

CATHOLIC DEVELOPMENT + QUARTERLY +

An informational DIGEST to guide development personnel in the emerging field of development.

Volume VII, Edition 3

INNOVATIONS AND TRENDS: LOOKING INTO THE FUTURE

Within the last few years, our nation and the world has witnessed dramatic and revolutionary change. Unceasing and geometrically advancing change is really the only constant we can anticipate. The goal for this edition of the +*QUARTERLY*+ is to provoke and stimulate you, the reader, to view the world and the future of the Catholic Church wrapped in a bold and new vision in an ever-changing world.

PARADIGM SHIFT

The term "paradigm shift" has been used in recent years to underscore the rapid and dramatic change in both American society and business. Essentially, a paradigm shift can be defined as a pattern or way of doing things interrupted or altered by a "change of rules" or simply stated, the rules change in the middle of the game.

For instance, a good example of a paradigm shift would be the ascendance of Microsoft and decline of IBM: paradigm shift from large "mainframe" computers to PCs and networks. Microsoft "Windows" became the brains and language for the computers. Who would have believed that IBM would ever lay off hundreds of thousands of managers and lose control of the "software" market to Microsoft.

Another paradigm shift where the rules were changed and dramatically affected American business was the oil crisis of the 1970s. Large American manufactured cars were impacted by cheaper fuel efficient cars produced by the Japanese and Europeans. But what goes around comes around: American cars (after 20 years) are increasing market share in America.

The Catholic Paradigm Shift is twofold. The rules were changed when the "Living Endowment" of sisters, priests and brothers were no longer available to underwrite Catholic School education through their lifelong contributed services. The second paradigm shifted has occurred more insidiously, less dramatically but with greater consequences. That paradigm shift is an ever-increasing secular society.

Before 1965, religion in American society could be considered a "cultural force." Nowadays religion, many would agree, is a "countercultural force" in America. With those forces at work, Catholic dioceses, schools, parishes and religious communities must harness the forces of change and use them to advantage or be withered and overwhelmed by these incredible forces that dominate the horizon of the future. With these concepts as a backdrop, nearly 20 years of experience in service to Catholic institutions and over 1,000,000 miles traveled to thousands of Catholic schools, dioceses and parishes, we would like to offer you a preview of our sense of the future and how vision, innovation, new structures, marketing and financial initiatives and educational alliances will shape the future.

SHAKING THE DUST FROM THE PAST

The old ways of doing things simply do not work anymore. We must shake these old paradigms and seek new alternatives to leadership and management. The clerical and lay leadership in both the diocesan and local Church must be willing offer greater "ownership" to the lay community and make structural changes in the way we do things.

Remember, these recommendations won't change WHAT we do: proclaiming and living the message of Jesus Christ. They will, however, challenge and eventually change HOW we deliver and implement that message.

This edition of the +*QUARTERLY*+ will focus on a number of areas that we believe can help shape the future of the 21st century American Catholic Church:

- EXPECTATIONS.
- LEADERSHIP.
- VISION.
- NEW STRUCTURES AND INITIATIVES.
- PERSONNEL, COMPENSATION AND ASSIGNMENTS.
- DEVELOPMENT.

EXPECTATIONS

Critical to the future is the term "expectations" as they pertain to the Church and the laity.

LAY EXPECTATIONS:

The Catholic laity expects full disclosure of all issues be they personnel or financial issues. Of particular insistence is full financial disclosure on a regular basis: annual budgets, cash balances, endowments, investments, assets and expenditures.

Historically, we have feared disclosure might provide less motivation for people to give financially. Sound professional development programs when implemented properly will continually make the "case" for continued financial support. The less people know, the worse the believe things are whether it be debt or balances.

Long gone are the days when the typical Catholic parish was blue collar and the clergy were the most highly educated people in the parish. Catholics are the most highly educated religious group in the country.

CHURCH EXPECTATIONS:

Recent studies regarding the history of various religions in the United States indicate that as a certain religion matures, its members become more highly educated, more affluent, more middle and upper class. At the same time, Church leadership expects and demands less of its membership even as the membership gravitates to the seduction of secular materialism.

Simply stated, our expectations for the lay people in the Catholic Church today is much too low!

That is why the recent pastoral "STEWARDSHIP: A DISCIPLE'S RESPONSE" is a good beginning -- but only a beginning. Criticism of the pastoral for being "too soft" is justified. Often times, we have taken a bunker mentality -- unable to challenge people fearing they may get angry or chant "the Church is always asking for money!" The more the secular world disapproves of what we expect of our lay people, the greater the knowledge that our requests are legitimate.

When people react negatively to the Church and what it represents, the reaction is really a result of inner conflict; a conflict between the "god of self" and the God we know in Scripture.

21ST CENTURY LEADERSHIP

Being a Church leader in the 21st Century demands skills and training. Our pastors, administrators, school leaders, religious community leaders, lay board members and arch/diocesan leaders must be given the new skills to lead the Church into the 21st Century. These skills can be God given, but more often they are acquired and now required. Church leaders of the next century should be able to do what Jesus did:

- Proclaim the Good News in new and provocative ways.
- Always speak to what difference their respective institutions make -- always.
- Create a VISION of what their institution can be and invite people to share in that vision.
- Church leaders should attract men and women of great faith, influence and affluence to serve on development, finance and advisory boards; if a parish is poor and does not have that type of talent, people from outside the parish should be asked to serve on these boards.
- Administrative roles must be re-defined.
- Accept the new "paradigm shift": we no longer have a "Living Endowment" of religious women, priests and brothers who will lifelong "endow" our parishes, dioceses, schools and institutions.
- Administrative roles should now include development specialties/skills whereby pastors, executive directors, principals and other administrators can lead, motivate and guide their institutions to achieve vision.

VISION

The Catholic Church was built upon the vision of Jesus Christ. We are the modern day caretakers of that bold vision. Each arch/diocese, parish, school, mission, agency or religious community should also articulate a bold vision of that establishes the following:

- The uniqueness and distinctive nature of the institution.
- Where its been and where its going (future vision).
- What difference the institution makes in the lives of everyday people.
- Resources required to achieve that vision.
- Allegiance, long term, to the preservation and implementation of the vision.

Leadership and vision are virtually synonymous. As the secular culture continues to advance in America, we must instill in our clergy, religious and lay leadership the seriousness of doing things in a dramcally different fashion than we are used to.

Although our work is God's work and the work of ministry, we must take a hard look at running things like a business with particular emphasis on:

- Lay boards.
- Marketing.
- Financial reporting and viewing donors as "spiritual shareholders" much like a corporation would view its shareholders.
- Aggressively seeking "investment" in those ministries through charitable giving above and beyond offertory income and annual appeals.

NEW STRUCTURES AND INITIATIVES

CATHOLIC SCHOOLS:

Our precious Catholic schools which require dynamic leadership for the future need to be preserved for the 21st Century and beyond. With respect to maintaining the Catholic identity of these schools and their strong sense and relationship to a faith community, these schools should be governed by lay boards -- much like colleges and universities.

Two cautions: the Catholic identity must be preserved and these new lay boards should be comprised of faith-oriented, influential and affluent individuals who are representative of the community (alumni, parents of alumni, parishioners, friends, parents and business leaders). Parent dominated boards should be broadened to include these constituencies.

New Catholic schools should be built in suburban parishes where demographics, affluence and Catholic families are in full flourish.

CONTRACT EDUCATIONAL SERVICES:

Educational alliances need to be developed between dioceses, businesses and government leaders. In short, urban dioceses should be in the business of contracting educational services to troubled public schools.

We provide a more effective educational service in urban America and separate corporations should be formed to administer these services. The precedent has already been established by "for profit educational agencies" who have taken over declining urban schools. Our rich educational heritage and reputation should be reinvented to serve the urban poor with respect to the political environment and walls of church/state separation.

Models in the form of health care and social services have already been created that address church/state issues and still allow these services to be delivered by the Church in its faith-centered, efficient and effective fashion. Why not the same for urban America's troubled schools?

CHURCHES:

Abe Rosenthal of the New York Times proposes that urban churches be recipients of federal and state funds to implement social programs that have heretofore failed as government programs. The paradigm continues to shift! These same types of alliances and new entities that can be delivered by Catholic diocesan agencies can be delivered by churches where social needs are concerned.

PERSONNEL, COMPENSATION AND ASSIGNMENTS:

Probably the most radical and controversial recommendations in this newsletter have to do with issues of priest personnel, financial compensation and clergy assignments. With 20 years of experience as management, marketing, finance and development consultants to Catholic arch/dioceses, parishes, schools and religious communities, we believe we have a unique view and perspective. Here goes:

Clergy should all be directly employed and compensated by the diocese rather than by an individual parish, school or agency. Often times, parishes have a parochial view of the world and do not view the Church globally. Pastors and associate pastors can assist in broadening this view. But they also need more of a "stake" in the diocese themselves (no diocesan appeal would ever be under goal again!).

ASSIGNMENTS, BENEFITS AND FINANCIAL COMPENSATION:

Another radical idea has much to do with clergy assignments and the increasing role of permanent deacons as paid staff in the "Future Church." A pay scale will have to be developed for clergy assignments with financial compensation and retirement benefits tied to "Challenge in Ministry."

The Future Church can plan to see full time, paid deacons on staff in parishes earning \$30,000 annually by the year 2,000. Clergy morale can be positively and dramatically impacted well

before the advent of full time paid deacons of the "Future Church" by developing strategies now that will set the tone for the future and encourage our most talented people to seek out the best, but perhaps, the most difficult ministries.

Financial compensation might be based on differing criteria, but often times based on what we like to call "Challenge in Ministry." The following might be a list to begin with in degree of compensation:

- Diocesan office (bishop, chancellor, vocations, personnel, education, tribunal, development, charities).
- High school or seminary administrator.
- Parish with high school.
- Inner city parish and school.
- Parish and school.
- Suburban parish and school .
- New suburban parish building church and school.
- Inner city parish and no school
- Urban parish and no school
- Rural parish and no school
- Suburban parish and no school

Different ministries demand different skills and new structures must be developed to make the "Future Church" a reality. Are these concepts radical? Yes! Will they be indicted as impossible, unrealistic and unnecessary? Absolutely! Do they need to be discussed, revised and adapted. The answer is yes.

But it will allow us to step boldly into the future.

DEVELOPMENT

Development is sometimes viewed as fundraising or in conflict with the concept of Stewardship. Not true.

Our definition of Stewardship "...holds that we are lifelong caretakers of God's spiritual and material blessings and that our Christian responsibility allows us gift others and the world around us with our time, our talent and our treasure."

We define Development as a "...management strategy that enables Catholic institutions to implement their programmatic goals through a program of planning, public relations and charitable giving concepts."

Some leaders still believe that if we preach stewardship, people will become converted, raise their Sunday giving and all our needs will be taken care of. Nothing could be further from reality and nothing can be more dangerous to the financial well being of our Catholic institutions.

Development encourages people to give from their assets as well as their income. 90% of all wealth is held in assets (property, stock, bonds, etc.). Less than 10% is held in cash.

Anywhere from 8 to 13 trillion dollars is in the process of being passed from the "GI Generation" to the "Baby Boom Generation." Top flight, professional development programs will be the only way that planned gifts can be made to dioceses, parishes and schools to guarantee the "Future Church." Endowments through gifts of assets will be the "savings account" for the future.

Without these comprehensive programs implemented with the assistance of those that can see the future will we be as effective as we would like to be in proclaiming the Gospel message.

CLOSE

We hope this newsletter allows you a snapshot of the world and our Church in the 21st Century and how our firm views the possibilities. Change will be dramatic, but also truly spiritual and fulfilling for those who can grasp and take hold of these incredible possibilities to serve the people of God here on earth.

Our firm stands ready to serve as a partner in your vision and venture for the future.

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