did their wages comprise, and did this proportion vary by marital status and sex? Third, what was the level of satisfaction with their salaries in general, in relation to their perceived level of competence, and in relation to whether they were part-timers or full-timers?

Table 8-3 documents the rise in average annual compensation for full-time lay ecclesial ministers from 1992 to 1997 for all categories of ministry listed. The 1992 figures are listed in terms of actual dollars and then adjusted to reflect what the salaries would have been worth in 1997. This was done for comparative purposes. The analysis shows that all ministerial categories experienced a significant percentage increase in salary from 1992 to 1997 in nominal and “real” (adjusted) dollars.

Table 8-3
Financial Compensation of Full-Time Lay Ecclesial Ministers
1992 vs. 1997

Position and Number of Ministers (1997)	Average Annual Compensation				
	1992 Actual	1992 in 1997 \$	1997 Actual	Real \$ Difference 1992-1997	Percent Change
General Pastoral Ministers (N = 133)	\$15,130	\$18,005	\$21,975	\$3,970	+19.3
Religious Educators (N = 170)	\$15,928	\$18,954	\$22,835	\$3,881	+20.5
Liturgists (N = 24)	\$19,735	\$23,485	\$27,966	\$4,481	+19.1
Music Ministers (N = 37)	\$17,490	\$20,813	\$25,347	\$4,534	+21.8
Youth Ministers (N = 50)	\$17,518	\$20,846	\$24,072	\$3,226	+15.5
All Others (N = 26)	\$12,973	\$15,438	\$21,205	\$5,767	+37.4

The median annual salary for all full-time laypersons was \$23,000: \$26,000 for men, \$22,000 for women. Women religious had a median income of only \$20,000. In contrast, the national median income for men working full-time in 1997 was \$33,674; for women, \$24,973. Men in lay ecclesial ministry earned substantially less than their secular counterparts, while the gap between women's salaries inside and outside the church was narrower. It appears that lay ecclesial ministry was a greater financial sacrifice for men than women.² This may be one factor in explaining the small number of men in the field.

This raises the question of whether the salaries of lay ecclesial ministers are a primary income. On the average, the salary from their ministry was the only source of income for the households of both single women and single men, whether they were full-

² Parish ministry is a financial sacrifice for women religious, too, whose income must go to support the overwhelming number of retired sisters.

time or part-time ministers, but especially if they were full-time. The average married woman's salary represented 38 percent of the family income if she was working part-time, and 41 percent if she was working full-time. The salary of the average married man represented 59 percent of the household income if he was working part-time and 68 percent if he was full-time. It was rather predictable that the parish salaries for married men would be primary incomes; for married women, secondary incomes; and for single people their dominant source of income.

Yet, regarding total household income, it is worth noting that the median or midpoint for the household income of all laypersons surveyed (i.e., religious excluded) was \$42,500 in 1997 figures, which was significantly higher than the national median of \$37,500.³ Over two-thirds of American household incomes ranged between \$23,254 and \$66,374. In other words, on the average our full-time lay ecclesial ministers came from decidedly middle-class homes, even though they earn substandard wages.

How satisfied were lay ecclesial ministers with their salaries? The question was asked in several different ways. First, is your salary adequate for your personal, family, or congregational family needs? Second, based on the amount of work and expertise you provide, how satisfied are you with your annual earnings? Third, when compared to those working in a similar ministry capacity, are your current earnings above, below, or about average? Actually, the majority were quite satisfied: two-thirds of all the full-time lay ecclesial ministers "strongly agreed" or "somewhat agreed" (more "somewhat" than "strongly") that their salaries were adequate to their needs. Only half the part-timers

³ The source of national income data is the U.S. Census accessed through www.census.gov. The figures for individual incomes are for 1997; for household income, 1996.

were as convinced of this. When asked how satisfied they were with their salary, considering the amount of work and expertise that was required, the satisfaction level of both full-timers and part-timers rose further. Seventy-two percent and 63 percent respectively estimated their salaries to be “about average” or “above average” for a comparable position. It was when they thought their salary was below average for a position like theirs that they felt less satisfied. They were also more likely to feel dissatisfied with their salaries if they believed that the parish could not afford any more.

Notably, about one-third did not find their salaries adequate in response to one or more of the questions asked. However, over a quarter of all lay ecclesial ministers, and a third of those who found their salaries inadequate, believed that the parish couldn't afford an adequate salary. From this perspective, it seems it was often not unwillingness of the pastor or parish to pay more that accounted for inadequate salaries; it was the lack of financial resources in the parish. This matched the view of many that adequate payment for lay ecclesial ministers would require both greater appreciation by parishioners of the need to pay adequate salaries and increased financial commitment by parishioners to their parish. This perceived lack of adequate financial commitment raises the need for more effective stewardship programs. The situation in 1997 also explains why the area that lay ecclesial ministers thought to be most in need of improvement was the salary situation, far outstripping other factors like their interaction with the clergy, their own spiritual development, diocesan support systems, working conditions, and the security they needed.

It is not surprising that the larger the parish ministers' salary the more adequate they found it. But the decided majority of laypersons thought they could easily secure a

job with better pay outside the church (the religious were somewhat ambivalent about this), leading to the conclusion that there are benefits people find in church ministry beyond their financial compensation.

Part Two: Job Satisfaction

Parish ministry can clearly be described as a rewarding experience for lay ecclesial ministers. As has been noted, in their own lives lay ecclesial ministers felt that they had grown closer to God, to the church, and to the parish. When asked to choose the areas of parish life that offered them the greatest satisfaction (from a list of thirteen possible areas), lay ecclesial ministers selected their own spiritual lives; their interaction with parishioners; their challenging responsibilities; and pride they feel in serving the church. These were equally important for laypersons and religious, and were the same areas identified in the earlier study. More than half identified the first two areas as the first or second most important area of satisfaction.

Sources of Satisfaction

Lay ecclesial ministers were also offered a list of factors that might measure their satisfaction. More than 90 percent agreed or agreed strongly with the following:

- Ministry has been affirming to me
- I am adequately able to develop and use my talents in my present position
- My superiors in the parish are satisfied with my performance as a minister
- Parishioners are satisfied with my performance as a minister
- My work is recognized and affirmed by the parishioners I serve

Over 80 percent felt as strong about the following:

- “Networking” with others has been a support for me

- I would encourage others to enter parish ministry
- I feel secure in my position, though only 45 percent felt secure if there were a change in pastors (and laypersons were slightly less secure in this case)
- My work is recognized and affirmed by the pastor
- I feel I am a part of a thriving community in which many of us are achieving spiritual growth
- My opinion is respected by the pastor in my field of expertise

These specific statements were meant to constitute the dimensions of satisfaction and fulfillment in parish ministry. They represented concrete ways that people could be enabled to feel that their work was valued and respected. Lay ecclesial ministers were also offered a series of adjectives that could characterize their “present working situation...most of the time.” They affirmed the following qualities in the measures indicated:

▪ Fascinating	71%
▪ Satisfying	96%
▪ Good	98%
▪ Creative	94%
▪ Respected	93%
▪ Challenging	95%
▪ Gives sense of accomplishment	96%
▪ Spiritually rewarding	95%
▪ Meaningful	98%
▪ Appreciated	91%
▪ Life-giving	95%

These positive experiences, and the following negative experiences, were not mutually exclusive. So, it was not surprising that some would find the following also true of their position:

▪ Tiresome	34%
▪ Overlooked	22%
▪ Routine	30%
▪ Boring	3%
▪ Demeaning	4%

They reported other qualities that may be positive or negative depending on the attitude: 78 percent found the position stressful; 48 percent found it tension-filled. Musicians and other performers found stress and tension a normal part of their lives and actually counted on the challenge to enhance the quality of their performance. So the very presence of stress or tension was not surprising.

Finally, lay ecclesial ministers were asked about how the expected time commitments affected them. Specifically, the question was whether lay ecclesial ministers experienced conflict between evening and weekend ministry obligations and other obligations of life. Over half the laypersons, and even a third of the religious, said that they regularly or often experienced such conflict. This represents a small increase over the reports five years earlier, though a shift in the wording of the item could account for this. The struggle was not surprising, since this is a typical challenge of people in professional positions, but it needs continual monitoring especially by pastors whose celibate life can make them insufficiently sensitive to such tensions. The religious typically had obligations to the community where they lived, which were not all that different from the obligations of spouses and parents.

The degree to which the studies went to determine just how the lay ecclesial ministers felt about their life in ministry may seem extreme. However, doubts were so frequently registered when the extraordinary levels of satisfaction of lay ecclesial ministers were reported in 1992 that it seemed prudent to give the lay ecclesial ministers an even greater variety of opportunities to register positive and negative feelings in the 1997 study. The picture that emerged in 1997 was not only powerfully positive, but it was in almost all categories even more positive than in 1992. There were areas that

needed improvement, and these were noted elsewhere in this dissertation; but the general picture was of people who knew the importance of the service they provided, found their situation an immensely rewarding one, and felt very much appreciated for what they were doing.

Table 8-4
Continuing in Ministry
Percent Responding "For the Foreseeable Future"
1997

Statement	Laypersons	Religious	Total
How long do you envision remaining in CHURCH ministry of some sort?	83.9%	83.0%	83.6%
How long do you envision remaining in PARISH ministry in general?	80.0%	77.2%	79.2%
How long do you envision serving in your PRESENT POSITION?	65.2%	57.0%	62.8%

Another sign of satisfaction was the readiness or desire to continue in the ministry. Table 8-4 shows that, as far as church ministry in general was concerned, four out of five lay ecclesial ministers envisioned remaining in it "for the foreseeable future." Slightly less envisioned remaining in parish ministry in general. The big difference came with regard to their present position. Only two-thirds of the laypersons were as open-ended about staying in their present position, though another quarter did intend to stay beyond the present contract or working agreement. Fewer than 60 percent of the religious were open-ended about staying in their present position, but again, another 30 percent expected to stay beyond the present contract or working agreement. About a quarter of both the religious and the laity had often thought of leaving the parish during the previous twelve months, and about another quarter of them had given some thought to the prospect during that time. All in all, their intention to stay in parish ministry, and even in their present position, was a solid confirmation of how content these ministers were.

Opportunities for Professional Growth

It is worth noting that for some parish ministers, opportunities for further growth were important to them and could influence their longevity in their present positions. Seventy-one percent of the laypersons (the majority working full-time) thought that opportunities for further study were important to them; 55 percent of the religious thought the same way (this was slightly more true of those working part-time). Also, about 40 percent of the lay and religious ministers thought that the ability to transfer to a similar position in another diocese was important to them. This reflects a group of people who felt a call to ministry and not just a desire to find a job. For half the laypersons, promotional opportunities were important as well (though only a fifth felt very strongly about it). Promotional opportunities were important for only a quarter of the religious, and —like laypersons— only one out of five felt strongly about it. In other words, parishes and dioceses would do well to consider ways to give parish ministers more responsibility where appropriate, although more than half of all the parish ministers were willing to stay in positions they presently had.

A few conditions were presented to the parish ministers as possible concerns about staying in parish ministry. Twenty-five percent of the religious and 55.3 percent of the laypersons said that there might come a time when they could no longer financially afford to work for the church. This was about the same response as five years earlier. It was confirmed in another part of the survey where the laypersons singled out salary as an area much more in need of improvement than other factors: their interaction with the clergy, diocesan support systems, their own spiritual growth, and the like. Many religious were also concerned about salary or stipend, but improvements in their

interaction with the clergy was more important to them. About 40 percent of both religious and laypersons agreed that, “unless the church becomes more open in some of its policies [which were not specified] there may come a time when I can no longer continue to work for the church.”

Part Three: Diocesan and Other Support Structures

The role of the diocese regarding lay ecclesial ministers was ambiguous from the data. Diocesan involvement was asked about in two ways: one was a general appraisal of diocesan services, and the second was a section in the lay ecclesial minister’s survey that asked about diocesan involvement in their own service in parish life. The general questions elicited responses that suggested less involvement than five years earlier in certain areas, but more in others. Perhaps the most reliable section of the 1997 survey reported diocesan involvement in the individual lay ecclesial minister’s placement, as contrasted with general statements made by the lay ecclesial ministers and the pastors. The lay ecclesial ministers in 1997 reported considerably more diocesan involvement in their placement than had been true in 1992.

It is notable that the religious in the survey were twice as likely as the laypersons to have been commissioned, and three times as likely to have received diocesan evaluation. This was true five years earlier as well. Regarding other services, the differences in the experience of laypersons and religious did not fit any pattern.

Table 8-5
Diocesan Involvement in Lay Ecclesial Ministers' Placement
Percent of Ministers Reporting Diocesan Activity
1992 vs. 1997

Diocesan Activity	1992	1997
Recruited me	9.1	17.1
Trained me	8.4	21.5
Screened me	9.5	35.4
Certified me	9.5	39.8
Commissioned me	5.7	19.9
Evaluates me	5.4	16.6
Established policies, ministry classification, salary ranges	11.2	71.8
Provides continuing education	8.7	75.7
Includes in diocesan events	8.0	83.4
Provided or provides staff training and development	8.7	48.6

Another area of possible diocesan service was the institution of grievance procedures, though this could also be established in more complex parish staffs as well. Actually, 79 percent of the pastors reported that there was such a procedure in their parish or diocese.

Almost all the ministers surveyed wanted to see the diocese involved in recruiting, screening, training, certifying, and commissioning lay ecclesial ministers. Almost all of them wanted the diocese involved in establishing policies and compensation standards as well. For the most part, they found this already to be the case. The biggest gaps between their desires and present practice were regarding diocesan screening and commissioning of lay ecclesial ministers, and staff training and development in general. Fewer lay ecclesial ministers expected diocesan involvement in evaluating them, though two-thirds favored it, and only a third of them found their diocese now engaged in this practice. In general, the lay ecclesial ministers thought that the diocesan leadership could be more involved in the many areas of ministry training

and support.

In short, the vast majority wanted considerable diocesan involvement. Their assessment of current involvement ranged widely, depending on the activities considered. Almost 90 percent found the diocese involved in continuing education and inclusion in events; three-quarters or more in training, certifying, and establishing policies, and fewer in the other areas. Less than half found the diocese involved in their particular circumstance other than regarding policies, continuing education, and inclusion in diocesan events.⁴

In respect to pastors, the area where they were most likely to see the need for increased diocesan help was the screening of potential lay ecclesial ministers. A little over half reported that they received this service, but over 80 percent wanted it. In other areas, most reported that the diocese was helpful, though in almost all areas (recruitment, training, certifying, policies, continuing education, staff development, and inclusion of lay ecclesial ministers in diocesan events) the vast majority would like to see even greater efforts. There was a little less unanimity about commissioning the ministers (only 62 percent wanted it) and evaluating the ministers (only 58 percent want it). That 93 percent of the pastors look for diocesan help with staff development, which indicates they realize that the changing situation of parish staffing calls for new kinds of help.

There were other support structures for lay ecclesial ministers and they tended to take advantage of them. Ninety percent reported the existence of a diocesan ministry group or association and four out of five took part in this support structure. Three-

⁴ Note: Asking questions about inclusion in diocesan events was a means of determining to what extent the lay ecclesial ministers were incorporated into the ministerial community of a diocese.

quarters reported a local group and almost all took part. The lay ecclesial ministers realized that there were also regional groups or associations —beyond the diocese— but fewer than half took part in these. At the national level, four out of five reported the existence of a relevant group or association, but only two out of five participated in it. These results represent a significant increase over the participation at every level by their counterparts five years earlier. For example, in 1992 we reported that only half the lay ecclesial ministers took part in a diocesan peer group.

Summary

Overall, lay ecclesial ministers seemed satisfied with working conditions in the following respects: in the ways roles and role relationships were structured, in the ways the pastor and parish ministers exercised their respective roles and related to one another, and in the availability of resources to do the work. The relationships have become more formalized with job descriptions and contracts, performance evaluations and staff meetings. The growing role of lay ecclesial ministers is critical to future leadership development in the diocese. To enhance this role, training and support services are needed to facilitate cooperation among pastors and lay ecclesial ministers in their complementary ministries. Just as there is more attention being focused on the continuing formation of the priests and deacons, so it is vitally important to provide continuing formation for the lay ecclesial ministers.

From 1992 to 1997, salaries increased in real dollars and the majority of the lay ecclesial ministers were satisfied. Nonetheless, a third of the laypersons found their salary to be inadequate. This group cited salary as the item both most in need of

improvement and most likely to prompt the lay ministers to go on to other employment.

Though lay ecclesial ministers reported finding their ministry enormously satisfying, they believed that some aspects of their situation in ministry needed improvement: compensation, opportunities for further education and training, and opportunities for other positions with increased responsibility —aspects that in other fields might be called professional or career development.

In 1997, diocesan offices were significantly more involved than in 1992 in a variety of ways regarding lay ecclesial ministry: recruitment, training, screening, certifying, and commissioning ministers; establishing personnel policies; continuing education; and inclusion of lay ecclesial ministers in diocesan life. In general, this was a trend both pastors and lay ecclesial ministers wished to see expanded.

Chapter 9

Is Lay Ecclesial Ministry a Profession?

Interestingly, but not surprisingly, the literature generated by the sociology of professions has been silent regarding lay ecclesial ministry. There may be several reasons for this. First, being a broad category rather than a job title, “lay ecclesial ministry” is difficult to operationalize and, thus, difficult to study. According to the NCCB Subcommittee on Lay Ministry’s 1999 report, any non-ordained person performing the duties of a ministry in a formally assigned, stable, church-related position fits the categorization. Therefore, lay ecclesial ministry extends even beyond the parish to seminary staff and diocesan administrators, particularly those involved in direct service to parishes. The NCCB’s Subcommittee on Lay Ministry, which coined the term “lay ecclesial minister,” was unwilling to limit their definition to those in paid employment, placing a greater emphasis on being installed in a recognized, stable position by a competent ecclesiastical authority (e.g., bishop, pastor, etc.).¹ This may explain why the few who have researched lay ecclesial ministry have focused primarily on delineated positions or populations within lay ecclesial ministry.

Second, sampling populations of lay ecclesial ministers is difficult. Many dioceses do not yet keep records of lay ecclesial ministers serving in parishes. Lists of graduates from diocesan lay formation programs document only a fraction of the ministering population, since diocesan formation and certification are not universal requirements for hiring. Surveying parishes directly to determine whether they employ lay ecclesial ministers has been a costly but necessary first step for some researchers to

¹ Lay Ministry Subcommittee, “State of the Questions,” p. 500.

locate their target population.

Lastly, and perhaps more importantly, there is the question of whether lay ecclesial ministry can be considered a profession at all. When social scientists speak of professions, they are generally speaking of occupations that sufficiently conform to what is known as the “professional model” – a typology of characteristics associated with professions. Carr-Saunders and Wilson offered the first such model in their seminal work *The Professions* and their typology continues to shape most contemporary definitions.¹

Lay Ecclesial Ministry and the Professional Model

While there are numerous professional models circulating today, some are more widely recognized than others. A thorough and well-balanced measure of a profession is the Wilensky-Hall model which combines both structural and attitudinal attributes.

“Structural” attributes are those that apply to the professional group as an occupational category, while “attitudinal” attributes apply to the beliefs and values of those claiming to be professionals. The Wilensky-Hall model, summarized in Table 9-1 is comprised of four structural and five attitudinal attributes.

Just how well does lay ecclesial ministry conform to the professional model?

With regard to the structural attributes, the first and most basic attribute is status as a full-time occupation. In addition to a 40-hour work week, “full-time occupation” assumes

¹ Abbott summarizes Carr-Saunders and Wilson thusly: “Professions were organized bodies of experts who applied esoteric knowledge to particular cases. They had elaborate systems of instruction and training, together with entry by examination and other formal prerequisites. They normally possessed and enforced a code of ethics or behavior.” See Andrew Abbott, *The System of Professions: An Essay on the Division of*

financial compensation, meaning that from this work one earns a living. As previously stated, status as a lay ecclesial minister is in no way related to hours worked or financial compensation, but rather to being installed in a recognized, stable position by a competent ecclesiastical authority, though there are a large number of ministers working in full-time, paid positions.

Table 9-1
The Wilensky-Hall Professional Model

<u>Structural Attributes</u>	
(1)	Full-time occupation
(2)	Training school for transmitting theoretical knowledge and skills
(3)	Professional association to set standards for entrance into the profession and to protect the profession's monopoly of a particular field of practice
(4)	Code of ethics to be enforced by the professionals themselves
<u>Attitudinal Attributes</u>	
(1)	Professional organization is used as a reference group
(2)	Belief in serving the public
(3)	Sense of calling to the field
(4)	Belief in self-regulation
(5)	Belief in autonomy

The second structural attribute—having educational institutions to transmit theoretical knowledge—ostensibly applies to lay ecclesial ministry. A multitude of formation programs, either university-based and diocesan-based, exist for lay ecclesial ministers. According to the Center for Applied Research on the Apostolate, 331 lay ecclesial ministry formation programs are in operation throughout the United States in 1999-2000. More than half (189) of the formation programs are sponsored by dioceses and archdioceses; Catholic colleges and universities sponsor 96 programs; independent Catholic organizations (e.g. hospitals and institutes, etc.) account for the rest.² In

Expert Labor (Chicago: University of Chicago Press, 1988), 4.

² Center for Applied Research in the Apostolate, *Catholic Ministry Formation Enrollment: Statistical Overview for 1999-2000* (Washington, D.C.: Center for Applied

addition, many diocesan seminaries have opened matriculation to lay candidates. Aside from ordination, which is reserved for clergy, both clergy and laity are provided the same specialized training and afforded the same professional degree (i.e., Masters of Divinity). Yet, while specialized educational programs for lay ecclesial ministers do exist, and many lay ecclesial ministers attend them, specialized training is not necessarily a prerequisite for lay ecclesial ministry. Instead, as shown above, being formally assigned to a stable, church-related position is the main criteria. It is individual pastors who make the hiring decisions. As stated in Chapter 6, the qualities that pastors most look for in lay ecclesial ministers are good relationship skills, prayerfulness, experience, and similar ecclesiology. Ministry certification or degrees from educational institutions were not at the top of their list.

The above statement leads to the third structural attribute: the ability to set standards for entrance into the profession and to protect the profession's monopoly of a particular field of practice. Lay ecclesial ministry can do neither. While professional organizations like the National Association for Lay Ministry, the National Conference for Catechetical Leadership and the National Federation of Catholic Youth Ministry have lists of ministerial competencies required for professional certification, and indeed certify lay ecclesial ministers for ministry, certification is not a recognized prerequisite for employment. In other words, these professional organizations have no monopoly on the field of practice. They cannot protect the exercise of lay ecclesial ministry from non-certified interlopers since they have no ability to regulate hiring decisions at the parish level. The many dioceses that do establish hiring guidelines, job descriptions, and even

Research on the Apostolate, 2000), 14.

pay scales for lay ecclesial ministers almost always stop short of mandating compliance. Operative within the church is the principle of “subsidiarity,” whereby decisions (such as staffing) that impact the parish are entrusted to the parish rather than assumed by a higher authority (i.e., the diocese). As noted in Chapter 6, there is a certain “congregational” character to lay ecclesial ministry in that capable parish volunteers are often raised to paid, formalized positions in pastoral ministry.

The final structural attribute —an enforceable code of ethics— again has to do with self-regulation, something that lay ecclesial ministers and their professional organizations are unable to accomplish at this time.³ The Code of Ethics from the National Association for Lay Ministry (NALM) is a good case in point. Nowhere in the code is reference made to the professional organization having disciplinary power over its members. The only reference to discipline may be found in Article 21 where ministers are “to report inappropriate conduct by a colleague in ministry to appropriate church / civil authorities.”⁴ NALM claims no power to discipline. Even if NALM were to revoke a lay ecclesial minister’s certification, this act would not bar the minister from parish ministry.

With regard to the “attitudinal attributes” of a profession, lay ecclesial ministry fares somewhat better. The first attitudinal attribute of the Wilensky-Hall Model is the use of the professional organization as a major reference group. “Reference group” is here meant to designate a group that (a) defines and enforces standards of performance,

³ The key word here is “enforceable.” Many ministry professional organizations have produced codes of ethics. The National Association for Lay Ministry’s code is perhaps the most applicable to the whole of lay ecclesial ministry.

⁴ NALM’s Code of Ethics is published on their website:
<http://www.nalm.org/standards.html>.

or (b) has the ability to protect the lay ecclesial minister's ability to exercise his or her ministry. We have already noted the disjunction between lay ecclesial ministry's ability to define professional standards and their ability to enforce them. Their professional organizations have no jurisdiction in the workplace and they cannot protect, let alone regulate, the exercise of ministry.

The second and third attitudinal attributes—belief in public service and a sense of calling to the field—are easily applicable to lay ecclesial ministry. Indeed, public opinion would more likely ascribe these attributes to lay ecclesial ministry than to quintessential professions like law and medicine, where the pursuit of personal profit, rather than a call to service, is often perceived to be the primary motivation.

The final two attitudinal attributes—belief in self-regulation and belief in autonomy—do not apply to lay ecclesial ministry. As stated earlier, lay ecclesial ministry is not a self-regulating occupation; belief in autonomy, however, requires further elaboration.

Autonomy means being able to make decisions without external pressure from clients, those who are not members of the profession, or from the employing organization. One may debate the degree to which practitioners of medicine and law are truly autonomous. Doctors are constrained by hospital policy and third-party payment concerns. Lawyers, to the degree that they work in firms, are accountable to the firm and the firm's policies. Yet while the employing organization limits their autonomy, doctors and lawyers maintain a significant measure of autonomy in that they are not dependent on the organization for their professional status or for professional decisions. They can "hang out a shingle" and go into private practice. Lay ecclesial ministers have no

existence outside the employing institution since their status is linked with being formally assigned to a stable, church-related position. They have no autonomy.

Lay Ecclesial Ministry and Feminized Semi-Professions

Though it has some affinities to a profession, lay ecclesial ministry is not a profession in the standard sense of the term. It more closely resembles what sociologists call a “semi-profession.” The term semi-profession implies that the occupation has some, but not all of the attributes of a profession, which is true here. To be more accurate, lay ecclesial ministry is a “feminized” semi-profession. The word “feminized” proceeds “semi-profession” due to the predominance of women in the field. According to the 1997 study, 82 percent of lay ecclesial ministers were women.

Of course, lay ecclesial ministry is not the only feminized semi-profession.

Women dominate the fields of nursing, dental hygiene, social work, elementary school teaching, legal assistance, and library science. These are but a few of the better-known feminized semi-professions. While the numerical dominance of women is perhaps the most defining characteristic of a feminized semi-profession, it is also the most superficial. More substantively, they have a myriad of common characteristics that define the scope and nature of their work.

Feminized semi-professions rarely control a jurisdiction of their own. Rather, they participate or share in the jurisdiction of male-dominated professions. The fields of healthcare, law, dentistry, and business provide prime examples. Though the relationship between the two professional statuses is symbiotic, it is never equal. There is a division of labor involved with the male-dominated profession controlling the jurisdiction and

thus the decisions on how the work will be shared. The relationship between the male-dominated profession and its feminized partner is best characterized as that of superordinate to subordinate. In the paired professions in Table 9-2, physicians, lawyers/judges, dentists, and managers are the superordinate professionals in their respective fields. With regard to parish ministry, we find primarily female lay ecclesial ministers in symbiotic relationship with an exclusively male priesthood. Canon Law is explicit in asserting that the parish pastor controls the jurisdiction of parish ministry and that lay ecclesial ministers participate (share in) his jurisdiction.⁵ This pairing, like the other pairings above, is not the product of chance or historical happenstance. Rather, it follows particular patterns related to employment opportunities of women.

**Table 9-2:
Percentage of Women Employed: Healthcare, Law, Dentistry and Business
1997**

Healthcare		Law		Dentistry		Business	
Physicians	26%	Lawyers & Judges	27%	Dentists	17%	Managers	44%
Nurses	94%	Paralegals	84%	Dental Hygienists	98%	Secretaries	99%

Source: U.S. Bureau of the Census, Statistical Abstract of the United States: 1998 (118th edition.) Washington, D.C., 1998, p. 417-419.

Generally speaking, women stake out their professional claims in jurisdictional areas abandoned or unwanted by men. They take over the least desirable or peripheral areas of male-dominated professions, while men retain the areas deemed “core.”

Paralegals, for example, help draft legal documents like wills, mortgages, divorce papers,

⁵ Canon 129, paragraphs 1 and 2 read: “In accordance with the prescriptions of law, those who have received sacred orders are capable of the power of governance, which exists in the church by divine institution and is also called the power of jurisdiction. Lay members of the Christian faithful can cooperate in the exercise of this power in accord with the norm of law. See *The Code of Canon Law: A Text and Commentary*, eds. James A. Coriden, Thomas J. Green and Donald Heintschel (New York: Paulist Press, 1985), 93.

and trusts; perform legal research; prepare different types of tax forms; draft organizational documents for corporations; and assist in all aspects of pre-trial work for criminal and civil cases — all areas which lawyers find burdensome and time-consuming.⁶ Lawyers reserve for themselves the core areas of their jurisdiction: setting fees, giving advice, signing up new clients, and trying cases in court.⁷ Similarly, in the field of healthcare, predominantly female nurses perform the routine tasks of obtaining patients' vital signs and preparing their medical histories so that doctors can concentrate on diagnosis and prescription: the center of their professional work. The relation of physician to nurse and lawyer to paralegal is analogous to that of pastor to lay ecclesial minister. Like doctors and lawyers, pastors reserve to themselves the core tasks of their professional jurisdiction, while others are delegated out. In fact Canon Law reserves to pastors control over the administration of sacraments, finances, and personnel decisions.⁸ Areas like bookkeeping, liturgy planning, sacramental preparation, religious education, home visiting, and ministry to the youth, elderly and infirm can be and frequently are delegated.

Many times, that which is delegated to feminized semi-professions is not so much a set of tasks as it is a particular population.⁹ In the field of psychotherapy for example, a case study on occupational stratification in an inner city health center found that psychiatrists (superordinate, male-dominated profession) reserved the most desirable

⁶John W. Wright, *The American Almanac of Jobs and Salaries (1997-1998 Edition)* (New York: Avon Books, 1998), 260.

⁷Ibid., 259.

⁸See Canon 530 and 532.

⁹See Judith Lorber and Roberta Satow, "Creating a Company of Unequals: Sources of Stratification in a Ghetto Community Mental Health Center," *Sociology of Work and Occupations* (1977), 281-302.

cases for themselves: “people who were verbal, intelligent, highly motivated, and most likely to come regularly for at least one year.”¹⁰ Conversely, the less desirable patients—those who were less cooperative, less motivated and less verbal, and who experienced numerous problems with everyday living—were assigned to social workers and other lower level counselors (subordinate, feminized semi-profession).¹¹

The particular tasks or populations which male-dominated professions delegate to their feminized subordinates are not arbitrary; they are often dictated by gender role expectations. The tasks or populations delegated are those stereotypically associated with “women’s work,” that is, associated with the sex-roles of women in the traditional family structure.¹² Activities that are nurturing, supportive, tender, emotional or caring are generally found at the core of feminized semi-professions. Margaret Davies, in her study of secretarial work, notes that in addition to typing skills, high emphasis is placed on feminine traits such as loyalty, protectiveness (screening calls for the boss), personal service, sympathy (with the boss’ problems), an understanding nature, and self-sacrifice for the advancement of another. In short, concludes Davies, the secretary is the “office wife.” In America, the profession of nursing started at the time of the Civil War with women performing direct care for the sick: an extension of their traditional role in the home. Elementary school education requires being responsible for, as well as morally forming and nurturing, children—perhaps the quintessential women’s role. That the earliest practitioners were given the title, “schoolmarm” (a bastardization of “school

¹⁰Ibid., 288-289.

¹¹Ibid., 289, 292.

¹²See Theodore Caplow, *The Sociology of Work* (Minneapolis: University of Minnesota Press, 1954).

mom”), is evidence of this.¹³

Given what has been said about the delegation of tasks or populations by male superordinate professions, and the part sex-role stereotyping plays in these decisions, one would expect to find lay ecclesial ministers performing ministry activities supportive of, or peripheral to, the core jurisdiction of pastors. One would also expect lay ecclesial ministers to perform responsibilities or deal with populations that are sex-role stereotyped as female. In the 1997 National Pastoral Life Center survey, lay ecclesial ministers were given a list of ministry responsibilities and asked to indicate their “level of regular responsibility” for each. The results are recorded in Table 9-3.

Table 9-3 shows that sacramental preparation; the religious education of youth and children, the religious education of adults, the catechumenate, youth and young adult ministry, and prayer / reflection (small groups) are the ministry activities most frequently lead by lay ecclesial ministers. Better than one in four lay ecclesial ministers exercises leadership in these areas. Not surprisingly, these ministry activities are supportive of, or peripheral to, the core jurisdiction of pastors. Sacramental preparation and the catechumenate,¹⁴ for example, enable parishioners to receive the sacraments, the administration of which is at the heart of a pastor’s jurisdiction. These ministry activities also deal with tasks and populations sex-role stereotyped as female. Religious education, the first specialization to evolve in lay ecclesial ministry, was pioneered by women religious and is an extension of the women’s traditional, professional role as educators.

¹³See Redding S. Sugg, Jr., *Motherteacher: the Feminization of American Education* (Charlottesville, Va.: University of Virginia Press, 1978). Sugg herself uses the term “motherteacher.”

¹⁴The catechumenate is also a form of sacramental preparation, preparing adults for the Sacrament of Initiation (Baptism, First Eucharist, and Confirmation).

Table 9-3
Ministry Activities of Lay Ecclesial Ministers in 1997
(Percentage who "Lead" versus "Lead" or "Take Part" in the Ministry Activity)

Ministry Activity	"Lead"	"Lead" or "Take Part"
Sacramental Preparation	54.6	77.5
Religious Education (Children / Youth)	54.1	68.1
Religious Education (Adults)	35.6	65.4
Catechumenate	30.9	55.5
Youth / Young Adult Ministry	28.5	50.5
Prayer / Reflection: Small Groups	27.2	64.2
Liturgy Planning / Development	19.7	63.1
Prayer / Reflection: Small Groups	27.2	64.2
Home Visiting	17.2	35.1
Evangelization	16.9	64.5
Liturgy Leadership	16.1	46.1
Counseling / Spiritual Directing	16.0	46.2
Care of the Sick (Hospital Ministry)	15.5	35.1
Ministry to Elderly	15.3	36.2
Liturgical Music: Performing / Conducting	15.3	28.7
Ministry to Bereaved	14.5	37.0
Social Service (Meeting Individual Needs)	13.8	44.5
Social Action (Action for change)	10.6	33.5
Hospital Ministry	9.7	39.1
Marriage Preparation	7.3	20.7
Hiring Personnel	4.9	23.9
Parish Fund Raising	4.1	29.3
Ministry to Separated / Divorced	4.0	13.0
Finance / Building Management	2.4	13.8
12-Step Programs	0.9	3.7

Both the religious education of children / youth and youth ministry in particular deal with a delegated population associated with the women's role in the family structure. Small group prayer/ reflection deals with the feminine sphere of emotional intimacy and personal sharing. Note that some of the activities lay ecclesial ministers are least likely to lead —those of “finance / building management,” “hiring personnel,” and “parish fund raising”— are all areas related to the pastor's core jurisdiction. They are also jobs sex-role stereotyped as male.

When you combine the ministry activities lay ecclesial ministers “take part” in with those they “lead,” a similar list of activities appears, but the percentage of participants nearly doubles. More than half of all lay ecclesial ministers have regular roles in the following activities: sacramental preparation; the religious education of youth and children; the religious education of adults; the catechumenate; youth and young adult ministry; prayer / reflection (small groups); evangelization; and liturgy planning. New to the list are “evangelization” and “liturgy planning.”

Liturgy planning is not limited to preparation of the Sunday liturgy. It can involve writing prayers and spiritual reflections for parish meetings or events, and it can also mean preparation for special liturgical celebrations like First Communions. Liturgy planning supports a core element of a pastor's jurisdiction: presiding over the assembly at Mass or in other meeting contexts.¹⁵ Evangelization, like liturgy planning, is a rather broad and nebulous concept. It can mean anything from preaching to home visiting, to conducting a parish census, to serving the poor. What it means in this particular context

¹⁵The pastor presides at all parish assemblies (liturgical or otherwise). To preside in this context means to have the ultimate authority for decisions made. Preside does not denote facilitate or lead.

is uncertain. Nevertheless, the weight of the previous examples is enough to establish that the regular ministry activities of lay ecclesial ministers are indeed consistent with those of feminized professions.

While one form of sex-role segregation occurs between male superordinate and feminized subordinate professions, another occurs within the feminized semi-professions themselves. Generally speaking, when women and men share an occupation they typically do jobs within the occupation that are dissimilar. Men tend to choose specialties that minimize the tension between their sexual identities as males and their participation in a feminized profession. Take for example male nurses. Research has found that male nurses tend to specialize in areas like administration, anesthesia, and operating room nursing -- specializations that demand a higher degree of technical ability (a masculine trait), afford them a higher status among their peers (they don't want to be subordinate to women), and offer the potential for greater autonomy, authority, and responsibility (independence versus subordination).¹⁶ A breakdown of lay ecclesial ministers into ministry categories by sex is presented in Table 9-4.

Note the degree to which ministry positions are segregated by sex. The overwhelming majority of women are religious educators or general pastoral ministers. About three-fourths (73.2 percent) of women in lay ecclesial ministry serve these areas. Religious education is the more common of the two (43.0 percent, versus 30.2 percent). While the largest clustering of men is also in religious education, the proportion of men in the field is much smaller than that of women (31.6 percent, versus 43.0 percent). Proportionally speaking, men are more likely than women to be liturgists (7.9 percent,

versus 5.3 percent), music ministers (27.2 percent, versus 4.9 percent), and youth ministers (18.4 percent, versus 9.9 percent). Note that these fields, like those chosen by male nurses, are highly specialized and, with the exception of youth ministry, demand a high degree of technical ability. They are also largely autonomous specializations that enjoy the potential for greater authority and responsibility. The exercise of autonomy and authority by liturgists, for example is satirized in a widely-circulating joke:

Question: "What's the difference between a liturgist and a terrorist?"

Answer: "You can negotiate with a terrorist."

Table 9-4
Percentage of Lay Ecclesial Ministers in Ministry Categories by Sex
1997

Ministry Classification	Male	Female
General Pastoral Ministers	9.6	30.2
Religious Educators	31.6	43.0
Liturgists	7.9	5.3
Music Ministers	27.2	4.9
Youth Ministers	18.4	9.9
Other	5.3	6.7
TOTAL	100%	100%

To better understand sex segregation by ministry positions, a closer look at the activities ministers in these specializations perform is in order. Table 9-5 lists those activities which lay ecclesial ministers in each ministry specialization claim to lead at least 40 percent of the time. Note that the ministry activities of general pastoral ministers

¹⁶Donald Auster, "Occupational Values of Male and Female Nursing Students," *Sociology of Work and Occupations*, 5 (1978), 209-233.

are stereotypically “women’s work.” In addition to teaching, general pastoral ministers—more than any other ministry specialization— care for the sick (44 percent) and perform home visitations (46 percent), a ministry primarily to shut-ins which involves bringing the Eucharist to, and spending one-on-one personal time with, those incapacitated or too ill to attend Mass. Both are nurturing, care-giving activities associated with women.

Table 9-5
Ministry Activities Lay Ecclesial Ministers “Lead” by Ministry Specialization
(Activities in which 40 % or more “Lead”)

General Pastoral Ministers	Religious Educators	Liturgists	Music Ministers	Youth Ministers
Administration (68%) Care of the Sick (44%) Catechumenate (51%) Home Visiting (46%) Marriage Prep. (68%) Rel. Ed.-Adults (49%) Sacrament Prep. (47%)	Administration (89%) Marriage Prep. (59%) Rel. Ed -Adults (47%) Rel. Ed -Youth (92%) Sacrament Prep. (83%)	Administration (63%) Leading Liturgies (71%) Liturgical Music (59%) Lit. Planning (86%) Marriage Prep. (77%)	Administration (69%) Liturgical Music (86%) Lit. Planning (42%) Marriage Prep. (78%)	Administration (79%) Marriage Prep. (56%) Rel. Ed. -Youth (70%) Sacrament Prep. (50%) Youth / Young Adults (93%)

One would expect that youth ministry, given that it ostensibly deals with a population associated with women (namely, youth) would be a highly feminized area of specialization. But, recalling Table 9-4, the proportion of men in youth ministry is twice that of women (18.4 percent, versus 9.9 percent). This anomalous finding may have something to do with the peculiar history of youth ministry in the Catholic Church and the age-range of the “youth” in youth ministry. The Catholic Youth Organization (CYO) is both the oldest and largest branch of Catholic youth ministry. Though ostensibly a ministry, the major portion of CYO activity is devoted to youth athletics (football, baseball, basketball, and soccer): all male-dominated areas. Secondly, youth ministry programs generally serve high school teens, though they sometimes include junior high school youth as well. Gaining respect from a population that is often resistant to

authority is a difficult task. Men with a strong personal and physical presence have an advantage over women in terms of garnering respect from this population. One finds among schoolteachers an interesting parallel. While elementary school teachers are overwhelmingly female (83.3 percent), the ratio of men and women in secondary education is relatively even (51.8 percent women, versus 48.2 percent men).

Summary

A comparison against the professional model shows that lay ecclesial ministry possesses very few of the structural and attitudinal attributes of a profession. It does, however, fit the classification of a feminized semi-profession. Specifically:

- (1) Its members are predominantly female.
- (2) It has no jurisdiction of its own, but operates within the jurisdiction of a male-dominated profession.
- (3) Its relation to the male-dominated profession, while complementary, is not equal; it is subordinate to the male-dominated profession.
- (4) It tends to perform tasks that are peripheral to the core jurisdiction of the superordinate male-dominated profession.
- (5) The tasks performed most often deal with populations or activities that are sex-role stereotyped as “female.”
- (6) Males operating within the feminized semi-profession tend to differentiate themselves from their female counterparts by performing tasks that demand a higher degree of technical ability, afford higher status among their peers, and offer greater potential for autonomy, authority and responsibility.

The classification of lay ecclesial ministry as a feminized semi-profession has two important implications. First, it provides a context for understanding the present and perhaps future roles and responsibilities of lay ecclesial ministers. If it is true that lay

ecclesial ministers primarily perform tasks that are sex-role stereotyped as “female” and which are peripheral to the core jurisdiction of pastors, then their current responsibilities—which may appear idiosyncratic to their positions or job descriptions—do indeed have a common thread. Similarly, it is logical to extrapolate that future responsibilities delegated to lay ecclesial ministers will follow a similar pattern – that is, they will tend to be tasks sex-role stereotyped as female, and peripheral to the priesthood’s sacred core jurisdiction. At the same time, in light of the growing shortage of priests, the anticipation that additional aspects of priestly ministry will be delegated is warranted. Indeed, a whole new model of ministry may be developing, with priests confining their ministry to the sacramental realm and taking on a more supervisory – as opposed to direct service— type of role in other areas. The first evidence of this is already being seen in parishes where parish life coordinators, often assisted by other lay ecclesial ministers, are in charge of the administration and most of the pastoral and service needs of the parish (with the exception of the actual sacramental rites).

Secondly, an understanding of the subordinate yet complementary role of lay ecclesial ministry in relation to the priesthood counteracts the tendency to view lay ecclesial ministry as a distinct profession independent of ordained ministry. These two roles are intrinsically intertwined, and change in one role affect changes in the other.

Chapter 10: Conclusion

Structurally, this final chapter will examine the accomplishments and challenges of lay ecclesial ministry to date, and will conclude with a few, final remarks.

Accomplishments

The introduction to this dissertation began with a quote from *Lay Ecclesial Ministry: State of the Questions*, the report submitted by the NCCB's Subcommittee on Lay Ministry to the 1999 National Conference of Catholic Bishops. It reproduced here as a point of departure in discussing the many accomplishments of lay ecclesial ministry:

In the post-conciliar period, a distinctly new and different group of lay ministers has emerged in the church in the United States. This group consists of lay women and men performing roles that entail varying degrees of pastoral leadership and administration in parishes.... They are doing so in a public, stable, recognized and authorized manner. Furthermore, when these lay ministers speak of their responsibilities, they emphasize ministering in ways that are distinguished from, yet complementary to, the roles of ordained ministers. Many of them also express a deep sense of vocation that is part of their personal identity and that motivates what they are doing. Many have sought academic credentials and diocesan certification in order to prepare for their ministry.¹

The Subcommittee's observations validate the major findings of this thesis. Lay ecclesial ministry is a new, different, rapidly growing ministerial stratum in the Catholic Church. Its evolution was made possible by the shift in Catholic theology that took place with Second Vatican Council. The Council's redefinition of the church as the whole "People of God" empowered the laity to play a new, meaningful role in its mission and ministry.

¹ Lay Ministry Subcommittee, "State of the Questions," p. 500 – 501.

A number of practical circumstances have also fueled the growth of this ministry -- perhaps even made it inevitable. These circumstances include the declining number of priests, the increasing size of Catholic parishes, and the growing awareness at the parish level of unmet needs.¹ Parishes are becoming more intentional (e.g., developing mission statements and strategic plans) to address issues, which frequently leads to the employment of lay pastoral staff.

The roles these ministers assume are substantive and varied. They educate and prepare candidates for reception of the sacraments (baptism, first communion and confirmation / initiation); offer adult faith formation opportunities; and generally provide outreach to shut-ins, the sick, the elderly, and bereaved. They also play key roles in music, liturgy, and youth ministry. Many of their responsibilities are those associate pastors used to fill. The laity, in assuming these roles, has allowed priests to focus on the sacramental life of the church. Yet by all counts these lay ecclesial ministers have more than just substituted for priests. They have brought their own unique backgrounds, education, skills, and sensitivities to the parishes they serve.

From a rather informal and familial beginning, lay ecclesial ministry has become more structured, with an increasing percentage of ministers reporting a work environment that somewhat mirrors corporate life: job descriptions, job contracts, performance evaluations and the like. Indeed, we are witnessing the “institutionalization” of lay involvement.

The reasons lay ecclesial ministers give for entering parish ministry are generally

¹ Examples of unmet needs are visitation to the sick, bereavement ministry, peace and justice advocacy, etc.

a combination of three factors: vocation, personal invitation and attraction. Many believe they are “called” to parish ministry and pursue it as a vocation. Others respond to an invitation from a pastor or a member of parish staff. Still others enter church ministry for various personal, pragmatic, and altruistic reasons.

By all accounts, lay ecclesial ministers find parish ministry highly satisfying. They are making positive contributions in many aspects of parish life; and these contributions are being recognized and affirmed by pastors and parishioners alike. A significant number, however, express concern over their level of financial compensation, which --while increasing dramatically-- is still below average.

Because of its rapid growth, the practice of lay ecclesial ministry in parishes has far outstripped diocesan policies to support and regulate it. However, great strides have been made in recent years to rectify the situation, in keeping with the desires of clergy and lay ecclesial ministers alike.

Challenges

The *State of the Questions* document, the product of a four-year effort by the subcommittee, is currently the most exhaustive analysis available of lay ecclesial ministry. The authors were charged with exploring a range of issues concerning lay ecclesial ministry in the United States, bringing those most critical to the attention of the bishops' conference, and offering options on how the bishops might address them strategically in the form of a longer range plan. The following is an analysis of the critical issues raised by the subcommittee as augmented by the findings of this dissertation.

According to the subcommittee, the following six areas were of greatest interest and concern:

- (1) The term *lay ecclesial minister*;
- (2) The theology of lay ecclesial ministry;
- (3) The preparation of lay ecclesial ministers;
- (4) The relationship between lay ecclesial ministers and ordained ministers;
- (5) The financial and human-resource issues connected with lay ecclesial ministry;
- (6) The multicultural issues connected with lay ecclesial ministry.²

Let us examine each of these six areas in order.

(1) *The Term Lay Ecclesial Minister:* The term “lay ecclesial minister” originated with the 1999 *State of the Questions* document, and was preferred by the subcommittee for several reasons. First, the word *lay* accentuates the status of these ministers; they remain, and are indeed, members of the laity -- not ordained clergy. Second, the word *ecclesial* was chosen not only to signify that the locus of their ministry is the church community itself, but also to clarify that these ministers serve in formal, recognized, “ecclesial” roles that fall under the supervision, jurisdiction, and “sanction” of the church hierarchy. Lastly, the word *minister* was chosen to capture the pastoral nature of their work, differentiating it from the work of traditional lay parish employees (e.g., school staff, support staff and maintenance staff).³

Properly defining the term “lay ecclesial minister” is an important contribution for three reasons. First, it names this burgeoning ministerial stratum within the church,

² Lay Ministry Subcommittee, “State of the Questions,” p. 500.

providing vocabulary to advance the dialogue around its future development. Second, it delineates laity who minister in direct service to the church from laity who advance the ministry of the church primarily in the secular realm. Finally, with its reference point being ecclesial ministry, the term “lay ecclesial minister” better captures its distinct yet complimentary relationship of with ordained ministry than the term circulating prior to the *State of the Questions* document: ecclesial lay minister.⁴ A word of explanation is in order.

In the term “lay ecclesial minister,” the word “lay” modifies the word “ecclesial.” It specifies the type of ecclesial minister being referred to. There are ordained ecclesial ministers and there are lay ecclesial ministers. Both are ministers of the church; the difference is their status (ordained versus lay). Now consider the term “ecclesial lay minister.” In this instance “ecclesial” modifies the word “lay.” There are laity who advance the mission of the church in the secular realm and there are laity who minister in the sacred realm. Both are lay; the difference is their realm of activity (the secular versus the sacred).

While adding some clarity, the term has limitations in that it does not differentiate between paid and volunteer ministers. The subcommittee was conscious of this problem, but chose a description inclusive of volunteers in recognition of the fact that they might

³ Ibid., p. 500.

⁴ Between 1996 and 1999 the term used by the Subcommittee on Lay Ministry and by most ministry professionals was “lay ecclesial minister.” The origin of the term appears to be the Subcommittee on Lay Ministry itself. Evidence of this can be found in the title of the 1996 NCCB project, which was funded by the Lilly Endowment and managed by the Subcommittee on Lay Ministry –the very project which produced the “State of the Questions” document. The project was titled “Leadership for Ecclesial Lay Ministry.”

be exercising significant roles of leadership and might even be considered de facto staff, but who were not on the payroll.”⁵

Yet because the difference between volunteer and career ministry is significant, the term “lay ecclesial minister” may well be a provisional first step to a more formal definition which takes into account the career component of those serving the church.

(2) The Theology of Lay Ecclesial Ministry: The subcommittee recognized that lay ecclesial ministry is a new development with a theology that is still evolving. However, they offered some preliminary thoughts on what such a theology might entail. Two of these observations are critical to this emerging theology: (1) that lay ecclesial ministry is a “calling; and, (2) that “lay ecclesial ministry and the ministry of the ordained complement each other.

The subcommittee opined that lay ecclesial ministry can best be understood as a response to a “call” from God to work alongside ordained ministers in the service of the church. The data of the 1997 NCPL study confirmed this observation: 73 percent believed they were pursuing a lifetime ministry in the church, and 63 percent viewed their decision to minister as a permanent commitment. Of those fully employed in lay ecclesial ministry, more than half believed they experienced a call by God. The empirical data of this study reinforces the subcommittee’s opinion. Any resulting theology of lay ministry must necessarily address the aspects of “call.”

Equally important was the subcommittee’s observation that lay ecclesial ministry is complementary to that of the ordained. In their own words, “lay ecclesial ministry and

⁵ Lay Ministry Subcommittee, “State of the Questions,” p. 501.

the ministry of the ordained complement each other within the dynamic *communio* of the church.”⁶ Chapter 8 of this dissertation lends some credibility to this claim. There it was noted that when lay ecclesial ministers were asked to describe their relationship to the pastor, almost 80 percent used language reflecting a complementary relationship -- “team,” “staff,” and “colleagues.”

(3) *The Preparation of Lay Ecclesial Ministers:* The subcommittee considered the preparation of lay ecclesial ministers a critical issue. Their frame of reference is Pope John Paul II’s pastoral statement *Ecclesia in America*, where the Pope declares that, “intraecclesial” work performed by laity “should be undertaken only by men and women who have received the necessary training in accordance with clearly defined criteria.”⁷

In considering this charge, the subcommittee noted that many dioceses have implemented their own standards, which they viewed as positive; but lamented that not every formation program is suitable.⁸ They recommended that the bishops address this concern by: (1) establishing written guidelines for the preparation of lay ministers to be used in diocesan and graduate programs in ministry; and, (2) initiating a dialogue with the various institutions charged with the formation of lay ministers about the best use of resources.⁹

The findings of this dissertation support the subcommittee’s concern, as the data suggests that lay ecclesial ministers do not bring the same levels of education, training, and formation to the task. Additionally, among the pastors and ministers themselves,

⁶ Ibid., p. 502.

⁷ Ibid., p. 504.

⁸ Ibid.

⁹ Ibid., p. 505.

there is no consensus of what is even minimally required for employment. In respect of academic credentials, 71 percent of the pastors surveyed cited a master's degree as a requirement; however, only a third of the full-time lay persons, and two thirds of the religious, concurred. With regard to hiring, pastors rank proper education, formation and training well below "good relational skills," "prayerfulness," "experience in ministry," and "similar ecclesiology." For these reasons, the bishops should heed the subcommittee's recommendation.

(4) The Relationship Between Lay Ecclesial Ministers and Ordained Ministers:

The subcommittee believed that the relationship between the bishop and lay ecclesial ministers needs clarification and attention, and that some ritual of installation or commissioning may be appropriate. So do the lay ministers. Almost all the lay ministers wanted the diocese to commission them to a ministry: the recognition was important to them. Sixty-two percent of the pastors felt similarly.¹⁰

A commissioning by the bishop may also ease other issues raised by the subcommittee: parochialism and jurisdiction. The subcommittee was concerned that, "on occasion, some lay ministers develop and minister from a too parochial a view of the church."¹¹ The discussion in Chapter 6 reinforces this concern. Slightly more than half the lay ecclesial ministers in the 1997 study were parishioners in the parish where they first became paid ministers. As referenced in Chapter 7, their job descriptions, by and large, were idiosyncratic -- tailored to the specific needs of the parish alone. The obvious presumption is that they viewed their ministry in the context of their parish only, and had

¹⁰ See Chapter 8, Section III of this dissertation.

¹¹ Lay Ministry Subcommittee, "State of the Questions," p. 509-10.

no appreciation of a greater calling. The subcommittee's concern about parochialism is valid.

Jurisdiction is another issue that commissioning would perhaps clarify. Though priests and lay ecclesial ministers share ministry in a complementary fashion, still one must maintain certain distinctions. The subcommittee deemed it necessary to distinguish ministries entrusted to the laity because of their baptismal call, and those ministries (normally reserved to the ordained) which are delegated to the laity by exception in case of need.¹² These distinctions, they believed, should be recognized in "titles" and "rituals" of installation.

To some extent, this perceived need is already being met. In 1997 almost 20 percent of the lay ecclesial ministers surveyed report that the diocese had commissioned them in their ministry. This compares favorably with the 5 percent reporting such in 1992. However, there is obvious need for improvement as religious report commissioning twice as often as laypersons.¹³

(5) *Financial and Human-Resource Issues:* In their report to the bishops conference, the subcommittee on Lay Ministry echoed the same concerns expressed in Chapter 8 of this dissertation:

While salaries for lay ecclesial ministers have improved in the last five years, and the majority of lay ecclesial ministers report satisfaction with their salaries, income level is the factor they most often cite as needing improvement and as causing them to go on to other employment."¹⁴

As a part of a more equitable compensation package, the subcommittee proposed that the

¹² Ibid., p. 508.

¹³ See Chapter 8, Section III, particularly Table 8-5 and accompanying text of this dissertation.

bishops conference “explore models of portable pension benefits...that could be adapted for lay ministers at the national level.”¹⁵

Almost as important as money are human resource issues. The subcommittee recognized the need to implement policies that will ensure just procedures for all employed by the parish. Too often, a change in administration of the parish threatens continued employment of the staff; decisions in this context must be made on fair policy rather than personal bias. As reported in Chapter 8, many of these concerns are being addressed at the parish level. For example, almost 60 percent of lay ecclesial ministers had written contracts by 1997. Eighty percent had job descriptions, so necessary to fair evaluation. But, as the subcommittee suggests, more improvement is needed.

(6) *Multicultural Issues:* Here, the subcommittee raised sensitive issues of minority inclusion: most ethnic and cultural communities are not proportionally represented. By number, minorities account for approximately six percent of all lay ecclesial ministers.¹⁶ The underrepresentation is particularly evident in the Hispanic community. Though 17 percent of parishes offer Mass in Spanish, only a little over 4 percent of the lay ecclesial ministers were Hispanic.

The subcommittee proposed that the bishops “study and identify ways to recognize, support, and properly prepare lay ministers from those parts of the church that are underserved and underrepresented among lay ecclesial ministers.”¹⁷ This action is warranted.

¹⁴ Lay Ministry Subcommittee, “State of the Questions,” p. 509.

¹⁵ *Ibid.*, p. 510.

¹⁶ See Table 4-4 and accompanying text of this dissertation. “Minorities” refer primarily to Hispanics, African-Americans, Asians, and Native Americans.

Beyond the Subcommittee Report

This dissertation raises salient issues that were not addressed by the subcommittee's report, but will have a dramatic impact on the continued viability of lay ecclesial ministry. These issues are: (1) the precipitous decline of women religious; and, (2) the feminization of lay ecclesial ministry.

(1) The Decline of Women Religious

Perhaps the most startling finding of the 1997 NPLC study was the dramatic decline in the percentage of women religious among lay ecclesial ministers. Women religious comprised 41 percent of all lay ecclesial ministers in 1992; but by 1997, that figure stood at 28 percent. Half the women religious were over the age of 60, nearly one third over the age of 65. By contrast, the median age for laypersons was 47. By 2003, more than half of those women religious surveyed in 1997 will be at or beyond what is considered normal retirement age. As these women leave ministry, the impact will be three-fold.

First, the population of lay ecclesial ministers will be less well-educated. In 1997, 83 percent of the religious had a master's degree or better, as compared with roughly 42 percent of laypersons. Catholic parishioners have come to expect their ministers to be at least as well educated as they are, and to have some substantive knowledge in their area of specialization. One would expect that a Director of Religious Education, for example, would have an advanced degree in the field of education and / or religious studies.

Today, more Americans attend college and university than ever before. As the laity become more educated, can the church afford to countenance a ministry that does not

¹⁷ Lay Ministry Subcommittee, "State of the Questions," p. 511.

keep pace? One hopeful trend though is that the percentage of laypersons with a master's degree or better increased approximately 10 percent between 1992 and 1997.¹⁸

Second, the decline in the number of religious will mean that formation of lay ecclesial ministers will not be nearly as Catholic in character. On average, the religious had over 13 years of Catholic education; their lay counterparts averaged only 8.3 years. More significantly, almost a quarter of laypersons had no Catholic education at all. If Catholic formation is indeed desirable, then this trend should be bothersome.

Third, the cost of lay ecclesial ministry will increase dramatically. For years women religious were an inexpensive resource who made valuable contributions to the church, and continue to do so in parish ministry. As these dedicated women leave, their departure will also have an economic impact. The median salary of full-time laypersons involved in ecclesial ministry in 1997 was \$23,000: \$26,000 for men and \$22,000 for women. Religious were paid, on the average, \$20,000. At least indirectly, the retirement of the religious will have a significant impact on salary structure. This is a real concern. As of 1997, almost 30 percent of parishes reported that expenses exceed income.¹⁹ As the number of religious leave, the cost of staffing will rise for these already financially challenged parishes.

(2) The Feminization of Lay Ecclesial Ministry

As argued in Chapter 9, lay ecclesial ministry is a feminized semi-profession.

“Feminization” refers to both the numerical dominance of women in the ministry, as well

¹⁸ See Chapter 4, Table 4-5 and accompanying text in this dissertation.

¹⁹ See Chapter 3, Parish Finances in this dissertation.

as the sexual stereotyping of ministry roles. One consequence may be that fewer men will be likely to pursue it as a career. While poor financial compensation may deter male participation in parish ministry to some extent, one must also consider that most ministerial roles open to the laity are sexually stereotyped as female.²⁰ Regardless of the pay, it is highly unlikely that large numbers of men would pursue work in a feminized subordinate semi-profession. Table 9-2 and the accompanying text tend to support this supposition. The statistics reveal that feminized occupations such as secretaries, dental hygienists, paralegals and nurses attract few men. To some extent, one finds this in ministry now. In 1997, fully 83 percent of lay ecclesial ministers were women; and those men in lay ecclesial ministry tended to cluster in positions that were less stereotypically female. Further, should the number of priests continue to decline, it may reinforce the unfortunate perception among men that ministry is “women’s work.” If lay ecclesial ministry is indeed a feminized semi-profession, the church will be challenged to find ways to attract lay men to ministry.

Final Remarks

This dissertation presents a sociological narrative of the evolution of lay ecclesial ministry. In a sense, it has chronicled the almost exponential growth of this ministry by comparing and contrasting two data sets five years apart. The results are two snapshots in time of the same phenomenon that yields meaningful comparisons, from which one is able to draw conclusions that might not otherwise be so obvious.

Little research of this phenomenon exists outside the data sets upon which this

²⁰ Murnion. et al., *New Parish Ministers*, p. 128.

dissertation is based. Given its recent emergence and its growing importance in Catholic parish life, systematic study of lay ecclesial ministry is greatly needed. This dissertation is this author's contribution toward this end. It is not the final word on the topic, but rather a starting point from which others may build.

The findings of this dissertation have natural policy implications. They reinforce the critical issues surfaced in the *State of the Questions* document, and pose additional challenges to the future development of lay ecclesial ministry. Church leaders interested in understanding this ministry will benefit from the codification of information on the subject presented here.

In terms of the sociological literature, this dissertation can be viewed as a contribution to the study of contemporary Catholicism, women in ministry, and the sociology of professions. The classification of lay ecclesial ministry as a feminized semi-profession, in particular, may spark interest in all these fields.

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APPENDIX 1

1

Do Not Write in this Space
 Diocese # _____
 Parish # _____

**National Pastoral Life Center
 NCCB Study of Lay Ministry**

Name of Parish: _____
 [] Pastor [] Administrator _____
 Address: _____ Phone (____) _____
 City/town _____ State _____ Zip _____
 Arch/Diocese _____

I. PARISH CLASSIFICATION *(Please circle or check number of most apt answer)*

- A. What is the locale of the parish?
- | | |
|--|---|
| Inner city | 1 |
| Urban business area | 2 |
| Other locale within city | 3 |
| Suburban (incorporated) | 4 |
| Exurban (unincorporated) | 5 |
| Town (incorporated place of 2,500 to 49,999) | 6 |
| Rural or farm (less than 2,500 or open land) | 7 |
| Resort area (size fluctuates seasonally) | 8 |
- B. What is the canonical status of the parish?
- | | |
|--------------|---|
| Territorial | 1 |
| National | 2 |
| Other: _____ | 3 |
- C. Who is primarily responsible for staffing the parish?
- | | |
|-------------------|---|
| Diocesan clergy | 1 |
| Religious clergy | 2 |
| Lay administrator | 3 |
| Other: _____ | |
- D. How many missions, if any, are affiliated with the parish? _____
- E. Does the pastor also serve another institutional assignment? *(Describe, e.g., military bases, prisons, state hospitals, colleges, and indicate % of time spent on that assignment.)*

% of time _____ Description: _____

II. POPULATION CHARACTERISTICS

A. Estimate total population (both Catholic and non-Catholic) within the parish boundaries including missions. (If a national or other personal parish, indicate total related population. Circle each column)

	Now	5 yrs. ago
under 1,000	1	1
1,000-4,999	2	2
5,000-9,999	3	3
10,000-19,999	4	4
20,000-39,999	5	5
40,000 or more	6	6

B. Estimate portion of total population that would identify themselves as Catholic: (Circle number)

- 1 10% or less
- 2 11-20%
- 3 21-40%
- 4 41-60%
- 5 61-80%
- 6 81-100%

Basis for estimate, e.g., census, popular opinion: _____

C. Indicate total number of registered parishioners (individuals not households): _____

D. Average Saturday evening/Sunday Mass attendance: _____

E. What nationalities predominate among parishioners' roots? (Circle numbers)

	Most Frequent	Second Most
African	1	1
Asian:	2	2
Specify _____		
French	3	3
German	4	4
Hispanic:	5	5
Specify _____		
Haitian	6	6
Hungarian	7	7
Irish	8	8
Italian	9	9
Polish	10	10
Slovak	11	11
Other _____	12	12

F. How would you characterize the economic status of parishioners?

Poor	_____ %
Working Class	_____ %
Middle income	_____ %
Upper middle income	_____ %
Upper income	_____ %
	= 100%

G. Estimate the educational profile of the parishioners:

College graduates and above	_____	%
High school graduates	_____	%
Some high school education	_____	%
Elementary education or less	_____	%
	_____	= 100%

	Number	Average Attendance
H. In a normal weekend (Saturday night, Sunday) how many Masses are celebrated?	_____	_____
In a normal week, how many weekday Masses are celebrated?	_____	_____
In a normal week, how many other formal worship services are conducted (e.g., devotions, other prayer services)?	_____	_____

I. In what percentage of the Masses and other religious services are the following languages used:

1 English	_____	%
2 French	_____	%
3 German	_____	%
4 Italian	_____	%
5 Polish	_____	%
6 Spanish	_____	%
7 Other _____	_____	%

III. STAFF

A. How do you recruit or obtain parish staff? (Circle each that applies)

1	One to one recruiting from people you know
2	Ads in parish bulletin(s)
3	Use of diocesan recruiting or clearinghouse
4	Advertisement in diocesan or other local papers
5	Advertisement in national papers, publications
6	Contact with religious orders
7	Contact colleges, universities, etc.
8	Other _____

B. Who is responsible for recruiting/hiring? (Circle number of each who participates)

1	Pastor/administrator
2	Other staff
3	Parish council members
4	Other parishioners
5	Diocesan staff
6	Religious order staff
7	Other _____

C. Do you have any written employment guidelines, policies? (Circle each)

- 1 Parish's own guideline/policies
 - 2 Diocesan guideline/policies
 - 3 None
- (If yes, we would be very grateful to receive a copy)

D. School and staff

- 1. Does the parish have a school or schools?
Yes ___ No ___ (If no, skip to item E)
- 2. Is the school supported solely by your parish or is the support consolidated with other parishes?
___ Solely by parish ___ Consolidated with other parishes
- 3. Please indicate:

Range of grades (e.g., K-8, 1-8, etc.) _____
 Enrollment 1989-1990 (number) _____
 Enrollment 1984-1985 (number) _____
 % enrollment NOT from within own parish _____
 % enrollment NOT Catholic _____

E. Does the diocese provide any special training for pastoring/administration? (Check one)

	Time Spent in Program
___ A Voluntary Program(s)	_____ Days
___ Mandatory Program(s)	_____ Days
___ None	

F. Are there diocesan ministerial continuing education events? (Check each)

___ For priests only
 ___ Occasionally for both priests and other pastoral ministers
 ___ Frequently for both priests and other pastoral ministers
 ___ For non-ordained pastoral ministers only
 ___ None

G. If the parish is staffed by a religious order, do other members who live in the house participate in the pastoral ministry?

No ___ Yes (number) ___ Other: Explain _____

H. Information about the pastor/administrator

- 1) Is this your first time as pastor/administrator? ___ Yes ___ No
- 2) Years as pastor/administrator in this parish? _____
- 3) Do you have any experience in diocesan or religious community office work? ___ No ___ Yes Specify position(s) _____
 Total length of time in diocesan or religious community office: _____ years
- 4) Any other experience in office work? _____

5) Academic Degrees

Degree: _____ Subject: _____

Degree: _____ Subject: _____

6) Total number of days given to workshops/courses related to your work other than for degrees in last five years? (Enter number of days)

- _____ Diocesan (or religious order) mandatory
- _____ Diocesan (or religious order) voluntary
- _____ College/university/seminary
- _____ Other local
- _____ Regional or national

Content: (Check all that apply)

- _____ Theology/scripture
- _____ Canon law
- _____ Spirituality (aside from retreats)
- _____ Psychological/personal development (incl. Myers/Briggs etc)
- _____ Organizational development/administration
- _____ Personnel management/staff development
- _____ Financial leadership (budgeting, fund-raising, etc.)
- _____ Other _____

I. Paid Staff (see pp. 6-7)

J. Volunteer staff

Please indicate the names and responsibilities of all those who devote an average of 15 or more hours a week to the work of the parish but who are not paid.

Name	Avg. Hrs. Per Week	Primary Functions
1. _____		
2. _____		
3. _____		
4. _____		
5. _____		
6. _____		
7. _____		
8. _____		
9. _____		
10. _____		

K. Does the parish have regular office hours within which parishioners are expected to make their appointments? ____ Yes ____ No

L. Does the parish use a phone answering machine/answering service? ____ Yes ____ No

I. Pastor and Support staff (salary or stipend), beginning with yourself.

Please list by name, beginning with pastor/administrator, each salaried or stipended member of the parish staff including any school staff, and indicate position (e.g. pastor, DRE, pastoral associate, etc.), their years on staff, status (priest, deacon, sister, brother, lay person), salary or stipend annual amount, other costs, approximate number of hours per week for each, and whether or not each is a registered parishioner. Include pastoral and support staff. (All information will be kept confidential.)

Name	Position	Yrs. on staff in any role	Written Job Description (Y-N)
*1. _____			
2. _____			
3. _____			
4. _____			
5. _____			
6. _____			
7. _____			
8. _____			
9. _____			
10. _____			
11. _____			
12. _____			
13. _____			
14. _____			
15. _____			
16. _____			
17. _____			
18. _____			

Use additional sheets if necessary

*Please use these numbers of each of the staff members to answer questions F. and H. on page 6 and 7.

M. How often, if at all, are there general staff meetings? (Check one)

- Weekly
- Every two-three weeks
- Monthly
- Occasionally
- Never

Which people listed in II.I pp. 6-7 attend general staff meetings? (Enter the line number of each, e.g., 1, 4, 5, 6, 8, 14) _____

Do any unpaid volunteers attend general staff meetings? If yes, list type of people, e.g., parish council chair, finance council chair, president of auxiliary.

N. How often are there formal evaluations of staff members?

Persons evaluated:
(Use numbers from II.I
pages 6-7)

- 1 More than once a year _____
- 2 Annually _____
- 3 Occasionally _____
- 4 Never _____

Who participate in conducting evaluations? (Use numbers from II.I pages 6-7 to indicate persons being evaluated)

- 1 Pastor/administrator for _____
- 2 Other staff for _____
- 3 Pastoral council members for _____
- 4 Finance council members for _____
- 5 Other parishioners for _____
- 6 Diocesan staff for _____
- 7 Religious order staff for _____
- 8 Other _____

O. Describe the pastoral staff as a group? (Circle the number closest to each concept)

- | | | |
|-----------------|----------------------|---------------------|
| Team | 1 2 3 4 5 6 7 8 9 10 | Staff |
| Co-workers | 1 2 3 4 5 6 7 8 9 10 | Friends |
| Collaborative | 1 2 3 4 5 6 7 8 9 10 | Work independently |
| Serious | 1 2 3 4 5 6 7 8 9 10 | Light hearted |
| Laid-back | 1 2 3 4 5 6 7 8 9 10 | Constant initiative |
| Quite organized | 1 2 3 4 5 6 7 8 9 10 | Casual |
| Liberal | 1 2 3 4 5 6 7 8 9 10 | Conservative |

P. What appears to be the attitude of diocesan leadership regarding religious and lay persons as pastoral ministers (aside from schools)?

- Strongly encourage and promote this
 Mildly support this
 Attitude not clear at all
 Opposed

IV. PARISH LIFE

A. Annual number of 1989:

Infant baptisms _____
 Adult initiation _____
 Marriages _____
 % mixed _____
 Funerals _____

B. How many participate in religious education programs outside the parochial school? (Enter number)

Elementary grades _____
 High school grades _____
 Adult religious education _____

C. Does the parish use the following:

Catechumenate (RCIA) ___ Yes ___ No

.....

Communal penance ___ Yes ___ No

Number of times a year _____
 Average number participating _____

.....

Communal anointing ___ Yes ___ No

Number of times a year _____
 Average number participating _____

D. Does the parish provide in any special way for the disabled? ___ No ___ Yes

Describe: _____

E. Have you undergone any formal planning process for the parish? ___ No ___ Yes

If yes, please describe: _____

F. Does the parish have a written mission statement?

___ No ___ Yes (if yes, please send copy)

G. For which of the following does the parish have a formally organized program to which some staff time is regularly devoted? (Check yes or no)

	Yes	No
1 Liturgy planning group	---	---
2 Youth ministry program	---	---
3 Young adult ministry program	---	---
4 Marriage and family development program	---	---
5 Social services: organized ways to meet individual needs	---	---

6 Social action: organized groups to effect change or for social justice education		
7 Evangelization (e.g., _____)	---	---
8 Charismatic prayer group	---	---
9 Ministry to separated/divorced	---	---
10 Ministry to the elderly	---	---

11 Musical, drama or other cultural activities	---	---
12 Choir, liturgical support group	---	---
13 Program for visitation, care of sick, shut-ins	---	---
14 Ministry training program	---	---
15 12 step programs (AA, NA, ACOA, etc.)	---	---
List which _____		

16 Periodic parish mission	---	---
17 RENEW or other parish renewal programs: _____	---	---
18 Bereavement ministry	---	---
19 Picnic, pot luck supper or other social events for whole parish	---	---
20 Bingo, night at the races, raffles, etc.	---	---

21 Every-home visitation program	---	---
22 Ecumenical activity	---	---
23 Other _____		

H. Please check which adult programs the parish sponsors: (Indicate numbers participating, and briefly describe)

Check	Nos.	Description
_____ Ad hoc lectures	_____	_____
_____ Lecture series	_____	_____
_____ Scripture study group(s)	_____	_____
_____ Other ongoing small group(s)	_____	_____

Is there a local retreat house, college, or some other local institution where your parishioners receive adult religious education? If yes, describe it and indicate how many of your parishioners participate.

I. For which of the following, if any, does the parish have a special program for training parish leadership or ministers? (Check those that apply)

- Lectors
- Eucharistic ministers
- Council members
- Social ministry
- Other _____
- Family ministers
- Youth minister
- Small group leaders

J. Have you used any formal staff development processes or consultants? Yes No
If yes, please describe.

K. What events, programs, policies, structures or practices of the parish have most enhanced parish life? (List in order of impact)

1. _____
2. _____
3. _____
4. _____
5. _____

L. Any events, policies, etc., that have been a source of friction?

1. _____
2. _____
3. _____
4. _____
5. _____

M. Do you have a parish photo directory of parishioners? Yes No

V. FINANCES

A. Has the parish promoted tithing, other forms of stewardship, or an annual pledge?

Yes (Describe): _____

Percent registered parishioners participating financially: _____ %
Percent of parishioners giving time: _____ %

No

12

B. Income: (1988-89 year or 1989 if using calendar year)

- | | |
|--|----------|
| 1. Total offertory, tithing, general income | \$ _____ |
| 2. Total bingo, other general fund raising income | \$ _____ |
| 3. Total special appeal income, e.g., capital campaign | \$ _____ |
| 4. Total income from school tuition and other school fund raising | \$ _____ |
| 5. Total subsidy TO the parish | \$ _____ |
| 6. Other general parish income (do not include special diocesan or national collections, cemetery income, or other income intended for other purposes) | \$ _____ |
| 7. Total parish income | \$ _____ |
| 8. Percent change from 1987-1988 + _____ % | |
| - _____ % | |

C. Expenses

- | | |
|---|----------|
| 1. Total general parish expenses | \$ _____ |
| 2. Total school expenses (for own school or for parishioners in other schools) | \$ _____ |
| 3. Total parish contribution to other churches or charities (e.g., tithe, twinning etc.) | \$ _____ |
| 4. Total special capital expenses (related to special appeal above) | \$ _____ |
| 5. Total diocesan support (including cathedraticum, school tax, etc. not annual or special diocesan appeal) | \$ _____ |
| 6. Other expenses | \$ _____ |
| 7. Total expenses | \$ _____ |
| 8. Percent change from 1987-1988 + _____ % | |
| - _____ % | |

Thank you very much for your cooperation.

If we need your parish for the second stage of this study of laity and religious in parish ministry, can we count on your cooperation?

[] Yes [] No

Please mail in return envelope enclosed to: NCCB Lay Ministry Study, National Pastoral Life Center, 299 Elizabeth Street, New York, NY 10012-2806

APPENDIX 2

NATIONAL STUDY OF LAY AND RELIGIOUS PARISH MINISTERS

NATIONAL CONFERENCE OF CATHOLIC BISHOPS

*NATIONAL PASTORAL LIFE CENTER
299 ELIZABETH STREET
NEW YORK, NY 10012
(212) 431-7825*

SURVEY FORM FOR:

LAY OR RELIGIOUS PARISH MINISTER

Survey Code: _____

Name _____ Title _____

Parish _____

Address _____

City, State, Zip _____

Phone (____) _____ Arch/Diocese _____

January, 1991

Dear Participant:

Welcome! Your parish has been chosen by a random sampling process to be a participant in a national study that seeks to understand better what helps and what hinders the work of lay persons and religious in full-time parish ministry.

This study, commissioned by the National Conference of Catholic Bishops, is being conducted by the National Pastoral Life Center.

The purpose is to study the emerging relationships among clergy, religious and laity, the new roles, responsibilities and procedures now evolving, and the apparent effectiveness of these ministers as perceived by themselves and by knowledgeable observers in the parish.

Surveys will be filled out by the lay and religious ministers, pastors and other ordained staff, and parishioners in parishes in 43 dioceses across the country.

Results will provide a profile of current church experience, identify factors that contribute to a better integration, and suggest recommendations for enhancing further development.

Therefore, your cooperation and contribution in this study is of vital importance.

We ask that you return your survey directly to us in the enclosed self-addressed stamped envelope AS SOON AS POSSIBLE, or at the latest by February 15, 1991.

A limited number of site visits will be made to a select number of parishes after this phase of the study, and so we ask that you identify yourself and your parish. However, be assured that the CONFIDENTIALITY of your responses will be respected and ANONYMITY will be ensured.

We appreciate your time and interest, and thank you for working with us on this national study.

DIRECTIONS

This survey is divided into several sections. Directions for answering each question are clearly marked, and consist mostly of circling the letter of the chosen response from a number of possible answers, or selecting a letter or number from a list of possible answers and writing this number or letter on the appropriate line. Where comments are requested, we ask that you print or write as legibly as possible with a black or blue pen. We value your comments.

AGAIN, THANK YOU.

I. BACKGROUND INFORMATION

Please circle a single number or letter for your answer unless otherwise indicated.

1. What is the year of your birth? _____
2. What is your gender?
 - a. Female
 - b. Male
3. In which group do you belong?
 - a. White
 - b. Black
 - c. Hispanic (Mexican, Puerto Rican, Cuban or other Spanish background)
 - d. Asian/Pacific Islander
 - e. North American Indian, Alaskan native
 - f. Other, please explain: _____
4. Information on Baptism: (*circle one*)
 - a. I was baptized Roman Catholic as a child
 - b. I became a Catholic later
 - c. I am a baptized member of another Christian church
 - d. I was never baptized
5. Please circle your status:
 - a. Married
 - b. Widowed
 - c. Divorced and annulled
 - d. Divorced, no annulment
 - e. Separated
 - f. Single (never married)
6. Are you: (*circle one*)
 - a. Lay person
 - b. Religious sister
 - c. Religious brother
 - d. Former religious
 - e. Inactive priest
7. Were you formerly employed full-time in a field other than church ministry?
 - a. Yes
 - b. No
8. If **YES**: (*circle the most recent applicable response*)
 - a. Professional in a profit corporation
 - b. Professional in a non-profit corporation (including public service)
 - c. Support staff in a profit corporation
 - d. Support staff in a non-profit corporation (including public service)

Here are some reasons why persons enter church ministry:

- A. Invitation by the pastor or other parish leader
- B. Example of other parish leaders
- C. Encouragement by family
- D. Encouragement by religious sisters or brothers
- E. To help my spiritual life
- F. Wanted to be part of a religious community
- G. To draw closer to God
- H. Felt called to enter into church service
- I. Wanted to be a part of church life in a more active way
- J. Wanted to serve people
- K. The job fit my needs
- L. Other, please explain: _____

*Based on the above list, rank the **THREE MAJOR REASONS** why you entered church ministry by writing the appropriate letter in the following spaces:*

- 9. First major reason: _____
- 10. Second major reason: _____
- 11. Third major reason: _____

Here are some movements or organizations. Circle P and/or L if you have been involved as a participant and/or leader in the following:

	Movement/Organization	Participant	Leader
12.	Marriage Encounter	P	L
13.	Charismatic Renewal	P	L
14.	Cursillo	P	L
15.	Christian Family Movement	P	L
16.	Search, TEC, or Antioch	P	L
17.	RENEW	P	L
18.	Other: _____	P	L

- 19. Have you served as a volunteer in parishes prior to becoming a full-time minister?
 - a. Yes
 - b. No
- 20. Please circle the highest education level you have achieved:
 - a. Less than a high school graduate
 - b. High school graduate
 - c. Vocational school beyond high school
 - d. Some college
 - e. College graduate
 - f. Some graduate work
 - g. M.A., M.S. or M.Ed.
 - h. M.Div.
 - i. D.Min.
 - j. Ph.D. or Ed.D.

21. Please circle the major field of your highest degree:

- | | |
|---------------------------|--------------------|
| a. Theology | h. Social work |
| b. Religious education | i. Social sciences |
| c. Pastoral ministry | j. Music |
| d. Education | k. Liturgy |
| e. Business | l. Administration |
| f. Counselling/psychology | m. Other: _____ |
| g. Liberal arts | |

21A. If you have a second degree equivalent to your highest, please circle the major field:

- | | |
|---------------------------|--------------------|
| a. Theology | h. Social work |
| b. Religious education | i. Social sciences |
| c. Pastoral ministry | j. Music |
| d. Education | k. Liturgy |
| e. Business | l. Administration |
| f. Counselling/psychology | m. Other: _____ |
| g. Liberal arts | |

22. How many years did you attend Catholic school? _____ years

23. Have you participated in any formal, non-degree educational or training programs related to your current ministry?

- a. Yes b. No

If you answered YES to question 23, please answer questions 24 through 29. If you answered NO to question 23, please skip to question 30.

Regarding the training program where you spent the greatest amount of time, please answer these questions:

24. Using the list of fields in question 21, what was the field of this program: (write the letter) _____

25. Who was the sponsor of this program?

- a. Diocese
b. Seminary
c. University
d. Professional Organization
e. Parish

26. Did this program lead to certification?

- a. Yes b. No

If you attended another non-degree educational or training program related to your current ministry, please answer these questions:

27. Using the list of fields in question 21, what was the field of this program: (write the letter) _____

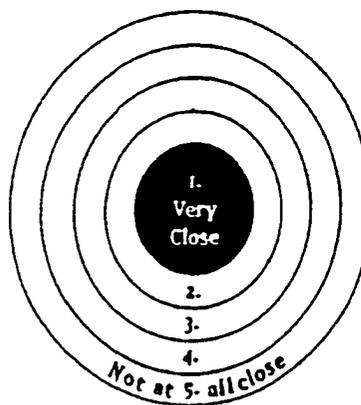
28. Who was the sponsor of this program?

- a. Diocese
b. Seminary
c. University
d. Professional organization
e. Parish

29. Did this program lead to certification?
 a. Yes b. No
30. Aside from the parish you listed on *the front cover*, are you employed by another church institution?
 a. Yes b. No
31. If you answered **YES** to *question 30*, specify the type of institution by circling the letter of appropriate response. If you answered **NO** to *question 30*, skip to *question 33*.
 a. A diocesan office
 b. Another parish
 c. Some other institution (specify): _____
32. How many hours per week do you work in this other employment? _____ hours
33. Which of the following periodicals do you read regularly? (*circle the letter of all applicable*)
- | | |
|--------------------------------|----------------------------|
| a. America | n. Mensaje |
| b. The Catechist | o. Pastoral Music |
| c. Catechumenate | p. Praying |
| d. Chicago Studies | q. Salt |
| e. Church | r. Sojourners |
| f. Commonweal | s. St. Anthony's Messenger |
| g. Crux of the News | t. Theological Studies |
| h. Homiletic & Pastoral Review | u. Twin Circle |
| i. Living Light | v. U.S. Catholic |
| j. National Catholic Register | w. The Wanderer |
| k. National Catholic Reporter | x. Revista Maryknoll |
| l. Origins | y. Your diocesan newspaper |
| m. Our Sunday Visitor | z. Other: _____ |

II. RELIGIOUS ATTITUDES AND SPIRITUAL EXPERIENCES

Please look at the circle. The rings are meant to show how close or distant you feel in certain relationships. The inside circle - 1 - stands for "Very close." The outside circle - 5 - stands for "Not at all close." The other circles stand for in-between. For each relationship shown below, please show what numbered ring best represents how close you feel. (Circle one number beside each phrase)



	Very close				Not at all close
1. How close do you feel to God most of the time?	1	2	3	4	5
2. How close did you feel to God five years ago?	1	2	3	4	5

4

3. How close do you feel today to the Catholic Church? 1 2 3 4 5
4. How close did you feel to the Catholic Church five years ago? 1 2 3 4 5
5. How close do you feel today to the parish where you worship? 1 2 3 4 5
6. How close did you feel to the parish where you worshipped five years ago? 1 2 3 4 5
7. Please circle the number on the continuum which describes the religious behavior of your family when you were growing up.
- Very religious** 1 2 3 4 5 **Not religious**
8. Do you usually worship at the parish where you work?
a. Yes b. No
9. Which characteristics best describe your own personal prayer life, aside from the prayers you lead as part of your ministry? (*circle one*)
a. Regular routine
b. Erratic pattern
c. Seldom apart from the prayer activities of my ministry
10. How often do you participate in a eucharistic liturgy or a communion service?
a. Daily
b. Several times a week
c. Weekly
d. Several times a month
e. Monthly
f. Several times a year
g. Less than several times a year
11. Which forms of prayer do you use? (*circle all applicable*)
a. Liturgy of the Hours
b. Meditation
c. Scripture reading
d. Devotional, including the rosary
e. Other forms of prayer. Specify: _____

12. How often do you go on retreats?
a. Annually
b. Occasionally
c. Never

Parish ministers can have different emphases for their ministry. Though you may feel that each or all of the following objectives are important for your ministry, for each question circle the number closest to that which indicates which is more important to you for your work in parish ministry.

- | | | | | | | | |
|-----|---|---|---|---|---|---|-------------------------------------|
| 13. | Involvement of people in the church | 1 | 2 | 3 | 4 | 5 | Fostering people's relation to God |
| 14. | Encouraging expression of personal belief and exercise of individual conscience | 1 | 2 | 3 | 4 | 5 | Conveying authentic church teaching |
| 15. | Fostering sacramental participation | 1 | 2 | 3 | 4 | 5 | Fostering private prayer |
| 16. | Being a minister of the gospel | 1 | 2 | 3 | 4 | 5 | Being a minister of the church |

III. MINISTRY PREPARATION AND EXPERIENCE

1. Have you previously been employed as a church minister? *(circle all applicable)*
 - a. Yes, as a parish school teacher, principal or administrator
 - b. Yes, in some other school ministry
 - c. Yes, in some other form of parish ministry
 - d. Yes, in some other church institution
 - e. No

2. If you answered **NO** to question 1, skip to question 4. If you answered **YES**, how many years were you employed all together? _____ year(s)

3. If you previously served elsewhere as a church minister, what is the **MAIN REASON** you left your last position? *(circle one only)*
 - a. Better salary at new position
 - b. Family relocation
 - c. Change of pastor
 - d. Change of principal
 - e. Greater responsibilities at new position
 - f. Conflict at old position
 - g. Wanted to work primarily with adults
 - h. Concern for social justice
 - i. Concern for mission of the church
 - j. Position was discontinued
 - k. Wanted a change of ministry
 - l. Other, please explain: _____

4. How many years have you served in your present position? _____ year(s)

5. How long do you envision remaining in your present position?
- Only for a short time or until the end of my contract
 - For the foreseeable future
 - Don't know
6. How long do you envision working for the church?
- Only for a short time or until the end of my contract
 - For the foreseeable future
 - Don't know
7. How did you **FIRST** learn about your present position of ministry? (*please circle one only*)
- National newspaper advertisement
 - Diocesan newspaper advertisement
 - Diocesan ministry placement network
 - National ministry placement network
 - Diocesan personnel office
 - Parish advertisement
 - Word of mouth
 - Religious order network
 - Contacted and asked to apply by present parish staff
 - Came from pastor's previous parish
 - Other, please explain: _____
-
8. What type of professional certification or academic credentials were required for your present position?
- Bachelor's degree or equivalent
 - Master's degree or equivalent
 - Diocesan certification or special training
 - None
 - Other, please explain: _____

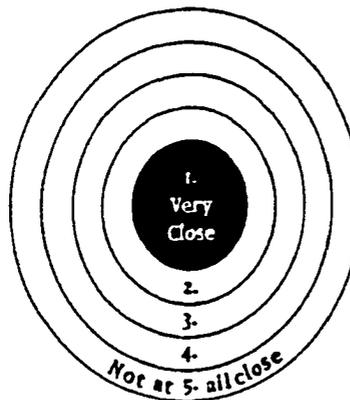
IV. WORK CONDITIONS

Given the limitations of the parish, indicate whether each of the following are adequate or inadequate for your work by circling the appropriate letter:

- | | | |
|---|-------------|---------------|
| 1. Location of office: | a. Adequate | b. Inadequate |
| 2. Amount of space: | a. Adequate | b. Inadequate |
| 3. Budget: | a. Adequate | b. Inadequate |
| 4. Privacy of work area: | a. Adequate | b. Inadequate |
| 5. Secretarial help: | a. Adequate | b. Inadequate |
| 6. Meeting space: | a. Adequate | b. Inadequate |
| 7. Room for meals/breaks: | a. Adequate | b. Inadequate |
| 8. Access to professional publications: | a. Adequate | b. Inadequate |
| 9. Office equipment: | a. Adequate | b. Inadequate |

V. THE EMERGING RELATIONSHIPS AMONG PRIESTS, RELIGIOUS, AND LAITY WHEN SERVING TOGETHER ON PARISH STAFFS

*Please look at the circles.
The rings are meant to show how close or distant you feel in certain relationships. The inside circle - 1 - stands for "Very close." The outside circle - 5 - stands for "Not close at all." The other circles stand for in-between. For each relationship you have with the following members of your parish staff, circle the number that best identifies the quality of that relationship. Circle number 6 ("Mixed experience") or number 7 ("Not applicable") if this is the best way to describe the experience.*



Staff members	Very close					Not close at all		Mixed experience	Not applicable
1. Pastor	1	2	3	4	5	6	7		
2. Other priests	1	2	3	4	5	6	7		
3. Deacons	1	2	3	4	5	6	7		
4. Sisters	1	2	3	4	5	6	7		
5. Brothers	1	2	3	4	5	6	7		
6. Lay women	1	2	3	4	5	6	7		
7. Lay men	1	2	3	4	5	6	7		
8. School principal	1	2	3	4	5	6	7		

Efforts and forms of collaboration, cooperation and team work are experienced in a variety of ways. Below is a list of possible parish staff activities. For each of the following, circle the number on the continuum that best describes how important each activity is to you, whether it is part of your present practice or not:

	Very important					Not at all important				
9. Staff meetings	1	2	3	4	5	1	2	3	4	5
10. Staff prayer (over and above meetings)	1	2	3	4	5	1	2	3	4	5
11. Socializing with staff (outside of work)	1	2	3	4	5	1	2	3	4	5
12. Staff work retreats (overnights or special full days)	1	2	3	4	5	1	2	3	4	5
13. Staff spiritual days of recollection or retreats	1	2	3	4	5	1	2	3	4	5

Regarding parish staff activities, please circle the response that best describes your present parish staff experience.

14. Staff meetings:
- a. We have them at least a few times a month
 - b. We have them occasionally
 - c. We don't have them

15. Prayer with the staff over and above meetings:
- We do this regularly
 - We do this occasionally
 - We don't do this
16. Socializing with other staff members:
- We do this as a group, at least occasionally
 - Individuals do this
 - We don't do this
17. Staff work retreats (overnights or special full days):
- We do this regularly
 - We do this occasionally
 - We don't do this
18. Staff spiritual days of recollection or retreats:
- We do this regularly
 - We do this occasionally
 - We don't do this
19. Regarding working styles: (*circle only one*)
- We work together on most ministries of the parish
 - We cooperate and keep fully aware of each other's work, but each is basically responsible for her/his own work
 - We each tend to work on our own
20. Regarding decisions: (*circle only one*)
- The pastoral members of the staff make most major decisions together with the parish council
 - The pastoral members of the staff make most major decisions jointly
 - Each makes decisions in her/his area of parish life with the pastor
 - Each makes decisions in her/his area of parish life independently
 - The pastor makes most major decisions
 - Other, please explain: _____
-
21. Regarding communications: (*circle only one*)
- There is full and open communication among all staff members
 - The pastor and each staff member try to keep in communication
 - Communication among members of the staff is very limited

**Regarding support, by which of the following do you feel adequately supported?
Please answer YES or NO by circling the appropriate letter.**

	Feel adequately supported	
	Yes	No
22. Pastor	Y	N
23. Other ordained staff	Y	N
24. Lay persons on staff	Y	N
25. Religious on staff	Y	N
26. Parish council/leadership	Y	N
27. Parishioners in general	Y	N

28. Which of the following best characterizes the way you work with the pastor?
- Team member
 - Staff member
 - Colleague
 - Employee
 - Helper
 - Friend

VI. THE STRUCTURE OF PARISH MANAGEMENT

- Do you have a written job description?
 - Yes, and I helped write it
 - Yes, and it was given to me
 - No
- Do you have a written job contract?
 - Yes
 - No
- Do you receive a formal performance evaluation at least every year?
 - Yes
 - No
- Do you regularly meet with your supervisor to review your job performance?
 - Yes
 - No
- Are you given sufficient authority to carry out your responsibilities?
 - Yes
 - No
- If you answered **YES** to question 5, skip to question 7. If you answered **NO**, circle the letter of the response denoting the main reason why you are *not* given sufficient authority to carry out your responsibilities? (*please circle only one*)
 - Lack of finances
 - Lack of understanding by others of my role
 - Restrictions in church law
 - Restrictions by the pastor
 - Other, please explain: _____
- Is there a special budget for your ministry other than your salary and benefits?
 - Yes
 - No
- Do you feel free to discuss difficulties and differences of opinion with your supervisor?
 - Yes
 - No

VII. ACTIVITIES IN MINISTRY

Indicate your level of regular responsibility regarding each of the following ministry areas in your parish by circling the appropriate response.

Ministry	Leader	Take part	Not part of my responsibility	Parish does not have
1. Liturgy planning/development	1	2	3	4
2. Liturgical music: performing/conducting	1	2	3	4
3. Liturgy leadership	1	2	3	4
4. Catechumenate	1	2	3	4
5. Religious education (children/youth/adults)	1	2	3	4

6. Prayer/reflection: small groups	1	2	3	4
7. Youth/young adult ministry	1	2	3	4
8. Marriage preparation	1	2	3	4
9. Ministry to separated/divorced	1	2	3	4
10. Counselling	1	2	3	4

11. Social service (meeting individual needs)	1	2	3	4
12. Social action (action for change)	1	2	3	4
13. Evangelization	1	2	3	4
14. Home visiting	1	2	3	4
15. Ministry to bereaved	1	2	3	4

16. Ministry to the elderly	1	2	3	4
17. 12-step program	1	2	3	4
18. Care of the sick	1	2	3	4
19. Ministry training	1	2	3	4
20. Administration - organizing	1	2	3	4
21. Parish fund raising	1	2	3	4
22. Finance/building management	1	2	3	4

Below is a list of ministry activities that may be a part of your work. If so, based on your training, were you adequately prepared to carry-out these activities and do you perform them well? Answer YES or NO in each column by circling the appropriate letter.

If part of my work:

Activities	Part of my work		Adequately prepared		Perform well	
	Y	N	Y	N	Y	N
23. Administrating	Y	N	Y	N	Y	N
24. Building community	Y	N	Y	N	Y	N
25. Collaborating	Y	N	Y	N	Y	N
26. Communicating one-on-one	Y	N	Y	N	Y	N
27. Communicating to public groups (i.e., speaking, writing)	Y	N	Y	N	Y	N

28. Counselling	Y	N	Y	N	Y	N
29. Hospitality	Y	N	Y	N	Y	N
30. Leading/co-leading prayer	Y	N	Y	N	Y	N
31. Managing conflict	Y	N	Y	N	Y	N
32. Motivating involvement	Y	N	Y	N	Y	N

33. Organizing projects	Y	N	Y	N	Y	N
34. Performing (musically)	Y	N	Y	N	Y	N
35. Planning	Y	N	Y	N	Y	N
36. Preaching	Y	N	Y	N	Y	N
37. Preparing liturgies	Y	N	Y	N	Y	N

38. Spiritual directing	Y	N	Y	N	Y	N
39. Supervising others	Y	N	Y	N	Y	N
40. Teaching (content)	Y	N	Y	N	Y	N
41. Training (skills)	Y	N	Y	N	Y	N
42. Visiting (i.e., homes, hospitals)	Y	N	Y	N	Y	N

Which of the following content areas are important for your work in the parish and how well prepared do you feel in each? Answer YES or NO in each column by circling the appropriate letter.

Content area	Important to my work		Adequately prepared	
	Y	N	Y	N
43. Scripture	Y	N	Y	N
44. Doctrine	Y	N	Y	N
45. Moral theology	Y	N	Y	N
46. Liturgy	Y	N	Y	N
47. Spirituality	Y	N	Y	N

48. Family life	Y	N	Y	N
49. Social services	Y	N	Y	N
50. Justice concerns	Y	N	Y	N
51. Youth development	Y	N	Y	N
52. Elderly concerns	Y	N	Y	N

Which of the following activities do you think you ought to be able to do or share in doing in your present position? Which do you actually do? Answer YES or NO in each column by circling the appropriate letter.

Activity	I should do		I do	
	Y	N	Y	N
53. Preside at weddings	Y	N	Y	N
54. Do marriage preparation	Y	N	Y	N
55. Conduct wake services	Y	N	Y	N
56. Have some lead role at the eucharist	Y	N	Y	N
57. Control some of the budget	Y	N	Y	N

58. Hire staff	Y	N	Y	N
59. Take part in parish council meetings	Y	N	Y	N
60. Relate directly to diocesan offices	Y	N	Y	N
61. Visit parish homes	Y	N	Y	N

62. Take part in the work of the parish school	Y	N	Y	N
63. Lead prayer services	Y	N	Y	N
64. Preach	Y	N	Y	N
65. Preside at funeral services	Y	N	Y	N
66. Other: _____	Y	N	Y	N

67. How many hours do you work each week in your parish position? _____ hours

Answer questions 68 through 70 by rating the compensation you receive for your work.

68. The amount of money that you receive to meet your personal needs:

- Excellent
- Good
- Fair
- Poor

69. The amount of money you receive to meet your family or congregational family needs:

- Excellent
- Good
- Fair
- Poor

70. The amount of pay you receive in comparison to other workers in your area:
 a. Excellent
 b. Good
 c. Fair
 d. Poor
71. To what extent is there a conflict between the time demands of your present ministry and the time required for yourself and your family or religious community?
 a. No significant conflict
 b. Some conflict
 c. A great deal of conflict
72. Do you find it difficult to participate in evening and weekend activities?
 a. Yes b. No
73. Does the parish provide housing for you?
 a. Yes b. No
74. Does the parish provide a car and/or mileage reimbursement for the use of your own car?
 a. Yes b. No

Think of your present working situation. What is it like most of the time? After each word below, circle the response that best describes your work using the code below.

Y - if it describes your work

N - if it does not describe your work

75. Fascinating	Y	N
76. Routine	Y	N
77. Satisfying	Y	N
78. Boring	Y	N
79. Good	Y	N

80. Creative	Y	N
81. Respected	Y	N
82. Tiresome	Y	N
83. Challenging	Y	N
84. Frustrating	Y	N

85. Gives sense of accomplishment	Y	N
86. Spiritually rewarding	Y	N

87. Is there a grievance procedure in your parish or diocese?
 a. Yes b. No

88. In your present position, to whom do you report?

- a. Pastor
 b. Parish administrator (other than pastor)
 c. Associate pastor
 d. Pastoral associate
 e. Director of religious education
 f. Parish council
 g. Diocesan official, please explain: _____

- h. Other, please explain: _____

VIII. WHAT YOUR MINISTRY ADDS TO PARISH LIFE

Indicate the extent to which your own parish ministry has influenced your parish in the following aspects: (circle the answer that best applies)

	Made it worse	Continued what was there	Some improve- ment	Added consid- erably
1. Deepening parish spirituality	1	2	3	4
2. Ability to reach more parishioners	1	2	3	4
3. Competency in more areas/skills	1	2	3	4
4. Enabling parishioners to feel at home in the parish	1	2	3	4
5. Improvement of liturgy/worship	1	2	3	4

6. Improvement of religious education	1	2	3	4
7. Pastoral care to those with various needs	1	2	3	4
8. Counselling	1	2	3	4
9. Spirit of community	1	2	3	4
10. Outreach to wider community concerns	1	2	3	4

11. Sensitivity to family needs	1	2	3	4
12. Sensitivity to women's concerns	1	2	3	4
13. Sensitivity to men's concerns	1	2	3	4
14. Sensitivity to social justice concerns	1	2	3	4
15. Understanding of lay concerns	1	2	3	4

16. Involvement of women	1	2	3	4
17. Involvement of men	1	2	3	4
18. Involvement of elderly	1	2	3	4
19. Involvement of youth	1	2	3	4
20. Management of parish resources	1	2	3	4

21. Communication within the parish	1	2	3	4
22. General strengthening of parish life	1	2	3	4
23. Staff collaboration	1	2	3	4
24. Parish vision and sense of mission	1	2	3	4
25. Planning	1	2	3	4

26. In general, where in the following continuum would you place the overall climate of your parish?

Very Positive 1 2 3 4 5 **Not positive at all**

27. Do parishioners volunteer when new programs and services are presented?

- Always
- Usually
- Sometimes
- Seldom
- Never

IX. SUPPORT STRUCTURES FOR YOUR MINISTRY

What has been and should be the role of the diocese regarding your placement? Answer YES or NO in each column by circling the appropriate response.

	Diocese does		Diocese should do	
1. Recruiting lay/religious	Y	N	Y	N
2. Training lay/religious	Y	N	Y	N
3. Screening lay/religious	Y	N	Y	N
4. Certifying lay/religious	Y	N	Y	N
5. Commissioning lay/religious	Y	N	Y	N

6. Evaluating lay/religious	Y	N	Y	N
7. Establishing policies, ministry classifications, salary ranges	Y	N	Y	N
8. Continuing education	Y	N	Y	N
9. Inclusion in diocesan events	Y	N	Y	N
10. Staff training and development	Y	N	Y	N

11. Did your diocese have a formal role in your placement? a. Yes b. No

12. If you answered NO to question 11, skip to question 13. If you answered YES, indicate what types of roles? (please circle all applicable)

- a. Recruiting lay/religious
- b. Training lay/religious
- c. Screening lay/religious
- d. Certifying lay/religious
- e. Commissioning lay/religious
- f. Evaluating lay/religious
- g. Establishing policies, ministry classifications, salary ranges
- h. Continuing education
- i. Inclusion in diocesan events
- j. Staff training and development

13. Which diocesan office, in any of its divisions, has the most responsibility for your ministry? (please circle only one)

- | | |
|------------------------|---------------------------------|
| a. Aging | k. Personnel (priest) |
| b. Catholic Charities | l. Religious education |
| c. Catholic schools | m. Rural life |
| d. Chancery | n. Social action |
| e. Evangelization | o. Worship |
| f. Family Life | p. Youth |
| g. Finance | q. No specific office |
| h. Lay ministry | r. Other, please explain: _____ |
| i. Minority ministry | |
| j. Personnel (general) | |

14. Which diocesan office has been the most helpful in your ministry? (please circle only one)

- | | |
|------------------------|---------------------------------|
| a. Aging | k. Personnel (priest) |
| b. Catholic Charities | l. Religious education |
| c. Catholic schools | m. Rural life |
| d. Chancery | n. Social action |
| e. Evangelization | o. Worship |
| f. Family Life | p. Youth |
| g. Finance | q. No specific office |
| h. Lay ministry | r. Other, please explain: _____ |
| i. Minority ministry | |
| j. Personnel (general) | |

15. In general, regarding lay/religious ministry, the diocesan offices have been:
 a. Sufficiently helpful
 b. Not as helpful as they could be

Do you participate in support groups at any of the following levels? (please circle the appropriate response)

16. Area ministry groups or associations:
 a. Yes b. No c. Not applicable
17. Diocesan groups or association:
 a. Yes b. No c. Not applicable
18. Regional organizations:
 a. Yes b. No c. Not applicable
19. National organizations:
 a. Yes b. No c. Not applicable

X. CONCLUDING REFLECTIONS

Please circle the appropriate response by using this code:

SA - Strongly Agree
A - Agree
N - No Opinion or not sure
D - Disagree
SD - Strongly Disagree

- | | | | | | |
|--|----|---|---|---|----|
| 1. Ministry has been affirming to me | SA | A | N | D | SD |
| 2. Ministry has allowed me to develop and to use my talents in the service of the church | SA | A | N | D | SD |
| 3. The persons whom I serve have affirmed my worth | SA | A | N | D | SD |
| 4. My supervisors in the parish are satisfied with my performance as a minister | SA | A | N | D | SD |
| 5. Other staff members are satisfied with my performance as a minister | SA | A | N | D | SD |
| 6. Parishioners are satisfied with my performance as a minister | SA | A | N | D | SD |
| 7. "Networking" with other ministers has been a personal support to me | SA | A | N | D | SD |

8. I would encourage others to enter parish ministry	SA	A	N	D	SD
9. Unless the church becomes more open in some of its policies, there may come a time when I can no longer continue to work for the church	SA	A	N	D	SD
10. There may come a time in the future when I may no longer be able to afford to continue working for the church	SA	A	N	D	SD
11. I feel secure in my position	SA	A	N	D	SD
12. I feel I am part of a thriving community in which many of us are achieving spiritual growth	SA	A	N	D	SD

Here is a list of various things which are part of employment as a parish minister:

- A. Spiritual life
- B. Working conditions
- C. Interactions with clergy
- D. Interaction with parishioners
- E. Challenging responsibilities
- F. Affirmation from superiors
- G. Personal satisfaction
- H. Salary
- I. Benefits
- J. Chance for continuing education
- K. Support from diocesan office
- L. Pride in serving the church
- M. Job security

From the above list, rank the three most satisfying characteristics about working at your parish by writing the appropriate letter in the following blanks.

13. _____
 14. _____
 15. _____

From the above list, rank the three things most in need of improvement at your parish by writing the appropriate letter in the following blanks.

16. _____
 17. _____
 18. _____

APPENDIX 3

NATIONAL STUDY
OF
LAY AND RELIGIOUS
PARISH MINISTERS

NATIONAL CONFERENCE OF CATHOLIC BISHOPS

NATIONAL PASTORAL LIFE CENTER
299 ELIZABETH STREET
NEW YORK, NY 10012
(212) 431-7825

SURVEY FORM FOR:

PASTOR

Survey Code: _____

Name _____ Title _____

Parish _____

Address _____

City, State, Zip _____

Phone (____) _____ Arch/Diocese _____

January, 1991

Dear Participant:

Welcome! Your parish has been chosen by a random sampling process to be a participant in a national study that seeks to understand better what helps and what hinders the work of lay persons and religious in full-time parish ministry.

This study, commissioned by the National Conference of Catholic Bishops, is being conducted by the National Pastoral Life Center.

The purpose is to study the emerging relationships among clergy, religious and laity, the new roles, responsibilities and procedures now evolving, and the apparent effectiveness of these ministers as perceived by themselves and by knowledgeable observers in the parish.

Surveys will be filled out by the lay and religious ministers, pastors and other ordained staff, and parishioners in parishes in 43 dioceses across the country.

Results will provide a profile of current church experience, identify factors that contribute to a better integration, and suggest recommendations for enhancing further development.

Therefore, your cooperation and contribution in this study is of vital importance.

We ask that you return your survey directly to us in the enclosed self-addressed stamped envelope AS SOON AS POSSIBLE, or at the latest by February 15, 1991.

A limited number of site visits will be made to a select number of parishes after this phase of the study, and so we ask that you identify yourself and your parish. However, be assured that the CONFIDENTIALITY of your responses will be respected and ANONYMITY will be ensured.

We appreciate your time and interest, and thank you for working with us on this national study.

DIRECTIONS

This survey is divided into several sections. Directions for answering each question are clearly marked, and consist mostly of circling the letter of the chosen response from a number of possible answers; or selecting a letter or number from a list of possible answers and writing this number or letter on the appropriate line. Where comments are requested, we ask that you print or write as legibly as possible with a black or blue pen. We value your comments.

AGAIN, THANK YOU.

I. BACKGROUND INFORMATION

Please circle a single number or letter for your answer unless otherwise indicated.

1. What is the year of your birth? _____
2. In which group do you belong?
 - a. White
 - b. Black
 - c. Hispanic (Mexican, Puerto Rican, Cuban or other Spanish background)
 - d. Asian/Pacific Islander
 - e. North American Indian, Alaskan native
 - f. Other, please explain: _____
3. Information on Baptism: (*circle one*).
 - a. I was baptized Catholic as a child
 - b. I became a Catholic later
4. How many years have you been ordained? _____ year(s)
5. Describe any formal education beyond the seminary:
 - a. Some graduate work
 - b. M.A., M.S. or M.Ed.
 - c. M.Div.
 - d. D.Min.
 - e. Ph.D.
 - f. Other: _____
6. Have you ever held a full-time position as a priest other than parish work?
 - a. Yes
 - b. No
7. If you answered **NO** to question 6, skip to question 8. If you answered **YES**, in what area?
 - a. Education (teaching, administration)
 - b. Chancery or other diocesan office
 - c. Chaplaincy (military, hospital, prison)
 - d. Other: _____
8. Which of the following periodicals do you read regularly? (*circle the letter of all applicable*)

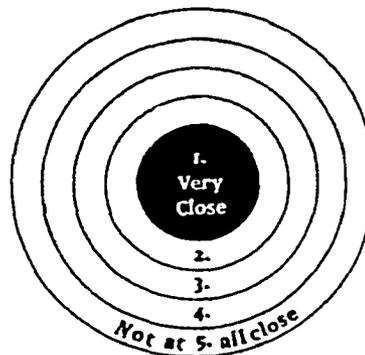
a. America	o. Pastoral Music
b. The Catechist	p. Praying
c. Catechumenate	q. The Priest
d. Chicago Studies	r. Salt
e. Church	s. Sojourners
f. Commonweal	t. St. Anthony's Messenger
g. Crux of the News	u. Theological Studies
h. Homiletic & Pastoral Review	v. Twin Circle
i. Living Light	w. U.S. Catholic
j. National Catholic Register	x. The Wanderer
k. National Catholic Reporter	y. Revista Maryknoll
l. Origins	z. Your diocesan newspaper
m. Our Sunday Visitor	aa. Other: _____
n. Mensaje	
9. Does the parish have a parish pastoral council?
 - a. Yes
 - b. No and never had
 - c. Once had, but no longer

10. Does the parish have a finance council?
 a. Yes b. No

II. RELIGIOUS ATTITUDES AND SPIRITUAL EXPERIENCES

We are asking the lay/religious parish ministers about their own spiritual practices to determine in what ways these affect their ministry. It will help us to interpret their responses if we can compare them with your own practices.

Please look at the circle. The rings are meant to show how close or distant you feel in certain relationships. The inside circle - 1 - stands for "Very close." The outside circle - 5 - stands for "Not at all close." The other circles stand for in-between. For each relationship shown below, please show what numbered ring best represents how close you feel. (Circle one number beside each phrase)



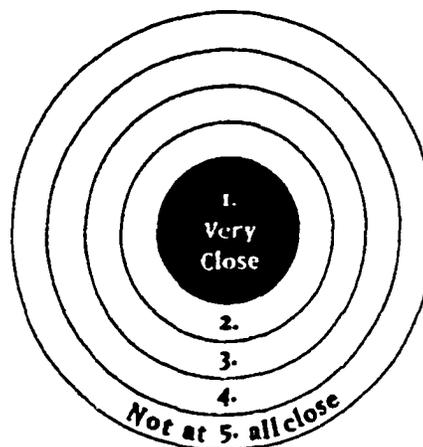
- | | Very close | | | | Not at all close |
|--|-------------------|---|---|---|-------------------------|
| | 1 | 2 | 3 | 4 | 5 |
| 1. How close do you feel to God most of the time? | 1 | 2 | 3 | 4 | 5 |
| 2. How close did you feel to God five years ago? | 1 | 2 | 3 | 4 | 5 |
| 3. How close do you feel today to the Catholic Church? | 1 | 2 | 3 | 4 | 5 |
| 4. How close did you feel to the Catholic Church five years ago? | 1 | 2 | 3 | 4 | 5 |
| 5. Which characteristics best describe your own personal prayer life aside from the prayers you lead as part of your ministry? <i>(circle one)</i> | | | | | |
| a. Regular routine | | | | | |
| b. Erratic pattern | | | | | |
| c. Seldom apart from the prayer activities of my ministry | | | | | |
| 6. Which forms of prayer do you use? <i>(circle all applicable)</i> | | | | | |
| a. Liturgy of the hours | | | | | |
| b. Meditation | | | | | |
| c. Scripture reading | | | | | |
| d. Devotional, including the rosary | | | | | |
| e. Other forms of prayer. Specify: _____ | | | | | |
| 7. How often do you go on retreats? | | | | | |
| a. Annually | | | | | |
| b. Occasionally | | | | | |
| c. Never | | | | | |

Pastors can have different emphases for their ministry. Though you may feel that each or all of the following objectives are important for your ministry, for each question circle the number closest to that which indicates which is more important to you for your work as a pastor.

8.	Involvement of people in the church	1	2	3	4	5	Fostering people's relation to God
9.	Encouraging expression of personal belief and exercise of individual conscience	1	2	3	4	5	Conveying authentic church teaching
10.	Fostering sacramental participation	1	2	3	4	5	Fostering private prayer
11.	Being a minister of the gospel	1	2	3	4	5	Being a minister of the church

III. THE EMERGING RELATIONSHIPS AMONG PRIESTS, RELIGIOUS, AND LAITY WHEN SERVING TOGETHER ON PARISH STAFFS

Please look at the circles. The rings are meant to show how close or distant you feel in certain relationships. The inside circle - 1 - stands for "Very close." The outside circle - 5 - stands for "Not close at all." The other circles stand for in-between. For each relationship which you have with the following members of your parish staff, circle the number that best identifies the quality of that relationship. Circle number 6 ("Mixed experience") or number 7 ("Not applicable") if this is the best way to describe your experience.



Staff members	Very close					Not close at all	Mixed experience	Not applicable
1. Other priests	1	2	3	4	5		6	7
2. Deacons	1	2	3	4	5		6	7
3. Sisters	1	2	3	4	5		6	7
4. Brothers	1	2	3	4	5		6	7
5. Lay women	1	2	3	4	5		6	7
6. Lay men	1	2	3	4	5		6	7
7. School principal	1	2	3	4	5		6	7

In hiring someone for a professional ministry position, how important are the following to you?

8. That the person is lay:
 a. Very important b. Somewhat important c. Not important
9. That the person is a parishioner:
 a. Very important b. Somewhat important c. Not important
10. That the person is a religious
 a. Very important b. Somewhat important c. Not important
11. That the person is male:
 a. Very important b. Somewhat important c. Not important
12. That the person is female:
 a. Very important b. Somewhat important c. Not important
13. How successful have you been in locating and hiring qualified staff?
 a. We have been able to find qualified people and can pay them fairly
 b. We have been able to find qualified people but have difficulty paying them fairly
 c. We have not been able to find qualified people though we could pay them fairly
 d. We have neither been able to find qualified people nor pay them fairly

Efforts and forms of collaboration, cooperation and team work are experienced in a variety of ways. Below is a list of possible parish staff activities. For each of the following, circle the number on the continuum that best describes how important each activity is to you, whether it is part of your present practice or not:

	Very important			Not at all important	
14. Staff meetings	1	2	3	4	5
15. Staff prayer over and above meetings	1	2	3	4	5
16. Socializing with staff (outside of work)	1	2	3	4	5
17. Staff work retreats (overnights or special full days)	1	2	3	4	5
18. Staff spiritual days of recollection or retreats	1	2	3	4	5

Regarding parish staff activities, please circle the response that best describes your present parish staff experience.

19. Staff meetings:
 a. We have them at least a few times a month
 b. We have them occasionally
 c. We don't have them
20. Prayer with staff over and above meetings:
 a. We do this regularly
 b. We do this occasionally
 c. We don't do this
21. Socializing with other staff members:
 a. We do this as a group, at least occasionally
 b. Individuals do this
 c. We don't do this

22. Staff work retreats (overnights or special full days):
- We do this regularly
 - We do this occasionally
 - We don't do this
23. Staff spiritual days of recollection or retreats:
- We do this regularly
 - We do this occasionally
 - We don't do this
24. Regarding working styles: (*circle only one*)
- We work together on most ministries of the parish
 - We cooperate and keep fully aware of each other's work, but each is basically responsible for her/his own work
 - We each tend to work on our own
25. Regarding decisions: (*circle only one*)
- The pastoral members of the staff make most major decisions together with the parish council
 - The pastoral members of the staff make most major decisions jointly
 - Each makes decisions in her/his area of parish life with the pastor
 - Each makes decisions in her/his area of parish life independently
 - The pastor makes most major decisions
 - Other, please explain: _____
-
26. Regarding communications: (*circle only one*)
- There is full and open communication among all staff members
 - The pastor and each staff member try to keep in communication
 - Communication among members of the staff is very limited

Regarding support, by which of the following do you feel adequately supported? Please answer YES or NO by circling the appropriate letter.

Feel adequately supported

	Yes	No
27. Other ordained staff	Y	N
28. Lay persons on staff	Y	N
29. Religious on staff	Y	N
30. Parish council/leadership	Y	N
31. Parishioners in general	Y	N

32. Which of the following best characterizes the way your lay/religious staff works with you?
- Team members
 - Staff members
 - Colleagues
 - Employees
 - Helpers
 - Friends

Consider your own work as pastor. What is it like most of the time? After each word below, circle the response that best describes your work using the code below:

Y - if it describes your work
N - if it does not describe your work

33. Fascinating	Y	N
34. Routine	Y	N
35. Satisfying	Y	N
36. Boring	Y	N
37. Good	Y	N

38. Creative	Y	N
39. Respected	Y	N
40. Tiresome	Y	N
41. Challenging	Y	N
42. Frustrating	Y	N

43. Gives sense of accomplishment	Y	N
44. Spiritually rewarding	Y	N

IV. ACTIVITIES OF LAY/RELIGIOUS MEMBER(S) OF STAFF

Any ministry involves a variety of activities. For example, a person responsible for religious education may sometimes teach, sometimes administrate and sometimes help build parish community. Below is a list of such ministry activities. Do lay/religious ministers in your parish perform these activities well? Answer **YES** or **NO** in each column by circling the appropriate letter.

Activities	Part of their work		Perform well	
	Yes	No	Yes	No
1. Administrating	Y	N	Y	N
2. Building community	Y	N	Y	N
3. Collaborating	Y	N	Y	N
4. Communicating one-on-one	Y	N	Y	N
5. Communicating to public groups (i.e., speaking, writing)	Y	N	Y	N

6. Counselling	Y	N	Y	N
7. Hospitality	Y	N	Y	N
8. Leading/co-leading prayer	Y	N	Y	N
9. Managing conflict	Y	N	Y	N
10. Motivating involvement	Y	N	Y	N

11. Organizing projects	Y	N	Y	N
12. Performing (musically)	Y	N	Y	N
13. Planning	Y	N	Y	N
14. Preaching	Y	N	Y	N
15. Preparing liturgies	Y	N	Y	N

16. Spiritual directing	Y	N	Y	N
17. Supervising others	Y	N	Y	N
18. Teaching (content)	Y	N	Y	N
19. Training (skills)	Y	N	Y	N
20. Visiting (i.e., homes, hospitals)	Y	N	Y	N

Which of the following content areas are important for the work of lay/religious parish ministers in your parish and how well prepared do you feel they were regarding each? Answer YES or NO in each column by circling the appropriate letter.

Content area	Important to work	Adequately prepared
21. Scripture	Y N	Y N
22. Doctrine	Y N	Y N
23. Moral theology	Y N	Y N
24. Liturgy	Y N	Y N
25. Spirituality	Y N	Y N

26. Family life	Y N	Y N
27. Social services	Y N	Y N
28. Social justice concerns	Y N	Y N
29. Youth development	Y N	Y N
30. Elderly concerns	Y N	Y N

Which of the following activities ought lay/religious ministers be able to do or share in doing in your parish? Which do they actually do? Answer YES or NO in each column by circling the appropriate letter.

Activity	They should do	They do
31. Preside at weddings	Y N	Y N
32. Do marriage preparation	Y N	Y N
33. Conduct wake services	Y N	Y N
34. Have some lead role at the eucharist	Y N	Y N
35. Control some of the budget	Y N	Y N

36. Hire staff	Y N	Y N
37. Take part in parish council meetings	Y N	Y N
38. Relate directly to diocesan offices	Y N	Y N
39. Visit parish homes	Y N	Y N
40. Take part in the work of the parish schools	Y N	Y N

41. Lead prayer services	Y N	Y N
42. Preach	Y N	Y N
43. Preside at funeral services	Y N	Y N
44. Other: _____	Y N	Y N

V. WORK CONDITIONS

Given the natural limitations of the parish, what is your opinion of the work conditions of the lay/religious parish minister(s)? Indicate whether each of the following are adequate or inadequate for their work by circling the appropriate letter:

- | | | |
|--------------------------|-------------|---------------|
| 1. Location of office: | a. Adequate | b. Inadequate |
| 2. Amount of space: | a. Adequate | b. Inadequate |
| 3. Budget: | a. Adequate | b. Inadequate |
| 4. Privacy of work area: | a. Adequate | b. Inadequate |
| 5. Secretarial help: | a. Adequate | b. Inadequate |

- | | | |
|---|-------------|---------------|
| 6. Meeting space: | a. Adequate | b. Inadequate |
| 7. Room for meals/breaks: | a. Adequate | b. Inadequate |
| 8. Access to professional publications: | a. Adequate | b. Inadequate |
| 9. Office equipment: | a. Adequate | b. Inadequate |

VI. WHAT LAY/RELIGIOUS MINISTRY ADDS TO PARISH LIFE

Indicate the extent to which your lay/religious parish ministers have influenced your parish in the following aspects: (circle the answer that best applies)

	Made it worse	Continued what was there	Some improve- ment	Added consid- erably
1. Deepening parish spirituality	1	2	3	4
2. Ability to reach more parishioners	1	2	3	4
3. Competency in more areas/skills	1	2	3	4
4. Enabling parishioners to feel at home in the parish	1	2	3	4
5. Improvement of liturgy/worship	1	2	3	4

6. Improvement of religious education	1	2	3	4
7. Pastoral care to those with various needs	1	2	3	4
8. Counselling	1	2	3	4
9. Spirit of community	1	2	3	4
10. Outreach to wider community concerns	1	2	3	4

11. Sensitivity to family needs	1	2	3	4
12. Sensitivity to women's concerns	1	2	3	4
13. Sensitivity to men's concerns	1	2	3	4
14. Sensitivity to social justice concerns	1	2	3	4
15. Understanding of lay concerns	1	2	3	4

16. Involvement of women	1	2	3	4
17. Involvement of men	1	2	3	4
18. Involvement of elderly	1	2	3	4
19. Involvement of youth	1	2	3	4
20. Management of parish resources	1	2	3	4

21. Communication within the parish	1	2	3	4
22. General strengthening of parish life	1	2	3	4
23. Staff collaboration	1	2	3	4
24. Parish vision and sense of mission	1	2	3	4
25. Planning	1	2	3	4

26. In general, where in the following continuum would you place the overall climate of your parish?

Very positive 1 2 3 4 5 **Not positive at all**

27. Do parishioners volunteer when new programs and services are presented?

- a. Always
- b. Usually
- c. Sometimes
- d. Seldom
- e. Never

VII. PREPARATION AND SUPPORT FOR LAY/RELIGIOUS PARISH MINISTERS

1. What is your own disposition toward lay/religious parish ministry?
 - a. This is a good development and I feel well prepared for it
 - b. This is a good development but I feel inadequately prepared for it
 - c. This is an unfortunate necessity

What has been and should be the role of the diocese regarding lay parish ministers? Answer YES or NO in each column by circling the appropriate response.

	Diocese does	Diocese should do
2. Recruiting lay/religious	Y N	Y N
3. Training lay/religious	Y N	Y N
4. Screening lay/religious	Y N	Y N
5. Certifying lay/religious	Y N	Y N
6. Commissioning lay/religious	Y N	Y N

7. Evaluating lay/religious	Y N	Y N
8. Establishing policies, ministry classifications, salary ranges	Y N	Y N
9. Continuing education of lay/religious	Y N	Y N
10. Inclusion in diocesan events of lay/religious	Y N	Y N
11. Staff training and development	Y N	Y N
12. In general, regarding lay/religious ministry, the diocesan offices have been:		
	a. Sufficiently helpful	
	b. Not as helpful as they could be	

VIII. CONCLUDING REFLECTIONS

Here is a summary list of factors related to lay/religious parish ministry:

- A. Current preparation of lay/religious for parish ministry
- B. Integration of lay/religious ministers into lay/religious parish ministry
- C. Structures and policies for lay/religious ministers
- D. Readiness of priests for lay/religious parish ministers
- E. Readiness of parishioners for lay/religious parish ministers
- F. Current support structures for lay/religious parish ministers

From the above list, rank the three best developed factors affecting lay/religious parish ministry by writing the appropriate letter in the following blanks.

1. _____
2. _____
3. _____

From the above list, rank the three factors most in need of improvement for the future of lay/religious parish ministry by writing the appropriate letter in the following blanks.

4. _____
5. _____
6. _____

Any final reflections?

Thank you. We appreciate your cooperation.

APPENDIX 4

NATIONAL STUDY OF LAY AND RELIGIOUS PARISH MINISTERS

NATIONAL CONFERENCE OF CATHOLIC BISHOPS

NATIONAL PASTORAL LIFE CENTER
299 ELIZABETH STREET
NEW YORK, NY 10012
(212) 431-7825

SURVEY FORM FOR:

PARISHIONER

Survey Code: _____

Name _____ Title _____

Parish _____

Address _____

City, State, Zip _____

Phone (____) _____ Arch/Diocese _____

January, 1991

Dear Participant:

Welcome! Your parish has been chosen by a random sampling process to be a participant in a national study that seeks to understand better what helps and what hinders the work of lay persons and religious in full-time parish ministry.

This study, commissioned by the National Conference of Catholic Bishops, is being conducted by the National Pastoral Life Center.

The purpose is to study the emerging relationships among clergy, religious and laity, the new roles, responsibilities and procedures now evolving, and the apparent effectiveness of these ministers as perceived by themselves and by knowledgeable observers in the parish.

Surveys will be filled out by the lay and religious ministers, pastors and other ordained staff, and parishioners in parishes in 43 dioceses across the country.

Results will provide a profile of current church experience, identify factors that contribute to a better integration, and suggest recommendations for enhancing further development.

Therefore, your cooperation and contribution in this study is of vital importance.

We ask that you return your survey directly to us in the enclosed self-addressed stamped envelope AS SOON AS POSSIBLE, or at the latest by February 15, 1991.

A limited number of site visits will be made to a select number of parishes after this phase of the study, and so we ask that you identify yourself and your parish. However, be assured that the CONFIDENTIALITY of your responses will be respected and ANONYMITY will be ensured.

We appreciate your time and interest, and thank you for working with us on this national study.

DIRECTIONS

This survey is divided into several sections. Directions for answering each question are clearly marked, and consist mostly of circling the letter of the chosen response from a number of possible answers, or selecting a letter or number from a list of possible answers and writing this number or letter on the appropriate line. Where comments are requested, we ask that you print or write as legibly as possible with a black or blue pen. We value your comments.

AGAIN, THANK YOU.

I. BACKGROUND INFORMATION

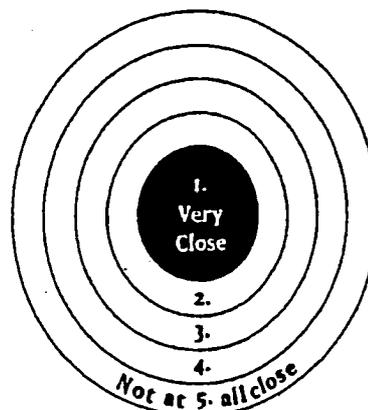
Please circle the number/letter of your answer or write in where indicated.

1. What is the year of your birth? _____
2. What is your gender?
 - a. Female
 - b. Male
3. In which group do you belong?
 - a. White
 - b. Black
 - c. Hispanic (Mexican, Puerto Rican, Cuban or other Spanish background)
 - d. Asian/Pacific Islander
 - e. North American Indian, Alaskan native
 - f. Other, please explain: _____
4. Information on Baptism: (*circle one*)
 - a. I was baptized Roman Catholic as a child
 - b. I became a Catholic later
5. Please circle your status:
 - a. Married
 - b. Widowed
 - c. Divorced and annulled
 - d. Divorced, no annulment
 - e. Separated
 - f. Single (never married)
6. Please circle the highest education level you have achieved:
 - a. Less than a high school graduate
 - b. High school graduate
 - c. Vocational school beyond high school
 - d. Some college
 - e. College graduate
 - f. Some graduate work
 - g. M.A., M.S. or M.Ed.
 - h. M.Div.
 - i. D.Min.
 - j. Ph.D.
7. How many years did you attend Catholic school? _____ years
8. How long have you been a member of this parish? _____ years
9. Why are you a member of this parish?
 - a. I live in the parish
 - b. I prefer this parish to the one I live in
 - c. Other, explain: _____

10. Are you a member of the parish pastoral council?
 - a. Yes
 - b. No
11. Are you a member of the finance council?
 - a. Yes
 - b. No
12. Do you belong to any other parish organizations or programs aside from the councils?
 - a. Yes
 - b. No
13. If you answered **NO** to question 12, skip to question 14. If you answered **YES**, to how many parish organizations or programs do you belong?
 - a. One
 - b. Two
 - c. Three
 - d. Four or more
14. In general, would you say you approve or disapprove of the way the priests in your parish are handling their job?
 - a. Approve
 - b. Disapprove
 - c. Don't know

II. RELIGIOUS ATTITUDES AND SPIRITUAL EXPERIENCES

Please look at the circle. The rings are meant to show how close or distant you feel in certain relationships. The inside circle - 1 - stands for "Very close." The outside circle - 5 - stands for "Not at all close." The other circles stand for in-between. For each relationship shown below, please show what numbered ring best represents how close you feel. (Circle one number beside each phrase)



	Very close				Not at all close
1. How close do you feel to God most of the time?	1	2	3	4	5
2. How close did you feel to God five years ago?	1	2	3	4	5
3. How close do you feel today to the Catholic Church?	1	2	3	4	5
4. How close did you feel to the Catholic Church five years ago?	1	2	3	4	5

5. How close do you feel today to the parish where you worship? 1 2 3 4 5
6. How close did you feel to the parish where you worshipped five years ago? 1 2 3 4 5
7. Please circle the number on the continuum which describes the religious behavior of your family when you were growing up.

Very religious 1 2 3 4 5 Not religious

III. RELIGIOUS ATTITUDES OF PEOPLE IN MINISTRY

How important in your estimation are the following activities to your pastor and parish staff? For each of the following, circle the number on the continuum, ranging from 1 ("Very important") to 5 ("Not at all important") that best describes how important each activity is to your pastor and parish staff?

- | | Very
important | | | Not at all
important | |
|---|-------------------|---|---|-------------------------|---|
| 1. Prayer life of the people | 1 | 2 | 3 | 4 | 5 |
| 2. Continued education of the parish in church teachings | 1 | 2 | 3 | 4 | 5 |
| 3. Liturgy participation | 1 | 2 | 3 | 4 | 5 |
| 4. Availability of the sacraments | 1 | 2 | 3 | 4 | 5 |
| 5. Community building | 1 | 2 | 3 | 4 | 5 |
| ----- | | | | | |
| 6. Outreach to the disabled or hurting members of the parish | 1 | 2 | 3 | 4 | 5 |
| 7. Outreach to the absent Catholics | 1 | 2 | 3 | 4 | 5 |
| 8. Social justice within the parish | 1 | 2 | 3 | 4 | 5 |
| 9. Social justice in the larger community | 1 | 2 | 3 | 4 | 5 |
| 10. Fund raising | 1 | 2 | 3 | 4 | 5 |
| 11. Building repairs | 1 | 2 | 3 | 4 | 5 |
| 12. From your experience, which of the following best describes the weekend liturgies? (circle one) | | | | | |
| a. Prayerful | | | | | |
| b. Dull | | | | | |
| c. Routine | | | | | |
| d. Enthusiastic | | | | | |
| e. Boring | | | | | |
| f. Exciting | | | | | |
| g. Helps people to participate | | | | | |

13. How often do you participate in a eucharistic liturgy or a communion service? (*circle one*)

- a. Daily
- b. Several times a week
- c. Weekly
- d. Several times a month
- e. Monthly
- f. Several times a year
- g. Less than several times a year

14. Which characteristics best describe your own personal prayer life? (*circle one*)

- a. Regular routine
- b. Erratic pattern
- c. Seldom apart from parish meetings and projects

IV. WHAT LAY/RELIGIOUS MINISTRY ADDS TO PARISH LIFE

Indicate the extent to which lay/religious parish ministry has added to the ministry of your parish in the following aspects: (circle the answer that best applies)

	Made it worse	Continued what was there	Some improve- ment	Added consid- erably
1. Deepening parish spirituality	1	2	3	4
2. Ability to reach more parishioners	1	2	3	4
3. Competency in more areas/skills	1	2	3	4
4. Enabling parishioners to feel at home in the parish	1	2	3	4
5. Improvement of liturgy/worship	1	2	3	4

6. Improvement of religious education	1	2	3	4
7. Pastoral care to those with various needs	1	2	3	4
8. Counselling	1	2	3	4
9. Spirit of community	1	2	3	4
10. Outreach to wider community concerns	1	2	3	4

11. Sensitivity to family needs	1	2	3	4
12. Sensitivity to women's concerns	1	2	3	4
13. Sensitivity to men's concerns	1	2	3	4
14. Sensitivity to social justices concerns	1	2	3	4
15. Understanding of lay concerns	1	2	3	4

16. Involvement of women	1	2	3	4
17. Involvement of men	1	2	3	4
18. Involvement of elderly	1	2	3	4
19. Involvement of youth	1	2	3	4
20. Management of parish resources	1	2	3	4

21. Communication within the parish	1	2	3	4
22. General strengthening of parish life	1	2	3	4
23. Staff collaboration	1	2	3	4
24. Parish vision and sense of mission	1	2	3	4
25. Planning	1	2	3	4

26. In general, where in the following continuum would you place the overall climate of your parish?

Very Positive 1 2 3 4 5 Not positive at all

27. Enthusiasm can be an important way in which a parish is alive. How enthusiastic do parishioners seem to be about the work of the parish staff?

- a. Very enthusiastic
- b. Somewhat enthusiastic
- c. Not enthusiastic at all

28. How receptive is the staff towards the ideas of the parishioners?

- a. Very enthusiastic
- b. Somewhat enthusiastic
- c. Not enthusiastic at all

29. Do parishioners volunteer when new programs and services are presented?

- a. Always
- b. Usually
- c. Sometimes
- d. Seldom
- e. Never

30. Do parishioners, in general, consider your parish to be a welcoming community, especially during weekend liturgies?

- a. Very welcoming
- b. Somewhat welcoming
- c. Not welcoming at all
- d. Don't know

On the following scale ranging from 1 ("Excellent") to 5 ("Poor"), circle the number which best expresses the working relationship between the parishioners and the following types of staff members. Circle 6 ("Mixed experience") or 7 ("Not applicable") if these apply.

Staff members	Excellent			Poor	Mixed experience	Not applicable	
31. Pastor	1	2	3	4	5	6	7
32. Other priests	1	2	3	4	5	6	7
33. Deacons	1	2	3	4	5	6	7
34. Sisters	1	2	3	4	5	6	7
35. Brothers	1	2	3	4	5	6	7
36. Lay women	1	2	3	4	5	6	7
37. Lay men	1	2	3	4	5	6	7
38. School principal	1	2	3	4	5	6	7

39. If you had a personal problem, would you be likely to seek assistance from a *priest* in your parish?

- a. Yes
- b. No

40. If you had a personal problem, would you be likely to seek assistance from a *religious* member of the parish staff?

- a. Yes
- b. No

NEW PARISH MINISTERS: LAITY AND RELIGIOUS ON PARISH STAFFS

*A study conducted by the
National Pastoral Life Center
for the Subcommittee on Lay Ministry
of the Committee on the Laity
-National Conference of Catholic Bishops-
with the support of Lilly Endowment, Inc.*

PARISH SURVEY

I. GENERAL INFORMATION

Please circle the appropriate number for your answer unless otherwise indicated.

1. What is the locale of the parish?

- | | |
|---|----------------------------------|
| 1. Inner city / center city | City |
| 2. Urban business area | _____ (50,000 residents or more) |
| 3. Other city locale | |
| 4. Suburban (area bound to a city) | |
| 5. Small city / town (pop. over 2,500 & under 50,000) | |
| 6. Rural (pop. under 2,500) | |
| 7. Resort area (size fluctuates seasonally) | |

2. What is the canonical status of your parish?

1. Territorial
2. National (list affiliated nationality) _____
3. Other (please specify) _____

3. Who is primarily responsible for staffing the parish?

- | | |
|-----------------------------|-------------------------------------|
| 1. Diocesan clergy | |
| 2. Religious clergy | |
| 3. Deacon | Pastoral Coordinator |
| 4. Religious Sister/Brother | _____ (with non-residential pastor) |
| 5. Lay Man or Woman | |

4. Indicate the total number of registered parishioners (INDIVIDUALS, not households) in the parish:

_____ registered parishioners

5. Many dioceses annually ask for average Sunday Mass attendance, often prescribing a count to be taken on a particular Sunday. Does your parish conduct such a count?

1. Yes
2. No

If **YES**, please use this count done for the diocese as a resource to indicate the average combined Saturday evening / Sunday Mass attendance of the parish.

_____ total attendance

If **NO**, please indicate, as well as you are able, the average combined Saturday evening / Sunday Mass attendance of the parish

_____ total attendance

If **NO**, what is the basis of estimate (e.g., census, popular opinion, counting envelopes) _____

6. Using the numbering system below, please place the appropriate number in the spaces provided below to indicate the nationalities / ethnic backgrounds predominate among parishioners' roots:

1. African	9. French	17. Portuguese
2. Canadian	10. German	18. Puerto Rican
3. Chinese	11. Haitian	19. Scottish
4. Croatian	12. Hungarian	20. Slovak
5. Cuban	13. Irish	21. Vietnamese
6. Czech	14. Italian	22. West Indian
7. Dominican	15. Korean	23. None
8. English	16. Mexican	24. Other: _____

_____ The most predominant nationality at the parish.

_____ The second most predominant nationality at the parish.

7. Estimate the percentage of parish members who have household incomes within the following categories:

_____ % Under \$20,000

_____ % \$20,000 - \$49,999

_____ % \$50,000 - \$99,999

_____ % \$100,000 or more

= 100 %

8. Estimate the educational profile of ADULT parishioners (i.e., age 21 and over):

_____ % Some high school education

_____ % High school graduate or vocational training after high school

_____ % Some college / bachelor's degree

_____ % At least some graduate (i.e., post college) education

= 100 %

II. VOLUNTEERS

Listed below are several areas of parish life. Under each are some capacities in which volunteers in these areas might serve. For each area, indicate the number of VOLUNTEERS who lead, organize and/or staff these activities, the combined number of hours these VOLUNTEERS serve PER MONTH, and whether a volunteer directs or coordinates the activity. **PLEASE DO NOT INCLUDE PAID STAFF.**

	Number of Volunteers	Combined Hours Served per month	Director / Coordinator is a Volunteer (Circle)
PASTORAL CARE: ministers to the sick, bereaved, elderly, home visitation, hospice, etc.	_____	_____	Y N
RELIGIOUS EDUCATION: (pre-school to adults) committee member, catechist, etc.	_____	_____	Y N
CHRISTIAN INITIATION [RCIA]: (adults & children) coordinator of hospitality, team member, catechist, sponsor, etc.	_____	_____	Y N
LITURGY: committee member, liturgical minister, greeter, art / environment, sacristan, etc.	_____	_____	Y N
MUSIC: committee member, musician, instrumentalist, choir director, choir member, etc.	_____	_____	Y N
YOUTH MINISTER: committee member, volunteer, etc.	_____	_____	Y N
ADMINISTRATION: business mgr., bookkeeper, secretary, receptionist, etc.	_____	_____	Y N
BUILDING, GROUNDS, & MAINTENANCE: .. janitors, maintenance workers, groundskeepers, etc.	_____	_____	Y N
HOUSE STAFF: cooks, cleaning persons, shoppers, etc.	_____	_____	Y N
PARISH FUND RAISING/SOCIAL ACTIVITY: guilds, bingo, raffles, dances, dinners, outings, etc.	_____	_____	Y N
OTHERS: committee members and volunteers serving various groups of parishioners (e.g., various racial/ethnic populations, single, separated, divorced, and widowed Catholics, returning Catholics, etc.) and various areas of ministry (e.g., evangelization, spirituality, family life, pro-life, ecumenical relations, etc.)	_____	_____	Y N

III. PARISH SACRAMENTAL LIFE

1. Please provide the following information regarding the sacramental activity of your parish for the year 1995:

INITIATIONS:

- _____ Number of adults baptized
 _____ Number of adults received into Church
 _____ Number of children of catechetical age received into the church
 (i.e., Eucharist, Confirmation)
 _____ Number of children of catechetical age fully initiated
 (i.e., Baptism, Confirmation, & Eucharist)

BAPTISMS:

- _____ Number of infant baptisms

CONFIRMATIONS:

- _____ Number of Confirmations
 (excluding those already counted under "INITIATIONS")

MARRIAGES:

- _____ Number of marriages (both spouses Catholic)
 _____ Number of marriages (inter-faith and inter-religious)

FIRST COMMUNIONS:

- _____ Number of First Communions

FIRST RECONCILIATIONS:

- _____ Number of First Reconciliations

FUNERALS:

- _____ Number of funerals

2. Which describes your parish's practice for Adult Initiation? (Circle all that apply).
1. Rite of Christian Initiation of Adults: Full-Year Model
 2. Rite of Christian Initiation of Adults: Aprox. 9-month Model
 3. We provide individual instruction for adults
3. What is the usual age for Confirmation in your parish? _____ years of age
4. In a normal weekend (Saturday night, Sunday) how many Masses are celebrated? _____ Masses

5. In a normal week, how many weekday Masses are celebrated?
 _____ Masses
6. During the year, how many times are communion services led by a deacon or lay person: _____ on Sundays and Saturday evening
 _____ on weekdays

IV. FINANCES (all information will be kept confidential)

1. Has the parish promoted tithing, other forms of stewardship, or an annual pledge?
1. Yes
 2. No

If YES, please indicate what percentage of registered parishioners participated financially: _____ %

If YES, please indicate what percentage of registered parishioners commit time: _____ %

2. Has your parish tried to increase parishioners contributions in any of the following manners: (Please answer every statement)

<u>Yes</u>	<u>No</u>	
<input type="checkbox"/>	<input type="checkbox"/>	Tithing
<input type="checkbox"/>	<input type="checkbox"/>	Sacrificial giving
<input type="checkbox"/>	<input type="checkbox"/>	Increase offertory giving
<input type="checkbox"/>	<input type="checkbox"/>	Annual pledge
<input type="checkbox"/>	<input type="checkbox"/>	Other stewardship programs
<input type="checkbox"/>	<input type="checkbox"/>	Other (please specify): _____

3. Please provide the following information regarding income and expense at your parish:

Total non-school income:	\$ _____
Total school income:	\$ _____
Total non-school expenses:	\$ _____
Total school expenses:	\$ _____

V. PASTOR AND PAID STAFF

Please list by name, beginning with the pastor/administrator, each salaried or stipend member of the parish staff, EXCLUDING ANY SCHOOL STAFF, and indicate their position (e.g., pastor, DRE, pastoral associate, secretary, bookkeeper, etc.), the approximate number of hours they work per week, their annual salary or stipend amount, any other costs in the form of compensation, and their status (priest, deacon, sister, brother, layperson, etc.). All information will be kept confidential. You can reproduce this page for additional people.

Name	Position	Hours Per Week #	Annual Earnings \$	Type of Payment	Other Costs (e.g., health-care, pension, auto, housing, etc.)	Status	Gender 1. Male 2. Female	Race/Ethnicity	For Coding Use Only
				1. Salary 2. Hourly Rate 3. Stipend		1. priest 2. deacon 3. lay 4. religious		1. White 2. Black 3. Hispanic 4. Asian or Pacific Islander 5. Amer. Indian 6. Other	
1.									
2.									
3.									
4.									
5.									
6.									
7.									
8.									
9.									
10.									
11.									
12.									
13.									
14.									
15.									
16.									
17.									
18.									
19.									
20.									
21.									
22.									
23.									

VI. GENERAL PARISH LIFE

1. How many missions are affiliated with the parish? _____

2. Is your parish part of a merger or clustering of parishes?
 1. Yes
 2. No

3. Have you developed a long-term pastoral plan for the parish?
 1. Yes
 2. No

4. Below is a list of ways parishes report consulting their members. How are parishioners consulted at your parish? (Please check all that apply.)
 - Periodic parish survey
 - Periodic assembly of parishioners
 - Parish council
 - Individual surveys / evaluations of particular programs
 - Other (specify): _____

5. Does the parish have a written mission statement?
 1. Yes If YES, Please enclose a copy when you return this questionnaire
 2. No

6. Does the parish have a pastoral council?
 1. Yes
 2. No

If YES, please indicate how the members are chosen (Check all that apply).

- Representatives of parish activities and societies
- Elected at large
- Appointed by pastor
- Chosen by discernment group
- Other (specify): _____

If YES, please rank the basic purpose of the parish pastoral council in order of importance from 1 to 5 with 1 indicating highest importance.

- _____ Planning
- _____ Coordinating parish activities and events
- _____ Sounding-board / feedback
- _____ Communications among activities
- _____ Other (specify): _____

7. Does the parish have a finance council?

- 1. Yes
- 2. No

If YES, please indicate how the members are chosen (Please check all that apply).

- Representatives of parish activities and societies
- Elected at large
- Appointed by pastor
- Chosen by discernment group
- Other (specify): _____

If YES, please rank the basic purpose of the finance council in order of importance from 1 to 5 with 1 indicating highest importance.

- _____ Planning
- _____ Coordinating parish activities and events
- _____ Sounding-board / feedback
- _____ Communications among activities
- _____ Other (specify): _____

8. The following are services that parishes often provide their NON-ENGLISH SPEAKING members. Using the numbering system below, please indicate the language(s) OTHER THAN ENGLISH in which these services are provided -- if they are provided at all -- by placing the appropriate number(s) in the appropriate spaces.

<u>Parish provides in a language OTHER THAN ENGLISH:</u>	<u>Language (s)</u>		
Saturday Evening / Sunday Mass:	_____	_____	_____
Daily Mass:	_____	_____	_____
Rite of Reconciliation:	_____	_____	_____
Devotional services to the Blessed Mother or other saints:	_____	_____	_____
Separate pastoral and / or finance councils:	_____	_____	_____
Missalette / Sunday bulletins:	_____	_____	_____
Religious Education Programs:.....	_____	_____	_____
Other: (specify) _____	_____	_____	_____

1. Creole	6. German	11. Portuguese
2. Chinese	7. Hungarian	12. Slovak
3. Croatian	8. Italian	13. Spanish
4. Czech	9. Korean	14. Tagalog (Filipino)
5. French	10. Polish	15. Other: _____
		16. Other: _____

9. Which of the following does your parish have as a formally organized program? Place a check in the space next to those activities your parish provides.

- Bereavement ministry
- Bingo, Night at the Races, raffles, etc.
- Celebration of annual feast related to Marian titles or national saints
- Charismatic prayer group

- Choir, liturgical support group
- Devotional services to Blessed Mother or saints
- Ecumenical activity
- Evangelization
- Home visitation program

- Liturgy planning group
- Marriage and family development program
- Ministry to separated / divorced
- Ministry to elderly
- Ministry to the sick, shut-ins

- Ministry training program
- Musical, drama, or other cultural activities
- Periodic parish mission
- Picnic, pot luck supper or other social events for whole parish
- Prayer groups

- Religious education for children (under 14)
- Religious education for youth (14-17)
- Religious education for adults (18 and over)
- Scouting program
- Social services: organized ways to meet individual needs

- Social action: organized groups to effect change or educate
- 12 step programs (AA, NA, ACOA, etc.)
- Youth Ministry program
- Young Adult Ministry program

- Other: _____
- Other: _____
- Other: _____

10. Do you have small groups / faith sharing communities at your parish?

1. Yes
2. No

If **YES**, please indicate the following:

Purpose of Groups	Total # Groups	Total # Participants	Duration		
			1. Seasonal	2. On-going	3. Both
Faith Sharing	_____	_____	_____	_____	_____
Support (e.g., bereavement, divorced)	_____	_____	_____	_____	_____
Action (e.g., Bible, church teaching)	_____	_____	_____	_____	_____
Other: specify _____	_____	_____	_____	_____	_____

Please indicate the name and / or publisher of the materials used by these groups / communities.

Purpose of Groups	Materials Used
Faith Sharing	_____
Support (e.g., bereavement, divorced)	_____
Action (e.g., Bible, church teaching)	_____
Other: specify _____	_____

11. Has your Parish ever used RENEW, Christ Renews His Parish, or some other form of parish renewal program?

1. Yes
2. No

12. Which of the following uses of a computer does your parish employ?

(Check all that apply)

- Parishioner registration / mailing list
- Parish finances / payroll / personnel
- Parish internet homepage
- Diocesan computer network
- Word processing
- Other: _____
- Don't use computers

Any final reflections?

Thank You Very Much For Your Cooperation.

If your cover letter indicated your parish was included in the study five years ago, please use the space below to list the current address, phone number, and parish of employment (if applicable) for each lay minister listed on your cover letter. If no information is available on an individual, please list their name and indicate such.

Name#1: _____
 Address: _____
 State: ____ Zip: _____ Phone #: () ____ - _____
 Parish & City of Employment: _____

Name#2: _____
 Address: _____
 State: ____ Zip: _____ Phone #: () ____ - _____
 Parish & City of Employment: _____

Name#3: _____
 Address: _____
 State: ____ Zip: _____ Phone #: () ____ - _____
 Parish & City of Employment: _____

Name#4: _____
 Address: _____
 State: ____ Zip: _____ Phone #: () ____ - _____
 Parish & City of Employment: _____

Name#5: _____
 Address: _____
 State: ____ Zip: _____ Phone #: () ____ - _____
 Parish & City of Employment: _____

Name#6: _____
 Address: _____
 State: ____ Zip: _____ Phone #: () ____ - _____
 Parish & City of Employment: _____

Name#7: _____
 Address: _____
 State: ____ Zip: _____ Phone #: () ____ - _____
 Parish & City of Employment: _____

APPENDIX 6

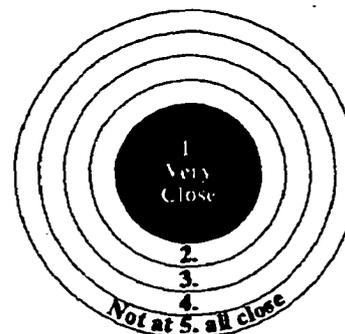
NEW PARISH MINISTERS: LAITY AND RELIGIOUS ON PARISH STAFFS

*A study conducted by the
National Pastoral Life Center
for the Subcommittee on Lay Ministry
of the Committee on the Laity
-National Conference of Catholic Bishops-
with the support of Lilly Endowment, Inc.*

LAY / RELIGIOUS PARISH MINISTER SURVEY

I. RELIGIOUS ATTITUDES AND SPIRITUAL EXPERIENCES

1. Please look at the circle. The rings are meant to show how close or distant you feel in certain relationships. The inside circle - 1 - stands for "Very close." The outside circle - 5 - stands for "Not at all close." The other circles stand for in-between. For each relationship shown below, please show what numbered ring best represents how close you feel. (Circle one number beside each phrase)



	<u>Very</u> <u>Close</u>					<u>Not at</u> <u>All Close</u>
How close do you feel to God most of the time?.....	1	2	3	4	5	
How close did you feel to God five years ago?	1	2	3	4	5	
How close do you feel today to the Catholic Church?	1	2	3	4	5	
How close did you feel to the Catholic Church five years ago?	1	2	3	4	5	
How close do you feel today to the parish where you worship?.....	1	2	3	4	5	
How close did you feel to the parish where you worshipped five years ago?	1	2	3	4	5	
How close do you feel to the parish where you work in a paid capacity today?	1	2	3	4	5	
How close did you feel to the parish where you worked in a paid capacity five years ago? (if applicable)	1	2	3	4	5	

2. Were you formerly employed full-time in a field other than parish ministry?
1. Yes
 2. No

If YES, what was your most recent occupation outside parish ministry?

3. Did you at some point in your life determine to pursue a lifetime ministry in the Church?

1. Yes If YES, continue on this page.
2. No If NO, go to the following page.

If YES, ...

From the list below, identify which of the following factors most influenced you by placing the appropriate numbers in the spaces provided:

1st factor _____ 2nd factor _____ 3rd factor _____

1. Response to God's call
2. Attracted to this life as a higher spiritual calling
3. Attracted by the charism / mission of the order
4. Desire to live in community
5. Desire to live the religious vows
6. To pursue an active prayer life / spiritual life
7. To be part of Church life in a more active way
8. To be of service to the Church
9. To be of service to people
10. Wanted my life's work to reflect what I believe in and care about
11. Wanted to work in a supportive environment
12. Encouragement by family
13. Encouragement by friends
14. Encouragement by religious sisters or brothers
15. Encouragement by priests
16. Other _____

What led you to enter parish ministry?

1st factor _____ 2nd factor _____ 3rd factor _____

1. Lost my previous ministry position
2. Attracted by the variety in parish life
3. Like ministry in a local community
4. Invited by the pastor
5. Invited by a parish leader other than the pastor.
6. Wanted to work with particular ethnic / income group
7. Best fit my area of competence and interests
8. Wanted a change of ministry
9. Other: _____

If NO, ...

From the list below, identify which of the following factors most influenced your taking a position in parish ministry?

1st factor _____ 2nd factor _____ 3rd factor _____

1. Response to God's call.
2. Invited by the pastor.
3. Invited by a parish leader other than the pastor.
4. Encouragement by family.
5. Encouragement by friends.
6. To be of service to the Church (in general).
7. To be of service to the parish (in particular).
8. To be of service to people.
9. To enhance my spiritual life.
10. Wanted to work in a supportive environment.
11. The job fit my circumstances.
12. Wanted to be part of the church in a more active way.
13. Other _____

4. The following are some movements / organizations. Place a check mark next to those you were involved in **PRIOR** to becoming a paid parish minister:

Movement / Organization

- Marriage Encounter
- Charismatic Renewal
- Cursillo / Christ Renews His Parish
- Christian Family Movement
- Youth renewal movements: Search, TEC, etc.
- RENEW
- Other: _____

5. Which statement best describes your own personal prayer life, aside from the prayers you lead as part of your ministry? (circle one)
1. I follow a regular routine of prayer
 2. I follow no regular routine; it changes day to day
 3. I pray mainly (and seldom apart from) the prayer activities of my ministry
6. How often do you participate in Mass or a communion service?
1. Daily
 2. Several times a week
 3. Weekly
 4. Several times a month
 5. Monthly
 6. Several times a year
 7. Fewer than several times a year
7. How often do you go on retreats?
1. Annually
 2. Occasionally
 3. Never

8. Below is a list of periodicals ministers report reading. Please indicate how frequently you read these periodicals by circling the appropriate response.

Periodical	Regularly	Often	Seldom	Never
America.....	1	2	3	4
The Cara Report.....	1	2	3	4
The Catechist.....	1	2	3	4
Catechuminate.....	1	2	3	4
Chicago Studies.....	1	2	3	4
Church.....	1	2	3	4
Church Personnel Issues.....	1	2	3	4
Commonweal.....	1	2	3	4
Crux of the News.....	1	2	3	4
Emmanuel.....	1	2	3	4
Homiletic & Pastoral Review.....	1	2	3	4
Liguorian.....	1	2	3	4
Living Light.....	1	2	3	4
National Catholic Register.....	1	2	3	4
National Catholic Reporter.....	1	2	3	4
New Theology Review.....	1	2	3	4
Origins.....	1	2	3	4
Our Sunday Visitor.....	1	2	3	4
Mensaje.....	1	2	3	4
Pastoral Music.....	1	2	3	4
Praying.....	1	2	3	4
The Priest.....	1	2	3	4
Review for Religious.....	1	2	3	4
Revista / Maryknoll.....	1	2	3	4
Salt.....	1	2	3	4
Sojourners.....	1	2	3	4
St. Anthony's Messenger.....	1	2	3	4
Theological Studies.....	1	2	3	4
Today's Parish.....	1	2	3	4
Twin Circle.....	1	2	3	4
U.S. Catholic.....	1	2	3	4
The Wanderer.....	1	2	3	4
Worship.....	1	2	3	4
Your diocesan newspaper.....	1	2	3	4
Other: _____.....	1	2	3	4
Other: _____.....	1	2	3	4
Other: _____.....	1	2	3	4

3. Had you been a parishioner in the parish where you **FIRST** became a **PAID** parish minister?
 1. Yes
 2. No
4. Had you previously worked with the pastor who hired you in this parish?
 1. Yes
 2. No
5. Do you usually worship at the parish where you work?
 1. Yes
 2. No
6. How did you **FIRST** learn about your present ministry position? (please circle one only)
 1. National newspaper / magazine advertisement
 2. Diocesan newspaper / magazine advertisement
 3. Diocesan ministry placement network
 4. National ministry placement network
 5. Diocesan personnel office
 6. Parish advertisement
 7. Word of mouth
 8. Religious order network
 9. Contacted and asked to apply by pastor
 10. Contacted and asked to apply by other parish staff member
 11. Other, please explain: _____
7. What professional certification or academic credentials were required for your present position? (circle all that apply)
 1. Bachelor's degree or equivalent
 2. Master's degree or equivalent
 3. Diocesan certification or special training
 4. None
 5. Other, please explain: _____

III. WORKPLACE PRACTICES AND RELATIONSHIPS

1. Do you have a written job description?
 1. Yes, and I helped write it
 2. Yes, and it was given to me
 3. No
2. Do you have a written job contract?
 1. Yes, drawn up by diocese
 2. Yes, drawn up by parish
 3. Yes, drawn up by my religious order
 4. Yes, other (explain) _____
 5. No

3. Do you receive a formal performance evaluation at least once a year?
 1. Yes
 2. No
4. Do you regularly meet with your supervisor to review your job performance?
 1. Yes
 2. No

If YES, how often:

 1. Annually
 2. Semi-annually
 3. Quarterly
 4. Monthly
5. Does the parish provide housing for you?
 1. Yes
 2. No
6. Does the parish provide a car and / or mileage reimbursement for the use of your own car?
 1. Yes
 2. No
7. How often do evening and weekend ministry obligations create a conflict with your other obligations?
 1. Regularly
 2. Often
 3. Seldom
 4. Never
8. Are you given sufficient authority to carry out your ministry?
 1. Yes
 2. No

If NO, circle the number of the response denoting the MAIN REASON why you are *not* given sufficient authority to carry out your responsibilities? (circle only one)

 1. Lack of finances
 2. Lack of understanding by others of my role
 3. Restrictions in church law
 4. Restrictions by the pastor
 5. Other, please explain: _____
9. Is there a special budget for your ministry other than your salary and benefits?
 1. Yes
 2. No
10. Do you feel free to discuss difficulties and differences of opinion with the pastor?
 1. Yes
 2. No
11. Is there a grievance procedure in your parish or diocese?
 1. Yes
 2. No
 3. Unsure

12. Members of parish staffs report interacting in various ways. Below is a list of some staff activities. For each of the following, circle the number on the continuum that best describes how important the activity is to you (whether it is part of your present practice or not) and the frequency with which the activity actually takes place.

	Importance To You					Actual Practice			
	Very Important	2	3	4	5	Not at All Important	We do this... Regularly	Occasionally	Never
Staff meetings	1	2	3	4	5		1	2	3
Staff prayer (over and above meetings)	1	2	3	4	5		1	2	3
Socializing with staff (outside of work)	1	2	3	4	5		1	2	3
Staff work retreats (overnights or special full days) ..	1	2	3	4	5		1	2	3
Staff spiritual days of recollection or retreats.....	1	2	3	4	5		1	2	3
Staff faith sharing.....	1	2	3	4	5		1	2	3

13. If you **DO** have staff meetings, how often do they occur?
1. Weekly
 2. Every other week
 3. Monthly
 4. Less than monthly
14. Regarding working styles, all things considered, circle the statement which best describes the way the parish staff works together.
1. We work together on most ministries of the parish
 2. We work together on some ministries of the parish, but each is basically responsible for her / his own work
 3. We each tend to work on our own
 4. Other, please explain: _____
15. Regarding communications, all things considered, circle the statement which best describes the way the parish staff communicates.
1. There is full and open communication among all staff members
 2. The pastor and each staff member try to keep in communication
 3. Communication among members of the staff is very limited

16. Regarding decisions, all things considered, circle the statement which best describes the way the parish staff makes decisions.
1. The pastoral staff makes most major parish ministry-related decisions jointly with the pastor and the parish council
 2. The pastoral staff as a group makes most major parish ministry-related decisions with the pastor
 3. Each pastoral staff member makes major ministry-related decisions regarding her or his area of parish ministry with the pastor
 4. Each pastoral staff member makes major ministry-related decisions regarding her or his area of parish ministry independent of the pastor
 5. The pastor makes most major ministry-related decisions
 6. Other, please explain: _____
17. Regarding support, by which of the following do you feel adequately supported? Please indicate by circling the appropriate response.

	Feel Adequately Supported By		
	Yes	No	Not Applicable
Pastor.....	1	2	3
Other ordained staff.....	1	2	3
Lay persons on staff.....	1	2	3
Religious on staff.....	1	2	3
Parish council / leadership.....	1	2	3
Parishioners in general.....	1	2	3

18. Which of the following best characterizes the way you work with the pastor? (circle one)
1. Team member
 2. Staff member
 3. Colleague
 4. Employee
 5. Helper
 6. Friend

19. Describe the pastoral staff as a group by circling the appropriate number on the continuum:

Category	vs					Category
Team	1	2	3	4	5	Staff
Co-workers	1	2	3	4	5	Friends
Collaborative	1	2	3	4	5	Work independently
Serious	1	2	3	4	5	Light-hearted
Laid-back	1	2	3	4	5	Constant initiative
Liberal	1	2	3	4	5	Conservative

IV. ACTIVITIES IN MINISTRY

1. Below is a list of ministry responsibilities. Indicate your level of regular responsibility and whether you are adequately prepared to carry out these responsibilities by circling the appropriate response.

Ministry	Ministry Role				If Part Of My Work.	
	Leader	Take	Not Part Of My	Parish Does	Adequately Prepared?	
		Part	Responsibility	Not Have	Yes	No
Liturgy planning / development	1	2	3	4	1	2
Liturgical music: performing / conducting	1	2	3	4	1	2
Liturgy leadership	1	2	3	4	1	2
Marriage preparation	1	2	3	4	1	2
Ministry to separated / divorced	1	2	3	4	1	2
Sacramental preparation	1	2	3	4	1	2
Religious education (children / youth)	1	2	3	4	1	2
Religious education (adults)	1	2	3	4	1	2
Catechumenate	1	2	3	4	1	2
Youth / young adult ministry	1	2	3	4	1	2
Prayer / reflection: small groups	1	2	3	4	1	2
Counseling / Spiritual directing	1	2	3	4	1	2
Social service (meeting individual needs)	1	2	3	4	1	2
Social action (action for change) 12-step programs	1	2	3	4	1	2
Evangelization	1	2	3	4	1	2
Care of the sick (hospital ministry)	1	2	3	4	1	2
Ministry to bereaved	1	2	3	4	1	2
Ministry to the elderly	1	2	3	4	1	2
Home visiting	1	2	3	4	1	2
Hospitality ministry	1	2	3	4	1	2
Parish fund raising	1	2	3	4	1	2
Finance / building management	1	2	3	4	1	2
Hiring personnel	1	2	3	4	1	2

2. Below is a list of ministry skills that may be a part of your work. Please indicate whether you would be adequately prepared to perform them and whether they are indeed part of your work by circling the appropriate responses.

Skills	Adequately Prepared		Part Of My Work	
	Yes	No	Yes	No
Administrating	1	2	1	2
Collaborating	1	2	1	2
Communicating one-on-one	1	2	1	2
Communicating to public groups	1	2	1	2
(e.g., speaking, writing)				
Counseling	1	2	1	2
Facilitating events / meetings	1	2	1	2
Leading / co-leading prayer	1	2	1	2
Managing conflict	1	2	1	2
Ministry training (skills)	1	2	1	2
Motivating involvement	1	2	1	2
Organizing projects	1	2	1	2
Planning	1	2	1	2
Preaching	1	2	1	2
Preparing liturgies	1	2	1	2
Preparing / administering a budget	1	2	1	2
Recruiting volunteers	1	2	1	2
Spiritual directing	1	2	1	2
Supervising others	1	2	1	2
Teaching (content)	1	2	1	2
Visiting (e.g., homes, hospitals)	1	2	1	2

3. Which of the following content areas are important for your work in the parish and how well prepared do you feel in each? Answer YES or NO in each column by circling the appropriate letter.

Content area	Important to My Work		Adequately Prepared	
	Yes	No	Yes	No
Scripture	1	2	1	2
Doctrine	1	2	1	2
Moral theology	1	2	1	2
Liturgy	1	2	1	2
Spirituality	1	2	1	2
Family life	1	2	1	2
Social services	1	2	1	2
Justice concerns	1	2	1	2
Youth development	1	2	1	2
Elderly concerns	1	2	1	2

V. MINISTRY COMPENSATION

The following questions concern your annual compensation for your ministry work.

1. All things considered, your annual earnings are adequate for your personal, family or congregational family needs.
 1. Strongly agree
 2. Agree somewhat
 3. Disagree somewhat
 4. Strongly disagree

2. Do you believe the parish or parishes employing you have the financial resources / capacity to pay you the annual salary you believe you should be paid?
 1. Yes
 2. No

If you receive a salary and not a stipend, please answer the following questions. Otherwise, skip to SECTION VI.

3. Based on the amount of work and expertise you provide, how satisfied are you with your annual earnings?
 1. Completely satisfied
 2. Somewhat satisfied
 3. Somewhat dissatisfied
 4. Completely dissatisfied

4. Again, based on the amount of work and expertise you provide, compared to others who work in a similar ministry capacity, are your current annual earnings
 1. Above average
 2. About average
 3. Below average

5. What are your annual earnings? (check one)

<input type="checkbox"/> below \$10,000	<input type="checkbox"/> \$10,000 to \$14,999	<input type="checkbox"/> \$15,000 to \$19,999
<input type="checkbox"/> \$20,000 to \$24,499	<input type="checkbox"/> \$25,000 to \$29,999	<input type="checkbox"/> \$30,000 to \$34,999
<input type="checkbox"/> \$35,000 to \$39,999	<input type="checkbox"/> \$40,000 to \$44,999	<input type="checkbox"/> \$45,000 to \$49,999
<input type="checkbox"/> \$50,000 to \$54,499	<input type="checkbox"/> \$55,000 to \$59,999	<input type="checkbox"/> above \$60,000

6. If you are lay (and not a vowed religious), taking into consideration all working members of your household, what are your total household earnings?

<input type="checkbox"/> below \$10,000	<input type="checkbox"/> \$10,000 to \$14,999	<input type="checkbox"/> \$15,000 to \$19,999
<input type="checkbox"/> \$20,000 to \$24,499	<input type="checkbox"/> \$25,000 to \$29,999	<input type="checkbox"/> \$30,000 to \$34,999
<input type="checkbox"/> \$35,000 to \$39,999	<input type="checkbox"/> \$40,000 to \$44,999	<input type="checkbox"/> \$45,000 to \$49,999
<input type="checkbox"/> \$50,000 to \$54,499	<input type="checkbox"/> \$55,000 to \$59,999	<input type="checkbox"/> \$60,000 to \$64,999
<input type="checkbox"/> \$65,000 to \$69,999	<input type="checkbox"/> \$70,000 to \$74,999	<input type="checkbox"/> \$75,000 to \$79,999
<input type="checkbox"/> \$80,000 to \$84,999	<input type="checkbox"/> \$85,000 to \$89,999	<input type="checkbox"/> \$90,000 to \$94,999
<input type="checkbox"/> \$95,000 to \$99,999	<input type="checkbox"/> above \$100,000	

7. How easy or difficult would it be for you to obtain a job outside the church with better pay?

1. Very easy
2. Somewhat easy
3. Somewhat difficult
4. Very difficult

VI. WHAT YOUR MINISTRY ADDS TO PARISH LIFE

1. Indicate the extent to which your own ministry efforts have affected your parish in the following aspects: (circle the answer that best applies)

	Made It Worse	Continued What Was There	Some Improve- ment	Added Consider- ably
Deepening parish spirituality.....	1	2	3	4
Ability to reach more parishioners	1	2	3	4
Competency in more areas / skills	1	2	3	4
Enabling parishioners to feel at home in the parish.....	1	2	3	4
Quality of liturgy / worship	1	2	3	4
Quality of religious education.....	1	2	3	4
Pastoral care to those with various needs	1	2	3	4
Counseling.....	1	2	3	4
Spirit of community	1	2	3	4
Outreach to wider community concerns	1	2	3	4
Sensitivity to family needs	1	2	3	4
Sensitivity to women's concerns.....	1	2	3	4
Sensitivity to men's concerns	1	2	3	4
Sensitivity to social justice concerns....	1	2	3	4
Understanding of lay concerns.....	1	2	3	4
Involvement of women	1	2	3	4
Involvement of men.....	1	2	3	4
Involvement of elderly.....	1	2	3	4
Involvement of youth.....	1	2	3	4
Management of parish resources	1	2	3	4
Communication within the parish.....	1	2	3	4
General strengthening of parish life.....	1	2	3	4
Staff collaboration.....	1	2	3	4
Parish vision and sense of mission.....	1	2	3	4
Planning	1	2	3	4

2. In general, where in the following continuum would you place the overall climate of your parish?

Very positive 1 2 3 4 5 Not positive at all

3. Do parishioners volunteer when new programs and services are presented?
1. Always
 2. Usually
 3. Sometimes
 4. Seldom
 5. Never

VII. WORK CONDITIONS

1. Given the limitations of the parish, indicate whether each of the following are adequate or inadequate for your work by circling the appropriate letter:

	Adequate	Inadequate
Location of office	1	2
Amount of space	1	2
Budget.....	1	2
Privacy of work area.....	1	2
Secretarial help	1	2
Meeting space	1	2
Room for meals / breaks	1	2
Access to professional publications	1	2
Access to office equipment	1	2
Access to personal computer	1	2

VIII. SUPPORT STRUCTURES FOR YOUR MINISTRY

1. What roles does your diocese play regarding lay / religious parish ministry? What roles should it play? Answer **YES** or **NO** in each column by circling the appropriate response.

	Diocese Does			Diocese Should Do	
	Yes	No	Don't Know	Yes	No
Recruiting lay / religious	1	2	3	1	2
Training lay / religious	1	2	3	1	2
Screening lay / religious	1	2	3	1	2
Certifying lay / religious	1	2	3	1	2
Commissioning lay / religious	1	2	3	1	2
Evaluating lay / religious	1	2	3	1	2
Establishing policies, ministry classifications, salary ranges	1	2	3	1	2
Continuing education	1	2	3	1	2
Inclusion in diocesan events	1	2	3	1	2
Staff training and development	1	2	3	1	2

2. Did your diocese have a formal role in your job placement?
 1. Yes
 2. No

If **YES**, indicate what types of roles? (please circle all that apply)

1. Recruited me
2. Trained me
3. Screened me
4. Certified me
5. Commissioned me
6. Evaluates me
7. Established policies, ministry classifications, salary ranges
8. Provides continuing education
9. Includes me in diocesan events
10. Provided or provides staff training and development

3. Are there ministry groups, organizations, or associations available to you at the following levels and, if so, do you participate?

	Available?		Do You Participate?	
	Yes	No	Yes	No
Local Area.....	1	2	1	2
Diocesan	1	2	1	2
Regional.....	1	2	1	2
National	1	2	1	2

IX. BACKGROUND INFORMATION

1. Year of your birth: _____
2. Gender:
 1. Female
 2. Male
3. Racial / Ethnic Background: (circle one)
 1. European-American
 2. African-American
 3. Hispanic-American
(Mexican, Puerto Rican, Cuban or other Spanish background)
 4. Asian-American / Pacific Island descent
 5. North American Indian / Alaskan Indian descent
 6. Other, please explain:

4. Information on Baptism: (circle one)
 1. I was baptized Roman Catholic as a child
 2. I became a Catholic later
 3. I am a baptized member of another Christian church
 4. I was never baptized

5. **Marital Status: (circle one)**
1. Married
 2. Widowed
 3. Divorced and annulled
 4. Divorced, no annulment
 5. Separated
 6. Single (never married)
6. For how many dependents under the age of 18 are you responsible? _____
7. How many dependents under the age of 18 live in your household? _____
8. **Status: (circle one)**
1. Lay person
 2. Religious sister
 3. Religious brother
9. If you are not currently a member of a religious order, are you:
1. A former religious
 2. An inactive priest
 3. Neither
10. **Please circle the highest education level you have attained:**
1. Less than a high school graduate
 2. High school graduate
 3. Vocational school beyond high school
 4. Some college / Associate Degree
 5. College graduate
 6. Some graduate work
 7. Masters (other than M.Div.)
 8. M.Div.
 9. D.Min.
 10. Doctorate (other than D.Min.)
11. **Please circle the major field of your highest degree:**
- | | |
|----------------------------|------------------------|
| 1. Administration | 8. Pastoral Ministry |
| 2. Business | 9. Religious Education |
| 3. Counseling / Psychology | 10. Social Sciences |
| 4. Education | 11. Social Work |
| 5. Liberal Arts | 12. Theology |
| 6. Liturgy | 13. Other: _____ |
| 7. Music | |
12. If you have a second degree equivalent to your highest, please circle the major field (otherwise, skip to question 13):
- | | |
|----------------------------|------------------------|
| 1. Administration | 8. Pastoral Ministry |
| 2. Business | 9. Religious Education |
| 3. Counseling / Psychology | 10. Social Sciences |
| 4. Education | 11. Social Work |
| 5. Liberal Arts | 12. Theology |
| 6. Liturgy | 13. Other: _____ |
| 7. Music | |
13. How many years did you attend Catholic school? _____ years

14. Have you participated in any formal, non-degree educational courses or training programs (more extensive than isolated workshops) related to your current ministry?
1. Yes
 2. No

If **YES**, indicate the field of the non-degreed educational or training program (s) in chronological order (beginning with the most recent). Include the year the program was completed.

Field of Program	Year Completed
1. _____	_____
2. _____	_____
3. _____	_____

15. Who sponsored these programs? (circle one)
1. Diocese
 2. Seminary
 3. University
 4. Professional Organization
 5. Parish
 6. Other: _____
16. Did any of these programs lead to certification?
1. Yes
 2. No

X. CONCLUDING REFLECTIONS

1. Think of your present working situation. What is it like most of the time? After each word below, circle the response that best describes your work.

	Yes	No
Fascinating	1	2
Routine.....	1	2
Satisfying	1	2
Boring	1	2
Good	1	2
Creative.....	1	2
Respected	1	2
Tiresome	1	2
Challenging	1	2
Frustrating.....	1	2
Gives sense of accomplishment.....	1	2
Spiritually rewarding	1	2
Meaningful.....	1	2
Overlooked.....	1	2
Appreciated	1	2
Stressful	1	2
Unmeasurable.....	1	2
Life giving.....	1	2
Tension filled	1	2
Demaining	1	2

2. Please tell us how much you agree or disagree with each of the following statements. Circle one number after each statement.

	<u>Strongly</u> <u>Agree</u>	<u>Agree</u> <u>Somewhat</u>	<u>Uncertain</u>	<u>Disagree</u> <u>Somewhat</u>	<u>Strongly</u> <u>Disagree</u>
Ministry has been affirming to me	1	2	3	4	5
I am adequately able to develop and to use my talents in my present position	1	2	3	4	5
My supervisors in the parish are satisfied with my performance as a minister	1	2	3	4	5
Parishioners are satisfied with my performance as a minister	1	2	3	4	5
"Networking" with other ministers has been a personal support to me	1	2	3	4	5
I would encourage others to enter parish ministry	1	2	3	4	5
Unless the church becomes more open in some of its policies, there may come a time when I can no longer continue to work for the church.....	1	2	3	4	5
I feel secure in my position	1	2	3	4	5
My work is recognized and affirmed by the pastor	1	2	3	4	5
There may come a time in the future when I may no longer be able to afford to continue working for the church	1	2	3	4	5
I feel I am part of a thriving community in which many of us are achieving spiritual growth	1	2	3	4	5
My work is recognized and affirmed by the parishioners I serve.....	1	2	3	4	5
I feel my opinion is respected by the pastor in my field of expertise	1	2	3	4	5
I would feel secure in my position ... if there was a change in pastor	1	2	3	4	5
The opportunity to go back to school or college for further training is important to me	1	2	3	4	5

	Strongly Agree	Agree Somewhat	Uncertain	Disagree Somewhat	Strongly Disagree
The ability to transfer to a similar position in another diocese is important to me.....	1	2	3	4	5
Promotional opportunities are important to me.....	1	2	3	4	5

3. In the past twelve months, how often have you considered leaving your current position?
1. Often
 2. Sometimes
 3. Rarely
 4. Never

If you thought at all of leaving what was the main reason?:

4. What is the length of your present contract / working agreement with the parish?
_____ months
5. How many months remain on you present contract / working agreement with the parish?
_____ months
6. How long do you envision remaining in church ministry of some sort?
1. For the foreseeable future
 2. For a few years beyond my present contract / working agreement with this parish
 3. Until the end of my present contract / working agreement with this parish

If you thought at all of leaving what was the main reason?:

7. How long do you envision remaining in parish ministry in general?
1. For the foreseeable future
 2. For a few years beyond my present contract / working agreement with this parish
 3. Until the end of my present contract / working agreement with this parish

If you thought at all of leaving what was the main reason?:

8. How long do you envision serving in your present position?
1. For the foreseeable future
 2. For a few years beyond my present contract / working agreement with this parish
 3. Until the end of my present contract / working agreement with this parish

If you thought at all of leaving what was the main reason?:

Here is a list of various things which are related to being a parish minister:

1. Spiritual life
2. Working conditions
3. Interactions with clergy
4. Interaction with parishioners
5. Challenging responsibilities
6. Affirmation from others
7. Personal satisfaction
8. Salary
9. Benefits
10. Chance for continuing education
11. Support from diocesan office
12. Pride in serving the church
13. Job security

9. From the above list, rank the three most satisfying characteristics about working at your parish by writing the appropriate number in the following blanks.

1st _____ 2nd _____ 3rd _____

10. From the above list, rank the three things most in need of improvement at your parish by writing the appropriate number in the following blanks.

1st _____ 2nd _____ 3rd _____

Here is a summary list of factors related to lay / religious parish ministry:

1. Current preparation of lay / religious for parish ministry
2. Integration of lay / religious ministers into lay / religious parish ministry
3. Structures and policies for lay / religious ministers
4. Readiness of priests for lay / religious parish ministers
5. Readiness of parishioners for lay / religious parish ministers
6. Current support structures for lay / religious parish ministers

11. From the above list, rank the three best developed factors affecting lay / religious parish ministry by writing the appropriate letter in the following blanks.

1st _____ 2nd _____ 3rd _____

12. From the above list, rank the three factors most in need of improvement for the future of lay / religious parish ministry by writing the appropriate letter in the following blanks.

1st _____ 2nd _____ 3rd _____

13. What do you think is the biggest challenge facing parish life as we approach the year 2000?

If you have a job description, please attach a copy.

Any final reflections?

Thank you. We appreciate your cooperation.

APPENDIX 7

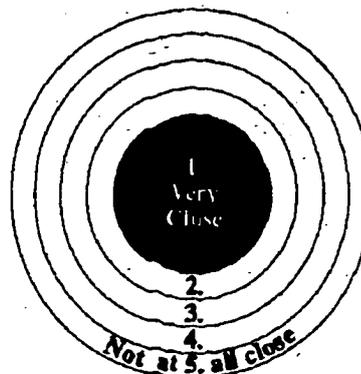
NEW PARISH MINISTERS: LAITY AND RELIGIOUS ON PARISH STAFFS

*A study conducted by the
National Pastoral Life Center
for the Subcommittee on Lay Ministry
of the Committee on the Laity
-National Conference of Catholic Bishops-
with the support of Lilly Endowment, Inc.*

PASTOR SURVEY

I. RELIGIOUS ATTITUDES AND SPIRITUAL EXPERIENCES

1. Please look at the circle. The rings are meant to show how close or distant you feel in certain relationships. The inside circle - 1 - stands for "Very close". The outside circle -5- stands for "Not at all close". The other circles stand for in-between. For each relationship shown below, please show what numbered ring best represents how close you feel. (Circle one number beside each phase)



	Very Close					Not at all close
	1	2	3	4	5	
How close do you feel to God most of the time?	1	2	3	4	5	
How close did you feel to God five years ago?	1	2	3	4	5	
How close do you feel today to the Catholic Church?	1	2	3	4	5	
How close did you feel to the Catholic Church five years ago?	1	2	3	4	5	
How close do you feel to the parish (s) you serve today?	1	2	3	4	5	
How close did you feel to the parish (s) where you served five years ago?	1	2	3	4	5	

2. Please circle the number on the continuum which best describes the religious behavior of your family when you were growing up.

Very Religious	1	2	3	4	5	Not at all Religious
-------------------	---	---	---	---	---	-------------------------

3. Which statement best describe your own personal prayer life, aside from the prayers you lead as part of your ministry? (circle one)

1. I follow a regular routine of prayer
2. I follow no regular routine; it changes day to day
3. I pray mainly (and seldom apart from) the prayer activities of my ministry

4. How often do you go on retreats?

1. Annually
2. Occasionally
3. Never

5. Below are a list of periodicals ministers report reading. Please indicate how frequently you read these periodicals by circling the appropriate response.

Periodical	Regularly	Often	Seldom	Never
America	1	2	3	4
The Cara Report.....	1	2	3	4
The Catechist.....	1	2	3	4
Catechumenate.....	1	2	3	4
Chicago Studies	1	2	3	4
Church.....	1	2	3	4
Church Personnel Issues.....	1	2	3	4
Commonweal.....	1	2	3	4
Crux of the News.....	1	2	3	4
Emmanuel.....	1	2	3	4
Homiletic & Pastoral Review	1	2	3	4
Liguorian.....	1	2	3	4
Living Light.....	1	2	3	4
National Catholic Register.....	1	2	3	4
National Catholic Reporter.....	1	2	3	4
New Theology Review	1	2	3	4
Origins.....	1	2	3	4
Our Sunday Visitor	1	2	3	4
Mensaje.....	1	2	3	4
Pastoral Music	1	2	3	4
Praying.....	1	2	3	4
The Priest	1	2	3	4
Review for Religious.....	1	2	3	4
Revista / Maryknoll.....	1	2	3	4
Salt	1	2	3	4
Sojourners.....	1	2	3	4
St. Anthony's Messenger.....	1	2	3	4
Theological Studies	1	2	3	4
Today's Parish	1	2	3	4
Twin Circle.....	1	2	3	4
U.S. Catholic.....	1	2	3	4
The Wanderer	1	2	3	4
Worship.....	1	2	3	4
Your diocesan newspaper.....	1	2	3	4
Other: _____ ...	1	2	3	4
Other: _____ ...	1	2	3	4
Other: _____ ...	1	2	3	4

II. WORKPLACE PRACTICES & RELATIONSHIPS

1. Below are a list of means by which pastors report recruiting lay and / or religious staff members. Please indicate how frequently you use these practices when you recruit parish staff by circling the appropriate responses.

Method	Regularly	Often	Seldom	Never
One-to-one recruiting from people you know	1	2	3	4
Advertisement in parish bulletin(s)	1	2	3	4
Use of diocesan recruiting network or clearinghouse	1	2	3	4
Advertisement in diocesan or other local papers	1	2	3	4
Advertisement in national papers, publications	1	2	3	4
Contact with religious orders	1	2	3	4
Contact with colleges, universities, etc.	1	2	3	4
Other: (specify) _____	1	2	3	4

2. Who is responsible for recruiting / hiring? (circle all that apply)
1. Pastor / administrator
 2. Other staff
 3. Parish council members
 4. Other parishioners
 5. Diocesan staff
 6. Religious order staff
 7. Other: (specify) _____
3. Does the parish use written employment guidelines and / or policies related to the recruiting, hiring and or contracting of lay and / or religious pastoral staff members? (circle one)
1. Yes, parish's own guidelines / policies
 2. Yes, diocesan guidelines / policies
 3. Yes, combination of diocesan and parish guidelines / policies
 4. Yes, other: (specify) _____
 5. No
4. Does the parish use written employment guidelines and / or policies to determine the compensation of lay and / or religious pastoral staff members?
1. Yes, parish's own guidelines / policies
 2. Yes, diocesan guidelines / policies
 3. Yes, combination of diocesan and parish guidelines / policies
 4. Yes, other: (specify) _____
 5. No
5. Does the parish provide lay and / or religious pastoral staff members with a written job description?
1. Yes
 2. No

6. Does the parish provide lay and / or religious staff members with a written job contract?
 1. Yes
 2. No
7. Does the parish provide a formal performance evaluation of lay and / or religious pastoral staff members at least every year?
 1. Yes
 2. No
8. Do you regularly meet with lay and / or religious pastoral staff members to review their job performance?
 1. Yes
 2. No

If **YES**, how often:

 1. Annually
 2. Semi-annually
 3. Quarterly
 4. Monthly
9. Do lay and / or religious pastoral staff members feel free to discuss difficulties and differences of opinion with you?
 1. Yes
 2. No
10. Is there a grievance procedure in your parish or diocese?
 1. Yes
 2. No
11. In hiring someone for a professional ministry position, how important are the following to you?

	Very Important		Not at All Important	
That the person is lay	1	2	3	4
That the person is a parishioner.....	1	2	3	4
That the person is a religious.....	1	2	3	4
That the person is male	1	2	3	4
That the person is female	1	2	3	4
That their salary will not be the family's primary income .	1	2	3	4
That they can receive health care via their spouse.....	1	2	3	4
That the person has a similar ecclesiology	1	2	3	4
That the person has a degree in a ministry-related field ...	1	2	3	4
That the person has experience in ministry	1	2	3	4
That the person is prayerful.....	1	2	3	4
That the person has good relational skills	1	2	3	4
That the person's ethnic background matches the parishioners	1	2	3	4
That the person is bi-lingual	1	2	3	4
That the person is married.....	1	2	3	4

12. Members of parish staffs report interacting in various ways. Below is a list of some staff activities. For each of the following, circle the number on the continuum that best describes how important the activity is to you, whether it is part of your present practice or not, and the frequency with which the activity actually takes place.

	Importance To You					Actual Practice		
	Very Important	2	3	4	Not at All Important	Regularly	Occasionally	Never
Staff meetings	1	2	3	4	5	1	2	3
Staff prayer (over and above meetings)	1	2	3	4	5	1	2	3
Socializing with staff (outside of work)	1	2	3	4	5	1	2	3
Staff work retreats (overnights or special full days)	1	2	3	4	5	1	2	3
Staff spiritual days of recollection or retreats	1	2	3	4	5	1	2	3
Staff faith sharing	1	2	3	4	5	1	2	3

13. If you DO have staff meetings, how often do they occur?
1. Weekly
 2. Every other week
 3. Monthly
 4. Less than monthly
14. Regarding working styles, all things considered, circle the statement which best describes the way the parish staff works together.
1. We work together on most ministries of the parish
 2. We work together on some ministries of the parish, but each is basically responsible for her / his own work
 3. We each tend to work on our own
15. Regarding communications, all things considered, circle the statement which best describes the way the parish staff communicates.
1. There is full and open communication among all staff members
 2. The pastor and each staff member try to keep in communication
 3. Communication among members of the staff is very limited

16. Regarding decisions, all things considered, circle the statement which best describes the way the parish staff makes decisions.

1. The pastoral staff makes most major parish ministry-related decisions jointly with the pastor and the parish council
2. The pastoral staff as a group makes most major parish ministry-related decisions with the pastor
3. Each pastoral staff member makes major ministry-related decisions regarding her or his area of parish ministry with the pastor
4. Each pastoral staff member makes major ministry-related decisions regarding her or his area of parish ministry independent of the pastor
5. The pastor makes most major ministry-related decisions
6. Other, please explain: _____

17. Regarding support, by which of the following do you feel adequately supported? Please indicate by circling the appropriate response.

	Feel Adequately Supported		
	Yes	No	Not Applicable
Other ordained staff.....	1	2	3
Lay persons on staff.....	1	2	3
Religious on staff.....	1	2	3
Parish council / leadership.....	1	2	3
Parishioners in general.....	1	2	3

18. Which of the following best characterizes the way lay and / or religious staff members work with you ? (circle one)

1. Team member
2. Staff member
3. Colleague
4. Employee
5. Helper
6. Friend

19. Describe the pastoral staff as a group by circling the appropriate number on the continuum:

Category	vs					Category
Team	1	2	3	4	5	Staff
Co-workers	1	2	3	4	5	Friends
Collaborative	1	2	3	4	5	Work independently
Serious	1	2	3	4	5	Light-hearted
Laid-back	1	2	3	4	5	Constant initiative
Liberal	1	2	3	4	5	Conservative

III. ACTIVITIES IN MINISTRY

1. All things considered, from the list of ministry responsibilities below, please indicate how well prepared you feel the lay and religious ministers on your staff are to perform these ministry activities if the need arose. Circle the appropriate number on the continuum.

Ministry	Completely					Not at All
	Prepared					
Liturgy planning / development	1	2	3	4	5	
Liturgical music: performing / conducting...	1	2	3	4	5	
Liturgy leadership	1	2	3	4	5	
Marriage preparation.....	1	2	3	4	5	
Ministry to separated / divorced	1	2	3	4	5	
Sacramental preparation.....	1	2	3	4	5	
Religious education (children / youth)	1	2	3	4	5	
Religious education (adults)	1	2	3	4	5	
Catechumenate.....	1	2	3	4	5	
Youth / young adult ministry	1	2	3	4	5	
Prayer / reflection: small groups	1	2	3	4	5	
Counseling / spiritual directing.....	1	2	3	4	5	
Social service (meeting individual needs)...	1	2	3	4	5	
Social action (action for change).....	1	2	3	4	5	
12-step program	1	2	3	4	5	
Evangelization.....	1	2	3	4	5	
Care of the sick / hospital ministry	1	2	3	4	5	
Ministry to bereaved	1	2	3	4	5	
Ministry to the elderly	1	2	3	4	5	
Home visiting.....	1	2	3	4	5	
Hospitality ministry.....	1	2	3	4	5	
Parish fund raising	1	2	3	4	5	
Finance / building management.....	1	2	3	4	5	
Hiring personnel	1	2	3	4	5	

2. Below is a list of ministry skills that may be required for the work of lay and religious pastoral staff members in your parish. Please indicate whether they are adequately prepared in these skills, and whether these skills are required for their work.

Skills	Adequately Prepared		Part Of Their Work	
	Yes	No	Yes	No
Administrating	1	2	1	2
Collaborating	1	2	1	2
Communicating one-on-one	1	2	1	2
Counseling	1	2	1	2
Communicating to public groups	1	2	1	2
(i.e., speaking, writing, etc.)				
Facilitating events / meetings	1	2	1	2
Leading / co-leading prayer	1	2	1	2
Managing conflict	1	2	1	2
Ministry training (skills)	1	2	1	2
Motivating involvement.....	1	2	1	2
Organizing projects	1	2	1	2
Planning.....	1	2	1	2
Preaching	1	2	1	2
Preparing liturgies.....	1	2	1	2
Preparing / administering a budget	1	2	1	2
Recruiting volunteers	1	2	1	2
Spiritual directing	1	2	1	2
Supervising others.....	1	2	1	2
Teaching (content)	1	2	1	2
Visiting (i.e., homes, hospitals, etc.).....	1	2	1	2

IV. WORK CONDITIONS

1. Given the limitations of the parish, indicate whether each of the following are adequate or inadequate for your work by circling the appropriate letter:

	<u>Adequate</u>	<u>Inadequate</u>
Location of office:.....	1	2
Amount of space:	1	2
Budget:.....	1	2
Privacy of work area:	1	2
Secretarial help:.....	1	2
Meeting space:.....	1	2
Room for meals / breaks:	1	2
Access to professional publications:	1	2
Access to office equipment:.....	1	2
Access to personal computer:	1	2

V. WHAT LAY / RELIGIOUS MINISTRY ADDS TO PARISH LIFE

1. Indicate the extent to which lay and / or religious parish ministers have influenced your parish in the following aspects: (circle the answer that best applies)

	Made it worse	Continued what was there	Some improve- ment	Added consider- ably
Deepening parish spirituality	1	2	3	4
Ability to reach more parishioners.....	1	2	3	4
Competency in more areas / skills	1	2	3	4
Enabling parishioners to feel at home in the parish	1	2	3	4
Quality of liturgy / worship	1	2	3	4
Quality of religious education	1	2	3	4
Pastoral care to those with various needs.....	1	2	3	4
Counseling	1	2	3	4
Spirit of community	1	2	3	4
Outreach to wider community concerns	1	2	3	4
Sensitivity to family needs	1	2	3	4
Sensitivity to women's concerns	1	2	3	4
Sensitivity to men's concerns.....	1	2	3	4
Sensitivity to social justice concerns	1	2	3	4
Understanding of lay concerns	1	2	3	4
Involvement of women.....	1	2	3	4
Involvement of men	1	2	3	4
Involvement of elderly	1	2	3	4
Involvement of youth	1	2	3	4
Management of parish resources	1	2	3	4
Communication within the parish.....	1	2	3	4
General strengthening of parish life	1	2	3	4
Staff collaboration	1	2	3	4
Parish vision and sense of mission	1	2	3	4
Planning	1	2	3	4

2. In general, where in the following continuum would you place the overall climate of your parish?

Very Positive 1 2 3 4 5 Not positive at All

3. Do parishioners volunteer when new programs and services are presented?
1. Always
 2. Usually
 3. Sometimes
 4. Seldom
 5. Never

VI. SUPPORT STRUCTURES FOR YOUR MINISTRY

1. What roles does your diocese play regarding lay and religious parish ministry? What roles should it play? Answer YES or NO in each column by circling the appropriate response.

	Diocese Does			Diocese Should Do	
	Yes	No	Don't Know	Yes	No
Recruiting lay / religious.....	1	2	3	1	2
Training lay / religious.....	1	2	3	1	2
Screening lay / religious.....	1	2	3	1	2
Certifying lay / religious	1	2	3	1	2
Commissioning lay / religious.....	1	2	3	1	2
Evaluating lay / religious	1	2	3	1	2
Establishing policies, ministry classifications, salary ranges	1	2	3	1	2
Continuing education.....	1	2	3	1	2
Inclusion in diocesan events.....	1	2	3	1	2
Staff training and development	1	2	3	1	2

2. Did your diocese have a formal role in the placement of lay and / or religious on your staff?

1. Yes
2. No

If YES, indicate what types of roles? (please circle all that apply)

1. Recruited them
2. Trained them
3. Screened them
4. Certified them
5. Commissioned them
6. Evaluates them
7. Established policies, ministry classifications, salary ranges
8. Provides continuing education for them
9. Includes them in diocesan events
10. Provided or provides staff training and development for them

VII. BACKGROUND INFORMATION

1. Year of your birth: _____
2. Information on Baptism: (circle one)
 1. I was baptized Roman Catholic as a child
 2. I became a Catholic later

3. **Racial / Ethnic Background: (circle one)**
1. European-American
 2. African-American
 3. Hispanic-American
(Mexican, Puerto Rican, Cuban or other Spanish background)
 4. Asian-American / Pacific Island descent
 5. North American Indian / Alaskan Indian descent
 6. Other, please explain: _____
4. **Please circle the highest education level you have achieved:**
1. College graduate
 2. Some graduate work
 3. Masters (other than M.Div.)
 4. M.Div.
 5. D.Min.
 6. Doctorate (Other than D.Min.)

VIII. CONCLUDING REFLECTIONS

1. **Think of your present working situation. What is it like most of the time? After each word below, circle the response that best describes your work.**

	<u>Yes</u>	<u>No</u>
Fascinating	1	2
Routine.....	1	2
Satisfying	1	2
Boring	1	2
Good	1	2
Creative.....	1	2
Respected.....	1	2
Tiresome	1	2
Challenging	1	2
Frustrating.....	1	2
Gives sense of accomplishment.....	1	2
Spiritually rewarding	1	2
Meaningful.....	1	2
Overlooked.....	1	2
Appreciated	1	2
Stressful	1	2
Un-measurable	1	2
Life giving.....	1	2
Tension filled	1	2
Demeaning	1	2

Here is a list of various things which are part of employment as a parish minister:
(use with questions 2 and 3)

1. Spiritual life
2. Working conditions
3. Interactions with clergy
4. Interaction with parishioners
5. Challenging responsibilities
6. Affirmation from others
7. Personal satisfaction
8. Salary
9. Benefits
10. Chance for continuing education
11. Support from diocesan office
12. Pride in serving the church
13. Job security

2. From the above list, rank the three most satisfying characteristics about working at your parish by writing the appropriate letter in the following blanks.

1st _____ 2nd _____ 3rd _____

3. From the above list, rank the three things most in need of improvement at your parish by writing the appropriate letter in the following blanks.

1st _____ 2nd _____ 3rd _____

Here is a summary list of factors related to lay / religious parish ministry: (use with questions 4 and 5)

1. Current preparation of lay / religious for parish ministry
2. Integration of lay / religious ministers into lay / religious parish ministry
3. Structures and policies for lay / religious ministers
4. Readiness of priests for lay / religious parish ministers
5. Readiness of parishioners for lay / religious parish ministers
6. Current support structures for lay / religious parish ministers

4. From the above list, rank the three best developed factors affecting lay / religious parish ministry by writing the appropriate letter in the following blanks.

1st _____ 2nd _____ 3rd _____

5. From the above list, rank the three factors most in need of improvement for the future of lay / religious parish ministry by writing the appropriate letter in the following blanks.

1st _____ 2nd _____ 3rd _____

6. When it becomes necessary for you to leave this parish, do you expect to be replaced by another priest?
 1. Yes
 2. No
 3. Don't Know

7. What do you think is the biggest challenge facing parish life as we approach the year 2000?

Any final reflections?

Thank you for your cooperation.

APPENDIX 8

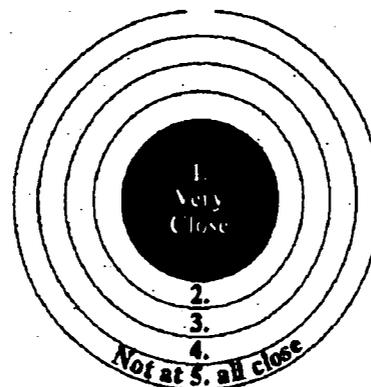
NEW PARISH MINISTERS: LAITY AND RELIGIOUS ON PARISH STAFFS

*A study conducted by the
National Pastoral Life Center
for the Subcommittee on Lay Ministry
of the Committee on the Laity
-National Conference of Catholic Bishops-
with the support of Lilly Endowment, Inc.*

PARISHIONER SURVEY

I. RELIGIOUS ATTITUDES AND SPIRITUAL EXPERIENCES

1. Please look at the circle. The rings are meant to show how close or distant you feel in certain relationships. The inside circle - 1 - stands for "Very close". The outside circle -5- stands for "Not at all close". The other circle stand for in-between. For each relationship shown below, please show what numbered ring best represents how close you feel. (Circle one number beside each phase)



	Very Close	2	3	4	Not at All Close
How close do you feel to God most of the time?	1	2	3	4	5
How close did you feel to God five years ago?	1	2	3	4	5
How close do you feel today to the Catholic Church?	1	2	3	4	5
How close did you feel to the Catholic Church five years ago?	1	2	3	4	5
How close do you feel today to the parish where you worship?	1	2	3	4	5
How close did you feel to the parish where you worshipped five years ago?	1	2	3	4	5

2. Please circle the number on the continuum which best describes the religious behavior of your family when you were growing up.

Very Religious	1	2	3	4	5	Not at All Religious
----------------	---	---	---	---	---	----------------------

3. How often do you participate in Mass or a communion service?

1. Daily
2. Several times a week
3. Weekly
4. Several times a month
5. Monthly
6. Several times a year
7. Fewer than several times a year

4. Below are a list of periodicals ministers report reading. Perhaps you read some of these as well. Please indicate how frequently you read these periodicals by circling the appropriate response.

Periodical	Regularly	Often	Seldom	Never
America.....	1	2	3	4
The Cara Report.....	1	2	3	4
The Catechist.....	1	2	3	4
Catechumenate.....	1	2	3	4
Chicago Studies.....	1	2	3	4
Church.....	1	2	3	4
Church Personnel Issues.....	1	2	3	4
Commonweal.....	1	2	3	4
Crux of the News.....	1	2	3	4
Emmanuel.....	1	2	3	4
Homiletic & Pastoral Review.....	1	2	3	4
Liguorian.....	1	2	3	4
Living Light.....	1	2	3	4
National Catholic Register.....	1	2	3	4
National Catholic Reporter.....	1	2	3	4
New Theology Review.....	1	2	3	4
Origins.....	1	2	3	4
Our Sunday Visitor.....	1	2	3	4
Mensaje.....	1	2	3	4
Pastoral Music.....	1	2	3	4
Praying.....	1	2	3	4
The Priest.....	1	2	3	4
Review for Religious.....	1	2	3	4
Revista / Maryknoll.....	1	2	3	4
Salt.....	1	2	3	4
Sojourners.....	1	2	3	4
St. Anthony's Messenger.....	1	2	3	4
Theological Studies.....	1	2	3	4
Today's Parish.....	1	2	3	4
Twin Circle.....	1	2	3	4
U.S. Catholic.....	1	2	3	4
The Wanderer.....	1	2	3	4
Worship.....	1	2	3	4
Your diocesan newspaper.....	1	2	3	4
Other:.....	1	2	3	4
Other:.....	1	2	3	4
Other:.....	1	2	3	4

II. WHAT LAY / RELIGIOUS MINISTRY ADDS TO PARISH LIFE

1. Indicate the extent to which lay and / or religious parish ministers have influenced your parish in the following aspects: (circle the answer that best applies)

Added	Made it worse	Continued what was there	Some improvement	Added considerably
Deepening parish spirituality	1	2	3	4
Ability to reach more parishioners	1	2	3	4
Competency in more areas / skills	1	2	3	4
Enabling parishioners to feel at home in the parish	1	2	3	4
Quality of liturgy / worship	1	2	3	4
Quality of religious education	1	2	3	4
Pastoral care to those with various needs ..	1	2	3	4
Counseling	1	2	3	4
Spirit of community	1	2	3	4
Outreach to wider community concerns ...	1	2	3	4
Sensitivity to family needs	1	2	3	4
Sensitivity to women's concerns	1	2	3	4
Sensitivity to men's concerns	1	2	3	4
Sensitivity to social justice concerns	1	2	3	4
Understanding of lay concerns	1	2	3	4
Involvement of women	1	2	3	4
Involvement of men	1	2	3	4
Involvement of elderly	1	2	3	4
Involvement of youth	1	2	3	4
Management of parish resources	1	2	3	4
Communication within the parish	1	2	3	4
General strengthening of parish life	1	2	3	4
Staff collaboration	1	2	3	4
Parish vision and sense of mission	1	2	3	4
Planning	1	2	3	4

2. In general, where in the following continuum would you place the overall climate of your parish?

Very Positive 1 2 3 4 5 Not at All Positive

3. Do parishioners volunteer when new programs and services are presented?

1. Always
2. Usually
3. Sometimes
4. Seldom
5. Never

4. If you had a personal problem, how likely would you be to seek assistance from the following:

	Very Likely	Somewhat Likely	Somewhat Unlikely	Very Unlikely
Priest in your parish	1	2	3	4
Religious sister or brother member of the parish staff	1	2	3	4
Lay member of parish staff	1	2	3	4

5. What is your own disposition toward having lay and religious parish ministers?
1. This is a good development and I am ready for it
 2. This is a good development, but I feel inadequately prepared for it
 3. This is an unfortunate necessity

III. BACKGROUND INFORMATION

1. Year of your birth: _____
2. Gender:
 1. Female
 2. Male
3. Racial / Ethnic Background: (circle one)
 1. European-American
 2. African-American
 3. Hispanic-American
(Mexican, Puerto Rican, Cuban or other Spanish background)
 4. Asian-American / Pacific Island descent
 5. North American Indian / Alaskan Indian descent
 6. Other, please explain:

4. Information on Baptism: (circle one)
 1. I was baptized Roman Catholic as a child
 2. I became a Catholic later
 3. I am a baptized member of another Christian church
 4. I was never baptized
5. Status: (circle one)
 1. Married
 2. Widowed
 3. Divorced and annulled
 4. Divorced, no annulment
 5. Separated
 6. Single (never married)

6. Please circle the highest education level you have achieved:
1. Less than a high school graduate
 2. High school graduate
 3. Vocational school beyond high school
 4. Some college / Associate degree
 5. College graduate
 6. Some graduate work
 7. Masters (other than M.Div.)
 8. M.Div.
 9. D.Min.
 10. Doctorate (other than D. Min.)
7. Please circle the major field of your highest degree:
- | | |
|----------------------------|------------------------|
| 1. Administration | 8. Pastoral Ministry |
| 2. Business | 9. Religious Education |
| 3. Counseling / Psychology | 10. Social Sciences |
| 4. Education | 11. Social Work |
| 5. Liberal Arts | 12. Theology |
| 6. Liturgy | 13. Other: _____ |
| 7. Music | _____ |
8. If you have a second degree equivalent to your highest, please circle the major field (otherwise, skip to question 9):
- | | |
|----------------------------|------------------------|
| 1. Administration | 8. Pastoral Ministry |
| 2. Business | 9. Religious Education |
| 3. Counseling / Psychology | 10. Social Sciences |
| 4. Education | 11. Social Work |
| 5. Liberal Arts | 12. Theology |
| 6. Liturgy | 13. Other: _____ |
| 7. Music | _____ |
9. How many years did you attend Catholic school? _____ years
10. How long have you been a parishioner at this parish? _____ years
11. What do you think is the biggest challenge facing parish life as we approach the year 2000?

Any final reflections?

Thank You Very Much For Your Cooperation.

David Edward DeLambo

B.A., Denison University

M.A., Fordham University

The New Parish Ministers: A Sociological Study of Lay Ecclesial Ministry in the Catholic Church

Dissertation directed by James R. Kelly, Ph.D.

Based on the results of two national surveys of parish ministry (1992 and 1997), this dissertation is a narrative and sociological analysis of a new and rapidly growing ministerial stratum in the Catholic Church: lay ecclesial ministry. Its evolution was made possible by the shift in Catholic theology brought about by the Second Vatican Council, which empowered the laity to play a meaningful new role in the mission and ministry of the church. A number of practical circumstances have also fueled the growth of lay ecclesial ministry, and perhaps made it inevitable. These circumstances include the declining number of priests, the increasing size of Catholic parishes, and the growing awareness at the parish level of unmet ministerial needs. Parishes are also becoming more intentional (e.g., developing mission statements and strategic plans), which frequently leads to the employment of lay pastoral staff.

From a rather informal and familial beginning, lay ecclesial ministry has become more structured, with an increasing percentage of ministers reporting a work environment that somewhat approximates corporate life: job descriptions, job contracts, performance evaluations and the like. Because of its rapid growth, the practice of lay ecclesial ministry in parishes has far outpaced diocesan policies to support and regulate it. However, great strides have been made in recent years to rectify the situation.

The reasons lay ecclesial ministers give for entering parish ministry are generally a combination of three factors: vocation, personal invitation and attraction. They find their work highly satisfying and believe they are making positive contributions in many aspects of parish life. Many express concern over their level of financial compensation, which while increasing dramatically, is still relatively low.

Though it bears some of the marks of a profession, lay ecclesial ministry is not a profession in the standard sense of the term. It more closely resembles what sociologists call a “feminized semi-profession,” with a majority of females serving in roles subordinate, yet complementary to, a male superordinate profession (the priesthood). The analysis provided is a contribution to the study of contemporary Catholicism, women in ministry, and the sociology of professions.

Vita

David Edward DeLambo, son of Edward and Gloria DeLambo, was born on February 13, 1963, in Cleveland, Ohio. After graduating in 1981 from Bedford High School in Bedford, Ohio, he entered Denison University. In 1985 he received Bachelor of Arts Degrees in Religion and Economics.

After one year of study at Union Theological Seminary in New York City, he enrolled in the Pastoral Planning and Research Program at Fordham University, earning his Masters of Arts Degree in 1989. During his time at Fordham University he served as a graduate assistant and teaching fellow in the Department of Sociology and Anthropology. While working toward his doctoral degree in Sociology, under the mentorship of Dr. James R. Kelly, he worked as a Research Analyst for the National Pastoral Life Center in New York, and later as an independent research consultant in Indianapolis, Indiana. In June of 1997, he took a position in the Pastoral Planning Office of the Catholic Diocese of Cleveland as a Consultant for Pastoral Planning, Research, Parish Councils and Leadership Development.

His research projects include several studies related to lay ecclesial ministry. *New Parish Ministers: Laity and Religious on Parish Staffs* (1992) and *Parishes and Parish Ministers: A Study of Parish Lay Ministry* (1999) were published by the National Pastoral Life Center. *NALM Listening Sessions: Focus Group Research on Career and Volunteer Lay Ministers* (1995) was published by the National Association for Lay Ministry. In addition, a study entitled *Diocesan Organization and Reorganization* (1993) was published by the National Pastoral Life Center.