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ARCHDIOCESE OF NEW YORK
MAKING ALL THINGS NEW

GOALS OF *MAKING ALL THINGS NEW*

1. To enhance the vibrancy of parish life in the Archdiocese of New York.

2. To strengthen the presence and ministry of the Church in the urban, suburban and rural areas of the archdiocese.

3. To foster an appreciation for and participation in Sunday Eucharist.

4. To promote New Evangelization efforts throughout the archdiocese.

5. To implement parish planning within the archdiocese considering the needs of the people, the projected number of priests available to serve, financial resources, and changing demographics.

6. To ensure that all parishioners have opportunities for quality lifelong Christian education and formation.

7. To strengthen service to those who are most in need.

8. To promote vocations to priesthood, religious life, the diaconate, and lay ministry.

9. To support new initiatives for youth, young adults, families, and seniors.

10. To build a greater sense of unity among Catholics from all cultures within the local Church.

11. To increase collaboration among all entities in the local, national, and universal Church.

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ARCHDIOCESAN ADVISORY GROUP RESPONSIBILITIES

NATURE
The Archdiocesan Advisory Group for the Archdiocese of New York is appointed by Cardinal Dolan and is advisory to him. It is made up of 40 members, who are respected clergy, religious, and lay leaders from diverse backgrounds and geographic areas within the archdiocese. People with experience in Catholic schools, catechetical programs, liturgy, and human concerns are also represented in the Group as well.

PURPOSE
The Archdiocesan Advisory Group fulfills the following purposes by giving general advice to Cardinal Dolan on the planning process and making recommendations to the Cardinal after:

- Reviewing criteria for assessing parish viability considering Mission, Demographics, and Stewardship;
- Studying available data about parishes and diminishing number of priests;
- Reviewing suggestions from Parish Core Teams and Cluster Core Teams;
- Working with the Pastoral Planning Working Group.
- Preparing Preliminary and Final Recommendations

FUNCTION
Cardinal Dolan selected Fr. John J. O'Hara to be the coordinator of the next phase of *Making All Things New*. In order to insure transparency, and that all sides and points of view have been heard on the Parish and Cluster levels. The Archdiocesan Advisory Group, in conjunction with the Pastoral Planning Working Group, will evaluate all final proposals submitted by the Parish and Cluster Groups, thus assuring that the process has been followed and all opinions respected.

The Archdiocesan Advisory Group will meet monthly on an as needed basis and schedule two 3-4 day planning retreats. One will be in **March 2014** where the Group will study the Parish Cluster Suggestions and after consultation with the Pastoral Planning Working Group make Preliminary Recommendations back to the pastoral areas for a response. The second planning retreat will be in **June 2014** when the Group will study the Cluster Responses, discuss the responses with the Pastoral Planning Working Group before making the Final Recommendations to the Cardinal about the structure of the parishes in the future.

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MAKING ALL THINGS NEW **ASSUMPTIONS**
FOR USE IN THE PLANNING PROCESS

Assumptions inherent in this planning restructuring process include:

1. The Paschal Mystery is both central to our faith and to this planning process. Changes in parish structures are potential examples of the life-death-resurrection mystery.

2. Some parishes have already been involved in planning with their neighboring parishes for the future and are doing some essential collaboration.

3. Parishes exist for the mission of the Church, and as a presence of Christ and His Church to the local area.

4. A commitment to Eucharist, prayer, and spirituality is a necessary component of the archdiocesan planning process.

5. Stewardship of human, financial, and facility resources is essential for quality parish, regional, and archdiocesan life.

6. One's vision of the Church must be larger than one's own local, geographic or ethnic community. People must be helped and encouraged to think locally, regionally, and archdiocesan-wide in a forward looking and positive fashion.

7. Strong leadership – by clergy, religious, and laity – is needed for planning to succeed.

8. All parishes will be more effective if they plan for the future, especially when planning is an on-going process and not employed only in a crisis.

9. Parishes also will be stronger and more effective, if they work together.

10. When planning is done at the local level and there is meaningful involvement by those who will be affected by the changes, there is more ownership of and less resistance to planning.

11. If and when parish consolidations are needed, they will be less traumatic and more natural if people and parishes have already been in relationship with one another. In the future, some parish consolidations will be suggested by clusters who have come to believe that consolidation is the best way to go forward.

12. When parishes consolidate there is a need for expert advice in the evaluation of buildings and assistance with the disposition of real estate.

13. Planning resources will be provided in English and Spanish.

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CRITERIA FOR THE ASSESSMENT OF PARISH AND CLUSTER MINISTRIES AND SERVICES

Sacramental Life of the Parish

1. The Eucharist is the source and summit of the life and mission of the parish.

2. Sacramental celebrations and devotional practices reflect the cultural heritage of the people assembled.

3. Parishioners are well trained for sacramental ministries.

4. Music is seen as an integral part of liturgy and all music ministers are well formed by trained musicians according to their ability and the liturgical norms of the Church.

Evangelization, Catechesis, Catholic Schools, and Life Long Religious Education

5. Evangelization is recognized as essential to the life and mission of the Church and the Faith Community.

6. The parish provides excellent lifelong catechetical formation.

7. The parish actively supports Catholic schools in their operation and mission.

8. Formation and education in vocation awareness is an integral part of all catechetical programs.

Stewardship and Outreach

9. Parishioners are educated and formed in stewardship where all disciples share their time, talent, and treasure.

10. Advocacy and outreach programs are well integrated into parish life.

11. Being good stewards of all God's gifts and contributing to and participating in activities of the larger Church are embodied in parish life.

Effective Administration

12. The pastor/administrator, staff, parish council and finance council exert effective leadership that embodies stewardship and points to the future.

13. The parish is financially stable and exercises good stewardship of its resources.

14. In its planning, the parish takes into account the projected diminishing number of priests.

15. The parish is taking into account its geographic proximity to other parishes and its Mass attendance when it plans for the future.

16. The parish has adequate, well-trained, and compensated staff as well as inspired lay volunteers and well maintained facilities to carry out its mission.

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EIGHT STEP PARISH RESTRUCTURING PROCESS

In order for a parish restructuring process to be successful throughout an entire archdiocese leading to the Collaboration, Linking, or Consolidation of parishes, many steps are required in a specific order. These include:

STEP #1 -- **Conversations** at the archdiocesan, parish, and cluster level

STEP #2 -- **Suggestions** of a particular Model or Models (Collaborative, Linked, Consolidated) with a rationale to the Archdiocesan Advisory Group by the Cluster Core Team.

STEP #3 -- **Preliminary Recommendations** of the Archdiocesan Advisory Group with a rationale back to Cluster of Parishes.

STEP #4 -- **Conversations** about the Preliminary Recommendation at the Cluster level.

STEP #5 -- **Responses** to the Archdiocesan Advisory Group of a particular Model or Models with a rationale by the Cluster Core Team.

STEP #6 -- **Final Recommendations** of the Archdiocesan Advisory Group with a rationale sent to Cardinal Dolan.

STEP #7 -- **Decisions** by Cardinal Dolan after appropriate consultation based on the Final Recommendations made to him by the Archdiocesan Advisory Group.

STEP #8 -- **Implementation** at the parish, cluster and archdiocesan level of all decisions made by the Cardinal.

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MAKING ALL THINGS NEW **TIMELINE**

TIMELINE -- APRIL 2013 – JANUARY 2015

1. Data is collected and materials are created for the Archdiocese of New York Planning Guide. The data includes financial, sacramental, educational, and personnel information over a five-year period. The materials cover all the information and forms needed by the Parish & Cluster Core Teams.

2. Cardinal Dolan, representatives from The Reid Group, all priests, deacons, and leaders of religious communities within the archdiocese met on June 6, 2013. The meeting purposes were to orient leaders to the *Making All Things New* project, help them understand the role and expectations for themselves and their parishes, and the importance of their support for the project.

3. A series of articles are printed in the archdiocesan newspaper in Spring, Summer, and Fall 2013 and beyond regarding the project.

4. Eleven training sessions are held throughout the archdiocese for Parish Core Teams on September 24 – 25, 2013 to continue the Conversation step of the project.

5. Parish self-evaluations, parish summary reports and data verification forms will be completed by December 1, 2013.

6. Eleven training sessions are held throughout the archdiocese for Cluster Core Teams on December 3 - 4, 2013 to prepare clusters for their work of Cluster Evaluation and Cluster Suggestions.

7. Cluster Suggestions are due to the Archdiocesan Advisory Group by March 1, 2014.

8. Archdiocesan Advisory Group Preliminary Recommendations are completed by March 31, 2014.

9. The Conversation and Response Phase of the project is completed by June 1, 2014.

10. Archdiocesan Advisory Group Final Recommendations are completed by June 30, 2014.

11. Decisions by Cardinal Dolan are announced in September 2014.

12. Implementation begins in 2015.

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KEY PARTICIPANTS DURING A PARISH RESTRUCTURING PROCESS

- Cardinal – Cardinal Dolan initiates the archdiocesan-wide parish restructuring project, approves the project goals, reviews all Final Recommendations, and makes the final decisions after appropriate consultation.

- Archdiocesan Project Coordinator – Fr. John O'Hara manages the personal contacts and logistics for the planning process within the archdiocese and coordinates all planning initiatives with the Cardinal, archdiocesan and parish leadership, and the consultants.

- Archdiocesan Advisory Group – A group of approximately 40 ordained, religious, and lay leaders broadly representative of the archdiocese who are delegated by the Cardinal to approve the planning assumptions and criteria, study the parish/cluster evaluations and suggestions, make preliminary and then final recommendations after a review of each cluster's response.

- Presbyteral Council and other archdiocesan advisory groups – These groups provide needed advice and/or consent to the Cardinal as he requests.

- Pastoral Planning Working Group– These archdiocesan leaders provide input during the planning process and serve as resource people to parishes involved in cluster planning and implementation.

- Parish Core Teams – Groups consisting of the pastor/administrator and four other parish leaders who are responsible for seeing that all required work is completed at the parish level, including involving parishioners in the planning process, maintaining open and direct communications within their parishes, and representing the parish in all cluster meetings.

- Parish Council and Parish Finance Council – While the Parish Core Teams are "responsible for seeing that all required work is completed at the parish level," it is vital for input to be provided by the two councils in the parish.

- Cluster Core Teams – Groups consisting of parish core team members from all parishes in a given cluster who study the various parish self-evaluations, complete a cluster evaluation, decide upon a cluster suggestion and rationale, review the preliminary recommendation from the Archdiocesan Advisory Group, and make a cluster response and rationale.

- Staff and Parishioners – Active participants in the planning process.

- Consultants – A team of professional consultants from The Reid Group experienced in prophetic planning and parish restructuring.

- Archdiocesan Parish Facilitators – Experienced men and women from around the archdiocese who will help in facilitating meetings at the parish and cluster levels.

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PARISH MODELS -- FOR CONSIDERATION

INTRODUCTION

The Archdiocese of New York has been blessed with many parishes which have served millions of people for more than 200 years. Now, given changing demographics, the increasing needs of the parishioners, the anticipation of fewer priests to serve the archdiocese, diminishing resources, and the fact that the archdiocese has more parishes than are needed in some areas and may need to add and/or strengthen parishes in other areas, we are called to consolidate resources so that we can truly and in the best way possible meet the needs of Catholics who are longing to be nurtured by the richness of the Church's sacraments and traditions.

As we look to the future, new models for parishes are needed. Clusters are being asked to consider models related to the best ways to serve the Catholics in the archdiocese. An overall principle of *Making All Things New* is that parishes are more effective if they work together in ministry areas. It is envisioned that every parish community will collaborate with other parish communities where appropriate and feasible.

While three models are outlined below, it should be noted that, in many clusters, more than one model will be suggested by the Cluster Core Teams as they prepare their Cluster Suggestions that are due in March 2014. All suggestions will be reviewed by the Archdiocesan Advisory Group as they prepare Preliminary Recommendations by early April 2014.

MODEL ONE: COLLABORATIVE PARISHES

Parishes become collaborative when they enter into formal cooperative relationships with other parishes for the sake of jointly promoting the Gospel and the New Evangelization, preparing and garnering resources for in-depth prayer and worship experiences, presenting comprehensive life-long Christian formation practices, and being advocates for and serving people who are most in need.

One of the underlying values of Collaborative Parishes is being good stewards of spiritual, personnel, and financial resources, a significant topic which surfaced from the surveys most of the parishes completed. Collaborative Parishes seek to avoid unnecessary duplication of resources, and fill in ministry gaps where needed services are not currently available. Large parishes with ample resources or parishes with unique needs and ministries often suggest the Collaborative model to enhance what they are already doing, develop new ministries which they cannot do alone, or which will be more effective if done with other parishes and to share "best practices."

Collaborative Parishes, by working together, can accomplish the Gospel mandates better than each parish working alone. Some characteristics of well-functioning Collaborative Parishes include, but are not limited to, the following:

- Common training of catechists and liturgical ministers;
- Parts of youth ministry programs held in common, such as service projects, retreats, and mission trips;
- Jointly planned and implemented adult formation programs;
- Sharing of some staff;
- Developing priestly, religious, diaconal, and lay ministry vocation strategies;
- Staff in-services, parish council in-services, etc.;
- Joint outreach programs, i.e. food pantries, sharing space for AA meetings, etc., cooperative programs with Catholic Charities;
- Mutually beneficial sharing of programs and other resources among and between urban, suburban, and/or rural parishes;
- Training RCIA and various catechetical teams.

MODEL TWO: LINKED PARISHES

Linked Parishes are formed when two or more parishes share a pastor. Linked Parishes do as many things cooperatively as possible, especially given that the pastor is striving to serve two or more separate parishes. This model may be one that is used occasionally in a unique parish situation where the pastoral needs are best served by having one pastor for two or more parishes. Linked Parishes may also be in collaborative relationships with other parishes in the cluster or beyond the cluster.

Characteristics of Linked Parishes include:
- The parishes remain distinct canonical and corporate entities;
- The parishes are encouraged to work toward combining parish council meetings and to establishing common committees where possible;
- According to canon law, Linked Parishes must have separate finance councils;
- Linked Parishes do many things cooperatively, such as programs and in-services.
- Joint staff meetings where cooperative planning happens are marks of well-functioning Linked Parishes.

MODEL THREE: CONSOLIDATED PARISHES

The formation of vibrant communities of faith is the aim of consolidating parishes, as it is with Collaborative Parishes and Linked Parishes. After parishes consolidate, they often move into the Collaborative Parish model and develop cooperative relationships with other parishes to be more effective and welcoming communities of faith. This is where our time and energy needs to be grounded.

The consolidation of parishes is not an end in itself. *Making All Things New* is designed to respond to the needs of the people which surfaced over the past several years through surveys

and meetings. The parishioners' input and desires pointed most of all to the need for vibrant parish communities.

Vibrant parishes happen where:
- Strong, pastorally sensitive leadership is present;
- Liturgy is the "source and summit" of parish life;
- Quality Catholic educational and formational programs are available for children, youth, young adults and adults;
- The ministry of service and outreach overflows into the entire community, so people will know us "by our love for one another."

When parishes are consolidated, almost always the newly formed parish will be given a new name and it will have one worship site. In some situations, the newly formed parish will also require an additional worship site, depending upon circumstances. There are two different ways for parishes to be reconfigured through consolidation according to canon law -- merging parishes and closing parishes.

When a merger occurs:
- Two or more parishes come together to form a new parish community;
- There is a new name which represents the new community being formed;
- Net assets and liabilities of the merging parishes go to the newly formed parish.

When a closing occurs:
- One or more parishes and church buildings close, and the remaining parishes come together to form a new parish community;
- People from the closed churches are invited to the neighboring parishes;
- Net assets and liabilities of the closed parishes are redistributed within a broad geographic area to provide for the pastoral care of the parishioners.

Bearing in mind the requirement of canon law that proceeds of a former parish follow the faithful as best as possible, the consolidation of communities of faith will be accomplished by merging or closing parishes. While no steadfast rule has been established to date in the archdiocese, the norm will be to merge parishes on Staten Island and north of Manhattan and the Bronx and to close parishes in these two boroughs of the City of New York. The rationale for this is very important. Outside of Manhattan and the Bronx, it is fairly easy to conclude to which newly formed parish site the majority of the faithful will gravitate following a consolidation because of the distance and ease of travel between parishes. Merging consolidated parishes would bring together their assets and liabilities, and the canonical requirement of having proceeds follow the faithful would be fulfilled. On the other hand, in Manhattan and the Bronx, with parishes sometimes only several blocks apart to the north, south, east, and west, it is less easy to conclude where the majority of the faithful will worship when parishes are consolidated. Hence, to fulfill the canonical requirement of having proceeds follow the faithful as best as possible, it would be better to close a parish in these boroughs when a consolidation occurs so as to be able to distribute the proceeds of unused properties to meet the needs within a broader geographic area.

Again, the aim of consolidation is to bring together two or more communities of faith so as to create more vibrant, effective, and efficient parishes. While the aforementioned ways of consolidating – merger and closing – are normative, each situation will require its own solution to ensure that the faithful are being served as best as possible and that the requirements of canon law are satisfied.

THE REID GROUP APPROACH
PROPHETIC PLANNING FOR PARISH RESTRUCTURING

I.   PROPHETIC PLANNING
The Reid Group has significant experience in planning within a wide variety of organizations at the archdiocesan, cluster, parish, and school levels using an approach called "prophetic planning." This approach has four main elements as follows:

1. Planning for the future is based on knowledge and appreciation for the story of the archdiocese that has evolved from the past.

2. The realities of faith, conversion, and healing are central to quality planning and effective organizational development.

3. While appreciating what has been, this approach to planning invites leaders to be bold, and ask questions like, "What would we do if we were 10 times bolder?" and "What would we do if we REALLY considered ourselves a FOR PROPHET organization?"

4. Prophetic planning seeks to discern the movement of the Spirit and the will of God for an organization at this moment in time.

While believing in and being experienced with prophetic planning, The Reid Group also believes that a "one size fits all" approach to planning is not appropriate. Therefore, each planning process must address the unique circumstances of every organization within a particular archdiocese.

II.   SUCCESSFUL PLANNING
There are 6 key elements to a successful planning process. These include:
1. Participation by many different people with varying experiences of and perspectives on the organization.

2. Crafting of clear, suggestions and responses with rationales as well as clear statements of goals, objectives, and action steps in the implementation phase of the project.

3. Addressing of important issues facing the archdiocese and its parishes – e.g. staffing, funding, facilities, relationships, etc.

4. Creative promotion of the emerging plan throughout the planning process and during the important implementation period.

5. Focus on the transition from a planning process to an action-oriented implementation process.

6. Regular evaluation and updates of the plan and its implementation at 6 or 12 month intervals.

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TRANSITION PROCESS
REFLECTIONS ON THE MEANING AND REALITY OF TRANSITION

1. **TRANSITION AND THE REID GROUP**
    *   Thoughts, feelings, images about transition . . .

2. **WHAT IS A TRANSITION? (BILL BRIDGES)**
    A transition involves a process of change from a reality of things that are **ENDING** through an in-between time or **WILDERNESS ZONE** where there is some uncertainty to a **NEW BEGINNING**. Movement through these stages of transition takes time and is facilitated through reflection and action on some key questions/issues.

3. **CHANGE AND YOU?**
    *   Recall an experience of change that was/is a struggle and/or a success.
    *   What helps and hinders your movement through times of change?
    *   Change Continuum

4. **WHY FOCUS ON TIMES OF TRANSITION?**
    People and organizations move through transitions more easily and effectively when they have **time to process what is ending, deal with hurts or past losses, work toward letting go** of those things that hold them back from a successful transition and **look at opportunities and challenges** for helping individuals and communities better accept the new reality.
    *   "An ounce of prevention is worth a pound of cure."
    *   A period of transition is a period of crisis -- a time of danger and opportunity.
    *   From a faith perspective, a transition time is a time of death and resurrection. The Paschal Mystery is the major transition reality for Christians. The Triduum is a movement from Good Friday through Holy Saturday into Easter Sunday.

5. **KEY QUESTIONS (GORDY MYERS)**
    A. WHAT IS CHANGING AND WHAT IS STAYING THE SAME? (CONTINUITY)
    B. HOW CAN I/WE REMEMBER AND CELEBRATE THE PAST? (TRADITIONS & REALITIES)
    C. WHERE AM I/WHERE ARE WE RIGHT NOW? (STRENGTHS AND STRUGGLES)
    D. WHAT ARE THE HURTS AND WHAT CAN BE LET GO OF? (SCARS/LOSSES)
    E. WHERE AM I/WHERE ARE WE HEADING? (HOPES AND DREAMS)

6.   ROADBLOCKS TO TRANSITION
- Resistance to Change
- Lack of Leadership
- Lack of Planning
- Lack of Belief and Action

7.   WHY PEOPLE RESIST CHANGE? (The Alban Institute)
- The five most common reasons why people resist change are:
    1. A desire not to lose something or someone of value - personal investment.
    2. A misunderstanding of the change and its implications.
    3. A belief that the change does not make sense for me or for us – the "why?" is never answered sufficiently.
    4. A low tolerance for change.
    5. A limited trust in those leading the change.

8.   A PICTURE OF A SUCCESSFUL TRANSITION

TRANSITION PROCESS

THE PAST
"REALITIES AND TRADITIONS

Lessening
Resistance

Leading Effectively
Planning Well

Believing in and Acting
on the
Life/Death/Resurrection
Mystery

THE HURTS
"LOSSES, SCARS &
THINGS TO
LET GO OF"

ENDINGS

NEW BEGINNINGS

WILDERNESS ZONE

THE PRESENT
"STRENGTHS AND
STRUGGLES"

CONTINUITY
"REMAINING OR
GROWING"

THE FUTURE
"HOPES AND
DREAMS"