



The CARA Report

Center for Applied Research in the Apostolate · Georgetown University · Vol. 13 · No. 2

Fall 2007

SEEKING THE OUTLINES OF THE CHURCH OF TOMORROW

“What will the next generation of Catholics be like? Will they have a strong sense of Catholic identity, or will they reflect a more generic Christian identity, without the distinctiveness associated with Catholicism?” These questions are addressed in a new book by Fr. Thomas R. Rausch, SJ, a theologian at Loyola Marymount University in Los Angeles.

The book combines a scholarly analysis of recent research on the state of the Church, and especially its young adult members, with observations from his years of classroom experience. Several of the chapters are expanded from talks or essays Fr. Rausch prepared for other audiences, but all involve aspects of Catholic identity among young adult Catholics. He draws heavily on recent books dealing with generational change among Catholics, including *The Search for Common Ground* (Davidson et al., 1997), *Young Adult Catholics* (Hoge et al., 2001), *Soul Searching* (Christian Smith and Melinda Lundquist Denton, 2005), and two articles that were later incorporated into *American Catholics Today* (D’Antonio et al., 2007).

Some of the author’s principal observations about the challenges of

See *The Church of Tomorrow*, p. 10

Catholic Charities Clients Increase Seven Percent in 2006

In 2006, the 173 member agencies and affiliates of Catholic Charities USA provided more than 13.5 million client services to nearly 8 million individual clients. These included food services, services that build strong communities, services that strengthen families, housing services, disaster services, and other basic needs services. This information was derived from the CCUSA Annual Survey, conducted by CARA in early 2007.

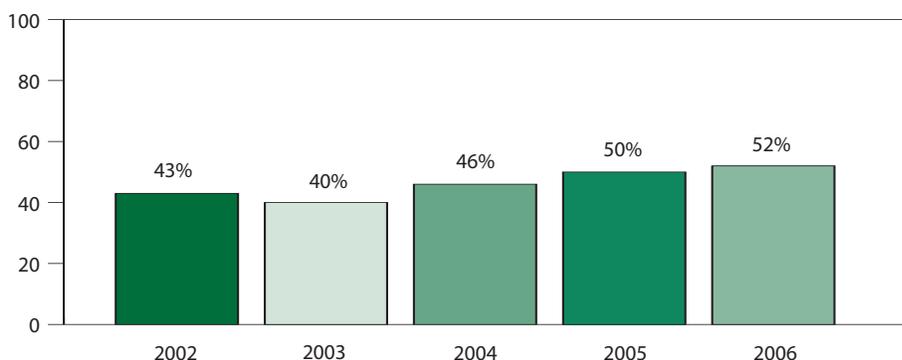
The survey found that Catholic Charities agencies provided these services in 2006:

- Food services, including food banks and pantries, soup kitchens, congregational dining, and home-delivered meals to 6,360,939 people, an increase of 12 percent from last year’s report.
- Services that build strong communities, such as social support services, education and enrichment, neighborhood services, health-related services, and services to at-risk populations to 3,619,993 people, a 7 percent increase.

- Other basic needs services, including clothing, utilities assistance, emergency financial assistance, and prescription assistance to 1,384,101 people, a decrease of 12 percent from the 2005 annual survey.
- Disaster services to 5,676,334 people, an increase of 174 percent from 2005, reflecting the continuing services provided to victims of hurricanes Katrina and Rita.
- Services that strengthen families, such as counseling and mental health services, addiction services, immigration and refugee services, pregnancy services, and adoption services to 1,093,339 people, a decrease of 5 percent from last year.
- Housing related services, including temporary shelter, supervised living, transitional housing, and permanent housing to 474,999 people, a decrease of 20 percent from 2005.

See *Catholic Charities Clients*, p. 11

PERCENTAGE OF CATHOLIC CHARITIES CLIENTS LIVING IN POVERTY, BY YEAR





The CARA Report

Editor Mary L. Gautier, Ph.D.



Contributing Editor Gerald H. Early, M.A., M.M.A.S.

The CARA Report is published quarterly by the Center for Applied Research in the Apostolate (CARA) at Georgetown University. Subscriptions are \$49 for one year, \$90 for two years, and \$125 for three years.

Bulk orders of reprints are available.

ISSN: 1089-5183

Center for Applied Research in the Apostolate

Sr. Mary E. Bendyna, RSM, Ph.D.
Executive Director

Board of Directors

Most Rev. Gerald F. Kicanas D.D., Ph.D.
Bishop of Tucson, AZ
Chair of the CARA Board of Directors

Sr. Ellen Doyle, OSU, Former Executive Director
National Association of Church Personnel Administrators,
Cincinnati, OH

Sr. Sally Duffy, SC, President/Executive Director
SC Ministry Foundation, Cincinnati, OH

Sr. Sharon A. Euart, RSM, J.C.D.
Canon Law Consultant, Silver Spring, MD

Rev. Kevin Carlin Kennedy, D. Min., Pastor
St. Paul Church, Damascus, MD

Sr. Brid Long, SSL, S.T.D., Regional Leader
Sisters of St. Louis, Woodland Hills, CA

Robert J. Miller, Ed.D., Director
Office for Research and Planning, Archdiocese of
Philadelphia, PA

Rev. William C. Rickle, SJ, Ph.D., Director
Institute on Migration, Culture and Ministry
Loyola College in Maryland, Baltimore, MD

Sr. Sylvia Thibodeaux, SSF, Former Superior General
Sisters of the Holy Family, New Orleans, LA

Rudy Vargas, IV, Director
Northeast Hispanic Catholic Center, New York, NY

Philip J. Ward, J.D., Partner
Williams & Connolly LLP, Washington, DC

Kathleen Maas Weigert, Ph.D., Executive Director
Center for Social Justice Research, Teaching and Service
Georgetown University, Washington, DC

Very Rev. D. Reginald Whitt, OP, J.D., J.C.D.
Professor, University of St. Thomas School of Law
St. Paul, MN

Center for Applied Research in the Apostolate
Georgetown University
Washington, DC 20057-1203

Telephone: 202-687-8080 • Fax: 202-687-8083
CARA@georgetown.edu • CARA.georgetown.edu

"Serving the Church's Research Needs Since 1964"

CARA Awards Recognize Excellence in Catholic Research

The two research awards presented on October 3 are the ninth annual awards that CARA has given to honor some of the leading scholars and premier institutions in the world of Catholic research. The distinguished recipients of these awards are presented below, with the individual positions they held at the time of the award presentation. The awards are named for the Rev. Louis J. Luzbetak, SVD, the founding executive director of CARA, and Richard Cardinal Cushing, one of CARA's principal founders.

Rev. Louis J. Luzbetak, SVD, Award for Exemplary Church Research

1999 Ruth Narita Doyle, Ph.D., Former Director, Pastoral Research and Planning Office, Archdiocese of New York

2000 Rev. John A. Coleman, SJ, Ph.D., Charles Cassassa Professor of Social Values, Loyola Marymount University

2001 Rev. Raymond H. Potvin, Ph.D., Professor Emeritus of Sociology, The Catholic University of America

2002 Sr. Marie Augusta Neal, SND de Namur, Ph.D., Professor Emerita of Sociology, Emmanuel College

2003 Dean R. Hoge, Ph.D., Professor of Sociology and Former Director, Life Cycle Institute, The Catholic University of America

2004 Ruth A. Wallace, Ph.D., Professor of Sociology Emerita, The George Washington University

2005 Sr. Katarina Schuth, OSF, Ph.D., Endowed Chair for the Scientific Study of Religion, St. Paul Seminary School of Divinity, University of St. Thomas

2006 Glenmary Research Center

2007 **James D. Davidson**, Ph.D., Professor of Sociology, Purdue University



James Davidson receiving his award.

Richard Cardinal Cushing Medal for the Advancement of Church Research

1999 Robert P. Lockwood, President, Our Sunday Visitor Publishing

2000 Francis J. Butler, Ph.D., President, Foundations and Donors Interested in Catholic Activities (FADICA), Inc.

2001 Rev. Paul Philibert, OP, Ph.D., Professor of Church and Society, Aquinas Institute of Theology

2002 Fred L. Hofheinz, Program Director for Religion, Lilly Endowment, Inc.

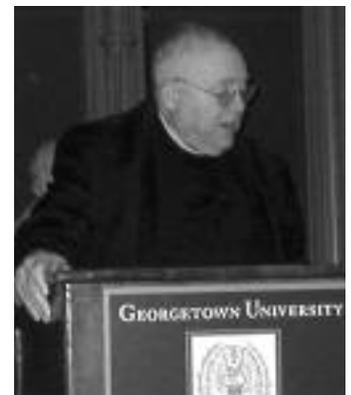
2003 Rev. Msgr. Philip J. Murnion, Founder and Executive Director, National Pastoral Life Center, and Editor-in-Chief, *Church* magazine

2004 The Cushwa Center for the Study of American Catholicism, University of Notre Dame

2005 Sr. Mary Peter Traviss, OP, Ph.D., Director Emerita of the Institute for Catholic Educational Leadership, School of Education, University of San Francisco

2006 Rev. Virgilio P. Elizondo, S.T.D., Ph.D., Founder of the Mexican American Cultural Center and Distinguished Visiting Professor of Theology and Kellogg Institute Fellow at the University of Notre Dame

2007 **Rev. Msgr. Francis J. Maniscalco**, former Director of Communications, United States Conference of Catholic Bishops



Rev. Msgr. Francis J. Maniscalco

Exploring Differences in Diocesan Ordination Rates

Based on a procedure devised by the late Rev. John Klein of the Archdiocese of Chicago, and using data from *The Official Catholic Directory*, CARA periodically reviews the proportion of ordinations to the diocesan priesthood relative to the latest reported total Catholic population of each diocese. Only dioceses that have had at least five ordinations during the reporting period are included.

The reviews have been done four times, for ordination years 1993-95, 1996-99, 2000-02, and 2003-06, with *The CARA Report*

subsequently listing the top 20 dioceses in terms of both the ordinand-to-Catholic ratio and the greatest absolute number of new priests. For the years 2003 to 2006, six dioceses with a total of almost 450,000 Catholics had no ordinations and another eight dioceses with almost 1.4 million Catholics had only one each.

Two dioceses were on all four top-20 lists covering the past 13 years (Fargo and Lincoln), five more appeared three times (Atlanta, Bismarck, Omaha, Peoria, and Wichita), and another 16 appeared twice. ■

TOP 20 DIOCESES BY ORDINAND-TO-CATHOLIC RATIO

(From *The Official Catholic Directory* for 2004, 2005, 2006, and 2007)

Archdiocese or Diocese	Ordained 2003-2006	Total Catholics	Catholics per Ordinand
Alexandria, LA	12	48,050	4,004
Steubenville, OH	7	225,742	5,592
Fargo, ND	13	86,129	6,625
Savannah, GA	12	82,249	6,854
Jackson, MS	7	50,357	7,194
Lincoln, NE	13	93,989	7,230
Tulsa, OK	7	56,000	8,000
Wheeling-Charleston, WV	9	72,110	8,012
Cheyenne, WY	6	49,038	8,173
Springfield-Cape Girardeau, MO	7	64,714	9,245
Kalamazoo, MI	11	105,644	9,604
Tyler, TX	6	58,318	9,720
Gaylord, MI	6	65,942	10,990
Birmingham, AL	7	83,717	11,960
Beaumont, TX	6	74,893	12,482
Bismarck, ND	5	62,666	12,533
Duluth, MN	5	64,678	12,935
Peoria, IL	13	168,173	12,936
Covington, KY	7	92,250	13,179
Pensacola-Tallahassee, FL	5	66,145	13,229
Nationwide	1,463	64,427,240	44,038

TOP 20 DIOCESES BY TOTAL ORDINATIONS OVER FOUR YEARS

(From *The Official Catholic Directory* for 2004, 2005, 2006, and 2007)

Archdiocese or Diocese	Ordained 2003-2006	Total Catholics	Catholics per Ordinand
Chicago, IL	61	2,342,000	38,393
Newark, NJ	52	1,318,557	25,357
Washington, DC	34	582,448	17,131
St. Paul-Minneapolis, MN	33	625,000	18,939
New York, NY	29	2,554,454	88,085
Denver, CO	27	398,250	14,750
Rockford, IL	27	435,505	16,130
Boston, MA	25	1,871,667	74,867
Cincinnati, OH	22	487,127	22,142
Philadelphia, PA	21	1,458,642	69,459
Detroit, MI	21	1,478,231	70,392
Baltimore, MD	19	510,215	26,853
Cleveland, OH	19	779,937	41,049
Orange, CA	19	1,165,826	61,359
Los Angeles, CA	19	4,212,887	221,731
Nationwide	1,463	64,427,240	44,038



NCC Yearbook Reports Catholic Increase

The *Yearbook of American and Canadian Churches* for 2007 was recently released by the National Council of Churches. The yearbook reported the fastest growing denominations in the United States as the Assemblies of God, the Church of Jesus Christ of Latter-day Saints (Mormons), and the Roman Catholic Church (which increased 2 percent over the previous year). Here are the ten largest religious bodies in 2005, according to the yearbook:

Denomination	Membership
Roman Catholic Church	69.1 million
Southern Baptist Convention	16.3 million
United Methodist Church	8.1 million
Church of Jesus Christ of Latter-day Saints (Mormon)	5.7 million
Church of God in Christ	5.5 million
National Baptist Convention, USA	5.0 million
Evangelical Lutheran Church in America	4.9 million
National Baptist Convention of America	3.5 million
Presbyterian Church (U.S.A.)	3.1 million
Assemblies of God	2.8 million

The *Yearbook of American & Canadian Churches, 2007* may be ordered from the National Council of Churches (www.electronic-church.org).

Catholics Becoming Mainstream America

According to the results of a study by The Barna Group, Catholics are becoming indistinguishable from other faith groups in the U.S. population—except in the area of faith. Barna specializes in studies of born-again Christians, “defined as people who said they have made a personal commitment to Jesus Christ that is still important in their life today and who also indicated they believe that when they die they will go to Heaven because they had confessed their sins and had accepted Jesus Christ as their savior” and compares them to other faith groups in this survey.

The national random sample telephone survey on which the report was based was conducted between August 2006 and January 2007 and involved 4,014 adults, including 876 self-identified Catholics who comprised 22 percent of the total. Some of the things that distinguish Catholics from other faith groups include:

- The Catholic population has a disproportionately low proportion of blacks and a disproportionately high proportion of Hispanics,

relative to the overall population. One out of every seven Americans is black, but only one out of every 25 Catholics. On the other hand, Hispanics are currently 15 percent of the national adult population but twice that proportion (30 percent) within the Catholic community.

- Two in three Catholics (68 percent) said their religious faith is very important in their life, but Catholics were only half as likely as others to mention their faith as their highest priority (a majority of Catholics identified family as their highest priority) and their commitment to the Christian faith (44 percent of Catholics claimed to be “absolutely committed” compared to 54 percent of the entire adult population). On average, Catholics were less likely to look forward to discussing their religious views with other people, to attending church services, and to reading the Bible. In fact, Catholics were only half as likely as other Americans to say they look forward “a lot” to reading from the Bible.
- The typical Catholic donated about 17 percent less money to churches, was 38 percent less likely than the average American to read the Bible, 67 percent less likely to attend a Sunday school class, 20 percent less likely to share their faith in Christ with someone who had different beliefs, and 24 percent less likely to say their religious faith has greatly transformed their life. However, Catholics were 16 percent more likely than the norm to attend a church service and 8 percent more likely to have prayed to God during the prior week.

“Catholics Have Become Mainstream America,” July 9, 2007, is available on the website of The Barna Group (www.barna.org).

Compared to Others, Clergy are Most Satisfied with Work and Happiest in Life

More than 87 percent of clergy say they are satisfied with their jobs, followed by firefighters at 80 percent and physical therapists at 78 percent. At the bottom of the list were roofers and waiters. Clergy also topped the list as happiest, with 67 percent describing themselves as generally happy. The findings compared attitudes of people across different occupational titles, so clergy of all denominations are lumped together in this analysis.

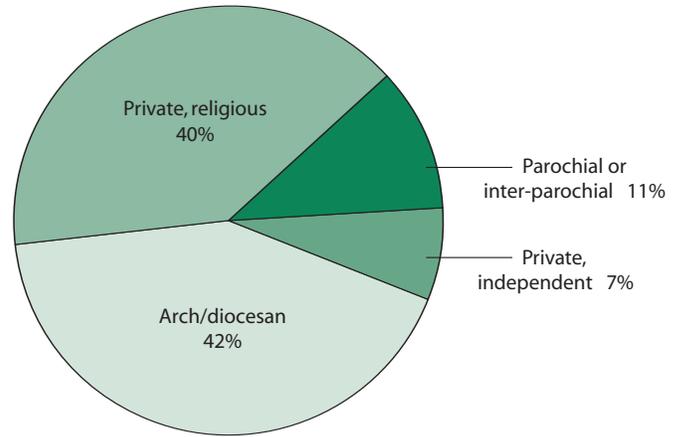
These figures are from a report released on April 17 by the National Opinion Research Center at the University of Chicago, based on information collected in their General Social Survey over almost 20 years and involving more than 27,000 people.

Finance and Governance in Catholic High Schools

Over the last two decades, the National Catholic Educational Association has periodically surveyed Catholic high schools to gather data on finances, salaries, governance, and other aspects of high school organization and operation. The latest report, produced by CARA using data from the 2006-07 school year, is based on a survey sent for the first time to all 1,210 of the country's Catholic high schools, which resulted in 359 responses (30 percent). According to the executive summary:

- While the average high school enrollment has been stable in the mid to upper 500s for more than a decade, 12 percent of Catholic high schools have an enrollment under 200. These small schools face a host of financial challenges.
- Schools report a 25 percent teacher attrition during the first two years and a 46 percent turnover after three to five years of service. This suggests the importance of teacher orientation programs and ongoing coaching and support to sustain quality and dedicated teachers.
- The tenure of the school leaders is also five years or less for 49 percent of the responding schools. This too deserves reflection as to how schools identify, prepare, and sustain Catholic school leaders.
- There has been a significant transition in leadership models, mainly from principal to president-principal. The majority of schools report being satisfied with their current model.
- Only 2 percent of school income is from federal, state, and

TYPE OF SCHOOL GOVERNANCE



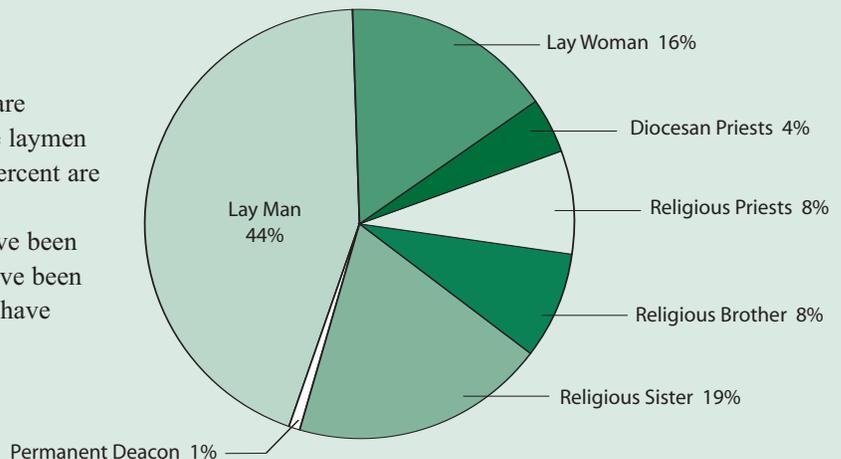
local public money funding sources. This raises the need for advocacy on behalf of students and families to establishing the relationships necessary to assure access to appropriated funding and the necessary administrative support. ■

Dollars & Sense: Catholic High Schools and their Finances, by Mary Frances Taymans, SND, Ed.D., and Christopher Scalise, was published in 2007 by the Secondary Schools Department, National Catholic Educational Association, 1077 30th Street, NW, Suite 100, Washington, DC 20007 (202-337-6232 / www.ncea.org).

About the School Leader . . .

Almost two-thirds of school leaders are men. Sixty percent of all leaders are laymen and laywomen. The remaining 40 percent are religious and clergy.

Forty-nine percent of school leaders have been in office less than 5 years. Thirty percent have been in office for 6 to 11 years, while 21 percent have been in office for 12 or more years.



Bright Spots Appear on Educational Horizon

According to the annual statistical report by the National Catholic Educational Association, there were 42,569 fewer students in Catholic schools during 2006-2007, a 1.8 percent decrease from the previous academic year. The report observed that “Although a smaller decline than in previous years, these national enrollment trend data reflect a continued significant decline in the elementary school population and a slight increase in secondary school enrollment.”

Enrollment has declined 12.5 percent in all regions since 2000, but the largest decreases have occurred in large urban areas (15 percent), principally in the Mideast and Great Lakes regions. The report describes how large numbers of Catholic schools were built in the older industrial cities of the nation to serve the children of immigrants, but succeeding generations have moved to the suburbs and efforts to retain the urban parish schools—even though many students were not Catholic—have often proved too expensive to continue.

“National enrollment trend data reflect a continued significant decline in the elementary school population and a slight increase in secondary school enrollment.”

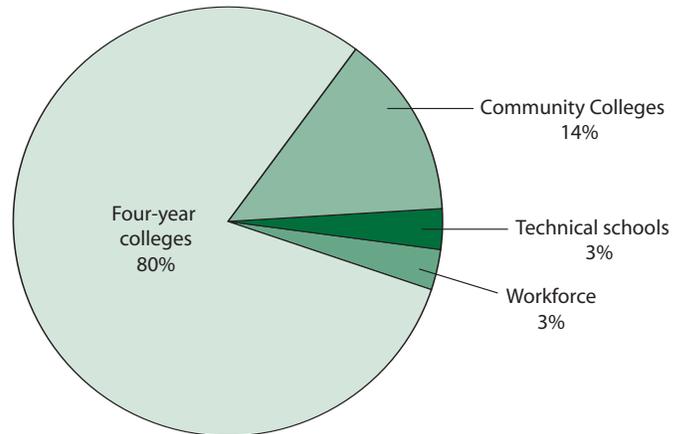
The report’s executive summary also offers several encouraging items of information. First, the Archdiocese of New Orleans reopened 88 of the 107 Catholic schools in existence before Hurricane Katrina, in an area where most public schools have not reopened. Second, strong demand for Catholic schools continues in areas of the Southeast and Far West and nationwide 34.8 percent of schools have waiting lists. In addition, 36 new schools opened in the past year with more projected for the future.

Finally, it should not be forgotten that—based on the average public school per-pupil cost of \$8,310—Catholic schools provide a \$19.3 billion annual savings for the nation.

Enrollment

- Total Catholic school student enrollment for 2006-2007 is 2,320,651
- Minority student enrollment is 596,149 which is 25.7 percent of the total
- Non-Catholic enrollment is 320,615 which is 13.8 percent of the total

CATHOLIC HIGH SCHOOL GRADUATES AND COLLEGE ATTENDANCE



Schools

- There are 7,498 Catholic schools: 6,288 elementary, 1,210 secondary
- Thirty-six new schools opened, 212 consolidated or closed
- More than 2,600 schools have a waiting list for admission
- Coeducational schools comprise 99.2 percent of elementary and 66.9 percent of secondary schools. At the secondary level, 13.5 percent of the schools are male and 19.6 percent female

Professional Staff

- Schools reported 159,135 full-time equivalent professional staff, of whom 96 percent were lay persons (75 percent lay women and 21 percent lay men) and 4 percent were religious or clergy (3.2 percent sisters, 0.6 percent brothers, and 0.6 percent clergy).
- The average student-teacher ratio is 15:1

Average Tuition and Per Pupil Costs

- In elementary schools, the average parish school tuition was \$2,607 and the per-pupil cost averaged \$4,268.
- In secondary schools, the average freshman tuition was \$6,906 and the per-pupil cost averaged \$8,743. ■

United States Catholic Elementary and Secondary Schools 2006-2007, by Dale McDonald, PBVM, Ph.D., released in April 2007, is available from the National Catholic Educational Association, 1077 30th Street, NW, Suite 100, Washington, DC 20007-3852 (www.ncea.org)

Keeping Catholic Higher Education “Catholic”

According to authors Melanie M. Morey and John J. Piderit, SJ, “a crisis is looming within American Catholic higher education. As Catholic colleges and universities analyze their position and set a course for the future, they are faced with a structural reality that threatens their ability to continue as institutions with vibrant religious cultures.” This is because “Without nuns, brothers, and priests to depend on in the future, Catholic colleges and universities must find laypersons whose religious commitment and knowledge can sustain their institutions’ religious cultural legacy and enhance it for the future.” And, “They must do this without the benefit of a sustained effort in the Church to educate and form laypersons to assume the responsibilities that are being laid at their feet.”

The extent, implications, and some possible approaches to dealing effectively with this situation are addressed in a new book, *Catholic Higher Education: A Culture in Crisis*, by Melanie M. Morey, senior director for research and consulting at NarrowGate Consulting, and John J. Piderit, SJ, president of the Catholic Education Institute and former president of Loyola University Chicago.

Their work is based principally on the results of their Emerging Trends in Leadership (ETL) study of Catholic college and university administrators. Initially, the authors surveyed the presidents of U.S. Catholic colleges and universities in 2002, to which 55 percent responded. From this, they reported seven major factual findings and two that were more interpretive, as follows:

Major Findings

- As a cohort, Catholic college and university presidents increasingly resemble their presidential peers elsewhere in U.S. higher education.
- Laypersons infrequently emerge as presidents from finalist pools containing members of the founding religious congregation.
- Women are disappearing from the presidency of Catholic colleges and universities.
- There is a significant lack of formal theological and spiritual preparation among presidents.
- Forty-one percent of religious and 26 percent of lay presidents find the phrases “Catholic identity” and “Catholic intellectual tradition” to be fuzzy concepts that lack sufficient vitality on campuses.
- Presidents desire a more supportive working relationship with the hierarchical church but find such a relationship elusive and complex.
- Presidents acknowledge the central role faculty members play in their institutions. Nevertheless, many presidents, both lay and

religious, report the faculty is an obstacle to effective leadership in the area of Catholic character, mission, and identity.

Interpretative Findings

- Boards of trustees who hired the presidents have not yet identified minimum standards of religious education and training they deem essential for all Catholic college and university presidents.
- The increasing dominance of laypersons in the leadership of Catholic colleges and universities has had an ambiguous impact, at best, in terms of the ideological divides in Catholic higher education.

“A crisis is looming within American Catholic higher education. As Catholic colleges and universities analyze their position and set a course for the future, they are faced with a structural reality that threatens their ability to continue as institutions with vibrant religious cultures.”

The authors also interviewed senior administrators at 33 sites selected to represent both the diversity of American higher education and a balance among institutions founded by laypersons, dioceses, and orders of men and women religious. At most sites, interviews included the president, the senior academic officer, the senior student life officer, and the executive vice-president or another official chosen by the president. These discussions provided information and insights that informed the analysis and conclusions of the study.

In the final chapter, the authors offer four groups of suggestions toward improving the Catholic culture in Catholic higher education. The book includes a short essay on each that provides information on its description and application:

- *Academic Initiatives*: Cultivating competence, refocusing congregational investment, immersion experiences, getting students up to speed, student publications, science and the Catholic connection, hiring for Catholic competence, hiring for Catholic citizens (to achieve a visible faculty group that

See Catholic Higher Education, p. 8

Frequently Requested Statistics On Catholic Schools

	1960	1970	1980	1990	2000	2007
Catholic elementary schools	10,501	9,366	8,100	7,395	6,923	6,288
Catholic secondary schools	2,392	1,986	1,540	1,234	1,221	1,210
Total elementary and secondary schools	12,893	11,352	9,640	8,719	8,144	7,498
Students in Catholic elementary schools	4.4M	3.6M	2.3M	2.0M	2.0M	1.7M
Students in Catholic secondary schools	880K	1,008K	846K	606K	640K	624K
Total elementary and secondary students	5.3M	4.4M	3.1M	2.6M	2.7M	2.3M

Source: National Catholic Educational Association statistics, selected years

CATHOLIC HIGHER EDUCATION, *from p. 7*

is informed and committed to the Catholic tradition), knowing what the students learned, philosophy, opening things up, creating a common conversation, channeling the flow of informed and committed Catholics, and Catholic entry points.

- *Initiatives in Student Living and Student Activities:* Catalyzing Catholic culture in residence halls, thorny issues (such as religiously controversial speakers and performances), preparing resident assistants, athletes and Catholic culture, confronting consumer culture, and not just academic honor codes.
- *Initiatives Linked to Campus Ministry:* Appreciating Catholicism's diversity, volunteer service, parish life preparation, relational intimacy and the Catholic tradition, spiritual outreach, and praying for the university community.
- *Administrative and Governance Initiatives:* A vice president or director in charge of mission, enfranchising trustees, partnering with the diocese, and becoming more Catholic through trustee competition. ■

Catholic Higher Education: A Culture in Crisis, by Melanie M. Morey, Ph.D., and John J. Piderit, SJ, Ph.D., was published in 2006 by Oxford University Press, Inc., 198 Madison Avenue, New York, NY 10016 (www.oup.com)

CATHOLIC COLLEGES RATED HIGH

The annual rating of colleges and universities by *U.S. News & World Report*, released on August 20, once again places a number of Catholic schools in the top tier. As in past years, three Catholic colleges placed in the top 50 in the national ranking—University of Notre Dame (19th), Georgetown University (23rd), and Boston College (35th). The College of the Holy Cross was in 33rd place among the top 50 of the nation's liberal arts colleges—the only Catholic college to appear among the top 50 in this category.

Catholic colleges and universities fared best in the category of schools with undergraduate and Master's programs but few if any doctoral programs. In this category, which is divided by region, a number of Catholic schools achieved mention.

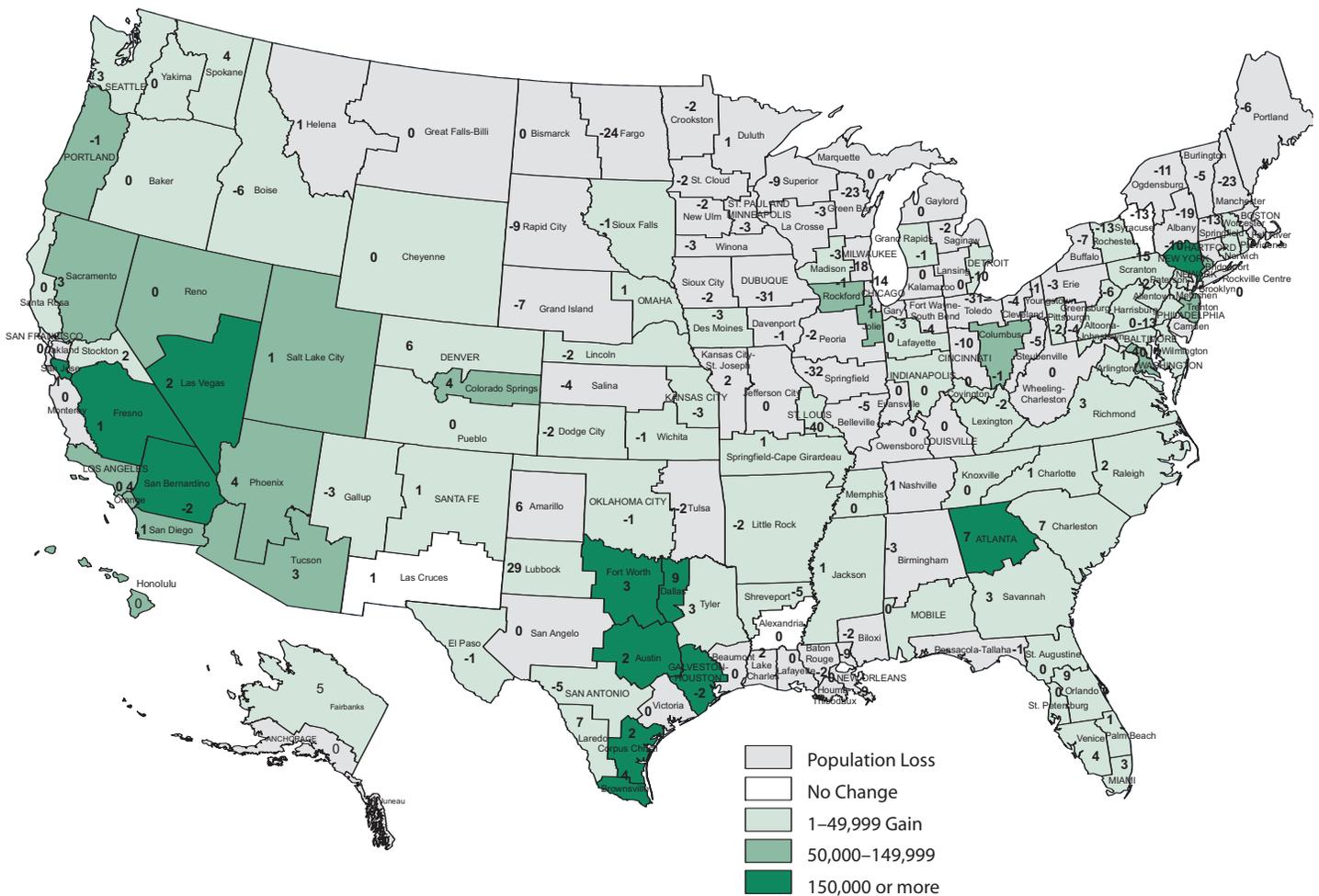
- Villanova University was at the top of the list for the North and Providence College, Loyola College in Maryland, and Fairfield University tied for second place.
- St. Joseph's University ranked 8th, the University of Scranton was ranked 10th, and Marist College ranked 14th.
- In the Midwest, Creighton University was ranked first and Xavier University of Cincinnati was second.
- John Carroll University (Cleveland) was ranked 7th, and the College of St. Catherine (St. Paul) ranked 14th.
- In the West, Santa Clara University was ranked 2nd, Gonzaga University was 3rd, Loyola Marymount University was 4th, the University of Portland was 5th, and Seattle University was 6th.
- In addition, St. Mary's College of California ranked 11th and the University of Dallas ranked 15th.

Catholic Population Moves, Leaving Parishes Behind

The accompanying map displays changes in Catholic population between 2000 and 2006, according to reports issued by arch/dioceses to *The Official Catholic Directory*. The colors clearly show the movement out of the traditional heavily Catholic areas of the Northeast and Midwest and into the less Catholic South and West. The map also displays the net change in the number of parishes reported by each arch/diocese over the same time period. Arch/dioceses along the eastern seaboard are too concentrated to display clearly on the map. The net change in parishes for those arch/dioceses is as follows:

Boston	-74	Newark	-5
Fall River	-11	Camden	-2
Springfield, MA	-13	Metuchen	-5
Worcester	-2	Paterson	0
Providence	-7	Trenton	-9
Hartford	-5	Philadelphia	-13
Bridgeport	0	Allentown	-2
Norwich	0	Harrisburg	0
New York	-10	Baltimore	-4
Brooklyn	0	Wilmington	+1
Rockville Centre	0	Washington	0

CHANGES IN CATHOLIC POPULATION AND PARISHES, 2000–2006



Data Source: The Official Catholic Directory, 2001–2007.

THE CHURCH OF TOMORROW, *from p. 1*

Catholic identity in young adult Catholics include the following, excerpted from his concluding chapter:

- **Lower Levels of Engagement.** *Soul Searching* found Catholic teenagers behind Protestant teenagers by as much as 25 percentage points on various measures of religious belief, practice, experiences, and commitments. A UCLA study on the spiritual life of college students found that Catholics tended to score below the overall average on measures for religious commitment and engagement.
- **Inability to Articulate their Faith.** *Young Adult Catholics* indicates that young adults are not well-versed in the core narratives of their faith, cannot always identify what is distinctive about Catholicism, or articulate a clear Catholic identity. The authors observe that religious education in the U.S. is failing when it comes to preparing youth to articulate their faith.
- **Diminished Institutional Commitment.** Most young adult Catholics lack a strong commitment to the Catholic Church as an institution and are less familiar with the ecclesial dimension of their faith. Most young Catholics see little connection between religion and spirituality and believe that one can be a good Catholic without participating in the liturgical life of the Church.
- **A Significant Minority.** Not all young Catholics today are disengaged from their faith. The studies point to a significant minority, variously described as evangelical Catholics, neoconservatives, or John Paul II Catholics, who are both strongly ecclesial in their faith and more traditional in its expression. A considerable number have had a Catholic version of the “born again” experience. They are more concerned with Catholic life and evangelization than with Church reform. There are also progressive young Catholics fully engaged in their faith.
- **A Problem of Credibility.** The official Church itself has a credibility problem. A centralized authority issues pronouncements on all subjects, but few seem to be listening. There is ample evidence that the Church has a credibility problem with many of its younger members, particularly in the areas of gender equality and sexuality.
- **Importance of Parents and Family.** With the loss of a strong Catholic subculture, whatever familiarity with the Catholic tradition young Catholics have will have to come from their homes, particularly from their parents. It is the example of their parents and their involvement in their faith communities that is most significant. They also need parishes and pastors that will welcome their energy and creativity.
- **Catholicism as a Way of Life.** Catholicism is not just a particular church or Christian tradition; it is a way of life, a way of seeing the world, rooted in the Catholic sacramental imagination.

Yet it is very different from a sentimental Deism, which posits a benevolent God who makes no demands other than to be “nice” and is always available when needed. Being Catholic means being part of God’s people, a disciple of Jesus, and member of his Body, the Church. Its mission is evangelical; it includes both proclamation and dialogue. Its ministry cannot be narrowly ecclesial. It must reach out to serve the less fortunate and make Christ’s healing presence felt in the wider world.

- **Strategies for Institutional Identity.** Catholic institutions, particularly Catholic colleges and universities, also struggle with how to safeguard and enhance their Catholic identity today. Religious iconography, the centrality of a chapel, a clear mission statement as well as specific strategies such as hiring for mission [Catholic identity], spiritual development programs for faculty and staff, presidential assistants or vice-presidents for mission and identity can all be helpful. The growing number of Catholic Studies departments also reflects recognition of the needs of Catholic undergraduates, their lack of familiarity with Catholic theology, doctrine, and culture.
- **Dialogue and Participation.** An increasing number of young Catholics no longer see their involvement in the life of the Church as a matter of obligation and obedience. Rather, the Church has become a voluntary society, a Church of choice, and they want it to be a more egalitarian, participatory, and democratic community. Many Catholics, galvanized by the recent clergy sexual abuse scandal and the failures of authority it revealed, feel themselves called to a more adult role in the Church’s life. The Church still needs to negotiate ways to provide for some share in ecclesial decision-making by the laity and greater accountability for its bishops.
- **Signs of Hope.** There is much life and vitality in the Catholic Church. The number of Catholics is increasing on all continents except Europe. In 2006, roughly 154,000 adults joined the Church through the RCIA. Lay ministry in the United States has exploded. There are nearly 31,000 paid lay ministers working in parishes at least 20 hours per week, 80 percent of them women, with a growing percentage of lay ministers coming from minority communities. The Catholic Church has considerable social capital in the United States as the largest single non-governmental provider of social services. ■

Being Catholic in a Culture of Choice, by Thomas P. Rausch, SJ, Ph.D., was published in 2006 as A Michael Glazier Book by Liturgical Press, PO Box 7500, Collegeville, MN 56321-7500 (www.litpress.org).

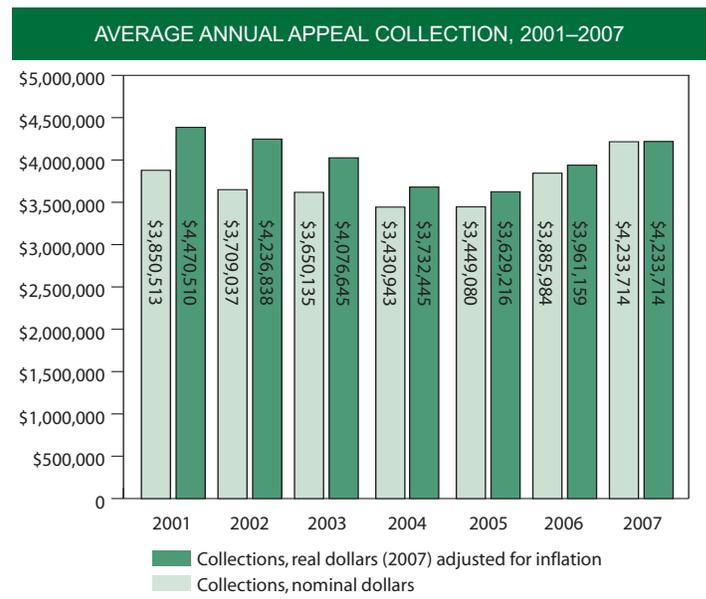
Average Diocesan Annual Appeal Collection Rebounds

Compared to 2001, the average collected in diocesan annual appeals in 2007 increased by nearly \$400,000. Even adjusting for inflation, the value of annual appeal collections is once again comparable to those collected before 2002, according to the *Diocesan Profile 2007*. Since 2000, CARA has gathered and analyzed data for this annual report for the International Catholic Stewardship Council. The 2007 survey was mailed to 194 dioceses and eparchies in the U.S., all except the Archdiocese for the Military Services, and to international dioceses that belong to ICSC. The response rate was 71 percent for dioceses and eparchies in the United States.

The resulting report provides summary information on diocesan stewardship and development offices, fundraising at the parish level, the giving profile of the diocese, the annual appeal, a profile of diocesan major gifts and planned gifts, a profile of the diocesan foundation, and a profile of the diocesan capital campaign. For comparability, dioceses are separated into five categories of size based on the number of Catholic households in each diocese.

Some of the other findings from the report include:

- **The Work of the Diocesan Office.** Nearly nine in ten diocesan offices spend some of their effort on stewardship education. However, the single responsibility that takes the greatest percentage of the total work effort for diocesan offices of stewardship and/or development is the annual appeal.
- **Annual Appeal.** Among dioceses with annual appeals, a mailed appeal or in-pew distribution of materials are the most frequently used solicitation methods. The average amount of annual appeal pledges and collections exceeds \$4.2 million. The average goal of diocesan annual appeals conducted last year was \$4.1 million, and half of the dioceses reported a goal of \$2.7 million or more.
- **Annual Offertory.** Nationally, responding dioceses average some \$42 million in annual offertory collections in the past



year. The average offertory per household for this period was \$463 and the average offertory per parish was \$378,456.

- **Increasing collection effectiveness.** Dioceses that provide the following giving options, programs, and resources collect significantly more in average annual offertory per parish than those that do not: major gift programs, donations by ATM/debit/credit cards, campaign planning resources provided by the diocesan office, donor recognition events, online giving options through a website, donations by electronic funds transfer, and gift recognition societies. ■

For further information on *Diocesan Profile 2007*, a report prepared by CARA for the International Catholic Stewardship Council, contact ICSC at 1275 K Street, NW, Suite 880, Washington, DC 20005 (phone 800-352-3452 / e-mail info@catholicstewardship.org)

CATHOLIC CHARITIES CLIENTS, from p. 1

More than half (52 percent) of these clients live below the federal poverty level, according to the agencies completing the survey. This percentage has increased steadily in the five years that CARA has been conducting the survey.

Every day, Catholic Charities agencies across the country provide critical services to vulnerable populations. On November 15, Catholic Charities USA will release additional key findings from its 2006 Annual Survey during a press event, "Poverty in America:

Beyond the Numbers" to be held on Capitol Hill. Additional details may be found at www.CatholicCharitiesUSA.org. ■

Further information on *Catholic Charities USA 2006 Annual Survey*, by Mary L. Gautier and Jonathon L. Wiggins, August 2007, is available from Carol Peck at Catholic Charities USA, 1731 King Street, Alexandria, VA 22314 (phone 703-549-1390 / e-mail cpeck@CatholicCharitiesUSA.org).

Ongoing Research



Financing the Mission . . .

CARA is working with the Elementary Schools Department of the National Catholic Educational Association (NCEA) on its periodic profile of financial issues in Catholic elementary schools. For this year's study, CARA designed an online survey that is being distributed to the more than 6,000 Catholic elementary schools in the United States. CARA will also analyze the data and prepare a report of the findings for NCEA. For further information, contact Brother Robert R. Bimonte, FSC, Executive Director, Department of Elementary Schools, NCEA, 1077 30th Street, NW, Suite 100, Washington, DC 20007 (phone 202-337-6232 / e-mail rbimonte@ncea.org).

Congregational Life Survey, Wave II . . .

A team led by researchers Cynthia Woolever and Deborah Bruce have received funding from the Lilly Endowment to conduct a second wave of the U.S. Congregational Life Survey, the largest profile of worshippers and their congregations ever developed in the United States. Wave II will replicate and expand the work begun in April 2001, when 300,000 worshippers in over 2,000 congregations participated. A number of congregational resource books were published from the first study, including *A Field Guide to U.S. Congregations and Beyond the Ordinary: Ten Strengths of U.S. Congregations*. For further information, visit the USCLS website at <http://www.uscongregations.org>.

CARA

Center for Applied Research in the Apostolate
GEORGETOWN UNIVERSITY

2300 Wisconsin Ave, NW, Suite 400 • Washington, DC 20007
Phone: 202-687-8080 • Fax: 202-687-8083

- Subscribe to *The CARA Report*** \$ _____
(\$49 one year, \$90 two years, \$125 three years)
- CARA Catholic Ministry Formation Directory 2007*** \$ _____
(\$75 each, plus \$4.95 shipping and handling)
- Emerging Communities of Consecrated Life in the United States, 2006*** \$ _____
(\$35 each, plus \$3.95 shipping and handling)
- Catholic Media Use in the United States*** \$ _____
(\$35 each, plus \$3.95 shipping and handling)
- CARA Working Paper No. 8: Catholic Reactions to the News of Sexual Abuse Cases Involving Catholic Clergy*** \$ _____
(\$15 each, plus \$2.95 shipping and handling)

Name _____

Title _____

Address _____

City _____ State _____ Zip _____

Phone _____

2007 Statistical Overview of Catholic Ministry Formation Enrollments

The 2007 statistical overview of U.S. Catholic ministry formation programs is now available from CARA's website at <http://cara.georgetown.edu>. CARA collects enrollment data on every Catholic ministry formation program that prepares men and women for ministry in the U.S. Church as priests, deacons, and lay ecclesial ministers. This statistical overview of enrollment data is published annually and the complete directory, listing the names, addresses, and other pertinent information on each program is published every other year.

In addition, a limited number of copies of the complete 2007 *Catholic Ministry Formation Directory* are still available. This Directory will not be published again until 2009. Thoroughly revised and updated from the 2005 edition, this 447-page hard-bound book provides a complete listing of all priestly, diaconate, and lay ecclesial ministry formation programs in the United States. In addition, the Directory contains the most up-to-date analysis available of participants in Catholic ministry formation programs.

The cost of the Directory is \$75 per book, plus \$4.95 shipping and handling. To order, use the order form on this page, visit CARA online at cara.georgetown.edu, order by phone at 202-687-8080, or e-mail CARA at cara@georgetown.edu. Visa and MasterCard are accepted for online orders. Multiple copies to the same address can be purchased at 10% off the regular price.