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A NATIONAL INVENTORY OF PARISH CATECHETICAL PROGRAMS



Conducted by
**The United States
Catholic Conference**
in cooperation with
**The Boys Town Center
for the Study of
Youth Development—
The Catholic University
of America**





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1978

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THE NATIONAL INVENTORY OF PARISH CATECHETICAL PROGRAMS

Introduction

The National Inventory of Parish Catechetical Programs is the first effort of its kind to examine the status of Catholic catechesis throughout the country. The study focuses on parish catechetical programs that are not within the Catholic school system. In some places, these programs are identified by the name Confraternity of Christian Doctrine (CCD).

The study was undertaken in response to the need for a comprehensive understanding of the structures and personnel in the evolving area of parish catechesis. In the past the main bulwark of catechetical ministry for youth was the Catholic school. Discussion groups, parish sodalities, occasional missions, and guest speakers served the catechetical needs of the adult population. These structures were—and in many places still are—extremely effective in complementing catechesis. No longer, however, do they dominate the scene as they did in the past.

The catechetical scene has expanded beyond the classroom in serving the faith needs not only of youth, but also adults. Retreat movements, greater involvement in the liturgy, and field experiences are some of the new models being employed in the catechesis of young people. Catechetical ministry has likewise broadened its perimeters to respond to a much wider diversity of needs found in the adult population. Family ministry, ministry to the elderly, the sick, and the dying are among the many new services offered adults.

As this shift in emphasis has grown, it has generated a re-thinking of catechetical needs and a re-structuring to meet them.

The National Inventory of Parish Catechetical Programs is designed to assess the resources and structures upon which catechesis in our country depends.

Three basic concerns are at the heart of the Inventory. The first of these concerns relates to the persons, usually called coordinators or directors, most responsible for meeting the day-to-day catechetical needs of a parish. What can be said of their age, vocational status, ethnic background, and educational level? What is the salary of a coordinator or director? What is the ratio of those who have a role description of their work to those who have none; of volunteer to paid administrators; of newcomers to seasoned directors; of those doing the job alone to those who are working in a team? What range of functions do directors perform and how much time do they allot to each? See Figure 1.

Figure 1.

CHARACTERISTICS OF THE DIRECTOR OR COORDINATOR

I.	II.	III.
In Him/Herself	As Educated Person	As Employee
— Sex. Question 2* (Q.2)	— Educational Background (Q.6) (Q.21)	— Salary (Q.4) — Longevity on Job (Q.7) — Other Jobs of Some Nature (Q.9) (Q.10)
— Age (Q. 3)	— Reading Background (Q.19)	— Range of Responsibilities (Q.8) (Q.14) — Priorities on Job (Q.19) — Input Time/Work (Q.15)
— Position in Life (Q.5)	— Contact with other Educators (Q.17)	— Boundaries of Work (Q.6) — Job Description (Q.11) (Q.13)
— Ethnic Background (Q.20)		

The first area of focus of this survey therefore concerns the decision-maker most responsible for setting the tone of parish catechesis. The questions address themselves to the background of those leaders responsible for inspiring catechetical models on the parochial level.

The second area of concern is with the various catechetical ministries: adult education and ministry to the family, youth, the handicapped, and formal religious education. How many such ministries in fact exist? How frequently does the parish community become involved with them?

* The questionnaire, the National Inventory of Parish Catechetical Programs, is found in the appendix.

Here the study shifts to those who are served by the parish. It asks whether the youth and adult populations are being exposed to the wide range of catechetical ministries that are available. If so, to what degree is the exposure being felt? See Figure 2.

Figure 2.
TYPES OF MINISTRIES

I.	II.	III.	IV.	V.	VI.
To Adults	To Family	To Handi- capped	To Youth	To Primary Education	To Second- ary Education
(Q.31)	(Q.32)	(Q.36, 37)	(Q.48, 49, 52, 54)	(Q.42, 35)	(Q.50)

Lastly, the Inventory is concerned with the various support systems that are needed if shared responsibility is to be an integral part of catechesis. How much support is received from parishioners, clergy, and the dioceses? Do the teachers who are responsible for formal catechetical instruction, likewise receive educational and spiritual support? See Figure 3.

Figure 3.
CURRENT SUPPORT FOR MINISTRY

I.	II.	III.	IV.
Clergy Participation	Parish Support	Diocesan Support	Educational and Spiritual Support
(Q.29)	— Parishioner Involvement (Q.33, 34, 39, 40)	(Q.30)	(Q.44, 45, 46, 47, 53, 55)
	— Parish Budget (Q.57)		
	— Parish Facilities (Q.56, 58, 59)		

The future builds on the present. The statistics are an attempt to understand whether basic structures, without which catechesis cannot exist, are present. Proper interpretation of the statistics requires a current understanding of the field. To be of value the study must further be seen through the eyes of a futurologist who says, "If this be the **status quo**, what must we

do now so that in the 1980's catechesis will be stronger and greatly improved?"

The Inventory is the result of considerable consultation. Special thanks are due Bishop Thomas C. Kelly, O.P., General Secretary of the United States Catholic Conference (USCC), Monsignor Wilfrid H. Paradis, Secretary for Education, USCC, Monsignor Thomas J. Leonard, Associate Secretary for Education, USCC, and the staff of the Department of Education, USCC.

Particular acknowledgement must also be made of the contribution of Dr. James O'Connor, Director of the Boys Town Research Center at Catholic University, where the data were processed and analyzed, Reverend Raymond H. Potvin, chief consultant on the questionnaire design, and Doctors Dean R. Hoge, Andrew D. Thompson, Hart M. Nelsen, and the Reverend Paul J. Philibert, O.P. for their consultation and encouraging support.

A grant from the Scholl Foundation provided for many of the expenses of the study. Much credit must go to the National Conference of Diocesan Directors, (NCDD), the Association of Directors of Graduate Religious Education Programs (ADGREP), Brother Bernard Glos, O.S.B., Monsignor William B. Friend, Brother Joseph Moloney, Dr. Barbara McKillop, and the many diocesan directors who helped pre-test the first three drafts of the survey instrument.

Finally, thanks must be given to Theresa Lennon, Joseph Shields, Mary Jean Verdieck, Diane Martin, Chuck Talar, Peggy O'Reilly, and Mohammad Khan for their help in processing and analyzing the data.

Eugene F. Hemrick
Chief Investigator

HISTORY OF INVENTORY

We distinguish five phases in the research project: (1) Preliminary Preparation, (2) Data Collection, (3) Data Processing, (4) Analysis and Preparation of the Report, and (5) Review of the Report.

Preliminary Preparation

Work on the Inventory was begun by the United States Catholic Conference in August, 1975, when a letter was sent to several dioceses throughout the country requesting samples of questionnaires they might be employing to assess their catechetical programs. About half of the dioceses contacted replied by sending survey instruments. The other dioceses reported they had no such questionnaires. Many of these dioceses said that they would welcome help in constructing one. This latter fact, coupled with reflection on the guidelines of the National Catechetical Directory emphasizing the need for catechetical research, reinforced our conviction that a study was needed.¹ Another supporting reason for the study was found in an article in **Momentum** in which Dr. William McCready bemoaned the fact that no real research had been done in the area of CCD.²

What to study was the first question. Examination of all the research and symposia papers that have reported on the positive and negative aspects of catechetics made it clear that these works presumed a catechetical structure about which we have very little data. To give one example, youth ministry has been fairly well defined. On paper, it is a modern response to the problem of making contact with the missing 3.2 million youth of high school

¹ **Sharing the Light Of Faith: National Catechetical Directory for Catholics Of the United States**, United States Catholic Conference, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005, 1978.

² Feistritz, Patricia, "American Catholics Want Catholic Schools," **Momentum**, May, 1976, p. 20.

age who are not receiving formal religious education and of vitalizing the faith of youth already deeply involved in religion.³ But, it had to be asked, how many parishes are actually aware of or engaged in this ministry? Do parishes provide the various structures that compose youth ministry?

Because of reasoning along these lines, it was argued that an inventory was needed to assess the range of catechetical functions actually fostered by parishes and the personnel who are responsible for administering them.

Data Collection

Once the rationale for the Inventory was established, parish and diocesan directors, deans of graduate schools for religious studies, the Department of Education of the USCC, and prominent sociologists were asked to supply items for the survey instrument.

After several drafts and pre-tests the finalized instrument was sent to 330 bishops and 158 diocesan directors of catechetics with a note informing them that the questionnaire would be used for a national study. Their assistance in facilitating the study was solicited.

The Official Catholic Directory published by P. J. Kenedy & Sons was then consulted and every 10th parish throughout the country was chosen for the survey. Since the Directory at times has been found to be inaccurate, the names of parishes selected randomly in each diocese were sent directly to the diocesan director, who was asked to forward the questionnaire to the person in each parish considered most responsible for its catechetical program. The director was also asked to check the addresses for possible corrections. Thanks to outstanding cooperation by the diocesan directors, 1059 completed questionnaires—59% out of 1810—were returned to the national office.

In order to understand the background of the data of the Inventory, the following graphs have been constructed reflecting the percentage of replies from each region, and the location, size, ethnic, and racial composition of the parishes that responded and did not respond.

Figure 4 gives the breakdown of respondents according to the 12 regions of the country.

³ Paradis, Wilfrid, H., and Andrew D. Thompson, **Where Are the 6.6 Million?**, United States Catholic Conference, Washington, D.C., 1976, p. 1.

FIGURE 4
THE DISTRIBUTION OF RETURNED QUESTIONNAIRES
ACCORDING TO REGIONS

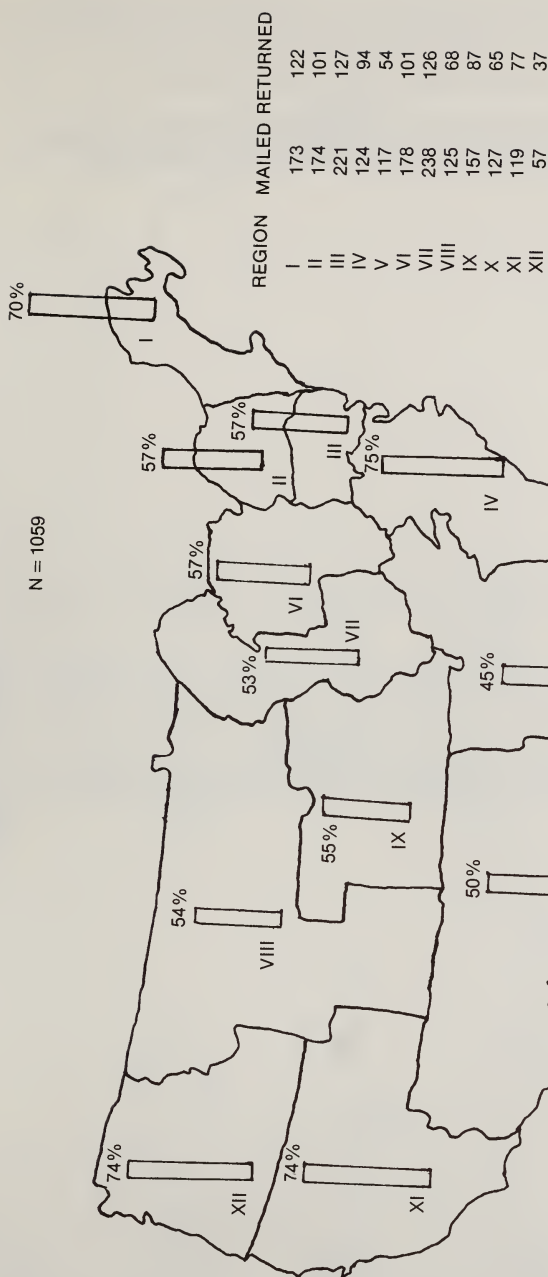


Figure 5 shows that 59% of the parishes responding to the Inventory are in small cities or rural areas. Another 34% are in major cities (500,000 to 1,000,000) or suburbs, and 7% of the responses come from major cities with a population over 1,000,000.

FIGURE 5
THE LOCATION OF PARISHES RESPONDING TO THE NATIONAL INVENTORY OF PARISH CATECHETICAL PROGRAMS

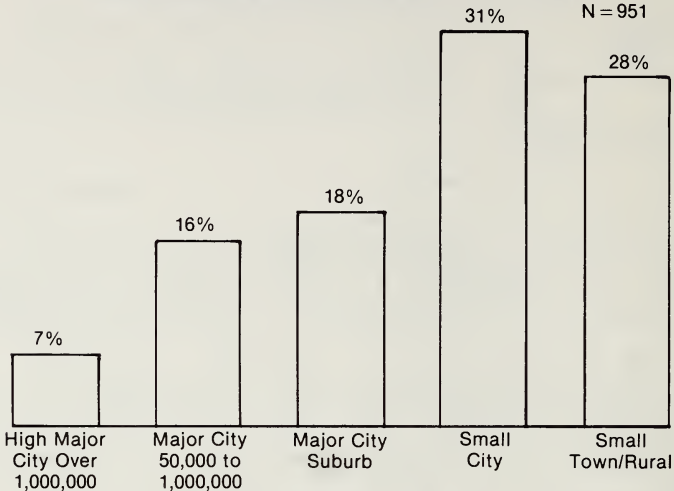


Figure 6 shows that parishes with less than 1,000 families represent almost two thirds of the total respondents to the Inventory.

FIGURE 6
THE NUMBER OF FAMILIES WITHIN PARISHES RESPONDING TO THE NATIONAL INVENTORY OF PARISH CATECHETICAL PROGRAMS

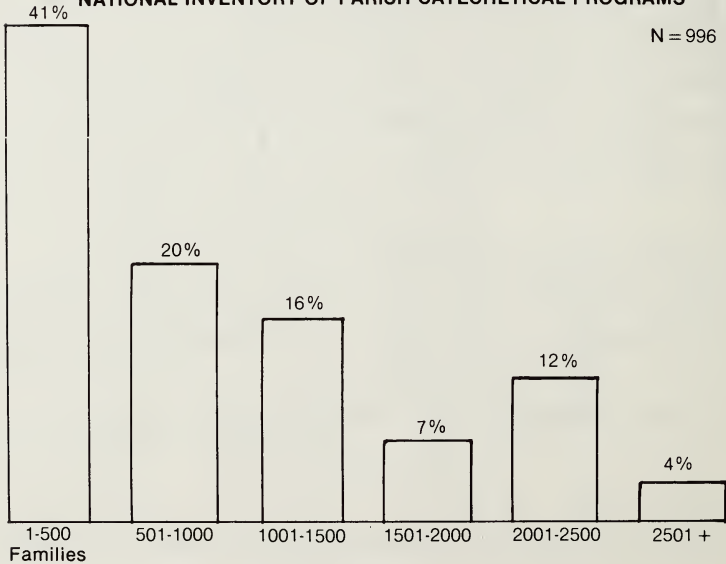


Figure 7 shows that the ethnic and racial background of the parishes studied is predominantly Caucasian.

FIGURE 7
ETHNIC AND RACIAL BACKGROUND OF PARISHES RESPONDING TO THE NATIONAL INVENTORY OF PARISH CATECHETICAL PROGRAMS

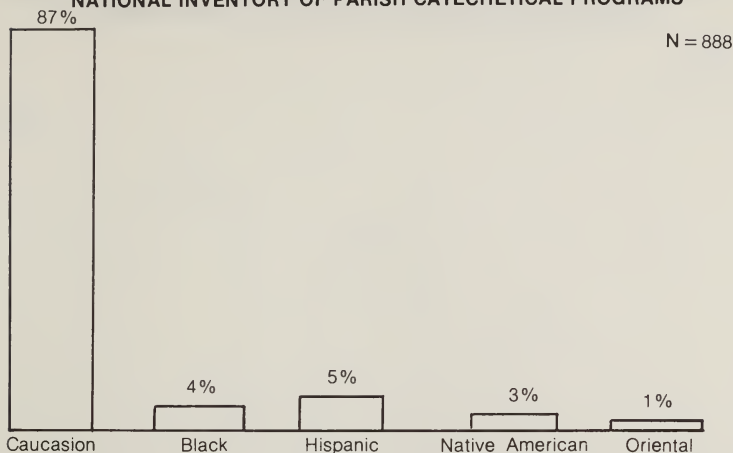
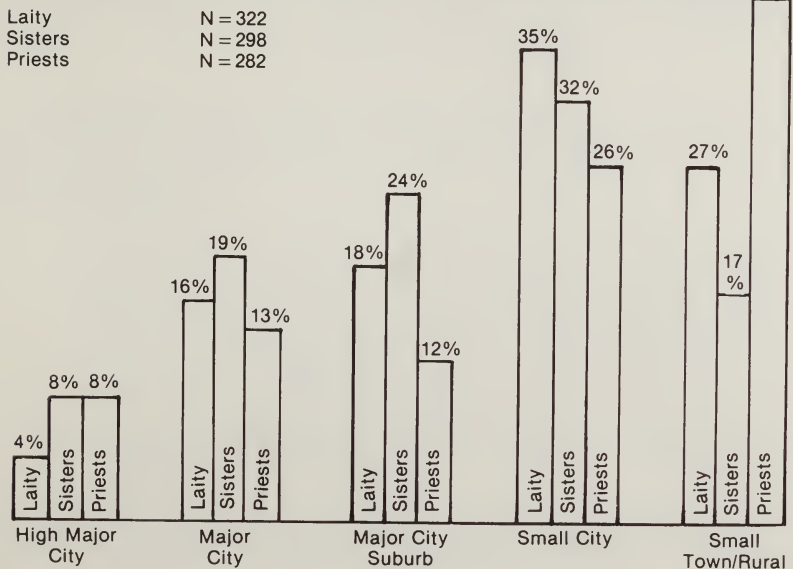


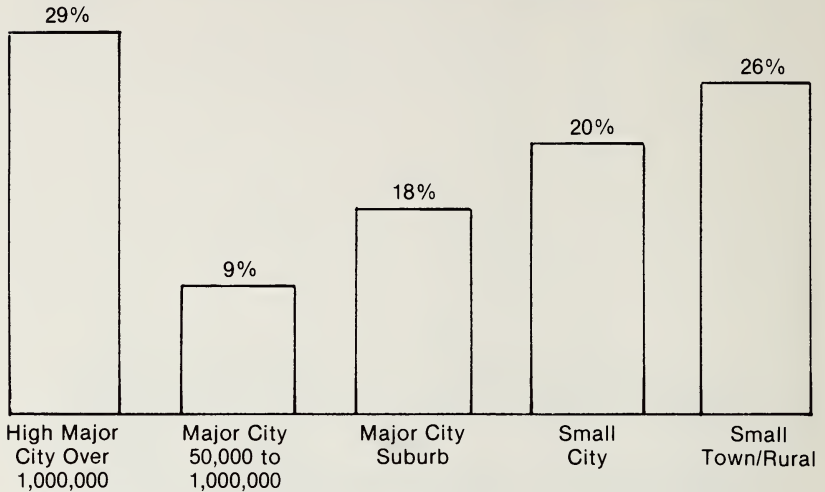
Figure 8 shows the location of lay persons, sisters and priests who responded.

FIGURE 8
THE VOCATIONAL STATUS OF THE RESPONDENTS AND THEIR LOCATIONS



Seven hundred fifty one parishes, 41%, did not return the questionnaires sent to them. Figures 9, 10 and 11 describe where these parishes are located, the number of families in them and their ethnic and racial background.

**FIGURE 9
THE LOCATION OF PARISHES NOT RESPONDING TO THE NATIONAL INVENTORY OF PARISH CATECHETICAL PROGRAMS**



**FIGURE 10
THE NUMBER OF FAMILIES WITHIN A PARISH NOT RESPONDING TO THE NATIONAL INVENTORY OF PARISH CATECHETICAL PROGRAMS**

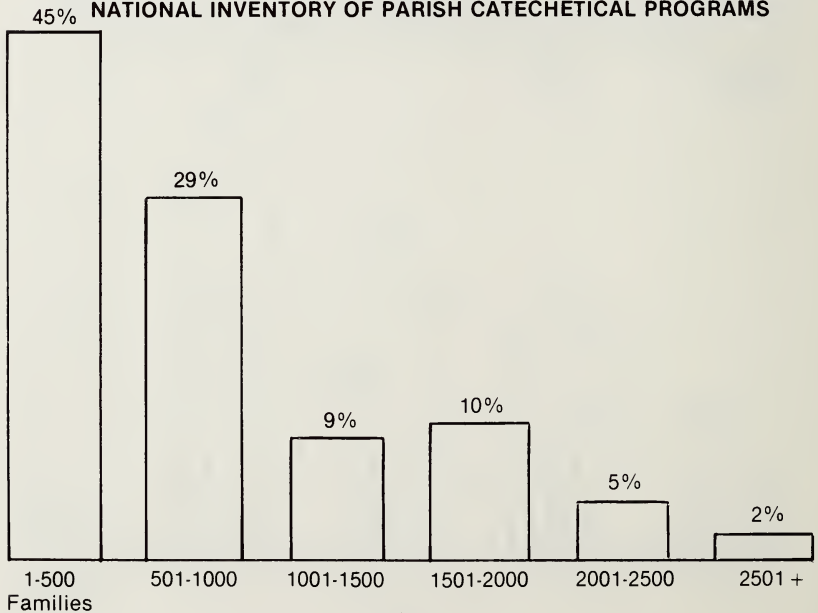
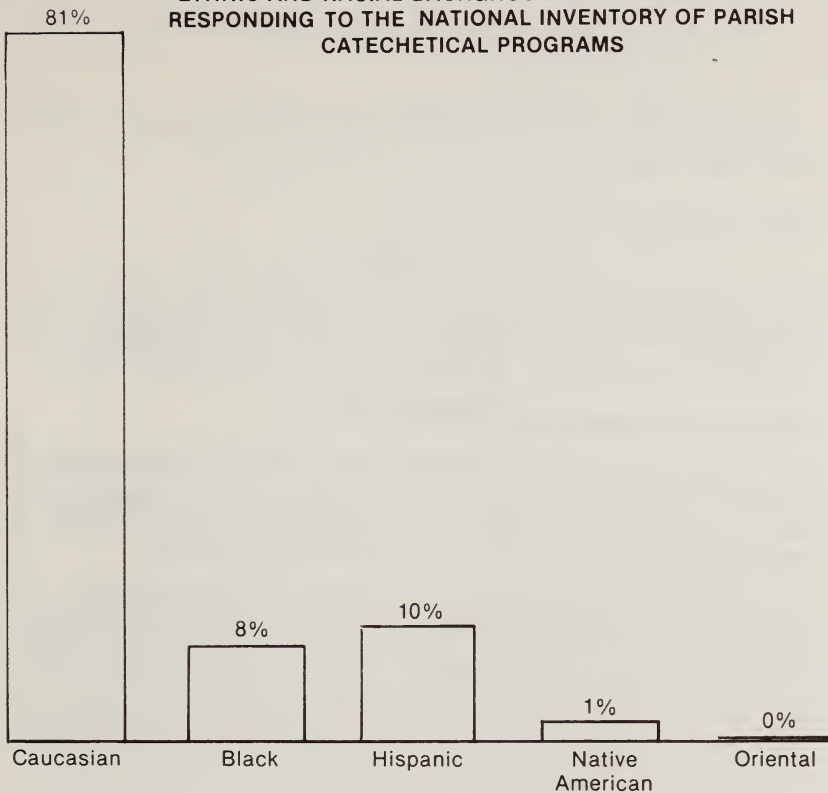


FIGURE 11
ETHNIC AND RACIAL BACKGROUND OF PARISHES NOT
RESPONDING TO THE NATIONAL INVENTORY OF PARISH
CATECHETICAL PROGRAMS



It should be noted that although 1059 questionnaires were coded, often the actual number of respondents (N) to a particular question is much below the number 1059. This may be the result of several reasons:

1. In the case of specific information—for example, the percentages of persons of particular racial and ethnic backgrounds in a parish—the respondent may have opted to leave the question blank because the information was not available and it would be too time-consuming to obtain it.
2. Some respondents who failed to respond may have meant in this way to indicate a “no” answer to a “yes-or-no” question.
3. For personal reasons a respondent may feel that a certain question does not deserve a response.

4. A respondent might accidentally skip a question.
5. A respondent might respond improperly and invalidate his or her response.

The reader should be aware of the variance in the number of responses (N) as he or she interprets the percentages in the tables and figures.

Data Processing

Preparation of the data for analysis began almost as soon as the questionnaires were returned. Each questionnaire required six IBM cards to record the responses to the 60 items composing the Inventory.

Analysis and Preparation of the Report

Once the data were processed, the responses were analyzed to see with what frequency they appeared. As the frequency of each response was analyzed, cross tabulations were suggested and tables were designed to study various comparisons.

Before any conclusions were drawn the frequencies and tables were reviewed by means of in-depth interviews with persons throughout the country who had participated in the study. They were asked to reflect on each set of responses and comment on what the information indicated to them. Many of the ideas in the sections of the report which are entitled "Questions Raised by the Data" are the result of this process.

Review of the Report

The report of the Inventory has been sent to every bishop and diocesan director of catechetics for their review. Up to this point nine dioceses have requested that the Inventory be used to do a 100% study of their parish catechetical programs.

Format of the Report

The report is organized in four parts:

- (1) Frequency of responses resulting from each question;
- (2) Cross tabulations suggested by the data;
- (3) Questions raised by the data;
- (4) Summary and considerations for the future.

PART I

A PORTRAIT OF THE PERSONS WHO ARE RESPONSIBLE FOR PARISH CATECHETICAL PROGRAMS

Formal Title
Sex & Age
Status & Ethnic & Racial Background

The National Inventory of Parish Catechetical Programs begins by asking the person designated most responsible for parish catechetical programs, "What is your formal title in regard to catechetics?" Of the 1020 responding, 51% say they are called coordinators, 32% are called directors, 9% are pastors, and 8% have other titles, such as principal, facilitator, chairperson, assistant pastor, administrator, religious education consultant, and pastoral minister. (Throughout the remainder of the study the abbreviation DRE, Director of Religious Education, will represent the various titles.)

Women outnumber men 59% to 41% among DREs.

Figure 12 indicates the age distribution of DREs between 21 and 61.

Lay persons compose the largest group of DREs, with a 35% representation. Religious sisters are next with a 29% representation, and priests follow very closely at 28%. At the bottom of the list are religious brothers with 7% representation and permanent deacons and seminarians, both at less than 1% * See Figure 13.

* Since religious brothers, permanent deacons, and seminarians make up less than 9% of the population of DREs when comparisons are made that require vocational status, only priests, sisters, and lay persons will be included in the figures and tables that follow.

FIGURE 12
AGE DISTRIBUTION OF DREs
 (N = 1038)

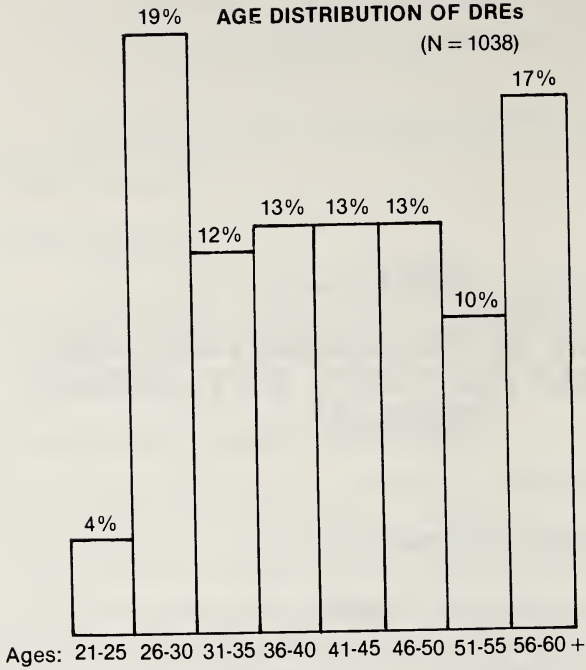
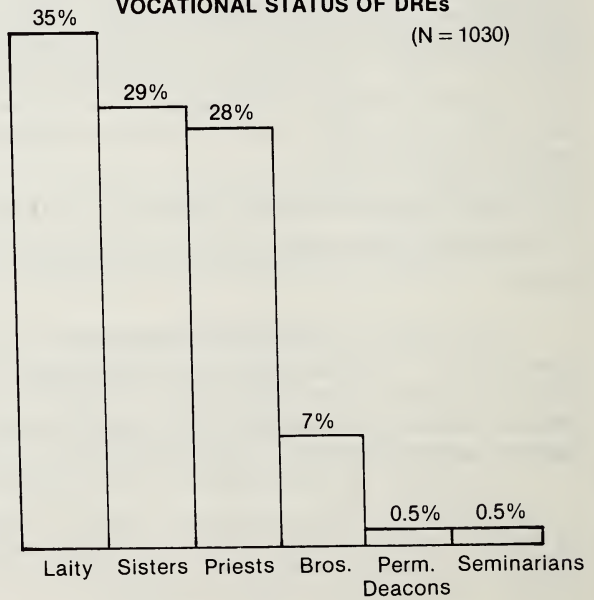


FIGURE 13
VOCATIONAL STATUS OF DREs

(N = 1030)



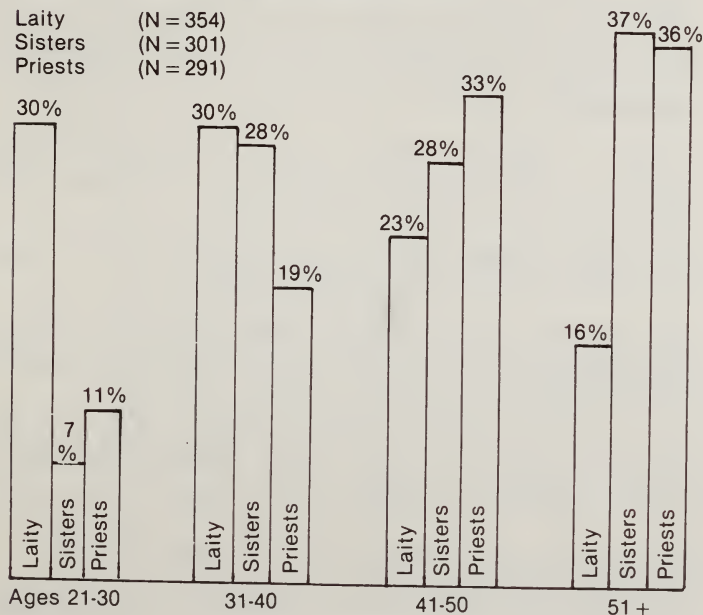
Of those priests reporting they are DREs, 71% are pastors, 27% are either assistant or associate pastors. Diocesan priests not assigned to a particular parish and priests belonging to a religious order account for 1% each.

When priests, sisters, and brothers are combined and compared with the laity, it becomes apparent that about two-thirds of the parish catechetical programs are directed by priests, religious sisters, or brothers.

Of the 955 DREs who reported their racial and ethnic background, white Caucasian-Americans predominate, with an 85% representation. Hispanics are 9%, Blacks 2%, Native Americans 2%, and Orientals 2%.

Figure 14 relates age to vocation in life for the DREs. It shows a downward trend in the number of lay DREs as age increases, while the numbers of priests and sisters increase as age increases.

FIGURE 14
AGE RANGE OF DREs



Questions Raised By the Data On Age and Vocational Status Ethnic and Racial Background

The Vitality of the DRE

In follow-up interviews on the findings of the Inventory, several basic questions were immediately raised because of the statistics on age, vocational status, and ethnic and racial background. One DRE, looking at the statistics in Figure 14, candidly remarked, "I fall into that 23% category under lay person. I am in my early forties, have been on the job for six years as a favor to the pastor, and am just about ready to call it quits." She then told of going to a coordinators' meeting. While listening to a lecture there she looked around the room and saw five other coordinators who, as she described them, looked burned-out and lifeless. She ended her remarks by saying that she prayed God would give her the wisdom to get out before she reached that stage.

The discussion that followed this comment led to the following questions:

- What is being done by dioceses and parishes with persons who have served religious education for a considerable length of time and feel it is time to step down? Do we try to retain them until they collapse? Are DREs offered alternatives in the area of catechetics that offer a change of atmosphere and subsequent relief? Are mini-sabbaticals encouraged and supported?
- Is there a feedback system whereby a diocese or parish monitors a DRE's endurance level and is able to detect fatigue before it reaches a critical point?
- Do policies address the question of incentive as a means for sustaining vitality for the DRE position?
- Have we built into the office of DRE protections, such as clearly defined role descriptions, that help insure against over-extension?
- Once a person reaches the level of DRE, is that it? Within the position itself are there further levels of achievement for which a DRE can strive?

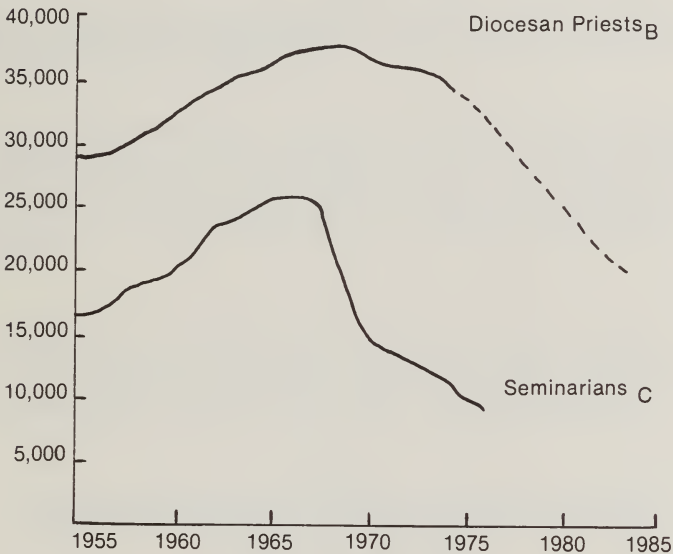
Religious Vocations As the Bulwark of Catechesis?

When Figure 14 was reviewed by a group of priests familiar

with the statistics in Figure 15 below, the fact that one-third of the priests and one-third of the sisters serving as DREs are 51 or older became a point of discussion.

- If vocations to the priesthood and sisterhood continue to fall short of meeting the demands of the Catholic population, who will replace these sisters and priests in the 51-and-over age category?
- If, as it seems, catechetics will need to be carried out predominantly by the laity in the future, are recruitment policies, budget planning, and preparation of a mentality underway to accommodate and encourage lay administration?

FIGURE 15
TOTAL NUMBER OF DIOCESAN SEMINARIANS AND PRIESTS
IN U.S. CATHOLIC DIOCESES, 1955-75^A



- A. Source: Official Catholic Directory
- B. The projected decline between 1975 and 1985, indicated by a broken line, is based on data presented in an article in the "National Catholic Reporter," May 5, 1978, p. 4.
- C. Seminarians

The Minorities Who in Some Places Have Already Become the Majority

The fact that only 13% of the parishes responding to the Inventory are of some other ethnic and racial background than

white caucasian and that a low percentage of DREs are found among the minorities raises some serious questions. Another study seems needed which focuses on the minorities solely to determine the status of leadership among them. Such a study might assess whether low visibility is the result of organizational difficulties or arises from the fact that leadership which gives visibility has not yet developed. The study might further investigate whether minority groups are making an effort to accept their own members as leaders. It might ask if white Caucasian-American leadership among minorities is encouraging "home rule." Is the mentality prevalent which considers the minorities still incapable of managing themselves, or is the "bootstrap" mentality present which believes that the best way to serve others is to encourage them to develop their leadership?

One question plaguing many interviewed in the southwest part of the country is the possible loss to the Church of Hispanic youth if Hispanic leadership in catechetics is not cultivated.

EDUCATIONAL BACKGROUND AND CONTINUING EDUCATION OF DREs

Degrees, Continuing Education, Reading, Contact with Peers

After establishing the identity of persons most responsible for parish catechesis, the Inventory is next concerned with the educational background of the DRE: "What is the average educational level of the DRE and how is it being updated and supported?"

Table 1 shows that of the three major groups of DREs, most sisters and priests have had four years of college, whereas 32% of the lay persons report having had no college education.

Table 1

THE COMPARISON OF COLLEGE EDUCATION WITH VOCATIONAL STATUS

	No College	1 Yr.	2 Yrs.	3 Yrs.	4 Yrs.	N
Lay Persons	32%	8%	7%	5%	48% = 100%	(N = 271)
Sisters	2%	1%	3%	3%	91% = 100%	(N = 193)
Priests	0%	0%	0%	3%	97% = 100%	(N = 180)

Table 2 shows that one-third of the DREs who are lay persons, approximately one-half the priests, and two-thirds of the sisters have graduate degrees. See Table 2.

Table 2
THE COMPARISON OF GRADUATE DEGREES WITH VOCATIONAL STATUS

	No Degree	MA/MS	Ph.D.	Professional Degree	Religious Education	N
Lay Persons	66%	27%	0%	4%	3% = 100%	(N = 259)
Sisters	32%	57%	0%	5%	6% = 100%	(N = 278)
Priests	49%	23%	1%	2%	25% = 100%	(N = 274)

Table 3 reflects two dimensions of concern in the area of continuing education. The first dimension of the table assesses the **means** DREs utilize in order to continue their education. The statistics under the column **Workshop** show that a high percentage of DREs use this mode of education more frequently than taking undergraduate or graduate courses to continue their education.

The second dimension of Table 3 is concerned with course matter DREs pursue. The subject matter most frequently pursued in workshops is religious education. Educational methodology and courses in administration are more frequently chosen on the undergraduate level. On the graduate level DREs favor theology.

Table 3
CONTINUING EDUCATION WITHIN THE LAST TWO YEARS IF YES, IN THE SETTING OF:

Educational Experience in the Last Two Years	No Courses or		If Yes, in the Setting of:		N
	Workshops	Workshops	Undergrad Courses	Graduate Courses	
Theology	13%	53%	8%	26% = 100%	(N = 847)
Educational Methodology	28%	47%	10%	15% = 100%	(N = 732)
Administration	47%	32%	10%	10% = 100%	(N = 761)
Counselling	36%	43%	6%	15% = 100%	(N = 781)
Religious Education	16%	61%	6%	17% = 100%	(N = 827)

Table 4 examines the reading habits of DREs. Data under the **Never** column show that very few DREs report no reading in religious education, theology, and education. Religious education journals and articles are somewhat more frequently read than those dealing with theology and education.

Table 4
READING HABITS OF DREs

	Never	Very Little	Moderate	Frequently	Very Frequently	N
Religious Education Articles/Journals	4%	10%	24%	22%	40%	= 100% (N = 879)
Theology Articles/Journals	4%	14%	25%	27%	30%	= 100% (N = 859)
Educational Articles/Journals	7%	20%	26%	19%	23%	= 100% (N = 849)

Table 5 reflects how often a DRE takes advantage of possible contact opportunities with peers for gaining a sense of shared responsibility and receiving new insights into his or her work. In the row designated **Never** it is shown that approximately one fourth of the DREs do not come together for diocesan meetings or meet with DREs in neighboring parishes. DREs who attend diocesan meetings most frequently meet on a semester or yearly basis, whereas when they meet with DREs from neighboring parishes they are more likely to meet on a monthly basis.

Table 5
A DREs CONTACT WITH PEERS

Frequency of Attendance	Diocesan Meetings (N = 821)	Inter-Diocesan Meetings (N = 752)	Meetings Between Parishes (N = 787)
Never	23%	40%	25%
Once a Week	2%	1%	6%
Every 2 Weeks	1%	1%	5%
Once a Month	10%	6%	21%
Every 2 Months	16%	8%	19%
Once a Semester	24%	18%	14%
Once a Year	24%	26%	10%
	100%	100%	100%

Questions Raised by the Data On

Undergraduate & Graduate Degree Persons Workshops; Contact with Peers

The College Degree

Since 32% of the DREs who are lay persons do not have a college degree, certain questions might be raised as to:

- whether diocesan offices and parishes have identified these persons as a separate entity;
- whether a more in-depth profile should be constructed to find out how non-degree persons become DREs and how well they function by comparison with those with degrees;
- whether the needs of non-degree DREs differ from those with degrees.

The DRE with a Masters?

Table 2 shows that 66% of the DREs who are lay persons and 32% who are sisters do not have Master's Degrees. It might be asked where on the list of parish and diocesan priorities desire for a DRE with an MA or MRE ranks. Are academic credentials valued as a primary means for engendering quality? Are parishes seeking out and encouraging degree DREs; or, as one interview suggested, is there a movement toward preferring local non-degree talent because it is "cheaper," "less threatening," and "more convenient?" Or is it the simple fact that degree DREs are scarce?

In light of the fact that workshops are the chief vehicle for providing continuing education to DREs, questions of a more technical nature were addressed to this area by a specialist in designing continuing education programs: He asked:

- "Do workshops rely on the traditional lecture and dialogue model, or do they, where possible, endeavor to employ processes which cause the DRE to utilize actual field experience?"
- "Are workshops 'one-shot' experiences, or are they logically sequenced in order to cause a more continuous and concentrated learning experience?"

The underlying concern of these questions is that continuing education be experienced as formation, rather than as schooling where the main emphasis is on cognitive input.

Learning From Each Other

More often than not, dioceses and parishes have rich internal resources. In order to capitalize on these, opportunities for sharing must be provided and utilized in the interests of cross-fertilization. Since 23% of the DREs never attend diocesan meetings, and 25% never attend meetings between parishes, certain questions about non-attendance are in order:

- To what extent are DRE meetings actually an opportunity for sharing resources? Is the emphasis in these meetings on social contact, or are they consciously structured to encourage learning experiences? Are they evaluated to determine the purpose or purposes they serve?
- Do those who never attend DRE meetings do so because:
 - none is offered?
 - distance is a factor?
 - meetings in the past gave no satisfaction?
 - there is no feeling of shared responsibility?

THE DRE AS EMPLOYEE

Salary, Range of Tasks, Weekly Hours, Role Description, Longevity on Job, Number of Parishes Served at Once, Priorities, Co-coordinators

Some DREs may object to the implications of being called employees. An employee is usually under an employer and sells his or her services for a price. The general impression in interviews with DREs is that their services are given out of a desire to serve rather than sold, and they function as a part of the community, not under a particular person. Devotedness and community spirit are of critical importance to the success of catechesis. Devotedness and community spirit, however, need structure to succeed. By viewing the DRE as an employee, it is possible to make more concrete and measure many of the human structures intertwined with and essential to the spiritual variables of devotedness and community spirit. In the responses that follow, the Inventory is concerned with those elements which describe the working condition of the DRE.

Fifty-one percent of the DREs report they receive a salary. Nationally, the monthly salary averages approximately \$270. Figure 16 shows that 80% of the salaried DREs receive \$500 or less per month.

Figure 17 depicts the vocational status of salaried and unsalaried DREs. As is reflected, sisters lead in the category of DREs who receive a salary.

Table 6 is concerned with salaried DREs only and the relationship between hours per week they expend and their monthly income. In the table there is an upward sliding scale which shows that DREs who work more hours fall into higher wage brackets.

FIGURE 16
DISTRIBUTION OF SALARIES FOR PAID DREs

(N = 473)

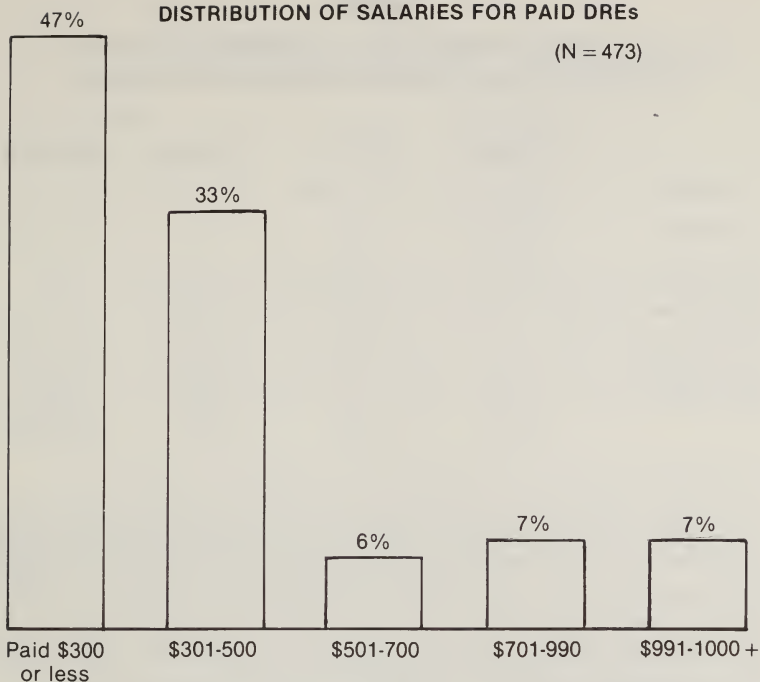


FIGURE 17
VOCATIONAL STATUS OF DRE IN RELATION TO SALARY

(N = 904)

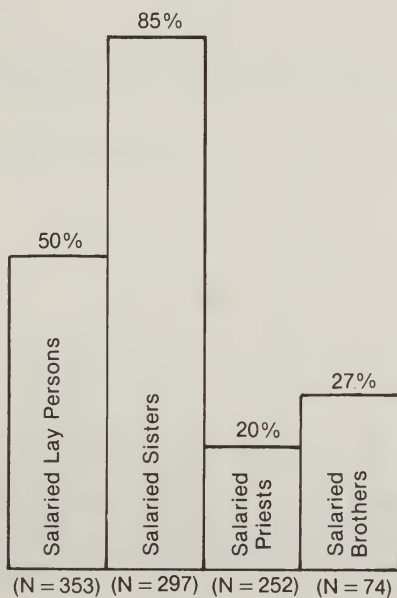


Table 6**THE RELATIONSHIP BETWEEN THE HOURS PER WEEK A DRE EXPENDS AND HIS OR HER MONTHLY SALARY**

per week	\$300 or less per month	\$301-600	\$601-900	901-1000+
	(N = 203)	(N = 169)	(N = 49)	(N = 34)
1-10 hours	26%	8%	4%	3%
11-20 hours	24%	10%	2%	6%
21-30 hours	14%	13%	2%	0%
31-40 hours	18%	32%	43%	29%
41+ hours	18%	37%	49%	62%
	<u>100%</u>	<u>100%</u>	<u>100%</u>	<u>100%</u>

Table 7 indicates that DREs are primarily responsible for catechetics which take place outside of the Catholic school system. It likewise indicates that most of the DREs are involved in directing or coordinating grades 1 through 8, and that two-thirds are also responsible for grades 9 through 12. Very few DREs have responsibility for catechetics within the Catholic school system.

Table 7**PERCENTAGE OF "YES" RESPONSES TO THE VARIOUS GRADE LEVELS THAT FALL UNDER THE RESPONSIBILITY OF DREs**

Grade Levels Not Within Catholic School System	"Yes" Replies	Grade Levels Within Catholic School System	"Yes" Replies
	(N = 906)		(N = 906)
Pre-School	39%	Pre-School	3%
Primary	85%	Primary	14%
Intermediate	86%	Intermediate	13%
7th & 8th Grade	82%	7th & 8th Grade	14%
9th-12th Grade	65%	9th-12th Grade	6%

Table 8 shows that the DREs responding to the Inventory also are responsible for other ministries besides those involved with school-oriented catechetics. Sacramental preparation ranks first, adult education second, and family ministry a distant third among the additional ministries undertaken by DREs.

Table 8

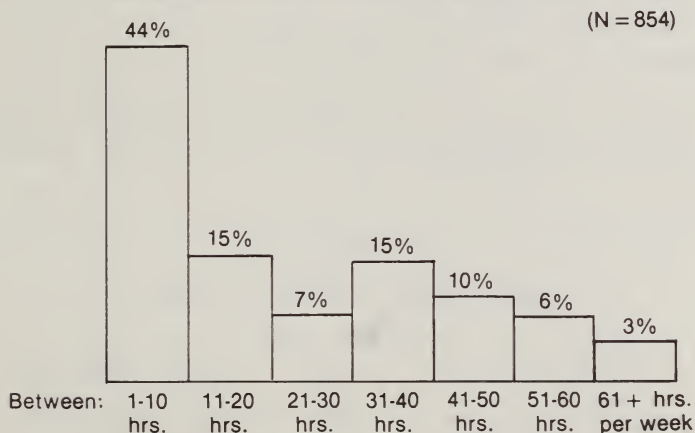
**PERCENTAGE OF "YES" RESPONSES TO
ADDITIONAL MINISTRIES DREs UNDERTAKE**

Additional Ministries	"Yes" Replies
Sacramental Preparation	64%
Adult Education	46%
Family Ministry	22%

When salaried DREs were compared to volunteer DREs it was found that, in addition to having first grade through to fourth year high school under their responsibility, salaried DREs significantly outnumbered volunteers when it came to having additional responsibility for adult education, family ministry and sacramental preparation.

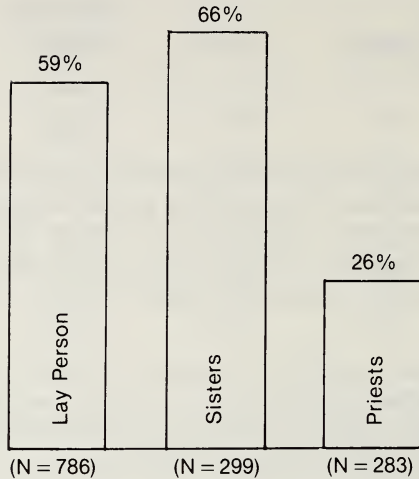
The national average of time spent planning and administering parish catechetical programs is 22 hours per week. Figure 18 reflects the distribution of hours per week that DREs expend in planning and directing catechetical programs.

**FIGURE 18
DISTRIBUTION OF HOURS PER WEEK DREs EXPEND**



Fifty one percent of the DREs report having a role description. Figure 19 shows sisters are most likely to have a role description, priests least.

FIGURE 19
VOCATIONAL STATUS OF DREs
REPORTING A ROLE DESCRIPTION



To the question, "Do you direct catechetical programs in more than one parish at the same time?" 87% of the DREs replied they serve only one parish. Of the 13% who said they serve more than one parish, 70% serve two parishes, 20% serve three parishes, and 10% serve four or more parishes.

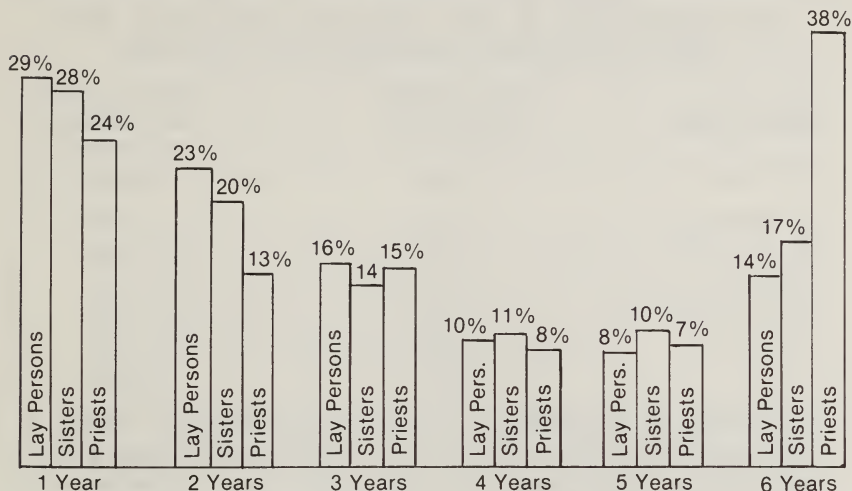
Table 9 reflects how long DREs have served in the parish in which they are employed.

Table 9
DRE YEARS IN PRESENT PARISH

Years	Percentage of DREs	Sample Size (N)
1	28%	246
2	18%	165
3	15%	133
4	10%	88
5	8%	75
6+	21%	188
	<hr/> 100%	

Figure 20 compares the percentage of lay persons, sisters and priests with the number of years they have served in the present parish in which they are employed as DRE.

FIGURE 20
VOCATIONAL STATUS OF DRE AND NUMBER OF YEARS IN THE SAME PARISH



Among the tasks which consume the most time of a DRE, planning curricula and programs ranked first. Teaching religion, providing materials, and coordinating in-service teacher training ranked equally close for the second most time-consuming task.

Thirty nine percent of the DREs report they have co-directors in coordinating parish catechetical programs. The following list of titles are given to the co-workers who team up with the DRE:

- Co-coordinator
- Coordinator of Primary/Secondary Grades
- Coordinator/Director of Adult Education
- Spiritual Director
- Coordinator/Director of Youth Programs
- Coordinator/Director of Liturgy

When the 39% of the DREs who said they had a co-coordinator were compared in relation to vocational status, priests, sisters, and lay persons were found to be equally likely to have such a collaborator. Whether there is a Catholic school or not has no influence on the presence of an additional co-coordinator.

Table 10 shows that more hours per week are expended on planning and coordinating catechetical programs by DREs who report they have a role description than by those who report having none.

Table 10

THE COMPARISON OF DREs WITH AND WITHOUT A ROLE DESCRIPTION AND HOURS PER WEEK EXPENDED

Hours Per Week	DREs Who Have Role Description (N = 437)	DREs Who Have No Role Description (N = 404)
1-10 hours	25%	66%
11-20 hours	15%	14%
21-30 hours	9%	6%
31-40hours	22%	7%
41+ hours	29%	7%
	<u>100%</u>	<u>100%</u>

Table 11 compares the location of a parish to the number of hours per week DREs report giving to a parish. As the table shows, rural parish catechetical programs receive the least amount of time from a DRE, whereas suburban parishes located next to a city receive the most time.

Table 11

LOCATION AND TIME INPUT OF DRE

	Major City Over 1,000,000 (N = 58)	Major City (N = 132)	Suburb Next to City (N = 155)	Small City Under 50,000 (N = 272)	Rural Town (N = 226)
1-20 Hours	53%	53%	36%	55%	85%
21+ Hours	47%	47%	64%	45%	15%
	<u>100%</u>	<u>100%</u>	<u>100%</u>	<u>100%</u>	<u>100%</u>

Questions Raised by the Data On

Salary, Range of Tasks, Weekly Hours & Role Description

During one interview a full-time youth minister, having heard the statistics on salary and role description, made the following comments. "I am thirty-six years old, married, and have a family. When I took on this work my father was very opposed to it. He asked me to think for a minute about the future. 'When you are

forty,' he said, 'and perhaps don't want youth ministry any more, where do you go within your profession for an alternative? And further more, what retirement and health benefits will you have?' "

The youth minister concluded by saying he loved his work and would continue in it, but he often wonders where youth ministry will lead him and his family in the future.

In interview after interview the question of the uncertain future for a DRE was raised. The data show that many parishes still have not defined their position or given them, at the least, the minimum wage scale. If the responsibility for administering parish catechetical programs will increasingly rest with lay personnel, then, as was asked in many of the interviews:

- What type of financial programs are being designed to attract married as well as single professionals? If financial programs do exist, are they short- or long-range in vision? Do they reduce the risk of having to start from scratch should a DRE decide to leave the parish?
- Equally important is the overall question of role description. Role descriptions establish expectations, set limits and free a person of frustration. Do dioceses and parishes give establishment of role descriptions number one priority? Once role descriptions are established, is there a feedback system set up by the parish and diocese to assess whether the original role descriptions need further refining? Is establishing role descriptions seen as an ongoing task?

Are We Wasting Valuable Personnel?

The burned-out syndrome was a recurring subject for discussion in interviews. In places where a salaried DRE is putting in 40 or more hours a week and is in charge of a large parish program, the question of being a "jack-of-all-trades" was raised. If, as is reported, a high percentage of DREs have a range of responsibilities extending from adult education through high school down to first grade with pre-school education and sacramental preparation thrown in for good measure, a team approach would seem to be essential. In efforts to build a corps of resilient DREs for the future it must be asked:

- Whether parish and diocesan policies are designed to encourage a team approach at the executive level of parish catechetical programs?
- Whether periodic workshops should address themselves to the importance of the utilization of time, and whether par-

ishes actually do assess the time line of the DRE? Is there a balance that allows for breathing space?

Are the Catechetical Needs of the Rural Areas Being Neglected?

One priest, in responding to the National Inventory inserted a letter in his returned questionnaire. He said his rural parish is served only by himself and he must cover as much as a hundred miles a day to serve his parishioners. The parishioners are of a low educational background and lack the ability to run catechetical programs. The priest concluded he was doing his best and added that the questionnaire was totally unrealistic for his area.

A heavy percentage of those DREs reporting 20 or less hours come from small country parishes. We would call many of these parishes, "missions." In the past there were organizations and religious who specialized in catechizing in these areas. Now, their ranks are thinning and not being replenished. It must be asked whether a renewed thrust is needed which puts strong emphasis on utilizing lay personnel. How do we attract them to this apostolate and, once they are attracted, what type of formation will prove most valuable to them?

When Does a DRE Move On?

When Figure 20 was reviewed it was noticed that there was a rise in the number of DREs who report being in the same parish six or more years. This raises the question whether dioceses and parishes should strive to keep DREs in one parish indefinitely or whether there should be a policy of encouraging moves after a determined length of time in the same parish. When does desirable stability turn into entrenchment and inertia? When does the quest for change lead to turmoil and uncertainty?

PART II

CATECHETICAL MINISTRIES

Family Ministry and Adult Education
Ministry to the Handicapped
The Ministry of Formal Education
Youth Ministry

With the identity of the DRE established and the various administrative dimensions of his or her position defined, the Inventory shifts its focus. In this section the concern is with the existence of catechetical ministries which respond to the many needs of a parish. The Inventory asks whether the adults of the parish have the opportunity to experience programs relevant to their religious needs. It also asks whether, within the parish or its surroundings, the handicapped receive services suited to their needs. Finally, it focuses on the catechesis of the young and measures the range of educational and formational experiences available to them.

When parishes were asked what percentage of the parishioners participated in adult education and family ministry programs, approximately two-thirds said they had a 1% to 10% attendance each year. See Table 12.

Table 12

YEARLY AVERAGE OF ADULTS WHO ATTEND ADULT EDUCATION AND FAMILY MINISTRY PROGRAMS

	1-10% Attend	11-20% Attend	21-30% Attend	31-50% Attend	51+%
Parishes having Adult Education	63%	16%	8%	7%	5% = 100%
Parishes having Family Ministry	66%	13%	6%	7%	7% = 100%

Table 13 depicts the various programs that comprise family ministry and how frequently they are employed by parishes across the country. With the exception of parish marriage preparation the statistics under the *Never* column show that those programs designated part of family ministry have not yet become a significant part of the local parish ministry.

Table 13
FREQUENCY OF FAMILY MINISTRY PROGRAMS

	Never	Once or more a month	Once every 2 months	Once every 6 months	Once a year	N
Parish Marriage Preparation	30%	33%	11%	17%	8% = 100%	(N = 711)
Parenthood Education	60%	15%	6%	8%	11% = 100%	(N = 726)
Ministry to divorced/separated	74%	13%	3%	3%	6% = 100%	(N = 681)
Marriage and Family Enrichment	55%	17%	7%	10%	10% = 100%	(N = 698)
Natural Family Plan	71%	9%	3%	6%	10% = 100%	(N = 676)
Family Living and sex education	73%	7%	3%	6%	11% = 100%	(N = 650)

When the various adult education programs are compared, Table 14 shows that monthly prayer groups are most frequently offered, closely followed by discussion groups and catechumenate and post-baptismal catechesis. Least seldom offered are programs for singles, followed a considerable distance down the scale by programs in leadership skills and programs for senior citizens. See Table 14.

Table 14

FREQUENCY OF ADULT EDUCATION PROGRAMS

	Never	Once or more a month	Once every 2 months	Once every 6 months	Once a year	N
Discussion groups	28%	43%	9%	12%	7% = 100%	(N = 913)
Lecture series	32%	24%	8%	20%	16% = 100%	(N = 843)
Leadership skills	56%	14%	5%	11%	13% = 100%	(N = 816)
Retreats/missions	31%	4%	2%	14%	48% = 100%	(N = 829)
Catechuminate and post Baptismal catechesis	34%	37%	10%	9%	9% = 100%	(N = 848)
Programs for senior citizens	54%	27%	4%	7%	7% = 100%	(N = 825)
Prayer groups	35%	52%	6%	4%	2% = 100%	(N = 877)
Programs for Singles	81%	11%	2%	2%	3% = 100%	(N = 687)

In studying the status of ministry to the handicapped, the Inventory in Table 15 is first interested in knowing where a person who is handicapped is able to participate in special education programs not of a catechetical nature. As is shown in the Table under the column *None*, almost one-half of the DREs reported that pre-school children who are handicapped have no programs in the area of their parish that can assist them. One third reported that young and middle aged adults also have no such programs.

Table 15

SPECIAL EDUCATION PROGRAMS WITHIN THE AREA OF THE PARISH

Special Education Programs	None	Parish	Public Inst.	Private Inst.	Other than Pri. or Pub. Inst.	N
Pre-school Developmentally Delayed	49%	8%	26%	8%	9% = 100%	(N = 891)
School age	25%	18%	37%	10%	10% = 100%	(N = 942)
Young Adult to Midlife	38%	13%	30%	10%	10% = 100%	(N = 901)
Elderly Handicapped	25%	8%	40%	10%	16% = 100%	(N = 838)

The battery of "yes" responses in Table 16 reflect whether parishes across the country are providing special help in catechetics for the handicapped.

Table 16
CATECHETICAL ASSISTANCE FOR HANDICAPPED

	Percentage of Parishes saying "Yes"	N
Slow learner or mentally handicapped	43%	(N = 868)
Learning disabilities	42%	(N = 965)
Emotional disturbed or socially maladjusted	27%	(N = 873)
Blind or partially seeing	14%	(N = 861)
Deaf or hard of hearing	14%	(N = 840)

The third area of concern is with the parish's effort to provide special liturgies and aids for those with sensory handicaps. Also assessed is whether parishes have made provisions to eliminate architectural barriers for those with physical handicaps. As is reflected in Table 17, most individual parishes do not provide liturgies or special aids, and better than 50% have not taken into consideration physical barriers.

Table 17
CONSIDERATIONS FOR HANDICAPPED

	Percentage of Parishes saying "Yes"	N
Liturgy for Handicapped	11%	(N = 833)
Elimination of Physical Barriers	44%	(N = 835)
Special Aids	21%	(N = 823)

As for how many classes in catechetics are offered to the young people of the parish annually, Table 18 shows that more formal classes of religion are offered at the primary level than on the secondary level.

Table 18

CLASSES PER YEAR

	Between 1-20 classes	21-30 classes	31+ classes
Pre-school	23%	51%	26% = 100%
Grades 1-8	15%	60%	25% = 100%
9th grade	43%	43%	14% = 100%
10th grade	44%	41%	15% = 100%
11th grade	48%	38%	14% = 100%
12th grade	50%	38%	12% = 100%

When asked where religion classes are held, Table 19 reflects that the Catholic school is utilized most on the primary level, with the parish center most employed on the secondary level.

Table 19

LOCATION OF CLASSES

	Parish Hall	Catholic School	Public School	Rectory	Sacristy	Home	Convent
Pre-school	33%	55%	2%	4%	1%	3%	1% = 100%
Grades 1-8	32%	57%	3%	2%	1%	3%	1% = 100%
9th grade	43%	36%	2%	6%	1%	9%	2% = 100%
10th grade	42%	38%	1%	7%	2%	9%	1% = 100%
11th grade	44%	35%	1%	7%	1%	9%	2% = 100%
12th grade	45%	35%	1%	7%	0%	10%	1% = 100%

At the primary level, 83% of the parishes report that the length of the average class is one hour, 10% two hours and 6% over two hours.

Three tables were constructed to assess the extent to which youth ministry on the secondary level is found in parishes. The tables correspond to categories in a 1976 document by the Department of Education, USCC, entitled "The Vision of Youth Ministry," which sees the parish providing services *for youth*, and *to youth*, while likewise receiving services provided *by youth*.

In Table 20, it is found that individual parishes rank highest in the *Frequently* and *Very Frequently* columns in providing the opportunity for organized sports and the use of a youth parish center. Providing job opportunities for disadvantaged youth, opportunities for camping, and leadership training rank lowest.

Table 20
SERVICES BY PARISH FOR YOUTH

	Never	Very little	Moderately	Frequently	Very Frequently	N
Guidance counseling	30%	22%	22%	11%	15% = 100%	(N = 840)
Organized sports	42%	12%	11%	10%	24% = 100%	(N = 910)
Leadership training	45%	26%	12%	7%	9% = 100%	(N = 893)
Parish Youth Center	48%	11%	10%	10%	20% = 100%	(N = 876)
Camping opportunities	62%	15%	9%	4%	9% = 100%	(N = 888)
Job opportunities for disadvantaged	68%	17%	5%	3%	6% = 100%	(N = 884)

Table 21 shows in the *Never* column that approximately one-third of the parishes never offer youth para-liturgies, prayer services, or retreats. Almost one-fourth never offer special eucharistic celebrations or penance services for youth. Scripture study groups rank lowest of all as a parish service to young people. On the other hand, Table 21 shows that 60% of the parishes offer youth retreats once every six months or once a year.

Table 21
FREQUENCY OF PARISH SERVICES FOR YOUTH

	Never	Once or more a month	Once every 2 months	Once every 6 months	Once a year	N
Eucharistic celebration	23%	33%	10%	22%	12% = 100%	(N = 890)
Para-liturgical celebration	32%	19%	16%	23%	9% = 100%	(N = 752)
Prayer service	42%	28%	10%	13%	7% = 100%	(N = 782)
Scripture study group	76%	18%	1%	3%	2% = 100%	(N = 864)
Penance service	23%	11%	8%	39%	19% = 100%	(N = 841)
Retreats	34%	2%	3%	14%	46% = 100%	(N = 805)

Table 22 reflects in the *Frequently* and *Very Frequently* columns that youth are most involved as catechetical aides and in providing music for liturgies. A large number of parishes also report that young people are frequently involved as catechists and are a part of the parish council.

Table 22
YOUTH SERVICES IN THE PARISH

	Never	Very little	Moderately	Frequently	Very Frequently	N
Parish Council	46%	10%	9%	7%	27% = 100%	(N = 856)
Catechists	25%	23%	16%	11%	24% = 100%	(N = 863)
Catechist aide	16%	22%	18%	15%	29% = 100%	(N = 885)
Community services	25%	26%	22%	13%	13% = 100%	(N = 870)
Action for justice	58%	21%	8%	3%	10% = 100%	(N = 885)
Musicians for liturgy	15%	26%	15%	13%	30% = 100%	(N = 945)
Extraordinary ministers for Eucharist	74%	2%	6%	4%	9% = 100%	(N = 875)

**Questions Raised By the Data On
Family Ministry and Adult Education,
Ministry to the Handcapped,
Youth Ministry**

Where Does the DRE Fit In With All These Ministries?

In conversations with DREs a topic that constantly arose was the proliferation of ministries. As one DRE remarks, "We now have family and youth ministry, the permanent diaconate, ministries to the dying, the sick, aged, etc. We are beginning to overlap and become confused about who is supposed to do what."

Another DRE said that when she first heard of youth ministry and what it involved, she was actually frightened by it. Most frightening to her was the thought that social contact was being emphasized at the expense of learning one's religion. Not until she herself experienced some of the working principles of youth ministry did she realize its goals and potential.

In light of these conversations certain basic questions must be raised.

- When a comparatively new ministry is generated, do dioceses and parishes pull together those who will be responsible for its success or failure and find out how the ministry is perceived? What perception do DREs have when they hear of ministries such as family or youth ministry? As was discussed in an earlier section of this report, are DREs clear about their role and expectations?
- Is an effort made on the diocesan level to contextualize a new ministry? Are DREs made aware of the historical background: *when* the ministry started: *how* it was started; and *by whom*? Is an effort made to see how a new ministry differs from others; what new needs it meets; what hope it engenders? Before educating the grassroots level, do DREs have a firm grasp of the ministry? In addition to reading and hearing about a ministry, are there opportunities to experience it?

Where Does Family Ministry Exist?

A director of family ministry was asked in an interview what he thought about the very low percentage of parishes reporting that they had family ministry. He was very quick to point out that, even though ministering to the family is as old as the history of man, recognizing it as having its own unique identity is recent. He also pointed out that it is only within the last few years that divorced or separated persons have been even considered as persons who need the services of ministry.

He then went on to state that family ministry at the moment exists more on the diocesan level and that the statistics were actually encouraging since they indicate that it is beginning to sift down into the parishes.

When one reviews recent studies such as those by Urie Bronfenbrenner or reads the recent Carnegie study *All Our Children* and the *National Catechetical Directory*, no doubt is left about the need for family ministry. Personnel must be found and materials produced that respond to the need. In light of the fact, however, that approximately one-half of the nation's parishes will not or cannot budget a salary for DREs and that, after almost 10 years, half of the nation's DREs report they have no role description, many questions are raised about the future survival of family ministry.

- Is family ministry envisioned as an ad hoc function responding to a momentary surge in family awareness? Or does it see itself as a ministry which must establish recognition, budgets, and a clear definition of how it distinctly differs from other ministries?
- Should family ministry have its own separate identity or be part of the catechetical program? What are the advantages of separate identity; of being a part of the catechetical program?
- Since the constituency of family ministry flows into every other ministerial constituency, are provisions being made so that excessive demands are not made on the time of these constituencies?

I Could Have Told You That

When the data on adult education were reviewed by one diocesan director of catechetics, his reaction to the statistic that 81% of the nation's parishes have no programs for singles was, "You didn't need a survey to find that out. I could have told you that. Any DRE knows it."

In several interviews with persons who are single it was common to hear them express the feeling that they are always "left out."

With the number of single persons growing, it might be asked whether parish DREs have made a special effort to identify them. In appealing for co-workers in catechetics has the single person been considered a rich resource?

The Forgotten Malady That Most Do Not Want To Remember

It is usually not until we personally experience a physical or emotional handicap that we realize the number of other persons who have lived their lives with a handicap.

In light of the statistics showing that many parishes report they do not have services for the handicapped, it must be asked whether these persons are ever considered on a catechetical agenda. Is there an awareness of who in the parish is handicapped? If the parish itself is not equipped to help the handicapped, is a referral system available?

Are We Making Contact With Our Young?

When the three tables on youth ministry were reviewed, a

new insight arose on how to interpret the first table. Table 20, entitled *Services By Parish For Youth*, was seen as probing the pre-evangelization stage that leads to catechesis. Put another way, the questions are asking whether parishes are taking advantage of certain contact opportunities with youth. Several other interesting questions arise out of this question.

- How do parishes perceive their catechetical contact with youth? Is that contact primarily to be made at parish liturgies and/or in a catechetical context?
- If, as the statistics in Table 20 reflect, parishes are not offering contact points outside a catechetical setting, is it because they do not see this as a pre-evangelization stage to catechesis? Or, as one interviewee suggested, is it that just as counselling and guidance should be given to youth to help them adjust, so, too, adults working with youth need assistance in order to overcome their natural fears about dealing with youth?
- Do parishes that serve youth treat ministry *for youth*, *to youth*, and *by youth* not as three separate entities, but rather as one composite to catechize youth?

PART III

THE SUPPORT SYSTEMS OF PARISH CATECHETICAL PROGRAMS

- Parent and Priest Participation**
 - Support on the Elementary Level**
 - Evaluation of Youth Ministry**
 - Support from Colleges**
 - Parish Libraries**
 - Certification Programs**
 - Diocesan and Catholic School Support**

The final division of the Inventory is concerned with the personal, structural, and financial supports which enable parish catechetical programs to operate more efficiently and effectively. The questions in this section examine the amount of participant involvement in catechetical programs on the part of the parents and the priests of the parish. Also surveyed are the spiritual and educational resources available to those who staff a program. Finally, the budgets upon which programs depend are reviewed.

Table 23 reflects that programs for eucharistic preparation tend to have the highest percentage of parent participation. Parents seem to become less involved as their children become older and receive additional sacraments.

Table 23

PARENT PARTICIPATION IN SACRAMENTAL PREPARATION

Percentage of Parents Participating:	0% Participate	1-20%	21-50%	51-75%	76-100%	N
Parishes Reporting Preparation For:						
the sacrament of Eucharist	29%	7%	9%	12%	43% = 100%	(N = 876)
the sacrament of Reconciliation	36%	6%	11%	12%	35% = 100%	(N = 889)
the sacrament of Confirmation	42%	8%	8%	9%	33% = 100%	(N = 913)

Under the *Frequently* to *Very Frequently* columns, Table 24 shows that better than half the priests in the country are reported to be frequently involved with activities that support parish catechetical programs. Looking at the *Never* and *Very Little* columns of the table, one sees that between a fourth or a third of the priests never or almost never are part of certain basic catechetical functions.

Table 24

PRIEST'S INVOLVEMENT IN CATECHETICAL FUNCTIONS

	Never	Very Little	Moderate	Frequently	Very Frequently	N
Help in Adult Ed.	8%	16%	18%	20%	37% = 100%	(N = 938)
Help in Family Ed.	14%	17%	25%	12%	31% = 100%	(N = 894)
Student Liturgies	9%	21%	17%	16%	36% = 100%	(N = 877)
Teach Religion	23%	14%	11%	9%	43% = 100%	(N = 977)
Visit Classes	8%	17%	17%	13%	45% = 100%	(N = 957)
Participate in Social Events Related to prog.	12%	14%	16%	17%	41% = 100%	(N = 976)
Help teachers with teaching	16%	17%	20%	20%	26% = 100%	(N = 959)
Help in projects that pertain to catechetics	15%	13%	16%	22%	33% = 100%	(N = 979)

Table 25 reviews services that create a bond of collaboration and provide spiritual reinforcement for teachers and parents working on the primary level. The table reflects that parent-teacher meetings followed by spiritual days of renewal for teachers and students are not present in more than a third of parish catechetical programs. On the other hand, the table shows that over 50% of the parishes report that their teaching staffs meet monthly to evaluate their teaching progress, and more than one-fourth of the parishes have in-service training on a monthly basis.

Table 25

**COMPLEMENTARY SERVICES TO CATECHETICAL PROGRAMS
ON THE PRIMARY LEVEL**

	Never	Once or more a month	Once every 2 months	Once every 6 months	Once a Year	N
How often does teaching staff meet to evaluate teaching?	5%	58%	18%	15%	4%	100% (N = 999)
. . . is in-service training held?	16%	28%	13%	27%	16%	100% (N = 925)
. . . are parent-teacher meetings held?	42%	6%	5%	27%	19%	100% (N = 963)
. . . are days of spiritual renewal for students?	37%	10%	3%	19%	30%	100% (N = 952)
. . . are days of spiritual renewal for teachers?	35%	3%	3%	23%	35%	100% (N = 831)
. . . do catechists get together to socialize?	14%	15%	8%	30%	24%	100% (N = 870)

On the elementary level almost two-fifths of the parishes report employing teachers who presently are not certified by the diocese. See Table 26.

Table 26**PERCENTAGE OF CERTIFIED TEACHERS ON THE PRIMARY LEVEL**

	0% teachers are certified	1-20% certified	21-50% certified	51-75% certified	76-100% certified
Percentage of Parishes	39%	30%	16%	7%	7% = 100%

In youth ministry it is found that only 16% of the parish catechetical programs evaluate this particular form of ministry.

Table 27 shows that almost two-thirds of the parishes do not have a college or university nearby providing catechetical courses. The table also shows that better than half of the parishes have no parish library. In the same table, four-fifths of the parishes report having a certification program for their catechists within the area of the parish.

Table 27**CATECHETICAL SUPPORT FROM HIGHER EDUCATION, PARISH LIBRARIES & CERTIFICATION PROGRAMS**

	Yes	N
Higher Education Support	39%	(N = 885)
Parish Library	47%	(N = 868)
Certification Programs	80%	(N = 895)

With the exception of video equipment, most catechetical programs have educational hardware. See Table 28.

Table 28**EDUCATIONAL HARDWARE**

	Yes	N
Slide projectors	88%	(N = 912)
Movie Projectors	86%	(N = 915)
Overhead Projectors	63%	(N = 887)
Tape Recorders	88%	(N = 889)
Record Players	95%	(N = 889)
Video Equipment	9%	(N = 886)

When DREs were asked, "Is there a catechetical budget for the parish catechetical program(s)?" 67% of those responding said they did have a budget. Of the DREs who responded to the question, "Is there a Catholic School within the parish you serve?" 51% replied "yes."

Table 29 reflects that parishes with a Catholic school do not differ very significantly from parishes without one when it comes to budgeting for catechetical programs.

Table 29

THE COMPARISON OF PARISHES WITH OR WITHOUT A CATHOLIC SCHOOL AND WHETHER THERE IS A CATECHETICAL BUDGET

	Have Catholic School	No Catholic School
Parish Has Catechetical Budget	54%	46% = 100% (N = 567)
No Catechetical Budget	47%	53% = 100% (N = 289)

Table 30 depicts the percentage of parishes with a catechetical budget, by location.

Table 30

THE LOCATION OF PARISHES WHICH HAVE A PARISH CATECHETICAL BUDGET

	Have Catechetical Budget	N
Large Major City	60%	(N = 57)
Major City	72%	(N = 132)
Suburb	69%	(N = 157)
Small City	71%	(N = 274)
Rural Area	56%	(N = 221)

Asked to "list and rank the four most important services that the diocesan office provides for the parish you serve," respondents gave first place—far outranking the other three—to *providing training, certification programs, workshops and enrichment days*. Next in the order of ranking were those services which provide audio visuals, educational materials, and resource books. Encouragement, counselling, and visits ranked third. Newsletters, calendar schedules, and lists of current books ranked fourth.

When the DREs reporting that their parishes had Catholic schools were asked to describe the types of services they receive from the schools, the most frequently mentioned were co-planned programs for sacramental preparation, para-liturgies, days of recollection, and prayer groups.

Questions Raised by the Data On

Priests Participation

Complementary Services to Catechetical Programs

Certification

Budgets

Priests Participation

In interviews with DREs and Diocesan Directors of Catechetics it was not uncommon to hear them speak about “those” pastors who give little or no support to catechetical programs. Nor was it uncommon to hear pastors speak about “those” DREs and “their” wild ideas. It seems that each side was suspicious of the other and that there was a wide gulf between them. In light of the statistic that close to a third of the priests never or almost never are part of certain basic catechetical functions, one DRE raised the following question:

- Would it be possible for a diocesan or parish policy to require that periodically a DRE would spend a day with the parish priest as he performs his services to the parish? On the other side of the spectrum, could this same policy apply to priests, who would be required to spend an equal period of time with the DRE as he or she provides catechetical services?
- As the DRE who suggested this idea remarked, “If priests and DREs experienced each other’s work, it might put a stop to their second-guessing each other, create more collegiality, and perhaps involve those priests who feel insecure with the ever-changing functions of catechetical programs.”

In light of the above suggestions and questions it must be asked whether dioceses are developing models, similar to the one mentioned here, that put non-priest DREs into a working relationship with the parish priests. How many diocesan meetings are so structured—like the marriage encounter, for example—to create open understanding between persons who need one another but who might be taking one another for granted?

Complementary Services To Catechetical Programs

Given the fact that 42% of the parishes have no teacher-parent meetings and another 16% have them only once a year for the primary level, it might be asked whether in-service training courses should consider counselling teachers on the merits and processes of parent-teacher meetings. Studies might be undertaken to determine whether increasing parent-teacher relationships have an influence on student discipline, tardiness, and absenteeism.

In light of Table 25, which shows a high percentage of parishes that never have days of spiritual renewal for teachers or students, it must be asked whether diocesan offices make a conscious effort to establish a satisfactory balance between the educational and spiritual aspects of catechetics. Diocesan offices might also research whether there is a correlation between faculty stability, satisfaction, and the amount of spiritual support faculty and staff receive.

Certification

When certification of catechists was discussed with DREs, several basic questions were raised:

- Do diocesan offices build into these programs feed-back systems which monitor what types of persons attend, the distances they travel, their satisfaction with the content and process, and the reason for attending?
- Are provisions made to overcome travel inconveniences, solve babysitting problems, and avoid overtaxing the time of those who attend?
- Are various levels of achievement built into the programs of certification, so that a teacher attending has a feeling of making continuous progress?
- Are dioceses looking into the possibility of putting certification programs on videotapes and using this medium as a possible means of overcoming problems of travel and time involved in taking courses for certification?

The Old Problem of Money

With exactly one-third of the parishes of the nation reporting they have no budget for catechetical programs, it must be asked:

- Whether this is a reflection of an attitude of neglect, or

whether these parishes have so designed their programs that they are self-sustaining and need no parish budgets?

- Whether dioceses have identified the various budget models that are utilized to sustain a parish catechetical program?
- Whether diocesan offices help parishes design budgets and, in the process, use this time as an opportunity also to educate a parish DRE to the close relationship between budgeting, programming, and planning.
- Whether budgeting is considered to involve not just a right to funds but also an obligation to make better use of resources already available?

SUMMARY

In summary we shall consider questions that pertain to the identity of the DRE, the catechetical ministries within the parish he or she serves, and the support systems that enable DREs and catechetical ministries to operate.

THE DRE

1. **Directors and coordinators of parish catechetical programs that are not within the Catholic schools**

Three major groups of DREs emerge. They are lay persons, sisters and priests. Lay persons outnumber sisters and priests as the predominant group responsible for catechetics in the parish, with a 35% representation. Sisters are the next highest group, with 29%, and priests follow, with a 28% representation. Religious brothers make up 7%, while permanent deacons and seminarians both have a 0.5% representation.

The predominant racial and ethnic background of the DRE is white-Caucasian-American. Hispanics, Blacks, Native Americans, and Orientals combined represent only 15% of the DRE population.

2. **The educational background of the DRE**

Forty-eight percent of the DREs who are lay persons have a college degree, whereas 91% of the sisters and 97% of the priests report having completed four years of college. The predominant major for undergraduate degrees is in liberal arts.

Thirty-four percent of the lay DREs, 68% of the sisters, and 51% of the priests have graduate degrees. The predominant graduate degree is a master of arts or science.

Workshops far outnumber undergraduate or graduate courses as the means for updating the education of a DRE in the last two years.

Better than 50% of the DREs report reading religious education and theological articles on a frequent or very frequent basis.

3. Responsibilities of a DRE

Over four-fifths of the DREs say they are responsible for coordinating grades 1 through 8. Two-thirds also report they are responsible for grades 9 through 12. A very small percentage report they have responsibility for catechetics within the Catholic school system.

In addition to coordinating catechetics on the primary and secondary level, 64% of the DREs say they coordinate sacramental preparation programs, 46% coordinate adult education, and 22% are responsible for family ministry.

When DREs were asked whether they direct catechetical programs in more than one parish at the same time, only 13% replied they did.

Forty-four percent of the DREs report they expend 1 to 10 hours each week preparing and planning catechetical programs. Another 22% say they spend between 11 and 30 hours, 15% spend between 31 and 40 hours, and 19% work at this more than 41 hours per week.

When asked whether there was a job description for their position, 51% of the DREs said yes.

Planning curricula and catechetical programs are ranked as the most time-consuming tasks a DRE undertakes. Teaching religion, providing catechetical materials, and coordinating in-service training ranked equally as the second most time-consuming task.

Thirty-nine percent of the DREs report they have another coordinator or director who helps them in administering catechetical programs.

4. Years in the same parish

More than half of the DREs say they have been in the same parish for three or more years. It should be noted, however, that those who report being in a parish six or more years tend to be priests who have taken on the role of DRE.

5. Salary

Fifty-one percent of the DREs report they receive a salary. Eighty percent of these DREs earn \$500 or less per month.

Another 13% earn between \$501 and \$990, and 7% earn a monthly salary of \$991 or more.

Sisters are predominant among DREs receiving a salary.

CATECHETICAL MINISTRIES

1. Family Ministry

It would seem that family ministry has not yet sifted down to the parish level. Almost three-fourths of the parishes never have programs which address the needs of the divorced or separated; natural family planning or family living and sex education. Better than 55% of the parishes likewise report never having parenthood education or marriage and family enrichment programs. Marriage preparation is the only family ministry offered somewhat frequently on the parish level.

2. Adult Education

Over 50% of the parishes report they have prayer groups which meet once or more a month. Approximately one-half of the parishes offer discussion groups and catechumenate and post-baptismal catechumenate once every two months or more often.

Eighty-one percent of the parishes report they never have programs for singles.

3. Handicapped persons

Better than two-fifths of the parishes say they provide special help for slow learners or the mentally handicapped and to persons with learning disabilities.

Approximately a fourth of the parishes also provide services to the emotionally disturbed or socially maladjusted.

Only 14% of the parishes say they provide help for the blind and deaf.

Special liturgies are provided by little more than one-tenth of the parishes. Approximately one-fifth of the parishes provide special aids, and better than two-fifths have made some effort to eliminate physical barriers to the handicapped.

4. Number of catechetical classes each school year

On the primary level, 15% of the parishes say they have between 1 and 20 classes a year. Another 60% say they provide

between 21 and 30 classes, and the remaining 25% of the parishes report they conduct more than 31 classes per year.

The number of classes offered for youth drops considerably at the secondary level. Only between 12% and 15% of the parishes report they offer more than 31 classes a year, whereas an average of 40% offer between 21 and 30 classes, and another 45% offer between 10 and 20 classes per year.

On the primary level classes are held predominantly in Catholic school classrooms. On the secondary level the parish hall is most frequently cited as the place where catechetical instruction is conducted.

5. Youth Ministry

Of those services which are frequently provided for youth, the opportunity for organized sports ranks first, the use of a youth center ranks a close second, and counselling is third.

Providing job opportunities for disadvantaged youth, opportunities for camping, and leadership training are the least frequently offered at the parish level.

Approximately three-fourths of the parishes report never having scripture study groups. One-third of the parishes never have para-liturgies or retreats, and one-fourth never have eucharistic celebrations or penance services.

The parishes that offer retreats to youth most frequently have them only once a year. When penance services are offered, they are typically conducted once every semester, whereas eucharistic celebrations, para-liturgies, and prayer services tend to be celebrated on a monthly basis.

When the various services that youth provide for the parish are compared, it is found that on a frequent to very frequent basis youth are most involved in being catechetical aids to catechists and in providing music for parish liturgies. Better than one-third of the parishes also report that youth serve their parishes as catechists and as members of the parish council.

SUPPORT FOR CATECHETICAL PROGRAMS

1. Parental involvement in sacramental preparation programs

Programs for eucharistic preparation have the highest percentage of parent participation, with 43% of the parishes reporting they have from 76% to 100% parental involvement. Another 29% of the parishes report no parental involvement in such a program.

Parents become less involved in programs that prepare their children for the sacraments of Reconciliation and Confirmation.

2. Involvement by priests

More than 50% of the priests frequently or very frequently become involved in adult education, family ministry, student liturgies, teaching religion, visiting religion classes, partaking in social events pertinent to catechetics, helping teachers with their teaching, and helping to plan catechetical programs.

On the other hand, another third to a fourth of the priests never or almost never become involved in such functions.

3. Support of teachers on the primary level

Seventy-six percent of the DREs report that once every two months or more often teaching staffs meet to evaluate their teaching. Only 5% of the DREs report they never have these evaluation sessions.

Better than two-fifths of the parishes say that once every two months or more often in-service training sessions are conducted. Sixteen percent of the parishes report they never have such sessions.

Almost half the parishes report they have parent-teacher meetings once every six months or once a year, whereas two-fifths

of the parishes report they never have them.

Better than half of the parishes say there are spiritual renewal days for teaching staff every six months or once a year. Another 35% say they never have them.

4. Certified teachers

Thirty-nine percent of the parishes report they have no certified teachers teaching on the primary level. Another 30% of the parishes say from 1% to 20% of their teachers are certified. Sixteen percent say 21% to 50% are certified, and 14% report from 51% to 100% certified.

5. Teaching resources

Almost one-half the parishes report they have a parish library, and better than 30% of them report a certification program within the location of the parish.

Most parishes supply their catechists with audio-visual teaching aids.

6. Budget

Sixty-seven percent of the parishes say they have a catechetical budget. The location of the parish and whether it does or does not have a Catholic school seems to have no effect on whether there is a budget.

CONCLUSION

In his 1964 encyclical *Ecclesiam Suam* Pope Paul VI, urging renewal in the Church, wrote:

The Church in this moment must reflect on herself to find strength in the knowledge of her place in the divine plan; to find again greater light, new energy and fuller joy in the fulfillment of her own mission.⁴

The Inventory is an effort to generate reflection necessary to renewal in the field of catechetics. Three categories were constructed to help focus reflection on catechetics in this country. The first category gave a picture of the person and the administrative functions that compose the office of DRE. The second category measured the existence and frequency of the various catechetical ministries in parishes. The last category is composed of questions which measured support systems that enable catechetical programs to succeed.

Since the Inventory is the first attempt ever to draw a national portrait, projections cannot be made at this time. It is hoped the value of the Inventory will cause deeper reflection on the present status of catechetics; that the data will encourage those in diocesan offices and parishes to raise further questions pertaining to their particular situations; and that these same persons will be inspired to generate additional research, so that a more perfect understanding of catechetics can be developed and a consequent renewal achieved.

⁴ *Paths of the Church* (Paul VI, 1964): *Paths of the Church (Ecclesiam Suam)*, Encyclical letter of Pope Paul VI, August 6, 1964.



UNITED STATES CATHOLIC CONFERENCE

Department of Education

1312 MASSACHUSETTS AVENUE N.W., WASHINGTON, D.C. 20005 (202) 659-6685

Office of Research, Policy and Program Development

Dear Colleague:

This questionnaire which is entitled "A National Inventory of Parish Catechetical Programs" has been designed by the Office of Research, Policy and Program Development of the USCC, and the Boys Town Research Center at Catholic University in consultation with over 100 diocesan and university/college religious educators throughout the country.

The purpose of the questionnaire is to inventory the national range of functions that are involved in parish catechetical programs. Likewise, its purpose is to draw a profile of the director/coordinator who is responsible for these functions.

Such information will be very valuable for several reasons:

- It will give a better understanding of the range of responsibilities that a director/coordinator of a parish catechetical program must shoulder.
- It will surface those functions in catechetical programs that are predominant and those which receive less attention.
- It will give graduate schools that are responsible for training directors/coordinators a better understanding on how to better prepare these persons for their role.
- It will act as an indicator on how the National Catechetical Directory should be implemented.
- Finally, it will lead to more indepth research and the consequent professionalism that is engendered by it.

Since it is not economical to inventory all 22,466 parishes and missions, we have taken a random sample of every tenth parish in the U.S.A. The time and effort you give to respond to this survey is deeply appreciated.

Over a year has gone into preparing this study. If through a cooperative effort we can study where we are now in catechesis in relation to where we want to go for the future, I believe such a venture cannot but lead to greater fulfillment in the work of catechetics we serve.

Thank you.

Sincerely yours,

(Rev.) Eugene F. Hemrick
Coordinator, Office of Research,
Policy and Program Development

Please return the completed questionnaire to:

Rev. Eugene Hemrick
Office of Research, Policy and
Program Development, USCC
1312 Massachusetts Avenue, N.W.
Washington, D.C. 20005

NATIONAL INVENTORY OF PARISH CATECHETICAL PROGRAMS

INSTRUCTIONS

RANGE OF SURVEY

This questionnaire is intended to survey catechetical programs which are not within the Catholic Parochial School System. These programs sometimes are called CCD programs.

PERSON RESPONSIBLE FOR ANSWERING SURVEY

The questionnaire is to be filled out by the person most responsible for directing/coordinating parish catechetical programs which are not within the Catholic Parochial School System.

If your parish has more than one such person please designate the individual who is involved in the most tasks and decisions your parish catechetical program demands.

THE MANNER OF RESPONDING

Please check the bracket, circle the number or fill in the blank space.

NATIONAL INVENTORY OF PARISH CATECHETICAL PROGRAMS

OFFICE OF RESEARCH, POLICY AND PROGRAM DEVELOPMENT
DEPARTMENT OF EDUCATION
UNITED STATES CATHOLIC CONFERENCE
1312 MASSACHUSETTS AVE. N.W.
WASHINGTON, D.C. 20005

THE MANNER OF RESPONDING

PLEASE CHECK THE BRACKET, CIRCLE THE NUMBER OR
FILL IN THE BLANK SPACE IN MAKING YOUR RESPONSE

I. QUESTIONS 1-21 PERTAIN TO THE PROFILE OF THE COORDINATOR/DIRECTOR OF CATECHETICS

1. What is your formal title in regard to catechetics? e.g. coordinator, director, etc.

2. Please indicate your sex:

Male

Female

3. Your age:

21-25

26-30

31-35

36-40

41-45

46-50

51-55

56-60 +

4. (PLEASE CHECK ONE OF THE FOLLOWING BRACKETS AND FILL IN THE BLANK)

a. I receive a salary for services

If you receive a salary please indicate how much you receive
\$ _____ for how many months _____ months.

b. I volunteer services but receive some financial benefits

If you receive financial benefits please indicate how much you receive
\$ _____ for how many months _____ months.

c. I completely volunteer services without any financial benefits

5. Are you :

A lay person

Religious Brother

Religious Sister

Permanent Deacon

Seminarian

Priest

If you are a priest, are you:

A Pastor

An Associate Pastor

An Assistant Pastor

A Diocesan Priest not

assigned to a particular parish

A Religious Priest

6. Do you direct catechetical programs in more than one parish at the same time?

Yes

No

If yes, how many parishes are served at the same time?

2

3

4

5 +

7. For how many years have you had the position of coordinator/director of catechetics in this particular parish?

- 1 year
- 2 years
- 3 years

- 4 years
- 5 years
- 6 years +

8. Which of the following religious education divisions do you personally coordinate/direct?

(CHECK MORE THAN ONE WHERE NECESSARY)

- Adult education
- Family education
- Sacramental preparation for parents
- Adolescents (grs. 9-12) CCD Parish Program
- Early adolescents (grs. 7-8) CCD
- Children (intermediate level) CCD
- Children (primary) CCD
- Young children (pre-school) CCD

- Adolescents (grs 9-12) Cath. Sch.
- Early adol. (grs. 7-8) Cath. Sch.
- Children (intermediate) Cath. Sch.
- Children (primary) Cath. Sch.
- Young child. (pre-sch) Cath. Sch.
- Other catechetical programs

Specify

9. Have you been a coordinator/director for catechetical programs in parishes other than the one in which you presently serve?

Yes

No

10. If you answered yes to question 9, in how many other parishes have you been a coordinator/director?

- 1
- 2
- 3

- 4
- 5
- 6 +

11. Is there a defined job description for your position?

Yes

No

12. If yes, who was primarily responsible for composing your role description?

(CHECK MORE THAN ONE IF NECESSARY)

- Pastor
- Associate/Assistant Pastor
- Parish Board
- Yourself

- Diocesan Office
- Other
- Please specify

13. Are there other coordinators/directors of catechetical programs within the parish you serve?

Yes

No

14. If you answered yes to question 13, please indicate the positions they hold:

- a. _____ c. _____ e. _____
b. _____ d. _____ f. _____

15. How many hours per week are spent in preparing for and working with catechetical programs under your coordination/direction?

_____ hrs. per week.

16. Please indicate your educational background:
(PLEASE ANSWER a),b) and c)

- a) High school (date completed) _____
b) College (WRITE NONE IF NONE)
number of years _____

- c) Graduate work (WRITE NONE IF NONE)
major of BA/BS _____ Major Degree(s) _____
degree(s) _____

17. About how often do you attend the following meetings?
(USING THE CODE BELOW, CHECK THE BRACKET THAT INDICATES YOUR RESPONSE)

- 1 = Never 5 = Once every two months
2 = Once a week 6 = Once a semester
3 = Every two weeks 7 = Once a year
4 = Once a month

- a) Diocesan meetings for directors
of religious education (DRE) [] 1 [] 2 [] 3 [] 4 [] 5 [] 6 [] 7
b) Inter diocesan/regional meetings [] 1 [] 2 [] 3 [] 4 [] 5 [] 6 [] 7
c) Inter parish meetings [] 1 [] 2 [] 3 [] 4 [] 5 [] 6 [] 7

18. To what extent do you read the following journals/articles?
(PLEASE CIRCLE THE NUMBER WHICH APPROXIMATES THE FREQUENCY OF TIME YOU
ALLOT THE FOLLOWING READING)

- | | Never | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | Very Often |
|--|-------|---|---|---|---|---|---|---|---|---|------------|
| a) Religious education journals/articles | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | | |
| b) Theology journals/articles | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | | |
| c) Educational journals/articles | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | | |
| d) Other journals/articles that are
related to your role as DRE | | | | | | | | | | | |
| (Specify) _____ | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | | |

19. Please rank the five most time consuming tasks listed here that
you undertake as coordinator/director.

- a) Planning curricula and programs First in time consumption _____
b) Planning budgets
c) Handling discipline problems
d) Teaching religion classes Second in time consumption _____
e) Coordinating in-service teacher
training
f) Providing materials/equipment Third in time consumption _____
g) Coordinating staff meetings
h) Doing secretarial work
i) Evaluating individual teachers Fourth in time consumption _____
j) Evaluating overall program
k) Counseling teachers
l) Coordinating adult education Fifth in time consumption _____
m) Coordinating family education
n) Evaluating text books
o) Recruiting teachers
p) Other, specify
- _____

20. What percentage (%) of your racial background is:

- a) Caucasian _____ %
- b) Black/Negro _____ %
- c) Hispanic _____ %
- e) Native American/Indian _____ %
- f) Oriental _____ %

should total 100 %

21. What educational experience have you had in the following areas within the last two years?

(USING THE CODE BELOW CHECK THE NUMBER THAT INDICATES YOUR ANSWER)

- 1 = No course work 3 = Undergraduate work
- 2 = Workshops/lectures 4 = Graduate work

- a) Theology [] 1 [] 2 [] 3 [] 4
- b) Educational methodology [] 1 [] 2 [] 3 [] 4
- c) Administration [] 1 [] 2 [] 3 [] 4
- d) Guidance/counseling [] 1 [] 2 [] 3 [] 4
- e) Religious education [] 1 [] 2 [] 3 [] 4
- f) Other, specify

_____ [] 1 [] 2 [] 3 [] 4

- II. THE FOLLOWING QUESTIONS PERTAIN TO THE PROFILE OF THE PARISH AND ITS CATECHETICAL PROGRAMS

22. How many priests are assigned to the parish(s) you serve? _____

23. How many families are in the parish(s) you serve? _____

24. What percentage of the parish you serve is:

- a) Caucasian _____ %
- b) Black/Negro _____ %
- c) Spanish surnamed American _____ %
- d) Native American (Indian) _____ %
- e) Oriental _____ %

should total 100 %

25. Please estimate the percentage (%) of families which have incomes:

- a) Below \$4,000 _____ %
- b) Between \$4,001-\$8,000 _____ %
- c) Between \$8,001-\$15,000 _____ %
- d) Between \$15,001-\$20,000 _____ %
- e) \$20,001 + _____ %

should total 100 %

26. Please estimate the percentage of families in the parish that turn over every three (3) years.

_____ % of families
every three years.

27. Please indicate where the geographic location of the parish(s) you serve is located.
- a) Within a high major city, i.e., within a city or twin cities where the population is over one million (1,000,000)
 - b) Within a major city, i.e., within a city or twin cities where the population is between a million and 50,000.
 - c) Within a major city suburb, i.e., with a suburb that is functionally bound to a major city.
 - d) Within a small city, i.e., in a small city where the population is under 50,000 but over 2,500.
 - e) Within a small town/rural area in which the population is 2,500 or under.

28. In questions 23, 24, 25, 26, and 27 how were the statistics derived?

- Statistics from census
- Estimated guess
- Other means, please specify _____

29. About how often do the parish priest(s) offer the following services to those persons involved in catechetics outside the Catholic School?

	Never	2	3	4	5	6	7	8	Very Often
a) Help in adult education	1	2	3	4	5	6	7	8	9
b) Help in family education	1	2	3	4	5	6	7	8	9
c) Provide student liturgies	1	2	3	4	5	6	7	8	9
d) Teach regular religion classes	1	2	3	4	5	6	7	8	9
e) Visit religion classes	1	2	3	4	5	6	7	8	9
f) Participate in social activities that relate to catechetical program	1	2	3	4	5	6	7	8	9
g) Help catechists in their task of teaching	1	2	3	4	5	6	7	8	9
h) Help in planning of projects that pertain to catechesis	1	2	3	4	5	6	7	8	9

30. Please list and rank the four (4) most important services that the Diocesan Office provides for the parish you serve. Rank in order of importance with No.1 being most important)

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

31. To what extent are the following adult learning programs offered by the parish? (USING THE FOLLOWING CODE, CHECK THE NUMBER THAT INDICATES YOUR ANSWER)

- | | | |
|------------------------------|-------------------------|-----------------|
| 1 = Never | 4 = Once a month | 7 = Once a year |
| 2 = Once a week | 5 = Once every 2 months | |
| 3 = Once every two (2) weeks | 6 = Once a semester | |

- | | | | | | | | | | | | | | | | | | | | |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| a) Discussion groups | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| b) Lecture series | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| c) Leadership skills development | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| d) Parish retreats/missions | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| e) Catechumenate and post baptismal catechesis | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| f) Programs for senior citizens | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| g) Prayer groups | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| h) Programs for singles | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| i) Other, Specify _____ | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

32. To what extent are the following family education programs offered by the parish?
(USE SAME CODE AS FOR QUESTION 31)

- a) Parish marriage preparation [] 1 [] 2 [] 3 [] 4 [] 5 [] 6 [] 7
b) Parenthood education, e.g., early parenting, parent effectiveness [] 1 [] 2 [] 3 [] 4 [] 5 [] 6 [] 7
c) Ministry to divorced/separated [] 1 [] 2 [] 3 [] 4 [] 5 [] 6 [] 7
d) Marriage and family enrichment [] 1 [] 2 [] 3 [] 4 [] 5 [] 6 [] 7
e) Natural family planning [] 1 [] 2 [] 3 [] 4 [] 5 [] 6 [] 7
f) Family living and sex education [] 1 [] 2 [] 3 [] 4 [] 5 [] 6 [] 7
g) Other, specify _____ [] 1 [] 2 [] 3 [] 4 [] 5 [] 6 [] 7

33. Approximately what percentage (%) of adult parishioners participate in adult education each year?
_____ %

34. Approximately what percentage (%) of parish families participate in family education each year?
_____ %

35. Is there a Pre-school program of religion for children during the year?
[] Yes [] No

36. Are there special education programs in your area (not necessarily catechesis) for any of the following:

(USING THE FOLLOWING CODE, PLEASE CHECK THE NUMBER THAT INDICATES YOUR ANSWER)

1 = None exists

4 = Given by a private institution

2 = Given by the parish

5 = Given by another other than the parish, public or private institution

3 = Given by a public institution

- a) Pre-school developmentally delayed? [] 1 [] 2 [] 3 [] 4 [] 5
b) School age handicapped, slow learner, or mentally handicapped? [] 1 [] 2 [] 3 [] 4 [] 5
c) Young adult to midlife (e.g. sheltered workshops, recreational facilities, group homes)? [] 1 [] 2 [] 3 [] 4 [] 5
d) Elderly handicapped (e.g. geriatric clinics, senior centers, meals on wheels)? [] 1 [] 2 [] 3 [] 4 [] 5

37. Does the parish provide special help in catechesis to children, adolescents and adults who:

- a) Are slow learners or mentally handicapped? [] Yes [] No
b) Have learning disabilities? [] Yes [] No
c) Are emotionally disturbed or are socially maladjusted? [] Yes [] No
d) Are blind or partially seeing? [] Yes [] No
e) Are deaf or hard of hearing? [] Yes [] No

38. Are handicapped parishioners provided for in any of the following ways?

- a) Adapted liturgies for handicapped children?
 Yes No
- b) Elimination of architectural barriers for those with physical handicaps?
 Yes No
- c) Provision of special aids for those with sensory handicaps (e.g., hearing aids or interpreters for the deaf)?
 Yes No

39. In preparing children for the Eucharist are parents required to participate in the preparation of their children?

Yes No
 If yes, what percentage(%) of parents actually participate?

_____ %

40. In preparing children for the sacrament of Reconciliation are parents required to participate in the preparation of their children?

Yes No
 If yes, what percentage(%) of parents actually participate?

_____ %

41. In preparing young people for the sacrament of Confirmation is there a program especially designed to involve the parents with the preparation?

Yes No
 If yes, what percentage (%) actually participate?

_____ %

N.B. QUESTIONS 42 TO 47 REFER ONLY TO THE ELEMENTARY LEVEL (GRADES 1-8)

Please estimate as close as possible the statistics requested in the boxes below.

42. Gr. Level	No. of children attending classes	No. of classes per yr.	Average length of each class session	Place where classes held	Estimated no. of children who never attend formal religion classes
Pre-School					
1					
2					
3					
4					
5					
6					
7					
8					

43. In estimating the number of children who never attend formal religion classes how were these statistics derived?

- Statistics from census
- Estimated guess
- Other means, please specify _____

44. Please give the number of:

- a) Paid catechists on the elementary level _____
- b) Volunteer catechists on the elementary level _____
- c) Clerical staff _____
- d) Librarians _____

45. Is there a certification program offered for catechists in your area?

- Yes No

If yes, approximately what percentage(%) of catechists (Grs.1-8) are

- a) Certified as catechists? _____%
- b) Working for certification _____%
- c) Have no certification and are not working for it? _____%

46. Does the diocesan office require certification for catechists?

- Yes No

47. (USING THE CODE BELOW PLEASE CHECK THE NUMBER THAT INDICATES YOUR ANSWER)

- 1 = Never
- 2 = Once a week
- 3 = Once every 2 weeks
- 4 = Once a month
- 5 = Once every 2 months
- 6 = Once a semester
- 7 = Once a year

- a) About how often does the teaching staff meet to evaluate matters pertaining to teaching? 1 2 3 4 5 6 7
- b) ..are in-service training courses held for teaching staff? 1 2 3 4 5 6 7
- c) ...do catechists and parents meet to discuss student's progress? 1 2 3 4 5 6 7
- d) ...are days of spiritual renewal for students? 1 2 3 4 5 6 7
- e) ...are days of spiritual renewal for catechists? 1 2 3 4 5 6 7
- f) ...are catechists provided the opportunity to get together just to socialize? 1 2 3 4 5 6 7
- g) ...do students partake in liturgies, e.g., lectors? 1 2 3 4 5 6 7

- N.B. QUESTIONS 48-54 REFER ONLY TO THE SECONDARY LEVEL AND YOUTH MINISTRY

48. Which of the following services does the parish provide for youth?

	Never	1	2	3	4	5	6	7	8	9	Very frequently
a) Guidance counseling	1	2	3	4	5	6	7	8	9		
b) Organized sports	1	2	3	4	5	6	7	8	9		
c) Leadership training	1	2	3	4	5	6	7	8	9		
d) Parish youth center	1	2	3	4	5	6	7	8	9		
e) Camping opportunities	1	2	3	4	5	6	7	8	9		
f) Job opportunities for disadvantaged youth	1	2	3	4	5	6	7	8	9		

49. How often are youth involved in the following ministries?

	Never	1	2	3	4	5	6	7	8	9	Very frequently
a) Parish council	1	2	3	4	5	6	7	8	9		
b) Catechists	1	2	3	4	5	6	7	8	9		
c) Catechist aid	1	2	3	4	5	6	7	8	9		
d) Community services, e.g. helping shut-ins	1	2	3	4	5	6	7	8	9		
e) Action for justice, e.g. getting petitions for better housing	1	2	3	4	5	6	7	8	9		
f) Musicians for liturgy	1	2	3	4	5	6	7	8	9		
g) Extraordinary ministers for the Eucharist	1	2	3	4	5	6	7	8	9		
h) Other, specify _____	1	2	3	4	5	6	7	8	9		

50. Please estimate as close as possible the statistics requested in the boxes below.

Gr. Level	Number of youth attending religion programs	Number of meetings year	Place where meetings are held	Number of youth never attending religion programs
9				
10				
11				
12				

51. In estimating the number of youth who never attend formal religion programs how were these statistics derived?

- Statistics from census
 Estimated guess
 Other means, please specify _____

52. Does your parish catechetical program have peer ministry? e.g., youth helping youth in studies, drug problems, etc.

- Yes No

53. Are programs for youth catechesis evaluated by the parish religious education coordinator/director?

- Yes No
 If yes, how frequently are the programs evaluated each year? _____ x per year

54. (USING THE FOLLOWING CODE PLEASE CHECK THE NUMBER THAT INDICATES YOUR ANSWER)

- 1 = Never
- 2 = Once a week
- 3 = Once every two weeks
- 4 = Once a month
- 5 = Once every 2 months
- 6 = Once a semester
- 7 = Once a year

How frequently do youth have their own:

- a) Eucharistic celebration 1 2 3 4 5 6 7
- b) Para-liturgical celebration 1 2 3 4 5 6 7
- c) Prayer service 1 2 3 4 5 6 7
- d) Scripture study group
(Outside of formal class) 1 2 3 4 5 6 7
- e) Penance service 1 2 3 4 5 6 7
- f) Retreats 1 2 3 4 5 6 7

55. Is there a college/university in the area of the parish that provides courses in religious education for catechists?

Yes No

56. Is there a parish library?

Yes No

If yes, how many volumes does it have _____

What percentage (%) of teachers use it? _____

57. Is there a catechetical budget for the parish catechetical program(s)?

Yes No

If yes, how much of the total parish budget is allotted for parish catechetical programs? _____%

58. How many of the following items are available to the catechist in the parish program?

- a) Slide projector _____
- b) Movie projector _____
- c) Overhead projector _____
- d) Tape recorder _____
- e) Record player _____
- f) Videotape machine _____

59. Is there a Catholic School within the parish you serve?

Yes No

If yes, please describe your relation to it in terms of the types of services you receive and the types of joint religion projects you mutually participate in. (If none, please write none)

60. Please list the parish boards, councils, commissions, etc. that function in the parish

THANK YOU

