Diocesan and Eparchial Pastoral Councils:
A National Profile

A Study Commissioned by the
Bishops' Committees on the Laity and on Pastoral Practices

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EXECUTIVE SUMMARY

In January 1997, the NCCB Committees on the Laity and on Pastoral Practices selected the Center for Applied Research in the Apostolate (CARA) to prepare and analyze questionnaires relating to the functioning of diocesan and eparchial pastoral councils (PCs)[1] in the United States. A PC is a diocesan or eparchial consultative body recommended by the *Code of Canon Law* (CIC) and the *Code of Canons of the Eastern Churches* (COEC). It is composed of clergy, religious, and especially lay members whose responsibility is to investigate under the authority of the bishop, all those things which pertain to pastoral works, to ponder them, and to propose practical conclusions about them. (CIC c.511; cf also COEC c.272)

The questionnaires were sent to diocesan bishops, eparchs, diocesan and eparchial pastoral council staff, pastoral council members, and senior diocesan and eparchial staff. Responses were collected from territorial archdioceses and dioceses as well as every archeparchy and eparchy in the U.S. The major findings which follow are based on the results compiled by CARA. The full report was reviewed and approved by the NCCB sponsoring committees.

Of the 190 archdioceses, dioceses, archeparchies, and eparchies in the U.S., 102 have a PC or similar body (54 percent). In addition, another 27 (14 percent) are currently planning to start a PC or similar body. On average, membership in these bodies consists of a bishop or eparch, four secular priests, a deacon, 26 lay members, and three religious, primarily women religious.

Findings

The major findings which follow summarize the results for each of the particular areas examined by the project. They are organized in the order in which they may be found in the major sections of the narrative report which follows.

- *Presence of Pastoral Councils.* Sixty-three percent of U.S. dioceses and eparchies have or plan to soon start a PC. But this presence varies by region, from 100 percent of

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[1] Where this study refers to a pastoral council, it should be interpreted as referring to an archdiocesan pastoral council and an archeparchial or eparchial pastoral council as well as a diocesan pastoral council, unless otherwise specified.

dioceses in parts of the Midwest to 35 percent of dioceses in parts of the Southwest.

- *Structure.* Almost all dioceses and eparchies which have a PC have enacted statutes or by-laws by which the purpose, constitution, government and operating procedures for the PC are defined. Because the universal law prescribing PCs is quite flexible, such councils may assume many unique characteristics or adaptations. As compared with past studies of PCs, the average number of members belonging to PCs in the U.S. has decreased somewhat. Meetings typically occur between two and four times a year, although in some dioceses or eparchies they may take place on a monthly basis, and often include an overnight stay at a central meeting place.

- *Membership.* PCs include, by definition, lay, ordained, and consecrated members. In the U.S. most PCs are specifically designed to reflect regions, ethnic groups, gender, and other social conditions. Some PCs are designed to represent parish or regional pastoral councils. About one-fifth of PC members are directly selected by virtue of their office or by the diocesan bishop or eparch. The wide variety of selection processes reflects local efforts to implement the universal law in its intention to have a consultative body that reflects the entire local church.

- *Purpose.* PCs accomplish what they are intended to do. Those who work with PCs describe them as bodies that study pastoral issues, make recommendations on pastoral issues, and serve as a consultative body to the diocesan bishop or eparch.

- *Scope of Agenda.* PCs in the U.S. focus on pastoral issues such as evangelization, Catholic education and formation, and lay ministry development. They give least attention to resource allocation issues.

- *Sources of Agenda.* PCs relate to all aspects of the diocese or eparchy in the course of their work, but are most influenced by the diocesan bishop or eparch. They report relatively stronger linkages with diocesan or eparchial offices than parish pastoral councils, and are least shaped by the finance council.

- *Helpfulness to Diocesan Bishops and Eparchs.* Given their stated purpose, PCs are a qualified success in the U.S. Most diocesan bishops and eparchs are pleased with their PCs because they make important recommendations useful in the decision-making process. However, the data also suggests that many diocesan bishops and eparchs have limited expectations for their PC, or have limited success in establishing a successful PC.

- *Receptivity to the Work of the Pastoral Council.* Both PC members and senior staff identify the diocesan bishop as the person most receptive to the work of the PC. However, diocesan bishops and eparchs are not convinced that the PC s work is well known and PC members as well as senior staff do not feel the work of the PC is taken especially seriously by the people of the diocese.

- *Overall Effectiveness of Pastoral Councils.* Diocesan bishops and eparchs find their PCs

to be helpful in their work.   Senior staff surveyed are more ambivalent overall in their evaluation, and less likely to rank the helpfulness of PCs as highly as others.

Conclusions

The principal research findings suggest a number of significant conclusions about the relative success of PCs in the U.S.:

- *Where they exist, PCs have been successful.* PCs provide an effective structure for collaborative input in the pastoral decision-making process of the diocesan bishop or eparch. Although not mandated by the *Code of Canon Law* and the *Code of Canons of the Eastern Churches*, the fact that they can be found to exist or to be in the planning stages in 63 per cent of all dioceses or eparchies (with another 5 percent of dioceses or eparchies reporting bodies similar to, but technically not, a PC) suggests that thirty years after being first envisioned by the Second Vatican Council PCs have become a regular feature of life in the local church.

- *PCs are most successful when they are true to their nature as established by canon law.* PCs work best when consulted by diocesan bishops and eparchs on issues central to Church life where broad input is essential, such as Catholic education, evangelization, or lay ministry development. The PC gives relatively little attention to matters for which other consultative bodies exist, or for which specialized competence is required, such as financial issues.

- *PCs are most true to their nature when their membership reflects the diversity inherent in the diocese or eparchy.* Members are lay, consecrated, and ordained; they come from different parts of the diocese or eparchy, and reflect various ages, ethnic backgrounds, genders, and professions. While members do not represent different constituencies, they typically come from a diversity of backgrounds, allowing them to share their experiences and perspectives with each other in a consultative process. PC members value their opportunity to serve the diocese and the diocesan bishop.

- *PCs are more likely to be successful when the bishop or eparch is directly involved in their life and work.* Since a PC ultimately exists to assist a diocesan bishop s or eparch s decision-making process, successful PCs count on planning and leadership from the diocesan bishop or eparch.

- *Perception of the PC s effectiveness depends on the vantage point of the observer.* While diocesan bishops and eparchs generally indicate a high degree of satisfaction with their PCs, PC members rank certain aspects consistently higher than diocesan bishops and eparchs. On the other hand, senior staff are somewhat more ambivalent, and consistently give significantly lower ratings on almost every measure.

NCCB COMMITTEE ON THE LAITY
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A NATIONAL PROFILE

PROJECT BACKGROUND

Research on Pastoral Councils in the United States

Three major studies have been made of pastoral councils in the U.S. since they were first envisioned by Vatican II. The first was compiled by the Steering Committee for a National Pastoral Council of the NCCB/USCC National Advisory Council and published in 1972. During the preparation of the study, a national symposium was held on the topic of diocesan pastoral councils and the proceedings were published in May 1971 as *The CARA Symposium on Diocesan Pastoral Councils.*

The second major study was conducted by Rev. Eugene Hemrick and Dr. Mary Burke in 1984 for the NCCB Committee on the Laity. The study was titled *Building the Local Church: Shared Responsibility in Diocesan Pastoral Councils*. In 1985, the NCCB Secretariat for the Laity published *Journeying Together: Proceedings of Three Regional Convocations on Shared Responsibility in America*, which presents the results of further scholarly and practical reflections on diocesan pastoral councils.

The third major study of pastoral councils in the U.S. is the present study.

History and Goals

In December 1996, the NCCB Committees on the Laity and on Pastoral Practices, in collaboration with the Canon Law Society of America, authorized a project with four primary goals:

I. To explore the mission of the pastoral council as a structure of consultative leadership in the life of the local church.

II. To identify parallel structures for consultation which investigate, under the authority of the bishop/eparch, all those things which pertain to pastoral works, ponder them, and propose pastoral conclusions about them.

III. To identify and clarify issues related to shared responsibility and leadership.

IV. To provide practical tools for bishops/eparchs, their staffs, and other leaders to initiate, develop, and strengthen pastoral councils as structures for consultation in decision-making.

The present study responds to goals I, II, and III.

Research Process

Questionnaires were sent to all 190 territorial, Latin and Eastern Rite dioceses and eparchies in the fifty states. Separate questionnaires were created for the following four groups:

Diocesan bishops or eparchs.

Pastoral council staff.

Pastoral council members.

Senior diocesan or eparchial staff, as identified by the diocesan bishop or eparch, but limited to a total of five per diocese/eparchy and only collected when a PC exists.

CARA obtained a 100 percent response rate for the survey of diocesan bishops and eparchs, and a 100 percent response rate for the survey of pastoral council staff from those dioceses and eparchies reporting a PC or similar consultative body. Since these surveys provide full coverage of their respective populations, sampling and statistical error are not an issue.

A total of 1,046 PC member questionnaires were received from 86 of the 97 Latin Rite dioceses with PCs or similar bodies, for an 89 percent response rate by diocese. In addition, 274 senior staff surveys were returned from 90 of the 97 Latin Rite dioceses with PCs or similar bodies, for a 93 percent response rate by diocese. None of the three eparchies identified as having an eparchial pastoral council returned member or senior staff surveys.

For both the surveys of PC members and of senior staff, it may be useful to consider what the margin of error would have been if the questionnaires could have been gathered on the basis of a simple random sample design. At a 95 percent level of confidence, the margin of error for the PC member survey would be approximately 3 percent and for the senior staff survey it would be 6 percent. These low margins of error suggest that the survey results are reliable representations of the population as a whole. Nonetheless, while the summaries of those who completed the questionnaires are suggestive of the attitudes and background of the overall population of PC members and senior staff, the composition of the sample means that the resulting statistics do not necessarily represent everyone who is a PC member or senior staff. In addition, findings for members and senior staff can be taken as only representative of Latin Rite dioceses, not eparchies, since CARA did not obtain completed member or senior staff

surveys from the three eparchies with PCs.

Two cautionary notes are in order regarding the counts of PCs:

Some bodies identified as PCs may not necessarily reflect the full canonical criteria. If respondents reported a pastoral council in their diocese or eparchy, it was included without further evaluation.

These counts are only reliable for the time when the data were compiled. The number of PCs changes constantly. PCs go out of existence upon the death, transfer, or resignation of the diocesan bishop or eparch, or simply if a diocesan bishop or eparch determines that pastoral conditions no longer recommend them. And PCs are started or reactivated as new diocesan bishops or eparchs are appointed and begin their pastoral work, or as they determine that pastoral conditions recommend having them.

A statistical technique was performed on data from the PC member questionnaire to remove as much bias as possible. A person s background--lay man, lay woman, sister, brother, priest, or deacon--can greatly affect one s personal formation, attitudes, and point of view. Therefore, the results for the PC member survey were calculated, or weighted, according to the exact proportion of each group within the total PC membership. The exact proportion was available from the PC staff survey data, which had a 100 percent response rate and is therefore highly reliable. Interestingly, the resulting data only vary by a few percentage points from the raw data, suggesting high reliability for the data in the first place. Both sets of results are given in the appendix which follows this narrative, but the data used throughout this report are based on the weighted figures.

Most of the questions in each of the four surveys offered four possible responses (for example, very much,   somewhat,   a little, and none.). Ordinarily, the clearest interpretation is offered by taking the combined positive score on a four-point scale (the highest two of four responses, or very much and somewhat together). However, where many competing, highly valued items are given, it may be especially hard to distinguish between different preferences. In this case, it is often best to analyze responses for the single highest category (very much). Therefore, the tables in the sections that follow at times present the percentage selecting the highest positive response (for example, those choosing very much) as well as the combined positive response (those choosing very much or somewhat).

Besides the quantitative responses to the questionnaire, 67 Latin Rite dioceses sent copies of their statutes, by-laws, or other documentation relating to their PCs or similar bodies. Also, 102 diocesan bishops, eparchs or their designees responded in writing to a question about the coordination of the work of the PC with other consultative bodies and 92 responded to a question about how the PC has been adapted to meet local needs. Some 37 completed a question on the pastoral circumstances which recommend not having councils and 13 provided a variety of other comments relating to the survey.

Open-ended questions were asked of senior staff as well. Of the 274 who completed the questionnaire, 224 responded in writing to a question on how their office is informed by the

work of the PC. Also, 228 offered perceptions of the role the PC plays in decision-making processes.

ORGANIZATION OF PASTORAL COUNCILS
IN THE UNITED STATES

Presence of Pastoral Councils in U.S. Dioceses and Eparchies

Two-thirds of U.S. dioceses and eparchies have a pastoral council or are planning to

establish one.

A more detailed analysis of the extent of pastoral councils or similar bodies is provided in the table which follows.

Status of Pastoral Councils in the United States

Diocesan Bishops and Eparchs Survey, Questions 1-5		
Diocesan Pastoral Councils		
Status	**Number**	**Percent**
Existing	90	52%
Similar Consultative Body	7	4
Planning or Reactivation Stages	23	13
Formerly Existed	26	15
Never Existed	29	16
TOTAL	175	100
Eparchial Pastoral Councils		
Status	**Number**	**Percent**
Existing	3	20%
Similar Consultative Body	2	13
Planning Stages	4	27
Formerly Existed	0	0
Never Existed	6	40
TOTAL	15	100

Some 26 dioceses (15 percent) once had a PC but have no plans to start one in the short term. Another four of the 23 dioceses currently in planning or reactivation stages formerly had a PC. Thus, 30 Latin Rite dioceses (18 percent) say they once had a PC, but that such a body no longer exists.

Of the four eparchies planning to start a PC, one is awaiting the eparch s final approval. In two others, the process is expected to result in an oprative council by the end of 1998. In the fourth, planning will probably take longer still.

A total of seven Latin Rite dioceses (4 percent of the dioceses surveyed) report having a consultative body that includes lay members and is similar to a PC, but technically not a PC. Various names are used such as the Strategic Planning Commission, the Lay Deanery Council, Networks, the Diocesan Planning Council, the Administrative Cabinet, and the Diocesan Assembly Process. If the diocesan bishop reported that the body was similar to a PC, it was so tabulated.

Two eparchies report having a consultative body that includes lay members and is similar to a PC, but technically not a PC. In one case, the body is called an Eparchial

Assembly   and in another it is simply called   the conference.   These bodies range from central coordinating and planning organs to consultative processes linked to parish or regionally based pastoral councils. Here as elsewhere, if the eparch reported that the body was similar to a PC, it was so tabulated and included in the counts provided above.

Why Some Diocesan Bishops and Eparchs Do Not Have PCs

Some 84 of the 175 Latin Rite dioceses surveyed do not have a PC. Of those dioceses, 37, or 44 percent, offered written comments as to why they do not have a PC.   The written comments may be grouped into eight categories as shown in the following table:

Why Some Dioceses Do Not Have PCs

Written Comments on the Bishop s Survey, Question 61		
Type of Explanation	**Number**	**Percent**
It did not work	8	22%
Have alternative structure	7	19
Anticipate/need guidelines	5	14
New diocese	5	14
Geography	4	11
Moving toward a PC	4	11
Currently without a bishop	2	5
Just assigned a new bishop	2	5
TOTAL	**37**	**100**

Note: These responses are for Latin Rite dioceses only.

The six eparchies (40 percent of the total number of eparchies in the U.S.) which do not have, have never had, and are not currently planning to start an eparchial pastoral council offer a distinct set of reasons for not having such a council. In some, the eparch has been newly appointed and expects to start one in the future. In most eparchies, however, large distances combined with relatively few parishes (one eparchy has 15 parishes scattered over many states) are typically cited as the reason why an eparchial pastoral council is not feasible.

Regional Incidence of Pastoral Councils

Some regions of the country have a far greater presence of PCs than others, as shown in the following table for Latin Rite Dioceses.

In five regions there are no dioceses that once had a PC but do not currently have one. Only two regions have more than 20 percent of dioceses that formerly had a PC but do not have one now:

Region 10 (Arkansas, Oklahoma, and Texas): 41 percent of these dioceses once had PCs but no longer do.

Region 4 (South Atlantic): 33 percent of dioceses once had PCs.

Regional Distribution of Existing or Planned Pastoral Councils in Latin Rite Dioceses				
Episcopal Region	**States**	**Total Dioceses**	**With PC**	**Percent**
6	MI, OH	13	13	100%
8	ND, MN, SD	10	9	90
2	NY	8	7	88
12	AK, ID, MT, OR, WA	11	9	82
13*	AZ, CO, NM, UT, WY	11	9	82
5	AL, KY, LA, MS, TN	18	14	78
3	NJ, PA	13	9	75
7	IL, IN, WI	16	12	75
9	IA, KS, MO, NE	15	10	67
1	CT, ME, MA, NH, RI, VT	11	6	55
4	DE, DC, FL, GA, MD, NC, SC, VA, WV	18	9	50
11	CA, HI, NV	15	7	47
10	AR, OK, TX	16	6	38
TOTAL		**175**	**120**	**68%**

*Region 13 includes one diocese in Texas (El Paso).

In six of the thirteen regions, all dioceses (or all dioceses but one) have had a PC at some point. In a few regions, about one in four dioceses never had a PC. Only Region 11 (California, Hawaii, Nevada) exceeds this level, with 47 percent of its dioceses having never had a PC.

Structure

Statutes and By-laws

Some 92 percent of all active PCs or similar consultative bodies in the U.S. have enacted statutes or by-laws by which the purpose, constitution, government and operating procedures of the council are defined.

Committees

While PCs do not exhibit strong reliance on a committee structure, a significant minority of PCs have standing committees (39 percent).   Half have *ad hoc* committees. The widely varying names and types of committee suggest little uniformity and considerable adaption to local needs and concerns.

Size

The median size of PCs has declined somewhat over recent years. A 1984 study found that the median number of members was 33; that is, half had more than that number and half had fewer. In 1997 the median was 25.   And some three-fourths of PCs have fewer than 35 members. Both very large PCs and those of average size report having made efforts to bring the number down to something more manageable. Reasons for reductions in size focus more on assuring quality group process and decision-making than the financial costs related to having a large number of members.

Meetings

On average, a PC meets four times over the course of a year. Most PC meetings in the U.S. take place over a weekend (75 percent) and half are more than one day long. Agendas and minutes are almost universally provided.

Cost

Average annual PC budgets are under $10,000, mostly for meeting-related expenses. In most cases, salary costs for staff support were not included, perhaps because typically only one member of the staff is assigned to the PC on a part-time basis.

Evaluation

Diocesan bishops typically assess their PC s work through a survey of members and periodic reports. But 38 percent have no regular reporting or assessment procedure, as shown in the following table.

Diocesan Bishops and PCs—Survey Questions 54-58 **How is the PC s Work Assessed?**	
	Percent Responding Yes
Survey of PC members	42
Periodic reports	39
No regular reporting or assessment is done at this time	38
Survey of persons or groups that interact with the PC	19
Other format	12

Membership

Selection

Only about one in five PC members are selected by the diocesan bishop or eparch, or on an *ex officio* basis. Most members are chosen by election or another selection process.

A high proportion (about three of every four PC members) have served on parish pastoral councils. Many PCs require that members *must* be chosen from parish or deanery councils.

Terms of service on a PC average three years and are ordinarily renewable for one additional term. In many cases, former members may be reappointed after a year s absence; in other cases, terms are indefinitely renewable.

On the diocesan bishops and eparchs survey, a written response was requested to describe how the structure of the PC has been adapted to meet local needs and/or circumstances. The answers describe how the member selection process was designed to account for the geographical, social, or cultural diversity peculiar to each local church.

According to canon law, PCs are composed of clerics, members of institutes of consecrated life, and especially lay persons. As a result, PCs average one bishop or eparch, four secular priests, a deacon, 26 lay members, and about three religious, usually women.

Characteristics

Members report high levels of education, and a majority of members report attending Catholic educational institutions. Some 62 percent of respondents have completed college, and 46 percent have pursued graduate level study. They tend on average to have lived in the diocese 36 years.

Membership turnover does not appear to be a problem for most PCs.

Members feel they work well together.

Staff agree that members understand their purpose (81 percent agree or strongly agree, and 25 percent strongly agree).

Respondents to the PC member survey represent the diverse regional landscape of the United States:

Rural, 21 percent.

Small town, 29 percent.

Suburban, 29 percent.

Urban, 21 percent.

The following table compares the ethnic breakdown of respondents to the PC member survey to data on the overall ethnic distribution of U.S. Catholics. The 1990 National Survey of Religious Identification (NSRI) is the largest and most comprehensive survey of religious identification ever conducted in the U.S. Its data include 29,600 self-identified Catholics within an overall sample of over 113,000 people, thereby permitting a level of extraordinary precision.

Ethnic Breakdown of PC Member Survey Respondents Compared to National Data		
	PC Member Survey, Question 111	1990 NSRI for Catholics
European American/White	85%	80%
Hispanic/Latino	6	14
African American/Black	5	5
Native American/American Indian	3	<1
Asian/Pacific Islander	1	2

In certain areas the relative proportion of these major ethnic or racial groups in the Catholic population is considerably higher. This could affect the overall ethnic breakdown of PC members, since the survey is not a nationally representative sample but rather depends on the particular locale where a PC is established.

Formation

Both PC members and senior staff agree that new member orientation on the purpose and function of a PC and teaching about local and other Church issues are among the best ways to help form effective PC members.

The most pronounced difference between members and senior staff in this area is how much they perceive learning about local and other Church issues has helped in the formation of PC members.

How Much Have the Following Helped Form Members of the PC

Member Survey, Questions 74-78; Staff Survey, Questions 73-77				
Percentage indicating very much or somewhat and those indicating very much only.				
	Very Much or Somewhat		**Very Much Only**	
	Members	**Staff**	**Members**	**Staff**
Learning about diocesan and Church issues	80%	66%	51%	34%
New member orientation on PC purpose and function	64	88	36	42
Spiritual formation	61	50	31	25
Public installation or other recognition of members	34	29	13	11
Skills-building workshops	34	37	13	17

Not all dioceses or eparchies use each of these different ways of forming members of the PC, and so one response members and senior staff could choose was that it was not done by my PC. The table below depicts these responses by PC members and senior diocesan staff.

Formation of PC Members

Member Survey, Questions 74-78; Staff Survey, Questions 73-77		
Percentage indicating that the following formation activities are not done by my PC.		
	Members	**Staff**
Public installation or other recognition of members	38%	39%
Skills-building workshops	35	36
New member orientation on the purpose and function of a PC	16	11
Spiritual formation	13	17
Learning about diocesan and Church issues	3	10

Both PC members and senior staff are less likely than the diocesan bishop to feel that the PC provides effective formation of new members. Compared to members and senior staff, the diocesan bishop is more likely to agree that the PC provides effective formation, but only slightly more likely to strongly agree to that statement.

Both PC members and the senior staff surveyed feel that PC members get to know the diocesan bishop as well as the other ordained, religious, and lay members of the PC. However, as shown in the table below, senior staff respondents are less likely to feel that PC members come to know diocesan issues and policies, larger social and Church issues, or the situation of the local church overall.

How Well PC Members Come to Know the Following

	Very Well or Somewhat		Very Well Only	
Member Survey, Questions 79-84; Staff Survey, Questions 78-83				
Percentage indicating very well or somewhat and those indicating very well only.				
	Members	**Senior Staff**	**Members**	**Senior Staff**
The diocesan bishop	91%	94%	56%	60%
Ordained and religious PC members	85	87	37	42
Lay PC members	89	91	44	45
The situation of the diocese overall	89	83	46	34
Diocesan issues and policies	88	77	44	29
Larger social and Church issues	81	60	38	18

Length of service positively affects PC members responses. Compared to those who have served for only one year, PC members who have served for four years are almost twice as likely to feel that they have come to know the people and issues listed in the table above very well. Regular attendance at meetings also affects PC members responses, but not nearly as strongly as years of service.

WORK OF PASTORAL COUNCILS
IN THE UNITED STATES

Purpose

The primary responsibility of the PC is to investigate under the authority of the bishop all those things which pertain to pastoral works, to ponder them, and to propose practical conclusions about them. (CIC, c.511; cf also COEC, c.272) The following three dimensions asked as items 3-5 on the member and senior staff questionnaire flow from this description of PCs contained in the universal law. The results are given in the table which follows.

How well do the following statements describe what your PC does?

	Very Much or	*Somewhat*	*Very Much*	*Only*
	Members	**Staff**	**Members**	**Staff**
Serves as a consultative body to the diocesan bishop (eparch)	91%	86%	66%	60%
Studies pastoral issues in the diocese (eparchy)	86	84	53	46
Makes recommendations on pastoral issues	85	82	50	45

Members and staff perceive the PC to be a consultative body for the diocesan bishop, and the large majority of PC members   very much   feel that these functions describe what the PC does. The generally high levels of agreement with these statements suggest that PCs, for all their limitations, have indeed achieved their purpose as set in current canon law and Church documents.

Scope of Agenda

Study of Pastoral Issues

The major issues studied by PCs are evangelization, lay ministry development, and Catholic education and formation.

The table that follows shows responses by diocesan bishops/eparchs, PC members, and senior staff to questions about the pastoral issues on which PCs focus. Given the different numbers of diocesan bishops or eparchs, members, and senior staff that completed the survey in each diocese or eparchy, the priorities they observe as a group should not be exactly comparable.

How much does the PC study these pastoral issues?

Nevertheless, they permit helpful comparisons and contrasts.

Diocesan Bishops   and Eparchs   Survey, Questions 27-39;
Member and Staff Surveys, Questions 6-18
Percent responding   very much   or   somewhat   for the following selected issues.

	Diocesan Bishops and Eparchs	Members	Senior Staff
Evangelization	80%	74%	69%
Lay Ministry development	77	72	62
Catholic education and formation	76	70	61
Youth Ministry	66	52	46
Sacredness-of-life issues	65	58	50
Vocations	64	54	53
Marriage and family	64	47	50
Prayer and worship	63	62	51
Stewardship	60	56	47
Parish restructuring	59	61	54
Social justice	58	58	42
Resource allocation (financial and personnel)	40	46	39

The four issues   very much   studied by the PC are somewhat different from those in the table above, which reported the combined score of those who indicated either   somewhat   or very much.

How much does the PC study these pastoral issues?

Diocesan Bishops and Eparchs Survey, Questions 27-39;			
Member and Staff Surveys, Questions 6-18			
Percent responding very much only.			
	Diocesan Bishops and Eparchs	**Members**	**Senior Staff**
Evangelization	35%	34%	36%
Catholic education and formation	32	30	19
Lay Ministry development	30	30	25
Parish restructuring	28	33	31
Vocations	23	23	16
Youth Ministry	22	18	11
Marriage and family	19	15	12
Stewardship	18	21	17
Sacredness-of-life issues	16	22	13
Prayer and worship	15	24	12
Social justice	15	21	13
Resource allocation (financial and personnel)	15	18	13

Development of Practical Recommendations

PC members and senior staff were asked the degree to which the PC develops practical recommendations for the diocesan bishop (or eparch) on selected pastoral issues. Responses are consistent with the priorities for studying pastoral issues described above. Also consistent with already reported findings is the consensus among those surveyed that PCs are least likely to develop practical recommendations regarding resource allocation.

To what extent does the PC develop practical recommendations

on these pastoral issues?
Member Survey, Questions 19-31; Staff Survey, Questions 19-30
Percent responding very much or somewhat for the following selected issues.

	Very Much or Somewhat		*Very Much Only*	
	Members	**Senior Staff**	**Members**	**Senior Staff**
Evangelization	62%	51%	25%	19%
Catholic education and formation	62	42	24	16
Lay ministry development	61	45	23	19
Parish restructuring	56	47	25	25
Prayer and worship	54	38	18	9
Social justice	52	37	16	8
Stewardship	50	38	17	12
Sacredness-of-life issues	50	34	16	8
Youth Ministry	46	33	15	9
Vocations	45	37	17	11
Marriage and family	42	35	12	9
Resource allocation	41	22	13	12

Sources of Agenda

According to all three groups of respondents who were asked the question, the PC s work is most shaped by the diocesan bishop or eparch himself.

How Much is the PC s Work Shaped by the Following?

Diocesan Bishops and Eparchs Survey, Questions 8-19;
Member Survey, Questions 32-41; Staff Survey, Questions 31-42
Percent indicating very much or somewhat.

	Diocesan Bishops/Eparchs	Members	Senior Staff
The diocesan bishop (eparch)	100%	94%	92%
PC members	99	81	85
Laity	73	58	63
PC staff members	69	80	72
Presbyteral council	58	46	49
Diocesan (eparchial) offices	57	68	50
Pastors	48	41	46
Deanery/vicariate pastoral councils	39	47	39
Other persons or bodies	33	21	18
Parish pastoral councils	32	28	34
Diocesan (Eparchial) finance council	22	34	26
Other diocesan (Eparchial) bodies	22	31	25

Diocesan bishops and eparchs report that 99 percent of the work of their PCs is shaped by members of the pastoral council.

Both PC members and the senior staff agree that both the diocesan bishop and the PC members themselves are most significant in shaping the work of the council.

Evaluation of Pastoral Councils in the United States

Helpfulness to Diocesan Bishops and Eparchs

Diocesan bishops and eparchs were asked how helpful they find the PC for six selected tasks. Their responses highlight the importance placed on considering and discussing pastoral issues and are given in the following table.

How Helpful Diocesan Bishops and Eparchs Find PCs for Selected Tasks

Diocesan Bishops and Eparchs Survey, Questions 20-25		
	Very Much or Somewhat	**Very Much**
Considering and discussing pastoral issues	95%	56%
Developing a sense of diocesan (eparchial) mission	91	48
Developing a vision for the future of the diocese (eparchy)	87	41
Proposing practical responses to pastoral issues	86	39
Researching diocesan-wide pastoral issues	77	37
Reflecting on national social or ecclesial issues	58	16

Receptivity to the Work of the Pastoral Council

PC members and senior staff were asked how receptive selected personnel and other entities are to the work of the PC. The diocesan bishop is seen as the most receptive to the work of the PC.

How Receptive are the Following to the Work of the PC?

	Very Much or Somewhat		Very Much Only	
Member Survey, Questions 63-71; Staff Survey, Questions 62-72				
	Members	**Senior Staff**	**Members**	**Senior Staff**
The diocesan bishop	93%	92%	78%	74%
Priests of the diocese	66	61	15	15
Deacons	63	54	15	9
Religious	69	48	20	10
Laity	57	60	14	11
Parish pastoral councils	54	46	14	13
Deanery/vicariate pastoral councils	60	53	19	16
Heads of diocesan offices and agencies	71	69	26	29
Presbyteral Council	63	63	18	24
Diocesan Finance Council	56	45	16	15
Other consultative bodies	55	42	12	9

Note: No surveys were returned from members of eparchial PCs or eparchial staff. Therefore the word diocese and diocesan bishop is used.

About three in four members and senior staff say that the diocesan bishop is very much receptive to the PC s work. Those perceived next most receptive are heads of diocesan offices and agencies, but only about one in four members or senior staff describe these persons as very much receptive. No one group emerges as particularly unlikely to be receptive; instead, a wide array of diocesan personnel or bodies tend to be described as somewhat rather than very much receptive by the respondents.

The effectiveness of the PC is not intrinsically connected with communication to the priests or the faithful. However, it is interesting to note that diocesan bishops are not convinced that the PC s work is well known.

Only 46 percent of diocesan bishops or eparchs agree or strongly agree, and just 9 percent strongly agree, that its work is well-known in the diocese or eparchy.

But diocesan bishops and eparchs are more likely to feel that the PC s work is taken seriously by the priests of the diocese (eparchy). In response to this statement, 60 percent agree or strongly agree and 11 percent strongly agree.

PC members and senior staff alike are somewhat ambivalent about how seriously the work of the PC is taken by the people of the diocese. Bishops and eparchs were not asked the question.

Only half (53 percent of PC members and 51 percent of senior staff) agree or strongly agree with the statement that the work of the PC is taken seriously by the people of the diocese.

Only 10 percent of members and 8 percent of staff strongly agree with that statement.

Overall Effectiveness of Pastoral Councils

General Functioning

A major component of the study asked diocesan bishops and eparchs, PC members, and senior diocesan staff to react to a number of statements on PC functioning, including membership, meeting dynamics, administration, and its work in general.

All groups surveyed evaluate PCs positively, particularly diocesan bishops and eparchs.

But this positive evaluation of PCs is tempered, with many fewer strongly agreeing.

In particular, senior staff are less enthusiastic in their overall evaluation of the PC.

Comparative Evaluation of the Pastoral Council

	Percent Agreeing (Strongly Agreeing)		
Bishops and Eparchs Survey, Questions 48-53; **Member Survey, Questions 55-62; Staff Survey, 48,50, 54-61**			
	Diocesan Bishop/Eparch	Members	Senior Staff
The PC makes recommendations important to the bishop s work.	95% (37%)	88% (35%)	70% (26%)
The PC is an effective consultative body.	93 (34)	82 (30)	69 (19)
The pastoral issues the PC examines are matters of significance in the diocese.	--	94 (45)	84 (36)
Approved PC recommendations are effectively implemented by diocesan agencies and offices.	88 (24)	79 (16)	78 (19)
The PC effectively and thoroughly studies the pastoral issues before it.	83 (24)	85 (32)	72 (19)
There is an effective working relationship between the PC and other diocesan consultative and deliberative bodies.	68 (19)	70 (15)	52 (10)
The PC is better at reacting to proposals than originating them.	68 (16)	54 (13)	74 (24)
The recommendations of the PC are generally approved by the bishop.	--	91 (26)	91 (30)
Our PC is useful to the bishop in his work.	--	--	83 (35)
The PC is useful to me in my work.	--	--	56 (15)

PC Dynamics and Administration

The following table focuses on aspects of PC dynamics and administration, particularly at PC meetings.

Comparative Evaluation of PC Dynamics and Administration

Bishops and Eparchs Survey, Questions 44 and 45;
Member Survey, Questions 48-53; Staff Survey, Questions 47, 51, and 52

	Percent Agreeing (Strongly Agreeing)		
	Diocesan Bishop/Eparch	**Members**	**Senior Staff**
The PC is consulted by the bishop (eparch) on diocesan (eparchial) decisions.	--	81% (35%)	78% (33%)
Prayer is an important part of PC meetings.	94% (44%)	95 (60)	--
PC discussions digress into side issues.	22 (2)	21 (2)	--
The PC has sufficient staff to do its work effectively.	--	82 (21)	69 (14)
The PC has sufficient budget to do its work effectively.	--	77 (16)	75 (15)

Not surprisingly, both PC members and senior staff agree that the PC is consulted by the bishop on diocesan decisions. One of the more interesting results is that members are much more likely than bishops or eparchs to strongly agree that prayer is an important part of PC meetings. This may suggest that they are relatively more likely to take note of the spiritual formation that is part of PC life.

Both PC members and diocesan staff alike agree that the PC s budget is sufficient, if not very sufficient. However, PC members are much more likely, and diocesan staff much less likely, to feel that the PC has sufficient staffing. In both cases, however, more than two-thirds agree that the PC is sufficiently staffed and budgeted.

Membership Related Issues

The first table below summarizes responses relating to PC membership issues. The numbers following each item represent the percentage of respondents which either strongly agree or agree. In addition, to help interpret the strength of agreement, the percentage strongly agreeing is given in parentheses. This serves as a helpful check, since many may express simple agreement but only the most committed are likely to respond with strong agreement.

Comparative Evaluation of PC Membership Issues
Member Survey, Questions 44-47, 49; Staff Survey, Questions 43-46, 49

	Percent Agreeing (Strongly Agreeing)		
	Diocesan Bishop/Eparch	Members	Senior Staff
PC membership reflects the diocese (eparchy) in terms of geography, age, gender, and race or ethnicity.	98% (64%)	88% (48%)	89% (49%)
The selection process for the PC yields members well suited to its purpose.	92 (43)	88 (32)	75 (30)
The PC provides effective formation of new members.	84 (22)	68 (20)	62 (14)
Membership turnover on the PC is a problem.	28 (7)	20 (4)	24 (5)
PC members work well together.	--	97 (55)	--
PC members understand their purpose.	--	--	81 (25)

The data suggest that PCs generally do well in seeking members who reflect the diversity of the diocese or eparchy, and yield members well suited for its purpose. Again, senior staff are not as comfortable with the results of the selection process as the diocesan bishop or PC members themselves.

APPENDIX I

DIOCESAN BISHOPS /EPARCHS SURVEY DATA

INTRODUCTION

The pages which follow contain two copies of the Diocesan Bishops /Eparchs Survey, one with the results expressed as percentages, and the other with the results expressed as numbers. The column identified as NR contains the percentage of all returned questionnaires that contained no response for that item.

Please note that a copy of the Diocesan Bishops Survey is used for all the responses, including those of the Eastern Rite. The Eparchs Survey was exactly the same except that it substituted the word eparch, eparchy, and eparchial where necessary.

A complete transcription of the open-ended comments provided on these surveys is available separately from CARA.

National Conference of Catholic Bishops
Study of Diocesan Pastoral Councils (DPCs)
Diocesan Bishops   Survey: Reported in Percentages

For 1-5 and 54-58, the percent responding to each item is reported. For all other questions, the percent of those responding to the valid responses is reported, including the percent of non-responses (NR).

What best describes the situation of your diocese in regard to Diocesan Pastoral Councils?

49 1. We currently have a Diocesan Pastoral Council (DPCS).
14 2. We are planning to start or reactivate a DPC.
14 3. We had a DPC, but one no longer exists.
18 4. We do not have a DPC, and never had one.
  If you checked 4, go to question 61 on the back of this sheet.

 5 5. We have a consultative body that includes lay members and is <u>similar to a DPC, but technically not a DPC</u>.
    (Name of this body: _____.)
    If you checked 5 and did not check 1, complete this questionnaire in terms of the body you listed above.

6. Does your DPC (or similar consultative body) have a constitution, by-laws, statutes, or similar documents?
        9 1. No.   91 2. Yes.   NR=3%

7. Do you attend DPC meetings?
        4 1. No.   96 2. Yes.   NR=2%

How much is the DPC   s work shaped by the following:
1=Very Much   3=A Little
2=Somewhat   4=Not at All

1	2	3	4	NR	
71	29	0	0	0	8. The diocesan bishop.
7	41	43	9	2	9. Pastors.
32	41	23	4	1	10. Laity.
52	47	1	0	2	11. DPC members.
28	41	20	11	7	12. DPC staff members.
12	45	36	7	2	13. Diocesan offices.
11	28	22	39	7	14. Deanery/vicariate pastoral councils.
7	25	42	26	4	15. Parish pastoral councils.
12	46	36	6	5	16. Presbyteral Council or Priests Council.
8	14	40	38	7	17. Diocesan Finance Council.
5	17	55	23	12	18. Other diocesan consultative bodies.
33	0	0	67	94	19. Other: _____.

How helpful is the DPC in the following tasks?

1	2	3	4	NR	
48	43	9	0	0	20. Developing a sense of diocesan mission.
16	42	37	5	2	21. Reflecting on national social or ecclesial issues.
37	40	21	2	2	22. Researching diocesan-wide pastoral issues.
56	39	5	0	0	23. Considering and discussing pastoral issues.
39	47	11	3	1	24. Proposing practical responses to pastoral issues.
41	46	9	4	0	25. Developing a vision for the future of the diocese.
75	8	0	17	90	26. Other:_____.

How much does the DPC study these diocesan pastoral issues?

1	2	3	4	NR	
32	44	20	4	3	27. Catholic education and formation.
35	45	17	3	2	28. Evangelization.
30	47	18	5	2	29. Lay ministry development.
16	49	25	10	3	30. Sacredness-of-life issues.
19	46	25	10	4	31. Marriage and family.
28	30	25	17	2	32. Parish restructuring.
15	47	31	7	3	33. Prayer and worship.
15	25	28	32	3	34. Resource allocation (financial, personnel).
15	44	37	4	2	35. Social justice.
18	43	31	8	2	36. Stewardship.
23	41	32	4	2	37. Vocations.
22	44	26	8	2	38. Youth ministry.
47	33	7	13	85	39. Other: _____.

Please indicate your reaction to the following statements:
1=Strongly Agree   3=Disagree
2=Agree   4=Strongly Disagree

1	2	3	4	NR	
64	34	2	0	0	40. DPC membership reflects the diocese in terms of geography, age, gender, and race or ethnicity.
43	49	8	0	0	41. The selection process for the DPC yields members well-suited to its purpose.
22	62	15	1	3	42. The DPC provides effective formation of new members.
7	21	49	23	3	43. Membership turnover on the DPC is a problem.
2	20	63	15	3	44. DPC discussions digress into side issues.
44	50	5	1	0	45. Prayer is an important part of DPC meetings.
11	50	36	3	1	46. The DPC s work is taken seriously by the priests of the diocese.
9	38	53	0	2	47. The DPC s work is well-known in the diocese.
34	59	7	0	1	48. The DPC is an effective consultative body.
16	52	31	1	3	49. The DPC is better at reacting to proposals than originating them.
24	60	16	0	1	50. The DPC effectively and thoroughly studies pastoral issues before it.
37	58	5	0	2	51. The DPC makes recommendations important to the bishop s work.
24	64	12	0	2	52. Approved DPC recommendations are effectively implemented by diocesan agencies and offices.
19	50	31	0	2	53. There is an effective working relationship between the DPC and other diocesan consultative bodies.

How is the DPC   s work assessed? Please check all that apply.
Yes NR
 39 62 54. Periodic reports.
 42 59 55. Survey of DPC members.
 19 81 56. Survey of persons or groups that interact with theDPC.
 12 88 57. Other format: _____.
 38 62 58. No regular reporting or assessment is done at this time.

National Conference of Catholic Bishops
Study of Diocesan Pastoral Councils (DPCs)
Diocesan Bishops   Survey: Reported in Numbers

For questions 1-5 and 54-58, the number responding yes is reported. For all other questions, the number of those responding to each response. For all questions, the actual number of non-responses (NR) is also given.

What best describes the situation of your diocese in regard to Diocesan Pastoral Councils?

93 1. We currently have a Diocesan Pastoral Council (DPCS).
27 2. We are planning to start or reactivate a DPCS.
26 3. We had a DPC, but one no longer exists.
35 4. We do not have a DPC, and never had one.
If you checked 4, go to question 61 on the back of this sheet.

9 5. We have a consultative body that includes lay members and is <u>similar to a DPC, but technically not a DPC</u>.
(Name of this body: _____.)
If you checked 5 <u>and did not check 1</u>, complete this questionnaire in terms of the body you listed above.

6. Does your DPC (or similar consultative body) have a constitution, by-laws, statutes, or similar documents?
 9 1. No.   90 2. Yes.   NR=3

7. Do you attend DPC meetings?
 4 1. No.   96 2. Yes.   NR=2

How much is the DPC s work shaped by the following:

1=Very Much   **3=A Little**
2=Somewhat   **4=Not at All**

1	2	3	4	NR	
70	28	0	0	0	8. The diocesan bishop.
7	39	41	9	2	9. Pastors.
31	40	22	4	1	10. Laity.
50	45	1	0	2	11. DPC members.
26	37	18	10	7	12. DPC staff members.
11	43	35	7	2	13. Diocesan offices.
10	26	20	35	7	14. Deanery/vicariate pastoral councils.
7	24	39	24	4	15. Parish pastoral councils.
11	43	33	6	5	16. Presbyteral Council or Priests Council.
7	13	36	35	7	17. Diocesan Finance Council.
4	15	47	20	12	18. Other diocesan consultative bodies.
2	0	0	4	94	19. Other: _____.

How helpful is the DPC in the following tasks?

1	2	3	4	NR	
49	44	9	0	0	20. Developing a sense of diocesan mission.
16	42	37	5	2	21. Reflecting on national social or ecclesial issues.
37	40	21	2	2	22. Researching diocesan-wide pastoral issues.
57	40	5	0	0	23. Considering and discussing pastoral issues.
39	48	11	3	1	24. Proposing practical responses to pastoral issues.
42	47	9	4	0	25. Developing a vision for the future of the diocese.
9	1	0	2	90	26. Other:_____.

How much does the DPC study these diocesan pastoral issues?

1	2	3	4	NR	
30	42	19	4	3	27. Catholic education and formation.
34	43	16	3	2	28. Evangelization.
29	45	17	5	2	29. Lay ministry development.
15	47	24	9	3	30. Sacredness-of-life issues.
18	43	24	9	4	31. Marriage and family.
27	29	24	16	2	32. Parish restructuring.
14	45	29	7	3	33. Prayer and worship.
14	24	27	30	3	34. Resource allocation (financial and personnel).
14	42	36	4	2	35. Social justice.
17	41	30	8	2	36. Stewardship.
22	39	31	4	2	37. Vocations.
21	42	25	8	2	38. Youth ministry.
7	5	1	2	85	39. Other: _____.

Please indicate your reaction to the following statements:

1=Strongly Agree   **3=Disagree**
2=Agree   **4=Strongly Disagree**

1	2	3	4	NR	
63	33	2	0	0	40. DPC membership reflects the diocese in terms of geography, age, gender, and race or ethnicity.
42	48	8	0	0	41. The selection process for the DPC yields
21	59	14	1	3	42. The DPC provides effective formation of new members.
7	20	46	22	3	43. Membership turnover on the DPC is a problem.
2	19	60	14	3	44. DPC discussions digress into side issues.
43	49	5	1	0	45. Prayer is an important part of DPC meetings.
11	48	35	3	1	46. The DPC s work is taken seriously by the priests of the diocese.
9	36	51	0	2	47. The DPC s work is well-known in the diocese.
33	57	7	0	1	48. The DPC is an effective consultative body.
15	49	30	1	3	49. The DPC is better at reacting to proposals than originating them.
23	58	16	0	1	50. The DPC effectively and thoroughly studies pastoral issues before it.
35	56	5	0	2	51. The DPC makes recommendations important to the bishop s work.
23	62	11	0	2	52. Approved DPC recommendations are effectively implemented by diocesan agencies and offices.
18	48	30	0	2	53. There is an effective working relationship consultative bodies.

How is the DPC s work assessed? Please check all that apply.

Yes NR
 40 60 54. Periodic reports.
 43 57 55. Survey of DPC members.
 19 79 56. Survey of persons or groups that interact with the DPC.
 12 85 57. Other format: _____.
 39 60 58. No regular reporting or assessment is done at this time.

---

59. Describe how the work of your Diocesan Pastoral Council (or similar consultative body) is <u>coordinated</u> with other diocesan consultative bodies such as the Presbyteral Council, the Finance Council, the College of Consultors, and *ad hoc* planning groups.

60. Please describe how the structure of your Diocesan Pastoral Council (or similar consultative body) has been <u>adapted</u> to meet local needs and/or circumstances.

61. If you do not have a Diocesan Pastoral Council at this time, please describe the pastoral circumstances which recommend not having one.

PLEASE ANSWER QUESTION 61 IF YOU DO NOT HAVE A DPC.

Additional comments related to Diocesan Pastoral Councils and similar consultative bodies, and specific experiences of consultation would be appreciated. Please use an additional page if necessary.

APPENDIX II

PASTORAL COUNCIL
STAFF SURVEY DATA

INTRODUCTION

The pages which follow contain two copies of the Pastoral Council Staff Survey, one with the results expressed as percentages, and the other with the results expressed as numbers. In both cases, averages are used where they provide the best summary of the responses. The column identified as   NR contains the percentage of all returned questionnaires that contained no response for that item.

Please note that a copy of the Diocesan Pastoral Council Staff Survey is used for all the responses, including those of the Eastern Rite. The Eparchial Pastoral Council Staff Survey was exactly the same except that it substituted the word eparch,   eparchy, and eparchial where necessary. As discussed in the text, only three eparchies have PCs.

National Conference of Catholic Bishops
Study of Diocesan Pastoral Councils (DPCs)
DPC Staff Survey: Reported in Percents and Averages

Percentages or averages are used to report the responses obtained for each of the items below. The percentage not responding to a particular item (NR) is also given. Please note that averages can sometimes be misleading when taken by themselves; other, more complete summaries of the data are given in the narrative as appropriate.

For which of the following do you provide staff support?
Yes=91% NR=0% 1. A Diocesan Pastoral Council (DPC). **Go to question 3.**
Yes= 9% NR=0% 2. A consultative body similar to, but technically not, a DPC.
    Please give the name of this body: _____.
    <u>**If the diocese does not have a DPC**</u>**, answer this questionnaire in terms of the body you listed above.**

How many members of the DPC fit the following categories?
 1.3   2% 3. Bishop(s).   2.3   2% 7. Women religious.
 4.4   2% 4. Diocesan priests.   0.4   2% 8. Religious brothers.
 1.1   2% 5. Deacons.   0.4   2% 9. Religious priests.
26.9   2% 6. Laity.   41.0   2% 10. TOTAL DPC MEMBERS.
              (Responses to 3 through 9 should equal the total reported in 10.)

How many current DPC members were selected by:
 4.2   2% 11. Virtue of their office (*ex officio*).
 5.1   2% 12. The diocesan bishop.
12.9   2% 13. Regional, deanery, vicariate, or parish pastoral councils.
13.9   2% 14. Other selection processes. Please describe briefly: _____.

What diocesan resources are assigned to the DPC?
$ 9,065 36% 15. What is this year s budget for the DPC, including all staff and administrative costs?
   0.4 10% 16. How many full-time staff are assigned to the DPC? (Write 0 if no one is full-time.)
   1.3   4% 17. How many part-time staff are assigned to the DPC? (Write 0 if no one is part-time.)

How long do DPC members serve?
4.3   8% 18. Average length of time the typical member serves on the DPC.
2.9   7% 19. Length of one term on the DPC.
1.5 28% 20. Number of times a term may be renewed.

How are DPC meetings structured?
4.4   1% 21. About how <u>many hours</u> long is a typical meeting?
50%   4% 22. How many DPC meetings are over two or more days? (Write 0" if none are held over two or more days.)
4.2   2% 23. How many times does the DPC typically meet each year?
        (If it meets less than once a year, please indicate how often: _____.)

24. When are DPC meetings <u>typically</u> scheduled? Please check only one response.   NR=3%
      75% 1. Weekends.   19% 2. Weekdays during the evenings. 6% 3. Weekdays during the daytime.
25. Is an agenda prepared in advance? 100% 1. Yes. 0% 2. No.   NR=0%
26. Are minutes prepared afterward?   98% 1. Yes. 2% 2. No.   NR=0%

Does the DPC have the following kinds of committees:
    Yes=39% NR=0% 27. Standing Committees. Please list:_____.
    Yes=50% NR=0% 28. Ad Hoc Committees. Please list:_____.

Please **send copies, if available, of the constitution, by-laws, statutes, statements, and other documents.**

Please return the completed survey *and related documents* as soon as possible to:
CARA at Georgetown University, 2201 Wisconsin Avenue, Suite 230, Washington, D.C. 20007-4105
Phone: (202) 687-8086 Fax: (202) 687-8083
1997, CARA/Center for Applied Research in the Apostolate

National Conference of Catholic Bishops
Study of Diocesan Pastoral Councils (DPCs)
DPC Staff Survey: Reported in Numbers and Averages

For questions 3-23, the average response is given, followed by the percentage of non-response (NR).

For which of the following do you provide staff support?
Yes=93 NR=0 1. A Diocesan Pastoral Council (DPC). **Go to question 3.**
Yes= 9 NR=0 2. A consultative body similar to, but technically not, a DPC.
    Please give the name of this body: _____.
    <u>**If the diocese does not have a DPC**</u>, **answer this questionnaire in terms of the body you listed above.**

How many members of the DPC fit the following categories?

AVG	NR		AVG	NR	
1.3	2	3. Bishop(s).	2.3	2	7. Women religious.
4.4	2	4. Diocesan priests.	0.4	2	8. Religious brothers.
1.1	2	5. Deacons.	0.4	2	9. Religious priests.
26.9	2	6. Laity.	41.0	2	10. TOTAL DPC MEMBERS.

How many current DPC members were selected by:
 4.2 2 11. Virtue of their office (*ex officio*).
 5.1 2 12. The diocesan bishop.
12.9 2 13. Regional, deanery, vicariate, or parish pastoral councils.
13.9 2 14. Other selection processes. Please describe briefly: _____.

What diocesan resources are assigned to the DPC?
$ 9,065 35 15. What is this year s budget for the DPC, including all staff and administrative costs?
    0.4 10 16. How many full-time staff are assigned to the DPC? (Write 0 if no one is full-time.)
    1.3   4 17. How many part-time staff are assigned to the DPC? (Write 0 if no one is part-time.)

How long do DPC members serve?
4.3   8 18. Average length of time the typical member serves on the DPC.
2.9   7 19. Length of one term on the DPC.
1.5 27 20. Number of times a term may be renewed.

How are DPC meetings structured?
4.4   1 21. About how <u>many hours</u> long is a typical meeting?
50%   4 22. How many DPC meetings are over two or more days? (Write 0" if none are held over two or more days.)
4.2   2 23. How many times does the DPC typically meet each year?
        (If it meets less than once a year, please indicate how often: _____.)

24. When are DPC meetings <u>typically</u> scheduled? Please check only one response.   NR=3
      71 1. Weekends. 18 2. Weekdays during the evenings. 6 3. Weekdays during the daytime.
25. Is an agenda prepared in advance? 98   1. Yes. 0 2. No. NR=0
26. Are minutes prepared afterward?   96   1. Yes. 2 2. No. NR=0

Does the DPC have the following kinds of committees:
    Yes=40 NR=0 27. Standing Committees. Please list:_____.
    Yes=51 NR=0 28. Ad Hoc Committees.   Please list:_____.

Please send copies, if available, of the constitution, by-laws, statutes, statements, and other documents.

Please return the completed survey *and related documents* as soon as possible to:
CARA at Georgetown University, 2201 Wisconsin Avenue, Suite 230, Washington, D.C. 20007-4105
Phone: (202) 687-8086 Fax: (202) 687-8083
1997, CARA/Center for Applied Research in the Apostolate

APPENDIX III

PASTORAL COUNCIL MEMBERS   SURVEY DATA

INTRODUCTION

The pages which follow contain two copies of the Pastoral Council Members   Survey, one with the results calculated using weights based on the actual proportion of members drawn from different states of life (lay, ordained, consecrated, broken down by men and women). This is the data used in the report. The second copy of the original survey contains the raw data before the weights were calculated. For the most part, it is very similar to the weighted data, suggesting that the responses are a reliable representation of the population. The column identified as   NR   contains the percentage of all returned questionnaires that contained no response for that particular item. Averages are used where necessary. No responses to this survey were returned by PCs of the Eastern Rite eparchies.

A complete transcription of the open-ended comments provided on these surveys is available separately from CARA.

National Conference of Catholic Bishops
Study of Diocesan Pastoral Councils (DPCs)
DPC Members   Survey: 1,046 Respondents from 86 Dioceses

Responses are given as percentages unless otherwise indicated. NR (no response) reports the percent of returned surveys that had no response to that item. The results were computed based on weights consistent with the presence of each type of member (lay, religious, etc.) in DPCs nationally.

Of which of the following are you a member?

94   6   1. A Diocesan Pastoral Council (DPC). **Go to question 3.**
 3 97 2. A consultative body similar to, but technically not, a DPC.

Answer the following questions in terms of this body if you are not a member of a DPC.

How well do these statements describe what your DPC does?

1=Very Much **3=A Little**
2=Somewhat **4=Not At All**

1	2	3	4	NR	
53	33	12	2	8	3. Studies pastoral issues in the diocese.
50	35	13	2	8	4. Makes recommendations on pastoral issues.
66	25	7	2	6	5. Serves as a consultative body to the diocesan bishop.

How much does the DPC study these diocesan pastoral issues?

1=Very Much **3=A Little**
2=Somewhat **4=None**

1	2	3	4	NR	
30	40	23	7	5	6. Catholic education and formation.
34	40	20	6	5	7. Evangelization.
30	42	22	6	5	8. Lay ministry development.
22	36	30	12	6	9. Sacredness-of-life issues.
15	32	36	17	6	10. Marriage and family.
33	29	23	15	5	11. Parish restructuring.
24	38	29	9	6	12. Prayer and worship.
18	28	30	24	6	13. Resource allocation (financial and personnel).
21	37	32	10	6	14. Social justice.
21	35	30	14	6	15. Stewardship.
23	31	32	14	6	16. Vocations.
18	34	34	14	6	17. Youth ministry.
18	48	29	5	10	18. Other diocesan issues or concerns.

How much does the DPC develop practical recommendations to the diocesan bishop for the following pastoral issues?

1=Very Much **3=A Little**
2=Somewhat **4=None**

1	2	3	4	NR	
24	38	27	11	6	19. Catholic education and formation.
25	37	27	11	6	20. Evangelization.
23	38	28	11	6	21. Lay ministry development.
16	34	31	19	6	22. Sacredness-of-life issues.
12	30	36	22	6	23. Marriage and family.
25	31	25	19	6	24. Parish restructuring.
18	36	32	14	7	25. Prayer and worship.
13	28	31	28	7	26. Resource allocation (financial and personnel).
16	36	35	13	6	27. Social justice.
17	33	32	18	7	28. Stewardship.
17	28	36	19	7	29. Vocations.
15	31	35	19	7	30. Youth ministry.
13	40	38	9	11	31. Other diocesan issues or concerns.

How much is the DPC s work shaped by the following:

1=Very Much **3=A Little**
2=Somewhat **4=Not at All**

1	2	3	4	NR	
71	23	5	1	2	32. The diocesan bishop.
9	32	40	19	4	33. Pastors.
21	37	28	14	4	34. Laity.
44	37	16	3	3	35. DPC members.
43	37	13	7	4	36. DPC staff members.
27	41	25	7	4	37. Diocesan offices.
15	32	32	21	7	38. Deanery/vicariate pastoral councils.
9	19	39	33	6	39. Parish pastoral councils.
11	35	34	20	7	40. Presbyteral Council or Priests Council.
10	24	33	33	9	41. Diocesan Finance Council.
6	25	46	23	10	42. Other diocesan consultative bodies.
3	18	45	34	13	43. Other persons or bodies.

Please indicate your reaction to the following statements:

1=Strongly Agree **3=Disagree**
2=Agree **4=Strongly Disagree**

1	2	3	4	NR	
48	40	11	1	1	44. DPC membership reflects the diocese in terms of geography, age, gender, and race or ethnicity.
32	56	11	1	3	45. The selection process for the DPC yields members well suited to its purpose.
20	48	27	5	3	46. The DPC provides effective formation of new members.
4	16	49	31	5	47. Membership turnover on the DPC is a problem.
35	46	16	3	5	48. The DPC is consulted by the bishop on diocesan decisions.
55	42	3	0	2	49. DPC members work well together.
60	35	4	1	1	50. Prayer is an important part of DPC meetings.
2	19	57	22	3	51. DPC discussions digress into side issues.
21	61	14	4	5	52. The DPC has sufficient staff to do its work
16	61	18	5	9	53. The DPC has sufficient budget to do its work effectively.
10	43	38	9	7	54. The DPC s work is taken seriously by the people of the diocese.
30	52	15	3	4	55. The DPC is an effective consultative body.
45	49	5	1	2	56. The pastoral issues the DPC examines are matters of significance in the diocese.
32	53	13	2	2	57. The DPCS effectively and thoroughly studies the pastoral issues before it.
13	41	39	7	6	58. The DPC is better at reacting to proposals than originating them.
35	53	10	2	3	59. The DPC makes recommendations important to the bishop s work.
26	65	8	1	7	60. The recommendations of the DPC are generally approved by the bishop.
16	62	20	2	10	61. Approved DPC recommendations are effectively implemented by diocesan agencies and offices.
15	55	25	5	8	62. There is an effective working relationship between the DPC and other diocesan consultative and deliberative bodies.

How receptive are the following to the work of the DPC?
1=Very Much   **3=A Little**
2=Somewhat   **4=Not At All**

1	2	3	4	NR	
78	19	3	0	3	63. The diocesan bishop.
15	51	29	5	7	64. Priests of the diocese.
15	48	27	10	17	65. Deacons.
20	49	25	6	11	66. Religious.
14	43	32	11	9	67. Laity.
14	40	35	11	9	68. Parish pastoral councils.
19	41	28	12	16	69. Deanery/vicariate pastoral councils.
26	45	24	5	12	70. Heads of diocesan offices and agencies.
18	45	30	7	14	71. Presbyteral Council or Priests Council.
16	40	28	16	17	72. Diocesan Finance Council.
12	43	32	13	21	73. Other diocesan consultative bodies.

How much have the following helped you be an effective member of the DPC?
1=Very Much   **3=A Little**   **5=Not done**
2=Somewhat   **4=Not at All**   **by my DPC**

1	2	3	4	5	NR	
36	28	16	4	16	3	74. New member orientation on the purpose and function of a DPC.
13	21	16	12	38	5	75. Public installation or other recognition of members.
31	30	19	7	13	4	76. Spiritual formation.
13	21	19	12	35	5	77. Skills-building workshops.
51	29	14	3	3	3	78. Learning about diocesan and Church issues.

How much have you come to know the following since joining the DPC?
1=Very Well   **3=A Little**
2=Somewhat   **4=Not at All**

1	2	3	4	NR	
56	35	7	2	2	79. The diocesan bishop.
37	48	12	3	2	80. Ordained and religious DPC members.
44	45	10	1	2	81. Lay DPC members.
46	43	10	1	2	82. The situation of the diocese overall.
44	44	11	1	3	83. Diocesan issues and policies.
38	43	17	2	3	84. Larger social and Church issues.

How were you selected to be a DPC member?
YES NR

   7 93 85. By virtue of my office (*ex officio*).
  26 74 86. By the diocesan bishop.
  61 39 87. By regional, deanery, vicariate, or parish pastoral councils.

AVG NR

3.6 7 88. How many <u>years</u> have you served on the DPC?
1.6 21 89. How many <u>terms</u> have you served on the DPC?
36   6 90. How many years have you <u>lived in the diocese</u>?
55   7 91. How old are you?

92. How frequently do you attend DPC meetings?   NR=4%
55 1. Every meeting.   4 3. Most meetings.
41 2. Almost every meeting. 0 4. Half or fewer meetings.

Have you served on parish pastoral councils?
76 93. Yes: If so, for how many years in all? Avg=6.9 NR=24%
22 94. No.   NR=78%

Have you served on regional, deanery, or vicariate pastoral councils?
38 95. Yes: If so, for how many years in all? Avg.=5.3 NR=62%
59 96. No.   NR=41%

97. At what point in your life were you baptized or received into the Catholic Church?   NR=2%
85 1. Before the age of 7.
 3 2. Between 8 and 18.
12 3. As an adult (over 18).

Which best describes you? (Percent of the following statuses.)
38   98. Lay woman.   1 102. Religious brother.
38   99. Lay man.   12 103. Diocesan priest.
 7 100. Woman religious.   3 104. Deacon.
 1 101. Religious priest.   0 105. Bishop.

106. Are you:
    17 1. Single.   4 3. Divorced/separated.
    74 2. Married.   5 4. Widowed.   NR=6%

Please use the following responses: **1=Yes 2=No**

1	2	NR	
61	39	2	107. Did you ever attend a Catholic elementary school?
46	54	2	108. Did you ever attend a Catholic high school?
42	58	3	109. Did you ever attend a Catholic college?

110. What is your <u>highest level of schooling</u>?   NR=6%
12 1. High school or equivalent.   16 4. Bachelor s degree.
 3 2. Vocational/technical study.   46 5. Graduate work.
23 3. Some college/associate degree.

111. What do you consider your <u>primary ethnic background</u>?
 5 1. African American/Black. 6 4. Hispanic/Latino.
 1 2. Asian/Pacific Islander.   3 5. Native American/
85 3. European/White.   American Indian. NR=4%

112. How would you describe the <u>place where you live</u>? NR=3%
21 1. Rural.   29 3. Suburban.
29 2. Small town.   21 4. Urban.

National Conference of Catholic Bishops
Study of Diocesan Pastoral Councils (DPCs)
DPC Members   Survey: 1,046 Respondents from 86 Dioceses

Responses are reported as percentages unless otherwise indicated. NR (no response) indicates the percentage of returned questionnaires which did not contain a response to that item. The scores reported below are not weighted.

Of which of the following are you a member?
94   6 1. A Diocesan Pastoral Council (DPC). ***Go to question 3.***
 3 97 2. A consultative body similar to, but technically not, a

How well do these statements describe what your DPC does?
1=Very Much   **3=A Little**
2=Somewhat   **4=Not At All**
 1 2 3 4 NR
53 33 12 2   8 3. Studies pastoral issues in the diocese.
50 35 13 2   8 4. Makes recommendations on pastoral issues.
66 25 7 2   6 5. Serves as a consultative body to the
                      diocesan bishop.

How much does the DPC study these diocesan pastoral issues?
1=Very Much   **3=A Little**
2=Somewhat   **4=None**
 1 2 3 4 NR
30 40 23 7   5   6. Catholic education and formation.
35 39 20 6   5   7. Evangelization.
29 41 24 6   5   8. Lay ministry development.
21 36 31 12   6   9. Sacredness-of-life issues.
16 31 36 17   6 10. Marriage and family.
34 29 23 14   5 11. Parish restructuring.
23 38 29 10   6 12. Prayer and worship.
18 28 31 23   6 13. Resource allocation (financial and personnel).
20 38 32 10   6 14. Social justice.
21 35 31 13   6 15. Stewardship.
22 32 32 14   6 16. Vocations.
17 35 34 14   6 17. Youth ministry.
19 46 30 5 10 18. Other diocesan issues or concerns.

How much does the DPC develop practical recommendations to the diocesan bishop for the following pastoral issues?
1=Very Much   **3=A Little**
2=Somewhat   **4=None**
 1 2 3 4 NR
23 38 28 11   6 19. Catholic education and formation.
24 37 28 11   6 20. Evangelization.
22 37 30 11   6 21. Lay ministry development.
16 32 33 19   6 22. Sacredness-of-life issues.
13 29 36 22   6 23. Marriage and family.
26 31 24 19   6 24. Parish restructuring.
17 35 34 14   6 25. Prayer and worship.
14 27 31 28   7 26. Resource allocation (financial and personnel).
16 36 35 13   6 27. Social justice.
17 32 33 18   7 28. Stewardship.
17 28 37 18   7 29. Vocations.
15 30 37 18   7 30. Youth ministry.
14 39 38 9 11 31. Other diocesan issues or concerns.

How much is the DPC s work shaped by the following:
1=Very Much   **3=A Little**
2=Somewhat   **4=Not at All**
 1 2 3 4 NR
71 23 5 1   2 32. The diocesan bishop.
 9 34 39 18   4 33. Pastors.
20 39 29 12   4 34. Laity.
43 38 12 4   4 35. DPC members.
41 37 14 8   4 36. DPC staff members.
26 41 26 7   4 37. Diocesan offices.
15 32 32 21   7 38. Deanery/vicariate pastoral councils.
 8 19 41 32   5 39. Parish pastoral councils.
11 36 35 18   6 40. Presbyteral Council or Priests Council.
10 24 34 32   8 41. Diocesan Finance Council.
 6 27 44 23   9 42. Other diocesan consultative bodies.
 3 18 46 33 13 43. Other persons or bodies.

Please indicate your reaction to the following statements:
1=Strongly Agree   **3=Disagree**
2=Agree   **4=Strongly Disagree**
 1 2 3 4 NR
48 40 10 2   1 44. DPC membership reflects the diocese in
                      terms of geography, age, gender, and race
                      or ethnicity.
32 54 12 2   3 45. The selection process for the DPC yields
                      members well suited to its purpose.
19 49 28 4   3 46. The DPC provides effective formation of
                      new members.
 4 15 52 29   4 47. Membership turnover on the DPC is a problem.
34 47 16 3   5 48. The DPC is consulted by the bishop on
54 43 3 0   2 49. DPC members work well together.
58 36 5 1   1 50. Prayer is an important part of DPC meetings.
 3 18 59 20   3 51. DPC discussions digress into side issues.
20 62 14 4   4 52. The DPC has sufficient staff to do its
                      work effectively.
16 63 16 5   9 53. The DPC has sufficient budget to do its
                      work effectively.
10 42 38 10   7 54. The DPC s work is taken seriously by the
                      people of the diocese.
28 52 16 4   3 55. The DPC is an effective consultative
                      body.
45 49 5 1   2 56. The pastoral issues the DPC examines
                      are matters of significance in the
                      diocese.
31 52 14 3   2 57. The DPC effectively and thoroughly
                      studies the pastoral issues before it.
14 43 37 6   5 58. The DPC is better at reacting to
                      proposals than originating them.
34 54 10 2   2 59. The DPC makes recommendations
                      important to the bishop s work.
27 65 7 1   6 60. The recommendations of the DPC are
                      generally approved by the bishop.
17 62 19 2   9 61. Approved DPC recommendations are
14 56 25 5   8 62. There is an effective working
                      relationship between the DPC and other
                      diocesan consultative and deliberative
                      bodies.

How receptive are the following to the work of the DPC?   **1=Very Much**   **3=A Little**

2=Somewhat   **4=Not At All**

1 2 3 4 NR

79 18 3 0 3 63. The diocesan bishop.
14 52 29 5 6 64. Priests of the diocese.
14 49 28 9 16 65. Deacons.
19 50 26 5 10 66. Religious.
15 44 31 10 8 67. Laity.
13 42 34 11 9 68. Parish pastoral councils.
18 42 28 12 15 69. Deanery/vicariate pastoral councils.
26 46 23 5 11 70. Heads of diocesan offices and agencies.
19 45 30 6 12 71. Presbyteral Council or Priests Council.
16 40 29 15 16 72. Diocesan Finance Council.
11 44 33 12 20 73. Other diocesan consultative bodies.

How much have the following helped you be an effective member of the DPC?

1=Very Much   **3=A Little**   **5=Not done**
2=Somewhat   **4=Not at All**   **by my DPC**

1 2 3 4 5 NR

34 28 17 4 17 3 74. New member orientation on the
                           purpose and function of a DPC.
12 20 17 13 38 5 75. Public installation or other recognition
                           of members.
27 30 21 8 14 4 76. Spiritual formation.
12 21 19 12 36 5 77. Skills-building workshops.
48 30 15 3 4 3 78. Learning about diocesan and Church
                           issues.

How much have you come to know the following since joining the DPC?

1=Very Well   **3=A Little**
2=Somewhat   **4=Not at All**

1 2 3 4 NR

56 36 7 1 2 79. The diocesan bishop.
37 49 12 2 2 80. Ordained and religious DPC members.
42 46 11 1 2 81. Lay DPC members.
46 42 10 2 2 82. The situation of the diocese overall.
44 43 12 1 3 83. Diocesan issues and policies.
36 43 18 3 3 84. Larger social and Church issues.

How were you selected to be a DPC member?

YES NR

11 89 85. By virtue of my office (*ex officio*).
29 71 86. By the diocesan bishop.
55 45 87. By regional, deanery, vicariate, or parish
            pastoral councils.

AVG NR

3.7 7 88. How many <u>years</u> have you served on the DPC?
1.7 21 89. How many <u>terms</u> have you served on the DPC?
35 6 90. How many years have you <u>lived in the diocese</u>?
55 7 91. How old are you?

92. How frequently do you attend DPC meetings?   NR=4%
53 1. Every meeting.   4 3. Most meetings.
42 2. Almost every meeting. 1 4. Half or fewer meetings.

Have you served on parish pastoral councils?
73 93. Yes: If so, for how many years in all? Avg=7.9 NR=27%
24 94. No.   NR=76%

Have you served on regional, deanery, or vicariate pastoral councils?
38 95. Yes: If so, for how many years in all? Avg.=5.9   NR=62%
59 96. No.   NR=41%

97. At what point in your life were you baptized or received into the Catholic Church?   NR=2%
88 1. Before the age of 7.
 3 2. Between 8 and 18.
 9 3. As an adult (over 18).

Which of the following best describes you?
38 62 98. Lay woman.   1 99 102. Religious brother.
33 67 99. Lay man.   11 89 103. Diocesan priest.
11 89 100. Woman religious. 3 97 104. Deacon.
 1 99 101. Religious priest.   0 100 105. Bishop.

106. Are you:
        30 1. Single.   4 3. Divorced/separated.
        62 2. Married.   4 4. Widowed.   NR=6%

Please use the following responses: **1=Yes 2=No**

1 2 NR

65 35 2 107. Did you ever attend a Catholic elementary school?
52 48 2 108. Did you ever attend a Catholic high school?
53 47 3 109. Did you ever attend a Catholic college?

110. What is your <u>highest level of schooling</u>?   NR=5%
10 1. High school or equivalent. 13 4. Bachelor s degree.
 2 2. Vocational/technical study. 56 5. Graduate work.
19 3. Some college/associate degree.

111. What do you consider your <u>primary ethnic background</u>?
 4 1. African American/Black. 5 4. Hispanic/Latino.
 1 2. Asian/Pacific Islander.   3 5. Native American/
87 3. European/White.   American Indian. NR=3%

112. How would you describe the <u>place where you live</u>? NR=3%
20 1. Rural.   28 3. Suburban.
30 2. Small town.   22 4. Urban.

APPENDIX IV

SENIOR STAFF SURVEY DATA

INTRODUCTION

The pages which follow contain a copy of the Senior Staff Survey, which was sent to up to five senior members of the diocesan or eparchial staff as selected by the diocesan bishop/eparch or his designee. The column identified as NR contains the percentage of all returned questionnaires that contained no response for that particular item. Averages are used where necessary. No surveys were returned by the three eparchies that have a PC.

A complete transcription of the open-ended comments provided on these surveys is available separately from CARA.

National Conference of Catholic Bishops
Study of Diocesan Pastoral Councils (DPCs)
Senior Diocesan Staff Survey: 274 Respondents from 90 Dioceses

*Responses are given as percentages unless otherwise indicated.
NR (no response) indicates the percentage of returned
questionnaires which did not contain a response to that item.*

Does your diocese have:
Yes NR
92 8 1. A Diocesan Pastoral Council (DPCs).
        Go to question 3.
 2 98 2. A consultative body similar to, but technically not,
        a DPC. (Please give its name: _____.)
        ***If your diocese does not have a DPC but does
        have a consultative body similar to a DPC,
        answer the rest of the questionnaire in terms
of   that consultative body.***

How well do these statements describe what your DPC does?
1=Very Much   3=A Little
2=Somewhat   4=Not At All
1 2 3 4 NR
46 38 15 1   7 3. Studies pastoral issues in the diocese.
45 37 17 1   7 4. Makes recommendations on pastoral issues.
60 26 12 2   6 5. Serves as a consultative body to the
                    diocesan bishop.

How much does the DPC study these diocesan pastoral issues?
1=Very Much   3=A Little
2=Somewhat   4=None
1 2 3 4 NR
19 42 31 8 16   6. Catholic education and formation.
36 33 26 5 14   7. Evangelization.
25 37 31 7 14   8. Lay ministry development.
13 37 39 11 17   9. Sacredness-of-life issues.
12 38 35 15 16 10. Marriage and family.
31 23 27 19 14 11. Parish restructuring.
12 39 36 13 18 12. Prayer and worship.
13 26 32 29 16 13. Resource allocation (financial and personnel).
13 29 44 14 17 14. Social justice.
17 30 40 13 16 15. Stewardship.
16 37 37 10 15 16. Vocations.
11 35 43 11 17 17. Youth ministry.
14 48 33 5 24 18. Other diocesan issues or concerns.

*How much does the DPC develop practical recommendations
to the diocesan bishop for the following pastoral issues?*
1=Very Much   3=A Little
2=Somewhat   4=None
1 2 3 4 NR
16 26 40 18 20 19. Catholic education and formation.
19 33 36 12 17 20. Evangelization.
19 26 44 11 19 21. Lay ministry development.
 8 26 46 20 21 22. Sacredness-of-life issues.
 9 26 43 22 20 23. Marriage and family.
25 22 31 22 18 24. Parish restructuring.
 9 29 39 23 20 25. Prayer and worship.
12 20 32 36 20 26. Resource allocation (financial and personnel).
 8 29 39 24 20 27. Social justice.
12 26 42 20 19 28. Stewardship.
11 26 43 20 22 29. Vocations.
 9 24 49 18 20 30. Youth ministry.

In your opinion, how much is the DPC s work shaped by:
1=Very Much   3=A Little
2=Somewhat   4=Not at All
1 2 3 4 NR
72 20 7 1 6 31. The diocesan bishop.
 7 39 40 14 11 32. Pastors.
19 44 30 7 10 33. Laity.
46 39 14 1 9 34. DPC members.
40 32 17 11 19 35. DPC staff members.
16 34 37 13 9 36. Diocesan offices.
12 27 30 31 19 37. Deanery/vicariate pastoral councils.
 8 26 38 28 12 38. Parish pastoral councils.
11 38 34 17 14 39. Presbyteral Council or Priests Council.
 7 19 29 45 14 40. Diocesan Finance Council.
 3 22 41 34 19 41. Other diocesan consultative bodies.
 2 16 43 39 24 42. Other persons or bodies.

Please indicate your reaction to the following statements:
1=Strongly Agree   3=Disagree
2=Agree   4=Strongly Disagree
1 2 3 4 NR
49 40 9 2 5 43. DPC membership reflects the diocese in terms
                    of geography, age, gender, and race or ethnicity.
30 45 18 7 10 44. The selection process for the DPC yields
14 48 33 5 16 45. The DPC provides effective formation of
 5 19 50 26 19 46. Membership turnover on the DPC is a problem.
33 45 15 7 10 47. The DPC is consulted by the bishop on
                    diocesan decisions.
35 48 12 5 11 48. Our DPC is useful to the bishop in his work.
25 56 17 2 14 49. DPC members understand their purpose.
15 41 28 16 9 50. The DPC is useful to me in my work.
14 55 24 7 16 51. The DPC has sufficient staff to do its work
                    effectively.
15 60 21 4 20 52. The DPC has sufficient budget to do its
 8 43 37 12 14 53. The DPC s work is taken seriously by the
19 50 24 7 10 54. The DPC is an effective consultative
                    body.
36 48 13 3 11 55. The pastoral issues the DPC examines are
19 53 23 5 15 56. The DPC effectively and thoroughly
                    studies the pastoral issues before it.
24 50 21 5 17 57. The DPC is better at reacting to
                    proposals than originating them.
26 54 16 4 14 58. The DPC makes recommendations
                    important to the bishop s work.
30 61 7 2 20 59. The recommendations of the DPC are
                    generally approved by the bishop.
19 59 18 4 20 60. Approved DPC recommendations are
10 42 39 9 16 61. There is an effective working relationship

1=Very Much   **3=A Little**
2=Somewhat   **4=Not At All**

1	2	3	4	NR		
74	18	7	1	9	62.	The diocesan bishop.
15	46	33	6	12	63.	Priests of the diocese.
9	45	36	10	23	64.	Deacons.
10	38	37	15	21	65.	Religious congregations.
11	49	32	8	15	66.	Laity.
13	43	34	10	16	67.	Parish pastoral councils.
16	37	30	17	31	68.	Deanery/vicariate pastoral councils.
29	40	26	5	12	69.	Heads of diocesan offices and agencies.
24	39	29	8	16	70.	Presbyteral Council or Priests Council.
15	30	33	22	20	71.	Diocesan Finance Council.
9	33	42	16	29	72.	Other diocesan consultative bodies.

In your opinion, how well do the following help form effective DPC members?

1=Very Much   **3=A Little**   **5=Not done**
2=Somewhat   **4=Not at All**   **by the DPC**

1	2	3	4	5	NR		
42	26	19	2	11	18	73.	New member orientation on the purpose and function of a DPC.
11	18	21	11	39	20	74.	Public installation or other recognition of members.
25	25	29	4	17	21	75.	Spiritual formation.
17	20	20	7	36	21	76.	Skills-building workshops.
34	32	23	1	10	19	77.	Teaching about diocesan and Church issues.

How much do DPC members come to know the following?

1=Very Well   **3=A Little**
2=Somewhat   **4=Not at All**

1	2	3	4	NR		
60	34	6	0	11	78.	The diocesan bishop.
42	45	12	1	15	79.	Ordained and religious DPC members.
45	46	9	0	13	80.	Lay DPC members.
34	49	16	1	13	81.	The situation of the diocese overall.
29	48	21	2	13	82.	Diocesan issues and policies.
18	42	36	4	14	83.	Larger social and Church issues.

84. What <u>single area</u> best describes the concerns of your office?

32	1. Administration.	7	7. Parish Life.
18	2. Education.	4	8. Planning.
4	3. Evangelization.	8	9. Social Concerns.
3	4. Family Life.	5	10. Stewardship.
4	5. Liturgy.	5	11. Vocations.
6	6. Ministries.	4	12. Youth. NR=14%

Avg.=10 85. How many <u>years</u> have you served in diocesan offices? NR=14%

Avg.=51 86. How old are you? NR=5%

87. Which of the following best describes you? NR=3%

18	1. Lay woman.	0	5. Religious brother.
28	2. Lay man.	27	6. Diocesan priest.
22	3. Woman religious.	2	7. Deacon.
1	4. Religious priest.	2	8. Bishop.

88. How is the work of your office influenced by the DPC (or similar consultative body)?

89. What role does the DPC (or similar consultative body) play in the overall decision-making process of the diocese?

Diocesan and Eparchial Pastoral Councils:
Executive Summary

In January 1997, the NCCB Committees on the Laity and on Pastoral Practices selected the Center for Applied Research in the Apostolate (CARA) to prepare and analyze questionnaires relating to the functioning of diocesan and eparchial pastoral councils (PCs)[1] in the United States. A PC is a diocesan or eparchial consultative body recommended by the *Code of Canon Law* (CIC) and the *Code of Canons of the Eastern Churches* (COEC). It is composed of clergy, religious, and especially lay members, whose responsibility is to investigate under the authority of the bishop, all those things which pertain to pastoral works, to ponder them, and to propose practical conclusions about them. (CIC c.511; cf also COEC c.272)

The questionnaires were sent to diocesan bishops, eparchs, diocesan and eparchial pastoral council staff, pastoral council members, and senior diocesan and eparchial staff. Responses were collected from territorial archdioceses and dioceses as well as every archeparchy and eparchy in the U.S. The major findings which follow are based on the results compiled by CARA. The full report was reviewed and approved by the NCCB sponsoring committees.

Of the 190 archdioceses, dioceses, archeparchies, and eparchies in the U.S., 102 have a PC or similar body (54 percent). In addition, another 27 (14 percent) are currently planning to start a PC or similar body. On average, membership in these bodies consists of a bishop or eparch, four secular priests, a deacon, 26 lay members, and three religious, primarily women religious.

Findings

The major findings which follow summarize the results for each of the particular areas examined by the project. They are organized in the order in which they may be found in the major sections of the narrative report which follows.

- *Presence of Pastoral Councils.* Sixty-three percent of U.S. dioceses and eparchies have or plan to soon start a PC. But this presence varies by region, from 100 percent of dioceses in parts of the Midwest to 35 percent of dioceses in parts of the Southwest.

- *Structure.* Almost all dioceses and eparchies which have a PC have enacted statutes or by-laws by which the purpose, constitution, government and operating procedures for the PC are defined. Because the universal law prescribing PCs is quite flexible, such councils may assume many unique characteristics or adaptations. As compared with past studies of PCs, the average number of members belonging to PCs in the U.S. has decreased somewhat. Meetings typically occur between two and four times a year, although in some dioceses or eparchies they may take place on a monthly basis, and often include an overnight stay at a central meeting place.

- *Membership.* PCs include, by definition, lay, ordained, and consecrated members. In the U.S.

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[1] Where this study refers to a pastoral council, it should be interpreted as referring to an archdiocesan pastoral council and an archeparchial or eparchial pastoral council as well as a diocesan pastoral council, unless otherwise specified.

most PCs are specifically designed to reflect regions, ethnic groups, gender, and other social conditions. Some PCs are designed to represent parish or regional pastoral councils. About one-fifth of PC members are directly selected by virtue of their office or by the diocesan bishop or eparch. The wide variety of selection processes reflects local efforts to implement the universal law in its intention to have a consultative body that reflects the entire local church.

- *Purpose.* PCs accomplish what they are intended to do. Those who work with PCs describe them as bodies that study pastoral issues, make recommendations on pastoral issues, and serve as a consultative body to the diocesan bishop or eparch.

- *Scope of Agenda.* PCs in the U.S. focus on pastoral issues such as evangelization, Catholic education and formation, and lay ministry development. They give least attention to resource allocation issues.

- *Sources of Agenda.* PCs relate to all aspects of the diocese or eparchy in the course of their work, but are most influenced by the diocesan bishop or eparch. They report relatively stronger linkages with diocesan or eparchial offices than parish pastoral councils, and are least shaped by the finance council.

- *Helpfulness to Diocesan Bishops and Eparchs.* Given their stated purpose, PCs are a qualified success in the U.S. Most diocesan bishops and eparchs are pleased with their PCs because they make important recommendations useful in the decision-making process. However, the data also suggests that many diocesan bishops and eparchs have limited expectations for their PC, or have limited success in establishing a successful PC.

- *Receptivity to the Work of the Pastoral Council.* Both PC members and senior staff identify the diocesan bishop as the person most receptive to the work of the PC. However, diocesan bishops and eparchs are not convinced that the PC's work is well known and PC members as well as senior staff do not feel the work of the PC is taken especially seriously by the people of the diocese.

- *Overall Effectiveness of Pastoral Councils.* Diocesan bishops and eparchs find their PCs to be helpful in their work.   Senior staff surveyed are more ambivalent overall in their evaluation, and less likely to rank the helpfulness of PCs as highly as others.

Conclusions

The principal research findings suggest a number of significant conclusions about the relative success of PCs in the U.S.:

- *Where they exist, PCs have been successful.* PCs provide an effective structure for collaborative input in the pastoral decision-making process of the diocesan bishop or eparch. Although not mandated by the *Code of Canon Law* and the *Code of Canons of the Eastern Churches*, the fact that they can be found to exist or to be in the planning stages in 63 percent of all dioceses or eparchies (with another 5 percent of dioceses or eparchies reporting bodies similar to, but technically not, a PC) suggests that thirty years after being first envisioned by the

Second Vatican Council PCs have become a regular feature of life in the local church.

- *PCs are most successful when they are true to their nature as established by canon law.* PCs work best when consulted by diocesan bishops and eparchs on issues central to Church life where broad input is essential, such as Catholic education, evangelization, or lay ministry development. The PC gives relatively little attention to matters for which other consultative bodies exist, or for which specialized competence is required, such as financial issues.

- *PCs are most true to their nature when their membership reflects the diversity inherent in the diocese or eparchy.* Members are lay, consecrated, and ordained; they come from different parts of the diocese or eparchy, and reflect various ages, ethnic backgrounds, genders, and professions. While members do not represent different constituencies, they typically come from a diversity of backgrounds, allowing them to share their experiences and perspectives with each other in a consultative process. PC members value their opportunity to serve the diocese and the diocesan bishop.

- *PCs are more likely to be successful when the bishop or eparch is directly involved in their life and work.* Since a PC ultimately exists to assist a diocesan bishop's or eparch's decision-making process, successful PCs count on planning and leadership from the diocesan bishop or eparch.

- *Perception of the PC's effectiveness depends on the vantage point of the observer.* While diocesan bishops and eparchs generally indicate a high degree of satisfaction with their PCs, PC members rank certain aspects consistently higher than diocesan bishops and eparchs. On the other hand, senior staff are somewhat more ambivalent, and consistently give significantly lower ratings on almost every measure.

Diocesan and Eparchial Pastoral Councils:
Project Background

Research on Pastoral Councils in the United States

Three major studies have been made of pastoral councils in the U.S. since they were first envisioned by Vatican II. The first was compiled by the Steering Committee for a National Pastoral Council of the NCCB/USCC National Advisory Council and published in 1972. During the preparation of the study, a national symposium was held on the topic of diocesan pastoral councils and the proceedings were published in May 1971 as *The CARA Symposium on Diocesan Pastoral Councils.*

 The second major study was conducted by Rev. Eugene Hemrick and Dr. Mary Burke in 1984 for the NCCB Committee on the Laity. The study was titled *Building the Local Church: Shared Responsibility in Diocesan Pastoral Councils*.   In 1985, the NCCB Secretariat for the Laity published *Journeying Together: Proceedings of Three Regional Convocations on Shared Responsibility in America*, which presents the results of further scholarly and practical reflections on diocesan pastoral councils.

The third major study of pastoral councils in the U.S. is the present study.

History and Goals

In December 1996, the NCCB Committees on the Laity and on Pastoral Practices, in collaboration with the Canon Law Society of America, authorized a project with four primary goals:

   I.   To explore the mission of the pastoral council as a structure of consultative leadership in the life of the local church.

  II.   To identify parallel structures for consultation which investigate, under the authority of the bishop/eparch, all those things which pertain to pastoral works, ponder them, and propose pastoral conclusions about the

III.   To identify and clarify issues related to shared responsibility and leadership.

IV.   To provide practical tools for bishops/eparchs, their staffs, and other leaders to initiate, develop, and strengthen pastoral councils as structures for consultation in decision-making.

The present study responds to goals I, II, and III.

Research Process

Questionnaires were sent to all 190 territorial, Latin and Eastern Rite dioceses and eparchies in the fifty states. Separate questionnaires were created for the following four groups:
- Diocesan bishops or eparchs.
- Pastoral council staff.
- Pastoral council members.
- Senior diocesan or eparchial staff, as identified by the diocesan bishop or eparch, but limited to a total of five per diocese/eparchy and only collected when a PC exists.

CARA obtained a 100 percent response rate for the survey of diocesan bishops and eparchs, and a 100 percent response rate for the survey of pastoral council staff from those dioceses and eparchies reporting a PC or similar consultative body. Since these surveys provide full coverage of their respective populations, sampling and statistical error are not an issue.

A total of 1,046 PC member questionnaires were received from 86 of the 97 Latin Rite dioceses with PCs or similar bodies, for an 89 percent response rate by diocese. In addition, 274 senior staff surveys were returned from 90 of the 97 Latin Rite dioceses with PCs or similar bodies, for a 93 percent response rate by diocese. None of the three eparchies identified as having an eparchial pastoral council returned member or senior staff surveys.

For both the surveys of PC members and of senior staff, it may be useful to consider what the margin of error would have been if the questionnaires could have been gathered on the basis of a simple random sample design. At a 95 percent level of confidence, the margin of error for the PC member survey would be approximately 3 percent and for the senior staff survey it would be 6 percent. These low margins of error suggest that the survey results are reliable representations of the population as a whole. Nonetheless, while the summaries of those who completed the questionnaires are suggestive of the attitudes and background of the overall population of PC members and senior staff, the composition of the sample means that the resulting statistics do not necessarily represent everyone who is a PC member or senior staff.

In addition, findings for members and senior staff can be taken as only representative of Latin Rite dioceses, not eparchies, since CARA did not obtain completed member or senior staff surveys from the three eparchies with PCs.

Two cautionary notes are in order regarding the counts of PCs:

- Some bodies identified as PCs may not necessarily reflect the full canonical criteria. If respondents reported a pastoral council in their diocese or eparchy, it was included without further evaluation.

- These counts are only reliable for the time when the data were compiled. The number of PCs changes constantly. PCs go out of existence upon the death, transfer, or resignation of the diocesan bishop or eparch, or simply if a diocesan bishop or eparch determines that pastoral conditions no longer recommend them. And PCs are started or reactivated as new diocesan bishops or eparchs are appointed and begin their pastoral work, or as they determine that pastoral conditions recommend having them.

A statistical technique was performed on data from the PC member questionnaire to remove as much

bias as possible. A person's background--lay man, lay woman, sister, brother, priest, or deacon--can greatly affect one's personal formation, attitudes, and point of view. Therefore, the results for the PC member survey were calculated, or "weighted," according to the exact proportion of each group within the total PC membership. The exact proportion was available from the PC staff survey data, which had a 100 percent response rate and is therefore highly reliable. Interestingly, the resulting data only vary by a few percentage points from the raw data, suggesting high reliability for the data in the first place. Both sets of results are given in the appendix which follows this narrative, but the data used throughout this report are based on the weighted figures.

Most of the questions in each of the four surveys offered four possible responses (for example, "very much," "somewhat," "a little," and "none"). Ordinarily, the clearest interpretation is offered by taking the combined positive score on a four-point scale (the highest two of four responses, or "very much" and "somewhat" together). However, where many competing, highly valued items are given, it may be especially hard to distinguish between different preferences. In this case, it is often best to analyze responses for the single highest category ("very much"). Therefore, the tables in the sections that follow at times present the percentage selecting the highest positive response (for example, those choosing "very much") as well as the combined positive response (those choosing "very much" or "somewhat").

Besides the quantitative responses to the questionnaire, 67 Latin Rite dioceses sent copies of their statutes, by-laws, or other documentation relating to their PCs or similar bodies. Also, 102 diocesan bishops, eparchs or their designees responded in writing to a question about the coordination of the work of the PC with other consultative bodies and 92 responded to a question about how the PC has been adapted to meet local needs. Some 37 completed a question on the pastoral circumstances which recommend not having councils and 13 provided a variety of other comments relating to the survey.

Open-ended questions were asked of senior staff as well. Of the 274 who completed the questionnaire, 224 responded in writing to a question on how their office is informed by the work of the PC. Also, 228 offered perceptions of the role the PC plays in decision-making processes.

Organization of Pastoral Councils in The United States

Presence of Pastoral Councils in U.S. Dioceses and Eparchies

Two-thirds of U.S. dioceses and eparchies have a pastoral council or are planning to establish one. A detailed analysis of the extent of pastoral councils or similar bodies is provided in the table which follows.

Status of Pastoral Councils in the United States

Diocesan Bishops' and Eparchs' Survey, Questions 1-5

Diocesan Pastoral Councils

Status	Number	Percent
Existing	90	52%
Similar Consultative Body	7	4
Planning or Reactivation Stages	23	13
Formerly Existed	26	15
Never Existed	29	16
TOTAL	175	100

Eparchial Pastoral Councils

Status	Number	Percent
Existing	3	20%
Similar Consultative Body	2	13
Planning Stages	4	27
Formerly Existed	0	0
Never Existed	6	40
TOTAL	15	100

- Some 26 dioceses (15 percent) once had a PC but have no plans to start one in the short term. Another four of the 23 dioceses currently in planning or reactivation stages formerly had a PC. Thus, 30 Latin Rite dioceses (18 percent) say they once had a PC, but that such a body no longer exists.

- Of the four eparchies planning to start a PC, one is awaiting the eparch's final approval. In two others, the process is expected to result in an oprative council by the end of 1998. In the fourth, planning will probably take longer still.

- A total of seven Latin Rite dioceses (4 percent of the dioceses surveyed) report having a consultative body that includes lay members and is similar to a PC, but technically not a PC. Various names are used such as the Strategic Planning Commission, the Lay Deanery Council, Networks, the Diocesan Planning Council, the Administrative Cabinet, and the Diocesan Assembly Process. If the diocesan bishop reported that the body was similar to a PC, it was so tabulated.

- Two eparchies report having a consultative body that includes lay members and is similar to a PC, but technically not a PC. In one case, the body is called an ⬚Eparchial Assembly⬚ and in another it is simply called ⬚the conference.⬚ These bodies range from central coordinating and planning organs to consultative processes linked to parish or regionally based pastoral councils. Here as elsewhere, if the eparch reported that the body was similar to a PC, it was so tabulated and included in the counts provided above.

Why Some Diocesan Bishops and Eparchs Do Not Have PCs

Some 84 of the 175 Latin Rite dioceses surveyed do not have a PC. Of those dioceses, 37, or 44 percent, offered written comments as to why they do not have a PC. The written comments may be grouped into eight categories as shown in the following table:

Why Some Dioceses Do Not Have PCs

Written Comments on the Bishop's Survey, Question 61

Type of Explanation	Number	Percent
It did not work	8	22%
Have alternative structure	7	19
Anticipate/need guidelines	5	14
New diocese	5	14
Geography	4	11
Moving toward a PC	4	11
Currently without a bishop	2	5
Just assigned a new bishop	2	5
TOTAL	**37**	**100**

Note: These responses are for Latin Rite dioceses only.

The six eparchies (40 percent of the total number of eparchies in the U.S.) which do not have, have never had, and are not currently planning to start an eparchial pastoral council offer a distinct set of reasons for not having such a council. In some, the eparch has been newly appointed and expects to start one in the future. In most eparchies, however, large distances combined with relatively few parishes (one eparchy has 15 parishes scattered over many states) are typically cited as the reason why an eparchial pastoral council is not feasible.

Regional Incidence of Pastoral Councils

Some regions of the country have a far greater presence of PCs than others, as shown in the following table for Latin Rite Dioceses.

In five regions, there are no dioceses that once had a PC but do not currently have one. Only two regions have more than 20 percent of dioceses that formerly had a PC but do not have one now:
- Region 10 (Arkansas, Oklahoma, and Texas): 41 percent of these dioceses once had PCs but no longer do.

- Region 4 (South Atlantic): 33 percent of dioceses once had PCs.

Regional Distribution of Existing or Planned Pastoral Councils in Latin Rite Dioceses				
Episcopal Region	**States**	**Total Dioceses**	**With PC**	**Percent**
6	MI, OH	13	13	100%
8	ND, MN, SD	10	9	90
2	NY	8	7	88
12	AK, ID, MT, OR, WA	11	9	82
13*	AZ, CO, NM, UT, WY	11	9	82
5	AL, KY, LA, MS, TN	18	14	78
3	NJ, PA	13	9	75
7	IL, IN, WI	16	12	75
9	IA, KS, MO, NE	15	10	67
1	CT, ME, MA, NH, RI, VT	11	6	55
4	DE, DC, FL, GA, MD, NC, SC, VA, WV	18	9	50
11	CA, HI, NV	15	7	47
10	AR, OK, TX	16	6	38
TOTAL		**175**	**120**	**68%**

*Region 13 includes one diocese in Texas (El Paso).

In six of the thirteen regions, all dioceses (or all dioceses but one) have had a PC at some point. In a few regions, about one in four dioceses never had a PC. Only Region 11 (California, Hawaii, Nevada) exceeds this level, with 47 percent of its dioceses having never had a PC.

Structure

Statutes and By-laws

Some 92 percent of all active PCs or similar consultative bodies in the U.S. have enacted statutes or by-laws by which the purpose, constitution, government and operating procedures of the council are defined.

Committees

While PCs do not exhibit strong reliance on a committee structure, a significant minority of PCs have standing committees (39 percent). Half have *ad hoc* committees. The widely varying names and types of committee suggest little uniformity and considerable adaption to local needs and concerns.

Size

The median size of PCs has declined somewhat over recent years. A 1984 study found that the median number of members was 33; that is, half had more than that number and half had fewer. In 1997 the median was 25.   And some three-fourths of PCs have fewer than 35 members. Both very large PCs and those of average size report having made efforts to bring the number down to something more manageable. Reasons for reductions in size focus more on assuring quality group process and decision-making than the financial costs related to having a large number of members.

Meetings

On average, a PC meets four times over the course of a year. Most PC meetings in the U.S. take place over a weekend (75 percent) and half are more than one day long. Agendas and minutes are almost universally provided.

Cost

Average annual PC budgets are under $10,000, mostly for meeting-related expenses. In most cases, salary costs for staff support were not included, perhaps because typically only one member of the staff is assigned to the PC on a part-time basis.

Evaluation

Diocesan bishops typically assess their PC□s work through a survey of members and periodic reports. But 38 percent have no regular reporting or assessment procedure, as shown in the following table.

How is the PC's Work Assessed?	
Diocesan Bishops' and Eparchs' Survey, Questions 54-58	
	Percent Responding "Yes"
Survey of PC members	42
Periodic reports	39
No regular reporting or assessment is done at this time	38
Survey of persons or groups that interact with the PC	19
Other format	12

Membership

Selection

Only about one in five PC members are selected by the diocesan bishop or eparch, or on an *ex officio* basis. Most members are chosen by election or another selection process.

A high proportion (about three of every four PC members) have served on parish pastoral councils. Many PCs require that members *must* be chosen from parish or deanery councils.

Terms of service on a PC average three years and are ordinarily renewable for one additional term. In many cases, former members may be reappointed after a year's absence; in other cases, terms are indefinitely renewable.

On the diocesan bishops' and eparchs' survey, a written response was requested to describe how the structure of the PC has been adapted to meet local needs and/or circumstances. The answers describe how the member selection process was designed to account for the geographical, social, or cultural diversity peculiar to each local church.

According to canon law, PCs are composed of clerics, members of institutes of consecrated life, and especially lay persons. As a result, PCs average one bishop or eparch, four secular priests, a deacon, 26 lay members, and about three religious, usually women.

Characteristics

Members report high levels of education, and a majority of members report attending Catholic educational institutions. Some 62 percent of respondents have completed college, and 46 percent have pursued graduate level study. They tend on average to have lived in the diocese 36 years.

- Membership turnover does not appear to be a problem for most PCs.
- Members feel they work well together.
- Staff agree that members understand their purpose (81 percent "agree" or "strongly agree," and 25 percent "strongly agree").

Respondents to the PC member survey represent the diverse regional landscape of the United States:
- Rural, 21 percent.
- Small town, 29 percent.
- Suburban, 29 percent.
- Urban, 21 percent.

The following table compares the ethnic breakdown of respondents to the PC member survey to data on the overall ethnic distribution of U.S. Catholics. The 1990 National Survey of Religious Identification (NSRI) is the largest and most comprehensive survey of religious identification ever conducted in the U.S. Its data include 29,600 self-identified Catholics within an overall sample of over 113,000 people, thereby permitting a level of extraordinary precision.

Ethnic Breakdown of PC Member Survey Respondents Compared to National Data		
	PC Member Survey, Question 111	1990 NSRI for Catholics
European American/White	85%	80%
Hispanic/Latino	6	14
African American/Black	5	5
Native American/American Indian	3	<1
Asian/Pacific Islander	1	2

In certain areas, the relative proportion of these major ethnic or racial groups in the Catholic population is considerably higher. This could affect the overall ethnic breakdown of PC members, since the survey is not a nationally representative sample but rather depends on the particular locale where a PC is established.

Formation

Both PC members and senior staff agree that new member orientation on the purpose and function of a PC and teaching about local and other Church issues are among the best ways to help form effective PC members.

The most pronounced difference between members and senior staff in this area is how much they perceive learning about local and other Church issues has helped in the formation of PC members.

How Much Have the Following Helped Form Members of the PC

Member Survey, Questions 74-78; Staff Survey, Questions 73-77				
Percentage indicating "very much" or "somewhat" and those indicating "very much" only.				
"Very Much" or "Somewhat" | "Very Much" Only				
	Members	**Staff**	**| Members**	**Staff**
Learning about diocesan and Church issues	80%	66%	51%	34%
New member orientation on PC purpose and function	64	88	36	42
Spiritual formation	61	50	31	25
Public installation or other recognition of members	34	29	13	11
Skills-building workshops	34	37	13	17

Not all dioceses or eparchies use each of these different ways of forming members of the PC, and so one response members and senior staff could choose was that it was ⬜not done by my PC.⬜ The table below depicts these responses by PC members and senior diocesan staff.

Formation of PC Members

Member Survey, Questions 74-78; Staff Survey, Questions 73-77		
Percentage indicating that the following formation activities are "not done by my PC."		
	Members	**Staff**
Public installation or other recognition of members	38%	39%
Skills-building workshops	35	36
New member orientation on the purpose and function of a PC	16	11
Spiritual formation	13	17
Learning about diocesan and Church issues	3	10

Both PC members and senior staff are less likely than the diocesan bishop to feel that the PC provides effective formation of new members. Compared to members and senior staff, the diocesan bishop is more likely to "agree" that the PC provides effective formation, but only slightly more likely to "strongly agree" to that statement.

Both PC members and the senior staff surveyed feel that PC members get to know the diocesan bishop as well as the other ordained, religious, and lay members of the PC. However, as shown in the table below, senior staff respondents are less likely to feel that PC members come to know diocesan issues and policies, larger social and Church issues, or the situation of the local church overall.

How Well PC Members Come to Know the Following

	"Very Well" or "Somewhat"		"Very Well" Only	
Member Survey, Questions 79-84; Staff Survey, Questions 78-83 *Percentage indicating "very well" or "somewhat" and those indicating "very well" only.*				
	Members	**Senior Staff**	**Members**	**Senior Staff**
The diocesan bishop	91%	94%	56%	60%
Ordained and religious PC members	85	87	37	42
Lay PC members	89	91	44	45
The situation of the diocese overall	89	83	46	34
Diocesan issues and policies	88	77	44	29
Larger social and Church issues	81	60	38	18

Length of service positively affects PC members' responses. Compared to those who have served for only one year, PC members who have served for four years are almost twice as likely to feel that they have come to know the people and issues listed in the table above very well. Regular attendance at meetings also affects PC members' responses, but not nearly as strongly as years of service.

Work of Pastoral Councils in The United States

Purpose

The primary responsibility of the PC is "to investigate under the authority of the bishop all those things which pertain to pastoral works, to ponder them, and to propose practical conclusions about them" (CIC, c.511; cf also COEC, c.272). The following three dimensions asked as items 3-5 on the member and senior staff questionnaire flow from this description of PCs contained in the universal law. The results are given in the table which follows.

How well do the following statements describe what your PC does?

Member Survey and Staff Survey, Questions 3-5				
	"Very Much" or "Somewhat"		*"Very Much" Only*	
	Members	**Staff**	**Members**	**Staff**
Serves as a consultative body to the diocesan bishop (eparch)	91%	86%	66%	60%
Studies pastoral issues in the diocese (eparchy)	86	84	53	46
Makes recommendations on pastoral issues	85	82	50	45

Members and staff perceive the PC to be a consultative body for the diocesan bishop, and the large majority of PC members "very much" feel that these functions describe what the PC does. The generally high levels of agreement with these statements suggest that PCs, for all their limitations, have indeed achieved their purpose as set in current canon law and Church documents.

Scope of Agenda

Study of Pastoral Issues

The major issues studied by PCs are evangelization, lay ministry development, and Catholic education and formation.

The table that follows shows responses by diocesan bishops/eparchs, PC members, and senior staff to questions about the pastoral issues on which PCs focus. Given the different numbers of diocesan bishops or eparchs, members, and senior staff that completed the survey in each diocese or eparchy, the priorities they observe as a group should not be exactly comparable. Nevertheless, they permit helpful comparisons and contrasts.

How much does the PC study these pastoral issues?

Diocesan Bishops' and Eparchs' Survey, Questions 27-39;
Member and Staff Surveys, Questions 6-18
Percent responding "very much" or "somewhat" for the following selected issues.

	Diocesan Bishops and Eparchs	Members	Senior Staff
Evangelization	80%	74%	69%
Lay Ministry development	77	72	62
Catholic education and formation	76	70	61
Youth Ministry	66	52	46
Sacredness-of-life issues	65	58	50
Vocations	64	54	53
Marriage and family	64	47	50
Prayer and worship	63	62	51
Stewardship	60	56	47
Parish restructuring	59	61	54
Social justice	58	58	42
Resource allocation (financial and personnel)	40	46	39

The four issues "very much" studied by the PC are somewhat different from those in the table above, which reported the combined score of those who indicated either "somewhat" or "very much."

How much does the PC study these pastoral issues?

Diocesan Bishops' and Eparchs' Survey, Questions 27-39;
Member and Staff Surveys, Questions 6-18
Percent responding "very much" only.

	Diocesan Bishops and Eparchs	Members	Senior Staff
Evangelization	35%	34%	36%
Catholic education and formation	32	30	19
Lay Ministry development	30	30	25
Parish restructuring	28	33	31
Vocations	23	23	16
Youth Ministry	22	18	11
Marriage and family	19	15	12
Stewardship	18	21	17
Sacredness-of-life issues	16	22	13
Prayer and worship	15	24	12
Social justice	15	21	13
Resource allocation (financial and personnel)	15	18	13

Development of Practical Recommendations

PC members and senior staff were asked the degree to which the PC develops practical recommendations for the diocesan bishop (or eparch) on selected pastoral issues. Responses are consistent with the priorities for studying pastoral issues described above. Also, consistent with already reported findings is the consensus among those surveyed that PCs are least likely to develop practical recommendations regarding resource allocation.

To what extent does the PC develop practical recommendations

on these pastoral issues?
Member Survey, Questions 19-31; Staff Survey, Questions 19-30
Percent responding "very much" or "somewhat" for the following selected issues.

	"Very Much" or "Somewhat"		*"Very Much" Only*	
	Members	**Senior Staff**	**Members**	**Senior Staff**
Evangelization	62%	51%	25%	19%
Catholic education and formation	62	42	24	16
Lay ministry development	61	45	23	19
Parish restructuring	56	47	25	25
Prayer and worship	54	38	18	9
Social justice	52	37	16	8
Stewardship	50	38	17	12
Sacredness-of-life issues	50	34	16	8
Youth Ministry	46	33	15	9
Vocations	45	37	17	11
Marriage and family	42	35	12	9
Resource allocation	41	22	13	12

Sources of Agenda

According to all three groups of respondents who were asked the question, the PC's work is most shaped by the diocesan bishop or eparch himself.

How Much is the PC's Work Shaped by the Following?

Diocesan Bishops' and Eparchs' Survey, Questions 8-19;
Member Survey, Questions 32-41; Staff Survey, Questions 31-42
Percent indicating "very much" or "somewhat."

	Diocesan Bishops/Eparchs	Members	Senior Staff
The diocesan bishop (eparch)	100%	94%	92%
PC members	99	81	85
Laity	73	58	63
PC staff members	69	80	72
Presbyteral council	58	46	49
Diocesan (eparchial) offices	57	68	50
Pastors	48	41	46
Deanery/vicariate pastoral councils	39	47	39
Other persons or bodies	33	21	18
Parish pastoral councils	32	28	34
Diocesan (Eparchial) finance council	22	34	26
Other diocesan (Eparchial) bodies	22	31	25

- Diocesan bishops and eparchs report that 99 percent of the work of their PCs is shaped by members of the pastoral council.

- Both PC members and the senior staff agree that both the diocesan bishop and the PC members themselves are most significant in shaping the work of the council.

Evaluation of Pastoral Councils in the United States

Helpfulness to Diocesan Bishops and Eparchs

Diocesan bishops and eparchs were asked how helpful they find the PC for six selected tasks. Their responses highlight the importance placed on considering and discussing pastoral issues and are given in the following table.

How Helpful Diocesan Bishops and Eparchs Find PCs for Selected Tasks

Diocesan Bishops' and Eparchs' Survey, Questions 20-25		
	"Very Much" or "Somewhat"	"Very Much"
Considering and discussing pastoral issues	95%	56%
Developing a sense of diocesan (eparchial) mission	91	48
Developing a vision for the future of the diocese (eparchy)	87	41
Proposing practical responses to pastoral issues	86	39
Researching diocesan-wide pastoral issues	77	37
Reflecting on national social or ecclesial issues	58	16

Receptivity to the Work of the Pastoral Council

PC members and senior staff were asked how receptive selected personnel and other entities are to the work of the PC. The diocesan bishop is seen as the most receptive to the work of the PC.

How Receptive are the Following to the Work of the PC?

Member Survey, Questions 63-71; Staff Survey, Questions 62-72

	"Very Much" or "Somewhat"		"Very Much" Only	
	Members	Senior Staff	Members	Senior Staff
The diocesan bishop	93%	92%	78%	74%
Priests of the diocese	66	61	15	15
Deacons	63	54	15	9
Religious	69	48	20	10
Laity	57	60	14	11
Parish pastoral councils	54	46	14	13
Deanery/vicariate pastoral councils	60	53	19	16
Heads of diocesan offices and agencies	71	69	26	29
Presbyteral Council	63	63	18	24
Diocesan Finance Council	56	45	16	15
Other consultative bodies	55	42	12	9

Note: No surveys were returned from members of eparchial PCs or eparchial staff. Therefore the word "diocese" and "diocesan bishop" is used.

About three in four members and senior staff say that the diocesan bishop is "very much" receptive to the PC's work. Those perceived next most receptive are heads of diocesan offices and agencies, but only about one in four members or senior staff describe these persons as "very much" receptive. No one group emerges as particularly unlikely to be receptive; instead, a wide array of diocesan personnel or bodies tend to be described as "somewhat" rather than "very much" receptive by the respondents.

The effectiveness of the PC is not intrinsically connected with communication to the priests or the faithful. However, it is interesting to note that diocesan bishops are not convinced that the PC's work is well known.

- Only 46 percent of diocesan bishops or eparchs "agree" or "strongly agree," and just 9 percent "strongly agree," that its work is well-known in the diocese or eparchy.

- But diocesan bishops and eparchs are more likely to feel that the PC's work is taken seriously by the priests of the diocese (eparchy). In response to this statement, 60 percent "agree" or "strongly agree" and 11 percent "strongly agree."

PC members and senior staff alike are somewhat ambivalent about how seriously the work of the PC is taken by the people of the diocese. Bishops and eparchs were not asked the question.

- Only half (53 percent of PC members and 51 percent of senior staff) "agree" or "strongly agree" with the statement that the "work of the PC is taken seriously by the people of the diocese."

- Only 10 percent of members and 8 percent of staff "strongly agree" with that statement.

Overall Effectiveness of Pastoral Councils

General Functioning

A major component of the study asked diocesan bishops and eparchs, PC members, and senior diocesan staff to react to a number of statements on PC functioning, including membership, meeting dynamics, administration, and its work in general.

- All groups surveyed evaluate PCs positively, particularly diocesan bishops and eparchs.

- But this positive evaluation of PCs is tempered, with many fewer "strongly" agreeing.

- In particular, senior staff are less enthusiastic in their overall evaluation of the PC.

Comparative Evaluation of the Pastoral Council

Bishops' and Eparchs' Survey, Questions 48-53;
Member Survey, Questions 55-62; Staff Survey, 48,50, 54-61

	Percent Agreeing (Strongly Agreeing)		
	Diocesan Bishop/Eparch	Members	Senior Staff
The PC makes recommendations important to the bishop's work.	95% (37%)	88% (35%)	70% (26%)
The PC is an effective consultative body.	93 (34)	82 (30)	69 (19)
The pastoral issues the PC examines are matters of significance in the diocese.	--	94 (45)	84 (36)
Approved PC recommendations are effectively implemented by diocesan agencies and offices.	88 (24)	79 (16)	78 (19)
The PC effectively and thoroughly studies the pastoral issues before it.	83 (24)	85 (32)	72 (19)
There is an effective working relationship between the PC and other diocesan consultative and deliberative bodies.	68 (19)	70 (15)	52 (10)
The PC is better at reacting to proposals than originating them.	68 (16)	54 (13)	74 (24)
The recommendations of the PC are generally approved by the bishop.	--	91 (26)	91 (30)
Our PC is useful to the bishop in his work.	--	--	83 (35)
The PC is useful to me in my work.	--	--	56 (15)

PC Dynamics and Administration

The following table focuses on aspects of PC dynamics and administration, particularly at PC meetings.

Comparative Evaluation of PC Dynamics and Administration

Bishops' and Eparchs' Survey, Questions 44 and 45; Member Survey, Questions 48-53; Staff Survey, Questions 47, 51, and 52			
	Percent Agreeing (Strongly Agreeing)		
	Diocesan Bishop/Eparch	**Members**	**Senior Staff**
The PC is consulted by the bishop (eparch) on diocesan (eparchial) decisions.	--	81% (35%)	78% (33%)
Prayer is an important part of PC meetings.	94% (44%)	95 (60)	--
PC discussions digress into side issues.	22 (2)	21 (2)	--
The PC has sufficient staff to do its work effectively.	--	82 (21)	69 (14)
The PC has sufficient budget to do its work effectively.	--	77 (16)	75 (15)

Not surprisingly, both PC members and senior staff agree that the PC is consulted by the bishop on diocesan decisions. One of the more interesting results is that members are much more likely than bishops or eparchs to "strongly" agree that prayer is an important part of PC meetings. This may suggest that they are relatively more likely to take note of the spiritual formation that is part of PC life.

Both PC members and diocesan staff alike agree that the PC's budget is sufficient, if not very sufficient. However, PC members are much more likely, and diocesan staff much less likely, to feel that the PC has sufficient staffing. In both cases, however, more than two-thirds agree that the PC is sufficiently staffed and budgeted.

Membership Related Issues

The first table below summarizes responses relating to PC membership issues. The numbers following each item represent the percentage of respondents which either "strongly agree" or "agree." In addition, to help interpret the strength of agreement, the percentage "strongly" agreeing is given in parentheses. This serves as a helpful check, since many may express simple agreement but only the most committed are likely to respond with "strong" agreement.

Comparative Evaluation of PC Membership Issues

Diocesan Bishops' and Eparchs' Survey, Questions 40-43;
Member Survey, Questions 44-47, 49; Staff Survey, Questions 43-46, 49

	Percent Agreeing (Strongly Agreeing)		
	Diocesan Bishop/Eparch	Members	Senior Staff
PC membership reflects the diocese (eparchy) in terms of geography, age, gender, and race or ethnicity.	98% (64%)	88% (48%)	89% (49%)
The selection process for the PC yields members well suited to its purpose.	92 (43)	88 (32)	75 (30)
The PC provides effective formation of new members.	84 (22)	68 (20)	62 (14)
Membership turnover on the PC is a problem.	28 (7)	20 (4)	24 (5)
PC members work well together.	--	97 (55)	--
PC members understand their purpose.	--	--	81 (25)

The data suggest that PCs generally do well in seeking members who reflect the diversity of the diocese or eparchy, and yield members well suited for its purpose. Again, senior staff are not as comfortable with the results of the selection process as the diocesan bishop or PC members themselves.

APPENDIX I

Diocesan Bishops'/Eparchs' Survey Data

Introduction

The pages which follow contain two copies of the Diocesan Bishops'/Eparchs' Survey, one with the results expressed as percentages, and the other with the results expressed as numbers. The column identified as "NR" contains the percentage of all returned questionnaires that contained no response for that item.

Please note that a copy of the Diocesan Bishops' Survey is used for all the responses, including those of the Eastern Rite. The Eparchs' Survey was exactly the same except that it substituted the word "eparch," "eparchy," and "eparchial" where necessary.

A complete transcription of the open-ended comments provided on these surveys is available separately from CARA.

National Conference of Catholic Bishops
Study of Diocesan Pastoral Councils (DPCs)
Diocesan Bishops' Survey: Reported in Percentages

For 1-5 and 54-58, the percent responding to each item is reported. For all other questions, the percent of those responding to the valid responses is reported, including the percent of non-responses (NR).

What best describes the situation of your diocese in regard to Diocesan Pastoral Councils?

49　1. We currently have a Diocesan Pastoral Council (DPCS).
14　2. We are planning to start or reactivate a DPC.
14　3. We had a DPC, but one no longer exists.
18　4. We do not have a DPC, and never had one.
If you checked 4, go to question 61 on the back of this sheet.

　5　5. We have a consultative body that includes lay members and is <u>similar to a DPC, but technically not a DPC</u>. (Name of this body: _____.)
If you checked 5 _and did not check 1_, complete this questionnaire in terms of the body you listed above.

6. Does your DPC (or similar consultative body) have a constitution, by-laws, statutes, or similar documents?
　　　9　1. No.　　　91　2. Yes.　　　NR=3%

7. Do you attend DPC meetings?
　　　4　1. No.　　　96　2. Yes.　　　NR=2%

How much is the DPC's work shaped by the following:

1=Very Much　　　　　　　　3=A Little
2=Somewhat　　　　　　　　4=Not at All

1	2	3	4	NR	
71	29	0	0	0	8. The diocesan bishop.
7	41	43	9	2	9. Pastors.
32	41	23	4	1	10. Laity.
52	47	1	0	2	11. DPC members.
28	41	20	11	7	12. DPC staff members.
12	45	36	7	2	13. Diocesan offices.
11	28	22	39	7	14. Deanery/vicariate pastoral councils.
7	25	42	26	4	15. Parish pastoral councils.
12	46	36	6	5	16. Presbyteral Council or Priests' Council.
8	14	40	38	7	17. Diocesan Finance Council.
5	17	55	23	12	18. Other diocesan consultative bodies.
33	0	0	67	94	19. Other: _____.

How helpful is the DPC in the following tasks?

1	2	3	4	NR	
48	43	9	0	0	20. Developing a sense of diocesan mission.
16	42	37	5	2	21. Reflecting on national social or ecclesial issues.
37	40	21	2	2	22. Researching diocesan-wide pastoral issues.
56	39	5	0	0	23. Considering and discussing pastoral issues.
39	47	11	3	1	24. Proposing practical responses to pastoral issues.
41	46	9	4	0	25. Developing a vision for the future of the diocese.
75	8	0	17	90	26. Other:_____.

How much does the DPC study these diocesan pastoral issues?

1	2	3	4	NR	
32	44	20	4	3	27. Catholic education and formation.
35	45	17	3	2	28. Evangelization.
30	47	18	5	2	29. Lay ministry development.
16	49	25	10	3	30. Sacredness-of-life issues.
19	46	25	10	4	31. Marriage and family.
28	30	25	17	2	32. Parish restructuring.
15	47	31	7	3	33. Prayer and worship.
15	25	28	32	3	34. Resource allocation (financial, personnel).
15	44	37	4	2	35. Social justice.
18	43	31	8	2	36. Stewardship.
23	41	32	4	2	37. Vocations.
22	44	26	8	2	38. Youth ministry.
47	33	7	13	85	39. Other: _____.

Please indicate your reaction to the following statements:

1=Strongly Agree　　　　　　3=Disagree
2=Agree　　　　　　　　　　4=Strongly Disagree

1	2	3	4	NR	
64	34	2	0	0	40. DPC membership reflects the diocese in terms of geography, age, gender, and race or ethnicity.
43	49	8	0	0	41. The selection process for the DPC yields members well-suited to its purpose.
22	62	15	1	3	42. The DPC provides effective formation of new members.
7	21	49	23	3	43. Membership turnover on the DPC is a problem.
2	20	63	15	3	44. DPC discussions digress into side issues.
44	50	5	1	0	45. Prayer is an important part of DPC meetings.
11	50	36	3	1	46. The DPC's work is taken seriously by the priests of the diocese.
9	38	53	0	2	47. The DPC's work is well-known in the diocese.
34	59	7	0	1	48. The DPC is an effective consultative body.
16	52	31	1	3	49. The DPC is better at reacting to proposals than originating them.
24	60	16	0	1	50. The DPC effectively and thoroughly studies pastoral issues before it.
37	58	5	0	2	51. The DPC makes recommendations important to the bishop's work.
24	64	12	0	2	52. Approved DPC recommendations are effectively implemented by diocesan agencies and offices.
19	50	31	0	2	53. There is an effective working relationship between the DPC and other diocesan consultative bodies.

How is the DPC's work assessed? Please check all that apply.

Yes NR
39　62　54. Periodic reports.
42　59　55. Survey of DPC members.
19　81　56. Survey of persons or groups that interact with the DPC.
12　88　57. Other format: _____.
38　62　58. No regular reporting or assessment is done at this time.

National Conference of Catholic Bishops
Study of Diocesan Pastoral Councils (DPCs)
Diocesan Bishops' Survey: Reported in Numbers

For questions 1-5 and 54-58, the number responding yes is reported. For all other questions, the number of those responding to each response. For all questions, the actual number of non-responses (NR) is also given.

What best describes the situation of your diocese in regard to Diocesan Pastoral Councils?

93 1. We currently have a Diocesan Pastoral Council (DPCS).
27 2. We are planning to start or reactivate a DPCS.
26 3. We had a DPC, but one no longer exists.
35 4. We do not have a DPC, and never had one.
If you checked 4, go to question 61 on the back of this sheet.

9 5. We have a consultative body that includes lay members and is <u>similar to a DPC, but technically not a DPC</u>. (Name of this body: _____.)
If you checked 5 and did not check 1, complete this questionnaire in terms of the body you listed above.

6. Does your DPC (or similar consultative body) have a constitution, by-laws, statutes, or similar documents?
9 1. No.   90 2. Yes.   NR=3

7. Do you attend DPC meetings?
4 1. No.   96 2. Yes.   NR=2

How much is the DPC's work shaped by the following:
1=Very Much   3=A Little
2=Somewhat   4=Not at All

1	2	3	4	NR	
70	28	0	0	0	8. The diocesan bishop.
7	39	41	9	2	9. Pastors.
31	40	22	4	1	10. Laity.
50	45	1	0	2	11. DPC members.
26	37	18	10	7	12. DPC staff members.
11	43	35	7	2	13. Diocesan offices.
10	26	20	35	7	14. Deanery/vicariate pastoral councils.
7	24	39	24	4	15. Parish pastoral councils.
11	43	33	6	5	16. Presbyteral Council or Priests' Council.
7	13	36	35	7	17. Diocesan Finance Council.
4	15	47	20	12	18. Other diocesan consultative bodies.
2	0	0	4	94	19. Other: _____.

How helpful is the DPC in the following tasks?

1	2	3	4	NR	
49	44	9	0	0	20. Developing a sense of diocesan mission.
16	42	37	5	2	21. Reflecting on national social or ecclesial issues.
37	40	21	2	2	22. Researching diocesan-wide pastoral issues.
57	40	5	0	0	23. Considering and discussing pastoral issues.
39	48	11	3	1	24. Proposing practical responses to pastoral issues.
42	47	9	4	0	25. Developing a vision for the future of the diocese.
9	1	0	2	90	26. Other:_____.

How much does the DPC study these diocesan pastoral issues?

1	2	3	4	NR	
30	42	19	4	3	27. Catholic education and formation.
34	43	16	3	2	28. Evangelization.
29	45	17	5	2	29. Lay ministry development.
15	47	24	9	3	30. Sacredness-of-life issues.
18	43	24	9	4	31. Marriage and family.
27	29	24	16	2	32. Parish restructuring.
14	45	29	7	3	33. Prayer and worship.
14	24	27	30	3	34. Resource allocation (financial and personnel).
14	42	36	4	2	35. Social justice.
17	41	30	8	2	36. Stewardship.
22	39	31	4	2	37. Vocations.
21	42	25	8	2	38. Youth ministry.
7	5	1	2	85	39. Other: _____.

Please indicate your reaction to the following statements:
1=Strongly Agree   3=Disagree
2=Agree   4=Strongly Disagree

1	2	3	4	NR	
63	33	2	0	0	40. DPC membership reflects the diocese in terms of geography, age, gender, and race or ethnicity.
42	48	8	0	0	41. The selection process for the DPC yields
21	59	14	1	3	42. The DPC provides effective formation of new members.
7	20	46	22	3	43. Membership turnover on the DPC is a problem.
2	19	60	14	3	44. DPC discussions digress into side issues.
43	49	5	1	0	45. Prayer is an important part of DPC meetings.
11	48	35	3	1	46. The DPC's work is taken seriously by the priests of the diocese.
9	36	51	0	2	47. The DPC's work is well-known in the diocese.
33	57	7	0	1	48. The DPC is an effective consultative body.
15	49	30	1	3	49. The DPC is better at reacting to proposals than originating them.
23	58	16	0	1	50. The DPC effectively and thoroughly studies pastoral issues before it.
35	56	5	0	2	51. The DPC makes recommendations important to the bishop's work.
23	62	11	0	2	52. Approved DPC recommendations are effectively implemented by diocesan agencies and offices.
18	48	30	0	2	53. There is an effective working relationship consultative bodies.

How is the DPC's work assessed? Please check all that apply.
Yes NR

Yes	NR	
40	60	54. Periodic reports.
43	57	55. Survey of DPC members.
19	79	56. Survey of persons or groups that interact with the DPC.
12	85	57. Other format: _____.
39	60	58. No regular reporting or assessment is done at this time.

59. Describe how the work of your Diocesan Pastoral Council (or similar consultative body) is <u>coordinated</u> with other diocesan consultative bodies such as the Presbyteral Council, the Finance Council, the College of Consultors, and *ad hoc* planning groups.

60. Please describe how the structure of your Diocesan Pastoral Council (or similar consultative body) has been <u>adapted</u> to meet local needs and/or circumstances.

61. If you do not have a Diocesan Pastoral Council at this time, please describe the pastoral circumstances which recommend not having one.

PLEASE ANSWER QUESTION 61 IF YOU DO NOT HAVE A DPC.

Additional comments related to Diocesan Pastoral Councils and similar consultative bodies, and specific experiences of consultation would be appreciated. Please use an additional page if necessary.

Thank you for assisting in this joint study of the
NCCB Committee on the Laity and the NCCB Committee on Pastoral Practices.
Please return the completed survey to:
CARA at Georgetown University, 2201 Wisconsin Avenue, N.W., Suite 230 Washington, D.C. 20007-4105
Phone: (202) 687-8086   Fax: (202) 687-8083
1997, CARA/Center for Applied Research in the Apostolate

APPENDIX II

Pastoral Council
Staff Survey Data

Introduction

The pages which follow contain two copies of the Pastoral Council Staff Survey, one with the results expressed as percentages, and the other with the results expressed as numbers. In both cases, averages are used where they provide the best summary of the responses. The column identified as "NR" contains the percentage of all returned questionnaires that contained no response for that item.

Please note that a copy of the Diocesan Pastoral Council Staff Survey is used for all the responses, including those of the Eastern Rite. The Eparchial Pastoral Council Staff Survey was exactly the same except that it substituted the word "eparch," "eparchy," and "eparchial" where necessary. As discussed in the text, only three eparchies have PCs.

National Conference of Catholic Bishops
Study of Diocesan Pastoral Councils (DPCs)
DPC Staff Survey: Reported in Percents and Averages

Percentages or averages are used to report the responses obtained for each of the items below. The percentage not responding to a particular item (NR) is also given. Please note that averages can sometimes be misleading when taken by themselves; other, more complete summaries of the data are given in the narrative as appropriate.

For which of the following do you provide staff support?
Yes=91% NR=0% 1. A Diocesan Pastoral Council (DPC). **Go to question 3.**
Yes= 9% NR=0% 2. A consultative body similar to, but technically not, a DPC.
        Please give the name of this body: _____.
        ___***If the diocese does not have a DPC*, answer this questionnaire in terms of the body you listed above.**___

How many members of the DPC fit the following categories?
 1.3   2% 3. Bishop(s).   2.3   2% 7. Women religious.
 4.4   2% 4. Diocesan priests.   0.4   2% 8. Religious brothers.
 1.1   2% 5. Deacons.   0.4   2% 9. Religious priests.
26.9   2% 6. Laity.   41.0   2% 10. TOTAL DPC MEMBERS.
                                     (Responses to 3 through 9 should equal the total reported in 10.)

How many current DPC members were selected by:
 4.2   2% 11. Virtue of their office (*ex officio*).
 5.1   2% 12. The diocesan bishop.
12.9   2% 13. Regional, deanery, vicariate, or parish pastoral councils.
13.9   2% 14. Other selection processes. Please describe briefly: _____.

What diocesan resources are assigned to the DPC?
$ 9,065 36% 15. What is this year's budget for the DPC, including all staff and administrative costs?
    0.4 10% 16. How many full-time staff are assigned to the DPC? (Write 0 if no one is full-time.)
    1.3   4% 17. How many part-time staff are assigned to the DPC? (Write 0 if no one is part-time.)

How long do DPC members serve?
4.3   8% 18. Average length of time the typical member serves on the DPC.
2.9   7% 19. Length of one term on the DPC.
1.5 28% 20. Number of times a term may be renewed.

How are DPC meetings structured?
4.4   1% 21. About how many hours long is a typical meeting?
50%   4% 22. How many DPC meetings are over two or more days? (Write "0" if none are held over two or more days.)
4.2   2% 23. How many times does the DPC typically meet each year?
              (If it meets less than once a year, please indicate how often: _____.)

24. When are DPC meetings typically scheduled? Please check only one response.   NR=3%
        75% 1. Weekends.   19% 2. Weekdays during the evenings. 6% 3. Weekdays during the daytime.
25. Is an agenda prepared in advance? 100% 1. Yes. 0% 2. No.   NR=0%
26. Are minutes prepared afterward?   98% 1. Yes. 2% 2. No.   NR=0%

Does the DPC have the following kinds of committees:
        Yes=39% NR=0% 27. Standing Committees. Please list:_____.
        Yes=50% NR=0% 28. Ad Hoc Committees.   Please list:_____.

Please send copies, if available, of the constitution, by-laws, statutes, statements, and other documents.

Please return the completed survey *and related documents* as soon as possible to:
CARA at Georgetown University, 2201 Wisconsin Avenue, Suite 230, Washington, D.C. 20007-4105
Phone: (202) 687-8086 Fax: (202) 687-8083
1997, CARA/Center for Applied Research in the Apostolate

National Conference of Catholic Bishops
Study of Diocesan Pastoral Councils (DPCs)
DPC Staff Survey: Reported in Numbers and Averages

For questions 3-23, the average response is given, followed by the percentage of non-response (NR).

For which of the following do you provide staff support?
Yes=93 NR=0 1. A Diocesan Pastoral Council (DPC). **Go to question 3.**
Yes= 9 NR=0 2. A consultative body similar to, but technically not, a DPC.
    Please give the name of this body: _____.
    If the diocese does not have a DPC, answer this questionnaire in terms of the body you listed above.

How many members of the DPC fit the following categories?

AVG	NR		AVG	NR	
1.3	2	3. Bishop(s).	2.3	2	7. Women religious.
4.4	2	4. Diocesan priests.	0.4	2	8. Religious brothers.
1.1	2	5. Deacons.	0.4	2	9. Religious priests.
26.9	2	6. Laity.	41.0	2	10. TOTAL DPC MEMBERS.

How many current DPC members were selected by:
4.2 2 11. Virtue of their office (*ex officio*).
5.1 2 12. The diocesan bishop.
12.9 2 13. Regional, deanery, vicariate, or parish pastoral councils.
13.9 2 14. Other selection processes. Please describe briefly: _____.

What diocesan resources are assigned to the DPC?
$ 9,065 35 15. What is this year's budget for the DPC, including all staff and administrative costs?
    0.4 10 16. How many full-time staff are assigned to the DPC? (Write 0 if no one is full-time.)
    1.3 4 17. How many part-time staff are assigned to the DPC? (Write 0 if no one is part-time.)

How long do DPC members serve?
4.3 8 18. Average length of time the typical member serves on the DPC.
2.9 7 19. Length of one term on the DPC.
1.5 27 20. Number of times a term may be renewed.

How are DPC meetings structured?
4.4 1 21. About how <u>many hours</u> long is a typical meeting?
50% 4 22. How many DPC meetings are over two or more days? (Write ⌐0" if none are held over two or more days.)
4.2 2 23. How many times does the DPC typically meet each year?
    (If it meets less than once a year, please indicate how often: _____.)

24. When are DPC meetings <u>typically</u> scheduled? Please check only one response.   NR=3
    71 1. Weekends. 18 2. Weekdays during the evenings. 6 3. Weekdays during the daytime.
25. Is an agenda prepared in advance? 98 1. Yes. 0 2. No. NR=0
26. Are minutes prepared afterward? 96 1. Yes. 2 2. No. NR=0

Does the DPC have the following kinds of committees:
    Yes=40 NR=0 27. Standing Committees. Please list:_____.
    Yes=51 NR=0 28. Ad Hoc Committees. Please list:_____.

Please send copies, if available, of the constitution, by-laws, statutes, statements, and other documents.

Please return the completed survey *and related documents* as soon as possible to:
CARA at Georgetown University, 2201 Wisconsin Avenue, Suite 230, Washington, D.C. 20007-4105
Phone: (202) 687-8086   Fax: (202) 687-8083
⌐1997, CARA/Center for Applied Research in the Apostolate

APPENDIX III

Pastoral Council Members' Survey Data

Introduction

The pages which follow contain two copies of the Pastoral Council Members' Survey, one with the results calculated using weights based on the actual proportion of members drawn from different states of life (lay, ordained, consecrated, broken down by men and women). This is the data used in the report. The second copy of the original survey contains the raw data before the weights were calculated. For the most part, it is very similar to the weighted data, suggesting that the responses are a reliable representation of the population. The column identified as "NR" contains the percentage of all returned questionnaires that contained no response for that particular item. Averages are used where necessary. No responses to this survey were returned by PCs of the Eastern Rite eparchies.

A complete transcription of the open-ended comments provided on these surveys is available separately from CARA.

National Conference of Catholic Bishops
Study of Diocesan Pastoral Councils (DPCs)
DPC Members' Survey: 1,046 Respondents from 86 Dioceses

Responses are given as percentages unless otherwise indicated. NR (no response) reports the percent of returned surveys that had no response to that item. The results were computed based on weights *consistent with the presence of each type of member (lay, religious, etc.) in DPCs nationally.*

Of which of the following are you a member?

94　6　1. A Diocesan Pastoral Council (DPC). **Go to question 3.**
3　97 2. A consultative body similar to, but technically not, a DPC.
Answer the following questions in terms of this body if you are not a member of a DPC.

How well do these statements describe what your DPC does?

1=Very Much　　　　**3=A Little**
2=Somewhat　　　　**4=Not At All**

1	2	3	4	NR	
53	33	12	2	8	3. Studies pastoral issues in the diocese.
50	35	13	2	8	4. Makes recommendations on pastoral issues.
66	25	7	2	6	5. Serves as a consultative body to the diocesan bishop.

How much does the DPC study *these diocesan pastoral issues?*

1=Very Much　　　　**3=A Little**
2=Somewhat　　　　**4=None**

1	2	3	4	NR	
30	40	23	7	5	6. Catholic education and formation.
34	40	20	6	5	7. Evangelization.
30	42	22	6	5	8. Lay ministry development.
22	36	30	12	6	9. Sacredness-of-life issues.
15	32	36	17	6	10. Marriage and family.
33	29	23	15	5	11. Parish restructuring.
24	38	29	9	6	12. Prayer and worship.
18	28	30	24	6	13. Resource allocation (financial and personnel).
21	37	32	10	6	14. Social justice.
21	35	30	14	6	15. Stewardship.
23	31	32	14	6	16. Vocations.
18	34	34	14	6	17. Youth ministry.
18	48	29	5	10	18. Other diocesan issues or concerns.

How much does the DPC develop practical recommendations *to the diocesan bishop for the following pastoral issues?*

1=Very Much　　　　**3=A Little**
2=Somewhat　　　　**4=None**

1	2	3	4	NR	
24	38	27	11	6	19. Catholic education and formation.
25	37	27	11	6	20. Evangelization.
23	38	28	11	6	21. Lay ministry development.
16	34	31	19	6	22. Sacredness-of-life issues.
12	30	36	22	6	23. Marriage and family.
25	31	25	19	6	24. Parish restructuring.
18	36	32	14	7	25. Prayer and worship.
13	28	31	28	7	26. Resource allocation (financial and personnel).
16	36	35	13	6	27. Social justice.
17	33	32	18	7	28. Stewardship.
17	28	36	19	7	29. Vocations.
15	31	35	19	7	30. Youth ministry.
13	40	38	9	11	31. Other diocesan issues or concerns.

How much is the DPC's work shaped *by the following:*
1=Very Much　　　　**3=A Little**

2=Somewhat　　　　　　**4=Not at All**

1	2	3	4	NR	
71	23	5	1	2	32. The diocesan bishop.
9	32	40	19	4	33. Pastors.
21	37	28	14	4	34. Laity.
44	37	16	3	3	35. DPC members.
43	37	13	7	4	36. DPC staff members.
27	41	25	7	4	37. Diocesan offices.
15	32	32	21	7	38. Deanery/vicariate pastoral councils.
9	19	39	33	6	39. Parish pastoral councils.
11	35	34	20	7	40. Presbyteral Council or Priests' Council.
10	24	33	33	9	41. Diocesan Finance Council.
6	25	46	23	10	42. Other diocesan consultative bodies.
3	18	45	34	13	43. Other persons or bodies.

Please indicate your reaction *to the following statements:*
1=Strongly Agree　　　　**3=Disagree**
2=Agree　　　　　　**4=Strongly Disagree**

1	2	3	4	NR	
48	40	11	1	1	44. DPC membership reflects the diocese in terms of geography, age, gender, and race or ethnicity.
32	56	11	1	3	45. The selection process for the DPC yields members well suited to its purpose.
20	48	27	5	3	46. The DPC provides effective formation of new members.
4	16	49	31	5	47. Membership turnover on the DPC is a problem.
35	46	16	3	5	48. The DPC is consulted by the bishop on diocesan decisions.
55	42	3	0	2	49. DPC members work well together.
60	35	4	1	1	50. Prayer is an important part of DPC meetings.
2	19	57	22	3	51. DPC discussions digress into side issues.
21	61	14	4	5	52. The DPC has sufficient staff to do its work.
16	61	18	5	9	53. The DPC has sufficient budget to do its work effectively.
10	43	38	9	7	54. The DPC's work is taken seriously by the people of the diocese.
30	52	15	3	4	55. The DPC is an effective consultative body.
45	49	5	1	2	56. The pastoral issues the DPC examines are matters of significance in the diocese.
32	53	13	2	2	57. The DPCS effectively and thoroughly studies the pastoral issues before it.
13	41	39	7	6	58. The DPC is better at reacting to proposals than originating them.
35	53	10	2	3	59. The DPC makes recommendations important to the bishop's work.
26	65	8	1	7	60. The recommendations of the DPC are generally approved by the bishop.
16	62	20	2	10	61. Approved DPC recommendations are effectively implemented by diocesan agencies and offices.
15	55	25	5	8	62. There is an effective working relationship between the DPC and other diocesan consultative and deliberative bodies.

How receptive are the following to the work of the DPC?
1=Very Much   3=A Little
2=Somewhat   4=Not At All
 1 2 3 4 NR
78 19 3 0   3 63. The diocesan bishop.
15 51 29 5   7 64. Priests of the diocese.
15 48 27 10 17 65. Deacons.
20 49 25 6 11 66. Religious.
14 43 32 11   9 67. Laity.
14 40 35 11   9 68. Parish pastoral councils.
19 41 28 12 16 69. Deanery/vicariate pastoral councils.
26 45 24 5 12 70. Heads of diocesan offices and agencies.
18 45 30 7 14 71. Presbyteral Council or Priests' Council.
16 40 28 16 17 72. Diocesan Finance Council.
12 43 32 13 21 73. Other diocesan consultative bodies.

How much have the following helped you be an effective member of the DPC?
1=Very Much   3=A Little   5=Not done
2=Somewhat   4=Not at All   by my DPC
 1 2 3 4 5 NR
36 28 16 4 16   3 74. New member orientation on the purpose and function of a DPC.
13 21 16 12 38   5 75. Public installation or other recognition of members.
31 30 19 7 13   4 76. Spiritual formation.
13 21 19 12 35   5 77. Skills-building workshops.
51 29 14 3 3   3 78. Learning about diocesan and Church issues.

How much have you come to know the following since joining the DPC?
1=Very Well   3=A Little
2=Somewhat   4=Not at All
 1 2 3 4 NR
56 35 7 2 2 79. The diocesan bishop.
37 48 12 3 2 80. Ordained and religious DPC members.
44 45 10 1 2 81. Lay DPC members.
46 43 10 1 2 82. The situation of the diocese overall.
44 44 11 1 3 83. Diocesan issues and policies.
38 43 17 2 3 84. Larger social and Church issues.

How were you selected to be a DPC member?
YES NR
   7 93 85. By virtue of my office (*ex officio*).
  26 74 86. By the diocesan bishop.
  61 39 87. By regional, deanery, vicariate, or parish pastoral councils.
AVG NR
  3.6 7 88. How many years have you served on the DPC?
  1.6 21 89. How many terms have you served on the DPC?
36   6 90. How many years have you lived in the diocese?
55   7 91. How old are you?

92. How frequently do you attend DPC meetings?   NR=4%
55 1. Every meeting.   4 3. Most meetings.
41 2. Almost every meeting. 0 4. Half or fewer meetings.

Have you served on parish pastoral councils?
76 93. Yes: If so, for how many years in all? Avg=6.9 NR=24%
22 94. No.   NR=78%

Have you served on regional, deanery, or vicariate pastoral councils?
38 95. Yes: If so, for how many years in all? Avg.=5.3 NR=62%
59 96. No.   NR=41%

97. At what point in your life were you baptized or received into the Catholic Church?   NR=2%
85 1. Before the age of 7.
 3 2. Between 8 and 18.
12 3. As an adult (over 18).

Which best describes you? (Percent of the following statuses.)
38   98. Lay woman.   1 102. Religious brother.
38   99. Lay man.   12 103. Diocesan priest.
 7 100. Woman religious.   3 104. Deacon.
 1 101. Religious priest.   0 105. Bishop.

106. Are you:
    17 1. Single.   4 3. Divorced/separated.
    74 2. Married.   5 4. Widowed.   NR=6%

Please use the following responses: **1=Yes 2=No**
 1 2 NR
61 39 2 107. Did you ever attend a Catholic elementary school?
46 54 2 108. Did you ever attend a Catholic high school?
42 58 3 109. Did you ever attend a Catholic college?

110. What is your highest level of schooling?   NR=6%
12 1. High school or equivalent.   16 4. Bachelor's degree.
 3 2. Vocational/technical study.   46 5. Graduate work.
23 3. Some college/associate degree.

111. What do you consider your primary ethnic background?
 5 1. African American/Black. 6 4. Hispanic/Latino.
 1 2. Asian/Pacific Islander.   3 5. Native American/
85 3. European/White.   American Indian. NR=4%

112. How would you describe the place where you live? NR=3%
21 1. Rural.   29 3. Suburban.
29 2. Small town.   21 4. Urban.

Thank you for completing this questionnaire for the NCCB Committee on the Laity and the NCCB Committee on Pastoral Practices.

National Conference of Catholic Bishops
Study of Diocesan Pastoral Councils (DPCs)
DPC Members' Survey: 1,046 Respondents from 86 Dioceses

Responses are reported as percentages unless otherwise indicated. NR (no response) indicates the percentage of returned questionnaires which did not contain a response to that item. The scores reported below are not weighted.

Of which of the following are you a member?
94　6　1. A Diocesan Pastoral Council (DPC). **Go to question 3.**
　3　97　2. A consultative body similar to, but technically not, a DPC.

How well do these statements describe what your DPC does?
1=Very Much　　　　3=A Little
2=Somewhat　　　　4=Not At All
1　2　3　4 NR
53 33 12　2　8　3. Studies pastoral issues in the diocese.
50 35 13　2　8　4. Makes recommendations on pastoral issues.
66 25　7　2　6　5. Serves as a consultative body to the
　　　　　　　　diocesan bishop.

How much does the DPC study these diocesan pastoral issues?
1=Very Much　　　　3=A Little
2=Somewhat　　　　4=None
1　2　3　4 NR
30 40 23　7　5　　6. Catholic education and formation.
35 39 20　6　5　　7. Evangelization.
29 41 24　6　5　　8. Lay ministry development.
21 36 31 12　6　　9. Sacredness-of-life issues.
16 31 36 17　6　10. Marriage and family.
34 29 23 14　5　11. Parish restructuring.
23 38 29 10　6　12. Prayer and worship.
18 28 31 23　6　13. Resource allocation (financial and personnel).
20 38 32 10　6　14. Social justice.
21 35 31 13　6　15. Stewardship.
22 32 32 14　6　16. Vocations.
17 35 34 14　6　17. Youth ministry.
19 46 30　5　10 18. Other diocesan issues or concerns.

How much does the DPC develop practical recommendations to the diocesan bishop for the following pastoral issues?
1=Very Much　　　　3=A Little
2=Somewhat　　　　4=None
1　2　3　4 NR
23 38 28 11　6　19. Catholic education and formation.
24 37 28 11　6　20. Evangelization.
22 37 30 11　6　21. Lay ministry development.
16 32 33 19　6　22. Sacredness-of-life issues.
13 29 36 22　6　23. Marriage and family.
26 31 24 19　6　24. Parish restructuring.
17 35 34 14　6　25. Prayer and worship.
14 27 31 28　7　26. Resource allocation (financial and personnel).
16 36 35 13　6　27. Social justice.
17 32 33 18　7　28. Stewardship.
17 28 37 18　7 29. Vocations.
15 30 37 18　7 30. Youth ministry.
14 39 38　9　11 31. Other diocesan issues or concerns.

How much is the DPC's work shaped by the following:
1=Very Much　　　　3=A Little
2=Somewhat　　　　4=Not at All
1　2　3　4 NR
71 23　5　1　2　32. The diocesan bishop.
　9 34 39 18　4 33. Pastors.
20 39 29 12　4 34. Laity.
43 38 35. *Answer the following questions in terms of* this body *if yo*...
41 37 14　8　4 36. DPC staff members.
26 41 26　7　4 37. Diocesan offices.
15 32 32 21　7 38. Deanery/vicariate pastoral councils.
　8 19 41 32　5 39. Parish pastoral councils.
11 36 35 18　6 40. Presbyteral Council or Priests' Council.
10 24 34 32　8 41. Diocesan Finance Council.
　6 27 44 23　9 42. Other diocesan consultative bodies.
　3 18 46 33　13 43. Other persons or bodies.

Please indicate your reaction to the following statements:
1=Strongly Agree　　　　3=Disagree
2=Agree　　　　4=Strongly Disagree
1　2　3　4 NR
48 40 10　2　1　44. DPC membership reflects the diocese in
　　　　　　　　terms of geography, age, gender, and race
　　　　　　　　or ethnicity.
32 54 12　2　3　45. The selection process for the DPC yields
　　　　　　　　members well suited to its purpose.
19 49 28　4　3　46. The DPC provides effective formation of
　　　　　　　　new members.
　4 15 52 29　4 47. Membership turnover on the DPC is a problem.
34 47 16　3　5 48. The DPC is consulted by the bishop on dioc...
54 43　3　0　2 49. DPC members work well together.
58 36　5　1　1 50. Prayer is an important part of DPC meetings.
　3 18 59 20　3 51. DPC discussions digress into side issues.
20 62 14　4　4 52. The DPC has sufficient staff to do its
　　　　　　　　work effectively.
16 63 16　5　9 53. The DPC has sufficient budget to do its
　　　　　　　　work effectively.
10 42 38 10　7 54. The DPC's work is taken seriously by the
　　　　　　　　people of the diocese.
28 52 16　4　3 55. The DPC is an effective consultative
　　　　　　　　body.
45 49　5　1　2 56. The pastoral issues the DPC examines
　　　　　　　　are matters of significance in the
　　　　　　　　diocese.
31 52 14　3　2 57. The DPC effectively and thoroughly
　　　　　　　　studies the pastoral issues before it.
14 43 37　6　5 58. The DPC is better at reacting to
　　　　　　　　proposals than originating them.
34 54 10　2　2 59. The DPC makes recommendations
　　　　　　　　important to the bishop's work.
27 65　7　1　6 60. The recommendations of the DPC are
　　　　　　　　generally approved by the bishop.
17 62 19　2　9 61. Approved DPC recommendations are eff...
14 56 25　5　8 62. There is an effective working
　　　　　　　　relationship between the DPC and other
　　　　　　　　diocesan consultative and deliberative
　　　　　　　　bodies.

How receptive are the following to the work of the DPC?
1=Very Much　　　　　　**3=A Little**
2=Somewhat　　　　　　**4=Not At All**
1　2　3　4　NR
79 18　3　0　　3　63. The diocesan bishop.
14 52 29　5　　6　64. Priests of the diocese.
14 49 28　9　16　65. Deacons.
19 50 26　5　10　66. Religious.
15 44 31 10　　8　67. Laity.
13 42 34 11　　9　68. Parish pastoral councils.
18 42 28 12　15　69. Deanery/vicariate pastoral councils.
26 46 23　5　11　70. Heads of diocesan offices and agencies.
19 45 30　6　12　71. Presbyteral Council or Priests◻ Council.
16 40 29 15　16　72. Diocesan Finance Council.
11 44 33 12　20　73. Other diocesan consultative bodies.

How much have the following helped you be an effective member of the DPC?
1=Very Much　　　　**3=A Little**　　　**5=Not done**
2=Somewhat　　　**4=Not at All**　　**by my DPC**
1　2　3　4　5　NR
34 28 17　4 17　　3　74. New member orientation on the purpose and function of a DPC.
12 20 17 13 38　　5　75. Public installation or other recognition of members.
27 30 21　8 14　　4　76. Spiritual formation.
12 21 19 12 36　　5　77. Skills-building workshops.
48 30 15　3　4　　3　78. Learning about diocesan and Church issues.

How much have you come to know the following since joining the DPC?
1=Very Well　　　　　**3=A Little**
2=Somewhat　　　　　**4=Not at All**
1　2　3　4 NR
56 36　7　1　2　79. The diocesan bishop.
37 49 12　2　2　80. Ordained and religious DPC members.
42 46 11　1　2　81. Lay DPC members.
46 42 10　2　2　82. The situation of the diocese overall.
44 43 12　1　3　83. Diocesan issues and policies.
36 43 18　3　3　84. Larger social and Church issues.

How were you selected to be a DPC member?
YES　NR
11　89　85. By virtue of my office (*ex officio*).
29　71　86. By the diocesan bishop.
55　45　87. By regional, deanery, vicariate, or parish pastoral councils.

AVG　NR
3.7　　7　88. How many years have you served on the DPC?
1.7　21　89. How many terms have you served on the DPC?
35　　6　90. How many years have you lived in the diocese?
55　　7　91. How old are you?

92. How frequently do you attend DPC meetings?　NR=4%
53　1. Every meeting.　　　　4　3. Most meetings.
42　2. Almost every meeting. 1　4. Half or fewer meetings.

Have you served on parish pastoral councils?
73 93. Yes: If so, for how many years in all? Avg=7.9 NR=27%
24 94. No.　　NR=76%

Have you served on regional, deanery, or vicariate pastoral councils?
38 95. Yes: If so, for how many years in all? Avg.=5.9　NR=62%
59 96. No.　　NR=41%

97. At what point in your life were you baptized or received into the Catholic Church?　　NR=2%
88　1. Before the age of 7.
　3　2. Between 8 and 18.
　9　3. As an adult (over 18).

Which of the following best describes you?
38　62　98. Lay woman.　　　　1　99 102. Religious brother.
33　67　99. Lay man.　　　　11　89 103. Diocesan priest.
11　89 100. Woman religious.　3　97 104. Deacon.
　1　99 101. Religious priest.　0 100 105. Bishop.

106. Are you:
　　　30　1. Single.　　　4　3. Divorced/separated.
　　　62　2. Married.　　　4　4. Widowed.　　NR=6%

Please use the following responses: **1=Yes 2=No**
1　2　NR
65 35　2　107. Did you ever attend a Catholic elementary school? 52
48　　2　108. Did you ever attend a Catholic high school?
53 47　3　109. Did you ever attend a Catholic college?

110. What is your highest level of schooling?　　　NR=5%
10　1. High school or equivalent.　13　4. Bachelor's degree.
　2　2. Vocational/technical study.　56　5. Graduate work.
19　3. Some college/associate degree.

111. What do you consider your primary ethnic background?
　4　1. African American/Black.　5　4. Hispanic/Latino.
　1　2. Asian/Pacific Islander.　3　5. Native American/
87　3. European/White.　　　　American Indian. NR=3%

112. How would you describe the place where you live? NR=3%
20　1. Rural.　　　　　　28　3. Suburban.
30　2. Small town.　　　22　4. Urban.

Thank you for completing this questionnaire for the NCCB Committee on the Laity and the NCCB Committee on Pastoral Practices.

APPENDIX IV

Senior Staff Survey Data

Introduction

The pages which follow contain a copy of the Senior Staff Survey, which was sent to up to five senior members of the diocesan or eparchial staff as selected by the diocesan bishop/eparch or his designee. The column identified as "NR" contains the percentage of all returned questionnaires that contained no response for that particular item. Averages are used where necessary. No surveys were returned by the three eparchies that have a PC.

A complete transcription of the open-ended comments provided on these surveys is available separately from CARA.

National Conference of Catholic Bishops
Study of Diocesan Pastoral Councils (DPCs)
Senior Diocesan Staff Survey: 274 Respondents from 90 Dioceses

Responses are given as percentages unless otherwise indicated.
NR (no response) indicates the percentage of returned
questionnaires which did not contain a response to that item.

Does your diocese have:
Yes NR
92 8 1. A Diocesan Pastoral Council (DPCs).
      Go to question 3.
2 98 2. A consultative body similar to, but technically not,
     a DPC. (Please give its name: _____.)
    If your diocese <u>does not have a DPC</u> but does
    have a consultative body similar to a DPC,
    answer the rest of the questionnaire in terms of
    that consultative body.

How well do these statements describe what your DPC does?
1=Very Much   **3=A Little**
2=Somewhat   **4=Not At All**
 1 2 3 4 NR
46 38 15 1   7 3. Studies pastoral issues in the diocese.
45 37 17 1   7 4. Makes recommendations on pastoral issues.
60 26 12 2   6 5. Serves as a consultative body to the
         diocesan bishop.

How much does the DPC <u>study</u> these diocesan pastoral issues?
1=Very Much   **3=A Little**
2=Somewhat   **4=None**
 1 2 3 4 NR
19 42 31   8 16   6. Catholic education and formation.
36 33 26   5 14   7. Evangelization.
25 37 31   7 14   8. Lay ministry development.
13 37 39 11 17   9. Sacredness-of-life issues.
12 38 35 15 16 10. Marriage and family.
31 23 27 19 14 11. Parish restructuring.
12 39 36 13 18 12. Prayer and worship.
13 26 32 29 16 13. Resource allocation (financial and personnel).
13 29 44 14 17 14. Social justice.
17 30 40 13 16 15. Stewardship.
16 37 37 10 15 16. Vocations.
11 35 43 11 17 17. Youth ministry.
14 48 33   5 24 18. Other diocesan issues or concerns.

How much does the DPC <u>develop practical recommendations</u>
to the diocesan bishop for the following pastoral issues?
1=Very Much   **3=A Little**
2=Somewhat   **4=None**
 1 2 3 4 NR
16 26 40 18 20 19. Catholic education and formation.
19 33 36 12 17 20. Evangelization.
19 26 44 11 19 21. Lay ministry development.
 8 26 46 20 21 22. Sacredness-of-life issues.
 9 26 43 22 20 23. Marriage and family.
25 22 31 22 18 24. Parish restructuring.
 9 29 39 23 20 25. Prayer and worship.
12 20 32 36 20 26. Resource allocation (financial and personnel).
 8 29 39 24 20 27. Social justice.
12 26 42 20 19 28. Stewardship.
11 26 43 20 22 29. Vocations.
 9 24 49 18 20 30. Youth ministry.

In your opinion, how much is the DPC's work shaped by:
1=Very Much   **3=A Little**
2=Somewhat   **4=Not at All**
 1 2 3 4 NR
72 20 7 1   6 31. The diocesan bishop.
 7 39 40 14 11 32. Pastors.
19 44 30 7 10 33. Laity.
46 39 14 1 9 34. DPC members.
40 32 17 11 19 35. DPC staff members.
16 34 37 13 9 36. Diocesan offices.
12 27 30 31 19 37. Deanery/vicariate pastoral councils.
 8 26 38 28 12 38. Parish pastoral councils.
11 38 34 17 14 39. Presbyteral Council or Priests' Council.
 7 19 29 45 14 40. Diocesan Finance Council.
 3 22 41 34 19 41. Other diocesan consultative bodies.
 2 16 43 39 24 42. Other persons or bodies.

Please indicate your reaction to the following statements:
1=Strongly Agree   **3=Disagree**
2=Agree   **4=Strongly Disagree**
 1 2 3 4 NR
49 40 9 2 5 43. DPC membership reflects the diocese in terms
         of geography, age, gender, and race or ethnicity.
30 45 18 7 10 44. The selection process for the DPC yields
14 48 33 5 16 45. The DPC provides effective formation of
 5 19 50 26 19 46. Membership turnover on the DPC is a problem.
33 45 15 7 10 47. The DPC is consulted by the bishop on
35 48 12 5 11 48. Our DPC is useful to the bishop in his work.
25 56 17 2 14 49. DPC members understand their purpose.
15 41 28 16 9 50. The DPC is useful to me in my work.
14 55 24 7 16 51. The DPC has sufficient staff to do its work
         effectively.
15 60 21 4 20 52. The DPC has sufficient budget to do its
 8 43 37 12 14 53. The DPC's work is taken seriously by the
19 50 24 7 10 54. The DPC is an effective consultative
         body.
36 48 13 3 11 55. The pastoral issues the DPC examines are
19 53 23 5 15 56. The DPC effectively and thoroughly
         studies the pastoral issues before it.
24 50 21 5 17 57. The DPC is better at reacting to
         proposals than originating them.
26 54 16 4 14 58. The DPC makes recommendations
         important to the bishop's work.
30 61 7 2 20 59. The recommendations of the DPC are
         generally approved by the bishop.
19 59 18 4 20 60. Approved DPC recommendations are
10 42 39 9 16 61. There is an effective working relationship

In your opinion, how receptive are the following to the work of the DPC?

1=Very Much   **3=A Little**
2=Somewhat   **4=Not At All**
 1 2 3 4 NR

74 18 7 1 9 62. The diocesan bishop.
15 46 33 6 12 63. Priests of the diocese.
 9 45 36 10 23 64. Deacons.
10 38 37 15 21 65. Religious congregations.
11 49 32 8 15 66. Laity.
13 43 34 10 16 67. Parish pastoral councils.
16 37 30 17 31 68. Deanery/vicariate pastoral councils.
29 40 26 5 12 69. Heads of diocesan offices and agencies.
24 39 29 8 16 70. Presbyteral Council or Priests Council.
15 30 33 22 20 71. Diocesan Finance Council.
 9 33 42 16 29 72. Other diocesan consultative bodies.

In your opinion, how well do the following help form effective DPC members?

1=Very Much   **3=A Little**   **5=Not done**
2=Somewhat   **4=Not at All**   **by the DPC**
 1 2 3 4 5 NR

42 26 19 2 11 18 73. New member orientation on the
                         purpose and function of a DPC.
11 18 21 11 39 20 74. Public installation or other
                         recognition of members.
25 25 29 4 17 21 75. Spiritual formation.
17 20 20 7 36 21 76. Skills-building workshops.
34 32 23 1 10 19 77. Teaching about diocesan and Church
                         issues.

How much do DPC members come to know the following?

1=Very Well   **3=A Little**
2=Somewhat   **4=Not at All**
 1 2 3 4 NR

60 34 6 0 11 78. The diocesan bishop.
42 45 12 1 15 79. Ordained and religious DPC members.
45 46 9 0 13 80. Lay DPC members.
34 49 16 1 13 81. The situation of the diocese overall.
29 48 21 2 13 82. Diocesan issues and policies.
18 42 36 4 14 83. Larger social and Church issues.

84. What <u>single area</u> best describes the concerns of your office?

32 1. Administration.   7 7. Parish Life.
18 2. Education.   4 8. Planning.
 4 3. Evangelization.   8 9. Social Concerns.
 3 4. Family Life.   5 10. Stewardship.
 4 5. Liturgy.   5 11. Vocations.
 6 6. Ministries.   4 12. Youth. NR=14%

Avg.=10 85. How many <u>years</u> have you served in diocesan
               offices? NR=14%
Avg.=51 86. How old are you?   NR=5%

87. Which of the following best describes you?   NR=3%
18 1. Lay woman.   0 5. Religious brother.
28 2. Lay man.   27 6. Diocesan priest.
22 3. Woman religious.   2 7. Deacon.
 1 4. Religious priest.   2 8. Bishop.

88. How is the work of your office influenced by the DPC (or similar consultative body)?

89. What role does the DPC (or similar consultative body) play in the overall decision-making process of the diocese?

Thank you for completing this questionnaire for the NCCB Committee on the Laity and the NCCB Committee on Pastoral Practices.

Please return this to CARA as soon as possible:

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