This is to certify that the

dissertation entitled

FACTORS AFFECTING COOPERATIVE EFFORTS
BETWEEN SUBURBAN AND CITY CATHOLIC CHURCHES IN
METROPOLITAN DETROIT
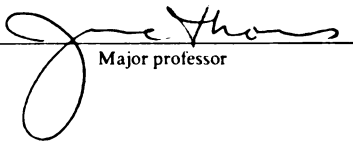
presented by

Jose E. Gomez

has been accepted towards fulfillment
of the requirements for

_____Ph.D._____ degree in __Social Sciences__

Major professor

Date _____July 3, 1999_____

FACTORS AFFECTING COOPERATIVE EFFORTS BETWEEN SUBURBAN AND CITY CATHOLIC CHURCHES IN METRO DETROIT

by

Jose E. Gomez

Volume I

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

Department of Geography
1999

FACTORS AFFECT
CITY

The study

variables rela

collaboration

Data for

parishes, the

the Society of

Pastoral Allia

information fr

parish documer

independent var

predictors. Us

predictor varia

Organizat

institutional

environmental,

performance, a

of differenti

research.

ABSTRACT
FACTORS AFFECTING COOPERATIVE EFFORTS BETWEEN SUBURBAN AND CITY CATHOLIC CHURCHES IN METRO DETROIT

By

Jose E. Gomez

The study set forth to explore relationships among variables related to Catholic inter parish suburban-city collaboration in Metropolitan Detroit.

Data for the research was gathered from seven suburban parishes, the central office of the Archdiocese of Detroit, the Society of St. Vincent de Paul-Detroit, and the Catholic Pastoral Alliance. A questionnaire guided the collection of information from in depth-interviews, U.S. Census data, parish documents, directories, and bibliographic sources. Independent variables were grouped in five sets of potential predictors. Using qualitative and quantitative analysis, predictor variables were reduced to nine.

Organizational theory assisted in conceptualizing institutional responses of suburban parishes to environmental, demographic, cultural and leadership, parish performance, and physical characteristics. Also, the concept of differentiation-integration helped to structure this research.

This stud
parish suburba
parish size, va
leadership. Par
as integrative
sense of paroch
experience with
attitude aroun
showed less cl-
initiatives. A
on the level of
identified that
collaboration.

This study showed that the best predictor of inter parish suburban-city collaboration is the combination of parish size, values involving principles, and the quality of leadership. Parish schools also were found important, as well as integrative policies. Other important factors included a sense of parochialism, parish issues and trends, and previous experience with city parishes. Parish background and history, attitude around the city, and city exposure of parish staff showed less clear contribution to inter parish collaborative initiatives. A typology of parishes was developed depending on the level of inter parish collaboration. Three models were identified that illustrated different levels of inter parish collaboration.

This stu

parish suburba

parish size, v

leadership. Par

as integrative

sense of paroc

experience wit

attitude aroun

showed less cl

initiatives. A

on the level c

identified tha

collaboration.

This study showed that the best predictor of inter parish suburban-city collaboration is the combination of parish size, values involving principles, and the quality of leadership. Parish schools also were found important, as well as integrative policies. Other important factors included a sense of parochialism, parish issues and trends, and previous experience with city parishes. Parish background and history, attitude around the city, and city exposure of parish staff showed less clear contribution to inter parish collaborative initiatives. A typology of parishes was developed depending on the level of inter parish collaboration. Three models were identified that illustrated different levels of inter parish collaboration.

TABLE OF CONTENTS

CHAPTER FOUR

CHAPTER FIVE

CHAPTER SIX

CHAPTER SEVEN

CHAPTER EIGHT

LIST OF TABLES

LIST OF FIGURES

LIST OF CHARTS

The sub

the Catholic

residents are

institution r

a measure t

recent practi

alternatives

strengthening

parishes. Thi

collaborative

Catholic chur

central Detro

The nur

Detroit decre

Catholic pari

parishes in

were located

The terms Roman
being part of th
ishes.
The Archdiocese of
authority. Archdi
an interview with

CHAPTER ONE

INTRODUCTION AND RATIONALE

The suburbanization of America has notably impacted the Catholic church in Detroit. Since less inner city residents are unable to support city parishes, the Catholic institution responded by closing unfeasible city parishes, a measure that reinforced demographic shifts. However, recent practices indicate the institution is looking for alternatives to avoid closing parishes. The focus is on strengthening collaboration between suburban and city parishes. This study has the purpose of exploring these collaborative approaches. We need to know how suburban Catholic churches are interacting with Catholic parishes in central Detroit to keep urban missions going.

The number of Catholic[1] churches in the City of Detroit decreased from 98 in 1930 to 76 in 1993. Today, Catholic parishes are mostly located in suburbs. Out of 315 parishes in 1998, more than seventy percent (224 parishes) were located in suburbs[2].

---

[1] The terms *Roman Catholic* and *Catholic* have the same meaning and have the connotation of being part of the Archdiocese of Detroit, which is under the guidance of the Vatican in Rome.
[2] The Archdiocese of Detroit, Directory of Personnel, Parishes and Services, 1993-1994, pp.213-231, Archdiocese of Detroit Priest Statistics, Department of Parish Life, 09/98, and interview with Director of Office of Pastoral Resources, 02/15/97.

In terms

increased fro

However, Cath

1.6 to 1.5 r

percent of to

25 percent ir

shares for Me

whole, which

Table 2.1).

suburban. In

Detroit; most

Oakland Count

Between

closed down,

The reason g

closings was

population

Archdiocese's

was "to gath

stand by the

their resour

Church offic

1 Catholic Almanac
The Archdiocese of
[...]
Agency Kate. News
Bishop Patrick C

In terms of population shift, Catholics in Michigan increased from 9.2 million in 1975 to 9.4 million in 1995. However, Catholics in Metropolitan Detroit decreased from 1.6 to 1.5 million during the same period. Catholics as percent of total population in Michigan have decreased from 25 percent in 1975 to 24 percent in 1995. The diminishing shares for Metro Detroit were higher than for Michigan as a whole, which increased from 33 percent to 35 percent[3] (See Table 2.1). Today, Detroit Catholics are predominantly suburban. In 1991, only 16 percent of Catholics lived in Detroit; most Catholics lived in suburbs of Wayne County, Oakland County, and Macomb County (Sands, 1991:11).

Between 1989 and 1990, 31 Catholic churches were closed down, the largest number in the past fifty years[4]. The reason given by the Archdiocese of Detroit for such closings was financial distress due to decreased Catholic population in city parishes[5]. Officials of the Archdiocese's administration explained that their interest was "to gather viable communities--communities that can stand by themselves and are empowered by their people and their resources to actually do something significant,"[6] Church officials argued that the Archdiocese's central

---

[3] Catholic Almanacs 1975, 1995.
[4] The Archdiocese of Detroit, Directory of Personnel, Parishes, and Services, 1993-1994, pp.238-240.
[5] DeSmet, Kate. News, 9/29/88.
[6] Bishop Patrick Cooney, Free Press, n.d.

2

office ope

due to sub

the Archd

million th

during the

estimated

parishes.[6]

receiving

were motiv

because clo

priests amor

The su

because of

McGreevy 19

disportionate

in the region

1987:101), a

around church

effrey Rate. New
York.
National Catholic
the closing of
lance, updated
ipates of the
in 1985. Fr
Seminary enr
llation increase
us orders a
ers and sister
ilem to 19,
rcent of 13,
Seminary Report,
an, David. Fr

office operated with a deficit[7], suggesting the deficit was due to subsidies to financially troubled parishes. In 1987, the Archdiocese of Detroit central office collected $10 million through the Catholic Service Appeal (CSA). However, during the last five years (1983-1987), Church officials estimated that only $5 million were allocated to city parishes.[8] Some argued that closed parishes were not receiving CSA funds.[9] Some[10] argued that parish closings were motivated by the national shortage of priests[11] because closing small parishes would allow redistributing priests among suburban parishes.

The suburbanization of Catholics becomes an issue because of its racial[12] and class implications (Haas 1974, McGreevy 1996). Since the inner city Detroit houses a disportionate share of low-income residents and minorities in the region (Herson and Bolland 1990:258, Darden et al. 1987:101), and suburbs house wealthier whites, the issue around church closings appears to be a retreat of Catholics

---

[7] DeSmet, Kate. *News,* 9/29/88.
[8] Ibid.
[9] National Catholic Reporter, 9/29/88.
[10] The Closing of Detroit's Churches: The Rest of the Story...Catholic Pastoral Alliance, undated document.
[11] Estimates of the numbers of national diocesan priests are from 29,633 in 1980 to 21,030 in 2005. Priests 55 and older increased from 40 percent in 1985 to 46 percent in 2005. Seminary enrollments decreased from 4,197 in 1980 to 3,172 in 2005. Catholic population increased from 67.3 million in 1990 to 74.1 million in 2005. Additionally, religious orders are aging—with an average of 67 years old—dropping in numbers, with brothers and sisters declining 45 percent and priests 27 percent. Permanent Deacons have doubled to 12,000 since 1980, but their average age has increased to 60 years. Ten percent of 19,000 U.S. parishes are without a resident priest (National Conference of Catholic Bishops, U.S. Demographics on Priests, U.S. Catholic Conference, 1985. CARA Seminary Report, 1996).
[12] Crumm, David. *Free Press,* 9/29/88.

3

from serving

Detroit. Har

endorsed the

church closi

central city

conditions of

that churche

dissolve when

Presentl

population de

overwhelmed

underutiliza

bigger and s

meetings of

authorities

problem, b

permanent

that 'merge

Four

the impac

Catholics

Hard

with the

from serving disadvantaged groups[13] residing in central
Detroit. Harris (1996) presented another position. He
endorsed the argument of the Archdiocese of Detroit that
church closings were motivated by financial troubles of
central city parishes as a ˙ consequence of changing
conditions of the urban context. Evans (1994:x) suggested
that churches have a provisional character and they
dissolve when their mission is over.

Presently, older suburban parishes are experimenting
population decline, while newly built suburban parishes are
overwhelmed with an accelerated growth. Issues such as the
underutilization and overcrowded, wealthy and less wealthy,
bigger and smaller parishes are common subjects at planning
meetings of Parish Councils. The Archdiocesan Catholic
authorities have been merging nearby parishes to solve the
problem, but some argue that mergers do not offer a
permanent solution[14]. The Catholic administration affirms
that 'mergers' are alternatives to 'closing' parishes.

Four decades ago, Fichter (1954:197) proposed studying
the impact of urban change on religious behavior of
Catholics. The issue is still current.

Harding (1992) suggested that urban ministry was faced
with the challenge of reconnecting middle-class and

---

[13] This position is endorsed by the Catholic Pastoral Alliance and other analysts such as McGreevy (1996) and others.
[14] A priest of a suburban parish indicated that a merge is the first step to close a parish in trouble.

4

working-class

city communi-

conceptualize

disadvantage

the poor fi

suggesting t

without inves

Several

role of Cath

central city

exploration

linking Cent

second conce

collaboration

reason is

improving th

central citie

the urban

organizations

These p

a study foc

between city

investigation

promoting sub

working-class black suburban church members with central city communities they have left. Also, Hoyt (1972) conceptualized the issue of city-suburban relations in disadvantage for the city. He regarded the relationship as "the poor financing the poor while subsidizing the rich", suggesting that people from suburbs were using the city without investing or paying for services and utilities.

Several reasons motivated the researcher to study the role of Catholic churches in the context of suburban and central city exchange. The first reason is the intellectual exploration of the role played by the Catholic church in linking Central Detroit and suburban parishioners. The second concern is the scarce research about the issue of collaboration between city and suburban churches. A third reason is the unknown role of Catholic suburbia in improving the conditions of people who live and work in central cities. Finally, the apparent lack of interest of the urban planning discipline to study faith-based organizations.

These problems have prompted the researcher to conduct a study focusing on the factors affecting relationships between city and suburban churches. Additionally, this investigation attempts to identify an effective strategy in promoting suburban-city Catholic parish relationships.

Problem Statem

In gener

primarily the

efforts betwe

Detroit and

component of

models that i

city and su

include envi

parish per

characterist

examine thes

Detroit. Dis

dynamics of p

The chur

suburban nei

sided classif

by the Archd

and mega. Sec

basic, compl

explained lat

The sub

seldom been

Problem Statement and Background to the Statement

In general, this research study was designed to explore primarily the factors affecting inter parish collaborative efforts between Catholic churches located in the City of Detroit and those located in suburban Detroit. A secondary component of this research was to identify effective outreach models that illustrate the potential of the exchange between city and suburban churches[15]. The variables of concern include environmental, demographic, leadership, cultural, parish performance, and variables of physical characteristics. The research problem in focus attempted to examine these variables in the context of Metropolitan Detroit. Discussion of the results seriously considered the dynamics of parishes' staff in their inter parish efforts.

The churches studied are located in a wide variety of suburban neighborhoods, which were classified using a two-sided classification. First, the classification by size, used by the Archdiocese of Detroit: micro, small, medium, large, and mega. Second, using the level of inter parish activities: basic, complex, and very complex. Both classifications are explained later in this document.

The subject of city-suburban inter parish activity has seldom been studied. Most existing studies are on

---

[15] The terms church and parish have the same connotation.

partnerships a

most extensiv

America was o

did not in

activities. C

from organiza

(1972), Haas

have studied

fabrics under

involving val

parishes are

from differe

because input

depends on pe

the many elem

of this stu

parish activ

affecting int

The ava

collaborative

scarce (Tent

organizations

businesses,

Similarly, s

organization

partnerships among lay public and private organizations. The most extensive and comprehensive study on Catholics in America was done by Gremillion and Castelli (1987), but it did not include any subject exploring inter parish activities. Conceptual frameworks and models were borrowed from organizational behavior scholars. Brinkerhoff and Kunz (1972), Haas (1973), Hinde (1991), Hoebeke (1994), and others have studied complex organizations and have focused on the fabrics under what organizations work to account for issues involving values, practices, and untold customs. Catholic parishes are multi-purpose organizations that receive inputs from different sources, and produce dissimilar outputs because inputs pass through a process of transformation that depends on personal relationships. Thus, the need to identify the many elements involved becomes critical. For the purpose of this study, the parish becomes the study unit, inter parish activities become the outcomes, and the factors affecting inter parish activities become the process.

The available literature focusing on factors affecting collaborative strategies of faith-based organizations is scarce (Tentler 1993:104). Existing resources have studied organizations in general such as hospitals, for-profit businesses, non-profit lay organizations, and individuals. Similarly, studies on the Catholic Church or faith-based organizations do not focus on the reasons parishes work

7

together. Ex

wealth of

collaborative

system. Is

between exis

Catholic pari

resources. T

attempt to pa

Objectives

The obje

identify the

parish collab

city-suburban

the researche

Research Ques

This re

research ques

(1) Why

their inter

(2) Wha

parish activi

(3) Wha

parishes use

Analyses

together. Existing organizational literature provides a wealth of theory to conceptualize where inter parish collaborative approaches fit within the suburban-urban system. Is the intent of this study to explore the gap between existing concepts and practical experience of Catholic parishes in their attempts to deal with unbalanced resources. The following objectives and research questions attempt to partially fill this gap.

Objectives

The objectives of this research project were: (1) to identify the factors that promote or discourage city-suburban parish collaboration, and (2) to identify models that foster city-suburban parish exchange. To achieve these objectives, the researcher identified the following research questions.

Research Questions

This research study aimed at addressing the following research questions:

(1) Why are some parishes more active than others in their inter parish activities?

(2) What factors best explain the variation in inter parish activity?

(3) What are the strategies that the more active parishes use in their inter parish activities?

Analyses were conducted to explore variation among

inter paris

inter paris

strategies a

Rationale

The stu

Catholic par

comprehensive

1997). Most

helping beha

city-suburban

have included

and the Cat

1996), religi

McGreevy 199

(Eds.) 1995)

1996), Cathol

shaping the

1978, Meer a

church perfor

Meagher 1988,

1993, Sander

1960, Burson

reform within

Castelli 198

inter parish activities, to discover association between inter parish activities and factors, and to identify strategies and models of inter parish collaboration.

Rationale

The study of city and suburban collaboration among Catholic parishes is a complex subject that requires a comprehensive approach to understand it (Haas 1973, Hatch 1997). Most studies address the issues of collaboration, helping behavior, and altruism but they have not focused on city-suburban inter parish relationships. Subjects studied have included Catholics and ethics (Belanger 1997), politics and the Catholic church (Light 1996, Merwick 1973, Odey 1996), religion and race relations (Barkun 1997, Davis 1990, McGreevy 1996, Meagher 1988, Stevens-Arroyo and Pantoja (Eds.) 1995), church finances (Harris 1996, Hoge et al. 1996), Catholic schools (Power 1996), the role of religion in shaping the American society (Schlossberg 1990; Van Allen 1978, Meer and Swierenga 1991), impact of city changes on church performance (Baley and McElvaney 1970, Kloetzli 1961, Meagher 1988, Norton 1964, Sands and Smock 1991, Sands et al. 1993, Sanderson 1955), the church and social action (Abell 1960, Burson 1990, Civardi 1961), impact of institutional reform within the Catholic church (Evans 1994; Gremillion and Castelli 1987), church leadership (Sweetser and Wisniewski

9

1987), relig

Hargrove 1980

participants

1974), the

1964, Winter

activities (F

1989, Kienzl

development (

1961, Scheie

1990) and oth

    This res

literature ir

suburban par

characteristi

Third, it de

institutional

information c

Importance

    This st

issue of cit

not been the

the lives of

parishes nee

relationships

1987), religion in suburbs (Bailey and McElvaney 1970, Hargrove 1980, Schroeder et al. 1974), attitude of church participants toward religion and society (Schroeder et al. 1974), the role of the church in suburbanization (Norton 1964, Winter 1961), membership participation in church activities (Fitchter 1954), women in ministry (Clouse et al. 1989, Kienzle and Walker 1998, Meer 1973), faith-based development (Clemetson and Coates 1989?, Egan 1993, Kloetzli 1961, Scheie 1991, SEEDCO 1988, Shabecoff 1992, Williams 1990) and others.

This research study is different from the rest of the literature in the following ways. First, it addresses city-suburban parish relationships. Second, it describes the characteristics of those involved in inter parish relations. Third, it describes relationships at both individual and institutional levels. Finally, it provides detailed information on how and why inter parish programs work.

Importance

This study is important for several reasons. First, the issue of city-suburban exchange among Caholic churches has not been the subject of significant research yet it affects the lives of residents of both cities and suburbs. Catholic parishes need information on where and how inter parish relationships can improve the use of existing resources. This

project con

church lead

collaborati

interdepend

the effecti

needs.

Second

of suburbs

1970, Haas

cooperative

compelling

suburban par

study has th

more collabo

the regional

churches in t

Third,

major change

potential sc

and redefini

agencies, wh

only needs t

denominations

theirs'.

Fourth,

project constitutes an effort to provide useful knowledge to church leaders who are interested in fostering inter parish collaboration at the regional level. City-suburban interdependence needs institutional cooperation to improve the effectiveness of available resources to face unlimited needs.

Second, researchers have documented the interdependence of suburbs and inner cities (Hill 1984, Bailey & McElvaney 1970, Haas 1974, and others) but the grounds for a cooperative effort are unclear. In general, the most compelling need is an explicit definition of how city and suburban parishes relate each other. More specifically, this study has the potential of providing the vision needed for a more collaborative relationship among Catholic parishes at the regional level, specifically those relations involving churches in the city of Detroit and those in the suburbs.

Third, the social service establishment is suffering a major change that might be a preamble of social unrest, potential sources of instability, conflicting relationships, and redefinition of roles and functions among social service agencies, which include churches. The Catholic church not only needs to redefine its own role but to facilitate other denominations and social service agencies to redefine theirs´.

Fourth, the increasing role of faith-based

organization

and relates

churches. B

each other

empowerment

Fifth,

its capacit

physical loc

central citi

assistance.

Limitations

(a) Thi

American Ca

circumstances

b) This stu

any denominat

of selective

project is

present stud

values or re

study analys

other church

nique situa

Sands (1991:1/
other title is g
urch or church

organizations in urban America requires that urban planners and related professionals be exposed to practices of churches. Both church leaders and urban planners complement each other in their role of facilitating community empowerment and institutional building.

Fifth, the relevance of the Catholic church stands in its capacity to serve those in need, disregarding their physical location. Today, those in need are concentrated in central cities and older suburbs who claim Catholic church assistance.

Limitations

(a) This study does not attempt to generalize for all American Catholic churches. It refers to particular circumstances of specific parishes of metropolitan Detroit. (b) This study does not seek to generalize for Churches[16] of any denomination. Instead, it applies to the particularities of selective Catholic parishes. (c) The author of this project is not an expert in religious studies. Thus, the present study does not pretend to express authority on moral values or religious issues. (d) Churches selected for case-study analysis are not to replace the views or experience of other churches. Rather, they illustrate real life examples of unique situations.

---

[16] Sands (1991:1) defined the word *church* as a place of worship, recognizing that the proper title is sometimes temple, synagogue or mosque. However, when using the words parish or church they refer to Catholics only.

The rese

involving a s

or religious

who assisted

identifying i

interpreting

The researcher attempted to remedy these limitations by involving a small group of experts with extensive experience on religious issues as well as institutional administration, who assisted in selecting the parishes for case-studies, identifying issues, making relevant study questions, and interpreting results.

This c

background o

Detroit, pa

structure, cl

the impact o

inter parish

I. Religions

Schroed

of religions

Revolution,

This predomi

immigration

social ident

faith groups

denomination

religious st

has marked

Protestant C

Drinan

CHAPTER TWO

THE CATHOLIC CHURCH IN DETROIT

This chapter provides a literature review of the background of the Catholic institution in America and in Detroit, paying attention to the Catholic organizational structure, changes introduced by the Vatican Council II, and the impact of suburbanization on Catholic parishes concerning inter parish and inter faith collaboration.

I. Religions in the American Context

Schroeder et al. (1974) provided a comprehensive review of religions in America, starting at the time of the American Revolution, when Protestantism was the dominant religion. This predominance vanished with the advent of substantial immigration of Catholics and Jews. Since then, part of the social identification of Americans was tied to these three faith groups. Schroeder stressed that racial segregation and denominationalism were dominant features of American religious structure, and that racial residential segregation has marked intense differences between black and white Protestant Churches.

Drinan (1991) affirmed that when religious groups

enroll a su

almost alway

society so

qestion. He

take positio

(Ibid.4). Ho

formed by F

between the

reluctance t

reluctance

religion (Ib

important ro

Faith-based

for their in

of distresse

Environment

The ar

overview of

century as w

In gen

Council II

enroll a substantial number of citizens in a country, they almost always seek to transform the laws and the culture of society so that institutions perpetuate the religion in question. He said that religious groups in America should take positions on public issues that involve moral values (Ibid.4). However, he argued that leading religious groups, formed by Protestants, Catholics, and Jews were trapped between the position of churches as private bodies, the reluctance to disagree with other denominations, and the reluctance of governments in accepting guidelines from religion (Ibid.2). Against the odds, religion has had an important role in shaping America's public policy (Ibid.8). Faith-based organizations are being recognized by governments for their increasing role in facilitating the re-development of distressed areas (Farnsley 1998).

Environment of Pre- and Post-Vatican Council II.

The analysis of inter parish activities needs an overview of environmental trends occurring through this century as well as those occurring in a shorter time span.

In general, the Catholic institution before Vatican Council II[17] was centralized. All decisions were made at the

---

[17] Vatican Council II took place between 1962 and 1965 in Rome, Italy with the participation of Bishops and the Pope. The Council set substantial reform and updated the administration of parishes. The council focused on the broad questions of the nature, life, and ministry of the church, on ecclesial relations among Christian bodies and with other faiths, and on the role of the church in the world. (Gremillion & Castelli 1987).

15

Central Off

was around

standardicat

the popula

industrial t

the Vatica

centralized.

　　Along

II set the

The Archdio

called "vi

vicariates,

Bishops. Pa

and women w

ordained pr

making bod

functions t

board of di

commissions

"commission

functions

stewardship

Within this

organized g

group ident

Central Offices, communications were vertical. The culture was around values of tradition, stability, efficiency, standardization, and control. These characteristics matched the population at large that concentrated people in industrial towns and cities. After the changes introduced by the Vatican Council II, the institution became less centralized.

Along with population deconcentration, Vatican Council II set the basis to decentralize the Catholic institution. The Archdiocese of Detroit was dissected into regional bodies called "vicariates". Nearby parishes were grouped in vicariates, headed by a vicar, and supervised by Auxiliary Bishops. Parishes were no longer priest-centered. Lay members and women were allowed to play roles previously reserved to ordained priests. Parish Councils were organized as policy-making bodies, which transferred some decision-making functions to parishioners. Parish Councils took the form of a board of directors with representation of the parish staff, commissions, and parishioners. An intermediate level were the "commissions", which were in charge of the different functions of the parish. Typical commissions included stewardship, worship, education, and Christian service. Within this structure were the parish organizations, which organized groups of parishioners around programs, or around a group identity, such a Ladies' Club, Ushers' Club, etc.

16

Additional
were also
celebrate M
Vatican Cou
parishioners
to the cent
participator
contrition
communal c
changes.

Some
hierarchy.
done by th
expansion,
over the p
cannot be
instance, w
important c
appointment
Bishops m
stressing
performance
that Michi
denominatio
organizatio

Additional to organizational changes, rituals and symbols were also changed. Traditionally, the priest used to celebrate Mass giving his back to the congregation. After Vatican Council II, the priest celebrates Mass facing parishioners. Some parishes went further by moving the altar to the center of the chapel to make the environment more participatory. Before Vatican Council II, communion and contrition were individual observances. Reforms allowed communal communion and contrition, which were radical changes.

Some functions, however, were retained by the hierarchy. Assignation of priests and Christian personnel is done by the Archbishop. Approval of new parishes, parish expansion, new schools, and parish budget is done by levels over the Parish Council. According to some, these changes cannot be considered as complete decentralization. For instance, Wind and Lewis (1994:396) pointed out that the most important decision affecting parishes was the Archdiocese's appointment of priests. O'Toole (1991) pointed out that Bishops manage churches as big business corporations stressing efficiency and effectiveness as important performance criteria. Only Jackson et al. (1997) confirmed that Michigan Catholics are less hierarchical than other denominations, but his study did not explore the extent of organizational decentralization.

17

Chart

looked like

not all pa

Some paris

traditional

personality

extent of c

Charac

Sector	
Environment	(
	S
Social Structure	E
	H
	v
Culture	C
Physical Structure	
Social Adaptation	
	A staff per
	early influen

Chart 2.1 illustrates what a typical parish environment looked like before and after Vatican Council II. In practice, not all parishes have implemented a complete transformation. Some parishes are fully transformed, others are still very traditional. Experience indicate that priest's age, personality, and parish status are elements affecting the extent of change the parish change[18].

Chart 2.1

Characteristics of Pre- and Post-Vatican Council II

Sector	Pre-Vatican Council II (Centralized)	Post-Vatican Council (Decentralized)
Environment	Centralized regulation Standardization of practices	Decentralization, local Contr. Customized practices Rise of social movements
Social Structure	Bureaucratic Hierarchical with vertical communication Vertical & horizontal integration	New forms (e.g., coalitions, networks, strategic alliances) Flatter hierarchies with horizontal communication Informal mechanisms of influence (participation, culture, communication) Loose boundaries between units and organizations
Culture	Celebrates stability, tradition, custom Organizational values growth, efficiency, standardization, control	Celebrates uncertainty/paradox Organizational values customer service, diversity, innovation
Physical Structure	Concentration of people in industrial towns & cities Local, nationalistic	De-concentration of people Reduction in transportation time linking distant spaces, encouraging regionalism, & international orientation

Source: Adaptation from Hatch 1997 (pp.25-26).

---

[18] A staff person of the Archdiocese of Detroit indicated that innovative programs are easily implemented by younger priests.

The Catholi

A Catl

Wind and L

under the

guided by

guided by t

directly af

generated

archdiocese

definitions

decision af

of priests

O'Tool

men within

authority a

their juris

Efficiency

money and

compared t

William O'

mayor durin

In se

(1993) ass

group, fro

The Catholic Hierarchy.

A Catholic church is not an isolated institution. As Wind and Lewis (1994) put it, the Catholic institution is under the jurisdiction of the local Archdiocesan hierarchy, guided by the archbishop, and of the international Church, guided by the Pope in Rome. Decisions beyond the parish will directly affect parish life. Change in the parish is not only generated from within the community but also from the archdiocese and the Roman hierarchy. Basic doctrinal definitions come from the Vatican. The most important decision affecting parishes is the Archdiocese's appointment of priests (Wind and Lewis 1994:396-397).

O´Toole (1991) described Bishops as the most powerful men within the American Catholic institution. Vested with authority at the diocese level, Bishops manage churches under their jurisdiction as any American big business corporation. Efficiency and effectiveness are the common language, where money and politics are tools for church expansion. O´Toole compared the influence of the political stature of Cardinal William O´Connell of Boston with that of the governor or the mayor during the early 1900s.

In second place after the Bishops are priests, Tentler (1993) asserted. Catholic priests form a very heterogeneous group, from conservative to very liberal, and from those

close to t

insisted   t

conservativ

priesthood

The th

by Catholic

Catholic si

for their v

significant

professiona

Catholic s

Catholic bu

for early

Sisters we

institution

of Cathol

influential

for Cathol

Final

church.   T

personal c

the Cathol

Ficht

represents

Participat

close to the Roman hierarchy to dissidents. However, she insisted that in general, priests were often deeply conservative men and recognized their symbolic power of the priesthood in a ritual- and sacramental-centered church.

The third category in the Catholic hierarchy is formed by Catholic Sisters. Tentler (1993) described the role of Catholic sisters in several areas. Parochial schools depended for their very existence on Catholic sisters. They also had a significant impact on poor immigrant girls to the extent that professional women outnumbered their male counterparts. Catholic sisters envisioned the female role not only for Catholic but also for non-Catholic women, setting the ground for early feminist movement of the nineteenth century. Sisters were responsible for most Catholic charitable institutions, and for the education of the first generation of Catholic college women. Religious women were more influential than priests in setting the tone and principles for Catholic devotion and intellectual life (Ibid.108).

Finally, lay members represent the base of the Catholic church. Tentler claims that relationships rather than personal characteristics best describe the role of laity in the Catholic church.

Fichter (1954:19) endorsed the idea that the parish represents a distinctive and organized plan of relations. Participation is not only in the religious sense such as

parishione

where the c

such   as

pursuits,

cooperative

parishioner

participati

most active

Modal memb

great mass

members are

but have no

   Kloetz

terms of

primary an

relationshi

Secondary c

larger comm

   Goode

church mor

church par

more other

   A typ

years old,

between $2

parishioner's participation in the Mass and in other services where the congregation prays together but also in other forms such as educational activities, economic development pursuits, and recreational, ameliorative, and other cooperative efforts of parishioners. He classifies parishioners in three types depending on the level of participation in parish affairs. (1) Nuclear members are the most active participants and the most faithful believers. (2) Modal members are the normal "practicing" Catholics or the great mass of identifiable Catholic laymen. (3) Dormant members are those who in practice have "given up" Catholicism but have not joined another religious denomination (Ibid.22).

Kloetzli (1961) conceptualized the church's role in terms of relationships. He classified church groups in primary and secondary group relationships. Primary group relationships happen within families, and close friends. Secondary group relationships are those occurring within the larger community.

Goode (1980:56-81) found that the more educated attend church more. The higher the class status the greater the church participation. However, the more educated also attends more other non-church activities.

A typical Catholic in the 1980s was between 30 and 49 years old, white, with a high school diploma, earnings between $25,000 and $40,000, main concentration in the East

coast,   Den

cosmopolitan

thirteen di

part of Cath

any group

section addi

Trends Affec

Inter

conditions

acting upon

a. Soc

Census data

following

population,

(3) increas

gathered t

are affec

increasing

participat

b. O

decreasing

institutio

rights an

coast, Democrat, married. Catholicism is the most cosmopolitan religion in America with roots in at least thirteen different nationalities. Ethnicity is an integral part of Catholicism, where there is no numerical dominance of any group (Gallup and Castelli 1989:119-120). The next section addresses trends affecting the Catholic Church.

Trends Affecting the Catholic Institution

Inter parish relations are affected by environmental conditions (Hatch 1997). Below there is a summary of trends[19] acting upon institutional achievement.

a. Social and economic trends. According to the U.S. Census data of 1990 and projections for the year 2000[20], the following trends are evident: (1) increasing aging population, (2) increasing ethnic minority participation, and (3) increasing income disparities. According to information gathered through case-studies, the following national trends are affecting the Catholic institution in Detroit: (a) increasing women participation, (b) increasing lay participation, and (c) increasing Catholic population.

b. Cultural trends. Cultural trends include (1) decreasing hierarchical authority within the Catholic institution, (2) increasing awareness of the value of human rights and environmental protection, (3) increasing lay

---

[19] See detailed case-studies in Appendix C.2.

[20] Data facilitated by The Department of Parish Life, Archdiocese of Detroit, 1998.

participati

among parish

    c. I

institution

becoming b

decreasing

vocations,

deacons,

policy towa

regional p

social jus

    d. P

parishes a

in older s

lack of Ca

suburbs.

Interactio

    The p

review of

authors. F

1970s by S

when citie

gain activ

dependency

participation in church matters, and (4) increasing concern among parishes to improve their welcoming environment.

c. Institutional Performance. Trends affecting institutional performance include (1) suburban parishes are becoming bigger, (2) increasing Catholic population, (3) decreasing number of priests, religious brothers, sisters, vocations, and enrollment at seminars, (4) aging priests and deacons, (5) increasing disparities among churches, (6) policy toward local decision-making, (7) growing emphasis on regional planning, and (8) growing concerns for issues of social justice.

d. Physical trends. Physical conditions affecting parishes are (1) continuing urban sprawl, (2) growing needs in older suburbs, (3) growing needs in central cities, (4) lack of Catholic schools for increasing student population in suburbs.

Interaction between Cities and Suburbs.

The phenomenon of inter parish collaboration needs a review of suburban and city processes, as addressed by some authors. Functional relationships were examined in the late 1970s by Stanback (1991) grouping them in three types. First, when cities develop new and more advanced services, suburbs gain activities more appropriate for suburbs. In this case, dependency and competition are minimal because of

differenti

of export-

centers of

case are m

refers to

substitute

the proble

related co

analysis o

appear that

Starba

in 1980,

earlier (S

it indicate

city's res

that non-r

metropolita

suburban

areas, whi

declined.

commuting

and suburb

Cities s

industries

or no jo

differentiation. Second, as cities continue as focal center of export-oriented activities, suburbs figure as residential centers of skilled workers. Competition and conflict in this case are minimal and dependency is dominant. The third group refers to new cities within suburbs that build capacity to substitute central cities' functions. This is the group where the problems for central cities are harder, especially related competition for employment (Ibid.6). Throughout the analysis of case-studies later in this projects, it will appear that the three types can be found.

Stanback also examined city-suburban commuting patterns in 1980, which almost doubled from its levels ten years earlier (Stanback 1991:8-9). Commuting is important because it indicates how much a suburban neighborhood depends on the city's resources. In terms of urban sprawl, Stanback noticed that non-metropolitan population has increased more than metropolitan population. However, within metropolitan areas, suburban areas have increased more than non-metropolitan areas, while central cities showed very little growth or declined. Those non-metropolitan areas with significant commuting grew the most. Employment in both central cities and suburbs tended to increase more rapidly than population. Cities showed low employment rates due to declining industries. Suburbs showed high employment rates with little or no job decreases since the 1940s (Ibid.7). Finally,

starback hi

facing as s

suburbs at

participatio

in the subu

identified.

And (3) de

centers pla

Kloetr

only hostil

keep centra

alluded tha

by exposin

church to

Racial pol

of African

and the co

(1964:18)

Protestant

upon thei

percent of

within met

Despi

Problems,

Stanback highlighted the challenges central cities were facing as suburbs expanded: (1) strong job generation in suburbs at expense of central cities'; higher rates of labor participation and abundant job opportunities for young people in the suburbs. No clear signs of job gains for blacks were identified. (2) city functions were taken over by suburbs. And (3) development of agglomeration economies in suburban centers placed direct competition to central cities.

Kloetzli (1961:25) depicted suburban communities as not only hostile to central cities but also with the power to keep central city residents out of suburbs. However, Kloetzli alluded the moral problem of racism within religious groups by exposing racial polarization and the obligation of the church to serve all people, regardless of color or class. Racial polarization is best illustrated by the concentration of African Americans and other minorities in central cities, and the concentration of whites in suburbs (Ibid.18). Norton (1964:18) also mentioned the anti-urban attitude of Protestant church leadership. Church functionaries insisted upon their non-urban character despite the fact that 75 percent of the church membership, taken collectively, lived within metropolitan areas.

Despite calls for a metropolitan approach to city problems, some authors argued that the city of Detroit and

its suburbs

Kbetzli 19

level, gove

legislation

are few of

McGreevy 1

the opposit

1980). The

between ci

explain con

Role of Fai

For m

unconcerne

that inner

agenda as

redevelop

urban poli

Catholic g

groups. I

"pastoral

about pove

made expl

For the purp
geographical b
ulties of Cat
legislation
Territorial

its suburbs[21] are in many ways worlds apart (Haar 1974, Kloetzli 1961:16; Winter 1961:30). At the institutional level, government fragmentation (van der Veer 1994:1058), legislation[22], and church emphasis on geographic boundaries[23] are few of the obstacles. More specific, race relations (McGreevy 1996), and convictions, and cultural values work in the opposite direction of metropolitan cooperation (Goode 1980). The above section illustrates uncommon features between cities and suburbs. The next section attempts to explain common interests of faith-based organizations.

Role of Faith-based Institutions in Urban Development

For many decades, central cities deteriorated before an unconcerned federal government. It was not until recently that inner cities were seriously included in the federal agenda as a policy issue. Likewise, Detroit failed to redevelop the central city without a defined federal or local urban policy. However, lack of an urban policy did not stop Catholic groups in defining their own way to help low-income groups. In 1986, the U.S. Catholic Bishops released a "pastoral letter" on the position of the Catholic institution about poverty called "Economic Justice for All". The Letter made explicit what Catholics and Catholic parishes were

---

[21] For the purpose of this research, the City of Detroit includes the official political geographical boundaries. Suburban Detroit is the area out of the City of Detroit and the counties of Oakland, Macomb, Lapeer, St. Clair, and Monroe.

[22] Legislation such as the separation of church and state, home rule, taxation, and zoning.

[23] Territorial parishes limit their services to residents of a specific geographic area

already do

address the

office of

It has been

people of th

never the so

to truly leg

cultural com

parishes are

The C

1990s focus

way to ass

coalitions

of communi

Other

support pa

Church c

Metropolit

Community

released a

effort to

distress

Muslims h

business

already doing, but needed an official economic policy to address the issue of poverty[24]. In 1988, the bulletin of the Office of Implementation of the Pastoral Letter declared:

"It has been said that the War on Poverty was short-lived because the people of the United States as a whole were never involved. There was never the society-wide commitment to compassion and solidarity necessary to truly legitimize long-term anti-poverty initiatives. Is there a new cultural commitment developing now? We believe there is, and that parishes are an important part of it."[25]

The Catholic strategy during the late 1980s and early 1990s focused on job generation and affordable housing as a way to assist those in need. Catholic groups and faith-based coalitions mushroomed and expanded their scope toward issues of community and economic development.

Other denominations also implemented strong programs to support parishes in inner cities. In 1966, the Episcopal Church organized partnerships to pool resources in metropolitan areas through the Inter-religious Foundation for Community Organization. In 1978 the Urban Bishops' Coalition released a report on urban policy, after a two-year research effort to find out the economic, social, human and political distress in inner cities (Yon 1982). For many decades, Black Muslims have been working nationally to develop minority business enterprises, working with low-income communities,

---

[24] D.Toolan, T.R.Martin and G.Laczniak, F.DeBarnardo. *Commonweal* 06/03/88, v115, n11.

[25] Working for Economic Justice, U.S. Catholic Conference. v2, n1, Jan-Feb 1988.

and forming

vary from

million part

In Mic

in communit

Michigan/Mc

Project, Pe

Jesus, Wo

Development

groups hav

revitalize

Housing Co

Housing Min

which was

1989). Wor

support, a

in 1992 (S

Community

Endowment

American C

of Black

formation,

in U.S.

a
r Ebony 12/1
Emerson, Ja

and forming partnerships[26]. The sophistication of enterprises vary from the basic one-person referral office to multi-million partnerships that employ thousands of employees[27].

In Michigan several faith-based groups were very active in community development, including the Episcopal Diocese of Michigan/McGehee Funds, Holy Redeemer Church-Jeremiah Project, People in Faith United Housing Corporation, Joy of Jesus, World Vision, Focus:HOPE, Campaign for Human Development, and many others. The efforts of faith-based groups have been focusing affordable housing as a way to revitalize inner cities and distressed areas. The Michigan Housing Coalition issued its "Resource Guide for effective Housing Ministries" in 1989 to reinforce housing initiatives, which was already a strategy of many churches (Gillette (ed.) 1989). Word Vision released a guide "How churches can provide support, and finance quality housing for low-income families" in 1992 (Shabecoff, 1992). In 1989, the National Congress for Community Economic Development, with support from the Lilly Endowment and the Ford Foundation, sponsored the African-American Church Project to compile the accumulated experience of Black churches in housing, business development, capital formation, community development, and commercial development in U.S. inner cities (Clemetson and Coates, 1989). Ralph

---

[26] *Ebony* 02/1987, v42, p61(4), and *Christianity Today*, 06/15/84, v28, p64(1).

[27] Emerson, Jed, 1996. New Socail Entrepreneurs. The Roberts Foundation, San Francisco.

Reiland

were

conclu

out of

emergi

T

commun

profes

for Ne

Michig

founda

congre

Depart

office

The of

state-

with

in Cu

build

defin

struc

Thei
W
ecre
Gate
The
Ther
M

Reiland found that two black churches in Mason and Alabama were very successful in their business ventures, and concluded that "black capitalism can lift poor communities out of welfare.[28]" Many other authors accounted for the emerging interest in faith-based entrepreneurship[29].

The increasing role of faith-base institutions in community development called the attention of Princeton professor John Dilulio, Robert Woodson of the National Center for Neighborhood Enterprise[30], and professor Rex LaMore of Michigan State University. They became advocates before foundations and governments to infuse resources to congregations. Their efforts paid off when the federal agency Department of Housing and Urban Development (HUD) opened an office to coordinate assistance to faith-based organizations. The office is under the direction of a Catholic priest. This state-church partnership is a dramatic change if contrasted with HUD's prosecution of Pastor Floyd of Allen A.M.E. Church in Queens, New York for using money for elderly housing to build a community center[31], or the Internal Revenue Service's definition of for-profit ventures within non-profit structures[32]. Perhaps faith-based institutions are not in the

[28] *Challenge* Nov-Dec/94, v37, n6, p61. M.Shirley, *Journal of the Early Republic*, Summer 1991, v11, n2, p219. M.Morishima, *Current Sociology*, Autumn-Winter/90, v38, n2-3, p51. E.Carney, *National Journal* 10/28/95, v27, n43, p2651. C.Walsh, *America*, 05/25/96, v174.

[29] Gite, Lloyd, *Black Enterprise*, Dec 1993, v24, n5, p54(6)

[30] *The Christian Century*, Chicago; Dec. 9, 1998; Arthur E. Farnsley II.

[31] *Church and State*, April 1994, v47, n4, p13(2).

[32] Milton C. Sernett, *Church History*, June 1993 v62, n2, p313(2).

psitio

expect,

distres

II. The

Th

Detroit

Frenchn

the Gu

July o

winter

to Fra

Cathol

A

histor

the e

enterp

heart

their

coloni

founde

interp

Canada

reach

33

The s

position to save the city, as Arthur Farnsley II[33] may expect, but their contributions in the redevelopment of distressed communities are unquestionable.

II. The City of Detroit and the Catholic Church

The earliest known contact of the Catholic Church in Detroit was actually connected with Canada (Pare 1983). Frenchman Jacques Cartier's first expedition in 1534 included the Gulf of St. Lawrence. The first Mass was celebrated on July of 1534 at a fort on the Labrador Coast. A horrendous winter in Quebec in 1535-1536 made the remnant mission return to France. After sixty-seven years, France decided to send Catholic missions to Canada in 1604 (Ibid.48).

According to Pare the history of Detroit began with the history of the Catholic church during the pioneer missions in the early 1700s. It was religion, not commerce, royal enterprise, or colonization that drove the French into the heart of America. Missionaries confronted two obstacles to their program. First, the willingness of French people to colonize. Second, attacks from the English. The mission founded by French Cardinal de Richelieu in Canada in 1627 was interrupted by the English invasion of Quebec in 1629. After Canada's restoration to France in 1632, the first attempt to reach Michigan was in 1642 in the Sault Ste. Marie. There,

---

[33] *The Christian Century*, Dec 9, 1998, v115, n34, p1183(2).

abo

cen

two

Dio

of

sta

obt

the

cor

Are

Are

lab

191

Cla

Was

su

Are

Dan

aff

about 2,000 Chippewa Indians received Jesuit missionaries. A census in 1640 counted 12,000 Indians dispersed among thirty-two villages (Ibid.24).

The Catholic mission in Michigan started in 1701[34]. The Diocese of Michigan was established in 1833. The boundaries of the Diocese were redrawn to coincide with those of the state when Michigan became a state in 1937, and Detroit obtained the status of Archdiocese[35]. Between 1701 and 1833, the Catholic church witnessed Michigan's growth from a French commercial outpost to an English colony and finally to an American territory.

Between 1888 and 1918, immigration from Europe and the American South to Detroit was very heavy, mainly to meet the labor needs of the rapidly expanding automotive industry. In 1911, the first African American Catholic parish, St. Peter Claver, was established. By that time, the Catholic church was a well-established institution and was able to lead successful battles against Michigan State's constitutional amendments in 1920 and 1924 that would have required mandatory attendance in public schools, which would have affected a well-established Catholic school system[36].

---

[34] The Archdiocese of Detroit, Directory of Personnel, Parishes and Services, 1993-1994, pp3-6)
[35] The Archdiocese of Detroit defined a geographic area that includes Lapeer, St. Clair, Oakland, Macomb, Wayne, and Monroe (Directory of Personnel, Parishes and Services). Diocese is formed of a group of churches under the jurisdiction of a bishop (The American Heritage Dictionary). When a city is above a million inhabitants a diocese is granted a status of Archdiocese.
[36] Archdiocese of Detroit, Directory of Personnel 1993-1994)

By th

Detroit wa

concentrati

Comparing

the latter

were serv

percent c

2.2). The

The Michi

percent,

increased

in total

populatio

By the mid 1990s, the importance of the Archdiocese of Detroit was not just marked by its history but also by the concentration of Catholic operations in Metro Detroit. Comparing the state with Metro Detroit, the proportions for the latter were: 56 percent of the Catholic staff personnel were serving 40 percent of the Catholic population in 37 percent of parishes in Metro Detroit (See Tables 2.1 and 2.2). The trend of this concentration was also increasing. The Michigan Catholic population showed a decrease of 5.4 percent, while the Metro Detroit Catholic population increased 3.6 percent (after adjusting 9.3 percent decrease in total population, and 5.7 percent decrease in Catholic population.)

CATHOLI

Michigan
Total Pop
Catholics
Percent

Metro Detr
Total Pop
Catholics
Percent

A

populati

the sta

have be

religio

Detroit

the Sta

percent

2.2 bel

suburbs

jurisdi

were su

were ru

TABLE 2.1

CATHOLIC POPULATION IN MICHIGAN AND METRO DETROIT 1975-1995
(Thousands)

	1975	1985	1995	Chge 95/75
Michigan				
Total Population	9,193	9,141	9,382	2.1 %
Catholics	2,345	2,297	2,267	- 3.3
Percent	25.5	25.1	24.2	
Metro Detroit				
Total Population	4,707	4,362	4,267	- 9.3
Catholics	1,569	1,457	1,480	- 5.7
Percent	33.3	33.4	34.7	

Source: Catholic Almanac 1975, 1985, 1995.

Although Catholics as proportion of the total population in Metropolitan Detroit have been higher than in the state, the most dramatic decreases in staff and parishes have been in the former. Between 1975 and 1995, the number of religious staff in the State decreased 34 percent while in Detroit staff decreased 36 percent. The number of parishes in the State increased 1.3 percent while it decreased 7.3 percent in Metro Detroit during the same period (See Table 2.2 below). Today, the largest number of parishes are in the suburbs. Sixty-nine percent of Catholic parishes under the jurisdiction of the Archdiocese of Detroit by the end of 1996 were suburban, 25 percent were city churches, and six percent were rural[37].

---

[37] Office for Pastoral Resources, Archdiocese of Detroit, 02/97.

CATHOLIC S

Michigan
Priests
Deacons
Brothers
Sisters
Parishes

Metro Detroit
Priests
Deacons
Brothers
Sisters
Parishes

Source: Catho

Short

trend af

National

the nati

Cathol

estima

Vicari

short

proje

A

7,639

getting

TABLE 2.2

CATHOLIC STAFF AND PARISHES IN MICHIGAN AND METRO DETROIT,

1975-1995

	1975	1985	1995	Chge 95/75
Michigan		6,013	4,924	- 30.1%
Priests	605	596	365	- 39.7
Deacons	*	219	310	
Brothers	217	129	115	- 47.0
Sisters	4,991	4,266	3,333	- 33.2
Parishes	791	803	801	1.3
Metro Detroit		3,510	2,765	- 33.7
Priests	406	412	242	- 40.4
Deacons	*	136	168	
Brothers	181	104	93	- 48.6
Sisters	3,000	2,527	1,958	- 34.7
Parishes	328	331	304	- 7.3

Source: Catholic Almanacs 1975, 1985, 1995. * Data not available.

Shortage of Catholic staff is an important national trend affecting Detroit. Information published by the National Conference of Catholic Bishops in 1985 contrasted the national shortage of priests with the increased number of Catholics. The change of Catholic population per priest was estimated to range from 2,584 in 1990 to 3,204 in 2000. Some Vicariates in Metro Detroit were reporting more severe shortages such as 5,000 Catholics per priest in 1998 and projecting 5,700 by the year 2000.[38]

Additionally, Seminary enrollments have dropped from 7,639 in 1980 to 7,080 in 1995. U.S. Diocesan priests are getting older. Priests 55 years old and over have increased

[38] National Conference of Catholic Bishops, U.S. Demographics on Priests, U.S. Catholic Conference, 1985.

34

from 40 |

projections

priests we

and depart

are aging

and dropp

45 percen

permanent

average a

U.S. pari

of Detro

percent |

vicariat

order pr

1998. Th

with a |

The rati

4,294 i

fifty p

(See Ta

when co

priest

need mo

** 1998 Seri
* Fr. Eugen
* Archdioce

from 40 percent in 1985 to 44 percent in 1995, with projections around 46 percent in year 2005[39]. Half as many priests were ordained in 1995 as in 1965. Deaths, retirements and departures are higher than ordinations. Religious orders are aging --with an average age of 67 in many congregations, and dropping in numbers, with brothers and sisters declining 45 percent and priests are declining 27 percent. While U.S. permanent deacons have doubled to 12,000 since 1980, their average age has increased to 60. Ten percent of the 19,000 U.S. parishes are without resident priest[40]. The Archdiocese of Detroit reported 1,283,888 Catholics, growing at 2.5 percent by year 2000. In Detroit, there were 314 parishes, 26 vicariates, and 299 active Diocesan priests, 62 religious order priests, and 5 extern priests in the Archdiocese in 1998. The average age of Diocesan priests was 53 in 1998, with a projection of 41 priests in their 70s by year 2000. The ratio of priest to Catholic population was calculated at 4,294 in 1998.[41] It is important to notice that more than fifty percent of parishes had less than 1,000 family members (See Table 2.3). The shortage of priest becomes more critical when considering that each parish needs the attention of a priest disregarding its size, and large and mega parishes need more than one priest.

---

[39] CARA Seminary Report, 1996
[40] Fr. Eugene Hemrick, 1998. Responding to a Church in Transformation. The Priest.
[41] Archdiocese of Detroit, Department of Parish Life, 09/98.

P

No. of memb		
Less than 5		
501-1000		
1001-2000		
2001-3000		
3001 and mo		
Total		

Source: Bureau
of Affairs, Un

Detr

de-concen

1960s (Go

accelerat

cities h

regions s

occurred

built. T

growth o

Industry,

suburbani

The

and indus

(Bailey a

1961), an

the popul

.

Table 2.3

Parishes in the Archdiocese of Detroit, 1997

No. of members	No. Parishes	Type	Percent
Less than 500	118	Micro	37
501-1000	76	Small	24
1001-2000	80	Medium	25
2001-3000	32	Large	10
3001 and more	9	Mega	3
Total	315		100

Source: Bishop Bernard Harrington, Joint Meeting of Archdiocesan Pastoral Council and Council of Vicars, October 21, 1997.

Detroit was transformed by the process of metropolitan de-concentration, reported to be occurring as early as the 1880s (Gottdiener, 1985). Hawley (1956:4) affirmed that the accelerated growth of outlying areas compared with central cities has been a constant characteristic of urbanized regions since the 1920s. Massive industrial suburbanization occurred during the World War II when war factories were built. These war industries were followed by significant growth of suburban housing during and after the war. Industry, commerce, and corporate America ignited the suburbanization process even further (Kelly 1989:184).

The city of Detroit suffered a rapid decay as residents and industry moved out, a process that started in the 1930s (Bailey and McElvaney 1970, Kain 1983, Kloetzli 1961, Winter 1961), and accelerated after World War II to the extent that the population in the inner city during 1970-1980 grew by

less t

percen

T

servic

confl

1958,

Detro

predo

By 19

most

of D

195

Detr

and

San

Cat

acq

et

na

1

ch

less than 1 percent whereas suburban population grew 18 percent during the same period (Downs and Bradbury 1984).

The transition from an industrial to an advanced service economy was halted by racial segregation and class conflict (Thomas, J. 1991, 1994, 1997; Thomas R. 1993, Hall, 1988, Darden et al. 1987, Schwarts 1976). The inner city Detroit changed from predominantly white in 1940 to predominantly African American in 1990 (Sands et al. 1993). By 1996, Detroit ranked second behind Gary, Indiana, as the most segregated city in America[42]. Census data for the city of Detroit showed population decline from 1.85 million in 1950 to close to a million in 1996[43].

Given the extent of the white flight from the central Detroit to the suburbs, city parishes have lost membership and concurrent financial strength (Harris 1996, Norton 1964, Sanderson 1955). In response to the loss of membership, the Catholic Archdiocese of Detroit undertook an institutional accommodation by closing thirty city parishes in 1989 (Sands et al. 1993). This parish closing in the city of Detroit marked the end a period of growth that goes back to the early 1700s.

This century, the Catholic church suffered many changes. First, the Vatican Council II stressed the need of

---

[42] The State News, January 29, 1997. Report by Reynolds Farley of the University of Michigan.
[43] Cite newspaper report from U.S. Census.

helpi

respo

the (

Caste

close

1994.

unde

the

not

whic

196

the

in

ti

ch

pp

re

b

helping the poor, by making the Catholic church more responsive to local residents, and by expanding the role of the church to economic and social areas (Gremillion and Castelli 1987). Second, financially unsound churches were closed because they had lost their membership base (Harris 1994). Third, a massive purchase of suburban land was undertaken which was the base for the Catholic expansion to the suburbs (Sands et al. 1993). However, these changes have not taken into account suburban-central city cooperation which remains an issue for most writers (Harris 1994, Norton 1964, Sanderson 1955).

Tentler (Meagher 1988:241-276) considered the role of the Catholic church in Detroit "a successful effort of integration of heterogeneous populations during the nineteenth Century." She also affirmed that the Catholic church is the most inclusive American denomination. Tendler's opinion is contradicted by Elie (1992) who questioned the role of the Catholic church in integrating African Americans by citing the experiences of Catholic priest George Stallings in dealing with the Roman Catholic establishment. Stallings founded the African American Catholic Congregation in 1989. Stallings was suspended from his duties as a priest and excommunicated because his newly founded institution did not conform with the mandates of the Roman hierarchy. Stallings had to manage his congregation outside the Catholic

auth

sit

serv

refu

cent

Whil

blac

and

Van

the

by

par

mak

eth

Ame

and

hie

Mea

rag

con

and

in

authority. Elie also mentioned that blacks were limited to sit at the side areas and balconies during religious services, were turned away from becoming members, and were refused admission at Catholic schools until the mid-twentieth century. Priesthood was also limited for African Americans. While white Catholic men joined religious "colored missions", black men were restricted from becoming priests (Ibid.15).

The role of the Catholic church in education has been and continues to be remarkable (McGreevy 1996). O'Brien (In Van Allen 1978) asserted the role of the Catholic church in the formation of values for a better civil society.

The history of the Catholic church in Detroit is marked by the activism of ethnic groups demanding a congregation's participation in church financial management and decision-making. It is also characterized by racial conflicts between ethnic Catholics and immigrant African Americans from the American South (McGreevy 1996). Polish women's role in riots and participation in dissident groups against the Catholic hierarchy in the 1940s was especially noticeable. Tentler (In Meagher 1988) mentioned conflicts about power, gender, money, race, and class struggle among congregations, between congregations and Catholic authorities, and between priests and their superiors.

Racial struggles of African Americans wishing to settle in Detroit's neighborhoods during this century are described

in detail by Darden et al. (1987), McGreevy (1996), and Thomas (1993).

Religious beliefs remain strong in spite of religious pessimistic trends such as decreasing number of Americans considering religion a very important factor in their lives, declining Biblical literalists, and declining church attendance since the 1950s (Gallup and Castelli 1989:4). The most remarkable trend is the shift from Protestant to Catholic churches. In 1947, 20 percent of Americans identified themselves as Catholics and 69 percent as Protestants. In 1987 the rate of Catholics went up to 28 percent and the rate of Protestants went down to 57 percent in 1987. These changes have been even greater for young people between 18 and 24 years old.(Ibid.23-24). In general, church attendance has remained around 40 percent from 1937 to 1988 with a peak of 49 percent between 1955 and 1958. However, Catholic attendance has suffered a dramatic decline from 74 percent in 1958 to 48 percent in 1988 (Ibid.32). Notwithstanding confidence of Americans in organized religion is the highest among other major social institutions, this confidence has decreased from 65 percent in 1979 to 59 percent in 1988 (Ibid.43). Americans have been increasingly critical about their churches. They believe that churches are more concerned with internal organizational issues than with spiritual matters (Ibid.88). Gallup and Castelli's study

40

found that American Catholics have high ratings for Pope John Paul II. However, three-fourths said they will follow their consciences, not Papal guidelines, to deal with the most difficult moral questions (Ibid.99).

Suburban Detroit.

This section cites data as a way to understand the impact of suburbanization on the development of the Catholic institution in Detroit. Stanback (1991) compared fourteen cities and their suburbs, Detroit among them. By looking at these facts, he gave a dimensional view of the impact of suburbanization. Stanback illustrated employment changes in central city Detroit and its suburbs between 1969 and 1987. Among fourteen cities reviewed, the city of Detroit occupied the second highest decrease in both employment and population after St. Louis. On the other hand, suburban Detroit's employment and population growth occupied seventh and eighth places among the fourteen areas (Ibid.8). What these two indicators say is that in spite of the sharp city population decrease, suburban Detroit has not grown as fast as in other comparable cities. This fact is confirmed by the city-to-county population ratio of 52 percent in 1980, which was the fifth lowest among the group. Commuters within the city of Detroit as percentage of the work force increased from 15 in percent in 1960 to 23 percent in 1980, while commuters within

suburbs increased from 21 percent to 28 percent in the same years.

Over time, suburbs have become divorced from central cities. The word "suburban" once implied a relationship with the city; the term today is more likely to represent a distinction from the city. Several institutions account for this separation. Nomenclature adopted by suburban areas were more associated with the countryside than with the central city (Dolche ed. 1976). Kenneth T. Jackson (Dolche ed. 1979:89) did not write about linkages but mechanisms to separate suburbs and cities such as zoning, governmental fragmentation, and deed exclusions. These mechanisms have allowed neighborhood separation by economic level, race, housing conditions, and life styles (Davidoff and Brooks, 1979:136-166).

City-suburban church separation also responded to untimely decisions. The following case suggests that Protestant suburban churches are victims of their past choices. Norton (1964:19) and Winter (1961:43) argued that Protestant retreat to the suburbs was due to demographic changes. Urban growth during the middle of the nineteenth century and early in the twentieth century consisted of mostly Roman Catholic immigrant Europeans who were not potential targets for Protestant outreach. Thus, many Protestant churches fled to the suburbs. More recently, he

con...

Rica...

Proj...

beca...

comm...

The

proc...

and ...

link...

cent...

prie...

pari...

and ...

foll...

to ...

from...

and ...

Stap...

Abst...

Work...

poli...

prie...

continues, central cities house African Americans and Puerto Ricans who were in fact potential Protestants. But the Protestant church could not serve inner city populations because it was firmly suburban-white-Anglo-Saxon with little communication with these groups.

The Archdiocese of Detroit

The Archdiocese of Detroit undertook a decentralization process in late 1970s whereby parishes were split in regions and vicariates. Auxiliary Bishops and Vicars became the linkage between the Parish Councils and the Archdiocesan central office. Issues of concern include race relations, priest shortage, financial distress and depopulation of city parishes and older suburban parishes, isolation of parishes, and welfare reform.

Among the most important Catholic principles are (1) follow the "logic of solidarity", which encourages parishes to work together, (2) the willingness to combat isolation from neighbors, (3) the call to overcome physical boundaries and barriers of race, religion, ethnicity, gender, economic status, and nationality, (4) the concern for the poor and the most vulnerable, (5) to form partnerships, (6) the call to work for greater economic justice. Important Archdiocesan policies include (1) centralized assignation/removal of priests and Christian personnel, (2) decentralized parish

administration, (3) redistributive policy among surplus-parishes and deficit-parishes, (4) centralized approval of physical development plans and operational budgets.

Some of the programs that the Archdiocese uses to practice the above values are described: (1) Catholic Caucus works against systems that create a false sense of superiority of race, sex, or nation over others. It aims to change the system and relationships of unjust social structures and policies. (2) Catholic Service Appeal channels financial support to city parishes and projects of human development in distressed areas. (3) Vicariates are in charge of ministerial planning. Vicariates also facilitate problem-solving among parishes, information, and integrational tasks. (4) Partners and Servers Program matches suburban and city parishes for working together. (5) Educational Programs about race relations. Appendix C.2 describes details supporting the analysis of the Archdiocese of Detroit.

Catholic Vicariates

Vicariates were formed in the 1970s when the Catholic hierarchy decentralized the administration of parishes. Vicariates are the linkages between the central office of the Archdiocese of Detroit and Parish Councils. They have the functions of policy-making, problem-solving, planning, and facilitation of inter parish collaboration. Policies

affe

Pari

pari

the

sum

The

of

ecol

imme

con

196

effe

Detr

par

the

aban

Hos

clos

eno

All

sub

supp

are

affecting parish boundaries are under the jurisdiction of Parish Councils. Vicariates gather information, facilitate parish planning, and function as problem-solving forums at the regional level. See Appendices C.1 and C.2 for summarized and a long version of Vicariates' data.

The Catholic Pastoral Alliance

The Alliance was created 27 years ago with the purpose of pooling resources to improve educational, social and economic quality of life in Detroit. The Alliance was an immediate response of a group of concerned priests and concerned Detroit residents about the riots of the late 1960s. The original focus of The Alliance was to ensure the effective presence of the Catholic church in the City of Detroit. The relevance of The Alliance was felt during the parish closings in the 1980s. The Alliance strongly opposed the closings, implicating the Catholic hierarchy of abandoning central city Detroit when the city's residents most needed its support. When the conflicting issue of parish closings was over, The Alliance continued working to encourage city and suburban parishes to work together. The Alliance has not been very successful in attracting city and suburban parishes or in obtaining the Archdiocese of Detroit support. Currently, only six parishes and about 400 members are associated to The Alliance.

chur

assi

of

subt

invc

neig

coll

orga

Thir

Four

thei

conv

in t

serv

colla

City

churc

grow

1974;

6 Baj

III. Antecedents of Inter Parish Collaboration

Faith-based institutions in general, and the Catholic Church in particular are crucial (Williams et al. 1990) in assisting individuals and organizations in promoting a sense of sharing in dealing with problems affecting cities and suburbs[45]. Faith-based organizations are increasingly involved in redevelopment of distressed and low-income neighborhoods.

Several attributes account for the increasing collaboration. First, the voluntary character of faith-based organizations. Second, their grass roots representation. Third, their presence in both the city and suburban areas. Fourth, their access to individuals and families. Fifth, their influence in the formation of character and personal convictions (Meagher 1988). Finally, their strategic presence in times of government withdrawal from programs of social services (Salomon and Abramson 1982). How does inter parish collaboration take place?

As suburbanization intensified so the problems for the City of Detroit and its suburbs exacerbated. While suburban churches confronted unbearable limitations derived from rapid growth, crime, pollution, and decay in older suburbs (Haar 1974; Sharpe and Wallock 1994), city parishes were affected

---

[45] Plain Dealer Editorial, Cleveland, 04/17/96. http://www.citc.org/mewspr.html.

by falling membership. Some city churches remain despite smaller memberships; others closed (Sand et al. 1993), or merged with other parishes.

Relations between city and suburban churches can take place at the individual, congregational level, and/or *institutional* levels. At the individual level, relationships may take place when a church member, staff person, or the priest decides to contact other parishes to share resources. At the congregational level, relations emerge from consensus at the Parish Council or active parish members in deciding what to share and with whom. Jackson et al. (1997?:11-12) found out that 55 percent of programs in Catholic parishes are originated by the pastor's vision, but 76 percent of programs are initiated by laity's concern. The Catholic institution in Michigan rated the highest percent of laity participation among all denominations, according to Jackson's study. Institutional collaboration among parishes appears through programs such as the "Inter Parish Sharing", partnerships, mergers, and the Society of St. Vincent de Paul. The Inter Parish Sharing program is a fund organized by the Archdiocese of Detroit as part of the Catholic Services Appeal. All parishes contribute a percent of their budget to support city parishes, projects in depressed cities, or parishes that have difficulty in balancing their budget. Mergers happen when a parish cannot finance the priest's

compen

able

progra

redist

bounda

depots

Detroi

income

has b

parish

of Me

offic

expan

colla

socia

perso

role

(3) t

Hoge

suburb

servi

45
this
attachee
ants ef
tariff ic
test is

compensation. By sharing a priest, participating parishes are able to share the priest's cost. St. Vincent de Paul is a program that collects foods and funds in the local area and redistributes them to the needy in their local parish boundaries and a small portion is sent to regional food depots, and to the central office located in downtown Detroit. The Detroit office redistributes resources to low-income people. The St. Vincent de Paul Archdiocesan program has been very successful given its voluntary-basis of its parish membership and the voluntary contributions. Two-thirds of Metro Detroit parishes have a St. Vincent Conference. The office of Detroit is in the process of construction of an expanded headquarters in downtown Detroit.

Some authors speculate explanations of inter parish collaboration: (1) the need for institutional adaptation to social change (Burns 1996), such as the decrease of religious personnel, the aging population, and the increase of women's role in social life, (2) the use of networks (Brown 1996), (3) the need to minimize the "guilt" effect of being wealthy (Hoge 1996), (4) the need to fill a spiritual gap felt by suburban parish members, (5) the pressure of needed social services, and (6) fear of being closed down[46].

---

[46] In 1989, 30 city parishes were closed by the Archdiocese of Detroit. Other 25 Parishes were listed to monitor their performance and to decide future feasibility (Sands et al, 1993). The closings generated strong opposition by city residents and the Catholic Pastoral Alliance (Undated document "The Closing of Detroit's Churches: The Rest is Story."

re
is
ch
th
al
is
in
be
de
Si
tr
se
be
re
sp
th
In

pe
Ca
it
fo
Ma

Catholic churches have used networks to expand their resources for development (Shabecoff 1992, Jackson et al. 1997). Given the limited human and capital resources, city churches have had to rely on partnerships, and coalitions, that have allowed them not only to gain community support but also to thrive in a changing environment (Burns 1996, Harris 1994). Some successful examples of inter-faith coalitions are in the Northwest Wayne area where four churches, including two Catholic parishes, formed a coalition to support a food depot. Another inter-faith coalition was formed in the Southeast Oakland Vicariate seven years ago to supply transitional shelter to the homeless during the winter season. A very successful partnership emerged a year ago between two suburban and city parishes that share their resources. The unique characteristic of the last example stands on its "two-way sharing" approach, which differs from the "one-way giving" approach used by most suburban parishes.

Inter Parish Collaboration

Inter parish collaboration has existed for a long period in different forms in Michigan. Historically, the Catholic institution has used "missions" as a way to expand itself to new areas, usually involving out of state or foreign Christian outreach. Jackson et al. (1997?:8-9) found that over seventy percent of faith-based institutions in

within

such

commu

found

(63%,

(64%,

insti

incre

gener

by se

late

staff

that

ricts

the e

Detro

initi

or pa

affec

place

paris

healt

Econom

parish

Michigan were affiliated with a local faith-based coalition such as a minister's alliance, pastor's coalition, or community economic development coalition. The same study found that Catholic churches showed the highest probability (88%) of working in a coalition. Catholics also rated high (64%) in offering programs in cooperation with another institution.

Cooperation among Catholic parishes apparently increased after the implementation of Vatican Council II. The general environment of the Catholic institution was affected by several incidents, such as the riots in Detroit during the late 1960s and the parish closing in late 1980s. Priests and staff personnel interviewed during this project, mentioned that some of their current programs were inspired by the riots. The parish closings in the late 1980s are blamed for the existing mistrust between parishes and the Archdiocese of Detroit. When the Archdiocese of Detroit undertakes a initiative that involves the assessment of parish performance or parish planning, the issue of parish closings seems to affect the relationship. The attitude of cooperation gives place to interpret as "one healthy parish helping a moribund parish", when actually the cooperation may involve two healthy suburban parishes or a inter faith coalition. Economics dominate the criteria to assess the health of a parish, affirmed a parish staff person opposing the parish

closings in 1989. The Society of St. Vincent de Paul is a program that has a long tradition of inter parish collaboration. It is well spread, known, and supported by city and suburban parishes. Two-thirds of parishes have a conference (branch) of St. Vincent de Paul. Most conferences are to assist local residents, but they channel more resources to out-of-boundaries when their own neighborhoods are well-to-do. Some conferences are strong and work as part of the parish funding and programming; others struggle to survive under unpaid volunteer administration.

Alice Shabecoff (1992) summarized how faith-based groups were working together to supply low-income housing. Shabencoff affirmed that "Congregations are most effective in meeting housing needs if they work within the context of and in partnership with local coalitions, neighborhood groups, and volunteers associations already working on low-income housing."

The Diocese of Cleveland initiated its "*The Church in the City*" program that facilitates, finances, and structures partnerships among Catholic parishes.

Cooperative efforts between suburban and city Catholic parishes remain informal, non-systematic, and sometimes take the form of undercover practices[46]. The most organized and

---

[46] Interview with a suburban church revealed that the church staff sends surplus of donations to inner city parishes without notifying members, preventing opposition.

publishe

program

Pilla

constitu

parishes

focused

the city

the city

cities

parishes

Harris,

environm

the syst

their lo

Giv

and the

suburbs,

Detroit

institut

Appeal

encourag

parishes

parishes

published effort involving inter parish sharing is the program named *"The Church in the City"* directed by Bishop Pilla of Cleveland. His principles for redevelopment constituted a remarkable attempt to attract city and suburban parishes in resolving regional disparities. These principles focused on the need (a) to involve the many power holders in the city as well in suburbs, (b) to address the problems of the city from a regional view, (c) to see the problem of the cities interdependent to the suburbs, (d) to restructure parishes, and (e) to give preferential treatment to the poor (Harris, 1994:29). Harris proposed that churches in both environments need to be restructured for the efficiency of the system, making it essential that churches, disregarding their location, work together[47].

Given the governmental retraction in social programs, and the increased need for resources in both city and suburbs, the evidence shows that the Catholic Church in Detroit is moving toward more cooperation within the institution. Detroit Programs such as the Catholic Service Appeal and parish mergers are institutional attempts at encouraging sharing between surplus-parishes and deficit-parishes. Catholic Service Appeal is a program where all parishes have a "tax" collected by the Archdiocese of

---

[47] A priest of a city parish (SCB) is convinced that inner city churches do not have a sizable membership for financial viability. On the other hand, suburban parishes are too big. Suburban parishes are managed as big business, where making money becomes the center of attention and personal contacts become more difficult.
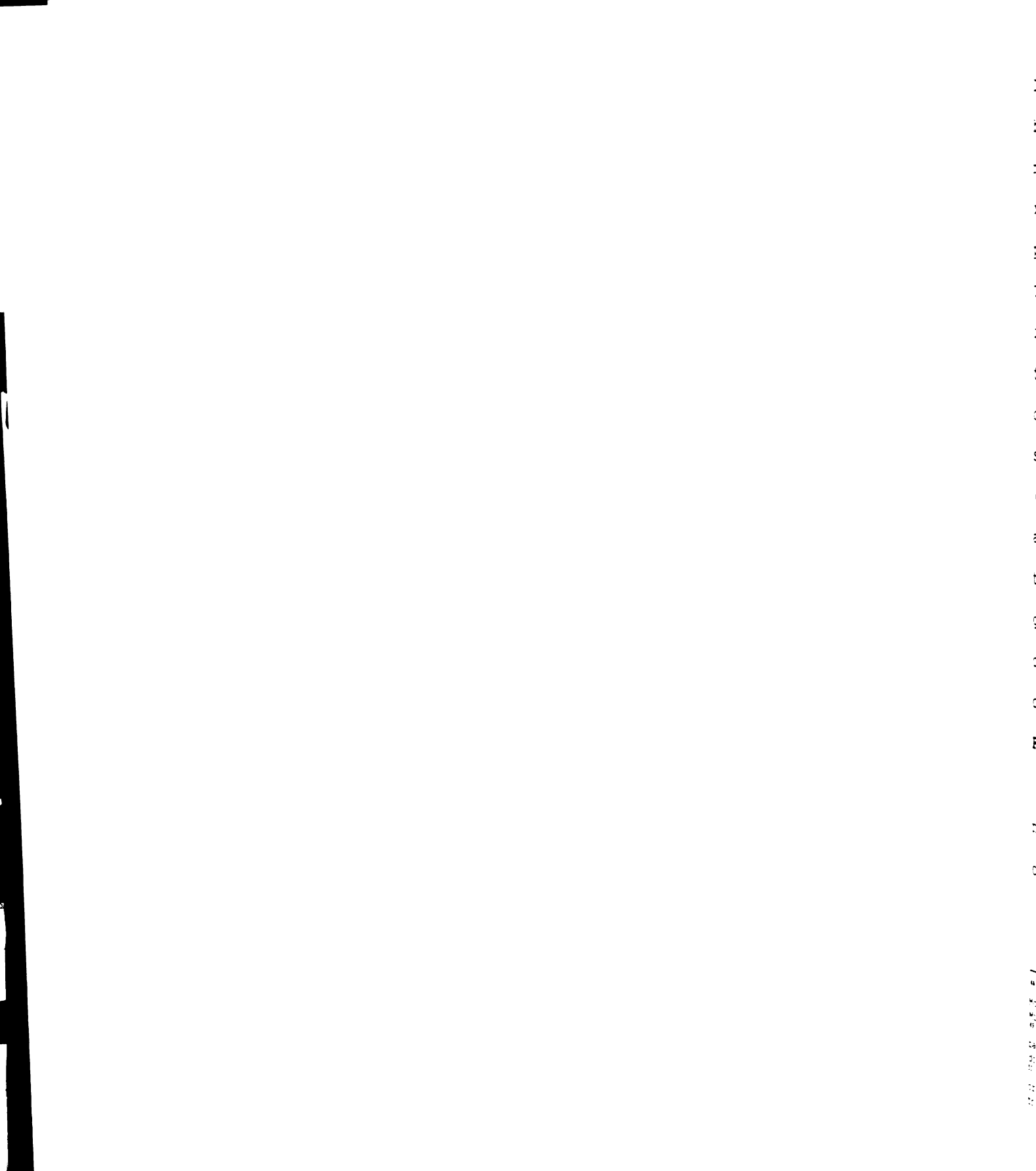
Detroit. Then this fund is redistributed to balance the budget of deficit-parishes. There are agreements (called mergers) among parishes to share Clerical personnel and other resources. Interviews with church leaders indicated that the performance of these agreements has not been documented[48]. This fact was also confirmed by the literature review and the in depth interviews of this project. Many authors observed that little is known about how suburban and city Catholic churches relate to each other; how they collaborate; what strategies Catholic churches use to support each other (Kloetzli 1961:82, Bailey 1970:13, 20, 31, Winter 1961:145); and what makes Catholic churches being more or less active in their mutual relations[49]. This research intends to fill this gap by exploring the potential of inter parish sharing as development tool. Perhaps part of the answers can be found by considering the trends affecting the Catholic institution.

Factors Preventing Inter Parish Cooperation

Catholic churches tend to support their own neighborhoods before any contribution is considered for out-of-boundaries' beneficiaries[50]. Extensive literature is

---

[48] Documentation is available upon request about interviews with Dr. Mike McCallion and Lori McGlinnen of the Archdiocese of Detroit, Rev. John Hooper of the Episcopal Diocese of Michigan/McGehee Funds, and Fr. Thomas Sweetser, church consultant, researcher and writer.
[49] Interviews conducted by the author with personnel of the Archdiocese of Detroit, Catholic parishes, and the Sacred Heart Major Seminary indicated that no written materials exist to document suburban-inner city Catholic parish cooperation.
[50] Catholic church's definition of a geographic area remains as a symbol of the local orientation of the congregation. National parishes represent an attempt to expand the service to wider areas, but still national parishes tend to serve specific groups.

availab

program

McGreev

1991, S

within

of par

office

the Cit

holds

resourc

are ref

Ce

localis

approac

parish

Castell

focus

Detroit

of ter

limit a

of loca

White

strateg

Rate de s

available on how Catholic churches have been implementing programs to support their own neighborhoods (Meagher 1988, McGreevy 1996, Shabecoff 1992, Schroeder et al. 1974, Scheie 1991, SEEDCO 1988, and others). Most money raised remained within the local parish boundaries. In 1988, only 6 percent of parish collections was sent to the central Archdiocesan office to be used for various purposes of parishes located in the City of Detroit[51]. The conferences of St. Vincent de Paul holds an institutional policy consisting of redistributing resources among local residents. Out-of-boundary applicants are referred to their own parishes for assistance.

Certain explanations are offered to account for this localism or territorialism: (a) the use of bottom-up approaches to development, which do not oversee needs beyond parish boundaries (Ashkenas et al. 1995, Gremillion and Castelli 1987, White 1996), (b) the limit of parish strategic focus on local needs (McLaughlin 1986, Archdiocese of Detroit-Parish Pastoral Council Manual), (c) the definition of territorial boundaries (Ashkenas et al. 1995) used to limit accountability to local contributors, (d) the existence of local coalitions advocating for local agendas (Brown 1996, White 1996), and (e) the exclusion of 'sharing' during the strategic planning process.

---

[51] Kate de Smet, News. "Church assets are put at $3.6 billion". 9/29/88.

The distance between the city and suburban areas may negatively affect inter parish sharing. Similar reasons John F. Kain (Lake 1983:27) found in his journey-to-work study. However, Joseph C. Harris did not find that parish location affected contributions (Harris 1996:39). But, the distance is not an obstacle when the parish leader is committed to work with another parish, as affirmed by Catholic staff[52].

The perception that city parishes are "dying and poor" may prevent parishes in accepting "help". Information from case-studies indicated that city parishes are perceived by some suburban parishes as "poor and in need of help". This perception might be supported by institutional criteria that stresses economic issues over non-economic roles. For instance, economic criteria[53] were crucial in deciding the church closing in 1988-1989, notwithstanding city parishes considered themselves as resources, defined as their experience in urban mission, and their willingness to outreach people out of their boundaries[54].

---

[52] Preliminary interviews to parish staff of both city and suburban parishes.

[53] The Implementation Committee and the Urban Advisory Board used the following criteria to judge financial viability of churches contained in a letter from Rev. Patrick R. Cooney dated September 6, 1988: (a) a minimal income of $100,000. At least half from a combination of Sunday and Christmas collections; (b) maintenance of the parish physical plant must not exceed thirty percent of total parish income; (c) no less than ten percent, and not more than thirty-five percent of income generated by fund raising; (d) other income does not equal more than fifteen percent of total income. Source: The Closing of Detroit's Churches: The Rest of the Story.

[54] Non-economic criteria to judge a viable church set by the Archdiocesan Task Force on the Church in the Cities of Detroit, Hamtramck, and Highland Park in March, 1985: (1) strength and sense of church community; (2) degree of lay leadership; (3) quality of pastor's leadership; (4) quality and number of parish staff; (5) cultural sensitivity to local community; (6) vitality of worship; (7) formation programs for youth, young adults, and seniors; (8) presence to particular neighborhood/areas (relationship to other institutions and agencies in the neighborhood); (9) service to the poor; (10) effectiveness of Evangelization efforts; (11) and number of parishioners (sufficient membership to undertake the above stated mission of the Church. Source: The Closing of Detroit's Churches: The Rest of the Story... Insert: Archdiocese of Detroit, July, 1986.

rela

col

con

stu

bot

al.

199

Pro

ins

phys

due

with

part

and

fol

the

Txa

rela

pop

anal

rela

* The
Verdag

McGreevy (1996) suggested that class and racial relations may be another factor interfering with inter parish collaboration. The Catholic church is not untouched by racial conflicts the greater community has dealt with. Several studies document that race is an issue affecting the lives of both African Americans and non-African Americans (Darden et al. 1987, McGreevy 1996, J. Thomas 1991, 1994; R. Thomas 1993, Saltman 1991, and others). Sanderson (1955) criticized Protestants for their withdrawal from the inner city. He insisted that the failure of the church is not because of the physical or economic deterioration of the inner cities but due to the inability of the church to make essential contact with local residents (Ibid.236). He continued arguing that part of the neighborhood changes emerged from bilingualism[55] and race relations and he disapproved of Protestants following the suburban well-to-do class as a reaction to their inability to deal with the new central city residents.

Kloetzli (1961) considered that the transition from a rural to urban life style negatively affected personal relations among church members. He classified the study population in primary and secondary groups. According to his analysis, primary groups were rural residents who had relations based on "love" and close personal ties. The

---

[55] The issue of bilingualism is related with recent immigrants that keep their native language, especially Spanish-speaking Latin Americans.

seco

rela

dist

"fri

cons

Aher

beco

the

for

work

refu

cons

auto

to

parl

inst

expe

parl

that

coll

regu

* Here
Retire
Petition

secondary group referred to the urban residents who had relations based on "friendship" with loose ties, and personal distance. According to Kloetzli, the reason behind "love" and "friendship" relations was the racial question which he considered being the largest problem of class and caste in America, to the extent that the problem of the inner city was becoming more and more the problem of the Negro (Ibid.18).

The independent work parishes do from each other, or the limited coordination among vicariates may be responsible for limited sharing. McGreevy cited the effects of this working practices by giving an example where the priest refused to visit another parish (McGreevy 1996:15) because he considered it out of his duties to do so. Parishes have autonomy in non-religious matters[56]. This autonomy leaves up to individuals and congregations to whether promote inter parish relationships or not. In the absence of strong institutional guidelines about inter parish sharing, it is expected that inter parish relations are not high in parishes' priorities. Gremillion and Castelli (1987) found that parish sharing figured very low among parish priorities.

Finally, the overall government fragmentation insulates communities from sharing resources. Taxation, urban regulations, city councils, and financial programs work to

---

[56] Territorial orientation is so strong that there are instances of priests refusing to visit parishes out of their area. There are mechanisms to envision the role of churches at the metropolitan area but it is up to individual parishes to adopt recommendations out of forums.

keep city and suburbs apart. This message is hardly ignored by parish leadership and parishioners.

Thus, suburban-city church interaction is not an obvious issue among Catholic churches. Continuous calls for cooperation are common among those who write about church issues (Bailey and McElvaney 1970, Edwards 1994, Haar 1974, Harris 1994, Harding 1992, Kloetzli 1961, Norton 1964).

Bailey and McElvaney (1970) criticized the Methodist church for leaving cities and minorities behind. He argues that suburban self-sufficiency is misleading and the church became irrelevant to young populations. He affirmed that the problems of the central cities are a reflection of suburban white attitudes. He affirmed that when the suburban people value their insulation so highly that they refuse to care about the well-being of others in the total community, they are actually sabotaging their own legitimate self-interest, at least in the long run.

Saul Alinsky (In Bailey and McElvany 1970) created the Institute for Middle Class Reformers in 1968 with the purpose of training middle class whites in social revolution in the suburban context. His concern was the lack of organization in white neighborhoods which could be harmful to the total society. The Institute considered that the context of ministry was facing new challenges in local congregations of suburbia. If the task was to be described as "mission to

suburbanities" in order to deal with basic problems of both the inner city and suburbia, then the meaning of the suburban ministry became more relevant. The Institute found out that the problem of the suburban ministry was the resistance to change by existing suburban residents. This resistance was reflected in suburbanities' definition of what their church should be and do which did not take into account possible solutions in inner cities.

Bailey and McElvaney considered that suburbanities were not ready to accept and appreciate church initiatives as it happened in inner cities. However, Bailey and McElvaney recognized that many denominations were preparing the ground for suburban ministry. For instance, other churches studied suburban problems and assigned staff to deal with racism. With very few exceptions, Bailey and McElvaney affirmed, the church was not powerful enough to undertake social change by its own, and needed strategic alliances to tackle problems at the metropolitan level.

Schroeder et al. (1974) undertook a research project involving eight suburban communities of a major metropolitan region in the Midwest. The purpose of the study was to find out the nature of religious institutions in a suburban context as a means to define the bases of what constituted authentic religion[57] in America. He identified socioeconomic

[57] Schroeder defined authentic religion as a sense of inclusiveness of live, the unity of

cha...

dar...

com...

fou...

tech...

vol...

rel...

aff...

seg...

rea...

fro...

cul...

cha...

Pro...

Pro...

not...

aff...

wel...

per...

cle...

the...

of ...

characteristics of church populations by religious denomination, and race. Suburbs were classified using a combination of demographics, economic functions, date of foundation, and race. Study issues included urbanism, technical rationalism, secular humanism, and emergence of voluntary religious institutions as elements shaping the religious landscape. Other issues included demographic trends affecting religious behavior, and social and ethnic segregation. Relevant findings of the study included: (1) the realization that the form of religious institutions evolved from the cultural context in which they emerged, (2) the cultivation of social relations and education were important characteristics of a religious institution, (3) most white Protestants and Catholics of lower status suburbs and white Protestants of upper income suburbs agreed that those who do not work should not eat, (4) a high percent of non-NCC-affiliated[58] white Protestants agreed that able-bodied welfare recipients should be put to work, (5) a high percentage of NCC-affiliated Protestant and Roman Catholic clergy responded that it depended on circumstances when asked the same question; (6) all Catholic churches and a majority of Protestant parishes sponsored a variety of programs and

---

the parts in the whole, an appreciation of the contribution of people to each other, to the life of humankind, and to God (p.193).
[58] NCC stands for National Council of Churches of Christ. This Council includes all the large Protestant denominations with the exception of some Baptist groups, Mormons, and some Lutheran denominations (p.42).

60

activities related to the various aspects of parish life such as economic, political, administrative, educational, recreational, service, and worship; (7) clergy reported unfavorable feelings about fund-raising, experimental personal growth groups, and social action groups; (8) white non-NCC affiliated Protestants strongly opposed church involvement in social, economic, and political issues. In contrast, Roman Catholic priests and black Protestant clergy showed strong support for direct church involvement in public matters, (9) the clergy had become increasingly disaffected with NCC ecclesiastical officials because of their apathy toward church involvement in social action and decreasing budget support, (10) an overwhelming majority of NCC-affiliated Protestant clergy, black Protestant clergy, and Roman Catholic clergy believed the suburbs should be racially integrated. Non-NCC-affiliated white Protestant clergy were less clear on the issue. Only 17 percent disagreed with the statement, (11) increased socioeconomic status of Catholics was positively correlated with church participation.

Gremillion and Castelli (1987:181) differentiated between social service and social action programs. Social service involved food, shelter, clothing, and health care assistance provided to the needy Social action included efforts to change social structures and institutions to make them more just. The authors found that one-third of active

61

Catholics considered charitable work as a top priority for their parish, which ranked higher than sacraments and liturgy, personal spiritual growth, and outreach. The authors cited that more than one-half American Catholic parishes have social programs, which ranked ninth among other parish priorities, and ahead other 13 parish activities. Social action programs, however, ranked last. Only 20 percent of American parishes had social action programs. Gremillion & Castelli found that organized social service were active in 65 percent of suburban parishes, 60 percent of city parishes, 79 percent of black parishes, and 62 percent of Irish parishes. These activities were least likely in mountain and midwestern parishes (47 and 44 percent respectively). Social action programs had similar patterns but lagged by 20 to 40 points.

In summary, religions have contributed to the formation of values of Americans. The American Catholic institution has become more relevant to parishioners after changes introduced by Vatican Council II, which modified the institutional attention from a priest-centered and parish-centered to a community-centered institution. Important trends affecting the Catholic institution are the shortage of priests and Christian staff, and the continuing demographic changes. The latter, to a certain extent, is an effect of cultural values and the way cities operate in the country. The severity of

the impact of urban sprawl in both suburbs and cities has prompted faith-based institutions to participate in community and economic development in order to assist the most vulnerable, specially those trapped in inner cities. The Archdiocese of Detroit reorganized its ministry two decades ago to be more responsive to suburban Catholics, delegating former centralized functions to Vicariates. Given deep imbalances among parishes, collaboration is becoming increasingly relevant to the Catholic institution. Collaboration, however, is extending beyond the Catholic community to include other denominations, public, and private institutions. Among some obstacles that the Archdiocese of Detroit needs to pay attention are: (a) definition of boundaries and its impact on the sense of parochialism, (b) the impact of demographic changes on parishes, (c) incentives to share between large and small parishes, and (d) the advantages and disadvantages of working in partnerships.

CHAPTER THREE

CONCEPTUAL AND THEORETICAL FRAMEWORK

This chapter attempts to integrate the theory and scientific findings of studies that have examined factors related to cooperation and relationships as basis of understanding inter parish cooperation. This chapter provides a background of organization theory, and interorganizational perspectives, which have inspired a global view of post-modern organizations. It also addresses previous research works that have explained specific dimensions to the problem described. A conceptual framework is finally developed in the context of these empirical studies.

Studies of Relationships among Individuals and Groups

Wilke (1985:12), and Hinde and Groebel (1991:15) defined one-sided or "help" relationships as those where one individual improves the chances of another of reaching a goal. This is the case of coalitions between relatives, where relatives help each other according to a non-obligatory principle. Two-sided relationships are those where sharing partners expect reciprocity. This type of relationship is typical among non-related individuals. Hinde & Groebel

,1991:

interа

affect

by exp

term e

involv

purpos

commit

Groebe

help t

is   t

recipi

but al

mainta

experi

studi

behav

help-

help

are e

victi

seeks

selfi

(1991:5) defined a *relationship* as involving individuals who interact on a series of occasions so that each interaction is affected by past interactions with the same individual and/or by expectations of future ones. *Interaction* implies short-term events between unacquainted individuals. Commitment or involvement restricts freedom to a line of action. For the purpose of this research project, the definition of commitment is borrowed from Rosabeth Kanter (Hinde and Groebel 1991:214): "the willingness of people to do what will help to maintain the group." For instance, if individual "A" is to help individual "B" in the expectation of reciprocation, "A" must not only be committed him/herself, but also believe in "B"'s commitment. "A" is more likely to maintain such a belief if it is harmonious with past experience with "B" (Ibid.218).

Fultz and Cialdini (Hinde and Groebel 1991:135-146) studied situational and personality determinants of prosocial behavior. The authors distinguished between the quantity of help--how much help is provided, and the quality of help--why help is provided and what is the purpose of it. Three types are explained. In type I, the helper acts in behalf of a victim to reduce his/her own pain. In type II, the helper seeks to be seen as "kind and gentle" person rather than a selfish individual. In type III, help is altruism.

The

rela

impl

may

such

loya

othe

rela

phen

lo

the

beli

beha

whic

199

Made

cul

prob

coll

indi

that

loya

and

The concept of help connotes complete unselfishness.

Hinde and Groebel provided some insights about relationships within and among groups. A group usually implies interdependence between individuals, but new members may be individuals without relationships with each other. In such cases the coherence of the group is maintained by loyalty to a person, symbol or idea. Groups can relate with other groups, and many terms used for interpersonal relationships may apply to them but within a different phenomena. For instance, cooperation becomes an alliance, and loyalty becomes patriotism. There are terms that apply to the entire society disregarding groups or individuals. Shared beliefs, values, and norms play significant role in social behavior as well as in the formation of trust and commitment, which are essential elements of loyalty and patriotism.

According to Harry Triandis (In Hinde and Groebel 1991:79), Roman Catholics constitute a collectivist group. He made the distinction between collectivist and individualist cultures. When personal and group goals are in conflict, the problem is solved in favor of the group. This is a collectivist culture. Individualistic cultures favor individual goals over group interests. Triandis affirmed that collectivist cultures share a common fate, emphasize loyalty, trust, cooperation with group members, and hierarchy and harmony within the group are highly valued. Group

authorities are supposed to know what is good for the group and act accordingly to benefit all. In collective cultures, groups are considered homogeneous and authorities assume that individual needs are similar, thus distribution of resources are in equal shares.

Studies of organizations

Brunsson and Olsen (1993:62) conceptualized organization as a "kind of individual", presented as uniform, well-coordinated, separate from the environment and from other organizations, relatively stable, and with norms. Organizations are governed by their leaders, hierarchical divisions, and strong cultural roots.

Sheldon (1979), and Brinkerhoff and Kunz (1972) illustrated how health care organizations have evolved their internal operations to improve efficiency and effectiveness by increasing their collaboration. Sheldon identified several evolutionary steps where hospitals implemented relationship to balance resource-rich to resource-scarce units.

Brinkerhoff and Kunz (1972:176) affirmed that complex organizations get organized around goals. The organization identifies the necessary activities to achieve its goals, and what resources it is willing to allocate to pursue the intended purpose. The authors affirmed that complex organizations define their scope limiting their role to the

larger system, to provide an image, and to give an overall guide to focus operations toward the primary mission (Ibid.179).

Organization Theory

Hatch (1997:3-47) argued that organizations are part of a larger system where the environment, culture, leadership, social structure, and technology play a role. For Hatch all these elements are inter connected, which are under dynamic pressures all the time, according to historical social changes.

Modernism headed by Bertalanffy (Hatch 1997:35) during the 1950s, based its premises on the General Systems Theory. Bertalanffy sustained that natural and social phenomena are related and are organized as a system. The core of the General System Theory is the belief in a holistic approach. It sustains that a system can never be fully understood by analyzing its parts but by interconnecting the view of individual parts to encounter the entire system at its own level of complexity. Kenneth Boulding (Hatch 1997:36), introduced the notion of Hierarchy of Systems, where one important element was the concept of Open Systems. From the Open Systems perspective, the organization takes in inputs from its environment, and transforms them into outputs, a process that sustains the life of the system.

Postmodern organization theory of the 1990s challenged modernists for their attempts to unify views, where knowledge is fundamentally fragmented (Hatch 1997). Knowledge is produced in so many different bits and pieces that there is no reasonable way to add them up and integrate them into a singular view. Postmodernism views reality as multiplicitous, fragmented, and contradictory. Fragmentation can be observed in the post-industrial breakdowns of families, communities, governments, and countries, the collapse of work places by using computerized links, and the confusion between family and work introduced by teleworking conditions and virtual organizations. Fragmented knowledge of the world resonates with the breakdown of boundaries between nations and people, resulting in dispersal and mixture of cultures, politics, and religions that used to be apart during the industrial era. Postmodernism predicts a smaller, more decentralized, informal, and flexible organization that will be mainly service- or information-oriented, using automated production and computer-based technology. As a consequence, organizations will be more selective, participatory, and loosely linked than ever before. The implication of this scenario is that members of organizations will confront more paradox, contradiction, and ambiguity. The rapid absorption of knowledge, especially social knowledge, implies that

organizational and other forms of social change will become increasingly unpredictable. Postmodernists suggest that nothing can be taken for granted and recommend deconstructing current knowledge to allow ourselves some room to see the world from our own social and cultural perspectives. A particular characteristic of postmodernism is the power deconstruction (decreased dominance of ruling elites), which gives greater levels of participation to marginalized groups such as women, racial and ethnic minorities, and the oldest and youngest employees. Postmodernists argued that focusing on what has been silenced will open up imaginative alternatives to conventionally thinking. Having considered organizational theory as a way to see the big picture, the next task is to examine the relationships among organizations.

According to Brinkerhoff and Kunz (1972) what is missing in the Postmodern analysis is an integrational force to give a sense of unity to the parts dealing with sections of the system.

Interorganizational Perspective

Perrucci and Potter (1986), and Hatch (1997) viewed inter organizational network as a number of interlocked organizations or interconnected leaders that concentrate resources for the purpose of influencing policy

70

formation. Networks of organizations rather than single organizations exercise power. Large and powerful organizations pool resources to act upon a common purpose(Ibid.7).

Galaskiewicz (In Perrucci and Potter 1986:81-96) used the concept in an urban setting. He extended the concept to include both interorganizational networks as well as population subgroups and organizations. Galaskiewicz mentioned Yuchtman and Seashore's (1967) assumption that organizations secure resources from other organizations if they lack the means for their own purposes. Also he mentioned that organizations seek resources from organizations with whom they have an ongoing relationship. Galaskiewicz studied information, money, and moral support networks in a wide range of organizations in a small town. He found out that linkages and interorganizational relationships with several other actors in the system were essential in explaining organizational involvement in solving controversies over community issues, independent of the money available to the organizations, their location, income from local sources, and the organization's general purpose. He also found that organizations that had linkages and interorganizational relationships with several other actors in the network, or provided money, information, or moral support to wealthier organizations in town, were perceived by elite organizations

71

as more influential in the community. Organizations receiving moral support from wealthier organizations were more successful in setting their agenda, again, independent of the money and personnel available to the organization and its purpose. Knoke 1983 (In Perrucci and Potter 1986:83) studied organizations in Indianapolis and central Indiana. He found that organizations that received resources from a broader and diversified groups of sponsoring organizations tended to be seen by the community as better able to achieve their objectives than organizations that received support from fewer sponsors. In conclusion, Galaskiewicz affirmed that the power of an organization is a function not only of its own resources or control over important events, but also of its potential to access resources of other organizations in the system.

Molotch's growth machines concept (In Perrucci and Potter 1986:97-109) was also an intent to explain that every actor in an urban area represents a potential vested interest in increasing wealth, influence, and well-being. Both conflict and cooperation emerge from disputes over affected land users. As parties become more divided and sophisticated, interests become interconnected, and competing growth interests form coalitions to achieve desired objectives. Growth coalitions make target areas attractive for development. Government is lobbied to develop infrastructure

in target areas, thus cities compete against each other for land users. Eventually, growth may become a zero-sum game that might benefit communities with stronger political supporters and more resources to attract footloose industries and investments while the weaker community suffers resident and businesses flight. Molotch includes an additional player in his analysis: the individual. For Molotch, individuals blend their power in coalitions supported by the local government as a political force.

Perrucci and Pilisuk (1970) found that leaders of interorganizational networks not only had a reputation for power, but also exhibited a disproportionate participation in local issues, had greater common personalities, and saw each other socially. Interorganizational leaders also had more knowledge of their partner elites´ objectives at the national level (Whitt and Mizruchi 1986, in Perrucci and Potter 1986:100).

In a more comprehensive analysis, Anderson (1993) affirms that the creation of organizational forms that enable cooperative relationship among diverse groups has, in fact, been accomplished in order to allow communities to change over time. Networks and coalitions are among those forms Anderson mentioned as facilitators of goal achievement at the societal level that no organization can accomplish alone. Anderson cited Turk (1977) who studied the largest U.S.

cities and found that interorganizational activities are predictable by looking at external/local variables and that human behavior can be discovered by looking at organizations. He found that (1) individual power positions were determined by and rested heavily upon membership of formal groups; (2) the greater the integration of a social setting, the greater the capacity of a community to support or resist new interorganizational activities and arrangements; and (3) local integration as well as external/local integration facilitate organizational activities, and as such, develop social power within the city (Ibid.84). Anderson also mentioned Aldrich's (1979) work where he studied governing factors of power, dependency, reciprocity, and intensity. He affirmed that leaders and administrators of organizations tend to choose strategies for managing relations within the coalitions in which they participate very carefully and very selectively in order to maintain some sense of autonomy and avoid unnecessary dependency. Aldrich also identified that the major factors organizations must account for in their environment are other organizations that control the flow of resources essential for the organization's existence. Organizations, particularly small units, may enhance their normal degrees of independence by their cooperation with other organizations for the common interest of all (Morgan, 1957).

Anderson (1993:79) affirmed that the world has become so interdependent and the rate of change so rapid that no organization, large or small, is powerful enough to go it alone. Anderson (1993) summarized his experience about communities working in a cooperative fashion. He stressed that (1) cooperation happens not because it is good but because it is absolutely necessary in order to achieve common goals, (2) individuals do not cooperate in tasks that they can perform by their own, (3) people organize and cooperate to achieve tasks that can not be achieved by themselves alone, (4) a relevant principle of involvement is that people cooperate when the pool of individual resources is needed to achieve a task individuals cannot achieve on their own. The exchange, however, involves surplus resources or those loosely held, not our closely held values, (5) cooperation involves costs in terms of resources and identification with the resulting product. Apathy appears when the costs or potential losses are too high or it might involve a project of little or no importance to involved parties. Cooperation may be good and rewarding, not so good and not rewarding, or irrelevant and unnecessary; and (6) there is no cooperation if there is no commitment of resources (Ibid.88-90).

Some authors may suggest that centralized and geographically bounded organizations are inadequate structures at this time. Ashkenas et al. (1995) considered

75

hierarchies effective tools to get things done. However, he suggested that hierarchies have to allow the organization to perform. He cited the case of the Catholic church as a classic example of a hierarchy. The Pope is the chief executive, representing the highest authority. Power flows down from him through multiple organizational levels (cardinals, bishops, priests, and lay people), each with a different name and degree of authority. Ashkenas, in spite of his favorable opinion about vertical structures, warned about signs of unhealthy hierarchies that have overall characteristics of wrong decisions given the limited involvement of lower levels in the decision-making process, thus producing wrong responses, and wrong incentives that deviate from organizational purposes. These signs of unhealthy hierarchies include (1) slow response time where the organization takes too long to make decisions, (2) rigidity toward change where the organization responds only to old systems, (3) underground activity where people with new ideas receive adverse reactions and internal frustration where people are not rewarded for their contributions or leaders do not listen lower level personnel, (4) customer alienation where customers feel frustrated and angry because nobody listens to their concerns.

The Notre Dame study of Gremillion and Castelli (1987) is one of the most comprehensive studies of the

transformation of the Catholic Church after Vatican Council II that took place during the mid-sixties. This study asserts that the Catholic institution is going through a process of changes to allow parishioners to participate in parish life. After evidence of profound transformation contained in this document and many interviews with parish members undertaken by the author of this dissertation, it is difficult to sustain claims that the Catholic Church in America remains highly hierarchical or centralized, especially under current environmental challenges that require flexible, decentralized, and inter connected structures.

Schein (1985:149) stressed the formation of cultures within organizations. He emphasized sociodynamic theory as the grounds to explain why people share common views of a problem and develop a shared solution, and concluded that culture involves shared solutions, shared understandings, and consensus, but he is not clear how people sharing comes about.

Brinkerhoff and Kunz (1972) presents an additional perspective by proposing that rather than just seeing the organization as a unit of analysis, organizations must be seen as part of larger social systems. The authors contend that organizations can only be partially understood if the analyses do not include the broad contextual environment. The authors believe that the organization is part of a chain of

relations that start in the individual, organizations, interorganizational, and the larger environment. Different environments affect organizations differently, just as different organizations respond to the same environment. The difference between the organizational-centered model and the environment-centered model is that the organization dominates the environment in the former, while the environment dominates the organization in the later. Brinkerhoff and Kunz (Ibid.248) contended that as system become large, they differentiate into parts, and the functioning of these separate parts has to be integrated if the entire system is to be effective. This model places a major emphasis on the states of differentiation and integration. The process of integration places challenges given the differentiation of units. The styles of organizations vary depending on their own circumstances, from autocratic-centralized bodies to indicative-informal approaches. Organizations may organize coalitions, partnerships, teams, task forces, and or use high tech such as teleconferencing, and computerized scheduling to achieve integration. The researcher will use these differentiation-integration model as an alternative to the environmental model of Hatch to explain the differences of inter parish relationships among Catholic parishes.

Theoretical Framework of Inter Parish Collaboration

The researcher will use both the Hatch environmental model and the differentiation-integration model of Brinkerhoff and Kunz. First, a model based on Hatch's Sector Model (1997:64-97) was developed and summarized below. Hatch's Sector Model included: the General Environment, Interorganizational Network, and the Organization. The implicit assumption behind Hatch's Model was that the organization along with other organizations made up the environment. However, Hatch (1997:73), Brunsson & Olsen (1993:124), Gadman (1997:31), and Hatch (1997:73) recognized the inseparability of the organization and its network, and the general environment.

Like Hatch's model, the researcher identified sectors having influence on inter parish activities. These sectors included local environment, demographics, cultural and leadership, institutional, and physical characteristics.

The dependent variables used by this model were called Inter Parish Activities (IPAs). The independent variables were grouped in four sectors using the Hatch's Model: Local Environmental variables (E), Demographic variables (D), Culture and Leadership variables (C&L), Parish Performance (I), and Physical variables (P). The model was summarized below.

$$IPAs = [E + D + C\&L + I + P]$$

Having set up the theoretical model, the following
section describes the model's different parts: local
environment (E), demographic characteristics (D), cultural
and leadership characteristics (C&L), parish performance (I),
and physical characteristics (P). The measures of inter
parish activities, and inter parish models are described at
the end of this section..

Environmental Characteristics

Every parish is immersed in specific conditions that
put demands on organizational resources. The Hatch model
includes this variable in the context of each parish. Local
environment includes issues concerning the community. The
environment is also affected by trends and household
concerns.

Demographic Characteristics

Bouvier (1980), Bouvier and Gardner (1986), Robey (1989), Nam
(1982), Davis (1963), Weeks (1989), and many others affirmed
that there are compelling reasons to include the study of
demographics in any institutional analysis. Among these
reasons are (1) changes in demand because of income,
education, age, etc., (2) changes in consumption habits, (3)
changes in life styles, and(4) mobility patterns, (5) changes
in family status, family size.

Gender: The increased role of women in the labor market

and other responsibilities also have increased their economic self-sufficiency, decreased the size of families, and changed the way society deals with educational resources, housing, transportation, shopping, and mobility (Bouvier, 1980). Among several reasons of higher status for women are the drop in fertility, and increasing urbanization. Women are increasingly delaying marriage and pursuing careers. Higher participation of women in the labor market has kept families small. Women are very sensitive about social services and very active in providing for the needy. According to the Notre Dame Study, women are more likely to be churchgoers than men (Gremillion and Castelli 1987:32). However, the Notre Dame study (Ibid.109) mentioned an ongoing tension between women and men within the Catholic church given the predominant role played by priests in leadership positions notwithstanding the large proportion of women in parish contributions.

Population change in Metro Detroit is closely related with urban sprawl. The suburbanization that started in 1899 has not stopped. Rather, it is taking new dimensions. Many new suburbs are facing growth pressures while aging ones are facing problems associated with the central city. These problems range from closing schools to demands for housing, to transportation, and recreation services for the older population (Weeks 1989:350). Catholic churches have been

shaken by these trends pushing them to play non-traditional roles in economic development and social services that used to be government's responsibility. Parishes facing the impacts of population change, either as decline or growth, aging population or an explosion of young families with children, might feel the need to pool resources not just from their Catholic peers of suburbs and/or of cities but also from non-Catholics. The Notre Dame Study (Gremillion & Castelli 1987:16) shows that parishioners are not too optimistic about inter parish exchange. It reported that active Catholics rated the issues of "helping people outside the parish" and "improving contacts with non-Catholic churches within our neighborhood" as the lowest priorities among ten issues.

Population size is expected to have an impact on inter parish collaboration. It is hypothesized that parishes in small neighborhoods might be more influential that in large suburbs.

Age: The influence of the life cycle of parishioners is felt when young adults stop helping in church activities and move out of the neighborhood to attend college, get married and are busy raising their kids, and return to parish life when their children have left home as spare time increases to contribute with social causes. This impact is also felt in their monetary contributions to church as income changes

82

during parishioners' life. An important current issue regarding demographics is the growth of older population. The age distribution in 1990 and 2000 will drop from 32 percent of people 65-69 to 26 percent respectively. Those 70-84 of age will increase from 58 percent to 59 percent in the same decades, and those 85 years old and older will increase from 11 percent to 15 percent. These changes will increase the needs for social services of all kinds: health care, transportation, subsidized housing, day-care, prepared meals, personal care, and housekeeping assistance among many. The high level of youth political activism of the 1960s will certainly transform the political arena responding to higher votes of the elderly. The Notre Dame Study (Gremillion and Castelli 1987:32) stated that active Catholics are considerable older (49.3 years) than the Catholic population in general (42.6 years). Bouvier (1980) was optimistic that the "baby boom" generation was in its most productive stage in the early 1980s. But as the baby boom generation forced society to restructure educational institutions of the 1960s and 1970s, it probably will have an enormous effect on the parish life until 2020.

Race and ethnicity: The Catholic church in America traditionally has been influenced by immigrants from Europe. It is not clear how immigrants from Latin America and Asia are influencing suburban churches, which are predominantly

white. The Notre Dame Study (Gremillion and Castelli 1987:32) mentions that is increasingly difficult to identify the ethnicity of parishioners since every generation are more mixed among ethnic groups.

Housing: Silverstein (Seamon 1993:77) suggested that housing structures reflect the status of occupants. The existence of porches, balconies, roof forms, decks gardens, dwelling size, for instance, may indicate power, social position, and economic status of residents. Many other authors (Forrest and Murie 1995, Duncan 1982, Reid 1962, Allen and Hamnett 1991, Beyer 1959, Ball et al. 1988, Spiers 1999, Kemeny 1992) also suggested the connection of housing and social status, wealth, and power. Windshield surveys around the parish neighborhoods done by the researcher confirmed assertions of parish actors about the perceived social class of their members as well as census information. Neighborhoods were classified in three types: (1) low-income, working class, and upper-level housing. Low-income housing included homes of values less than $40,000, one bedroom, no garage, and small yards. Mobile homes were included in this category. (2) Working class housing included homes of values between $40,001 and $60,000. Homes had a mid-sized yard, attached or unattached garage, and two bedrooms. (3) Upper-level housing with a value of more than $60,000. Homes were large and newly constructed, with fancy architecture, and

generally with a two-car garage.

Occupation, income and education: Himonas (1982:14) considered that the trend will continue toward small households of better educated people—with an increasing participation of women, and a new rich class of two-income families, and a newly affluent blue-collar class. Active Catholics are particularly well educated, 60 percent of them have some schooling beyond high school, including 7 percent with graduate work, 9 percent with advanced degrees, and 13 percent with college degrees. Non-active young Catholics are overwhelming working-class and minority youths. Twenty-three percent of active Catholics have a family income one-third higher than the national level. The trends dominating Catholic schools include declining enrollment of Catholic students and increasing enrollment of non-Catholics and minorities, especially of Asian-Americans. There is a substantial increase of enrollment in adult religious education programs. Given the greater resources needed to run parish schools than to run religious education programs, only 45 percent of parishes have their own school, while 93 percent of parishes have religious education programs. Education is the focus of considerable parish work, where 14 percent of active Catholics participate, comparable with 22 percent involvement in social and recreational activities, and 19 percent involvement in liturgy. Schools are more

likely to be found in larger and more complex parishes (Gremillion and Castelli 1987).

Marital status: Marital status, size of family, and family life cycle are expected to have an impact on church programs. A young couple with few children might participate differently than a mature family with grown children graduated from college. As Bouvier (1980:23) put it Families are getting smaller. Fewer young married couples live with their parents; and there are more one-parent families. Also, there are more single adults. Young people are postponing marriage, yet they leave their parental homes at an earlier age than past generations to set up housekeeping. Divorce is becoming more common and each divorce usually adds yet another household. Finally, people are living longer and more of the elderly are maintaining their own homes. Thus, demographic factors, especially the baby boomers are having a significant impact on one of society's most important institutions-the home.

Leadership Characteristics

Leadership is a diluted resource of the post-Vatican Council's parish, affirmed Gremillion and Castelli (1987:99). What used to be a priest-centered parish, nowadays can be described as a matrix organization, where leadership is shared by many: the priest, staff, parishioners, parish

council, and support organizations. However, the study affirms that the priest continues being the central figure notwithstanding that female members occupy important leadership positions. For the purposes of this study, the researcher assumed that leadership is held by the priest and he shapes the leadership for inter parish activities. This study will focus equal attention to the priest as well as to those who lead inter parish work. The attention will be in four variables. Age, gender, experience/exposure to the city, values, and personal style of both parish's and IPA's leaders. It is expected that younger priests with a strong background in city parishes may be more open to support inter parish programs with city parishes. Leadership is inter connected with culture as it is explained below. Gender will be tested mainly in leaders of inter parish activities if it is different from the priest. Personal styles will be tested by using the Carlson Learning Company's survey[59]. The Study will focus the attention in the four types of the Carlson's survey: dominance, influencing, steadiness, and cautious.

Cultural Characteristics

Schein (1985:2) holds that organizational cultures are created by leaders. He contends that leaders' most decisive function is to create, maintain, and sometimes destroy

---

[59] Carlson Learning Company, Minneapolis, Minnesota. The researcher used original survey forms.

cultures. Schein defines culture as "a learned product of group experience to be found only where there is a definable group with a significant history." Others conceptualize formal leadership as those who hold official positions and are empowered by titles or mandates. Meanwhile, informal leaders are able to attract resources to their purposes by persuading people on the merits of their ideas. Informal leaders use ideas, charm, people skills, and charisma to gain supporters (Haas 1973:21,25).

Hatch (1997:210) summarized the Schein's model of organizational culture as a way to identify what is the culture of specific bodies: "on the surface we find artifacts, underneath artifacts lie values and behavioral norms, and at the deepest level lies a core of beliefs and assumptions." Based on Schein's model and the particular circumstances of Catholic parishes, this study included the following elements as a way to identify each parish's culture in relation with its inter parish performance: parish history, attitude around the city, participatory approach, and cultural symbols. Parish history may reveal the suburban ties with the city, what particular interests have existed in maintaining linkages with city parishes, and what has kept inter parish activities going through generations. Assumptions about the city are critical in valuing relations with city parishes. Assumptions around crime, evil,

corruption, and so forth may inhibit collaboration with city parishes. Smallness, personal intimate spiritual life, poverty as a source of spirituality, and other feelings facilitate work in distress areas. It is also assumed that if the participatory approach is decentralized it probably supports work outside the parish boundaries, it incentives lower levels to practice their ideas, and rewards inter parish collaboration. Cultural symbols may include how much the parish cares for the needy and how it communicates this concept to parishioners. Symbols also may include the sense of localism or globalism. Parishes that work with other Catholic or non-Catholic churches out of their localities are probably more involved in inter parish work with another city parish. Parishes that have schools may probably be more community-oriented than those without them.

Schein's Cultural Assessment approach (1985:9-15) grouped organizations in two types: Action and Multi. Organizations with an "Action" type of culture were more open, participatory, innovative, informal, and highly entrepreneurial. Organizations with a "Multi" type of culture were more closed to innovation, centralized, hierarchical, formal, and conforming institutional norms.

Schein (1985:ix) argued that organizational culture explained many organizational phenomena, while leadership was fundamental to form and change cultures. Schein defined

organizational culture as "a pattern of basic assumptions-invented, discovered, or developed by a given group as it learns to cope with its problems of external adaptation and internal integration-that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems."(Ibid.9).

Hatch (1997:256) affirmed that limited available evidence suggested that physical marking of group boundaries was associated with strong group identity in organizations. A monumental structure, argued Hatch, had different meanings to different groups. It may impress investors who interpret great wealth, but union leaders may consider it an irresponsible waste of resources that could be used for better compensation.

Schein illustrated several case-studies to learn that implementation of strategy without taking culture into account ended either in organizational failure or in the rejection of the strategy. This failure also occurred in cross-cultural problems of mergers, acquisitions, diversification, and integration of new technologies. The author sustained that groups form on the basis of physical proximity, shared fate, common occupation and work experience, similar ethnic background, or similar professional rank. When a group develops a history, it also

develops a culture (Ibid.30-42). Schein looked at the internal integration of groups, stressing their growth and maintenance of the relationship or the "reason to be," and the group performance or accomplishment of tasks individuals alone cannot accomplish. For the purpose of analyzing the internal integration, Schein developed six internal issues: (1) Develop of a common language: the group is impossible if members cannot communicate. (2) Group selection criteria: consensus about who is in and who is out and membership criteria. (3) Power and status: criteria and rules about how to obtain, maintain, and lose power. (4) Intimacy, friendship, and love: rules about peer relationships, relationships between the sexes, and how openness and intimacy are handled in managing organizational tasks. (5) Rewards and punishments: definition of what is heroic and its rewards as well as what is sinful and its penalties. (6) Ideology and religion: consensus on how to manage the unmanageable and explain the unexplainable.

Williamson (1997:12) defined physical artifacts as part of a problem of design. He recognized that physical artifacts are part of social and cultural forces that are influenced by design. Williamson examined the role of design-based education in forming a student body with skills for problem solving, able to perform flexibly in an increasingly changing society. Williamson affirmed that

when the school system implements focused education, it moves beyond the initial focus and integrates into any subject area so as to promote key thinking and social skills. He examined the effects of university building design on students' behavior, affirming that modern commuter campuses favored expansive spaces, free circulation of vehicles, but little for socialization. Traditional designs considered socialization an important university goal, therefore physical layout included tightly clustered dorms and classrooms, courtyards, and intimate pedestrian spaces that facilitated student and faculty interaction. Willats (1996) also demonstrated the relationship between structural form of modern building and social ideology (Ibid.6). Willats concluded that in their physical form and fabric, buildings contain idealizations and practical meanings about society's images, as well as people's relationships, and rules and conventions that govern exchange relationships. At the same time, the built environment is an "unyielding determinism", which requires people to adapt their behavior to what has been planned. Willats studied people and the buildings they inhabit, exploring relationships between social reality and the physical environment. Institutions, Willats asserted, manifest their meanings through symbols such as community centers, schools, and office settings. An important

contribution of Willats was the connection between physical environment and culture. Cherulnik (1993) studied several buildings and facilities using an environmental-design research (EDR) model to evaluate how well the design of buildings and facilities reached the needs of users. In other words, the effect of design on user behavior. It is important to notice that Willats focused on users needs rather than designers needs. Cherulnik focused on the physical features of the objects under study and the level of satisfaction of the needs of users. The model considered seven variables that included history, goals/needs of users, theory and research on environmental-behavior relationships, environmental-behavioral plan, plan implementation, post-occupancy evaluation, and contributions to future designs. The EDR model used by Cherulnik demonstrated the model's potential but it was limited by the suitable cases. Cherulnik's conclusions about environmental/physical impact on users' behavior were realistic using the EDR model. Seamon (1993:1) collected the theoretical and practical work of design professionals seeking the reciprocal relationship between human living and the built environment. Hatch (1997:258) suggested that the "Touchdown Jesus" at the University of Notre Dame's library is an example of institutional meaning of its religious heritage and dedication to American football.

Cherulnik also cited examples of parish roof designs as symbols of respect, power, and dignity. The Notre Dame study does not focus on any physical feature of parishes. Perhaps it is a reflection of the low percent (3 percent) of active Catholics that attend a particular parish because of its atmosphere of the building itself if compared with the quality of pastoral care (17 percent). However, interviews revealed that physical design in particular parishes have an important effect in parish's performance, specially those affected by high membership growth, aging population or older facilities.

Parish Performance

Based on studies about organizational assessment of Egan (1993), Firstenberg (1996), Fitzenz (1997), and Power (1997), and on particular circumstances of Catholic suburban parishes, this study delineated variables to characterize the performance of each studied parish. These variables included parish size and change, budget size and change, Christian Education Program change, expansion or reduction plans, and school size and idle capacity. Large parishes located in growing suburbs may also have large and growing budgets. Both their Christian Education program and the school might be under pressure from incoming families, which in turn might pressure to expand both the parish and school facilities.

Parishes that are under this type of pressures may differ in their inter parish collaboration because their need for more opportunities in social services for new incoming members, the "moral guilt" of growing and getting wealthier while city parishes are struggling, the need for spiritual meaning, and other aspects to be discovered during the field research. Conversely, growing schools may feel the pressure to create new programs, and facilitate social service work for youngsters and their parents in their own localities. Young families with children may be more interested and busier solving their own problems than mature childless families. Growing schools are expected to be less city-oriented than those which student population is steady or declining. Declining schools may reflect more mature and elderly population with more time to volunteer. Declining schools might have idle capacity to use for social service purposes that might attract volunteers able to work for local and for inter parish programs as well.

Physical Characteristics

Sands (1991), Kain (1983), and Knox (1987) found that distance is a factor affecting transactions and relations between city and suburban residents. Haar (1974), Hill (1984), Hoyt (1972), and Salamon (1982) identified that local needs affect the redistribution of resources from surplus

areas to deficit areas.

Based on the readings above and unique characteristics of Catholic suburban parishes, this study included the following variables: distance between the suburban parish and the municipal limits of the City of Detroit, and the degree of severity of local needs.

Responses to Inter Parish Collaboration

Three types of responses are theorized to distinguish the differences among IPAs. These three types of IPAs (Basic, Complex, and Very Complex) are measured by using three components: frequency, staff/volunteer support, and degree of effort. These variables were modeled based on the parish classification used by Gremillion and Castelli (1987), and interviews with parish actors. Details of the model are described in chapter four.

<u>Frequency</u>: This variable accounts for the number of times the IPA occur. Frequent contacts are expected to be more effective in intensifying inter parish relations than sporadic efforts. Monthly meetings and weekend activities are expected to stretch inter parish collaboration more than Christmas dinners or Thanksgiving food baskets.

<u>Staff/volunteer Support</u>: A combination of paid/unpaid, and full-time/part-time personnel is considered. An optimum combination for greater IPA effectiveness may be one or more

full-time paid staff persons. The assignation of this resource is assumed to reflect the commitment toward inter parish co-operation.

Effort: An overall score of effort recognized the difficulty of knowing all the details an IPA implies. This score acknowledged one of three levels of effort.

In summary, many studies helped to set up the conceptual and theoretical framework of this project, but the existing literature is limited in regards to inter parish interaction. The core concepts for this study have been borrowed from organizational behavior and organization theory, given the little attention the urban planning discipline has paid to the issue. Four important concepts form the core of the theoretical framework of this study: span of relationships, differentiation-integration, centralization-decentralization, and environmental impact on organizational performance. According to the model, inter parish activities respond to five group variables: environment, demographics, leadership and culture, parish performance, and physical characteristics.

CHAPTER FOUR

RESEARCH DESIGN AND METHOD

This chapter provides an outline of how the research effort was conducted. Based on case-study design, variables and parish identification for case-study strategy were identified. Primary data was obtained using in depth interviews of key parish staff personnel, parishioners, and support institutions. Secondary sources of information were used, which included parish bulletins, parish directories, program files, and documents published and/or facilitated by the central office of the Archdiocese of Detroit, The Society of St. Vincent de Paul, and other supporting organizations. Secondary data also included social and economic data from the U.S. Census of 1990 and projections for 2000.

The design of research projects on "cooperation" is very complex. Hinde and Groebel (1991) warned about some of these complexities by highlighting that prosocial behavior (cooperation and altruism) for one evaluator may mean antisocial behavior (violence or aggression) for another evaluator depending on his/her position in the interaction process. The multi disciplinary nature of the subject was

addressed by Gambetta 1988 (Hinde and Grobel 1991:3) who undertook behavioral studies from different disciplines. Complexity is added by the fact that cooperation implies process and time involved in the relationship.

Cairns (1979) asserted that social interaction in the 1930s and 1940s was studied by observation and experimental approaches. In the 1950s, interviewing techniques dominated the field. Then, by the 1960s, laboratory experimentation introduced major changes in the field. It was not until the 1970s that interaction was recognized as a reciprocal interaction as incentive-motivation (Cairns 1979). Case-studies in combination with other methods are more accepted as a research tool in the 1990s (Brannen et al. 1992, Jacobs 1961, Stake 1995, Yin 1994).

Research Design

The field of organizational research is becoming more interdisciplinary where ethnographic methods, participant observation, qualitative research, and compilation of secondary data are considered more appropriate (Schein 1985:xi, Yin 1994). Given that this study attempted to identify applied inter parish strategies for the Detroit area, the research design was to allow a qualitative and quantitative analysis of relationships between variables.

An advantage of the case-study design is that it allows

to analyze the context (Cherulnik 1993), and relationships among a large number of variables. Some disadvantages are that it requires a strict and carefully constructed design and it is very sensitive to the influence of the researcher if the procedure is not followed very carefully. Additionally, the analysis of case study evidence is one of the least developed and most difficult aspects of doing case studies (Yin 1994:102). This type of design enabled the researcher to analyze how several factors affected the particular phenomena under study.

The analysis of relationships among variables calls for determining the extent to which variations in one or more factors affect variations in inter parish activities between suburban and city parishes. The goal of this research is to explore relationships between predictor variables (environmental, demographic, leadership, cultural, parish performance, and physical characteristics), and inter parish activities (IPAs).

The case-study design consists of the following procedure: 1) identifying hypotheses, 2) identifying parishes displaying different emphasis on inter parish activities, 3) conducting case-study interviews with key actors, collecting observations, and relevant secondary data, 4) conducting quantitative and qualitative analysis to obtain possible patterns, and 5) establishing relationships among variables.

One of the major contributions of this study is the identification of inter parish collaborative strategies addressing systemic imbalances among suburban and city parishes. The resercher expects that establishing relationships among environmental, demographic, cultural and leadership, performance, and physical characteristics will help to improve inter parish collaboration in Metro Detroit. A description of existing relationships will be provided, which may suggest ways to improve exchange relationships among suburban and city parishes.

In order to identify variables relevant to those directly involved in performing IPAs, the researcher had to consider general environment characteristics that affected parishes across the Archdiocese of Detroit. The researcher assumed that these general environmental characteristics were the same for all studied parishes. This general environment was already described in chapter two.

This research aims to explore relationships among 1) dependent variables (inter parish activities or IPAs), and 2) independent variables (e. g. environmental, demographic, leadership, cultural, parish performance, and physical characteristics). A model is proposed (Figure 4.1) to explain the variances among inter parish activities. It is proposed that environmental tendencies as well as demographics, cultural and leadership characteristics, parish performance,

and physical conditions of the suburban parish influence the type and quality of its relations with city parishes. The following statement and Figure 4.1 summarize these expected relationships:

$$IPAs = [E + D + L\&C + I + P]$$

Dependent Variables: IPAs = Inter Parish Activities

Independent Variables:

E	=	Local environmental variables
D	=	Demographic variables
L&C	=	Leadership and culture variables
I	=	Parish Performance variables
P	=	Physical variables

Given that this research is exploratory, it pursues answers to three basic questions. First, "Why are some parishes more active than others in their inter parish activities?" Second, "What factors best explain the IPAs' variance among parishes?" Last, "What are the strategies that the more active parishes use in their IPAs?".

Figure 4.1

RESEARCH DESIGN

ENVIRONMENT
General: Pre- & Post-Vatican II
        conditions & systemic trends
Local: Trends, issues, household
        concerns, parish background,
        parish city experience.

Demographic variables
. Population size and growth
. Population age/life cycle
. Racial composition and change
. Housing value, age, and
  ownership
. Occupation, income & education
. Marital status

Leadership & Culture variables
 Leadership
. Gender of staff
. Age of staff
. City exposure/experience
. Values (principles/parrochialism)
. Personal style
 Culture
. Parish background and history
. Symbols
. Attitude around the city
. Participatory approach

Parish Performance
. Parish size & membership growth
. Participation share
. Parish income
. Expansion/reduction plans
. School size
. Participation share

Physical variables
. Distance from Detroit
. Location of needs
. Facility age
. Parish features

MEASURE OF
INTER PARISH
  ACTIVITIES
1. Frequency
2. Staff support
3. Volunteers
4. Effort

MODEL(S)

Definition of Inter Parish Activities (IPAs): Inter Parish Activities, or IPAs for short, are defined as relational activities involving at least two actors, one from a suburban parish and another from a city parish. The Notre Dame Study of Gremillion and Castelli (1987), and Brinkerhoff and Kunz (1972) helped the researcher to define a typology of IPAs based on their complexity, which is explained below. The Notre Dame Study classified parishes in four types depending on the complexity of programs each offered: simple parish, moderately complex parish, complex parish, and very complex parish.

The researcher identified during preliminary interviews that inter parish activities varied depending on (a) their characteristics, and (b) their resource allocation, and grouped them in three types: basic, complex, and very complex. To further clarify this typology, the scale summarized below helps to understand IPA complexity. For simplicity, differences in the intensity among IPAs are called "complexity". The following typology specifies both components of each IPA.

Characteristics of IPAs: (1) Basic IPAs are easy to implement, little time-consuming few times per year, and few staff and volunteer involvement. (2) Complex IPAs are characterized by their moderately time-consuming activities several times per year, and more staff and volunteers are

104

assigned. (3) Very Complex IPAs are characterized for being very time-consuming activities; they involve the Parish Council, the priest and his staff, and imply exchange or partnership with other parishes.

Hypotheses and Operationalization of Variables

Hypothesis I: The size of the suburban parish is the leading factor accounting for the complexity of inter parish activities. It is anticipated that big suburban parishes are located in wealthier communities. Wealthier communities may have less local needs, and as a consequence they may look for areas in distress to channel their resources. Evidence collected through interviews indicated the likelihood of this assumption. As Brinkerhoff and Kunz (1972) might suggest, larger organizations can afford more educated and sophisticated professionals. This concept should not be confused with what Hoebeke (1994:30) called "Span of relations as a constraint on size of work systems[60]." What the researcher is suggesting is that large parishes have more resources to undertake more complex inter parish projects than small parishes do.

Hypothesis II: Suburban-city inter parish activities are part of an institutional strategy to counteract systemic imbalances and demographic trends. There are critical trends

---

[60] Hoebeke (1994:30) called 'span of relations as a constraint on size of work systems.' Hoebeke explained that small informal groups are very creative and that large organizations have to continuously transform their structures to be effective.

affecting the Catholic institution that no single parish or group of parishes are able to solve. It does not matter what a parish does, shortage of priests, increase of the Catholic population, and urban sprawl continue. Preliminary interviews with the staff of central services of the Archdiocese of Detroit indicated that the institution are undertaking steps to encourage parishes to work together. Also, the literature review indicated that organizations are developing networks, partnerships, and coalitions as a way to deal with a changing environment.

Operationalization of Variables: A number of factors were selected to operationalize the variables in the design. Some of these factors were addressed by previous studies while others were identified by the researcher during interviews with actors of involved parishes. In order to further refine the model, the researcher defined a scale to measure the independent variables. This scale was shown in Chart 4.1 below.

Chart 4.1

Measures For Independent Variables

Variables	Measure	Scale
Environment		
Parish city experience	descriptive	very extensive, extensive, moderate, limited, very limited.
Issues	descriptive	issues affecting IPAs in order of 1st, 2nd, 3rd, priorities
Trends	descriptive	trends affecting inter parish work in order of importance
Household concerns	descriptive	concerns of residents in order of importance
Parish background	descriptive	institutionalization of programs
Demographic variables		
Population size	number of people	small (10k & less), medium (11-20k), large (over 20k)
Population growth	% < >	growing(positive rate), unchanged (0), declining (negative)
Population age	median age	young(35 & less), mature (36-40), old (41-45), very old (46+)
Population life-cycle	% median age	young, mature, old
Racial structure/chg	rate minorities	not important (0-0.9), important(1-2.9), very important (3%+)
Housing age	median home age	very new (35 & less), new (36-40), old(41-49), very old (50+)
Housing value	median home value	low(60k&less), Modera.(61-70k), high(71-80k), very high(80k+)
Housing ownership	% owner occupied	low (60-70), medium (70.1-80), High (over 80)
Occupation	percent	proportions of white-collar and blue-collar occupations
Income	median Househ.	low(20k&less), Moderat(20.1-45k)upper (45.1-50k),high (50.1k)
Education	% over U.S.level	very poor(10&less), poor(-5), Avg(1), high(5), very high (10)
Marital status	% over U.S.level	low (-0.1&less), Avg (1), high(1.01-5), very high (over 5)
Leadership		
Gender	percent	number of males over number of females staff personnel.
Age	years old	young (40 & less), mature (41-60), older (over 60)
City exposure/Exper.	category	very limited, limited, moderate, extensive & very extensive.
Values-principles	nominal	principles considered neutral/Fav./very favorable to IPAs
Values-parochialism	nominal	parochial, Archdiocesan, Catholic
Personal style	nominal	task-oriented, people-oriented, planner

(Cont.)

Variables	Measure	Scale
Culture		
Attitude around city	nominal	neutral, favorable, very favorable
Participatory approach	nominal	top-down, bottom-up
Symbols	nominal	against, neutral, pro-inter parish work
Parish Performance		
Parish size	No. members	small(600-1499),medium(1500-2099),large(2100-2699),mega(2700+)
Membership change	% < >	low(), medium(), high(), very high()
Budget size	$ amount	small(), medium(), large(), mega()
Budget change	% < >	low(), medium (), high(), very high()
Expansion/reduction	nominal	none, some renovation, extensive renovation, new facility
School size	No. students	large (500+), medium (301-499), small (300 or less)
Participation share	% members/population	high (More 15%), medium (5-15%), low (less 5%)
Physical variables		
Distance from Detroit	miles	close(0-5), distant (6-10), very distant(11 and more)
Location of needs	nominal	description by parish leaders: critical, not critical
Parish features	nominal	physical signs communicating organizational meanings

Source: Designed by the researcher.

108

The succeeding section of the chapter is divided into subsections dealing with each hypothesis.

Hypothesis I: The size of the suburban parish is the leading factor accounting for the complexity inter parish activities. Parish size is predicted to be associated with the size of the pool of volunteers that bring a more or less diverse type of skills of both young and/or mature members. A larger membership is expected to provide funds large enough to hire professional staff with extensive experience to undertake complex projects. A large parish is expected to be located in growing, young and distant suburbs from the city. Small parishes are expected to be located in old, declining suburbs --aging and decreasing population-- close to the city, where local needs absorb most parish resources, making it difficult to work with City Parishes. Parishes are classified in micro, small, medium-sized, large, and mega. Micro parishes have 599 or fewer registered members. Small parishes have between 600 and 1499 registered members. Medium-sized parishes have between 1500 and 2099 members. Large parishes have between 2100 and 2699 members, and mega parishes had more than 2700 registered members. Bigger parishes are expected to be associated with bigger budgets able to finance experienced and educated staff, which are conditions for more sophisticated inter parish practices. The following variable is to be tested to find consistent

patterns of inter parish activities.

Parish size and growth: larger membership is presumed to provide for a larger pool of volunteers, and more stable programs. Increasing or decreasing membership is expected to affect available resources for IPAs. Chart 4.1 groups parishes by size. Most Catholic parishes are micro and small (41 and 35 percent respectively). Other categories include medium (11 percent), large (8 percent) and mega parishes (4 percent).

Table 4.1

Parishes per Size (1997)

Membership size	No. Members	No. Parishes	Percent
Mega	2,700-& up	14	4
Large	2,100-2,699	25	8
Medium	1,500-2,099	36	11
Small	600-1,499	111	35
Micro	599-& less	129	41
Total		315	100

Source: Archdiocese of Detroit, Department of Parish Life, January 1998.

Hypothesis II: Suburban-city inter parish activities are part of an institutional strategy to counteract systemic unbalances. The Archdiocese of Detroit has changed its role from a directive style to a facilitation as part of the changes encouraged by the Vatican Council II. The Archdiocese of Detroit decentralized the administration of parishes in the 1970s. Parishes were divided into vicariates, which are a type of regional bodies, headed by an Auxiliary Bishop. Under

the regional administration, the Archdiocese retained its discretion over the assignment of priests, and checks on the financial status of parishes, two critical institutional resources. Literature supports the view of the organization as open system (Brinkerhoff and Kunz 1972:247-248), where its members are interrelated. Its members also are interdependent with the formal organization, its control system, the personalities of other individuals, unwritten rules about acceptable behavior, and the tasks to be accomplished. All this web of relationships attracts certain types of individuals. The authors contend that first, as the systems become large, they differentiate into parts, and the functioning of these separate parts has to be integrated if the entire system is to be viable; and second, that an important function of any system is adaptation to external forces. This is the framework that will sustain further discussion of this hypothesis.

Environment. Large parishes are expected to have a significant background of working with City Parishes. The issues, trends, and household concerns may reflect the needs of City Parishes and/or the limitations of suburban parishes in providing access of their resources to City parishes.

Demographic characteristics. Compared with small parishes, it is expected that bigger parishes have more

changing population, residents are more mature, educated, and wealthy. Demographic profile includes gender, population size and change, population median age, and racial composition and change, housing quality, age, and ownership, occupation, and income of residents. According to Lewin (In Hinde and Groebel 1991:240) social groups based on similar attributes such as skin color, gender, age, sex, and occupation were likely to share a common goal or "interdependence of fate". In their study, Gremillion and Castelli (1987:30-34) found that religious habits of Catholics differed depending on their gender, age, denominational background and mixed marriages, marital status, family size, education and income, and political affiliation. The study found that women were more likely to be churchgoers than men. Core[61] Catholics are older, have larger families, and are more conservative than the greater Catholic community. Core Catholics are increasingly affluent and educated. Sixty percent of Core Catholics have some schooling beyond high school, seven percent had some graduate work, nine percent have advanced degrees, and 13 percent completed college. The authors found that it is increasingly difficult to identify the ethnicity of Catholics because each generation adds more cross ethnic marriages. Core Catholics are more likely to be married than

---

[61] The Notre Dame Study defined Core Catholics as "non-Hispanic Catholics who were registered members of parishes,".

the Catholic population at large.

Population change: growing parishes are expected to behave differently from those whose population are shrinking. The size of population is important in attracting more members of diverse backgrounds and skills, which define the size and character of the parish.

Population Age: the very young and the elderly are more involved in church activities than those in their working/professional building, and family-raising stages.

Race: there is a growing concern that suburban Catholic parishes are run and used by whites, while city parishes are serving minorities. Also, young minorities were found not being tied to parish life.

Housing: housing is expected to be associated with the wealth of the parish. Low income housing/low market values are also indicative of the extent to which local needs are important, given the existence of poor neighborhoods within the parish boundaries.

Occupation: White-collar and blue-collar occupations are sources of skills for volunteer work in different degrees. Previous research showed that working-class people were not tied in to parish life as much as middle-class residents (Gremillion and Castelli, 1987).

Income: this variable indicates the level of income that helps to infer the level of parish contributions. Table

4.2 illustrates that most parishes in the Detroit Metro area
are located in low- and lower-middle income areas, 42 percent
and 36 percent respectively, while middle-, upper-middle, and
high-income areas hosted a little more than one-fifth of
parishes. It is expected that wealthier parishes are also
bigger.

Table 4.2

Parishes: Categories per Income (1990)

Category	Income Range	No. Parishes	Percent
High	$60,000-up	14	4
Upper-middle	$50,000-59,900	17	5
Middle	$45,000-49,900	38	12
Lower-middle	$35,000-44,900	114	36
Low	$18,000-34,900	132	42
Total		315	100

Source: Archdiocese of Detroit, undated document, data tabulated by the researcher.

Education: it is expected that bigger parishes have a
more educated membership. Thus, the higher the educational
level the more complex inter parish activities become.

Marital Status: it is hypothesized that families are
closer to parish life than singles. It is also expected that
mature childless couples are closer to parish activities.
Younger members are physically fit to carry out demanding
tasks involving inter parish activities. Older members are
expected to get involved in light inter parish activities.

Leadership and Culture. It was hypothesized that
culture and leadership are associated with suburban-city

114

parish collaboration.

(a) <u>Leadership</u> includes age and gender of the leader, city exposure/experience, values, and personal style.

<u>Age of the leader</u>: it is assumed that the younger generation of priests are more receptive to changes. Since inter parish activities in their most complex form may imply innovative approaches, it is expected higher level of IPAs in parishes under younger leadership.

<u>Gender</u>: religious and lay women have been traditionally at the front of many parish activities, such as charities, education and health care. It is necessary to test if the gender of the leader is important in the kind of IPAs parishes are involved. It is hypothesized that women make a difference in the type of IPAs.

<u>City exposure/experience</u>: it is hypothesized that the longer a priest is exposed to a City Parish the more experienced and identified he become. He also develops contacts, practices, and skills that help city work when the are assigned to suburban parishes.

<u>Values</u>: There are two underlying values that are expected to be related with inter parish collaboration. First, the consideration of suburban parishes as being part of the Archdiocese rather than being isolated as self-sufficient entities. In this sense, suburban and city parishes are perceived to have a common destiny. The meaning

of "Catholic". Catholic with a universal meaning is inclusive and comprehensive. Catholic with a global connotation includes all denominations, all churches, and suburban, city, and rural parishes. In contrast, Catholic considered as a religious denomination may conceptualize churches as separate units. Second, underlying principles are considered to drive the parish to a certain direction. These principles are to be explored during the interviewing process.

Personal Style: leaders involved in inter parish work are anticipated to influence the way their parishes work with City Parishes. It is expected that their style combined with other variables, such as values and city exposure are more effective in inter parish performance. Leaders are to identify their style among three types: task-oriented, people-oriented, and planning-oriented.

(b) Culture included the issues of parish background/history, attitude around the city, participation approach, symbolic messages, and overall cultural mind set.

Parish background and history: suburban parishes located in neighborhoods that received or were receiving immigrants from the city as well as those parishes whose background had city origins or had a long track of working with city parishes were conceptualized as more active in their IPAs. Suburban leaders that have ties with City Parish members are expected to have more propensity to implement

inter parish schemes.

Attitude about the city may influence the way parishioners see the city. Memories may make city parishes look attractive or unattractive for volunteer work. For instance, fears of crime, negative memories of the Detroit riots of the 1960s, or perceptions of the city as a place of sin may indicate low level of inter parish activities. Ideas about the city as a center of culture, history, and spiritual content may positively impact inter parish collaboration.

Participation approach: given that inter parish activities needed flexibility, initiative, and openness it is hypothesized that more participatory approaches are more effective in inter parish collaboration.

Symbolic messages: the more active suburban parishes are assumed to have a set of principles that encourage social service to the poor, volunteerism, and team work. Parishes not displaying such principles are expected to be less likely to have strong IPAs.

Parish performance. This section intends to relate parish performance with inter parish activism. It is proposed that suburban parishes that display high or low performance would also display variance in their IPAs' performance. Variables that measure performance include parish size, membership rate of change, budget size and rate of change,

expansion or reduction plans, and school idle capacity.

Parish size and change: larger membership is presupposed to provide for a larger pool of volunteers, and more stable programs. Increasing or decreasing membership are supposed to affect available resources for IPAs.

Budget size and change: larger and increasing budgets is anticipated to favor IPAs. Likewise, decreasing budgets adversely may affect IPAs. It is speculated that when parishes face shrinking budgets tend to cut programs at the bottom of their priorities, which may target inter parish activities.

Expansion plans are assumed to be related to IPA's expansion or reduction. When expansion projects are being implemented, parishes need fresh funds to finance the expansion. Fund raising campaigns are perceived better when combined with programs to benefit the needy, which suggests that a suburban parish in expansion may increase its outreach to city parishes. In contrast, suburban parishes with shrinking population, funding, or programs may also decrease its outreach to city parishes.

School size and idle capacity: larger schools offer more students, faculty, and programs able to volunteer for IPAs. School idle capacity indicates an aging neighborhood. The school space available and used for needs other than school purposes may indicate expansion to other areas, such

118

as inter parish activities. Student waiting list may suggest that the parish is in need of space, thus adversely affecting city-suburban collaboration programs at the school. If the *School student body* is shrinking it may also indicate that IPAs are also decreasing in sophistication.

Research Method

The case study approach used here borrows many concepts from Fine and Weis (1996), Kvale (1996), Flaherty (1996), McMahon (1996), Stake (1995), Mitchell (1993), Fisher and Geiselman (1992), and Seidman (1991), explained below. Fine and Weis explained how to best write authentically and critically about narratives that serve communities, theory, and public policy. Kvale set up directions for research design by bringing into the open the empiristic presuppositions about qualitative research. Flaherty addressed methodological principles for validity in qualitative research. McMahon looked at how to account for experiences of those who do not appear in the research report, given that their absence contain important parts of the experience. Stake developed a view of case studies that draws from naturalistic, holistic, ethnographic, phenomenological, and biographic research methods. Stake paid attention to the structure and necessary research design for case studies. Mitchell addressed difficulties qualitative

researchers face in accessing quality information disguised behind confidentiality and secrecy. Fisher and Geiselman recommended important skills for investigative interviewing. Finally, Seidman reinforced concepts of validity and reliability in qualitative research. Stake (1995) had a broad definition of the case study method. For him, researchers studied a case when it was of very special interest, and the detail of interaction with its context was needed to understand the case´s activity within important circumstances. Stake proposed to use the case study method as a disciplined, qualitative mode of inquiry in an organized manner.

Stake stressed that the study had to be about people, not their activities or practices. People and programs were prospective cases. The case has a bounded system where an object (person or program) not a process is the focus. The object must be a dynamic entity capable of socializing or of working in a social environment. A process cannot be the subject of a case study because any reference to the process is a descriptive narration where social action might be excluded. Stake explained that a child, a teacher, an innovative program, or the schools in a country may be case studies. But a relationship among schools, the reasons for innovative teaching, or the policies of school reform are less commonly used for case studies (Ibid.2). Based on

Stake's observations, this study defined churches or parishes as the units of study.

Stake classified case studies in three types: intrinsic, instrumental, and collective. Intrinsic cases were those that helped to learn about an specific situation. Instrumental cases were those where a research question had to be answered, and there was a need for general understanding about an issue. This use of case study was to understand something else. Collective cases focused on more than one actor. If we select several teachers or several schools to learn about regulation making and there is coordination among the actors, these are collective case studies. This project proposed to use instrumental case studies to get insight into the question of inter parish relationships by focusing on suburban parishes' practices.

Stake proposed to select case studies following the criteria as follows. (1) Choose a diverse group of cases rather than typical ones. They do a better job in addressing matters overlooked in typical cases. (2) Choose cases that maximize learning and understanding, and lead to assertions. (3) Pick cases that allow the best use of available time, are easy to get, and are friendly to the study inquiry. (4) Consider the uniqueness and contexts of alternative cases because they can help or restrict the learning process. Good instrumental cases do not depend on being able to hold

121

typicality. The convention is that case study research is not sampling research. Rather than asking what churches represent the totality of Detroit the researcher might better ask what group of churches might help to understand the problems facing city and suburban parish relationships in Detroit. A diverse group of churches might include parish income, parish size, racial and ethnic mix of church members, intensity of parish interaction, history of innovativeness, location, and socioeconomic status of the parish neighborhood. Further screening might refine this criteria and leave few relevant selection items. (5) Generalizations are drawn about repetitive conditions, characteristics, and issues around the study object. Certain activities, problems or responses will come up again and again. More attention to particular conditions will allow the researcher to refine generalizations until "representative" problems can be identified. Triangulation is needed for accuracy and alternative explanations. This triangulation is explained in a separated section about validity below. (6) Qualitative inquiry requires iterative interpretation. The interviewer records what is happening and simultaneously examines, refines or substantiates meanings, redirects observation, modifies or even replaces initial research questions to thoroughly understand the involved case.

It is important to explain why the case study method

was chosen over other methods. The case study method helped to achieve the research objectives, spelled out in chapter one, in the following ways: (1) It provided the opportunity to build the phenomenological approach recommended by Seidman (1991) and the "evolution of issue questions" of Stake (1995). Seidman advised to structure three interviews focused on (a) the life history of the study object, (b) the details of the object's experience, and (c) interpretation or reflection on the meaning of the participant's experience. (2) It provided the appropriate approach to improve the research design as the interview process progressed. Issue questions suffered modifications during the literature review, preliminary interviews, and final interviews. Stake (1995:18) recommended to start issue questions in a declarative or interrogatory manner identifying some specific conditions linked in a causal way with a specific problematic effect. The purpose is to draw researcher's attention to the best discipline-based scholarship that may be useful in interpreting the phenomenon, but the examination of the case as a whole must remain in focus, not the examination of the phenomenon. (3) the method also helped to integrate the concepts of secrecy, risk, and responsibility in the fieldwork (Mitchell 1993), and cognitive interviewing (Fisher and Geiselman 1992) into the research design of this dissertation. Mitchell departed from the proposition that

secrecy is omnipresent in social action. He asserted that successful empirical sociology depends on understanding the ways social actors, including researchers of all sorts, manage secrecy and disclosure their motives, identities, and practices (Ibid.10). On the other hand, Geiselman affirmed that professionals conducting investigative interviews must know about the fundamentals of the science of cognition (memory, perception, attention, speech, and other mental activities) where memory and ability to describe details are critical.

Procedure to Identify Parishes for Case Studies

The procedure assisted the researcher in following the necessary requirements for case-study writing. The purposes of setting a selection criteria were (a) to decrease the researcher's preferences in the selection process, (b) to incorporate the knowledge of people already in the field, and (c) to produce a listing of parishes that displayed important variance in their inter parish practices. The selection procedure consisted of the following steps. (1) Conducted interviews and collected secondary data to identify parish selection criteria, (2) Conducted interviews to confirm selection criteria and to identify a preliminary listing of parishes that fit the selection criteria, (3) Conducted preliminary interviews to confirm the willingness of parishes

to participate in the study; and (4) Adjusted the listing by deleting unwilling parishes and adding parishes that agreed to help.

Parish Selection Criteria: Preliminary interviews were undertaken from October to November, 1996 with key staff persons of three suburban parishes, two supporting organizations, and several staff persons of the Archdiocese of Detroit. These informants helped to identify a criteria to select parishes summarized below. Additionally, recollection of secondary data was undertaken to have a profile of existing parishes in the Archdiocese.

Parish Selection Criteria: The qualities required to parishes to be included in case studies were: they had (1) to be located within an area defined as suburban; (2) to be Catholic; (3) to display different levels of inter parish activities; and (4) to have different membership sizes, budget sizes, or distinctive demographic characteristics. A preliminary listing of 41 parishes was produced. After initial contacts, 14 parishes tentatively agreed to participate, 18 parishes did not respond, and 9 did not want to be included. Uncooperative parishes were dropped as the study progressed. The final listing included 7 parishes.

Data Gathering

The data gathering was organized as follows: (1)

definition of sources of information, (2) case study
planning, and (3) interview planning. Chart 4.2 described
where the information collected for this study was found.

Chart 4.2

SOURCES OF INFORMATION

Variable	Census 1990	Parish files	Central Office files	Inter-views	Litera-ture	Obser-vation
Environment						
Previous city experience		x	x	x		
Trends	x	x	x	x	x	
Issues		x	x	x	x	
Household concerns			x			
Parish background		x		x	x	
Demographic variables						
Population size/change	x			x		
Population age/life cycle	x			x		
Racial composition/change	x			x		
Housing value, age, & ownership	x			x		x
Occupation	x			x		
Income	x			x		
Education	x			x		
Marital status	x			x		
Leadership/Culture						
Leadership						
Age of staff		x	x			x
Gender of staff		x				x
City exposure/experience				x		
Values				x	x	
Style				x	x	
Culture						
Parish background/Hist.		x	x	x	x	
Attitude around city		x	x	x		
Participatory approach				x		x
Symbols		x		x		x
Personal style				x		x
Parish Performance						
Parish size & change		x		x		
Parish income		x		x		
Expansion/reduction plans		x		x		
School size		x		x		
Participation share		x	x			
Physical variables						
Distance from Detroit						x
Location of needs		x		x		x
Facility age		x				
Parish features				x		x
Inter Parish Activities						
Frequency				x		
Staff support				x		
Volunteer support				x		
Effort				x		

Source: Researcher's design.

Case study planning: Stake (1995) and Seidman (1991) recommended to pay attention to the following points: (1) selection of case studies must be based on pre-defined method. (2) Interpretation of facts must be done by the actors not by the interviewer. (3) Generalizations are about issues, not about populations. (4) The identification of issue questions must emphasize understanding, and attention to complexity, contextuality, problems, and concerns. (5) The design has to be changed as the interviewing progresses, which must improve the focus of issue questions. (6) The study has to pursue the understanding of phenomena by looking to a broad context that include temporal and spatial, historical, political, economic, cultural, social, and personal situations.

Interview Planning: This research project followed Seidman's (1991) recommendations about in-depth interviewing as close as possible: (1) established the structure for in-depth interviewing by using open-ended questions which allowed the actor to reconstruct his/her experience. (2) Conducted three 90-minute interviews when possible. (3) Scheduled interviews spacing them from 2 weeks to a month apart. (4) Used the interviewing guide recommended by Seidman. Interviews used a questionnaire to guide the type of information sought by the research design (See Appendix A).

<u>Interviewing actors</u>: Interviews were directed to parish leaders and staff involved in inter parish activities. An initial contact was made in person or by telephone, followed by a letter explaining the purpose of the project (See Appendix A). The initial interview gave the evidence who had more understanding and responses about inter parish activities. In large parishes, inter parish activities were under the control of the Christian Service Coordinator or the Pastoral Associate. In small parishes, IPAs were managed by the priest. In medium-sized parishes, IPAs were under the control of the priest assisted by the Christian Education Director. Generally, each case-study included interviews with the priest or his key staff and a parishioner familiar with inter parish collaboration.

Data Analysis Planning and Report Writing

Data analysis used the concept of categorical aggregation of Stake (1995:40,78) to understand the underlying issue questions and the relationships within them. Data analysis emphasized the search for "correspondence" or for patterns, for consistency within certain conditions, and reappearance of instances over the case studies, and related to the issue questions. Behavior, issues, and contexts were analyzed to understand the particular case but keeping in mind the sense of "correspondence," which ultimately helped

to draw meanings, assertions, and conclusions. Notes were coded either by issue or by sub-issue for reference. When possible, reports were reviewed by the actor who recommended changes and corrections. Those reports reviewed by the actor stated so in a footnote in the first page of the report.

Validity and Reliability of the Method

Validity and reliability are related to the issues of (1) researchers influence on actors, (2) actor's objectivity, and (3) internal consistency. Seidman (1991:15-19) recognized that the interaction between the researcher and the actors does exist in qualitative research. Nevertheless, it existed not just in the interviewing method but also in observation, experimentation, and quasi-experimentation, despite a myriad of sophisticated measures to minimize this interaction. Seidman asserted that the main difference between qualitative and quantitative methods is that the role and influence of the qualitative researcher is recognizable. However, the interviewer has to recognize that meanings, to some extent, are functions of actors and interviewer. In this context, the interviewer has to use his/her skills to minimize distortions because of her/his intervention. Actor's objectivity is concerned with the quality of the information provided by actors. On the one hand, the researcher has to verify that the information provided is true. The researcher has to ask

if the information would be the same or with the same meaning if the interview would be performed by another person, at another setting, at different time, or directed to a different actor. If there is a negative answer, then the researcher has to identify what are the contradictions, inconsistencies, and distortions and possible reasons. Validity and reliability were verified in this project by using the following process. First, interviews were designed using the three-interview system recommended by Seidman (1991). This system allowed to look for internal consistency. Checks for internal consistency are instrumental to identify if actors lied, misjudged, or biased their versions. Second, iterative interpretation between researcher and actors minimized researcher's influence on the meanings of actors' experiences. Third, careful attention to details such as wording, context, and syntax, pauses, non-verbal aspects, and diction during the interview, helped to verify if the actor was saying the truth. Fourth, actors were asked to review and verify final written reports. Finally, the researcher used triangulation. Stake (1995:117-120) set protocols and procedures of validity called "triangulation". Stake compares the procedure used for triangulation in qualitative research with celestial navigation where the navigator infers location partly by measuring angles of elevation of the stars. In case study research meaning rather than location is the focus. It

is assumed that meaning of an observation is one thing, but additional observations provide the basis for revising interpretation. Basically, triangulation consist of verifying data, methods, theory, sources, investigators, and interpretations by using several techniques.

Stake identified that targets of triangulation that needed confirmation might include dubious and contested descriptions, data critical to an assertion, and key interpretations. Notwithstanding triangulation protocols included (1) data source triangulation, (2) investigator triangulation, (3) theory triangulation, (4) and methodological triangulation, this study included only data sources and methodological triangulation. Data source triangulation confirmed if the phenomenon or case remained the same at other times, in other spaces, or as persons interact differently. To the extent different sources did not change the meaning, the source was triangulated. Methodological triangulation implied the use of multiple approaches within a single study, to illuminate or nullify some extraneous influences. Observations, interviews, and document review combined reinforced triangulation. Member checking consisted of asking the actor to review rough drafts reports to confirm or disconfirm actor's descriptions or to object findings.

Protection of Human Subjects

The purposes for confidentiality were drawn from the need (1) to protect the interests of those actors that requested either confidentiality or anonymity, (2) to improve accessibility of data and records not available to the general public, and (3) to improve the quality of the information provided by the actors who might change their versions should they expect to be exposed publicly. Additionally of following the rules set by federal guidelines, actors were asked to review any written report before being included in this dissertation work. Actors also were asked for their consent if their names or their parish name needed anonymity.

Mitchell (1993:6-8) considered secrecy relative to the unknowns or absent knowledge, mysteries, and secrets. Unknowns are of three kinds: (1) ignorance dispelled by reallocating resources to appropriate knowledge-generating institutions, devices, and personnel, the products of new and valid information; (2) mysteries or inaccessible knowledge manifested in two forms. First, phenomena perceived as independent of conventional modes beyond the scope of accepted truth, magical practices, or poor science. Second, mysteries accepted as irreducible to conventional discourse. (3) Secrets or denied knowledge are regarding to knowledge

that is available but unequally distributed. Approaching secrets involves access to privileged sources of information.

The importance of stressing secrecy in this project was two fold. First, preliminary interviews of Catholic staff reflected significant sensitivity for secrecy. Also, literature review revealed that Catholic authorities considered that problems were not problems until someone made them to appear as problem. The fact that many high-ranked Catholic personalities within the Catholic Church rejected professional surveying as a means to make decisions in the past indicated how sensitive it was to obtain inside information. The second problem was concerning the researcher's role. Mitchell called it "the myth of autonomy." He asserted that a qualitative researcher might find a positive environment or confront difficult and problematic situations where the researcher was perceived as for or against the actors. The purpose then was how to minimize the effect of the interviewer and the interviewing situation on how actors related their experiences in the most accurate way.

The research design considered the reciprocal influence of actors under study and the interviewer, and made provisions to insure not just the protection of human subjects but also to enhance the validity and reliability of the method. The case study method was preferred over survey

given the need for broad answers to open-ended questions and the explorative character of this study.. The iterative approach used by this research project helped (1) to identify issue questions from a broad perspective to a more limited number of issues that allowed to focus the study, and (2) to design a series of interviews that allowed to cover many areas difficult to cover in one interview. The criteria for the selection of case studies stressed learning and understanding. This criteria included diversity, time effectiveness, and inquiry openness. Parishes included as case-studies were selected by using the criteria prepared with the help of staff from parishes and support institutions as well as the "networking" procedure recommended by Stake (1995:4).

Physical Characteristics. Baum and Valins (1977), Williamson (1997), Deasy (1974, 1985), Knox (1987), Willats (1996), and others proposed that physical properties influenced relationships among entities. Two factors were identified to describe the physical component of the suburban parish. Distance between the suburban parish and the border limit of the City of Detroit, and the level of local needs.

The distance between the suburban parish and the border limiting the City of Detroit was conceptualized as a factor limiting IPAs. When the distance was too far, suburban parishioners, especially the elderly, considered IPAs too

demanding. *Local needs*: parishes whose boundaries included distressed areas or had especial groups with high demands for social services had limited capacity to undertake IPAs.

Two early studies during the 1920s and 1930s addressed the connection between physical structure and productivity. Elton Mayo's experiments lead to the conclusion that worker productivity increased when improvements in illumination were introduced. Hatch also cited George Homans's observations that physical structure symbolized social status for workers working in separate areas away from their supervisor's control (Hatch 1997:241). Hatch defined physical structure in terms of geographic elements-location, layout-buildings, and design-decor (Ibid.243). He argued that geographical locations influenced the type of employees organizations attract and their lifestyles. Location also influenced organizational image and its identity (Ibid.250).

In summary, the research design includes five groups of independent variables and three levels of IPA complexity or dependent variables. Three research questions guide the investigation: why are some parishes more active than others in their inter parish activities?, what factors best explain the variation in inter parish activity? and what are the strategies that the more active parishes use in their inter parish activities?. Two hypothesis are explored: (1) size is

the leading factor accounting for the complexity of inter parish activities, and (2) suburban-city inter parish activities are part of an institutional strategy to counteract systemic imbalances and demographic trends. The research design considers the case method as the main research tool. Case-studies of seven parishes, combined with parish records, reports, directories, census data, observation of Mass services and other parish activities are the sources of information. A group was organized to help in the selection of parishes to be included in the study. A questionnaire helped to collect the information needed from key actors and secondary sources. Case data was collected, coded and written in a long version attached to an appendix to this report.

CHAPTER FIVE

DATA ANALYSIS AND RESULTS

The case-study type of research design was used in this particular project in order to identify predictor variables of city-suburban activities, and models of inter parish strategies. Major groups of variables included more specific factors which were subject of appropriate comparative analysis. To ensure proper management of the data analysis, seven case-studies were analyzed using qualitative methods as recommended by Kin (1994:102-105), and Stake (1995:74). Several categories were identified by observing the data and making appropriate inferences about patterns.

For organization purposes, this chapter has been divided into three parts. Part I analyzes the seven case studies of this project. Part II develops the necessary analysis for testing hypothesis I. Part III presents the analysis of alternative explanation of hypothesis I. Part IV provides the analysis of hypothesis II.

The analysis was divided into steps built from the research questions, the general hypotheses, and the two theoretical models: Environmental Model of Hatch (1997), and

Differentiation-Integration Model of Brinkerhoff and Kunz (1972). To reiterate, the research questions, stated in Chapter One, included (1) why some parishes are more active than others in their inter parish activities?, (2) what factors best explain the inter parish activity variances among parishes?, and (3) what are the strategies that the more active parishes use in their inter parish activities?. Possible answers were stated in the following hypotheses: (1) The size of the suburban parish is the leading factor accounting for the complexity of suburban-city inter parish activities, and (2) Suburban-city inter parish activities are part of an institutional strategy to counteract systemic unbalances and demographic trends.

The Measure of Complexity of Inter Parish Activities

The process of measuring the complexity of inter parish activities consisted of the following steps: (1) The leader of the parish identified all inter parish city-suburban programs sponsored by his/her parish, (2) each activity received a score for staff support, volunteer support, and overall effort. This method was developed after consultations with parish leaders, and analyzing the process of each activity reported in each case-study. The researcher assigned points to each parish shown in Figure 5.1. Parishes were categorized by complexity (See Figure 5.2 and Appendix B).

Figure 5.1

Criteria to Score Complexity of Inter Parish Activities

Frequency		Staff	Volunteers		Effort	
Bi-annual	(1)	One point for	1 to 5 persons	(1)	Minimal	(1)
Yearly	(2)	each person	6 to 10 persons	(2)	Some	(2)
Quarterly	(3)		11 to 15 persons	(3)	A lot	(3)
Bi-monthly	(4)		More than 15	(4)		
Monthly	(5)					
Weekly	(6)					
Daily	(7)					

Scale of levels of complexity:
Very Complex   75 and more points
Complex   51 to 74 points
Basic   50 and less points

Figure 5.2

Complexity Scores per Parish

Parish I.D.	Points	Level of Complexity
Parish Two	78	Very complex
Parish Five	72	Complex
Parish One	63	Complex
Parish Four	59	Complex
Parish Six	41	Basic
Parish Three	40	Basic
Parish Seven	36	Basic

Part I: Analysis of variables for all parishes

The analysis below explained the findings of parishes as a group following the format summarized in Figure 5.3. A summary of each case-study is provided in Appendix C.1. A complete version of each case-study is provided in Appendix C.2.

Figure 5.3

Summary of Variable Groups and Their Factors

ENVIRONMENTAL VARIABLES

Previous city work experience/exposure: overall assessment
Parish issues: three priorities
Community issues: three priorities
Trends
Household concerns: three concerns
Years of being at the community
Parish background and history

DEMOGRAPHIC VARIABLES

Population

Size: number of people 2000
Size change: percent of change 1990-2000
Median age: per cohort
Racial minorities: percent of minorities
Occupation: white-collar jobs
Income level: median
Education: high school, college, professional
Marital status: single, married, widow/divorced
Housing: median value: median age.
and percent owner-occupied

LEADERSHIP

Staff gender: males over total
Staff age: average age
City exposure/experience
Personal style: how leader makes decisions
Participatory approach: how leader let people work

CULTURE

Attitude around the city: perception & concept
Values: principles & parochialism
Symbols:
accessibility
parish/school relations
dress code
parish scope
focus

PARISH PERFORMANCE

Membership growth: No. members in 1997 over 1990
Parish income: yearly collection, family contribution per week
Expansion plans: ongoing new facilities/renovations
School size: No. of enrolled students in grade & Religious Education
Participation share: number of members over total population

PHYSICAL CHARACTERISTICS

Distance from Detroit: miles from parish to the nearest boundary
and distance from distressed area: miles from parish
Local needs: critical and non-critical
Facility age: years between dedication year & 1999
Parish features

141

Environmental Variables

Previous experience in the city. Mega, and large suburban parishes 1 and 2 have an extensive record of working with city parishes. Parish 3 has limited record in spite of its large membership, which may be explained by the downsizing it suffered in the 1970s after closing its school, and the local character of its programming. Medium-sized parishes 5 and 4 have very extensive and extensive experience respectively. Parish 5's very extensive experience comes from institutional programs that remain in spite of its leadership turnover. The limited record of Parish 6 may be explained by the local character of its programs given high level of local needs coming from a section of the City of Detroit that belongs to the parish's boundaries. The very limited record of Parish 7 may be explained by its location --an older suburb with a low-income neighborhood, and the lack of a parish school. Previous city work experience is not a factor affecting the complexity of inter parish activities.

Parish issues. Mega Parish 1 and large Parish 2 have priorities related to problems of membership growth, overcrowded schools, and ongoing construction, while medium-sized Parishes 5 and 4 have social justice and priest shortage as priority issues. Parish 5 stands out from the rest for its advocacy for international justice, poverty,

hunger, and issues addressing limitations of disfranchised populations. Small Parish 6 has priorities related to school funding, difficulties to attract new students, demographic shifts, and local needs and poverty. Parish 7 issues are around its demographic changes dominated by incoming young families and increasing elderly membership. Parish 7 is expanding its facility to accommodate its younger population. Similar issues affect Parish 3 with the difference that Parish 7 got the money to pay its new building while Parish 3 struggles to gather funds for repairing its building.

The strongest parish issues affecting inter parish activities are related to parish growth or decline. Growing parishes are located in growing and wealthy communities. The growth issue defines the parish focus, resources, and future plans. Population decline affects the overall parish ability to interact with other parishes.

Trends. Increasing population, membership, students, and urban sprawl are trends affecting mega and large Parishes 1 and 2. Parishes 1 and 5 are experimenting with regional schools but their motivations are different. The former is motivated by its growing student population, while later is struggling to find new students, and to balance the school budget. Parish 4 is maintaining the number of members (in spite of declining general population), thanks to an inflow of Hispanic residents from Southwest Detroit, a trend that

will run higher given the gentrification process occurring in Southwest Detroit. An aging population is affecting Parish 6. An aging population and inflow of young families are affecting Parishes 7 and 3. Parishes with schools are counteracting population decline. Aging membership is a factor affecting older Parishes in static or declining communities. Aging staff is not critical at this time, but priests are apprehensive about the future of their parishes.

Household concerns. Households of Parishes 1, 2, and 7 that have growing young population, are concerned primarily in finding good schools, and secondly in finding companionships. Households of Parishes 4, 5, and 6, which have populations that are shrinking or having difficulties enrolling new students, are concerned with finding companionships. Households Parishes 3, 4, 6, and 7, that display issues of increasing local needs or local poverty, are concerned with adequate food supply.

Growing and wealthy neighborhoods are concerned about good education, while static and declining communities are worried about adequate supply of food. However, this relationship is weak because the evaluation of household concerns was done for the entire Vicariate rather than for individual parishes. The quality of household concerns is difficult to define in medium-sized parishes. Thus, household

concerns are not underlying factors to the level of inter parish collaboration.

Demographic variables

Population. Out of the parishes under study, three (1, 2, and 5) are located in large neighborhoods, two (3, and 6) in medium-sized, and two (4 and 7) in small neighbohoods. Large populations of the case-study group are growing, while medium-sized and small populations are declining. Suburban neighborhoods located north of Detroit are growing, while those located at the west of Detroit are declining. Population change is concentric in a ring-like form. Neighborhoods close to Detroit are declining while those far from it are growing. Parish 3 has the oldest population of the seven parishes of the study group. The youngest populations are in small Parishes 6 and 7.

Population growth is a factor affecting suburban parishes' ability to interact with city parishes. Population growth affects parish growth, and parish growth affects the amount of resources available for city parishes. Parishes are growing because (a) new housing projects are developed in the area, and (b) new young upper and middle-class families move in looking to improve their standard of living. Parishes are static or declining because (a) elderly members and childless couples move out and no new residents replace them, (b) no

new housing projects are developed within parish boundaries, and (c) families move out to new housing in other suburbs.

Population life-cycle. Young cohorts ages 0-17 dominate in medium-sized and small Parishes 5, 6, and 7. Old cohorts 65 and older are important in Parishes 3 and 4. Mega and large Parishes 1 and 2 are dominated by cohorts of ages 45-64.

Population life-cycle is very important in the number of volunteers able to contribute with time and resources for inter parish activities. Young parents with children attending parish schools engage in parish projects. Children attending parish schools are linking the school with households. Children help in fund raising and resource donations. Parents, teachers, and children help in inter parish activities. Mature older parents commit their time in inter parish activities. High school students attending public schools seem to negatively affect inter parish activities. The intensity of inter parish activities is higher in younger parishes.

Race. Minority population shares are higher in declining small neighborhoods of Parishes 6 and 7. Catholic shares are higher in neighborhoods dominated by white populations of Parishes 1, 2, 3, 4, and 5. Race is not a factor affecting inter parish activities.

Housing. Housing median values and housing age consistently change as parish sizes change. The more expensive housing is located in mega and large Parishes 1, 2, and 3. Lowest housing prices are in small Parishes 6, and 7. Medium-priced housing are in medium-sized Parishes 4, and 5. Older housing neighborhoods are in small Parishes (6 and 7), while the newest housing are in mega and large Parishes 1 and 2. There is strong relationship between housing median values and inter parish activities.

Occupation, income, and education. Mega and large Parishes 1, 2, and 3 have occupations dominated by white-collar jobs. Medium and small Parishes 4, 5, and 6 are dominated by white-collar jobs but with increasing blue-collar occupations. The smallest Parish 7 is dominated by blue-collar workers. Median household income does not display consistency across the study-group. The highest rates of college and post-graduate educated population are in Parishes 1 and 2. Lower education rates are in medium and small Parishes. Parish 3 has a low education rate in spite of being a large parish. There is a strong relationship between occupation, income and education and the level of inter parish complexity.

Marital status. Parish 3 has the highest rate of widows and divorced population as well as the lowest rates of singles and married couples among the case-study group.

147

Parishes 1, 4, 5, and 7 have sizable married population. Small Parishes 6 and 7 have high rates of widows/divorced population. No pattern of relationship between marital status and inter parish activities was found.

Leadership and Cultural Variables

Age and gender of staff personnel. Parishes 3, and 5 have equal rates of women and men in staff, commissions, and positions of leadership. It is not surprising that these same parishes have strong feelings about women rights. The rest of parishes are female-dominated except Parish 7. Two parishes (1 and 4) have staff in their 40s, three parishes (2, 3, and 7) in their mid-40s, one in their 50s, and one in their 60s. Age and gender are not related to the level of inter parish activism.

City exposure and city experience. Parishes where the Priest's city exposure is moderate, limited, or very limited, tend to compensate with an experienced or very experienced Pastoral Associate or Christian Service Coordinator. An exception is Parish 7 where the Priest has limited exposure and experience and it does not have a Christian Service Coordinator. Most parishes have priests with previous exposure and city experience. Thus, this factor seems not being very important in defining the complexity of inter parish exchange.

<u>Values involving principles</u>. The parish displaying strongest principles toward disenfranchised groups is Parish 5. Parish 5 focuses programs aiming at removing systemic obstacles to the welfare of disenfranchised populations. Principles are about social justice, access of women to priesthood, peaceful resistance of inconsistent governmental policy toward Third World countries, and strong support to programs working with the poor. Parish 5 forms, joins, or supports coalitions with other Catholic and non-Catholic churches to make its voice heard, to collect resources for Archdiocesan, regional, or national charity, and provide services to others beyond its local residents. Low-income people or people in need, from all over the region, but especially from Detroit, approach the church in search for relief. Parish 2 figures second as being very outspoken about principles of social welfare. It has published a set of principles of membership and staff behavior stressing human qualities, concern about people in the City of Detroit and other distressed cities, and strong support, advocacy, and activism in the mediation of out-of-parish conflicts. Parish 1 figures third as the strongest social advocate. However, the style of the leader differs from the previous parishes. Parish 1 quietly supports hundreds of Catholic parishes, non-Catholic churches in suburbs as well in distressed cities all over the Archdiocese. It supports initiatives for social

justice joining groups that opposes policies that hurt parishes in cities, or coalitions for environmental protection. Parish 1's staff believe that people want to help, that giving is part of the human condition, and in the spirit of charity. It is difficult to identify strength of principles among Parishes 3, 4, 6, and 7. All of them seem to hold strong values toward the city, coalitions, and issues affecting the city. Those parishes that have published a set of principles seem to reinforce their IPA efforts.

Values involving the scope of boundaries. Three groups with different levels of parochialism are identified. The group with the weakest parochialism is formed of Parishes 1, 2, and 5. The strongest parochialism is held by Parishes 6 and 7. Parishes 3 and 4 fall in between. Group 1 (1, 2, & 5) works regionally, forms partnerships and coalitions beyond Catholics and parish boundaries. Group 2 (6 & 7) works very close with local organizations for local welfare. Group 3 (3 & 4) blends local and city concerns. Those parishes where the leaders have broader sense of 'boundaries' show the highest levels of inter parish collaboration. Parochialism is perhaps an effect of more critical local needs and less resources. Wealthier and larger parishes show broader boundaries.

Personal style. All priests of the study group are visionaries. Their staff add other properties such as consensus and networking. Parishes 1, 4, and 5 have staff

with organizational and planning skills and Parish 3 distinguishes for its entrepreneurial approach. Parishes 2 and 3 have priests that stand out for their charismatic characteristics, but both parishes have very different complexity scores. It is difficult to conclude if 'Personal style' is important in the complexity of inter parish activities.

Parish background and history. Schools constitute a significant part of parishes (such as in Parishes 1, 2, 4, 5, and 6). Parishes 3 and 5 have downsized in the past, a process that affected their schools. Parish 3 closed its school in the 1970s. The school of Parish 5 is currently half its capacity and struggling to find new students. Parish 7 never had a school due to lack of student population and the impossibility of residents of paying Catholic school tuition. Parishes 1 and 2 have a history of rapid growth. Parish 4 has distinguished for its educational resources for training clergy personnel, and its TV broadcasting program. Parish 5 is well known for its strong social justice and peace content of its programs, and its multi-purpose outreach approach. Parish 6's handicap program is regionally recognized and supported. Parish 3 and 7 have successfully adapted themselves to drastic population changes occurring in the 1970s and 1980s.

The strongest evidence that parish background and history are factors affecting inter parish collaboration was found in Parishes 1, 2, and 5, which showed the highest IPA scores. It was difficult to define if this factor is important in Parishes 3, 4, 6, and 7.

Symbols. Strong feelings about aesthetics were found in Parish 6. The current building looks like a warehouse. In spite of a non-growing membership and non-critical need for additional space, the parish will be rebuilt. The decision may be influenced by the appearance[62] of the current facility. Parishes 2, 4, 5, and 6 have their parish office doors locked all the time. These parishes have school children around or the parish office in the school. Parishes 3 and 7 do not have schools and their parish office doors remain open to the public all the time. Parish 1 has open doors but the school is in a separate building. Most parishes have formal dress code. Parishes 5 and 7 have informal dress code, but it is conservative if compared with non-church related institutions. Parishes 2, 5, and 3 tend to have inter faith and inter institutional partnerships, while Parish 6 is more conservative and keeps its partnerships at the inter faith level. As it was explained above, most parishes focus their attention on the parish schools, but this attention is distracted by bigger projects such as new construction, as in

---

[62] The design of the new parish stresses a high roof that can be noticed from distance.

Parish 2. High tech is a symbol in Parishes 1 and 4. Parish 2 is the only parish with its altar at the center of the chapel. Masses of Parishes 3 and 6 are very quiet and formal. This contrasts with other parishes where Masses are very live, noisy, and crowded. The strongest symbols were related to variables to included in the design of this study, such as how crowded the parish looked, and how difficult was to find a parking spot during weekend Mass. Other symbols were difficult to measure and relate to the complexity to inter parish collaboration. In general, symbols seem weakly affecting inter parish collaboration.

Attitude around the city. All parishes have positive attitudes toward the City of Detroit. Although quite positive, Parishes 4 and 6 have expressed concerns about crime and remembered the effects of the riots of the 1960s. There is no strong strong evidence that 'attitude around the city' is a factor for higher inter parish collaboration due to the lack of variance among the group of studied parishes.

Participatory approach. All priests have recognized the need to involve parishioners in project implementation, and the need to delegate responsibilities. The charismatic approach of priests of Parishes 2, 3, and 7 gave mixed signals of its impact on inter parish activities. There is no definitive evidence of the relationship between

'participatory approach' and the complexity of inter parish activities.

Variables of Parish performance

Parish size and membership growth. Parish 1 qualifies as 'mega' given its 4,080 registered members. Parishes 2 and 3 qualify as 'large' given their size of around 2,500 members. Parishes 4 and 5 qualify as medium for its membership of around 1,700, and Parishes 6 and 7 are small given their membership of around 900 members. Mega and large Parishes 1 and 2 have very high growth. Large and medium Parishes 3 and 5 have moderate growth. The rest of parishes have zero or negative growth. As it was mentioned above, parishes that were located in growing neighborhoods are also growing. Large parishes in growing memberships showed higher inter parish scores.

Parish income. Mega Parish 1 has an annual income of $2.1 million. Large Parishes 2 and 3 have incomes of $1.1 and $0.7 million respectively. Medium-sized Parishes 4 and 5 have incomes of $0.9 and $0.7 million respectively, and small Parishes 6 and 7 have incomes less than $300,000. Household contribution per week is around $8.20 in Parishes 1, 2, and 4, $7.30 in Parish 5, $5.90 in Parish 6, $3.10 in Parish 7, and $2.50 in Parish 3. Contribution per week consistently

falls as the income and parish size decrease. Parishes with higher budgets display higher inter parish activities.

Expansion or reduction plans. No parish is downsizing. Instead, Parishes 2 and 7 are expanding their facilities.

Schools. Parishes 1 and 2 have schools at full capacity between 500 and 600 students. Parish 5 also has around 500 students but has a capacity for about 1,100 students. Parish 6 has 300 students for a school of 350-seat capacity. Parishes 3 and 7 do not have schools. Parish 3 closed its school in the 1970s due to the lack of student population. Parish 7 has never had a school. Parishes with schools show higher complexity scores than those without schools.

Participation share. Three parishes (1, 3, and 4) have memberships around 20 percent of the total population. The rest have less than 10 percent of the total population. Participation share does not show any relationship with inter parish complexity.

Variables of Physical characteristics

Distance from Detroit and other distressed areas. Mega and large Parishes 1 and 2 are located around 10 miles away from the municipal limits of the City of Detroit. Small Parish 7 is located 8 miles away from Detroit. The rest of parishes (3, 4, 5, and 6) are 5 or less miles away from Detroit. The distance between the parish and a distressed

area consistently falls as the parish size decreases, and it increases as the inter parish complexity score increases. Distance from Detroit is both directly related the complexity of inter parish exchange, and inversely related to parish size.

Location of needs. Local needs are critical in Parishes 3, 5, 6, and 7. In larger and wealthy Parishes 1, 2, and 4 local needs are not critical, which allow to channel more resources to city parishes as well as to have more sophisticated exchange projects. Local needs are inhibiting factors in Parishes 3, 6, and 7. Parish 5 is exceptional because its programs attracted people from over the region, including low-income people from Detroit. Medium-sized Parish 5 has a strong leadership that has put together public and private partnerships to undertake large social service projects in behalf of low-income people from Detroit. Location of needs is related to the complexity of inter parish exchange.

Facility age. Parish 5 has the oldest facility (48 years), followed by Parish 6 (45 years). Parish 5 has recently renovated its parish and other buildings. The newest facilities (around 30 years) are of Parishes 1, 2, and 3. Parish 2 is building a new parish. Parts of Parish 3 need renovations. Parishes 4 and 7 are mid-aged facilities. Parish

7 is building its new parish. Facility age, however, is not related to the complexity of inter parish activities.

In summary, the strongest factors affecting inter parish activities are parish issues, trends, population change, housing values, occupation, income and education, values related to principles, sense of parochialism, parish size, growth, and income, school, distance, and location of needs. The Chart below summarized all involved factors.

Chart 5.1

Factors Affecting Inter Parish Activities

	Very strong	Strong	Weak	Irrelevant
Environment				
Previous experience in city				x
Parish issues	x			
Trends	x			
Household concerns			x	
Demographics				
Population change	x			
Life-cycle			x	
Race			x	
Housing	x			
Occupation, income, education	x			
Marital status				x
Leadership and culture				
Age and gender of staff				x
City exposure			x	
Values involving principles	x			
Values about parochialism	x			
Personal style			x	
Parish background & history		x		
Symbols			x	
Attitude around the city		x		
Participatory approach			x	
Parish Performance				
Parish size, growth & income	x			
Expansion plans				x
School	x			
Participation share				x
Physical characteristics				
Distance from Detroit	x			
Location of needs	x			
Facility age		x		

Quantitative analysis of independent variables

Given the exploratory character of this study and the limited number of cases involved, the analysis heavily relied on the descriptive techniques recommended by Brannen (1992), Yin (1994), and Stake (1995). The following section provides a statistical analysis (See Appendix D for details about calculations), with the warning that these calculations were merely indicative, used to discover the nature of the data, and to reduce the many involved variables into few important factors that could simplify the descriptive analysis.

The initial step in analyzing possible patterns among dependent and independent variables was to examine those variables showing a significant relationship with the dependent variable (See Appendix D). Variables were tested using *Spearman's* Rank Correlation Coefficient (Barber, 1988:379-380) that ranks two variables at a time and compare their differences, squaring the differences, summing the squares over all *n* rankings, and then standardizing the results. For calculations see Appendix D. The analysis also used simple correlation of ranks shown in Appendix E.

As it was explained above, the *Spearman's* Coefficients were not used to confirm or disconfirm the hypothesis. Rather, an in depth qualitative analysis was undertaken and presented below. At the top of *Spearman's* coefficients, 'high

school' educated population, 'white-collar jobs', and 'college' educated population tested strong relation with 'complexity'. If considering that 'white-collar jobs' are related to education, it can be concluded that the strongest relationship is between 'complexity' and measures of 'education'. Overall, 6 out of 12 significant variables (Table 5.1) were directly or indirectly related to education (e). Four education-related variables tested significance at $p < .05$. Three variables were size-related, and two were wealth-related.

Table 5.1

Spearman's Rank Coefficients of Factors, t Values, and p
levels of confidence

Factors	Spearman's r	t values	$p <$
Demographic			
Education-High School (e)	-.96429	-2.36201	.05
White-collar jobs (e)	.82143	2.01208	.05
College graduates (e)	.78571	1.92460	.05
Population size (s)	.75000	1.83712	.10
Professional/Grad (e)	.75000	1.83712	.10
Housing values (w)	.71429	1.74964	.10
Marital status-married (p)	.64286	1.57467	.10
Parish Performance			
Grade school (e)	.91071	2.23079	.05
Parish size (s)	.75000	1.83712	.10
Membership growth (s)	.75000	1.83712	.10
Religious Education Pgm (e)	.75000	1.83712	.10
Parish income (w)	.71429	1.74964	.10

(a) critical t, $p <$ .05 = 1.440, N = 7
(b) critical t, $p <$ .10 = 1.943, N = 7
(e)=education, (s)=size, (w)=wealth, (p)=population structure.

The three size-related variables (population size,
parish size, and membership growth) tested weak significance
at confidence $p <$ .10 but simple correlation of parish size
and IPA complexity showed strong rank correlation (Appendix
E). The analysis suggested the need to consider both 'size'
and 'education' as alternative explanations of IPA
complexity. The review of the 'education-complexity' is
presented after the 'size-complexity' explanation.

Patterns

(1) Relationship between size and complexity. Data from *Spearman's* Ranks did not support a strong correlation between 'size' and 'IPA complexity' ($r = .75000$, $t = 1.83712$, $p < .10$). However, by using simple correlation, it can be observed (See Appendix E) that as complexity increases so the size, with the exception of Parish 5 and Parish 3. As it was explained before, Parish 5 institutionalized many strong city-suburban programs that continued after its school downsized. Parish 3 lost many city-suburban contacts when it closed its school in the 1970s.

(2) Collinearity between 'size' and other independent variables. Parish size tested strong relationships (See Appendix E for Correlation Matrix) with owner-occupied housing ($r=0.964$), distance to distressed areas ($r=0.929$), median housing values ($r=0.821$) membership growth ($r=0.821$), and population with graduate degrees ($r=0.821$). Some of these variables were excluded from the final analysis because of their collinearity with 'parish size'.

(3) Size and high IPA scores. Parishes 1 and 2 (mega and large) had the highest IPA complexity scores. These big parishes are located in the most expensive housing, which have the highest rate of owner-occupied housing, the highest parish income, the most educated people,

161

the highest population and membership growth, and the biggest schools and Christian Education groups. These parishes are located far away from the City of Detroit limits, and have low local needs, and low rates of widows/divorced.

(4) Parishes of small size and low IPA scores. At the bottom of the scale, Parishes 6 and 7 (small) have consistently the lowest IPA scores, lowest parish membership sizes in neighborhoods with declining population, lowest median values and rates of owner-occupied housing, and the smallest groups of Christian Education. These parishes are adjacent or have a section of Detroit within their boundaries. Parish 6, however, has better educated people than Parish 7, and maintains its membership growing in spite of significant population decline, trend that Parish 7 has not been able to counteract.

(5) Parishes with intermediate size and intermediate IPA scores. Parishes 3, 4, and 6 (large and medium-sized) have the intermedate levels of all characteristics. They are located in medium-priced housing neighborhoods, have medium-educated population, have moderately growing populations, and are located in the mid-distance from Detroit. These parishes have medium-sized incomes, moderate local needs, and medium-sized schools and Christian Education groups.

Part II: Analysis of Hypothesis I

Hypothesis I: The size of the suburban parish is the leading factor accounting for its complexity of suburban-city inter parish activities. To facilitate the analysis, the relationship between 'size' and 'complexity' was tested by comparing a large and a small parish, both having a similar school size (grade school as well as Religious Education Program)[63]. Table 5.2 provides data of both large Parish 2 and small Parish 6 used to analyze their differences as a way to deduct the 'size-complexity' relationship. Both parishes have grade schools and Religious Education Programs (REP) with a rate of 1:1, or one grade student for each REP student.

1. Parish environment. Parish 2 has a stronger tradition of working with cities and has been in the community longer than Parish 6. Issues of concern at Parish 2 focus around the rapid growth, and the need for more services to new residents given an increasing speed of urban sprawl that is affecting this community. Parish 6's issues are around local needs, problems of funding, poverty, and difficulties in keeping school enrollment at current levels. Trends affecting the community of Parish 2 are concerned with the growing student population. The school has set up strict

---

[63] It was decided not to compare a small parish with the mega parish because its Religious Education Program was larger than the small parish's, which will not allow to isolate 'education' from the 'size' alternative.

admission requirements as a way to decrease prospective demand, and the Parish will build a bigger building in a larger lot to satisfy its growing membership. Parish 6 has concerns about its aging membership and increasing local needs. This is very peculiar, because by observing the population data (Tables C.2.1 and C.2.7), the population of Parish 2 is older than the one of Parish 6. The household concerns of Parish 2's members are around 'good schools' while Parish 6's concerns are around difficulties finding companionships and obtaining adequate food. The concerns are legitimized by the high levels of education of people of Parish 2, in contrast to the needs of a younger and less educated population of Parish 6. Graphic 5.2 illustrates the difference of educational levels of both parishes where Parish 6 is dominated by people with high school degrees, while Parish 2 is dominated by college and professional graduates. The latter are of higher income than the former. The history of Parish 2 is closely related to the transformation of its community. It went from a small-town parish to a regional parish patronized by international folks and white-collar professionals working for worldwide multinational corporations. The influence of Parish 2 is important in this conservative community. It plays the roles of peace-maker and catalyst. In contrast, Parish 6's role has been limited to improving its internal operations after a

period of organizational stagnation. Early in the 1990s, an important Archdiocesan officer congratulated the administration of Parish 6 for improving its finances, increasing Archdiocesan contributions, and caring beyond parish boundaries (6,1,2). Parish 6 also emphasized the formation of inter faith suburban coalitions to address social service needs of local residents while Parish 2 emphasized partnerships with city parishes.

The implications of environmental conditions regarding the 'size-complexity' relationship are: (a) The nature of problems of the bigger community and corresponding size of Parish 2 are radically different from small Parish 6. The problems of larger Parish 2 are related to population and membership growth, growing needs of new members, and problems of a changing community. The small parish's problems are more internal to the organization, closely related to population decline, and local poverty. (b) More mature and better educated communities constitute resources for Parish 2, while younger and less educated people mean more demands for services for Parish 6.

In summary, 'size' is important, but large parishes located in growing and wealthy communities are more effective in undertaking complex inter parish projects than large parishes located in declining communities where local needs are critical or becoming critical.

2. <u>Leadership and Culture</u>. Parish 2 has a younger staff and higher female participation than Parish 6. The priest of Parish 2 has a broad background in working in both rural and suburban parishes as well as in and out of Michigan. The priest of Parish 6 has a more modest city experience, but both priests have Pastoral Associates/Christian Service Coordinators, who have extensive city experience. Both parishes have strong Deacons. The Deacon of Parish 2 has more experience in city affairs than the Deacon of Parish 6. The main difference in the value system of both parishes is that Parish 2 has published a set of principles that stress broad behavioral qualities desired for staff and parishioners. These principles are about human values of respect and care for each other, being good listeners and humble, recognizing good ideas, educate oneself concerning the Scriptures, forgive and be forgiven, and have a positive attitude. In contrast, in Parish 6 each department has developed its own value system. For instance, the school defines itself as an extension of the parish community and its educational mission (6,5,1), the Pastoral Associate of Parish 6 is more inclined to form and support suburban inter faith coalitions to supply the needs of local residents. She also has formed a coalition with nearby Catholic parishes in organizing join educational programs. The Christian Education Director (CED) expressed her satisfaction for having a lot of freedom to do her work.

However, the CED remarked that "Our school could do better by having more education about city parish issues." The School Principal expressed her satisfaction with the work done by the CED. She said: "...the person in charge of Religious Education before the current Director was a suburban-type of person. The school is increasingly involved in inter parish city-suburban activities thanks to the current CED." However, the priest expressed his desire for working with city parishes if he would have more time available. In summary, Parish 6 has no clear position regarding its role with city parishes, while Parish 2 has a statement accepted by everyone regarding the position of its city partner among its priorities, which is reflected in the organization and quality of its leadership.

The sense of parochialism is well defined in both parishes. Parish 2 has an international, Archdiocesan, and regional flavor, while Parish 6 is more local-oriented, and dedicated to work with other suburban Catholic and non-Catholic churches. Parish 2 is supporting an experiment of a regional high school, its chorus travels every year to perform in Europe, the priest and one of the assistant priests have worked in foreign countries, and received training in Rome. The staff of Parish 6 supports foreign Missions, holds joint Masses with national Missions, and has more local-based events. One particular event mentioned by

the former Pastoral Associate was that the members of Parish 6 opposed the use of their donations for out-of-boundaries users. However, the Pastoral Associate used surplus food and items to send to city parishes without letting members know. This clearly is not a leadership characteristic, but the pressure of local needs. The priest of Parish 6, however, indicated that he was positive about an exchange with city parishes but there was 'no pressure to exchange' at this time.

Parochialism of Parish 6 is related to the intensity of local needs. The nature of local needs in Parish 2 is different from Parish 6. Parish 2 is located in a growing, bigger, and wealthier community, while Parish 6, is located in a declining community, and is smaller, and less wealthy. The leadership is similar in both parishes but the nature of local needs makes them support IPAs differently. The local needs of Parish 6 focus around poverty, food, and decline. The local needs of Parish 2 are related to growth, conflict-resolution, education, and legitimacy.

Parish 2 has three priests at the front of the parish because it is big. Parish 2 has more priests not only because it can afford them, but also because the Archdiocese of Detroit assigns priest depending upon the size of the parish.. Parish 6 has one priest and another priest-administrator. The priest of Parish 2 together with the

Pastoral Associate and the Deacon work as a team. In contrast, the clergy of Parish 6 work more independently.

Regarding personal style, the Pastoral Associate of Parish 2 indicated that the priest was assigned to that parish to build the new parish. However, she indicated that the priest has also solved conflicts of the larger community. He provided the vision on how the parish could help solve conflicts among residents. She was very committed to the priest's vision about the future of her parish. In contrast, the Pastoral Associate of Parish 6 indicated that her support system came from the Christian Education Director and the Deacon. She indicated that she felt very secure and energized when she met them. While the priest of Parish 2 has provided a vision of a parish in rapid change and has gone outside his parish to intervene in community conflicts, the priest of Parish 6 has been able to put the parish finances in line, and secure inter faith groups to provide food for local residents. The style of the priest of Parish 2 has to be more participatory because he has more diverse groups to handle than the priest of Parish 6. The priest of Parish 2 is more inclined to pursue consensus, and to encourage more team work than the priest of Parish 6, who relies on the Parish Council for decisions, and let people do their best in their positions. Both are visionaries in their own environment. The styles of both priests are different, which in part can be

attributed to the size of the parish. The other part is due to the nature of local needs. What is different in both priests is that the priest of Parish 2 is more influential that the priest of Parish 6. The latter acts more as a facilitator seeking the self-sufficiency of people, while the priest of Parish 2 seeks to change attitudes, and make people to perform. The tasks of the priest of Parish 2 are more challenging than of Parish 6. Building a new parish at a cost of $4 million, taking care of a growing and more diverse membership, and maintaining a school with high academic profile put Parish 2 under higher pressure than Parish 6.

Both priests have a positive attitude about the city, and both favor a two-way[64] exchange between city and suburban parishes. The difference is that the priest of Parish 2 is more specific and interdependent in seeking mutual reinforcement, while the priest of Parish 6 is more independent and individualistic by looking at the self-sufficiency of each part.

Distinctive symbols are the scope of the kind of events that each parish supports. Parish 2 is more regional than Parish 6. It participates in Archdiocesan-wide events, organizes multi-church (Catholic and non-Catholic) events, celebrates joint inter denominational Masses. Another distinctive symbol of Parish 2 is its participatory approach.

---

[64] Two-way exchange is when both parishes receive and deliver something each other.

The position of the altar at the center of the chapel communicates this characteristic. The Pastoral Associate explained that by having a central altar, the parish wants to demonstrate its grassroots character, its participatory approach, and the less hierarchy-oriented Church, according to the changes introduced by Vatican Council II. In contrast, Parish 6 continues with the traditional altar at the end of the parish, with all participants facing the altar. The environment at Masses of both parishes are very different. Parish 2 looks more noisy, youthful, friendly, and humorous than Parish 6.

In summary, the relationship between 'leadership and culture' and 'complexity' is very important, but part of the activism of Parish 2 is due to its large size and part to its strong leadership. It is important to notice that size is important to decide the number of paid staff the parish can afford, and how many clergy the Archdiocese of Detroit assigns to the parish. Size also is important in the amount of resources needed to channel to city parishes. It is fair to state that a strong leader of a large parish is more effective in undertaking complex inter parish projects than in a small parish.

3. <u>Parish performance</u>. Parish 2 is growing at a rate of 2.5 percent per year, while Parish 6 has not grown during the past seven years. Twenty year ago, it was a parish census

that predicted that the parish membership could reach 1,000 families. Today, it reached almost that much, but it has not gone further. The income of Parish 2 is three times larger that of Parish 6. The size of both, the grade school and the Christian Education Program of Parish 2 is double the program size of Parish 6. The weekly collection of Parish 2 is four times larger than Parish 6. The participation share[65] of Parish 2 is one-half of the Parish 6's. It seems that Parish 2 has a lot of room to grow further. Both parishes are outreaching non-Catholic churches in their communities, but they have different motivations. Parish 2 seeks legitimization and influence on the larger population. Parish 6 seeks the pool of resources to assist local needy residents. The schools have important influence on what a parish can do in low-income communities. The parish uses the students to collect items and prepare gifts, while students engage their parents and friends to visit city parishes, prepare and deliver meals to city parishes and institutions. Parish 2 has a bigger pool of people to collect items from than Parish 6. The Pastoral Assistant of Parish 2 indicated that last year the parish collected items that filled six vans during a collection drive on a weekend. In contrast, the school of Parish 6 has to organize an "ice cream party" for students that collect the highest volume of items, as a way

---

[65] Participation share: number of member families divided by the total population.

to increase collections. The dimension is different. Parish 2 can collect in a larger community while Parish 6 has to restrict its collections to a smaller scale.

In summary, a large suburban parish has more opportunities to interact with city parishes because its larger budget, membership, and 'span of relationships' than a small parish where the membership is declining, the budget is small, and there is no school or a large group of Christian Education students. The implications of 'parish performance' on the test of 'size-complexity' is in terms of the pool of resources, the kind of choices the parish has, and the capacity to deliver the volume of donated items. A big parish such as Parish 2 has more capacity than Parish 6. It is evident that Parish 2 has more resources and more capacity because of its size. Inter parish complexity can be attributed in part to the leadership characteristics, discussed in previous section, but in part it is due to its membership and budget size, parish growth, and the existence of a school.

4. Physical characteristics. Parish 2 is 11 miles away from Old City and from the City of Detroit. Parish 6 is very close to the City of Detroit, which is a mile away. Parish 6 receives many service requests from residents of an old distressed suburban city half-mile away. The Pastoral Assistant of Parish 2 considered that distance does not

173

prevent her parishioners from visiting the City of Detroit or to attend picnics, and joint Masses at the City Parish partner. She indicated that there are members of the parish willing to provide transportation. It was noticed that in Parish 2 there were not many requests for transportation volunteers in spite of its weekly delivery of food to the City Parish partner, and its monthly planning meetings[66]. The school Principal of Parish 6 indicated that parents of school children volunteer travel to Detroit when needed, but it is because it is school requirement to volunteer 10 hours a year[67]. Parish 2 does not have 'volunteer requirement' but it does not have problem in obtaining transportation, indicating that distance may not be a problem.

In summary, the association between 'size', 'distance', and 'complexity' is inconclusive. Since Parish 2 is larger and farther from Detroit than Parish 6, 'size' and 'distance' seem to be influencing factors. However, if distance is an issue, then Parish 6 could display more inter parish interaction than Parish 2, which is unsupported by the available evidence. Parish 1 explained that distance is not important to allocate donations. The dominant criteria of Parish 1 is the level of need not distance. On the other hand, Parish 6 which is located very close to Detroit shows

---

[66] It was undertaken a content analysis of parish bulletins.

[67] This requirement is very peculiar given that the school of Parish 6 is struggling to keep the school enrollment, and a volunteer requirement may lower enrollment.

low inter parish interaction. Therefore, distance from Detroit is not a factor affecting collaboration, in spite of the association between 'size' and 'distance'.

Table 5.2 provides the data supporting the above section. Part III below will test the competitive explanation: 'parishes with schools' have more inter parish collaboration than 'parishes without schools'.

Table 5.2

Comparison Between Large and Small Parishes 2 and 6

	Parish 2 (large-w/school)	Parish 6 (small-w/school)
Complexity	very complex	basic
Membership	2,700	942
Environment		
Previous city work experience	very extensive	limited
Years at community since F'n	79	46
Parish background/history	growth, change, conflict, peace-maker, 'show the way'	stagnation, financial, 'sign of caring beyond bounds'
1st issue enrollment	growth,	school funding/Diff.
2nd issue	school needs	local needs
3rd issue	new building	youth poverty
Trend 1	increasing student Pop'n	aging members
Trend 2	increasing sprawl	increasing local needs
Trend 3		gangs
Household concern 1	good schools	finding companionships
Household concern 2	finding companionships	adequate food
Household concern 3	fulfilling marriage	goods schools
Demographics		
Population size (persons)	30,400	15,500
Population growth 10 years (%)	4.1	-1.9
Population age (years)	40.3	35.7
Life cycle (0-17) (%)	20.3	26.7
Life cycle (18-34) (%)	21.3	20.2
Life cycle (35-44) (%)	15.6	18.8
Life cycle (45-64) (%)	29.7	18.6
Life cycle (65+) (%)	13.0	15.8
Minority population (%)	6.4	10.1
Housing value	$115,000	$52,000
Housing age (years)	35	50
Housing ownership (%)	75.4	83.0
White-collar jobs (%)	71.0	55.8
Household income	$51,600	$38,300
Education (less 9th Gde %)	3.0	4.8
High school Grads (%)	33.3	52.7
College graduates (%)	51.4	39.2
Professional degree (%)	12.1	3.3
Marital-singles (%)	22.7	25.3
Marital-married (%)	62.4	55.2
Marital-widows & divorced (%)	15.0	19.6
Leadership		
Gender: male staff (%)	35.0	42.0
Staff Age (average years old)	46	50

Cont.

	Parish 2 (large-w/school)	Parish 6 (small-w/school)
City exposure/experience		
Priest	2 years out-of-MI-rural	City work for 9 months
Pastoral Associate	15 years (extensive)	over 20 years (extensive)
Christian Service Coordinat.	there is not CSC	there is no CSC
Christian Ed. Director		extensive
Deacon	very involved in partnership	team work with CED
Values-principles	riots: not give up city	school-oriented
	set of principles	Archdiocesan handicap program
	welcome spirit	homeless/poverty
Parochialism-scope	Archdiocesan	parish boundaries/referrals
Parochialism-coalition	suburban-city partnership	inter faith/local
Parochialism-examples	regional school, Chorus	local food coalition,
	trips to Europe, ecumenical,	SVDP referrals,
	out of state priest, global,	local opposition
	Cincinnati connection	to donate out of area,
	City parish partnership ,	Join Mass priest Overseas,
	Priest travel to Rome,	local parishes join
Programming		
	interfaith Mass services,	'no pressure to exchange',
	testing regional high school	testing suburban Chs relief
Pgm		
Personal style-role	visionary/teacher	planner/analytic
Personal style-decisions	consensus	Parish Council
Personal style-work	team work	let people work
Parish culture-history	community: 'racially isolated,	outreach suburban parishes,
	conservative, traditional,	school impact on parish,
	small town, idyllic, upscale,	leverage of local resources,
	white, Protestant,'	work for self-sufficiency,
	at community for 80 years	at community for 40 years
	successful school, Int staff	
Attitude about city-concept	'city has assets'	'crime fear is artificial'
Attitude about city-example	Suburban-city partnership	help others be self-sufficient
Attitude about city-approach offer	exchange as equals	city parishes have s/t to
Participation-decision-Mkg	consensus	grassroots
Participation-organization	members & Commissions	staff & members in team work
Participation-approach	charismatic	facilitator
Participation-purpose	'move people'	self-sufficiency
Symbols-accessibility	office closed doors	office closed doors
Symbols-location school	school in separate Bldg	school in separate Bldg
Symbols-school/parish ties	very close	very close
Symbols-dress code	formal	formal
Symbols-parish scope	Archdiocesan	suburban/inter faith
Symbols-focus	multi-project	school

Cont.

	Parish 2 (large-w/school)	Parish 6 (small-w/school)
Symbols-Mass	altar at center, humor	quiet, meditative, serious
Symbols-others	welcome climate, friendly,	handicap program, join
	noisy, youthful	suburban parish programming
Parish performance		
Membership growth p/year (%)	2.5	0.0
Parish income ($thousands)	1.1	0.35
Expansion/reduction plans	building new facility	none/school 85% used capacity
Size grade school	564	300
Size Religious Ed program	600	300
Collection p/week ($k)	21.2	5.5
Physical characteristics		
Distance fm Detroit (miles)	11	1
Distance fm distressed A (mi)	11	0.5
Facility age (years)	34	45

5. Inter Parish Activities of Parishes 2 and 6

Parish 2

1) Partnership with City Parish

Background: Priests of both parishes are personal friends. Two years ago, they decided to join efforts in a progressive fashion. A task force was organized that included the two priests and two staff persons from each parish.

The priest explained that "this partnership is a new concept in church participation. It is based on the reality that "no Church is an island". All of us are connected to one another. The object of bridging is to span a chasm. Out two parishes draw on the resources we each have to establish a mutually beneficial relationship. We believe firmly that both city and suburb need one another. Each area has gifts that enrich each other. So we join with the people of [the City Church] as they celebrate their [...] anniversary. And, we invite the parishioners of [Parish Two] to make that trip into downtown for one of the events celebrating [City Parish]'s [...] years of ministry in the city of Detroit," (2,2,16A).

An initial brainstorming process two years ago produced a join agreement between Parish 2 and a City parish. The initial agreement included responsibilities for both parts:

178

Both parishes: (1) a core group of 2-3 persons from each parish to meet on a regular basis to continue these discussions and put words into action. (2,4,1), (2) pulpit-sharing[68], (3) music/choir sharing, (4) combined Jubilee 2000 groups[69], (5) written articles for parish bulletins and newsletters,

City Parish: (1) monthly planning meetings between both parishes with participation of priests, and two staff persons from each parish, (2) tours to the church facilities for members of both parishes, (3) senior citizens willing to be "substitute grandparents" for Parish 2's families, (4) copies of newsletter of City Parish to interested families of Parish 2, (5) exposure Parish 2's members to the real life in the city.

Parish Two: (1) food-related assistance, (2) support during meals at City Parish, as workers and companions to those being served, possible Parish Two helpers might be the youth of the parish, especially Confirmation candidates, Wayne State students from the parish, downtown workers, other interested individuals or families, (3) Canned food drives, (4) holiday box meals, (5) activities for children are also desired during meals or at other items, (6) prepare and/or serve and clean-up a Sunday meal after 11 a.m. mass, this meal might be for 100 to 500 persons, limits may be set, (7) people with medical or accounting backgrounds to give talks, information and/or services, (8) accompanying City Parish's on home visits, (9) holiday door decoration, (10) pen pals or telephone visitors, (11) collection of small sized hygiene items, (12) collection of men's white tube socks, (13) Sunday bible study, (14) parish picnics, (15) handbell demo and/or concert, and (16) dance class.

2) Parish Merge. Parish 2 has merged with City Parish B. Parish 2 assists City Parish B with Mass and Christian services, food and goods, Christmas presents to students of City Parish's B,

3) tours to historic several city parishes, including City Parish partner,

4) teen Group and volunteers help through Habitat for Humanity's projects,

5)donations for victims of tornado,

---

[68] Pulpit sharing is a practice that includes priest(s) of another parish to celebrate Mass with priest(s) of a host parish.
[69] Jubilee 2000 is a worldwide program to provide Christian education to all in preparation for the year 2000.

6) donation of food for dinner for 250 persons of City Parish (non-partner),

7) food donation for Manna Meals Program (hospice) in Detroit,

8) Joint Mass service with priests of Detroit's Monastery in benefit of Italian congregation,

9) Crop Walk in benefit of overseas program administered by Church World Services Overseas, (10) Christmas Giving Tree for city parishes others than city partner, (11) other many inter parish activities with local, state, and nation-wide parishes.

Parish 6

1) Giving Tree: Christmas presents for city parishes,

2) Soup Kitchen: provide food, prepare meals, deliver meals to City Parish (6,1.5),

3) Inter Faith Food Program: collection of food, winter clothing, visits to Detroit food bank, household items, (6,5,1; 6,7,1)

4) Aid for flood and tornado victims-Detroit (6,1,5),

5) Field trips to the Detroit Institute of Arts.

Part III: Alternative Explanation to Hypothesis I

The school is an underlying factor of high complexity of suburban-city inter parish activities. The *Spearman's* test (See Appendix D) of 'size-complexity' relationship suggested a strong relation between complexity and variables concerning school and education. This section shows the result of testing this alternative explanation.

In order to test 'education' variables, 'size' variables were isolated by comparing two parishes of similar size. One parish has a school and the other does not have a school. Parishes 6 and 7 meet this criteria: both have around 900 members. The problem with this pair of parishes is that

180

both have similar levels of inter parish city-suburban activities. Parish 6 scored 41 points while parish 7 scored 36 points. If the school makes a difference, that difference should be reflected on the level of inter parish activities. An explanation of this anomaly may be that either Parish 6 underestimated its inter parish activities, or Parish 7 overestimated them. A reassessment undertaken by the researcher suggested that the second case might me the problem: Parish 7 overestimated its inter parish contributions. However, after the IPA reassessment Parish 6 remained as 'basic' while Parish 7 should be qualified as 'very basic'. Parish 7 reported inter parish activities that were for local residents only, which made its IPA score higher than what it should be.

Table 5.3 summarized Parishes 6 and 7, which have similar size of both the grade school and the Christian Education Program. Given the lack of a school, Parish 7 showed marked differences in the number of staff personnel, the volume of income, the size and social class of the community, and in the parish symbols. The staff of Parish 7 consisted of a priest, a parish secretary, and a maintenance employee. He supports all parish program with volunteers organized around the Parish Commissions. The staff of the parish with school consisted of a priest, an assistant priest, an Associate Pastor, the Director of Christian

Education, and the School principal. The volume of income of the parish without school is half of the parish with school. The community of the parish with school is double (15,500) of the parish without school (9,900). The community of the parish without school is mostly blue-collar, while the parish with school is dominated by white-collar jobs.

A volunteer member summarized Parish 6's lack of school in the following words: "This parish was supposed to have a school when it was founded 40 years ago...but at that time there were other Catholic schools in other nearby suburbs that provided space for the existing student population." She continued: "At that time, the Cardinal did not authorize to build a school here because the student population was too small. At the beginning, the parish held its Christian Education classes at a public school, a block away after school hours. Some years later, the public school had financial problems and could not continue paying janitors and security personnel needed to run the parish classes. The parish had to find a place for its Christian education program. To solve the problem, the parish expanded its community room, with the secondary idea of opening a parish school in the second floor. The plan never took place. Ten years ago, the parish proposed to open a parish school, but some parish schools had been recently closed because of the lack of students. The Cardinal did not authorize the school."

A life-long parish member commented: "I understand that a school strengthens commitment of parents with the parish, and increases the parish funding capacity...but it complicates the finances. Many parishes with school are having trouble in keeping tuition affordable and had to subsidize the school with money from parish members. In this neighborhood that was a problem. This community is of mainly working-class residents with limited income. They cannot afford Catholic education. They send their kids to public schools. They commit their time and effort with public schools, and we do not see them around here. But...[haa...] the trouble is that scarce-income communities cannot afford Catholic schools."

It can be observed in Table 5.3 that Parish 7 is different from Parish 6 in the way how it outreaches its community. While Parish 6 strongly relies on the school to serve city parishes, Parish 7 uses Parish Commissions of Christian Services and Worship, and in some extent its Conference of St. Vincent de Paul to perform IPAs. Another difference is that Parish 7 faces harsher conditions than Parish 6. Parish 7 has a very active St. Vincent de Paul Conference given the critical conditions of a low-income neighborhood located a few blocks from the parish. It can be observed that 'adequate food' figures in the first place as a household concern of residents of Parish 7, while this item figures in third place for Parish 6.

Since the smaller community of Parish 7 cannot generate the critical mass of students to support a school and to afford tuition of a Catholic school, the parish cannot open its own learning facility. Not having a school limits its capacity to outreach city parishes.

The evidence supported the statement that 'schools' and 'IPA complexity' are related. However, 'schools' without parishes cannot exist because they need tuition subsidies and other support to be feasible. Alternatively, it can be affirmed that a bigger parish has more possibilities to support a school because bigger parishes tend to be wealthier, therefore the 'size' and 'IPA complexity' relationship still holds. Schools in fact are part of the 'size' condition of the more active parishes.

Table 5.3

Comparison of Parishes with school and without it:
Parishes 6 and 7

	Parish 6 (small w/school)	Parish 7 (small-w/o school)
Complexity	basic	basic
Membership	942	868
Environment		
Previous city work experience	limited	very limited
Years at community since F'n	46	46
Parish background/history	stagnation, financial, 'sign of caring beyond bounds' outreach suburban parishes, school impact on parish, leverage of local resources, work for self-sufficiency, at community for 40 years	No school, public schools conflicts priest/mens club new priest/new building Vatican Council II Formation of commissions at community for 40 years
1st issue	school funding/hard enrollment	demographic shifts
2nd issue	local needs	local needs
3rd issue	youth poverty	
Trend 1	aging members	members getting older
Trend 2	increasing local needs	young families moving in
Trend 3	gangs	suburban sprawl to the east
Household concern 1	finding companionships	good school
Household concern 2	adequate food	finding companionships
Household concern 3	goods schools	adequate food
Demographics		
Population size (persons)	15,500	9,200
Population annual growth (%)	-0.2 decrease	-0.7 decrease
Population age (years)	35.7	35.3
Life cycle (0-17) (%)	26.7	28.9
Life cycle (18-34) (%)	20.2	22.6
Life cycle (35-44) (%)	18.8	17.6
Life cycle (45-64) (%)	18.6	21.4
Life cycle (65+) (%)	15.8	9.6
Minority population (%)	10.1	6.6
Housing value	$52,000	$65,000
Housing age (years)	50	47
Housing ownership (%)	83.0	66.9
White-collar jobs (%)	55.8	43.7
Household income	$38,300	48,600
Education (less 9th Gde %)	4.8	4.4
High school Grads (%)	52.7	63.3
College graduates (%)	39.2	31.5
Professional degree (%)	3.3	0.8

Cont.

	Parish 6 (small-w/school)	Parish 7 (small-w/o school)
Marital-singles (%)	25.3	24.8
Marital-married (%)	55.2	56.8
Marital-widows & divorced (%)	19.6	18.4
Leadership		
Gender: male staff (%)	42.0	55.0
Staff Age (average years old)	50	45
City exposure/experience		
Priest	City work for 9 months	Parish like a city parish-9 Yrs
Pastoral Associate	over 20 years (extensive)	There is no Pastoral Associate
Christian Service Coordinat.	there is no CSC	No CSC. SVDPC/CSComm/WshC help
Christian Ed. Director	extensive	There is no CED. Priest teaches
Deacon	team work with CED	There is no Deacon. Small Psh
Values-principles	school-oriented	commission-oriented
	Handicap program	Church male-centered Institut.
	homeless/poverty	people 'shop' for best parishes
Parochialism-scope	boundaries/referrals	parish boundaries/referrals
Parochialism-coalition	inter faith/local	county government, Old city Psh
Parochialism-examples	local food coalition,	SVDP referrals
	SVDP referrals,	local food depot
	local opposition	local working Commissions
	to donate out of area,	
	joint Pgm suburban Pshs	
	'no pressure to share'	
	suburban food Pgm	
Personal style-role	planner/analytic	visionary, facilitator, teacher
Personal style-decisions	Parish Council	consensus, Parish Council
Personal style-work	let people work	members' program ownership
Attitude about city-concept	'crime fear not real	A lot to learn from city parish
Attitude about city-example	self-sufficient	mergers have 4-year life span
Attitude about city-approach	city parishes have	
	something to offer	
Participation-decision-Mkg	grassroots	facilitator, teacher: 'let
		people have their own goals,'
Participation-organization	team work	use established channels
Participation-approach	facilitator	facilitator
Participation-purpose	self-sufficiency	grassroots development
Symbols-accessibility	office closed doors	office open
Symbols-location school	school separate Bldg	no school/Rel Ed same Bldg.
Symbols-school/parish ties	very close	no school/Rel Ed & priest
Symbols-dress code	formal	informal
Symbols-parish scope	suburban/inter faith	parish groups

186

Cont.

	Parish 6 (small-w/school)	Parish 7 (small-w/o school)
Symbols-focus	school	Commissions/new building
Symbols-Mass	quiet, meditative, serious	youthful, live, friendship
Symbols-others	handicap program, joint suburban parish programming	parish & community room in same building
Parish performance		
Membership growth p/year (%)	0.0	-0.4 decrease
Parish income ($thousands)	0.35	0.16
Expansion/reduction plans	none/school 85% used capacity	new building
Size grade school	300	no school
Size Religious Ed program	300	229
Collection p/week ($k)	5.5	2.8
Physical characteristics		
Distance fm Detroit (miles)	1	8
Distance fm distressed A (mi)	0.5	1
Facility age (years)	45	39

Source: Case-studies detailed in Appendixes C.1 and C.2.

Part IV: Analysis of Hypothesis II

Hypothesis II: Suburban-city inter parish activities are part of an institutional strategy to counteract systemic unbalances. This hypothesis was tested by using the differentiation-integration model of Brinkerhoff and Kunz (1972), explained in Chapter Four. The model is very simple. It asserts that as systems become larger, they differentiate into parts, and the functioning of these separate parts has to be integrated if the entire system is to be viable (Ibid.248). The authors sustain that differentiation among units lead to conflicts about what direction to take. To achieve effective integration these conflicts must be resolved. The authors believe that there are several means to

187

achieve integration. Formal authority (hierarchy) provides one means, which is in the form of decrees and orders from the top. Second, committees and teams are established or individual integrators are designated to facilitate collaboration among functional departments at all management levels. Third, control and scheduling also provides a means to integration. Finally, actions of individual head of departments outside official channels (Ibid.251-252). The researcher combined the view of Hatch (1997), and the model of Brinkerhoff and Kunz (1972) in the sense that the local environment dictates differentiation among individual parishes, but the general environment imposes what must be done at the Archdiocesan level to integrate all parishes in a harmonious institutional set up.

Sources of institutional strategy are published plans, written messages/policies, practices, and data from interviews that have applicability at the Archdiocesan level. Systemic unbalances are trends and issues affecting all parishes and Catholic institutions of the Archdiocese of Detroit. The following analysis was based on the summary in Appendixes C.1 and C.2.

1. Environment. The Archdiocese of Detroit confronts systemic obstacles to its mission such as shortage of priests and Christian personnel, urban sprawl, racism, and welfare reform. Trends affecting the Catholic institution include (1)

increasing older clergy, (2) increasing distress in city parishes and older suburban parishes, (3) increasing older population, and (4) increasing Catholic population.

The issues of priest shortage, imbalance between growing and declining parishes, increasing local demands in city and suburban parishes, and in more general terms the continuing urban sprawl require solutions at the institutional level. The Archdiocese of Detroit has responded by (a) reorganizing its administrative structure, (b) implementing local and regional planning approaches, (c) establishing programs to stimulate sharing among parishes, (d) encouraging the formation of partnerships, and (e) focusing on the solution of financial distress of older parishes and systemic obstacles that affect disadvantaged groups.

2. Demography. As it is explained in case-studies of individual parishes (Appendix C.2), urban sprawl has changed the landscape of the Catholic institution in Metropolitan Detroit. Demographic shifts put the Archdiocese in the position to decentralize the admnistration in order to recognize that suburban parishes needed more attention. Both rapid population growth and increasing older population are pressuring schools in growing areas, and social services in older suburban parishes. The white population is steadily decreasing, while minorities are increasing, this is

especially felt in an Archdiocese that has as twice as many minority population if compared with the U.S. average.

3. Leadership and Culture. By retaining the assignation of clergy to parishes, the Archdiocese has done what Brinkerhoff and Kunz called "co-optation". In other words, the Archdiocese absorbed some elements of leadership or policy-making to avoid threats to its stability or existence. Vicariates, on their own sake, function as the "bargaining" entity within the institution. Vicariates help parishes to set goals, to assess the environment, and to implement institutional policies in a process of pull and push of consensus. Archdiocesan fund raising schemes and redistributive programming from surplus-driven to deficit-driven parishes function as integrative measures. The decentralized parish administration recognizes the differences among parishes, but the compulsory participation in strategic planning through vicariates recognizes the need of an integrative process. As the differentiation-integration model assumes, the Archdiocese has attained effective integration by solving many conflicts among parishes than find troubled relationships given their differences.

4. Institutional Performance. Given the Archbishop's administrative career, he has been very successful in integrating parishes through Parish Councils, Vicariates, and Vicariate Councils, while keeping decentralized the parish

190

administration. He also has been successful in balancing the Archdiocesan finances after economic institutional crisis that **reach its** critical point in the late 1980s. Goal setting and **standardization** of parish performance are tools used by the **Archdiocese** to assess and to adapt parishes to environmental changes. Partnerships and mergers are also methods used to help parishes to control environmental forces.

5. <u>Physical Characteristics</u>. There are two important physical aspects of the Archdiocese of Detroit's administration. First, the physical location of the central offices of the Archdiocese in downtown Detroit. It sends the message that the Catholic institution has not abandoned the city. Second, by being organized on a regional basis, suburban parishes have the opportunity to interact with other suburban parishes. Physical visits of the Archbishop and Bishops to both city and suburban parishes have an integrative effect.

The incentives to parish sharing are not strong enough. The policy requiring to include 'sharing' initiatives in the strategic plan of each parish, voluntary participation in the 'Partners' program, and lack of a program to stimulate partnerships among parishes are not strong enough. Additionally, parish mergers face criticism, and the financial assistance to older parishes is not a long-term

solution. The overall system of integration can be appreciated in the listing of policies and programs below:

Full integration

1. Priest and Christian staff assignment (Archdiocese)

2. Approval of budget and development plans (Vicariates)

3. Sharing requirements in annual strategic planning (Vicariates)

4. Two-way sharing partnerships (parishes)

Partial integration

1. Mergers (Archdiocese)

2. Race relations training (Archdiocese)

3. St. Vincent de Paul program (Independent)

4. Financial assistance to parishes in distressed areas (Archdiocese)

5. Disaster relief and reconstruction programs (independent)

6. Vocational education (partnership)

7. One-way donations (parish)

At the top of the list are policies and programs over which the Archdiocese of Detroit has full control. The experience of the Diocese of Cleveland (See page 212) showed that partnerships promote full intergration between participant parishes when promoted by the Bishop as part of an institutional strategy. Also, as the case of the Diocese of Cleveland, full integration happens for all parishes participating in approaches that imply a two-way sharing

192

(partnerships), while 'one-way donations' figure at the end of the list because they are weak integrators.

Based on the evidence above, it is fair to state that the Archdiocese is committed both to preserve the decentralized administration of parishes and to integrate all parishes through policies and administrative tools targeting inter parish sharing. Sharing, specially two-way sharing, is part of an institutional approach to solve disparities among parishes.

In summary, qualitative and quantitative analysis helped to reduce the number of independent variables to a manageable size. Analysis of patterns revealed that 'parish size' has an important role in helping parishes to interact. Analysis of the first hypothesis (association between size and IPA complexity) concluded that 'size' by itself is necessary but not enough. An alternative explanation resulted in a possible relationship between 'schools' and IPA complexity, but further analysis confirmed that 'schools' are reinforcing the 'size' of the parish. The test of the second hypothesis confirmed that inter parish activities are part of 'institutional integrative policies and programs' which are designed to counteract disparities among parishes.

CHAPTER SIX

DISCUSSION

This chapter provides discussion about the various relationships among variables related to inter parish city-suburban collaboration in metropolitan Detroit.

Chapter Five disclosed various relationships among variables related to inter parish activities. Qualitative and quantitative methods were combined as tools, which were utilized to predict factors associated with the measures of inter parish complexity. The quantitative analysis made evident that factors that best explain inter parish city-suburban collaboration are 'parish size' and 'schools'. Qualitative analysis made visible that 'integrative policies', 'previous experience with city parishes', 'city exposure', 'values involving principles and parish scope', 'parish background and history', and 'attitude around the city' are important factors. Less important factors are 'parish issues and trends'. Factors without a clear importance or mixed results are 'household concerns', 'age and gender of the parish staff', 'personal style of the priest', 'parish symbols', and 'participatory approach'. The

details about these factors are presented below in order of importance.

Parish size

The proposed hypothesis I 'parish size as the underlying factor' is also related to population size, population growth, parish income, membership growth, median housing values, education, occupation, and distance from Detroit. Bigger Parishes 1 and 2 are located in growing and large concentrations of people. Large populations have the critical student mass to support a parish school as well as residents with enough income to afford Catholic school tuition. Large populations are economically diverse and can attract educated people who have relatively higher income. Residents of suburban large parishes have the income to support a parish's need of educated and well experienced staff. Large parishes enjoy not just more priests, but also professional full-time paid staff dedicated to Christian Service programs. Large parishes are located in wealthy neighborhoods where local needs are not poverty related. This characteristic allows parishes to look for urban mission opportunities out of their boundaries. Large parishes have a larger pool of volunteers and large number of students and parents to involve in projects in low-income areas. Large parishes have no problem with scarce donations. On the

contrary, large suburban parishes have difficulties in finding parishes in the city willing to receive their donations or to work hand-on-hand with them. Large parishes are located in neighborhoods far away from the city limits of Detroit, but they do not have transportation problems, since suburban families have two or more cars per family and they do not find difficulties in volunteering to deliver donations at city parishes. Large parishes are in the position to undertake complex inter parish activities because they have enough financial resources, staff, and volunteers.

'Size' is important, but it is not the only factor affecting inter parish collaboration. The evidence is found in Parishes 1 and 2, the largest parishes among the study group. As it was explained above, a smaller parish (Parish 2) is more active than a larger parish (Parish 1) in its inter parish activities. The strong partnership between Parish 2 and a city parish rests on (a) strong leadership, (b) commited staff about parish values, (c) parish background and long track of city work, and (d) broad definition of boundaries. The partnership is time consuming for both parishes but the incentives of visibility, energy, and a sense of mission are far more relevant. Similar characteristics are held by Parish 5. On the other hand, an important limitation of inter parish activities of Parish 1 is its leadership, which has limited inputs from the priest.

Most of the urban mission is on the hands of the Christian Service Coordinator, whose effectiveness could be enhanced should the priest be more involved. Similar problem is faced by Parish 3 which has a very low inter parish involvement in spite of its large membership.

Small parishes 6 and 7 are located in declining older inner suburbs. Parish 6 struggles to maintain its student population and keep the school budget. The school is one reason Parish 6 has been successful in maintaining its membership. Parish 7 struggles to keep up with the needs of its older population. Its limited staff --two paid persons-- find it difficult to serve newly arriving young families. Small parishes have limitations which prevent them going beyond their boundaries. First, limited staff. Second, high level of local needs that consume scarce donations and resources. Finally, fewer volunteers.

As it was explained above, large parish size does not automatically mean very complex relations with a city parish. Large Parish 2 with a smaller membership has more sophisticated inter parish activities than mega Parish 1. Hoebeke (1994:30) explains this phenomenon not in terms of organizational size, but in terms of "the span of relationships", which is defined as the maximum number of people able to attribute a shared meaning to a system of relations. Hoebeke (1994) and Brinkerhoff and Kunz (1972:245)

found that large organizations break into small decision-making groups or departments. The sum of decisions made by different internal groups is what we see as organizational outcomes. Since parishes are semi-autonomous bodies in terms of what they do with other parishes or groups, they may have different motivations toward city parishes. Therefore, variances of inter parish activities can be found partly in the size of the parish, and partly in the definition of goals, values and principles, and expertise, which is defined as 'leadership' in this study. Parish 'size' is important to a certain extent because large parishes leverage more resources, but those parishes with strong 'leadership', (Parishes 2 and 5), are more active than large parishes with less strong 'leadership' (Parishes 1 and 3). Therefore, mega parish 1 has higher inter parish activities because of its size, but large and medium Parishes 2 and 5 have higher collaborative projects because of their strong ledership. In contrast, the inter parish complexity of small Parishes 6 and 7 is more affected by their size than by the sophistication of their leadership.

Parish schools

A competitive explanation to 'complexity' is 'parish school'. As it was described by a life member of Parish 7, parish schools expand their social links to students, and

their families. Parishes without schools lose contact with parents to perpetuity, because the life-cycle of Christian life is cut when couples have their offspring that attend non-parish schools. This is the case of Parishes 3 and 7, which depend on older life-long members who reflect the trend of their current declining memberships. Parishes with schools have been able to (a) counteract population decline by attracting young families, (b) strengthen their fund rising efforts, (b) obtain tuition subsidy by parishes, (c) obtain higher contributions per family, and (d) engage students and parents in donation drives, volunteering for transportation, visiting city parishes, and providing services to city parishes.

Parishes without schools have half the contributions per family of what parishes with schools have. Mostly, parents of children who attend Christian Education classes do not engage in parish activities. Rather, parents commit their time with the schools where their children attend. Parishes without schools are unable to counteract the declining general population, consequently their memberships tend to decrease.

It is fair to state that parishes without school (3 and 7) have less opportunity to have strong inter parish suburban-city collaboration because their limited links with the community. However, small Parish 6 (with school) found it

difficult to have strong suburban-city programs because most resources were absorbed by local residents, local poverty, and time limitations of working parents.

According to Brinkerhoff & Kunz (1972), parishes with schools could have a larger "span of relationships". Broader networks help schools to recruit volunteers, gather resources, manage programs, and influence the greater community.

But having a school is not a sufficient condition to have strong inter parish collaborative programs. Size of the membership is as important as having a school for stronger inter parish activities. While size is important in the amount of resources needed to feed inter parish activities, the school is key to expand the "span of relationships" across generations.

However, a larger parish with a school does not necessarily show higher inter parish collaboration. Smaller Parish 2 is more complex than Parish 1. Active 'leadership' of Parish 2 is a key factor explaining its difference with Parish 1. Leadership is also important in Parishes 5 and 3. Thus, 'size', 'schools', or their combinations are not conclusive factors, if taken in isolation. It is fair to state that parishes large enough, with strong commitment to inter parish sharing, are more likely to undertake complex

inter parish projects. Therefore, the 'school' is necessary but not enough to have complex inter parish activities.

Institutional integrative policies

As it happened in the past, Michigan has grown from a French trading outpost in the 1700s to a Metropolitan area of more than 4 million people today. The Archdiocese of Detroit is a diverse institution with 315 parishes of different sizes, hospitals, universities, seminaries, schools, and charities located in suburbs, in the city, and in rural areas. With the ongoing urban sprawl, parishes have differentiated from each other even further. Wealthy and less wealthy parishes share the suburban landscape in white-collar, and working class neighborhoods. Facing this differentiation, the Archdiocese was divided into regions and vicariates, which figure as linking bodies between the central office and its semi-autonomous parishes. This process is what Brinkerhoff and Kunz (1972:248) called 'differentiation and integration'. As organizations deal with their external environment, they become segmented into parts, each of which focus on a piece of that environment because each organizational part has a limited span of surveillance. These parts of the system have to be linked together toward the overall organizational mission. The division of labor among parts and the need for unified effort lead to a state

of differentiation and integration. A combination of parish autonomy and centralized Archdiocesan policy-making keeps the system together. As shown by case-studies, aging priests and deacons, shortages of priests and Christian personnel, and demographic shifts are critical environmental conditions the Catholic institution has to deal with. More and more parishes are without resident priests. Additionally, parishes are struggling with both keeping their membership stable, and achieving healthy finances. The controversial parish closings of the 1980s was a solution that has been ruled out at this time. Alternatively, the Archdiocese is merging parishes, sharing priests, delegating priest responsibilities to non-ordained personnel, sharing parish programs, and encouraging inter parish activities. Parishes are actively responding to the message of the Archdiocese. They are practicing "sharing" approaches within their own limitations. For instance, inter parish activities do not necessarily target city parishes. Wealthy and large parishes may target city parishes in their urban missions, but less wealthy and smaller parishes may combine their resources to address impoverished neighborhoods within their boundaries.

Values involving principles and parochialism

Parish 2, the most active collaborator with city parishes has published a set of guiding principles, which are

the fundamentals behind inter parish activities. In the
absence of parish-based principles, parishes cited articles,
reports, and communications from Vicars, Bishops,
Archbishop, and the Pope in their weekly bulletins. A content
analysis of bulletins made evident that parishes with high
marks in their inter parish activities had also many
publications about policies, values, and principles involving
sharing, working with low-income populations, and charity.
Bulletins are the means parishes communicate with members.
They are handed out during Mass services and are available to
everyone. They function as the mass media within the parish
community. These qualities are the reasons Parish 2 included
its bulletin as an important element within the partnership
agreement with its city parish.

Parish issues and trends

The most important issues and trends affecting inter
parish relations are demographic-related, such as urban
sprawl, population growth, Catholic population growth, older
population, and older clergy. Perhaps the most stressful
aspect of the relationship between inter parish activities
and environmental conditions is the temporary life-span of
population settings and the permanent character of parishes.
This stress was felt during the controversial split of the
Northwest Wayne Vicariate and the parish closings of the

1980s. The limited capacity of the Catholic institution to harmonize demographic changes rests on serving smaller and declining neighborhoods vis-a-vis larger and growing communities, and the moral remorse of abandoning decaying areas such as cities and older suburbs.

Is evident that larger parishes have more financial capacity and social networks than smaller ones in regards to inter parish suburban-city collaboration. But this collaboration is over shadowed when parishes confront declining membership, limited priest time, lack of funds to hire Christian professional staff, and impoverished local residents. The typology shown in Table 6.1 below may suggest that parish growth is a leading factor of inter parish activities. Growth factor is not supported by the data when growing parishes are compared. Parishes 2 and 7 are building new facilities while displaying the highest and lowest IPA scores. Population decline of Parish 4 is faster than Parish 7, yet the former has higher IPA score than the latter. Thus, growth factor is important but not conclusive.

Previous experience with city parishes

Parish 5 legitimized its experience with city parishes by institutionalizing programs. There are programs as old as twenty years. Knowing that priests can stay in one parish for a maximum of twelve years, programs that go beyond this

period do not depend on the priest to continue. The inter parish Tithing program of Parish 1 has been in place more than the six-year period of priest residence. It is evident that cumulative experience is institutional. Programs remain when they are institutionalized, regardless of priests' and volunteers' turn over. The present study did not systematically measure this variable and may need further study, but it can tentatively be stated that institutionalized programs have a strong influence in the quality and quantity of inter parish collaboration.

Parish background and history

Background and history are important factors affecting inter parish work in large parishes, but they are not so obvious in small parishes. Parish 1 has the image of "the mother church". In the past, Parish 1's membership was split to form another parish. After several decades, both parishes continue their close ties. Parish 1 also supports three parishes in Old City[70], and financially helps more than 100 parishes, and faith-based and lay organizations. Parish 5 also has more than 130 institutional[71] programs. However the importance of the background of small parishes was not clear in affecting inter parish activities. It is assumed that the "span of relationships" of smaller parishes is limited to the

---

[70] Old City is a disguised name of an older suburban distressed city.

[71] Institutional program is defined as the one that forms part of the regular programming, and a staff or volunteer member is responsible for its performance.

community. A similar effect could be observed when a school was absent. Parish 5, with its more than 1600 members has a long track record of advocacy for social justice in Third World countries, opposition to national policies that hurt disadvantaged groups at home and abroad, and strong opposition to closing parishes in the city. Parish 7 with almost 900 members took almost ten years in reaching consensus about its new building, and can hardly project itself out of its boundaries. Rather, Parish 7 receives assistance from other suburban parishes. In the past, groups within Parish 7 have been able to find outside support when a conflict or disagreement with the parish staff cannot be solved, or when the parish cannot provide resources to support its programs (e.g., Christmas baskets received from other suburban parishes). It is difficult to conclude that 'parish background' affects inter parish activities because weak evidence in small parishes.

Attitude around the city

No differences were found in the attitudes toward the city. All priests and staff personnel have a positive disposition in regard to the city. For instance, the Chair of the Food Committee of Parish 4 indicated that she increases her spiritual sensitivity by being exposed to the spiritual life of city parish members. On the contrary, negative

feelings were detected toward suburban people. The Director of Christian Education of Parish 6 thinks that more education of parishioners is necessary in order to increase interaction with city parishes. The School Principal said that the former Director of Christian Education was a suburban-oriented person, that being given as a reason for the parish's low relations with city parishes. The Christian Service Coordinator of Parish 3 also said that she is reluctant to move from the city to the suburbs because she does not want her children be influenced by suburban attitudes. The priest of Parish 7 said that they have "a lot to learn from city parishes." If attitudes have an influence on inter parish collaboration, they have more to see about attitudes toward suburbs than about the city. Thus, it is difficult to attribute the complexity of inter parish activities to positive or negative attitude about the city.

City exposure

This variable is not conclusive in influencing inter parish activities. Priests of Parishes 2 and 3 have similar exposure to the city. Yet Parish 2 has strong collaborative relations with city parishes not comparable with the rare contacts of Parish 3. What seems to influence inter parish activities is the combination of the priest leadership and a staff with extensive city experience. Parishes 1, 2, and 4

have priests with limited city exposure but they supported their Christian Service programs with very experienced staff, which resulted in significant inter parish work.

Typology of Parishes

The group of parishes can be classified in three types (See Table 6.1). Type I: Growing parish with a school. Type II: Stable parish with a school. And Type III: Declining parish without a school. Type I has the highest inter parish performance, while Type III has the lowest performance. Type I shows the following characteristics: the parish is located in a growing suburb, far away from Detroit, with growing new young families. The general population is facing increasing urban sprawl and rapid growth. The parish is dealing mainly with capacity problems. It has a strong committed leader to inter parish exchange. The membership is large, has a large school, and a large growing budget. The parish is located in an area where local needs are not critical. Type II includes parishes that are located in older suburbs at a mid-distance from Detroit. The population is static or moderately declining, with both a growing elderly and young population. The parish finds some problems to maintain the school population, membership, and budget. The leadership treats inter parish activities as business as usual. The parish membership is stable, with a medium-sized budget, has a

medium-sized school, and the parish is located at a mid-distance from Detroit. Local needs are not critical. Type III includes parishes located in older declining suburbs where the general population is declining and increasingly old. The parish has a small congregation and there is no school. Its budget is small and it struggles to maintain services and the building. Local needs are critical and growing.

Table 6.1

Typology of Parishes

	Type I	Type II	Type III
Environment			
location	new suburb	older suburb	older suburb
issues	sprawl	school	budget/needs
trends	growth	transitional	decline
Demographics			
population	growing	static/decline	declining
life-cycle	young families	elderly/young	elderly
Leadership and Culture	dedicated staff	dedicated members	
IPA leadership	strong	mild/no emphasis	no emphasis
Performance			
resources	enough resources		limited
membership	large/growing	medium/static	varies
budget	large/growing	medium-sized	varies
school	large/growing	medium/static	no school
Physical Factors			
distance	far away	mid-distance	close
local needs	not critical	not critical	critical

In summary, 'size' was found having strong relationships with variables related to demographics and the wealth of the parish. 'Size' by itself is an important factor, but it is not enough to predict the level of IPA complexity. Parishes need 'schools' to expand their 'span of relationships', counteract population decline, and leverage human and other resources. 'Schools' are part of the 'size' condition in order to be very active in IPAs. 'Institutional integrative policies and programs' include IPAs as a way to

address imbalances among parishes. However, 'sharing programs' are not widely practices by parishes. Further analysis revealed that combination of variables are more appropriate to predict the level of IPA complexity. Relevant variables included 'values involving principles and parochialism', 'issues and trends', and 'strong leadership'. A typology of parishes involved in inter parish collaboration was elaborated where single factors are ruled out. Rather, a combination of factors are more appropriate to predict the level of inter parish sharing.

CHAPTER SEVEN

MODELS OF INTER PARISH SUBURBAN-CITY COLLABORATION

Three models of inter parish city-suburban collaboration are identified. Model I is from the Diocese of Cleveland. Model II is from the Society of St. Vincent de Paul, Archdiocesan Council of Detroit, and Model III is from Parish 2 of the case-study group. The three models are effective in their own scale.

Model I

Description: Model I illustrates the case of the Diocese of Cleveland's *The Church in the City* program. The purpose of this program focuses on how to revitalize cities with components of city, suburban, and rural sharing. Urban sprawl has been defined as the causes of city ills and its succeeding consequences for the Catholic institution. Bishop Pilla and his senior staff have organized this program in such a way that it forms part of the Diocese's integrative strategy.

How the program works: The program is directly supervised by Bishop Pilla with assistance from his staff. The Diocesan linkage with parishes is through the

Implementation Task Force. There are four components within the structure of *The Church in the City*. Education (outreach), partnerships, advocacy and redevelopment, and follow-up (planning). 'Education' is the communication means of the purposes of the program to the greater society. 'Partnerships' trains leaders, and provides technical assistance and grants to new and existing partnerships. 'Advocacy and redevelopment' undertakes major redevelopment projects for economic development, housing development, and land use. 'Follow-up' is the policy-making and planning arm of the program.

Effectiveness: Over the three years of program existence, one-third or 75 out of 237 parishes are involved in partnerships as a result of *The Church in the City* program. Additionally, other organizations have joined the effort: 30 parish schools, 4 Catholic high schools, 3 universities, 2 Catholic lay organizations, 10 churches of other faiths, and 4 Catholic charities. What was designed to form partnerships among Catholic parishes is going out of the boundaries of the Diocese of Cleveland, including faith-based non-Catholic institutions, governments, public institutions, and private corporations. With less than $100,000 the Diocese of Cleveland has been able to involve 88 parishes in partnerships in cities and suburbs. This program has achieved

a Diocesan-wide understanding of the impact of urban sprawl and how organized religion can contribute in the redevelopment of distressed areas. Details about *The Church in the City* program can be found in Appendix F of this document. Model I is summarized below:

Model I

Community (support/legitimacy)

↓

Diocese (leadership)

↓

Implementation Task Force (goal setting)

↓ ↑

Follow-up (planning, policy, evaluation)

↓ ↑

| Education | Partnerships | Redevelopment and Advocacy |

↓ ↑

Parishes and other Participants (implementation)
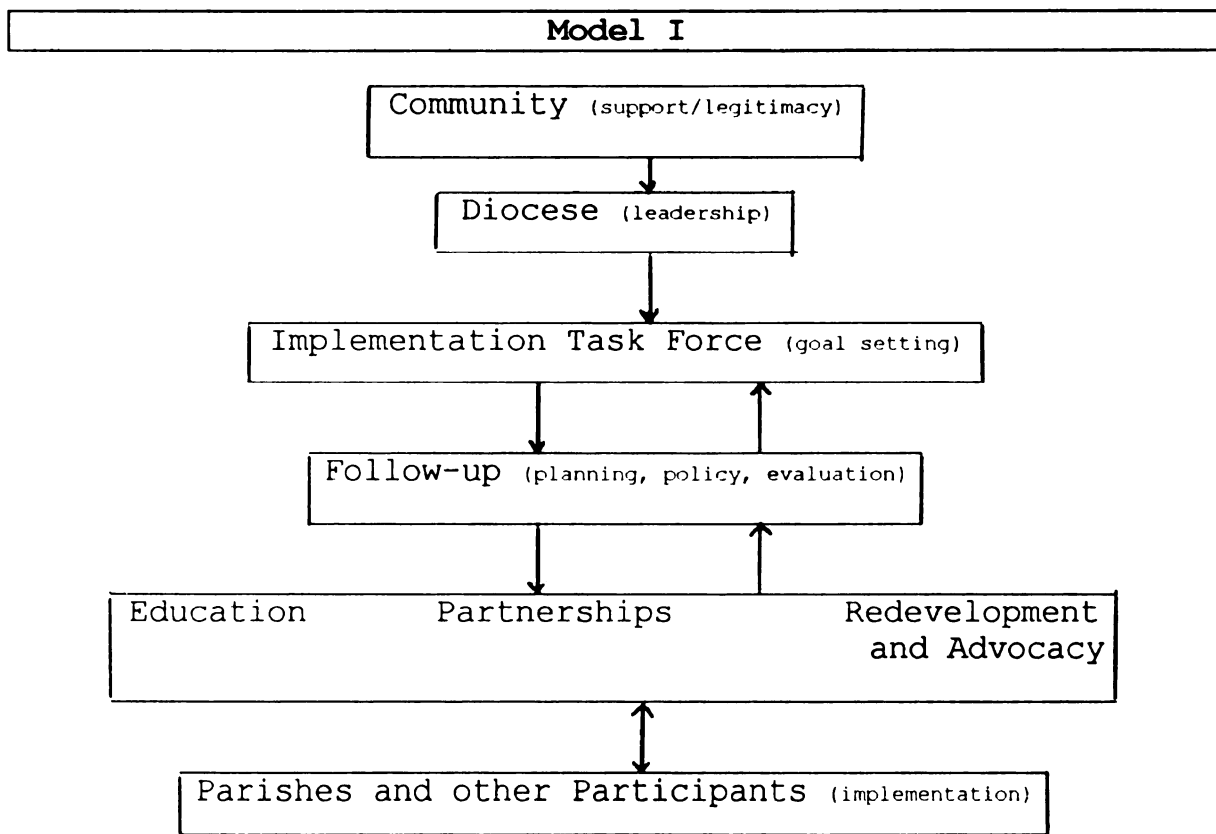
Model II

Description: The purpose of the Society of St. Vincent de Paul is to assist Catholic parishes in their missions in assisting needy local residents. The purpose in cities and suburban areas is the same, but the allocation of resources differs. In cities, resources are mainly used for food. In suburban areas, resources are mainly to provide mortgage

payments and utility bills to people in need. The Detroit central office of the Society provides technical assistance to Society's offices of parishes, called 'Conferences'. The work of each Conference depends on its local leadership. There are strong and weak Conferences. Some Conferences receive full support from parishes, others depend on scarce funds collected from donations from parishioners, calle 'poor boxes'. Most resources of each Conference remain within the parish boundaries, but a remarkable fact is that 90 percent of resources redistributed to city parishes come from suburban parishes. Between 10 and 15 percent of funds go to support expenses of the central office, scholarships for low-income students, and the 'Twinning' program, which supports low-income parishes.

How SVDP works: Each parish organizes its SVDP Conference on a voluntary basis. An independent committee from the parish administration is in charge of the Conference. The linkage between the parish and the conference is the Christian Service Coordinator or the Pastoral Associate. Parish Conferences organize food and item drives with the help of parishes and schools. A Conference can be as formal as in Parish 1, where the parish pays a full-time coordinator and all the expenses of the Conference, and as independent as in Parish 4, where the Conference uses volunteer staff, and supports its budget with donations from

parishioners. One characteristic of the model is that there is a central office supporting all Conferences. The central office of SVDP plays an integrative role by providing technical assistance, policy-making, coordination, and partnership building.

Effectiveness: Two-thirds of parishes (200 out of 315) have conferences. Yearly, the Council spent $1 million in donated funds to help almost 20,000 people. Conferences visited almost 13,000 people in their homes, provided $1.1 million in food to 35,000 members, and donated clothing, furniture, and appliances worth $900,000. The central office has organized partnerships with other social service institutions and the Archdiocese of Detroit to assist victims of natural disasters affecting Detroit. The central office is in the process of expanding its facility in Detroit. The model is summarized below:

Model II

Archdiocese of Detroit and other Institutions (support)

↓

Detroit Council (facilitation, technical assistance)

↓

Parish Conference Committee (implementation)

↑

Parish and School, and parishioners (support)
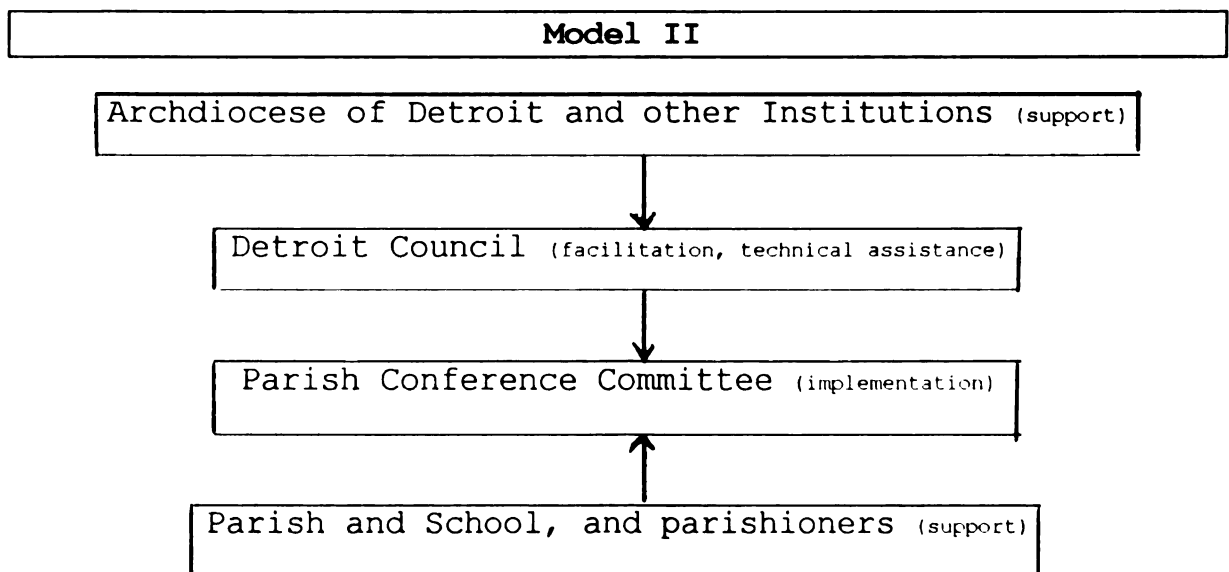
Model III

Description: Model III comes from the partnership between Parish 2 and a city parish. Two years ago, the priests of Parish 2 and a parish located in the city of Detroit decided to formalize a decade of informal collaboration by organizing an executive group composed of the two priests, and two top staff personnel from each parish. The purpose of the partnership is to build a two-way relationship from which both parishes benefit. The partnership role is to make both parishes accessible to volunteers and other resources. The executive group identified tasks and activities where both parishes complement their missions. Both parishes include activities that expose members to their environments and values. The relationship does not include monetary contributions and stresses spiritual content and principles. Trust is one element that has allowed this partnership to work. The priests of both parishes have a long friendship.

How the program works: The task force meets every month to plan and oversee the progress of the partnership, based on a plan that spells out what activities to undertake. The task force also facilitates resources and volunteers.

Effectiveness. Two years ago, the city parish was one of the many Parish 2 supports. There was little exchange.

Today, both parishes share pulpits, choirs, picnics, and celebrate their gifts together. Monthly meetings and weekly activities allow this partnership to function. "Intensity" is one characteristic that distinguishes this effort from the rest of city-suburban inter parish collaboration. Personal contact, commitment, friendship, trust, and clarity of the task are other fundamental elements of the partnership. Graphically, the model is very simple.

Effectiveness: During its two years in place, this partnership has attracted more than 300 volunteers, professionals, parish students, parents, Boys and Girls Scouts, and parish groups. Members of both parishes are involved in planning, implementation, and evaluation. Remarkable characteristics are (a) no monetary contributions are involved, (b) the relationship involves exchanges, not give-aways, (c) partners treat themselves as equals, (d) the relationship is totally voluntary, (e) rewards include a sense of mission, spiritual revival, public exposure, and creativity in the use of resources.

Model III

```
┌──────────────────────────────────────────┐
│ Suburban Parish (implementation)         │
└──────────────────┬───────────────────────┘
                   ↕
         ┌─────────┴────────────────┐
         │ Task Force (leadership)  │
         └─────────┬────────────────┘
                   ↕
         ┌─────────┴────────────────┐
         │ City Parish (implementation) │
         └──────────────────────────┘
```

218
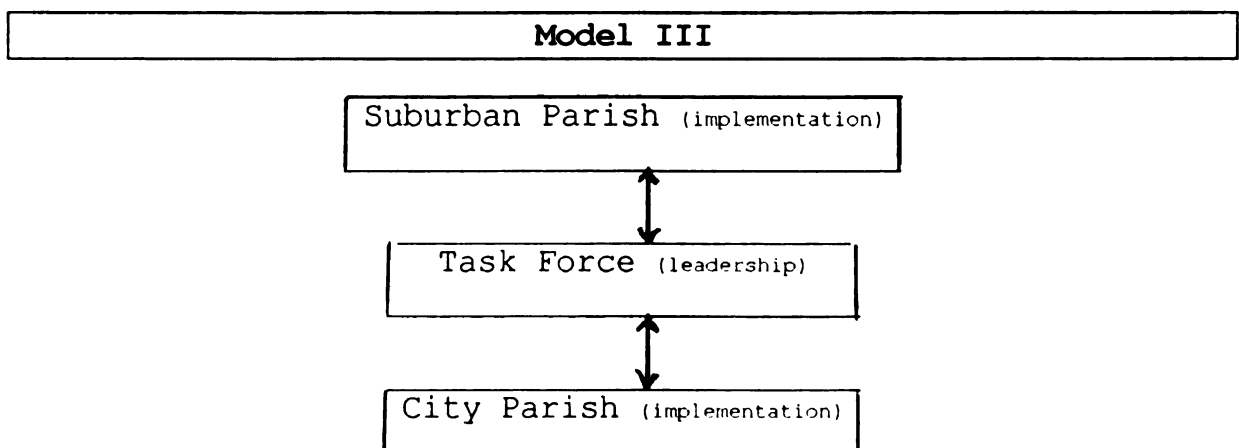
In summary, the three models are successful in their own environments. Model I has been very successful in involving a constituency beyond the Catholic institution, in opening up resources to city parishes and schools, and creating the critical mass of projects where networking and relationships are fundamental elements in city-suburban-rural sharing. Model II has been very successful in appealing most parishes. The model's attractiveness to parishes is its local-orientation, voluntary character, and centralized support. Model III's attractiveness is its one-on-one relationship, level of commitment, and exchange based on an assumption of equality among both parties. The partnership has been possible thank to previous positive experiences and a relationship based on trust.

The differences among the three models are mainly in their scope. Model I conceptualized a problem around the revitalization of cities and the systemic imbalances created by urban sprawl. Model II addresses temporary needs of local residents in the Archdiocese, and Model III addresses the need to develop a close relationship between two parishes. The models are presented from more general to more defined scopes. Model II does not illustrate excellence in city-suburban inter parish collaboration. Rather, it intends to portray the type of organizational approach that has been

successful in attracting the majority of parishes. Model II in a certain way resembles Model I's top leadership involvement and incentives to get involved. The difference between Models I and II is that the former channels seed money to encourage the formation of partnerships, while the latter receives contributions from suburban parishes to re-distribute among city parishes and low-income communities.

In summary, the three models illustrated in this chapter have the following common characteristics: (a) the leadership comes from the top, (b) there are incentives to get involved, (c) resources and leadership reinforce each other, (d) there is a centralized group or task force to oversee performance, (e) all models are successful in their own scope, (f) each model defined a common goal to achieve, and (g) 'sharing' is an explicit institutional strategy. The differences among the three models are (a) each model has its own definition of boundaries or sense of parochialism, and (b) bigger models need larger integrative instruments.

CHAPTER EIGHT

SUMMARY, IMPLICATIONS AND CONCLUSIONS

Summary

This research study set forth to explore relationships among variables related to suburban-city inter parish collaboration. Using the results of seven case-studies and a variety of other sources, the many factors involved were reduced to few by using quantitative and qualitative analysis. The analysis showed that the best predictor of inter parish collaboration is the combination of parish size, values involving principles[72], and the quality of leadership. Schools, as an element of size, also were found important. Integrative policies, as part of leadership, correspondingly play an important role in promoting inter parish collaboration. Other factors showing a relation with inter parish collaboration included 'sense of parochalism', 'parish issues and trends', 'previous experience with city parishes', and less clear importance 'parish background and history', 'attitude around the city', and city exposure. Study findings were grouped in parish types (Table 6.1). Type I defined a

---

[72] See Case-study of Parish Two in Appendix C.2 page 263.

growing parish with a school, type II conceptualized a stable parish with school, and type III focused a declining parish without a school. Three models identified three different levels of collaboration. Model I illustrated the Diocese of Cleveland's approach to urban sprawl and other city ills under a strong leadership. Model II depicted an organizational scheme that has been extremely successful in outreaching both city and suburban parishes, which may promise to be effective if applied to city-suburban initiatives. Model III portrayed a one-on-one partnership that explained a relationship between a city and a suburban parish.

Implications

Results of the study did not hold isolated factors affecting inter parish collaboration. Rather they suggested that combination of factors need to be considered. A closer consideration is necessary into the issue of leadership. Training in demographics and partnership formation is essential. The factors of size, schools, or environmental conditions were not as clear as leadership in affecting inter parish collaboration. However, it was found that a committed priest needs favorable environmental conditions to undertake complex inter parish approaches.

This study explored a complex group of variables using seven case-studies. The limitations of this project are in the applicability of the specific conditions of involved parishes. Combination of factors may vary as the study expands to other parishes and key actors.

The models explained in this study attempted to expand the scope from a one-on-one partnership to an entire Diocese's strategy involving city-suburban collaboration, but this expanded scope did not attempt to generalize to the population. Rather, it helped to see the big picture of different levels of inter parish city-suburban collaboration.

Conclusions

As a whole, this research study of seven parishes of Metro Detroit has reverberated a number of findings common to the literature of organizational and interorganizational theory, cooperation, and prosocial behavior. The most important conclusion is that large size is necessary but not enough for high level of IPAs. Besides size, other factors make large suburban parishes focus their efforts to city parishes. Concepts of span of relationships, differentiation-integration processes, centralization-decentralization, and environmental impact on organizational goals and performance were confirmed throughout the study.

More important than the discoveries of this project were the findings that (a) The issue of city-suburban collaboration has received little attention from the academic community. (b) The issue of inter parish work in cities deserves more attention from urban planners and community and economic development practitioners. (c) Parishes need to work hand-on-hand with lay institutions to address issues that go beyond their mission. Government withdrawal from social services is stretching parish's resources to the limits requiring parishes to form partnerships and coalitions to access non-traditional sources of support. By combining their efforts, parishes enhance the capacity to address social needs outside individual reach. (d) The central office of the Archdiocese of Detroit has to undertake stronger efforts should the problems of city and older suburban parishes become more critical than they currently are. (e) The Archdiocese of Detroit is expending too much money in inter parish city-suburban programs if compared with the achievements of the Diocese of Cleveland and Parish 2 of this case-study groups. Both the Diocese of Cleveland and Parish 2 stress networking and relationships over money matters to solve many institutional problems.

Contrary to what theorists may expect, small parishes have low inter parish performance, not because their limited

decision-making capacity, but because their limited leverage of resources and relationships.

Inter parish collaboration has different forms. Some of them include suburban-city, suburban-suburban, city-city, or inter-faith coalitions. These differences do not have a negative or detrimental connotation. Rather, they reflect parish priorities, values, and synergetic effects.

Many issues and trends the Catholic Church confronts are not up to parishes to resolve. It is in the Archdiocese's hands to conceptualize the problems and solutions in conformity with its "span of relationships", resources, and integration powers. Inter parish suburban-city collaborative approaches and other programs to balance the system are perhaps the most promising remedies city parishes and older suburban parishes need. But long-term definite solutions perhaps may need to broaden the scope beyond the Archdiocese of Detroit's area of influence.

Money and resources resulting from the 'size' of the parish are important, but foremost leadership and commitment toward collaboration constitute the backbone of inter parish city-suburban collaboration.

FACTORS AFFECTING COOPERATIVE EFFORTS BETWEEN SUBURBAN AND CITY CATHOLIC CHURCHES IN METRO DETROIT

by

Jose E. Gomez

Volume II

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

Department of Geography
1999

APPENDIX A

INTERVIEW QUESTIONNAIRE

Dear Part

    I
out the c
with othe
of this
parishes
interacti
is part
Efforts
sponsored
Universit

    Our
is absol
participa
may indic
means tha
any other
the inter
taken to
attribute
receive a
we cannot

    If
may ask t
the Chair
3947 or
future
participa
interview
consent w

Very trul

Jose E. G
Doctoral
Urban and
Michigan

Appendix A

INTERVIEW QUESTIONNAIRE

Dear Participant:

    I would like to interview you for a project that attempts to find out the characteristics of your parish that make possible the interaction with other Catholic parishes located in the City of Detroit. The purpose of this project is to gather information from several suburban Catholic parishes about the reasons that account for different levels of interaction with Catholic parishes of the City of Detroit. This interview is part of my doctoral dissertation titled "Factors Affecting Cooperative Efforts between Suburban and City Catholic Churches in Metro Detroit, sponsored by the Urban and Regional Planning Department at Michigan State University.

    Our interview should take no more than an hour. Your participation is absolutely voluntary. This means that you may choose not to participate at all, or you may refuse to answer certain questions, or you may indicate at any time that you wish to end the interview. This also means that you will not suffer penalty from Michigan State University or any other organization if you decide not to participate. All results of the interviews will be held in strict confidence. Every effort will be taken to ensure that you remain anonymous and no statements will be attributed to any person by name. If you would like, however, you may receive a general report of findings, within these restrictions (that is, we cannot reveal other peoples' names or specific opinions).

    If you have some concerns or questions regarding this project, you may ask them now, or contact me later at (517) 355-2780; or you may call the Chair of my doctoral dissertation, Dr. June M. Thomas, at (517) 353-3947 or (517) 355-1696. This letter is for your records in case you have future questions. You may indicate your voluntary agreement to participate in this project by allowing us to begin and complete this interview; we will accept going ahead with the interview with your consent without requiring a signature.

Very truly yours,

Jose E. Gomez
Doctoral Candidate
Urban and Regional Planning Department
Michigan State University

Section

1. Role
   -What
   When
   -Plea
   here

2. Can
   char
   invo

3. What
   (a) I
   (b) H
   (Clar

4. How
   is ir
   What

5. What
   (Ask
   styl

6. What
   perso
   age,

7. Are d
   perso
   group

8. What
   II? (

Section

9. Pleas
   remem
   who i
   plann
   what

10. Who

11. Who
    depa.

12. Is t
    paris
    orgar
    writt

Questionnaire I: parish personnel

Section I: Parish background and history
1. Role(s): If interview is with other than the priest, ask:
   -What is your role in this parish today? What other roles do you play
   When and how did you start your contacts with this parish?
   -Please tell me the history of this parish since you started working
   here.

2. Can you tell me about some unique historic events that set   the
   character of this parish as it is today? (what events, dates, people
   involved, how problems were approached and solved)

3. What are the three most important issues affecting this parish?
   (a) Indicate if issues are of local, state, or national character.
   (b) How do issues affect inter parish collaboration?
   (Clarify what inter parish collaboration means)

4. How does the parish explore the local needs of its service area? Who
   is involved in this assessment? What is the closest distressed area?
   What type of needs does that area have?

5. What are the three most influential persons in this parish?
   (Ask for their roles, positions, gender, age, values, and personal
    style)

6. What is the role of the Parish Council? Who is the most influential
   person in the Parish Council? (Ask for his/her role, position, gender,
   age, values, and personal style).

7. Are decision made by one person or a group of people? (If done by one
   person, ask details about the person; if done by a group, ask what
   group, role, do they work in team?)

8. What changes do have taken place in this parish after Vatican Council
   II? (e.g., Parish Council role, altar position, lay leaders, etc.)

Section II: Background of inter parish relations
9. Please tell me about inter parish activities as far back as you can
   remember. Ask what inter parish activities were undertaken, when and
   who initiated them. Purpose of these activities, Were these activities
   planned? (e) Are they still going on? For those IPAs that stopped,
   what did happen?

10. Who is the most involved person in inter parish activities?

11. Who does made decisions about inter parish activities? (Persons,
    departments, committees, commissions, etc.)

12. Is there a policy regarding the type of organizations should this
    parish collaborate with? (e.g., Catholics only, churches only, with
    organization within the parish boundaries only, etc.). Is this policy
    written?

(Cont.)

Section

parishe

13. How

inter pa

purpose

14. Did

the City

dates/ye

15. How

16. What

other pa

17. What

respect

18. Plea

   with

  (a) l

  (e) p

19.What

20. What

21. Tell

  pari

22.Give

  Detro

Section
23. What

  anot

24. What

25. Can

  acti

   a)

   b)

   c)

   d)

   e)

   f)

  (D

  in

   g)

  par

   h)

  (Gi

  par

  som

   j)

   k)

(Cont. Appendix A)
Section III: Experience about the City of Detroit and Catholic city parishes

13. How do inter parish activities emerge? What factors do facilitate inter parish activities? What factors do obstruct them? What is the main purpose of undertaking inter parish activities?

14. Did you work, study, or volunteer for Catholic parishes located in the City of Detroit before? Ask for (a) role(s) or tasks performed, (b) dates/years, (c) special events and experiences.

15. How do parishes in the City of Detroit affect this parish?

16. What are the issues affecting relationships between this parish and other parishes in the City?

17. What do you think is the position of the Archdiocese of Detroit with respect to inter parish collaboration?

18. Please tell me about the most important events this parish has had with another parish?
    (a) location of parish(es) involved); (b) type of events; (c) dates; (e) persons involved.

19. What does this parish can learn from a Catholic city parish?

20. What does a city parish can learn from your parish?

21. Tell me about your experiences with the City of Detroit (no with city parishes): (a) incidents, (b) dates (c) people involved

22. Give me three of the most pressing problems you think the City of Detroit (not city parishes) is facing:

Section IV: Inter parish activities

23. What are the three most popular activities between this parish and another Catholic parish(es) located in the City of Detroit?

24. What activity is the most successful?

25. Can you give me more details of this most successful inter parish activity?
    a) Program name:
    b) General description of the activity:
    c) Location/approximate distance:
    d) Frequency:
    e) Time spent every time it is performed:
    f) Identify if it is direct or indirect activity:
    (Direct= people from this parish go to the city parish; indirect=passive contribution/donation)
    g) Is the activity assisted by staff? Is the staff paid/non-paid, part-time/full-time?
    h) Is the activity one-way (giving) or two-way (exchange)?
    (Giving=parish sends donations or city parish picks them up, or parish contributes to a general fund; exchange=city parish gives something in return).
    j) What are the resources involved in this activity?
    k) Describe the profile of people involved in this activity:

26. Le
(Go

27. Pl<
(Go

Section
28. Do
of inte

29. Do
that ca

Section
30. App

31. Gen<

32. Dre

(Cont. Appendix A)

Leaders (Ask to what group or program the leader belongs to)
(a) gender, (b) age, (c) occupation, (d) education, (e) Approximate income, (f) marital status (If married, is the other spouse working in the same activity?), (g) race, (h) number and ages of children leaving with him/her (are the kids helping in this activity?)

26. Lets talk about the second most successful inter parish activity:
(Go back to 18a requesting detailed information about it)

27. Please tell me about the third most successful activity:
(Go back to 18a requesting detailed information about it)

Section V: Models

28. Do you consider one or more of this parish activities to be a model of inter parish collaboration?

29. Do you know about other inter parish activities in other parishes that can be considered models?

Section VI: By observation:

30. Approximate age of informant:_____

31. Gender:_____

32. Dress code: (a) formal ___ (b) informal ___ (c) Collar:___

APPENDIX B

COMPLEXITY SCORES PER PARISH

Psh Ac

2.   E

P
O

5.   Ch
Wa
Re
Af
Tr
Al
CA
Ci

1.   Ti
So
Ch
Ea
Op
SV

4.   Foo
Hos
Foo
Foo
Oth

6   Gi
Sou
Foo

3.   Tit
Ann
Gi
Foo
Oth

7.   Chr
So
Hor
Foo

Appendix B

Complexity Scores Per Parish

Psh	Activity	Frequency	Staff	Volunt.	Effort	Total
2.	Partnership					
	planning meetings	5	4	1	3	
	picnics	3	2	3	1	
	pulpit sharing	3	2	1	1	
	music sharing	3	2	3	1	
	bulletin articles	3	2	1	2	
	food/goods drives	6	2	3	3	
	Parish merge	5	2	1	1	
	Other IPAs	3	2	2	2	78
5.	Christmas Tree	1	3	4	3	
	Warming Home	1	5	4	3	
	Refugee Home	1	3	1	3	
	African American Day	1	2	2	1	
	Transitional Shelter	4	5	4	3	
	AIDS Program	1	2	2	1	
	CAUCUS	4	2	1	2	
	City-Suburban Group	2	1	1	1	72
1.	Tithing	5	2	2	2	
	Soup Kitchen	5	1	3	3	
	Christmas Tree	1	3	4	1	
	Eastern Baskets	1	3	4	1	
	Operation Visit	5	2	1	3	
	SVDP-City	6	1	1	3	63
4.	Food committee	4	1	4	2	
	Hospice Project	5	1	4	2	
	Food Fund	3	1	4	2	
	Food collection	6	1	4	3	
	Other IPAs	4	1	4	3	59
6	Giving Tree	2	4	4	3	
	Soup Kitchen	3	5	4	3	
	Food Program	6	1	4	2	41
3.	Tithing Program	2	1	2	1	
	Annual dinner	2	2	3	3	
	Giving Tree	2	2	3	2	
	Food Baskets	2	2	2	2	
	Other IPAs	2	2	1	2	40
7.	Christmas Tree	2	1	4	1	
	Soup Kitchen	5	1	2	1	
	Homeless shelter	5	1	2	1	
	Food Depot	5	1	2	2	36

Source: Summary of IPAs received from each parish.

APPENDIX C.1

SUMMARY OF CASE-STUDIES

Pa

old faci

away fro

3,567 to

years. P

million

elementa

more nea

from Par

two-year

historic

(b) the

membershi

implement

parish i

chapel,

new buil

order of

shortage

are worr

The   hou

companior

The

30s, who

years. He

Heart Sen

he calls

Parish One

Parish One was funded in the early 1900s, currently using a 30-year old facility. It is located in a wealthy and growing suburb, 17 miles away from Detroit, 11 miles away from Old City[73]. The parish grew from 3,567 to 4,080 members, for an increase of 14.4 percent in the last eight years. Parish One's income increased from $1.2 million in 1990 to $2.1 million in 1997, for an increase of 9 percent per year. The parish has an elementary school with 500 students. The school covers a region of two more nearby parishes and covers its budget with the partial contribution from Parish One and the other two participant parishes. The school has a two-year waiting list of prospective students. The most remarkable historic events have been (a) the survival effort during the depression, (b) the foundation of another parish to absorb part of Parish One's membership given the unmanageable number of members, (c) the implementation of Vatican Council II, (d) the construction of the new parish in the late 1960s, (e) the construction of a community center, a chapel, an outdoor holy cross, a bronze Christ inside the church, and a new building for the parish office. There are four issues of concern, in order of importance: rapid parish growth, the distress in Old City, the shortage of priests, and the increasing homeless population. Two trends are worrisome: the continuing urban sprawl, and the slow able volunteers. The households are concerned about having good schools, finding companionships, and achieving a fulfilling marriage.

The Christian Service Coordinator (CSC) is a young white man in his 30s, who has worked with Catholic suburban parishes for the last ten years. He has family in Detroit, and did his academic work at the Sacred Heart Seminary. His job as CSC has given him the opportunity to do what he calls "help others to realize their potential,". The most remarkable

---

[73] Old City is a disguised name to protect confidentiality.

city-

to 15

Catho

lay c

in th

Old C

Africa

its hi

___

35 yea

2,700 a

is unde

remain i

future.

conserva

Protestan

considers

the schoo

community

peace-mak

to enhanc

priest wa

factions

growing p

parking m

a staff p

city-suburban programs are (1) a tithing program that channeled $130,000 to 157 nonprofit groups last year. Sixty percent of funds were given to Catholic churches, 23 percent to non-Catholic churches, and 17 percent of lay organizations. One-half of funds were given to organizations located in the City of Detroit. (2) the sponsorship of two parishes located in Old City, which were recently merged, and (3) the sponsorship of an African American Episcopal church located in Old City.

This parish is overstressed by growth, condition that has marked its history since its foundation.

Parish Two

Parish Two was funded 80 years ago with an actual facility around 35 years old. The membership grew from 2,200 members ten years ago to 2,700 at a rate of 2 percent per year, which is very high. A new parish is under construction. The school that enrolls close to 600 students will remain in the current site, but it will move to the new site in the rear future. The priest considers its community "racially isolated, conservative, and traditional...small town, idyllic, upscale, white and Protestant." It is the home of worldwide corporations. The priest considers that his parish is going through a transformation, especially the school which has excelled in providing high quality education. The community is distinguished by conflicts. The parish plays the role of peace-maker in the community. Its leadership uses inter faith coalitions to enhance its capacity to outreach the poor outside its boundaries. The priest was assigned to this parish to mediate some 'nasty' problems and factions that divided the parish community. Additionally, this fast-growing parish needed to find a solution to neighborhood complaints about parking mess on Sundays. The priest "has solved all those problems," said a staff person, and "has projected the parish to another dimensions where

all o

millio

the Ci

both p

Two ge

under

this ti

resourc

P

village,

pressing

elementa

working

experien

There ar

populatio

sense of

office pe

Pa

the olde

populatio

in. Its

eight ye

a school

1970s.

support

all of us fill very committed." Parish Two enjoys of a strong $1.1 million yearly income, growing at 7 percent per year.

The priest formed a partnership with a Catholic parish located in the City of Detroit. A task force has been formed with participants from both parishes. The priest, Pastoral Associate, and the Deacon of Parish Two get together every month for join planning. The City Parish has been under the sponsorship of Parish Two for the last twenty years, but at this time the two priests decided to join efforts to share both parishes' resources.

Parish Two is located in an old well-preserved upper income village, surrounded by upscale housing and office buildings. The most pressing issues for the parish leadership are: (1) growth, and (2) elementary and high school needs. The priest's limited experience in working with city parishes is well balanced with the very extensive experience of the Pastoral Associate, a married lady in her late 50s. There are several characteristics that distinguish this parish. Its young population, its young two assistant priests, the staff team work, the sense of humor of the priest, and the welcoming environment of both the office personnel and the Pastoral Associate

---

Parish Three

Parish Three was founded at the end of the 1950s. It is in one of the oldest and largest suburbs of Michigan. The community has suffered a population shift where older residents get out and younger families get in. Its current membership, of about 2300, has been the same the last eight years. It has a strong elderly community. This parish used to have a school, but lack of student population caused its closing during the 1970s. In the past, this parish has had very difficult times to support maintenance and physical renovation projects. Borrowed funds have

bee
nurs
pari
serv
whit
1 per

the 1
too s
Christ
Cathol
for he
work w
a resid
making
concern
parish
sprawl,

Th
channels
one-half
suburban
given to
and lay
resident
Christma
Parish
program,
membersh

been necessary to renovate parts of the parish. The parish has a strong nursing program financed by the city government. This program gives the parish a very unique outreach strength in a community in need for services. The community has many car manufacturing companies, but the white-collar source of jobs is very strong. The population has decreased 1 percent per year in the last decade.

The issue of 'city-suburban' is very weak at this parish given that the local requests for services focus its attention. The priest is not too strong in city-suburban issues either, but a year ago, he hired a Christian Services Coordinator (CSC) with a very extensive background in Catholic parishes in Detroit. The priest indicated that he hired the CSC for her experience of working in cities. The new CSC is very committed to work with city parishes given her very positive view of the city. She is a resident of Detroit, and her husband works for Parish Three too. She is making an effort to involve members in city projects. The issues of concern included (1) growing local needs, (2) demographic changes, (3) parish funding, (4) physical facilities in need of repairs, (5) urban sprawl, and (6) suburban gangs.

The best suburban-city program is a modest tithing program that channels around $10,000 a year to 10-12 churches and nonprofit groups, one-half of them are located in the City of Detroit, two-fifths are suburban, and four percent are international. One-fifth of the funds are given to Catholic organizations. The rest is for non-Catholic churches and lay organizations. Most programs at Parish Three are for local residents. Other programs include donation of food and gifts during Christmas to city parishes. The most outstanding characteristics of Parish Three were: its Asian Assistant Priest, its strong nursing program, a busy St. Vincent de Paul program, and its senior citizen membership. The staff is very helpful and friendly.

Pa

still ru

populati

is affec

0.5 perc

students,

diverse

parishes.

Christian

Its Mass

community

Thi

young fa

attractin

space, t

finding

affecting

and a de

The

jointly

suburban-

experienc

Food Comm

spare ti

son, husb

for a co

that doe

Parish Four was founded during the mid-1950s when the area was still rural, two miles from the limits of the City of Detroit. A population decrease of about 1.3 percent per year during the last decade is affecting its 1,700 membership. The number of members decreased about 0.5 percent per year in the last decade. The school, of about 400 students, has as much funding as the parish do. The school has kids of diverse ethnic backgrounds. Families give more than other Catholic parishes. The parish is being regarded as the 'laboratory' of many Christian Brothers and Sisters that use the parish as a training site. Its Mass broadcasting program gives a lot of exposure to the greater community.

This parish is located in a mixed blue- and white-collar community, young families, with a sizable senior citizen population. The area is attracting many Hispanic families. Issues of concern are the lack of space, the shortage of priests, and racism. Household concerns are: finding companionships, adequate food, and good schools. The trends affecting the parish are: an increasing number of new Hispanic families, and a decreasing general population.

The staff is dominated by women in their 30s and 40s, who run jointly the parish, the school, the Religious Education program, and the suburban-city program. The staff at Parish Four has an extensive experience in working with city parishes, especially the Chair of the Food Committee. She is very committed to the program. She dedicates her spare time and weekends to this program. She involves her 21-year old son, husband, and mother in the different tasks. She also works full time for a consulting company. The Food Committee is a well organized group that does more than food-related activities for city parishes. It

supports

hospice

well-defi

committee

Th

was invi

peculiar

neighbor

very coo

to both

Si

through

Today t

lives th

the olde

the popu

during t

many wo

blue-col

professi

Th

1,000 s

regional

parish s

outreach

internat

Archdioc

supports a soup kitchen, a clothing and personal item program, and a hospice in the City of Detroit. The administration is unique for its well-defined functions for each staff position, and for its executive committee.

This parish has several unique features. During a Sunday Mass, it was invited an African American lady to do the readings. This is very peculiar given the all-white character of both the parish and the neighborhood. The Mass broadcasting programs is very unique. The staff is very cooperative and it can be noticed the members' profound commitment to both education and social service responsibilities.

Parish Five

Since its foundation in the 1950s up to the 1970s, Parish Five went through a transformation due to the accelerated growth of the community. Today the area is a transitional residence for those who start their lives there and then move out to better northern suburbs. This suburb is the oldest suburb of Detroit with an old housing stock. Over one-tenth of the population are elderly. The area has grown about 1 percent per year during the last decade. This is a blue-collar community, surrounded by many worldwide manufacturing firms with more than one-half providing blue-collar jobs and a considerable source of white-collar and professional positions.

The parish school with less than 500 students used to enroll over 1,000 students 25 years ago. Today, the school is managed under a regional concept, where several nearby churches contribute to sustain the parish school system. In the past, the parish developed its capacity to outreach people all over the area, and became a symbolic voice for international concerns. At certain point, the parish was a model in the Archdiocese for its partnership with a city parish. Over the years, the

members

with ci

slowly

P

visible

homeles-

by an i

region.

program

Le

one-half

fits the

concerne

civil di

Th

denomina

staff's

abroad.

Pa

the City

potential

The whit

communit

and divo

priced h

jobs in

membership has decreased but the outreach structure and its commitment with city parishes continues. Today, its membership of over 1,700 is slowly growing at an annual rate of 0.5 percent over the last ten years.

Parish Five supports many city parish-related projects, the most visible is a Transitional Shelter. The parish shelters and feeds about 65 homeless people during the winters. The Shelter is financed and supported by an inter denominational partnership, formed by seven churches of the region. Another important program is a well organized Christmas Gift program where members of Parish Five interact with city parishes.

Leadership of the parish is very particular in balancing a staff of one-half male and one-half female. The staff is very international, which fits the multi-ethnic character of the membership. The staff is very concerned about social justice, and participates in causes of hunger, civil disobedience, and international humanitarian causes.

The features that characterize this parish are: its inter denominational outreach, the regional character of its programs, and the staff's commitment to address the causes of social injustice at home and abroad.

Parish Six

Parish Six was founded in the early 1950s in a suburb neighboring the City limits of Detroit. Twenty years ago, a parish census estimated a potential of 1,000 families, which is the size of the membership today. The white membership does not resemble the composition of its diverse community. One-sixth of the population is elderly. Two-fifths are widows and divorced. This community has an old housing stock of moderate and low priced housing. This mixed white- and blue-collar community commutes to jobs in nearby suburbs and to Detroit. A section of the parish boundary

belongs

Many loca

    Be

centered

handicaps

an impor

but it

significa

Director

Coordinat

the CED

students,

limited

extensive

parish i

inter fa

this par

food to

priest s

with sch

needy yc

needs,

finding

    Ou

parish w

the con

program,

belongs to the City of Detroit, which is in a state of deterioration. Many local requests for assistance come from this area.

Before the actual administration, the parish went through a self-centered period. Today, the parish runs an outstanding program for handicaps that attracts people from all over the region. The school plays an important role in keeping the parish in contact with the community, but it struggles to keep its finances in shape. The school plays a significant role in city programs, given that the Christian Education Director (CED) performs the outreach role of a Christian Service Coordinator. The CED has been recently hired. The staff considers that the CED is performing an outstanding job by involving parish members, students, and teachers in programs of city outreach. The priest has limited experience in city programs, but his Pastoral Associate has an extensive experience on this matter. The social service outreach of the parish is dominated by local programs. At the top of the list, is an inter faith partnership. Four Catholic and non-Catholic churches support this partnership, which has the purpose of collecting and distributing food to local residents. Issues of concern include a growing local need, priest shortage, financial distress suffered by older suburban parishes with schools, welfare reform, poverty, violence, school finances, and needy youth. Important trends are the aging population, increasing local needs, and youth in need. Household concerns include: good schools, finding companionships, and achieving a fulfilling marriage.

Outstanding characteristics of Parish Six are the blend of the parish with the school, the school's involvement in city parish programs, the contemplative and quiet character of the priest, the handicap program, and the inter faith food partnership.

241

Pa

This is

a signi

The mem

while th

during t

old hous

newly bu

Many of

shelter

noisy de

decided

With the

incoming

the grow

an explo

come fro

This com

on the

very con

populati

demograp

young-sc

young pc

parish m

resource

Parish Seven

Parish Seven was funded in 1960, eight miles away from Detroit. This is a small parish of no more than 900 members that is going through a significant demographic shift given the incoming new young families. The membership is slowly decreasing at an annual rate of 0.3 percent, while the general population has grown at a healthy 1.5 percent per year during the last decade. Parish Seven is located in an old suburb with an old housing stock inhabited by middle-age families. It is surrounded by newly built suburbs that are changing the area's demographic landscape. Many of the neighborhoods were built during World War II as a temporary shelter for veterans. The parish was built in a secluded area out of the noisy development of moderate-income housing of the 1960s. The parish decided to rebuild and expand the parish, given its need for more space. With the new building, the parish is preparing itself to absorb many incoming new families. They are also preparing the church to respond to the growing Catholic population in the area. The parish is experimenting an explosion of local requests for assistance. Many of these requests come from an older distressed suburban city, a mile away from the parish. This community is dominated by blue-collar jobs. Many workers dependent on the three big auto manufacturers. The leadership of Parish Seven is very concerned about the demographic shifts, the increase of the elderly population, and the growing local needs. Trends are related to the demographic changes showing a growing aging population, and growing young-school-aged families. The parish is not prepared to assist the young population given its lack of space. The parish leadership and the parish members are very excited about the new building and have limited resources to assist city parishes.

T

late 19

Bishops

Archdio

priest

older s

A

solidar

to shar

call to

ethnicit

the poo

to work

include

personne

policy

approval

Pr

Caucus

superior

system a

Catholic

human de

minister

parishes

Program

Educatio

Profile

Archdiocese of Detroit

The Archdiocese of Detroit undertook a decentralization process in late 1970s where parishes were split in regions and vicariates. Auxiliary Bishops and Vicars became the linkage between the Parish Councils and the Archdiocesan central office. Issues of concern include race relations, priest shortage, financial distress and depopulation of city parishes and older suburban parishes, isolation of parishes, and welfare reform.

Among the most important principles are (1) the "logic of solidarity", which encourages parishes work together, (2) the willingness to share and commitment to combat the isolation from neighbors, (3) the call to overcome physical boundaries and barriers of race, religion, ethnicity, gender, economic status, and nationality, (4) the concern for the poor and the most vulnerable, (5) to form partnerships, (6) the call to work for greater economic justice. Important Archdiocesan policies include (1) centralized assignation/removal of priests and Christian personnel, (2) decentralized parish administration, (3) redistributive policy among surplus-parishes and deficit-parishes, (4) centralized approval of physical development plans and operational budgets.

Programs that put in practice the above values include (1) Catholic Caucus which works against systems that create a false sense of superiority of race, sex, or nation over others. It aims to change the system and relationships of unjust social structures and policies, (2) Catholic Service Appeal channels support to city parishes and projects of human development in distressed areas, (3) vicariates are in charge of ministerial planning. Vicariates also facilitates problem-solving among parishes, information, and integrational tasks, (4) Partners and Servers Program matches suburban and city parishes for working together, and (5) Educational Programs about race relations. Table 5.4 below provides the profile of the Archdiocese of Detroit.

Environ
Years a
Backgrou

Issue 1
Issue 2
Issue 3
Issue 4

Trends

Demograp
Populati

Area (Th
Persons
Density
Median p

Families
          Pe
Married c
          Pe
Female ho
          Pe

Race
White pop
          Pe
Black pop
          Pe
Hispanic
          Pe
Asian pop
          Pe

Housing
Housing u
Owner occ
          Pe
Vacant ur
          Pe
Median ho

Education
Less than
High scho
College (
Professic

Occupatic
White-col
Median in
Families

Table 5.4

Profile Archdiocese of Detroit

	Archdiocese of Detroit

Environment

Years at community since Foundation	299
Background and history	U.S. Catholic mission started in Michigan, riots, parish closings, Pope visit to Detroit
Issue 1	race relations
Issue 2	priest shortage
Issue 3	older parishes in distressed areas
Issue 4	welfare reform
Trends	urban sprawl, older clergy, older population, distress of city & older suburban parishes, increasing Catholic population.

Demographic
Population

		U.S. Average
Area (Thousd.square miles)	4,500	
Persons (thousands)	4,392	
Density (persons p/SM)	973	
Median population age (years)	33	
Families (thousands)	1,152	
Percent of families	26	
Married couples (thousands)	847	
Percent of married C.	19.3	
Female household, no husband	244	
Percent of female Hhs	21	

Race

White population (Thouds)	3,332	
Percent of whites	76	75.6
Black population (Thouds)	943	
Percent of Blacks	22	11.7
Hispanic population (Thouds)	85	
Percent of Hispanics	2	9.0
Asian population (Thouds)	58	
Percent of Asians (Th)	1	2.8

Housing

Housing units (Thousands)	1,714	
Owner occupied units (Thds)	1,131	
Percent of owner-Occ.	66	64.2
Vacant units (Thousands)	95	
Percent vacancy	6	
Median housing value	$68,200	$79.098

Education

Less than 9th grade (%)	7.6	10.4
High school (%)	30.4	30.0
College (%)	17.7	19.3
Professional	6.4	7.2

Occupation & Income

White-collar (%)	65.8	58.1
Median income	$41,000	
Families below poverty (%)	7.5	

244

Cont.

Source:

Cont.

Archdiocese of Detroit

Leadership
Age	ordained 1956
City exposure/experience	9 years in Detroit
Personal style	administrator/law
Participatory approach	partnerships/hierarchical

Culture
Attitude around the city	programs of relief, financial feasibility policy of no parish closing
Attitude-problem definition	adaptation to demographic changes, mergers as alternative to closing
Values-principles	Solidarity, spirit of poverty, material poverty, partnerships, Justice for All, focus on people not on the economy, moral economy, right of productive work, free market with economic justice, society & government responsibility to meet basic human needs, development should protect human life, human rights, especially of the most vulnerable.
Values-parochialism	Master plan for each vicariate showing inter parish work, parishes have to work beyond their boundaries, avoid separatism,
Symbols	Planning services and facilitation. Mix of hierarchical order and facilitation. Decentralized system through vicariates.

Institutional Performance
Membership growth (annual rate)	
Overall	-0.26
Number of parishes 1998	315
Catholic population (thousands)	1,484
Catholic population growth (%/year)	1.0
Participation share (%)	34
Priest to people ratio	1:3,449
Active priests in 1997	366
Active priests in 2010	294
Priest yearly decrease (%)	-1.4

Inter Parish city-suburban Activities (integration)
1) Vicariate formation	Information, facilitation, planning, conflict resolution. Representation of city, older suburbs, and new suburbs. 28 vicariates in six counties as instruments
2) Sharing priests	34 city & suburban participating parishes (11%)
3) Parish Empowerment Fund	$900k grants for city projects, financial support for small city parishes, scholarships for members of city parishes/Hispanic parishes.
4) Partners & Servers Program	Program to encourage city-suburban partnerships
5) Schools Outreach Fund	$4 million for school projects-mainly suburban.
6) Christian Service Grants Catholic Action Fund	Grants to community organizations
7) MOSES Project	Grassroots initiative to promote initiatives across vicariates.
8) Building Bridges Program	Encourage collaboration between Anglos, Blacks, and Hispanics. Encourage city-suburban exchange.
9) Catholic Youth Organ (CYO)	Youth exchange, training.
10) Clinton River Project	40-60 churches addressing problems of water pollution since Nov. 1997.

Source: U.S. Census 1990 Sections 1, 2, and 3 and data from report on Archdiocese of Detroit.

APPENDIX C.2

DETAILED CASE-STUDIES

En

area, t

building

celebrat

priest f

later, a

One. The

During t

the Par

delayed.

An elem

Dominica

Th

The sch

construc

growing

area, it

the over

the 196

existenc

Catechun

previous

percent

this co

school.

celebrat

the 198

Parish One

Environment. Parish One was founded in the early 1900s in a rural area, twenty miles away from Detroit, without assigned priest or a building. A decade later, the parish held its first regular Mass, celebrated at the home of a resident, attended by about twenty people. A priest from another nearby parish was assigned to Parish One. Two years later, an old building was remodeled and put into the service of Parish One. The construction of a new parish building started in late 1920s. During the Depression, the parish had severe financial problems, which the Parish survived by selling dinners. A plan to open a school was delayed. It was until 1940 that the financial health was reestablished. An elementary school opened its doors by the mid-1950s staffed by Dominican Sisters.

The parish started feeling the effects of the growth of the area. The school doubled its size by the end of the 1950s as part of the construction of the new parish building. By the mid-1950s the parish was growing rapidly. Despite new parishes being built in the surrounding area, it was becoming evident that a larger church was needed to replace the overcrowded old building. A new parish was completed by the end of the 1960s. By the late 70s, the parish celebrated its 75 years of existence. A new building for parish activities was constructed, Catechumenate education started, and a tower holding a cross from the previous parish building was erected. A Tithing program began were ten percent of the parish income was reserved to use for the needy. Later, this contribution was increased five percent to finance the parish school. As part of the anniversary's celebration, a chapel was erected to celebrate Mass services during weekdays and other services. By the end of the 1980s, the membership of Parish One grew to over 3500 families, a

number

parish

Cathol

pastor

Increa

in ear

buildi

over 4

facilit

of the

Service

establi

the Euc

years

hospita

of Pena

Reconcil

shared

religiou

the 70s

responsi

Pr

two par

kitchen

decades.

summariz

inform,

number that was unmanageable. It was decided to build another parish. The parish boundary was cut off, and a new parish for approximately 700 Catholic families was founded nearby. The new parish was headed by the pastor of Parish One, and a new pastor was appointed to lead Parish One. Increasing program demands created the need to hire a Pastoral Minister in early 1990s. By mid-1990s, the parish office inaugurated its new building, and the chapel was renovated. Recently, the membership reached over 4,000 families again. This growth is currently overstressing the facilities.

Vatican Council II had a profound impact on the parish. By the end of the 1960s, the first Parish Council and the Commissions of Worship, Service, Education, Fellowship, and Finance/Administration were established. At the beginning of the 1970s, the first Lay Ministers of the Eucharist for weekend liturgies were also established, followed a few years later by additional ministers to bring the Eucharist to the hospitalized and homebound. There also revised the rite for the Sacrament of Penance, which ended by converting the confessional space into a Reconciliation Room by the mid-1970s. Pastoral responsibilities have been shared with associate pastors as early as the late 1950s. Deacons and religious women began sharing in the pastoral ministry of the parish in the 70s. The religious education program also fell under the responsibility of lay staff.

Previous work with city parishes: Parish One has been sponsoring two parishes in Old City for twenty years. The support to the soup kitchen facilities at a City Parish in Detroit dates back two-three decades. Other city programs have a long history, which is difficult to summarize here. Today, most of parish's bulletins are used to describe, inform, and request help for inter parish activities with city parishes.

Also,

and in

parish

Recentl

Mass s

again.

list o

schools

a subu

The le

depende

and do

downsiz

parish

parishe

T

more pa

voluntee

H

achievin

De

Census

communit

increase

substant

This pa

study g

74 Source

Also, inter faith groups, and lay charity organizations both in suburbs and in the city, receive attention as well.

Issues. (1) Growth. The population is growing very fast stressing parish resources. Urban sprawl is very high in this neighborhood. Recently, another parish was built to alleviate Parish One overcrowded Mass services. At this time, Mass services are getting very crowded again. The Parish school, with about 500 students, has a two-year waiting list of prospective students. There is a plan to build one or two new schools in the Vicariate, (2) Old City Distress. Parish One is located in a suburb 10 miles from Old City, and 17 miles from the City of Detroit. The level of needs of Old City is a concern of Parish One. Given its dependency on the automotive industry, Old City has suffered from the ups and downs of the car industry, especially during the auto makers' downsizing ten years ago. These two parishes were recently merged (two parish assisted by one priest). Parish One works close with these two parishes of Old City, (3) shortage of priests, (4) homelessness.

Trends. (1) Continuing urban sprawl will press the parish to absorb more parishioners, and overstress priests. (2) Slow increase of able volunteers will stress outreach programs.

Households concerns. Good schools, finding companionships, achieving a fulfilling marriage[74].

Demographics. Table C.2.1 describes the demographic data of 1990 Census and projections for 2000. Parish One is located in a large community affected by high growth. Population is young with a moderate increase in aging. College and career builders are decreasing substantially. Mature families and the elderly are slowly increasing. This parish is located in the whitest community (95.7%) among the case-study group of parishes. But the number of white residents is showing a

_____

[74] Source: Ministry Area Profile - Vicariate Summary, n.d.

slow i

Africa

the mc

study

modera

group.

median

rates

(24.4%)

graduat

widow/d

slow increase (8.5%) if compared with the increase of other minorities: African Americans 93.5%, Hispanics 46.2%, and Asians 67.3%. Housing is the most expensive ($119,000) and newest (34 years old) among the case-study group. The housing stock is medium-sized (9,800 units) with a moderate percent of ownership (70.6%) if compared with the case-study group. This white-collar community (69.1%) is upper income ($48,300 median household income), moderately educated, showing the second lowest rates of both non-high school graduates (3.1%) and high school graduates (24.4%), with the second highest of college graduates (25.9%) and graduate/professionals (10.6%). The area has a moderate rate of widow/divorced residents (16.3%).

Populat

Populat
0-17
18-34
35-44
45-64
65+
Race: W
A
H
A
Housing
Media
Incre
Avera
Housi
20 yea
30 yea
40 yea
50 yea
60 and
Owners
Mobile
Occupati
Househol
$14,99
$15,00
$40,00
$100,0
Educatio
Less t
High S
Colleg
Gradua
Marital
Single
Marrie
Widowe

Pa

of work

summariz

manageri

Table C.2.1
Parish One: Demographics 1990 Census and 2000 Estimate

	Measure	1990	2000	Chge %
Population: size	people	22300	24500	10.1
Female	years	37	40	9.2
Male	years	34	37	8.6
Average age	years	35	39	9.8
Population Life-cycle				
0-17	percent	21.5	22.5	14.7
18-34	percent	29.2	23.3	-12.0
35-44	percent	16.3	17.8	20.0
45-64	percent	21.8	25.0	26.2
65+	percent	11.2	11.4	12.5
Race: White	percent	97.1	95.7	8.5
African-American	percent	0.8	1.5	93.5
Hispanic/Latino	percent	1.0	1.4	46.2
Asian/Pacific Islander	percent	0.8	1.1	67.3
Housing				
Median home value	U.S.$	103,000	119,000 (1995)	
Increase home value (90-95)	percent		15.3	
Average age	years		34	
Housing stock	units		9800 (1990)	
20 years old and less	percent		16.1	
30 years old	percent		34.6	
40 years old	percent		19.8	
50 years old	percent		11.6	
60 and over	percent		17.9	
Ownership	percent		70.6 (1990)	
Mobile homes	percent		10.6 (1990)	
Occupation: White/blue-collar	percent		69.1/30.9 (1990)	
Household income: Median	U.S.$	40800	48300	18.4
$14,999 and less	percent	12.9	11.2	-4.3
$15,000-39,999	percent	34.5	28.0	-10.8
$40,000-99,999	percent	42.8	43.2	10.9
$100,000 and more	percent	9.8	17.6	96.4
Education (age 18+)			Struct	L-U.S.
Less than 9th grade	percent		3.1	-7.3
High School	percent		24.4	-5.6
College	percent		25.9	6.6
Graduate/Professional	percent		10.6	3.4
Marital status (age 15+)				
Singles	percent		25.3	-1.6
Married	percent		57.0	2.2
Widowed/divorced	percent		16.3	0.4

Source: The Department of Parish Life/Pastoral Resources, Archdiocese of Detroit, 1/5/98

Parish One is located in a neighborhood that used to be semi-rural of working class residents. The Christian Service Coordinator (CSC) summarized his neighborhood in the following terms "About 70 percent have managerial and technical positions at American corporations. They are

baby-bo

resider

50s. T

income.

3 perc

4,200

active.

A

Very ex

priced

very s

industry

L

G

(

thirties

graduate

Service

parish

own word

others t

of othe

Parish

coordina

crisis,

(

service.

Seminar

baby-boomers-working couples with children. Between 20 and 25 percent of residents are seniors; between 50 and 60 percent are in their 40s and 50s. The rest are young families. Most are homeowners of upper-middle income."

The CSC also described his membership: "About 97 percent are white, 3 percent Hispanics, Filipinos, and African Americans. There are about 4,200 family members, 3,000 of which attend mass, and around 1,000 are active."

A well-maintained old downtown attracts people from other suburbs. Very expensive residential homes are being built in surrounding areas, priced between $250,000 and $350,000. The employment base of the areas is very solid and diverse. It is predominantly influenced by the car industry, and a strong small business community.

Leadership and Culture.

Gender. Staff: 38% males, 62% females.

(1) Christian Service Coordinator (WM-30s). The CSC is in his mid-thirties, born in Detroit from Catholic parents, raised in West Detroit, graduated from the Sacred Heart Seminary in late 1980s. The Christian Service Coordinator of this parish is an important advocate for inter parish work. But after all his attitude about service to others. In his own words "Something inside me inspired the need to help people", "help others to realize their potential", "how they can do something in behalf of others", "providing hospitality to strangers," He has been the CSC of Parish One for seven years. He heads the SVDP Conference of Parish One, coordinates the Tithing Program, and is the contact for persons in crisis, and other outreach programs.

(2) Priest (WM-50s). The Parish One priest has ten years of service. He grew up in the inner city, graduate from the Sacred Heart Seminary and international work and study. He worked at a City Parish

befo

at F

conce

home.

is ou

staf

past

consi

Churc

have

minis

requi

author

that

future

strong

leader

attenti

such a

another

spirit

Cardinal

of Chic

revital

and mis

beginni

before his assignment at Parish One. Additionally to his responsibilities at Parish One, he holds an appointment at the vicariate level. His concerns include abortion, domestic violence, shortage of priests, homelessness, alcoholism, violence, prostitution, and drug addiction. He is outspoken about the spirit of charity and civility within the Catholic staff. He regarded some of these issues: "...[there] is an increase of pastoral needs, steady decline of number of priests. Members must consider a call as a deacon. The ministry of deacon in the Catholic Church in the U.S. is a volunteer ministry. Deacon are not hired. Most have a regular job apart from their ministry. Others exercise another ministerial position and serve as deacons. A commitment as deacon requires from the candidate, his wife and family. At present, the Church authorities have not determined definitively whether this is a ministry that can be opened to women. This will have to be determined in the future. Catholic leaders come from people like us. Parish One is a strong, faith-filled community that certainly has the capacity for such leadership[75]". During Mass on February 9, 1997, the priest requested attention to homelessness: "It [homelessness] leads to other tragedies such as alcoholism, violence, prostitution, and drug addiction." In another citation, he expressed: "...the need for adopting a more generous spirit of charity and civility towards one another. After homily of Cardinal Rogel Mahony, Archbishop of Los Angeles, and Cardinal Bernardine of Chicago inaugurated the Catholic Common Ground Initiative to unite and revitalize mainstream U.S. Catholics around their shared faith, values, and mission. Spirit of harsh judgment, bitterness, and disunity were beginning to take hold at many levels in the Church in the U.S.[76]."

---

[75] Parish newsletter 1/26/97
[76] Parish newsletter 2/23/97

gene

Howev

denor

have

might

prosp

comin

fund

non-Ca

measur

for th

behind

not fu

organi

for a p

Asking

through

parish,

known by

will co

organiza

that we

organiza

V

want to

People

<u>Leadership style</u>.

A staff person answered: "An inter parish program can go beyond generations. Members will support programs through the generations. However, pastors can dismantle a program."

<u>Values-parochial</u>. Asked about preference of Catholic over other denominations in their Tithing giving, one staff person answered: "We have the policy of never asking if organizations are Catholic or not. We might be curious about their denominations, but it is to see if the prospective parish or organization has approaches its own member before coming to us. It is not an eligibility requirement to be Catholic. We fund non-Catholic institutions such as the Christian Food Bank, which is non-Catholic, or the Food Bank of Rivers County. Our criteria is "need" measured in terms of financial capacity. Size is also important. We look for the smallest, measured in terms of limited assets,". "We check who is behind the organization. We check the size of the 'under dog'. We might not fund organizations of the size of United Way. We look for small organizations that do not have fancy stationary or they struggle to pay for a post stamp."

Asking what conditions could modify their criteria to provide financing through the Tithing program, the CSC answered: "If the organization is a parish, we will strongly consider it. Also, if the organization is well known by one of our members and the member recommends to look at it, we will consider it. It might be the case where someone from the organization approaches us asking for money, but also it might happen that we hear about it and attracts our attention. Then, we approach that organization to see how we can help."

<u>Values-principles</u>. There are different types of members...those who want to do things, those who give money, and those that are complacent. People need to be educated about what to accept and what to reject. In

genera.

ecumeni

focuses

years,

collect

the sch

T

as foll

• Firs

the

• Seco

• Thir

"1

Old City

content

the new

of a di

P4

sense o

leader

initiat:

together

to cite

staff m

not mee

A:

of Old

where t

substan:

general, people want to help those in crisis. Our members are very ecumenical [universal, inclusive]. There is a concept at Parish One that focuses on our outreach: educate people with a sense of "Share". "For 15 years, parishioners have been committed to contribute 10 percent of the collection for nonprofit groups in the U.S. and abroad, and 5 percent for the school through a tithing program" said the CSC.

The scale of priority of needs, is considered by one staff member, as follows:

- First priority: food, shelter, clothing of the neediest groups such as the handicapped, deaf, AIDS carriers, etc.

- Second priority: utility bills, special Olympics.

- Third priority: recreational for at risk people (gangs).

"We funded a self-defense group that takes kids out the streets in Old City. We got interested in this group not because its entertainment content but because the kind of population involved. We saw an article in the newspaper and called the organizer. Then, we funded the publication of a directory and sponsored field trips for the kids."

Personal style. The CSC is a people-oriented person with a strong sense of the vision of his social service responsibilities. He is the leader behind the city-suburban programs. He is open to membership's initiatives as well as initiatives of other churches interest in working together. He has supported city-suburban initiatives that are difficult to cite here given their uniqueness and in behalf of confidentiality. A staff member commented: "...a priest can dismantle a program if he does not meet his expectations."

Attitude around the city. "Parish One interacts with two parishes of Old City. However, Detroit is important because its size and also where the need is the greatest" said the CSC. Parish One provides substantial financial assistance to churches and institutions located in

255

Detroit

person

will go

availabl

afraid a

to driv

this pro

kitchen,

entertai

they pro

concerne

concerne

the vita

It has

are imp

their al

neighbor

Mary's

interior

Christ

1970s,

church

center.

parish.

with Je

idea. T

the gar

Detroit. Asked how members perceive volunteering in Detroit, a staff person answered; "If our members have to go by their own, I doubt they will go. Reasons vary. They might have to drive, might not have a car available, might be afraid of getting lost—going to unknown streets afraid about crime because they have to walk on the streets, or they have to drive too long. Many of our volunteers are seniors. However, I solve this problem by having a pool parish van. We might go in group to a soup kitchen, the Rescue Mission, or a meeting to the Salvation Army, or to entertainment. City and crime go hand-in-hand. If they have the choice, they probably would prefer to do volunteer work at home. Seniors might be concerned with the effort imply in going far. Younger members might be concerned with crime too, but they recognize that our suburbs depend on the vitality of the city. The city has many assets that need attention. It has entertainment, educational assets, etc." Ties with city parishes are important in influencing volunteering. Many city parishes live from their alumni. Members that were married, baptized, or lived in the parish neighborhood eventually come back to their parishes or send checks. St. Mary's downtown is an example. It lives from its alumni.

Participation approach. Parishioners requested to enhance the interior of the parish. In response, the a bronze sculpture of Jesus Christ was dedicated and blessed by the end of the 1970s. In the late 1970s, at the request of the City government, a building owned by the church was sold to the local government to build a community recreational center.

Symbols. (1) Parish One is the 'mother' of another nearby suburban parish. It symbolizes the vitality of the parish. A shrine (Virgin Mary with Jesus child), built outdoors during the 1980s, communicates this idea. This sacred place is located in a secluded and peaceful place in the gardens of the parish. It also symbolizes the outgoing spirit of

pa

bu

co

us

fo

ac

me

te

th

pr

Ma

pa

Ma

se

res

rel

the

cat

is

sch

cas

vic

phys

beco

othe

parishioners. (2) The Holy cross outdoors brought from the original building symbolizes the parish's ties with earlier generations, (3) A community room built in the mid-70s is a busy community-building place used to facilitate socialization among parishioners. This room is used for social events, religious education, inter parish events, and other activities facilitating networking. (4) The bronze statue of Jesus Christ means the response of the parish to members' requests. (5) The use of technology during Mass --using computerized music instruments-- transmits the idea of a young community willing to experiment new ways of practicing its faith. (6) The parish does not collect contribution during Mass as most parishes do. This practice is possible thanks to supporting parishioners that send their contributions by mail. No collections during Mass means more spiritual sacramental attention, a more people-oriented service, and a wealthy community.

Institutional Performance.

Parish size, membership change. Parish One close to 4,200 registered membership growing at a high rate (14.4% in ten years), and a religious education program with near 1,500 students. Parish One fits in the category of 'mega parish'. Parish One is a booming institution. This category is confirmed by a school with capacity for 500 students, which is facing a two-year waiting list for students wanted to be admitted.

Budget size. A yearly budget of over $2 million --not including the school, confirms Parish One as a mega parish, and the biggest among the case-study group.

Expansion plans. The high growth of the area urged parishes of the vicariate to consider a plan to build one or two more schools. The parish physical facilities are under stress due to rapid growth. Crowdedness is becoming a problem during weekend Masses. Parish One is in talking with other surrounding parishes to implement the new schools plan.

257

Physical Characteristics.

Distance. Parish One is ten miles away from nearest distressed area, and twenty miles away from Detroit. Parish One does not discriminate because of distance. The CSC said "Closeness matters to a certain extent. We assist financially organizations as far as Benton Harbor, up north Michigan, and Port Huron,". In another reference, the CSC affirmed: "If the organization is far, we might consider if we want to branch out so far."

Local needs are important, but not critical if compared with the needs of Old City or Detroit, according with the comments of a staff person.

Parish features. A monumental building, accompanied by a well-maintained campus, and surrounded by a well-kept neighborhood, makes very attractive to visit Parish One. A friendly staff personnel, strong personality of both the priest and Christian Service Coordinator, open door of the parish office, and transparency and openness of the staff make the data collection enjoyable. The CSC was very cooperative, provided all information requested, and was instrumental to the design of this study.

Inter Parish Activities. Most important activity: Tithing program.

Frequency. Tithing Committee meets every month to evaluate and authorize monthly contributions to parishes and nonprofit groups.

Time commitment. Tithing Committee meets to prepare, send checks, application review, communication with organizations, and follow-up.

Staff support. A full-time Christian Service Coordinator is assigned, using about 10 percent of his time.

Coordination. Moderate level of coordination with Committee members, staff, and recipients is needed.

Reciprocity. No reciprocity is required or involved.

258

<u>Dominant resource</u>. Monetary contributions to parishes.

(1) Tithing Program. The most important program is the Tithing Committee. Monetary contributions of close to $170,000 per year are to outreach social service organizations. A contribution for about $15,000 to $21,250 per month goes to support St Vincent de Paul and many nonprofit agencies in the U.S. and around the world. Parish One is a leading parish in its Tithing program, which sets aside 10 percent of its gross income to support social service organizations around the state, and 5 percent to support the parish school.

Data collected by the researcher about the Tithing program indicated that funds are distributed in the following way (Table C.2.2): one-half of funds are sent to organizations located in the city and one-half to suburban organizations. Sixty percent of funds go to Catholic churches, 23 percent to non-Catholic churches, and 17 percent to lay organizations. In number of organizations assisted the numbers are: sixty-seven percent of organizations assisted are located in the city and 33 percent are located in suburbs. The proportions of number of Catholic churches, non-Catholic churches, and lay organizations receiving funds are very similar to the distribution in monetary terms.

Table C.2.2

Parish One-Tithing Program

	City	Suburban	Total
<u>Monetary contributions</u>			
Catholic churches	30 %	30 %	60 %
Lay organizations	11 %	6 %	17 %
Non-Catholic churches	9 %	14 %	23 %
Total	50 %	50 %	100 %
<u>Number of organizations</u>			
Catholic churches	42 %	17 %	59 %
Lay organizations	14 %	9 %	23 %
Non-Catholic churches	11 %	7 %	18 %
Total	67 %	33 %	100 %

Source: Records of Parish One.

It is important to notice that Parish One does not set any eligibility criteria in terms of religious affiliation or location. The statistics shown above were collected by the researcher with assistance of the Christian Service Coordinator. The Tithing Committee of Parish One indicated that funds are allocated depending on need, importance of the organizational work in assisting at risk populations, previous experience in working with specific organizations, and solicitation of organizations. The flexibility of the policy is demonstrated by two examples. One member of the Tithing Committee learned through the newspaper that a individual in the City of Detroit was assisting children with drug problems and was seeking financial assistance. The member recommended the Committee to assist the group. The group was identified and funded. The Committee tries to fund every other year with the purpose of encouraging organizations to seek alternative sources. Exceptions are St. Vincent de Paul Conference and the Food Program, which receive a monthly sum to support a substantial part of their budgets. Among the Case-study group, the SVDP Conference of Parish One was rated as "very complex".

(2) SVDP Conference. The Christian Service Coordinator said: "Our St. Vincent de Paul Conference provides retreats for men and women. It serves local people and collaborates with any church for supplemental services. We hold clothes collections for the poor twice a year. Last but not least, our parish volunteers go out into the local community to help out at the County Jail, Pregnancy Center, mentally impaired group homes, and soup kitchens,". Parish One SVDP collected and redistributed $28,000 in 1987. Among many contributions, this Conference donated $2,000 for scholarships, $10,500 for Twinning programs, and close to $3,000 for

Council's support. These contributions were the highest among the case-study group. This conference ranked second among the case-study group.

(3) Twinning. "We are not attached to another parish as a twin" affirmed the CSC. "Rather, we reach out many different parishes in various ways". "We funded many parishes last year. Parish One supports two parishes in Old City". An important inter parish program of Parish One is the assistance given to two parishes located in Old City, ten miles away from Parish one. Given the state of distress of Old City[77], its parishes have suffered decreasing funds and membership. Two parishes in Old City have been merged, where one priest assists the two. Parish One provides funding, supports a soup kitchen program, and channels its social service programs to them. Parishioners of these two city parishes are occasionally invited to share a dinner at Parish One's facilities during special celebrations.

(4) African Episcopal Church (AEC) Program. "Another important program is the African Episcopal Church program located in Old City. Parish One supports AEC youth programs financially and with food when needed...the purpose is to help their leadership tutor their children, and help those of their community who are in crisis," said the Christian Service Coordinator.

(5) The Wet Lands Initiative. The Wet Lands Initiative is lead by a group of 40 suburban parishes concerned with environmental distress left by regional sprawl. This program started two years ago as a grassroots initiative seeking friendly development.

(6) Vicariate. Parish One is one of eleven parishes that get together once a month for planning purposes. There are two components in

---

[77] Old City has the following characteristics: one-half white, and one-half African American, Hispanic, and Asian. Median home value of $36000, which is the lowest if compared with the case-study group. The young population is high, with a median age of 28 years, and 30 percent under 18. The median household income is still moderate ($37,000).

261

this program: formation for church staff, and enrichment for lay leadership. There are approximate 24 persons enrolled in this program.

(7) The elementary school is supported by four suburban parishes, including Parish One. The school operates under the guidance of the priests of the four parishes and a school board. This parish school is called 'regional' because its broad base from students all over the region.

(8) Interchurch Women is an ecumenical Christian organization for women of all faiths. Women gather to create a bond through Christian fellowship, spiritual growth, and cooperative action in living the gospel and filling community needs.

Involvement. Asking about monetary contributions and volunteering, a staff person answered: "It is true that upper-income people volunteer less and lower-income members volunteer more, like our senior citizens. However, middle-income people are those who contribute more both with money and with time. Higher income parishioners do not necessarily give more."

Reciprocity. A Christian staff person stated: "There is an expression of the Capuchins of the 1940s that begins...mmmh...says...'Lord, forgive me for being the giver'. This expression tell us that we do not want anyone feeling like we give them a handout. Inter parish sharing works best if the relationship is both ways. We give something and city parishes help us with Mass services, music, and other non-financial resources."

Parish Two

Environment. Parish Two was founded in the early 1920s. "Our history started in the times when the missions had to horse riding. Seventy-five years ago, the parish was established with a resident priest. Priests coming to this area were asked to reflect a good image to two groups: the local population which was mainly Protestant, and the Provincial Seminary, located a few miles away from this parish. The small town has grown into other townships and has become a focus for new development.

Today, Parish Two is the largest in the area. A staff person stated: "Parish One belongs to a community that is racially isolated, conservative, and traditional...small town, idyllic, upscale, white and Protestant. We need to understand that no parish or community is an isolated entity. This community is economically well-to-do that need to see beyond itself to grow spiritually. There is transformation at all levels: community, schools, and parish. The community has gone from a small town to a prosperous suburb of 33,000 people that has impacted the parish as well.

Ten years ago, the parish school had struggled to survive because economic distress. The school implemented a program for children to accommodate to demographic changes. The change paid off. Now, the school has not just changed the economics but also excelled in almost every academic area. This opened up other horizons for the parish as a whole. The parish membership is growing at a very fast pace. "We are building a new parish to accommodate the new growing membership. The school will stay but eventually it will be moved to the new parish location," commented the priest.

Previous work with city parishes is very extensive. The most remarkable program is the so called "Bridging" or Partnership with a City

Parish of Detroit. The partnership is a couple of years old, but the relationship with the City Parish has more than twenty years of history. "Previous work with the City Parish has been facilitated by the friendship between the priests of both parishes. They are good friends and decided to implement join efforts" commented the Pastoral Associate.

Issues. (1) Stress because area's high growth, (2) parish parking on Sundays and holidays is a problem, (3) inter parish projects, (4) support an experiment of regional elementary school, (5) high school growing needs

Growth. The membership at this parish grew from 2200 in 1990 to 2700 in 1998 or 2.5 percent per year. Members come from upper-middle class and working families. The parish is located in a small town which used to be a farm town a few years ago. Today, the town has been converted to a regional shopping area surrounded by an extensive industrial park of worldwide corporations. The growth is such that Parish Two has been accommodating its Masses to serve the growing membership. However, members complain that socialization after Mass is impossible because they have to remove their cars from the parking lot to allow the next Mass crowd to park. Parish neighbors complain about parking hassles cause by parishioners before and after Mass services. This growth goes back 12 years ago, when the priest announced that the parish was not able to honor all Mass intentions requested because lack of priest's time to do so. He added that such requests were being referred to missionary priests, and explained that the Cannon Law established that priests should not serve more than one Mass a day. He complained a shortage of priests and more demands[78].

---

[78] Parish Bulletin 08/30/87.

"Racism is always in our mind and a reason of the City Parish Program. We have to give our kids a view of other race's values. We encourage team work."

Trends. (1) Increasing student population; need for more schools, (2) continuing urban sprawl where the parish community is the recipient of new residents.

Household concerns. Good schools, finding companionship, and achieving a fulfilling marriage.

Demographics. Table C.2.3 describes the demographic data of the 1990 Census and projections for 2000. Parish Two is located in the largest community among the case-study group. This area displays a moderate rate of population growth (4.1% in ten years), which does not reflect the booming character of the parish (21.3% increase in eight years), or the shrinking population of older suburban areas of the vicariate. The population median age of 40 years is relative young if compared with the oldest (48 years) community of the case-study group. Parish Two's population is loosing a significant number of young population between ages 0 and 44 while showing a high percentage of mature residents 45-64 (37.3%), and seniors over 65 (20.1%). As it happens with other communities, Parish Two is becoming racially diverse with high increases of African Americans (96%) and Asians (101%), and Hispanics (40.5%) in the past ten years. The proportion of Asians in this community is the highest (2.7%) and fastest growing (101%) minority among the case-study group. Housing is the second highest priced ($115,000), the second newest (35 years old), and with the bigger housing stock (11,900 units) of the study group. Ownership occupied is moderate (75.4 percent) if compared with the highest ownership rate (92.9 percent) of one of the studied communities. Parish Two has the highest median household income ($51,600), the highest college and professional educated

popula

uneduc

school

exceed

rate

population (26.5% and 12.1% respectively), and the lowest rate of uneducated people (3%) of the study group, and the lowest rate of high school graduates (23.5%). The white-collar occupations (71 percent) far exceeds blue-collar jobs (29%), and the married people has the highest rate (60.6%) among the case-study group.

Table C.2.3
Parish Two: Demographics 1990 Census and 2000 Estimate

	Measure	1990	2000	Chge %
Population				
size	people	29200	30400	4.1
Female population	years	36.8	40.5	10.1
Male population	years	34.3	36.7	7.0
Average age	years	36.1	40.3	11.6
Population Life-cycle				
0-17	percent	22.4	20.3	-5.1
18-34	percent	25.9	21.3	-14.3
35-44	percent	17.9	15.6	-10.0
45-64	percent	22.5	29.7	37.3
65+	percent	11.2	13.0	20.1
Race: White	percent	95.0	93.6	1.3
African-American	percent	1.0	2.0	96.0
Hispanic/Latino	percent	1.1	1.5	40.5
Asian/Pacific Islander	percent	1.4	2.7	101.0
Housing				
Median home value	U.S.$	104000	115000	(1995)
Increase home value (90-95)	percent		10.6	
Average age	years		35	
Housing stock	units		11900	(1990)
20 years old and less	percent		19.1	
30 years old	percent		24.4	
40 years old	percent		22.5	
50 years old	percent		14.6	
60 and over	percent		19.3	
Ownership	percent		75.4	(1990)
Mobile homes	percent		5.2	(1990)
Occupation: White-collar	percent		71.0	(1990)
Household income: Median	U.S.$	45100	51600	14.4
$14,999 and less	percent	9.6	8.2	-7.8
$15,000-39,999	percent	31.4	27.1	-7.1
$40,000-99,999	percent	48.2	42.6	-5.2
$100,000 and more	percent	10.8	22.0	118.5
Education (age 18+)			Struct	L-U.S.
Less than 9th grade	percent		3.0	-7.4
High School	percent		23.5	-6.5
College	percent		26.5	7.2
Graduate/Professional	percent		12.1	4.9
Marital status (age 15+)				
Singles	percent		22.7	-4.2
Married	percent		60.5	5.7
Widowed/divorced	percent		15.0	-0.9

Source: The Department of Parish Life/Pastoral Resources, Archdiocese of Detroit, 3/9/98.

A staff person described its community as follows: "Our members are of working class and of upper-class backgrounds. We have professionals that work for worldwide corporations, lawyers, medical doctors, as well

as young families with their children attending our school. We have members that belong to the wave of international movements that share different cultures. Those who join the City Parish Program are young families—in their 30s and 40s with children, kids of the school and teens of our Religious Ed program. They help to supply gifts and items for our City Parish and other City-related donations."

Leadership and Culture.

Gender. Staff: 35% males, 65% females.

(1) Priest (WM-60s). The priest of Parish Two obtained his doctorate at a Catholic university of an eastern state. He was nationally recognized for his work of pastoral services. He also has been a leader in Detroit in moving the church forward. The priest of Parish two is well known for his sense of humor. He frequently makes people laugh for his humorous style of sending spiritual messages. He also writes value-system messages in the parish bulletin in a humorous fashion[79]. The Pastoral Associate affirmed: "...the priest was assigned to this parish for his experience in dealing with difficult communities."

(2) Pastoral Associate/Christian Service Coordinator (WF-50s). The Pastoral Associate completed 12 years in that position. She also perform responsibilities as Christian Service Coordinator. She is the former Director of Family Life Office at the Archdiocese of Detroit, position held for 10 years. She obtained her masters in religious studies from the University of Detroit with specialization in family and marriage, social justice, and human love. She has taught at Catholic schools for 12 years, worked at a utility company, and has been involved in a Religious Movement, providing training for social justice and scientific problem-solving process for 5 years. She met her husband at a training meeting of the Religious movement in a midwest state. The AP/CSC has been member of

---

[79] Parish Bulletin 01/04/98: Life of the Married.

Parish Two for 10 years and is the mother of 5 grown children[80]. Her husband holds a masters degree in religious studies. The PA/CSC was involved in the Parish Council of Parish Two for 10 years before becoming the PA/CSC. She accounts for her background at Parish Two: "...my husband was working as CSC at this parish but he accepted an important position at a prestigious university. I was hired temporarily for three months. My appointment became permanent and I have been here for 15 years." The PA/CSC expressed her satisfaction at Parish Two: "...the best of this experience is the sense of church and giving by people --sense of togetherness. [I do] not necessarily agree with them [parishioners] but [I] respect their beliefs. [My] professional growth has been enormous as Pastoral Associate, building leaders, [and acting as] facilitator. The sense of unity and [my sense of] spiritual action helped [me] to practice the priest's vision." The AP/CSC has been a friend and professional supporter of the priest. This relationship goes back when the AP/CSC formed part of the priest's doctoral project, and friendship between both families.

(3) Associate Pastor (WM-30s). A young priest joined Parish Two a couple of years ago. He is an European immigrant from a Christian large family. One of his older brothers is also a priest. He graduated at the Orchard Lake Seminary, and ordained 7 years ago. He served at a suburban parish a mile away from Detroit for 3 years, and at another one located in Sterling Heights (suburb) for a year. He is distinguished for his sense of humor.

(4) Associate Pastor (WM-30s). A young priest joined Parish a year ago to help with the construction of the new parish building. The AP was educated at Catholic schools and at a Michigan university's architecture school. He was ordained three years ago. He was an intern at a suburban

---

[80] Parish Bulletin 07/12/87.

269

parish, acted as deacon of another suburban parish located 10 miles west of Detroit, and is the former Associate Pastor of a wealthy suburban parish, two miles away from Detroit. He grew up in a suburb of Detroit, and is a member of a large family.

(5) Deacon (WM-50s). The deacon is a part-time non-paid staff person, part of the City Parish Program team. The deacon work full-time as an officer of the local city government.

City exposure/experience. "I have barely worked in the City. All my work has been in suburbs. My internship was in Poletown, which prepared me to be in a city parish. I worked in a Head Start Program. The kids there and I wanted to stay but I was assigned to many other suburban parishes. During the 1967 riots, young priests were recruited to help in the city. I was ordained in 1966, and the riots were a driving influence on me in not turning off the city."

Values-principles. "Several events illustrate the character of this parish" commented the priest. "Our parish formed a partnership with other non-Catholic churches of the community. We have developed social consciousness in the community for the needs of those less fortunate, especially through our St. Vincent de Paul Conference. Our parish encourages other non-Catholic churches to do things and have become very ecumenical [universal]. For instance, all our churches have events had-on-hand to help the Salvation Army. Some time ago, it was an internal turmoil within the City Government. We prayed for a solution during Mass. Next day, I received two thank you phone calls for praying for them. Ten years ago, there was the possibility that part of the parish could be closed because economic problems. Dedication weathered those lean years. The staff and teachers helped. [during] the past five years, the parish not only changed but also grew. Reputation of winning scholastic awards, the sports program is very successful in enrollment despite lack of

space, school tuition is one of the lowest in surrounding area, and changes in spirit and attitudes."

"We realized that we cannot build a new parish, grow, and progress and forget our brothers and sisters in the city," commented a staff person.

The priest of Parish Two defined guiding principles in the following terms: "The word pastor means 'to feed', 'to guide', 'to show the way'. I ask you to give good pastoral care to the following:

1. Welcoming and hospitable to others,

2. Being sensitive and caring: showing care for all members,

3. Good and active listener,

4. Being humble, be servants, do not believe that everything depends on them, recognize good ideas, attract gifts,

5. Pray and educate themselves about scriptures,

6. Forgive and be forgiven,

7. Positive attitude, gift of joy and a celebrating spirit[81].

"There are several principles that shape the environment in this parish. Everyone welcomes each other. We also recognize that needs do not happen once a year. We converted our yearly 'Giving Tree' into what we call 'Giving Branch', which is filled with tags every month. We have weekly food collections. Parishioners deliver the food and gifts as well as share time with people who receive the food."

Leadership style. "I can't be at everything that happens around the parish" said the priest of Parish Two. "I rejoice in the dedication and commitment of so many--volunteers, families, people of our parish, staff people, pastoral council, project teams,-- all are very needed and vital for the working of this parish. It is the only way this all works. I am certainly not against any of these groups. I helped to create them.

---

[81] Parish Two Special Bulletin Summer 1998.

271

Parish Two is not a mere organization, but the mystery of the Lord's continuing presence in and for the world...we can call it collaborative ministry or shared responsibility. We are all ministers together for the purpose of living our 'communio' making God's word more alive in our local community. The Latin for the word pastor is 'to feed', 'to guide', 'to show the way'. In summary, I am like a good farmer...plant the seeds. The City Parish Program has been approved by the Parish Council to share our resources. New families joining the parish are invited to be in any City Parish activity. That is the way the City Parish Program get institutionalized[82]."

One staff person regarded the personality of the priest as "...he [the priest] is the type of facilitator that leaves you alone if you do not ask for assistance, he cheers you, and is a kind of friend."

Attitude around the city. "Parish Two's staff and the Parish Council agreed that "...we needed to share what we have. Even thought we are far from the City, we are part of the Archdiocese. Many of us remembered stopping in for a visit or Mass whenever we went shopping downtown. Thus, we 'adopted' a parish located in downtown Detroit. We plan and implement activities and services together."

Participatory approach. "We encourage team work from the Parish Council to the staff," said the PA/CSC. "If there is a project that needs team work, we encourage everyone work together until the project is done. The doors of our offices are open and we want to avoid bureaucracy. We want to remain flexible and open to new initiatives."

Symbols: (a) the music group is nationally recognized for its professionalism. It holds join performances with other churches in and out state, and a yearly performance in Europe, (b) The parish is very particular in having the altar in the middle of the parish. The AP/CSC

---

[82] Parish Two Special Bulletin Summer 1998.

explained "the spirit of Vatican Council II is transmitted in every parish activity. The altar at the center of the parish means more participation by our members in the parish life, (c) The is a social coffee place available to parishioners after Mass. A staff person complained that after Mass socialization is difficult because limited parking spaces makes people to remove their cars to give place to the next Mass crowd. (d) The youth of the parish is reflected in a considerable crow of children during Mass. About fifty kids attend Mass on Sundays.

Institutional Performance.

Parish size and change. Parish Two is a large church. Its membership is close to 2,700 registered families. The membership growth is the highest (16 percent in eight years) of the study group.

Parish budget. The parish budget of about $1.1 million without the school seems modest if compared with the budget of Parish One (about $2 million), the highest of the study group.

Expansion plans. A new parish is in construction. The new parish will almost double the size of the current facility. The priest of Parish Two commented in the 1998 Summer report: "Our Sunday collection never has been higher, pledges for the new building are soaring, we have not 'Sunday' parishioners but active members, we have the largest and most vibrant Jubilee 2000 program in the Archdiocese with over 300 people in the past two years, Bible groups thriving, our City Parish Partnership Program, bridged the gap between city and suburbs by taking the City Parish into our hearts, sharing music and fellowship, learning from them, and providing. St. Vincent de Paul Conference has never been more organized and active. The Adult Religious Education program growing to over 600 students and 60 volunteer catechists."

<u>School capacity</u>. The student body is close to 600 and it is at full capacity. The school set strict admission requirements as a way to limit the number of prospective students. "We are experimenting with the newest elementary school in 30 years. We need it desperately," said the priest. "Four parishes are responsible for this school. There is an agreement of not register out-of-boundaries students during the next five years to help the new school get off the ground. We also are in great need of a high school in the area."

Physical Characteristics.

<u>Distance</u>. Parish Two is located 11 miles away from Old City. "Distance is not a problem. Many volunteers use their cars to pool volunteers going to the city. Our partners do the same to get here," said a staff person.

<u>Local needs</u> are not stressing. Most collections are for social service agencies located in Detroit and older suburban areas.

<u>Parish features</u>. A welcoming environment, a very young membership, the cheerful and humorous character of priests, and a helpful staff make the data collection of the researcher a unique experience. The parish office is very busy all day. During the evenings the activity increases further with after school activities for some kids. The priests and the AP/CSC were very generous in their time and information, and in offering office space...and offered the researcher to join during the lunch hour.

Inter Parish Activities. Most important program: City Parish Partnership.

<u>Frequency</u>. Planning meetings every quarter. Monthly joined Mass and picnics. Weekly food contributions. Yearly Christmas, Thanksgiving, and Eastern dinners and Masses. Two-three times per year chore exchanges.

<u>Time commitment</u>. Inter parish city-suburban program takes approximately 15 percent of parish staff and volunteers of both parishes.

<u>Staff support</u>. Full-time Pastoral Associate/Christian Service Coordinator, priest, and deacon.

<u>Coordination</u>. Extensive coordination needed. Coordination is facilitated by monthly planning meetings, and frequent communication among staff of both parishes.

<u>Reciprocity</u>. Both parishes share resources.

<u>Dominant resource</u>. Time, ideas, people.

To illustrate the activism of Parish Two in inter parish activities, the researcher summarized what was done in the first three months of 1998: (1) The Parish Boy Scouts, 2 adults, 12 members, and 2 families made 800 tags during Thanksgiving. The crew sorted gifts, loaded vehicles, and delivered gifts to local groups. (2) School children and their families prepared Christmas presents for families in need of a City Parish. Six vans were loaded with the presents. The art class students made over 400 door decorative hangings for the City Parish partner. (3) A 'Flowering Branch' was initiated similar to the Giving Tree concept, with the difference that the Flowering Branch functions every week rather than every month. 12 members and Boy Scouts replenished tags. (4) The Youth Group (teens and adults) delivered Christmas food baskets to benefit over 6,000 people of a City Parish. (5) A weekly food collection took place for SVDP food depots and the City Parish partner. (6) Parish Two's members provided meals for 200 people in lieu of the City Parish partner's dinner. (7) An Ecumenical Lenten gathering took place at a non-Catholic church sponsored by 9 churches from 8 denominations (including Parish Two), and the Salvation Army. (8) Parishioners of Parish Two provided a meal for 200 people for members of the City Parish partner. (9) An Ecumenical gathering of regional churches took place to raise funds for the Salvation Army. (10) The Religious Education program undertook a fund raising 'Book sale' to finance a convent located in

Dearborn. (11) A pilgrimage to historic spiritual heritage in Detroit took place. Catholics and Protestant members had lunch together and a Mass at the City Parish partner. Transportation was provided. (12) The Episcopal Church's Manna Meals program in Detroit received 10 trays of sandwiches and served by Parish Two members to 300 people every Tuesday. (13) The chore of an Ann Arbor Catholic parish came to Parish Two to have a join performance with Parish Two's chore. (14) Dinner at the City Parish partner took place to benefit a pregnancy center in Detroit. (15) Confirmation candidates, their parents, and volunteers from Parish Two to have a join dinner at the City Parish partner. (15) Scout member honored for his work in collecting personal care items for the shelter at the City Parish partner.

City Parish Partnership. Two years ago, Parish Two formed a relationship with the community of a City Parish located in downtown Detroit. "We call it 'Bridging', a new concept in church participation," reported a Parish Two bulletin. "It is based on the reality that 'no church is an island'. All of us are connected to one another. The object of bridging is to span a chasm. Our two parishes draw on the resources we each have to establish a mutually beneficial relationship. We believe firmly that both city and suburb need one another. Each area has gifts that enrich the other. So we join with the people of the City Parish as they celebrate their anniversary. And, we invite the parishioners of Parish Two to make that trip into downtown for one of the events celebrating City Parish's more than a hundred years of ministry in the city of Detroit[83]."

Organizational structure of the City Parish Program. "A group of three staff people from each parish, including the pastors, meet quarterly to plan join activities. Two years ago, both staffs held a

---

[83] Parish Two Bulletin 05/31/98.

brainstorming where it was discussed what things we could share. Several ideas came out from the meeting,". A listing of these ideas included mainly time-content activities (e.g., tours, childcare), information, city cultural activities, and spiritual guidance from the City Parish, and food items, information (newsletter), volunteer opportunities, professional volunteer services, religious education, gospel choir, and entertainment from the Parish Two. It was also drawn a listing of things that both parishes could share: pulpit sharing, music/choir sharing, combined Jubilee 2000[84] groups, articles for parish bulletins and newsletters, and regular planning meetings.

Actual results of the City Parish Partnership. "During our second staff meeting, we decided to share St. Vincent de Paul food collection. One-half for our Conference and one-half for the City Parish. By November, we also asked parishioners of both parishes to match families for holiday celebrations. The pastor of the City Parish proposed to invite our parish staff to a Christmas dinner at a downtown restaurant to socialize and get to know each other. I [Pastoral Associate] also considered the potential for getting a couple of Medical Doctors from our parish to meet our sister parish's priest to set some guidelines for a physical examinations clinic. During our third meeting in January, we reported several successful events: (a) food stores and clothing stores were full for an estimated of 7-month supply, (b) Christmas dinner was very successful, (c) wreaths [decorations] were well received and placed throughout the community, (d) choir exchanges were well received, (e) good contacts made on an individual basis during workshops on person budget planning. In that meeting, we proposed future events: (a) need for an established list of legal professionals for advice on case management,

---

[84] Jubilee 2000 is a faith enrichment program offered by the Archdiocese of Detroit designed to assist the faithful in preparing for the Third Millennium. The Michigan Catholic, The Missionary Spirit issue.

(b) follow up on medical assistance and how it can be easily incorporated within the City Parish structure, (c) the first Historic Church Tour was planned, (d) exchange of priests for Masses to be scheduled, (e) the priest of City Parish involvement in Youth Program at out parish, (f) our Deacon plans to be at the City Parish for Mass on Ash Wednesday, (g) our priest will work with staff at the City Parish to develop a website, (h) our parish will staff lunch at the City Parish, (I) Jubilee 2000 groups will assist some specific needs of the City Parish, (j) continue sharing prayers and sacramental actions, (k) develop personal long-term contacts between families, (l) our parish will provide for list of needs received from the City Parish, (m) the Christian Service Coordinators of both parishes will coordinate holiday events, (n) volunteers staff is needed to clean shelter at the City Parish, (o) both parishes will exchange weekly bulletins and informational items, and (p) the City Parish will need a volunteer to coordinate Sunday doughnuts and coffee."

"The response from both parishes [to the City Parish Program] has been positive. We held the first picnic where 25 people shared a pot-luck and Mass; we held a conference on the City Parish with 125 people attending, we held a second picnic with attendance between 250 and 310 people (50-60 from sister parish), we continued staffing meetings, held two historic parish tours and Mass with assistance of 60 people, exchanged choirs involving 100 people, shared lunches among 100 people, published a bulletin for this program, letter writing group, Christmas Masses together, but the outstanding accomplishment was that we had an overwhelming reception from our members to members of the City Parish. During our Jubilee 2000 meeting, our members asked more involvement with the poor."

Parish Three

Environment. Parish Three is located in a blue-collar community, 15 miles away from Detroit, in one of the largest and oldest suburb of Michigan. "This parish was founded in the late 1950s, before the Detroit riots. The first Mass was held in a borrowed building. This was a suburb that hosted most people from Detroit during the 1960s. The parish grew to such an extent that it required a large building. The parish moved from the borrowed building to its own building in the mid-1960s. Two small chapels were built: one for weekday services, small weddings, and wake services, and another for private prayer. Also, an area for monthly hospitality gatherings was built. A school and a convent were opened with the new parish building. A symbol of faith were four donated bells installed in front of the parish. Each group, youth club, men's club, women's club, and a mother's club donated a bell. It was also provided an outdoor chapel built with the contributions of the elementary school children. Kids saved a penny a day to raise funds for the chapel. In three years, the funds were in place and the chapel was built.

Due to demographic changes, the school was closed in the early 1970s. Today, the school building is used as a multi-purpose center. The parish donates space for an ecumenical race relations center. It also houses a health center, and the parish's community center, and a parish savings association program..

Previous work with city parishes. Parish Three adopted one of the oldest City Parishes of Detroit. "We support the City Parish because they are survivers" explained the priest.

The history of inter parish work at this church was summarized by the Christian Service Coordinator with the following statement: "Some suburban parishes are more in tone with Vatican II. It has to see with personalities. Much has to see with the spirit and desire to get

279

together. Some interaction has to see with parish location, leadership, and vicariates. Vicariates were to decentralize the parish administration. Decentralization of the Catholic schools did not work, but for parishes it did work. Vicariates were created to facilitate this decentralization. Vicariates were strong during the 1970s. Then, they decreased in importance during the 1980s but now, they are strong again. There are talkings to form vicariate councils. In some city areas, Catholic churches are forming alliances with Protestant churches. It is a survival strategy. They have join worships, Christian celebrations, chores, and dinners. They are finding commonalties despite their differences."

In spite of the CSC explanation, the researcher noted the absence of significant work with city parishes. For instance, two years ago, the parish bulletin[85] reported that the Youth Group undertook a Christmas gift collection for needy children. Only one member participated and two volunteers bought gifts to donate.

Issues. (1) Growing local needs, (2) demographic change (parish demographic transition), (3) parish debt and funding: by the end of 1997, the Stewardship Commission reported that collections were falling, and proposed a cost cutting strategy for 1998, (4) convent in need of renovations, (5) growing needs of seniors, (6) suburban gangs, (7) urban/suburban sprawl.

Trends. (1) shifting demographics: increasing young families and decreasing elderly residents. Net decrease in population. (2) increasing local needs: growing requests for services to seniors. (3) parishes are forming partnerships. (4) the administration of parishes is becoming regional.

---

[85] Parish Bulletin 12/28/97.

Household concerns. Adequate food, finding companionship, good schools.

Demographics. Table C.2.4 describes the demographic data for this area. Parish Three is located in a suburb of 11,400 people, with the oldest (48 years median age) population of the study group, with an important decreases of 31 percent of the 18-34 group, 20.3 percent of the 45-64 group, and 7.9 percent of the group over 65. This area has the second fastest decreasing white population (11.9 percent) of the study group, the second highest rate of Asian Americans of the study group which is moderately growing(52.6%). Hispanics and African Americans have one of the lowest rates of growth (12.2% and 8.1 percent respectively. The housing median values is the third highest of the study group ($84,000) and one of the lowest homeownership rates of the study group. The area is predominately white-collar. The median household income ($38,000) is the lowest with the lowest increase of the study group, but it is moderate if compared with the total population. The educational level is the second lowest of the study group with the highest rate of uneducated people (9.9%), with moderate rates at high school and college levels (35.0% and 14.9% respectively). The area of Parish Three has the highest rate (24.6%) of widows and divorced people of the study group, which is higher than the group of singles (23.4%).

Table C.2.4
Parish Three: Demographics 1990 Census and 2000 Estimate

	Measure	1990	2000	Chge %
Population				
size	people	12800	11400	-10.9
Age female population	years	54.1	51.6	-4.6
Age male population	years	43.7	44.4	1.6
Median age	years	50.4	48.0	-4.8
Population Life-cycle				
0-17	percent	13.1	15.3	4.5
18-34	percent	33.3	32.8	-31.0
35-44	percent	10.1	14.8	30.4
45-64	percent	24.8	22.3	-20.3
65+	percent	28.8	29.8	-7.9
Race: White	percent	97.5	96.3	-11.9
African-American	percent	0.3	0.4	12.2
Hispanic/Latino	percent	0.8	0.9	8.1
Asian/Pacific Islander	percent	1.2	2.1	52.6
Housing				
Median home value	U.S.$	75700	84000	(1995)
Increase home value (90-95)	percent		11.0	
Average age	years		40	
Housing stock	units		5900	(1990)
20 years old and less	percent		6.1	
30 years old	percent		10.0	
40 years old	percent		50.5	
50 years old	percent		30.7	
60 and over	percent		1.3	
Ownership	percent		69.7	(1990)
Mobile homes	percent		0.1	(1990)
Occupation: White-collar	percent		64.1	(1990)
Household income: Median	U.S.$	36000	38000	5.6
$14,999 and less	percent	20.0	17.4	-13.8
$15,000-39,999	percent	39.6	35.2	-17.0
$40,000-99,999	percent	36.8	39.6	0.6
$100,000 and more	percent	3.5	7.7	103.4
Education (age 18+)			Struc	L-U.S.
Less than 9th grade	percent		9.9	-0.5
High School	percent		35.0	5.0
College	percent		14.9	-4.4
Graduate/Professional	percent		4.1	-3.1
Marital status (age 15+)				
Singles	percent		23.4	-3.5
Married	percent		52.1	-5.0
Widowed/divorced	percent		24.6	8.7

Source: The Department of Parish Life/Pastoral Resources, Archdiocese of Detroit, 3/12/98

"The economic base is strong--manufacturing with some institutional activities, such as a hospital, nursing services, and retailing. This is a blue-collar parish. The housing market is very active. Younger families

are moving in and buying homes. A home on sale lasts 3 days in the market. We are having an influx of children. We have almost 400 kids in our Religious Ed program, 100 up of two years ago. But also, we are loosing seniors that moved to the north. We are in a transitions where younger people come in and senior citizens move out," said the priest of Parish Three.

Demographic changes have affected the parish. The biggest impact was the school closing in early 1970s. Today, the school facility is used for multi-purpose community center. The school building houses several programs for the parish, including the Religious Education program, a savings program, and a nursing program financed by the County government.

In January 1997, given the fall of collections, it was considered the possibility of elimination of Saturdays Mass. Later, they were eliminated. By the end of 1997, the Worship Commission reconsidered to restoring Saturdays Mass, but it was not approved given that the make up of members had not changed, and fewer Masses helped the parish needs.

By the end of 1997, it was decided that the Youth Group report during the Parish Council meetings be moved earlier to better represent Youth school needs. Also, the parish was making efforts to attract more youngsters to the Youth Group.

"Those who volunteer tend to be parents with young children," affirmed the CSC. "Money givers tend to be older, business people, living from a nice pension, their children have left home, and have no preference about needs but still give and trust my parish to allocate their money to the neediest. There are problems but they are related to personal conditions. Volunteers that prefer to stay in local projects do not have transportation, or they are afraid about the city and not too anxious to go back to the city. Personalized requests work best. I have a whole menu of projects where my members can chose from. I prepared this

[showed a displaying board with fliers of the different programs offered and organizations that volunteers go] to motivate people to donate. Members will cooperate with anything if it is well presented."

Leadership and Culture

Gender. 50% male, 50% female.

Christian Service Coordinator (WF-40s). The Christian Service Coordinator affirmed "I worked more than 25 years in parish-related jobs, such as meals on wheels programs, tutor at parish schools, and member of parish councils. My husband also works at this parish. I am of a multi-cultural, multi-racial, multi-family background and I live in Detroit. Some parishioners asked me to move to this suburb, but I do not want to leave Detroit. My family is there, my neighborhood is very diverse. My next door neighbor is African American, and my kids are better in the city. Here, kids learn too quickly about differences and become sexiest, racists, and ageists."

Priest (WM-50s). The priest was born in Detroit. The priest described his personality with an example: "Sharing is giving the best of you. Giving something that maximizes the sacrifice...something that hurts to give up...giving the most precious value. Once I donated my best sweater. I do not want to donate the left overs. I want to preserve the dignity of the taker.". The priest explained how this 'sharing' concept applies to his parish: "This parish has a tithing program to fund charities and organized activities such as a Giving Tree, Thanksgiving and Christmas baskets, food pantry, vouchers for motels and food, and other programs."

Values. "The Christian Service Coordinator was hired for her experience in working with city parishes," said the priest. "Given that most assistance provided by this parish is for local residents,

284

especially St. Vincent de Paul Conference, and nursing services, we needed a better outreach for city folks," explained the priest.

A tithing Program was instituted, which allocates its funds in the following way: 55 percent to organizations located in the city, 41 percent for suburban organizations, and 4 percent to international institutions. Catholic organizations receive 23 percent of funds, non-Catholics receive 25 percent, and lay organizations receive 51 percent.

St. Vincent de Paul requires that recipients live within the parish boundaries to receive services. Christian Services go beyond the parish boundaries. The parish sponsors regional programs such as an alcohol treatment agency and a blood bank.

"We have the most advanced Christian Service Commission in this vicariate," affirmed the Priest.

Values. The Christian Service Coordinator indicated that her parish is very involved in inter parish and inter faith activity. "A Protestant church is inviting us to a Thanksgiving dinner. If we do not get together in a non-threatening and happy occasion, we will never be together to combat the problems of our communities. Recently, it was a house on fire in this neighborhood. The family of the house was no present. We called the fire department and waited until the family showed up. Then, we [several parishes] got together to see how to assist the family to provide temporary shelter, food, clothing, etc. while the family arranged insurance stuff. If you ask members for money, they are very giving and very educated about what is going on in the neighborhood. Much work of inter parish programs has to see how to 'personalize' crises. We had a Cass Corridor Walk recently. I asked members something they feel comfortable with. Many walkers were part of our health care volunteers, other provided transportation, other helped in minor home repairs, and other picked up food. Businesses, organizations, private, public

285

institutions, and churches donated tons of money, clotting, toys, and gifts. We received donations from companies where our members work. We have a local family where all of them are handicapped. We team at our parish to provide for the family. We network to provide with financial needs as well as transportation."

Personal style. The CSC of Parish Three has a strategy to attract resources for its inter parish activities: "I look at needs first. Then, I invite people to volunteer on a one-on-one network. I personalize requests disregarding the program. I ask parents to do something that their kids can see they are doing. Parents like to teach by doing, and kids learn. Inter parish activities become more attractive in this way,". The CSC explained how successful her strategy was: "Most charities work well. Locally, a nursing home for a non-Catholic institution. City programs for homeless shelter, dance classes for city kids, food programs and donations for a shelter for abused women and their children, etc. The problem is when the recipient and the donor do not fit with each other. For instance, our jail program has some who argue that people that are there [in jail] deserve it and it is hard to get resources for the program. However, there are members that consider that jail people have families and needs. So, I get some resources to assist prisoners and their families."

Attitude around city. "Our Christian Service Coordinator was hired with the City Parish program in mind. She had the background in working in the city. Our CSC also lives in Detroit. We have to understand that unhealthy perception of the city in terms of prejudice and racism affect both donations and volunteer time to city programs" explained the priest.

"Those who like to volunteer in the city are more understanding, well rounded, open-minded, have appreciation of city resources, and want to give something back" explained the CSC.

The CSC explained her attitude toward the city: "...I live in Detroit. Some parishioners asked me to move to this suburb and I do not want to leave Detroit. My family is there, my neighborhood is very diverse. My next door neighbor is African American, and my kids are better in the city. Here, kids learn too quickly about differences and become sexists, racists, and ageists."

· Symbols: Marian Shrine, nursing program, baptism fountain, dress code required by Christian Education Program, savings association,

Institutional Performance.

Parish size and change. Budget size. Parish Three has a membership of about 2400, which grew slowly (3 %) during the last eight years, with a Religious Education program for close to 400 students, a yearly budget close to $700,000. This parish is considered "large" for its size in number of registered members.

Expansion plans. No expansion plans considered.

School capacity. No school is in operation.

Physical Characteristics.

Distance. "Distance is important given than many volunteers are older and frequently do not have transportation," said the priest.

Local needs. "We perceive that the needs are greater in Detroit" said the priest of Parish Three. "But lately, we have observed an explosion of local requests. Our Conference of St. Vincent de Paul is running out of food. We are cutting assistance requests for our own parishioners. The giving has doubled."

Parish features. The researcher was allowed to use the office of the Assistant Pastor to collect data. The office is open to the public, fact that invites to visit the parish. The part-time volunteer secretaries (WF-60s) were very kind and helpful. The priest invested many hours of his time for these interviews, more than it was requested by the

researcher. However, the priest looked like not much into city-suburban parish programs or inter parish work. The CSC is very expert in city parish programs, and had organized many city parish programs in spite of her recent appointment. It was not possible to interview the SVDP Coordinator given the overwhelming demands of local programs. She looked very busy and stressed out when the researcher approached her for an interview. She agreed to see the researcher but later excused herself.

Inter Parish Activities. Tithing Program.

Frequency. Once a year.

Time commitment. Minimal from the CSC and priest.

Involvement. Parish Council, priest, and the CSC.

Staff support. full-time CSC.

Coordination. Minimal.

Reciprocity. Not required.

Dominant resource. Monetary contributions.

The following is a list of three months of 1997 inter parish activities reported in the Parish Three's bulletin: (1) seminar taking place at Suburban Parish, (2) priest thanks those who worked during the Christmas gift share program, (3) volunteers needed to help at suburban county hospital, (4) seeking retired seniors (55+) to help in older suburban social service institutions, (5) meals on wheels program reported growing needs among local seniors, (6) 12 members from two Catholic city parishes, Parish Three (Ladies Club and Men's Club), one Archdiocesan program, and 3 lay regional social service organizations assisted nursing local home during Christmas activities, (7) Parish Council of Parish Three reported to be working with suburban parish raising funds for food stamp, (8) Various suburban areas working together in providing for a food pantry, clothing, and bus service for local needy.

Given that the first three months of 1998 did not provide much data on IPAs, it was collected data of the first three months of 1998, 1987, and April-June 1988. The data for 1998 is as follows: (1) Giving Tree program reported that the number of gift tags increased this year to 900, 200 up from last year. Christian Education program reported that kids donated hats, gloves, mittens, and scarves to the Giving Tree program, (2) The Bereavement Ministry at Parish Three joined two suburban neighboring Catholic parishes to defray costs of a speakers program, (3) Catchiest classes were shared with two suburban Catholic parishes, (4) A volunteer from Parish Three participated in "Walk for Warmth" program to raise funds for elderly and low-income persons of a County program, (5) Parish Three sponsored a Martin Luther King dinner held by the Interfaith Center for Social Justice. Grants were given to nine schools for programs to promote racial justice, (6) The Youth Group of Parish Three is seeking to implement a soup kitchen activity. The data for 1987 showed the following IPAs: (1) The Christian Service Commission at Parish Three supported the program 'Bread for the World' and participated as a Covenant Church, program that promotes activities to help to alleviate hunger. (2) Members of Parish Three contributed $353 to Michigan Interfaith Disaster program.

IPAs April-June 1998: (1) only two people enrolled to assist in an event organized by a suburban parish's juvenile detention program, (2) A City Catholic elementary school requesting clothes and shoes. 40 Catholic elementary children appreciated Parish Three's members for helping the clothes and shoes collection, (3) Two members of Parish Three attended the Urban/Suburban sprawl meeting held at Sterling Heights' parish.

(1) Tithing Program to fund charities. A fund of more than $8,000 was distributed among 15 social service organizations in 1997/1998. Fifty-five percent of funds were allocated in the City of Detroit, 41

percent in suburban institutions, and 4 percent for international programs. Twenty-three of funds were allocated to Catholic institutions, 25 percent to non-Catholic, and 51 percent to lay organizations.

(2) Annual dinner hosted for senior citizens of the City Parish,

(3) St. Vincent de Paul aids needy families, makes personal visits to homes and hospitals, seeks to grow spiritually through a gift to others.

(4) Other programs include: (a) Giving Tree, (b) Thanksgiving Baskets, Christmas Baskets, (c) food pantry, and (d) voucher for food and motels.

Parish Four

Environment. Parish Four was founded during the mid-1950s when the area was desertic, full of overgrown weeds, there were few homes, and gravel roads. The first Mass was held in the building of the High School with a significant crowd of over 500 participants in two Masses. The Rectory building was built one year later. Two years later, by the end of the 1950s, a multi-purpose building that included the church, activities building, school, and a convent was in place. With the growth of the parish membership, the staff needs also increased. During the early 1960s, an Associate Pastor was assigned to Parish Four. It was needed a bigger school. The school built a second floor and a new Rectory building was constructed by the mid-60s.

The Second Vatican Council changed the landscape of Parish Four. Several study groups were formed to explore the role and other issues concerning the participation of Lay members in parish life. A document was released, and the first Parish Council was elected in 1968. As the parish joined the vision of Vatican Council II, and new programs were instituted, such as Religious Education, Christian Services, and Worship.

By the mid-1970s, a church renovation process began. Completion and rededication of the parish and a new bell tower took place in 1980. Since the early 1970s, under the leadership of a priest that was very identified with Vatican Council II, this parish has been distinguished for being a training laboratory for sisters and brothers, as well as the formation of lay leaders. Many parishioners entered into different forms of ministry, such as Ministry of the Sick and Imprisoned, Nursing Homes, and others. Another outstanding ministry at Parish Four is the TV Ministry. All Masses are televised, ministry that opened up the doors to technological change. Again, Parish Four has been a pioneer and a laboratory for new outreach practices. Today, Parish Four is lead by a

Priest, a Pastoral Associate, a Business Manager, Office Manager, School Principal, and Office Assistants.

Previous work with city parishes. Parish Four has an extensive history of working with city parishes.

"We have four programs" explained the Pastoral Associate. "The Food Committee, the Hospice Project, the Food Fund, and the Food Collection. (a) The Food Committee collects and distributes food and other items to the City Parish 91, makes collections, and prepares and delivers Thanksgiving dinners, and provides food for the City soup kitchen. (b) The Hospice Project in Detroit is a lay organization that provides food for 300 persons per day. Money collections, Christmas collections, baskets for Easter, sodas, socks, and snack collections take place to support this program. The Hospice Project started in Christmas of 1997, and it is active all year around. This groups goes to the City Parish 91 once a month. (c) The Food Fund collects funds to buy food for the soup kitchen and the Shelter Project both located in Detroit. (d) the Food Collection goes to food pantries. Most food goes to the St. Vincent de Paul Conference. Some food is for local needs, which are very few. The food also supplies for Christmas baskets that go to four City Parishes."

Issues. (1) lack of space, especially for school, (2) shortage of priests, and (3) racism. The Pastoral Associate indicated that inter parish activities "are very important" for Parish Four because "the issues involved are very relevant. Parishes without priests, fear to the City, attitudes toward sharing, and racism."

Trends. (1) increasing Hispanic population, and (2) decreasing general population, (3)

Household concerns. (1) finding companionship, (2) adequate food, (3) good schools.

Demographics. Table C.2.5 describes the demographic data of 1990 Census and projections for 2000. Parish Four is located in the smallest community (9,000 people) with the highest population decline (-14.3%) of the case-study group. The population age is mature (42 years median age) with 16.6 percent growth of kids 0-17, and 12.6 percent growth of the group 35-44, and important loss of college- and career-aged people 18-34 (32.6%), and a gain of senior citizens 65+ (3.6%). The 95.5 percent of white residents have the highest decrease (15.3%) among the case study group, while Hispanics became the largest minority (2.6%) of the study group increasing at a low rate (4.9%) than Asians (63.9%). The area lacked of African American residents, unique feature of this community among the case-study group[86]. The housing is moderately expensive ($71,300 median value) with increasing values at 10.2 percent. The housing stock is moderately old (46 years old) and is moderately homeowner-occupied (79.1%). The household income is moderate at $39,200 (median) if compared with the general population, but the third lowest if compared with the case-study group. The household income is increasing (8.3%) but it is the second lowest increase among the study group. The education level is moderate at the high school level (34.4%), with the second highest of the uneducated (8.6%), and the lowest of professionals (3.0%), but with moderate rate of college graduates (14.7%). The area has the highest rate of married people (59.6%) of the study groups.

---

[86] The Pastoral Associate explained that in spite of an absence of African Americans in both the neighborhood and the parish, there is an important neighboring African American Community a few minutes away from the parish, area that does not belong to the parish.

Table C.2.5
Parish Four: Demographics 1990 Census and 2000 Estimate

	Measure	1990	2000	Chge %
Population				
size	people	10500	9000	-14.3
Age female population	years	43.2	44.3	2.5
Age male population	years	37.4	40.4	8.0
Median age	years	39.8	42	5.5
Population Life-cycle				
0-17	percent	19.4	19.4	16.6
18-34	percent	25.9	20.4	-32.6
35-44	percent	12.2	16.0	12.6
45-64	percent	25.8	24.6	-18.3
65+	percent	16.6	20.2	4.3
Race: White	percent	96.8	95.5	-15.3
African-American	percent	0	0	0
Hispanic/Latino	percent	2.1	2.6	4.9
Asian/Pacific Islander	percent	0.9	1.7	63.7
Housing				
Median home value	U.S.$	64700	71300	(1995)
Increase home value (90-95)	percent		10.2	
Average age	years		46	
Housing stock	units		4000	(1990)
20 years old and less	percent		2.0	
30 years old	percent		3.2	
40 years old	percent		34.8	
50 years old	percent		41.7	
60 and over	percent		18.4	
Ownership	percent		92.9	(1990)
Mobile homes	percent		0	(1990)
Occupation: White-collar	percent		55.9	(1990)
Household income: Median	U.S.$	36200	39200	8.3
$14,999 and less	percent	16.4	17.6	-7.0
$15,000-39,999	percent	37.0	33.1	-18.3
$40,000-99,999	percent	43.4	42.7	-10.4
$100,000 and more	percent	3.3	6.6	88.2
Education (age 18+)			Struc	L-U.S.
Less than 9th grade	percent		8.6	-1.8
High School	percent		34.4	4.4
College	percent		14.7	-4.6
Graduate/Professional	percent		3.0	-4.2
Marital status (age 15+)				
Singles	percent		24.1	-2.8
Married	percent		59.6	4.8
Widowed/divorced	percent		14.8	-1.1

Source: The Department of Parish Life/Pastoral Resources, Archdiocese of Detroit, 1/21/98

The Pastoral Associate explained the make up of parishioners: "Most members are in their 30s and 40s, some teens. Most members are families with grown children and have time to volunteer. Most volunteers are women

with full-time jobs. Most of them reside in this parish community but have jobs out of the area. Most of them work in white-collar jobs in suburban areas or in downtown Detroit."

"Our neighborhood is attracting third generation Hispanics from Southwest Detroit. Our neighborhood is very diverse. Some Hispanics are very close to our parish and the parish school. They are liked by everyone, like any other parish member," explained the Pastoral Associate.

Leadership and Culture.

Gender. Staff: males 38%, females 62%.

City exposure. Pastoral Associate (WF-30s). "My first job was at a City Parish in Detroit. Then, I was a theology teacher at a high school in Allen Park, Detroit. After that, I was the Associate Pastor of a suburban parish in Southfield. Today, I perform three positions at Parish Four. I am the Pastoral Associate, the Christian Service Coordinator, and the Christian Education Coordinator. Our Pastor is on vacation leave and everything is running as the Pastor was here. I graduated from Catholic institutions at High School, college, and graduate studies, all with Christian orientation. I have worked at other suburban parishes. I was a theology teacher for a high school in Detroit.". "I grew up in a suburban neighborhood that today has a considerable black community" said the Pastoral Associate. She remembered the riots in Detroit in the 1960s. At that time the fear at the event in Detroit made her mother to keep her at home to avoid any problem. She grew up with that fear until she worked in Detroit. "I consider that people has to be exposed and educated about the city. The racial issues is still strong and there is a tension that needs to find outlets," said the Pastoral Associate.

Chair of Food Committee (WF-40s). "I am the chair of the Food Committee. This is my second year in this part-time volunteer position. I

295

have been involved in church activities for twenty years in different aspects of parish life. These positions have been as Catchiest, First Minister, and now in the Food Committee. I have being member at Parish Four since 1986. I work full-time as financial consultant for a private firm, have a son in his twenties, and my husband works for his own business. I team with my husband, son, and mother to serve the many challenges at Parish Four. I grew up at this suburban neighborhood and feel very concerned with the needs of the less fortunate."

Food Committee (WF-30s & 40s). "We are five women and in need of more people" explained the Chair of the Food Committee, "We are dividing the Food Committee in three parts. One division will continue as the Food Committee with the responsibilities of the Thanksgiving Dinners, and the Christmas Baskets. The second division will have spiritual support responsibilities in the form of visits to the sick, Parish Hospice, and providing cold drinks. We want to recruit more volunteers to start this new plan in 1999. The third division is what we call Parish 91 Project. It will take over the soup kitchen, the clothing and personal care items, snacks, and a new program called "Restaurant Food Collection"[87].

The make up of the Food Committee was explained by its Chair: "All of us but me are new. All of us are working mothers with kids from 2 to 21 year-olds. New members were recruited through the Christian Education classes. We are financially stable mothers, that realized that our dimension as Christians goes beyond providing for our families. Our kids will continue what we are doing. We involve our children and they involve their friends. This is our way to learn the human and spiritual side of life. Parish Four's members are very good at giving, but they are getting

---

[87] Restaurant Food Collection is a program where private restaurants donate food items they might otherwise discard.

burned out. Now, we are going out of our parish to collect food. We formed a group that collects food at restaurants."

Values-principles. "We are looking for peace and justice, seeking common ground by working with other parishes, and helping our parish members to care for other people beyond money," said the Pastoral Associate.

Values-localism. Given that local needs at Parish Four are minimal, most programs for the needy goes out of the parish boundaries.

Personal style. The Pastoral Associate holds other two staff positions and indicated her 'facilitation' role at the parish. The parish executive committee is particularly important in spite of the existence of the Parish Council. All positions are well defined, and all staff positions know their roles and what is expected to do. The Executive Committee allows immediate response to every day issues that do not require approval of the Parish Council.

Attitude around city. The Pastoral Associate explained why parishioners like to be involved in City Parish activities: "Some members are driven by their ties with City Parishes. Some were baptized or married at City Parish 91. Others hold jobs in Detroit. However, many remember the riots of the 1960s. Riots are not an age mind set. It crosses generations. Our youngsters now learn about the riots from their parents. I learned about them from my mother. We know that the white flight started with the riots. Additionally, youngsters do not have to go to the City when they can get all things locally. Suburbs have developed all what is needed. However, there are things in the City, like Greek Town, and cultural events we do not have. Going to Detroit is like learning from other cultures. It is like taking a mini vacation."

The people and institutions supported by the Parish Four as described by the Chair of the Food Committee: "They are working poor,

drug and alcohol abusers, and homeless. There are single working mothers that send one or two of their kids to the soup kitchen, educated men, drugs and alcohol users, that need some food. Many of these men are college educated and professionals that could work, but their lack of credentials, of permanent address, and of a phone prevent employers from contacting them. Thus, they are structurally our of work. Many of the assisted families live in their cars. We used to provide food only. But later we realized that these people did not have a place where to have a shower or where to keep personal belongings. So, we started supplying small items for personal care that can be kept in people's pockets, such as tooth past, tooth brush, etc. For these people, needs are beyond food. Many of them are out of welfare... many homeless, many totally destitute."

The PA/CSC/COED explained: "...many remember the riots of the 1960s. The riots are not an age mind set. It [memory] crosses generations. Our youngsters now learn about the riots from their parents. I learned about them from my mother. We know that the white flight started with the riots. Additionally, youngsters do not have to go to the City when they can get all things locally. Suburbs have developed all what is needed. However, there are things in the City, like Greek Town, and cultural events we do not have. Going to Detroit is like learning from other cultures. It is like taking a mini vacation."

Participatory approach. "The City Parish projects are implemented by the Food Committee," explained the Pastoral Associate. "The parish has an executive team formed by the Priest, the School Principal, the Music Director, the Finance Director, and the Pastoral Associate/Christian Service Coordinator/Christian Education Coordinator. The Pastoral Associate coordinates and facilitates the work of the Food Committee. If the Committee needs a storage room, the Pastoral Associate will supply

it. The functions of each staff person are well defined. The Pastor is in charge of Sacraments, the School Principal is in charge of the school, the Liturgies in charge of worship, the Business Manager cares about finances and all related issues, the teachers help in clothing collections and other activities that involve the students and their parents, and the Pastoral Associate/Christian Service Coordinator/Christian Education Director is in charge of Christian Services, Christian Education, and making the parish work. All staff have full-time commitments. The Pastoral Associate affirmed that her normal week goes around 55 hours. It goes up during special celebrations. Parish Four does not have a Deacon because its size does not allow to qualify for one. They used to have one, but he passed away last year and they did not have a replacement. The parish has a resident priest that helps Saturday and Sunday Masses, but he has no role in parish administration."

Symbols. (1) formal dress and manner codes during Mass, (2) the parish office shares the school space, (3) TV broadcasting of Sunday Mass, (4) use of kneelers, (5) conservative music, (6) an African American lecturer in an all-white parish, (7) the school and the parish office share the same building and office.

Institutional Performance.

Parish size and change. Parish Four has 1,700 registered members, considered a medium-sized parish. The membership has decreased 7.6 percent in the last eight years, which reflects the significant population decline of the area.

Budget size. The parish income is about $350,000, and $780,000 including the school.

Expansion/reduction plans. There is no plan to expand capacity in spite that the need of more space was felt.

299

School capacity. The school is at full capacity with its more than 400 students.

Physical Characteristics.

Distance. "We look not for the neediest area but the neediest. The nearest needy we used to support was a soup kitchen called 'Sunshine'. The director of 'Sunshine' told us that they could do it without our help. Then, we started working with another soup kitchen that is farther than 'Sunshine', twenty miles away from our parish. We do not have a pre-planned system to learn about 'needs'. For instance, the bookkeeper of a City Parish 91, located 5 minutes from Detroit Civic Center and thirty minutes away from our parish, invited me to visit them. I observed the many needs consisted not just of food, but with other needs people were struggling with. We organized ourselves to be more useful...well...actually it started with me as only member. Later we recruited four more members and we are expanding the program and getting more organized to serve City Parish 91. With only one member, the Food Committee started collecting food items and sending them to City Parish 91. Then, we identified other needs, such as personal care items, clothing, and snacks. Later on, we went further to help at Parish 91's soup kitchen."

Local Needs. Local needs of the neighborhood are "not a problem," said the Food Committee chair. "This is a small suburb where most residents have a high school diploma and some college. Most residents' income run around $40,000 per year. Our County government is one of the wealthiest of the nation. Local needs are not a problem."

Parish features. The researcher was impressed by the interest of the Pastoral Assistant about the city-parish dissertation research. She offered the researcher to travel to East Lansing for an interview. The Pastoral Assistant and the Chair of the Food Committee traveled from

Detroit to East Lansing exclusively for the interview. At the end of the interview, the Chair of the FC commented that the interview increased her spiritual awareness, and felt very motivated,". It was interesting to observe that the lecturer in one of the Sunday Masses was an African American lady in spite of the lack of Black residents and parishioners. It is an interesting gesture given the all-white character of the parish. It was also interesting to observe a very conservative music support, and the existence of kneelers (pad to support the knees while praying).

Inter Parish Activities. Most important IPA: Food Committee.

<u>Frequency</u>. The program runs all year around.

<u>Time commitment</u>. Half day once a week four-five people go the City Parish, monthly collections and meetings, and occasional work during especial events during Christmas, Thanksgiving, Eastern, and collections.

<u>Staff support</u>. The Assistant Pastor, and the Food Committee's five members.

<u>Coordination</u>. Extensive coordination among Parish Four staff, and between the Food Committee and the City Parish.

<u>Reciprocity</u>. No reciprocity is requested.

<u>Dominant resource</u>. Food and personal care items, time.

<u>Involvement</u>. The City Parish program is fully involved within the Parish Council planning process and the parish administration.

Parish Four incorporates its inter parish program into the planning structure set up by the Parish Council. The Parish Council is the visionary and the goal setting entity for the parish. Thus, the City Parish projects are fully supported by the membership and assisted by the Christian Service Commission and the school. Being part of the established structure, all projects, including inter parish projects are planned, implemented, and evaluated."

"Additionally to the support provided to the soup kitchen at City Parish 91, we supplied 700 Thanksgiving dinners, and 110 Christmas baskets to four Detroit's Parishes, and the support to a City Parish Hospice," explained the PA/CSC/COED.

Asked how the parish evaluate its inter parish program, the Pastoral Associate answered: "We are serving the food needs of 300 people all year around at the City soup kitchen. We deliver 700 Thanksgiving baskets at the shelter, 110 Christmas baskets for four City Parishes, and two of our members started visiting and providing cold drinks to a hospice. The extent of need of these places is such that anything we can do is effective. We are expanding the program with City Parishes and getting more organized."

Environment. Parish Five was founded in 1950. It started celebrating Masses at the local school. A year later, a 650-seat parish and the rectory were inaugurated. By the mid-1950s, an elementary school opened its doors to more than 475 students. A year later, the school enrollment reached more than 600. Two assistant priests were assigned to Parish Five to help the increasing needs. By the end of the 1950s, a school expansion was necessary for an enrollment that reached close to 1,000 students. Between 1960 and 1965 the parish community grew exceptionally: a new convent, a library, and a Credit Union were created, the parish was redecorated.

By the end of the 1960s, responding to Vatican Council II, a Steering Committee was set up to organize the Parish Council, and in 1970 the Parish Council was established.

By the mid-1970s, plans to remodel the parish were initiated, the 70th anniversary of the parish was celebrated, and programs of Christian Service, and Religious Education were included in the list of services. A kindergarten program was also established. Renovations of the parish, the school, and the rectory were completed between 1990 and 1993.

Previous work with city parishes. Twelve years ago, when the current priest was appointed, the "Inter Share" program of Parish Five celebrated its 8th anniversary. The Inter Share group was set up to collect food and to encourage other members to participate, and share some time with members of city parishes. It was also in place the "food drive" for food pantries of Parish Five and a city parish that Parish Five adopted[88]. It was also received a especial invitation from the sister City Parish to Parish Five members to spend an evening of reflection at

---

[88] Parish Bulletin 03/22/87.

the City Parish[89]. The Inter Share program coordinator invited parishioners of Parish Five to the 8th Christmas Party to collect funds for the needy of the city and for the local area residents[90].

The Transitional Shelter is seven years old. The shelter attracts homeless people from all over the region, especially from Detroit. The Shelter is a project sponsored by 6 churches of different denominations that provide shelter to 90-100 people, and 100 lunches a day during the winter season.

Issues. (a) decreasing membership and student population, (b) increasing local needs, (c) continuing urban sprawl, (d) shortage of priests/aging clergy/decreasing vocations/increasing Catholic population/stress on Priests, (e) social justice: U.S. policy in developing countries, (f) city-suburban disparities, especially in small parishes/city parish closings, (f) hunger -Parish Five is a Covenant Church.

* Rev. Gambleton of Chicago looking for common ground among Catholics. The division among Catholics is because of lack of openness, communication, and understanding.

Trends. (1) "There are some trends that will affect our inter parish activities" said the priest of Parish Five. "Financial resources are harder to obtain, especially in times of governmental retreat from welfare programs. It will be necessary to tap more federal resources to be able to supply the increasing homeless population. (2) "The Catholic educational system is becoming regional. It is needed a wider area to fill schools with available space in some areas and relief growing schools in other areas."

---

[89] Parish Bulletin 11/29/87

[90] Parish Bulletin 12/6/87.

Household concerns. (1) finding companionship, (2) good schools, (3) dealing with stress.

Demographics. Table C.2.6 describes the demographic data of 1990 Census and projections for 2000. Parish Five is located in the largest community (26,200 people) of the case-study group displaying a moderate increase of 6.9 percent over the last decade. The population is relatively young (37 years of median age) moderately growing older. The college- and career-builders (18-34) are decreasing significantly (-8.9%), decrease that is compensated with the rest of cohorts, especially of post-boomers (35-44), which increased 5.9 percent. The area presented the lowest increase of seniors age 85 and more among the case-study group. The white community is decreasing steadily (-1.4%), while Asians, Hispanics, and African Americans are modestly growing at rates 0.6, 0.3, and 0.3 percent respectively. The number of Asians (2 percent of population) is larger than both African Americans (0.7 percent), and Hispanics (1.3 percent). The housing stock is moderately priced at $74,300, values that increased at one of the lowest rates (9.3%) of the case-study group. The housing is old (47 years) and is moderately owner occupied (79.1 %). The population is moderately white-collar (60.4%). The household income is moderate ($41,800), increasing at a moderate rate of 13.3 percent over the last decade. A small group of highly paid workers (over $100,000) are emerging with 200 percent increase of the salary ten years ago. The population is moderately educated at high school level (34%), with the highest rate (25.3%) of singles among the case study group.

Table C.2.6
Parish Five: Demographics 1990 Census and 2000 Estimate

	Measure	1990	2000	Chge %
Population				
size	people	24500	26200	6.9
Age female population	years	34.4	38.0	10.5
Age male population	years	32.5	33.8	4.0
Median age	years	33.3	36.7	10.2
Population Life-cycle				
0-17	percent	22.9	24.7	1.8
18-34	percent	31.0	22.1	-8.9
35-44	percent	15.0	20.9	5.9
45-64	percent	18.9	20.1	1.2
65+	percent	12.1	12.3	0.2
Race: White	percent	96.9	95.5	-1.4
African-American	percent	0.4	0.7	0.3
Hispanic/Latino	percent	1.0	1.3	0.3
Asian/Pacific Islander	percent	1.4	2.0	0.6
Housing				
Median home value	U.S.$	68000	74300	(1995)
Increase home value (90-95)	percent		9.3	
Average age	years		47	
Housing stock	units		9900	(1990)
20 years old and less	percent		3.7	
30 years old	percent		11.0	
40 years old	percent		13.7	
50 years old	percent		38.3	
60 and over	percent		33.3	
Ownership	percent		79.1	(1990)
Mobile homes	percent		1.3	(1990)
Occupation: White-collar	percent		60.4	(1990)
Household income: Median	U.S.$	35900	41800	16.4
$14,999 and less	percent	13.5	13.7	12.3
$15,000-39,999	percent	42.4	35.0	-8.0
$40,000-99,999	percent	42.2	46.2	-0.3
$100,000 and more	percent	1.8	5.1	206.7
Education (age 18+)				
Less than 9th grade	percent		5.4	
High School	percent		46.7	
College	percent		44.3	
Graduate/Professional	percent		3.5	
Marital status (age 15+)				
Singles	percent		25.3	
Married	percent		57.9	
Widowed/divorced	percent		16.9	

Source: The Department of Parish Life/Pastoral Resources, Archdiocese of Detroit, 2/17/98

The priest described his community: "At Parish Five, members are mostly Caucasian, a sizable number of Asians (200 Filipino families, and 25 Vietnamese families), few Hispanics (6 families), and one African

306

American family. There are around 1700 registered families, half of them attend Mass, 40 percent of them are active and supportive. The growth of the parish is stable. There is a constant membership turnover resulting from those newcomers and those leaving to other suburbs."

"The community's and parishioners' profiles are very similar," said the priest. "Residents are mostly Caucasian, not many Hispanics or African Americans. The residents' occupations are mainly in the auto industry as blue-collar workers, few professionals, most of them graduated from high school, few with some college studies. Most residents are married couples. There is a sizable industrial and corporate park in the area, and most residents hold jobs in local businesses, Detroit, and surrounding suburbs. This is a growing young community, used as a transitional residence for many who start their lives here and then move out to the better northern suburbs. This is the oldest suburb of Detroit. Its housing stock is old and has a sizable elderly community (one-third of population). This area is distinguished for being very attractive for young single adults that love sports and entertainment. Most residents are homeowners. There are few condominiums and apartment buildings."

Leadership and Culture.

Gender. Staff: males 50%, females 50%.

City exposure.

Priest (WM-60s). The Priest of Parish Five was ordained in the mid-1960s. After teaching at a lay university in the East Coast, he served suburban parishes for over 13 years. He was assigned to Parish Five in the mid-1980s. He is native of an East Coast state, the youngest child of an extended family, college educated, and member of a religious order.

Christian Service Coordinator (WF-60s). The Parish Five's CSC, member of a religious order, obtained her bachelors degree from a college in Detroit. She has worked more than 35 years in city and suburban

307

parishes as Religious Education Director, Assistant Principal, teacher, and CSC at Parish Five. The CSC has been at Parish Five for 10 years on a full-time basis.

Membership. "Members at Parish Five have a reputation of good outreach. Volunteers are very committed to church activities. They collect, donate, and serve food for the Transitional Shelter Program. They volunteer to stay overnight during the Shelter operation," said the priest. "Another example of this commitment is the effort needed to renovate the church. The renovation cost more than $150,000. Having already so much financial burden on the shoulders of our members, I expected that the fundraising would take a long time. To my surprise, members collected the total amount in just one year."

Values. "What makes Parish Five special are those who take communion to the homebound, walk for FOCUS:Hope or Crop Walk for the Shelter, Clothing center, or soup kitchen," said the priest[91].

Christian Service Coordinator. The CSC likes the relative freedom at Parish Five in working with the poor, reaching out according to the Catholic meaning--universal, and working with non-Catholic churches. The CSC considers inter parish work very important because "...it strengths communication, and the value of sharing. It fosters the value of being inclusive and universal, and promotes the exchange of ideas and information, but over all, it allows channels to share hope and relieve frustrations." She is very supportive of justice and peace at home as well as in developing countries. She strongly advocates for the poor. Asking for specific incidents about her advocacy for justice and peace in developing countries, she responded by handling out a newspaper article about the "School of the Americas[92]". She mentioned that nuns, priests,

---

[91] Parish Bulletin 01/25/98.

[92] School of the Americas is a governmental program at Fort Benning that provides military training in Spanish to people from Latin American countries. Controversial

308

and parishioners are arrested during peaceful demonstrations in front of the School of the Americas' installations. The arrests help to call the attention to the greater society of the need to review controversial U.S. policies toward developing countries.

Volunteers. Parishioners gave feedback about their experiences helping in the Shelter. Parishioner 1: "Last week I had a wonderful and fulfilling experience helping out at the Shelter. I urge everyone to participate at least once, what each one will receive in return is immeasurable. The homeless were all very appreciative and I enjoyed meeting and visiting with them. Most of them are just like you and me. I will most definitely be back to help in anyway I can." Parishioner 2: "I was most impressed with the great number of wonderful, caring people of the Parish Five community. The homeless people are about what I expected. They are people --some good, some bad. Helping here is a great way to be of service to those in need. Really -hands on- I hope to be able to again spend a night in the future." Parishioner 3: "Last Thursday I volunteered to spend some time with the homeless of the Shelter. As I drove into the parking lot, I was feeling nervous and afraid, but also eager to get inside to begin my new responsibility, for a hug and a smile in return. Thanks my parents, I have had the best all my life. I will not give up all of this but I will be more conscious to what I can to help others."

Personal style. (1) Priest: informal, liberal. (2) CSC: informal, very liberal.

(1) Priest. "Initiatives for assistance usually come from me or the Christian Service Coordinator. However, members are in charge of program implementation. They design, set up, and implement programs as their common sense indicate. For instance, the parish is at full capacity assisting record numbers of homeless people. The Transitional Shelter

_____

activities by graduates of the school have increased peaceful protests against it. The State News, 12/01/98, p.5.

Committee proposed to use the Social Hall as dinning room. They implemented the idea and resulted an excellent one."

(2) Christian Service Coordinator (WM-60s). The Christian Service Coordinator graduated from the University of Detroit with a masters in political science and education, with some studies in theology. She is a member of a Peace and Justice group. She was the Religious Education Director of a suburban parish for five years, the Assistant Principal of a city parish for five years, a teacher at a suburban parish for six years, and ten years at Parish Five. The CSC is very active in national organizations of Peace and Justice, and she frequently participates in peaceful protests against governmental policies that hurt the disadvantaged.

Attitude around the city. "Half century ago, suburbs were seen as part of the city. Today, we do not want to be associated with the city. We have separate governments, schools, and downtown. The problem is that we are still part of the city," said a staff person. The CSC explained "[I like] the relative freedom at Parish Five in working with the poor, reaching out according to the Catholic meaning of being universal, and working with non-Catholic churches."

Participatory approach.

The parish is particularly oriented toward involvement of parishioners in every phase of parish ministry. The Parish Council discusses and sets goals and policy. Its commissions (Education, Worship, Service, Social activities, and Administration) carry out those goals through their various committees and organizations. The full-time parish ministerial team (Priest, Worship Coordinator, Service Coordinator, Religious Education Coordinator, and School Principal) provide service to

310

the Council/Commission System by offering their advice and skills in both helping to form policy and objectives and in carrying them out[93].

Symbols. (1) Parish Five is very ecumenical. Many programs are structured under partnerships with Catholic churches, non-Catholic churches, and lay institutions, (2) Regionalism: Parish Five likes and favors initiatives of regional/Archdiocesan character. The priest and his staff frequently participate in walks and events to raise funds for projects such as his Shelter, FOCUS:Hope, and Salvation Army.

Institutional Performance.

Parish size and change. This medium-sized parish with more than 1700 registered families have grown modestly (4.6%) over the last eight years.

Budget size. Parish Five income is about $700,000 per year, and $1.6 million including the school.

Expansion plans. No plans of expansion or renovation have been considered.

School capacity. The school has 487 grade students and 1490 students in the Religious Education program.

Physical Characteristics.

Distance. Parish Five is located a few minutes away from Detroit. Distance is not important. Detroit residents visit the parish to receive services. Distance is not a problem for parishioners that want to assist the City Parish program.

Location of needs. Being just 4-5 miles from Detroit, Parish Five struggles to respond the growing demands of people coming from Detroit. Parish Five has identified not local but regional needs. Most users of the Transitional Shelter are from Detroit.

---

[93] Parish Bulletin 02/15/87.

<u>Parish features</u>. The priest of Parish Five impressed the researcher for his philosophical view of his responsibilities: "celebrating liturgy, counseling, and teaching,". He is a highly educated man with a profound understanding of his community and its needs. He did not hesitate to handling out reports and information useful for this research project. It was also interesting to notice a highly organized outreach system of about 30 different programs, many of them were supported by several Catholic, non-Catholic, and lay organizations. His office looked like a warehouse, full of household and food items.

Another important feature of Parish Five is the character of the Christian Service Coordinator. A nun of a religious order in her late 60s with the energy of a young person. She is very concerned about social injustice and the systemic obstacles that marginates people.

Inter Parish Activities. Most important IPA: Transitional Shelter.

<u>Frequency</u>. Once a year for four months.

<u>Time commitment</u>. The program absorbs between 25-40 percent of the CSC time, between 10-15 percent of the priest time, and 15-18 volunteers.

<u>Involvement</u>. Full involvement of Parish Five and five other churches.

<u>Staff support</u>. Christian Service Coordinator, priest, secretary, and volunteers.

<u>Coordination</u>. Extensive coordination among parish staff, volunteers, other partner churches, supplies, and donors.

<u>Reciprocity</u>. No reciprocity is expected either from other partners or recipients of services.

<u>Dominant resource</u>. Space, with considerable investment of time, and food.

<u>Three months of IPAs</u> in 1997: (1) Parish Five sponsored a seminar on social services. The parish gave money and facilitated two staff

312

persons to facilitate the seminar. The priest and the CSC participated as faculty for this leadership training program, where people learned special skills on how to support those in need, lonely, aged, grieving, or in the midst of divorce. The program was organized by a Catholic suburban church. (2) A group of members of Parish Five went to a City Parish to serve meals. (3) Inter Share program reported that it held a picnic in August/96, a ornament party in Nov/96, sorted and bagged gifts for City Parish members in December/96 all for the City Parish partner. (4) Parish Five made a contribution to celebrate the Black History Month. (5) In February/97, the Shelter was open for the winter. The CSC requesting participation from parishioners. (6) The priest of the City Parish partner celebrated Mass at Parish Five. He said "We must go beyond our own parish, our vicariate, our Archdiocese, to encompass so many more,". (7) The CSC asked volunteers to wash 300 blankets of the Shelter. (8) The priest of Parish Five requested parishioners to visit their fellows to raise funds for the Catholic Service Appeal, which provides funds for city parishes. (8) Parish Five members participated in CROP Walk, where Parish Five was the second among ten parishes in raising the highest amount of money. 108 walkers participated from 3 Catholic churches, 7 non-Catholic churches, Salvation Army, and other social services agencies.

Programs. (1) Transitional shelter. The Transitional Shelter provides meals, shelter, and social services to the homeless during the winter season. It is a cooperative effort of seven nearby churches--3 Catholic, 2 Lutheran, 1 Baptist, and 1 Congregational. All churches are suburban. Each church adopts the Shelter for three weeks during the season--from mid-December to mid-April. The background of the Shelter is very unique. After the death of a homeless because the cold weather, the problem of homelessness was an obvious one. A local parish with the help

of the Pastor Association initiated the Shelter five years ago. The initial demand ranged between 35 and 40 people. Most assisted people come from Detroit. Today, the demand has grown to a record number of 95 people, with a minimum of 55. Churches are unable to provide for all of these people. Most food is donate by local businesses, supplemented by a federal program (FEMA). At this time, Parish Five is at capacity. Since churches are used as shelter, the space is not enough to house as many as 95 people. Parish Five had to request the Salvation Army to assist around 30 people we could not provide room for. Parish Five is using the Social Hall as eating place. Fortunately, the Hall is very comfortable and the experience has been very pleasant for those who use it. But the parish has only three bathrooms and no beds. People have to sleep on the floor. After Parish Five has completed its three weeks, our assisted people are sent to the next parish for other three weeks, and so forth. When the winter if over, St. Vincent de Paul in downtown provides assistance of those in need during the non-winter season,". During the winter of 1997, the Shelter served 233 different guests with an average of 66.8 per day, 59 males, 7.7 females, ages 36-40 (23%), 41-45 (21%), 31-35 (18%), and 46-50 (11%)[94].

(2) Inter-Share Program. The Inter Share program at Parish Five is twelve years old. This program has the goal of involving its members in preparing activities, donating gifts, and spending time with members of City Parishes. The process consists of several steps. (1) Parish Five Inter Share Committee gathers to agree how many gifts can be distributed, (2) Parish Five notifies City Parishes about how many gifts are available, (3) City Parishes provide a list of K-12 years old kids specifying age, size, and gender, (4) Parish Five Committee prepares tags and places on Christmas Tree 2 weeks before Christmas, (5) Parish Five

---

[94] Parish Bulletin 03/23/97/

announces gifts program to its members, (6) Parish Five's members take as many tags as they can provide for, (7) gifts are delivered by Parish Five's members and placed in large tables, sorted out by age, gender, and size, (8) City Parishes (5 in 1998) are invited for a dinner, (9) representatives from each City Parish attend gift dinner. After dinner, reps socialize with members of Parish Five, and pick up gifts. Reps sort and wrap gifts and identify mission gifts, (10) unreturned tags are identified by City Parish reps, (11) Parish Five members shop for missing gifts and make them available to the City Parishes a day before Christmas Eve, (12) Pastor chooses, and invite parishioners of one City Parish to celebrate Christmas service.

Impact of Inter Share Program. The impact of this program is multi-fold, said the CDC. "It is an instrument for us and City Parish members to communicate, work together, and interact in Mass. Members of Parish Five have a sense of sharing and responsibility when they prepare meals for the gift dinner. It breaks barriers between our parish and City Parishes, provides the opportunity to give and take during a especial season, and provides us a positive theme to work for. The impact to the larger community of Parish Five, this program means the value of sharing, a way to identify people with the poor, and children. It is also the practice of the Catholic spirit--universal, a sense of global understanding. In general, this program breaks the barriers between suburban and city parishes. During the last Christmas, Inter Share program involved 15 members from Parish Five, 25 representatives from five City Parishes, 850 children received gifts, and 570 parishioners of Parish Five contributed gifts with an estimated value of $5,100.

(3) Inter Parish School System (suburban). The Catholic school system is supported by six suburban churches, including Parish Five. The school system formed by an elementary, a junior high, and a high school

works on a regional basis. Students from the six parish-boundaries are considered residents. Non-resident students are charged out-of-parish tuition, which is higher than for resident students. Churches provide financial assistance and meet every six weeks to oversee school performance. The priest of Parish Five said "this way (pool resources from several parishes) helps the school system to finance the budget. Every effort is made to provide affordable education, but the tuition after the subsidy still is high,". The staff time invested when the program is running is considerable, which is minimal if considered the volunteer time of 15-18 people.

(4) City Parish Partner. Parish Five works closely with a City Parish. Parish Five is well known for its sisterhood program, which is a model in the Archdiocese. Parish Five shares pulpit, food, dinners, Thanksgiving and Christmas Masses and parties with its city parish partner.

(5) Bridge-Building Program. The CSC expressed her views about this program. "Parish Five believes that the Bridge-Building program is a good way to deal with stereotypes between cities and suburbs. This program is sponsored by the Catholic Pastoral Alliance, which emerged from the conflicting parish closings of the 1980s. It is unfortunate that The Alliance does not have a broad support among both city and suburban parishes. However, the program has great potential. We sent three representatives to their first seminar on racial relations in July 1997. Participants found the seminar an enriching experience,".

Parish Six

Environment. Parish Six was founded in the early 1950s, performing its first Masses at the local school attended by more than 300 people. Parish census estimated a potential of 1,000 members. The school grade, lead by religious nuns, was inaugurated in the basement of a provisional building. The new parish building was officially inaugurated by the mid-1950s. Two years later, a new building for grade school was completed. By the end of the 1950s the school was insufficient. It was expanded. In 1970, the Parish Council was instituted, and the Commissions of Worship, Christian Education, Christian Services, and Administration were formed. A year later, the first group of Lay Eucharist Ministers were installed. By the mid-1970s, two assistant pastors were assigned. After almost 30 years of service, religious nuns in charge of the school left by the early 1980s. Parish Six was chosen to lead a program for the handicapped for the Archdiocese. A parish renovation took place by the early 1990s.

Previous work with city parishes. A January 1998 evaluation report of Parish Six from the Auxiliary Bishop commented "Complements from the Auxiliary Bishop...for the past two years, Parish Six exceeded Catholic Service Appeal target, a welcomed change from previous years and sign of caring beyond parish boundaries." The former CSC, interviewed two years ago, indicated that a group of 8-10 parishioners had been helping a soup kitchen of a city parish every month. The former CSC used to be a staff person at the City Parish and knew about its needs. She continued the relationship with her former parish while at Parish Six. She indicated that she sent the extra food to the city parish and occasional donation of clothing. She, however, regretted that Parish Six members were more concerned about local needs than the needs of the City Parish. The former CSC also mentioned the delivery of Thanksgiving food baskets to the City

Parish. This program involved 125 volunteers. She mentioned a 'join programming' with other suburban parishes.

Issues. (1) Local needs, (2) priest shortage (3) Financial distress in older suburban parishes, (4) welfare system, (5) poverty, (6) violence, (7) School system financing, (8) reaching out the youth. Juvenile drug abuse and gangs. Poverty of school kids. (9) abortion.

Trends. (1) Aging membership, (2) increasing local needs for food.

Household concerns. (1) Good schools, (2) finding companionship, (3) achieving a fulfilling marriage.

Demographics. Table C.2.7 describes the demographic data of 1990 Census and projections for 2000. Parish Six is located in a medium-sized community (15,500 people) in an early stage of population loss (-1.9%). The population is young (36 years median age) with the highest loss (-9.2%) of college and career builders (18-34) among the case-study group, and increases in other cohorts, especially post-boomers (35-44) growing 5.1 percent in ten years. Population is becoming diverse with the highest increase of African Americans (4.1%) and the highest loss of whites (-5.0%) of the case-study group. The housing stock is oldest (50 years), the lowest priced ($52,000), and with the lowest increase (8.3%) in the ten-year period of the case-study group. However, the owner occupied rate is high (83%). This is a mixed white- and blue-collar community, 55.8 percent and 44.2 percent respectively, with the second lowest median household income ($38,300) with a moderate increase in the general earnings level, with an extraordinary increase in those earning more than $100,000. The educational level is the highest at the high school level (37.7%) among the study group. This community has the highest proportion of singles (25.3%) and the second highest proportion of widows/divorced people (19.6%).

Table C.2.7
Parish Six: Demographics 1990 Census and 2000 Estimate

	Measure	1990	2000	Chge %
Population				
size	people	15800	15500	-1.9
Age female population	years	33.3	36.4	9.3
Age male population	years	31.1	34.9	12.2
Median age	years	32.6	35.7	9.5
Population Life-cycle				
0-17	percent	24.7	26.7	2.0
18-34	percent	29.4	20.2	-9.2
35-44	percent	13.7	18.8	5.1
45-64	percent	16.7	18.6	1.9
65+	percent	15.4	15.8	0.4
Race: White	percent	94.9	89.9	-5.0
African-American	percent	2.6	6.7	4.1
Hispanic/Latino	percent	1.3	1.8	0.5
Asian/Pacific Islander	percent	0.7	1.0	0.3
Housing				
Median home value	U.S.$	48000	52000	(1995)
Increase home value (90-95)	percent		8.3	
Average age	years		50	
Housing stock	units		5900	(1990)
20 years old and less	percent		0	
30 years old	percent		2.4	
40 years old	percent		9.7	
50 years old	percent		61.4	
60 and over	percent		25.6	
Ownership	percent		83.0	(1990)
Mobile homes	percent		0	(1990)
Occupation: White-collar	percent		55.8	(1990)
Household income: Median	U.S.$	33800	38300	13.3
$14,999 and less	percent	14.5	14.1	-2.4
$15,000-39,999	percent	45.3	37.1	-18.1
$40,000-99,999	percent	39.6	43.9	10.9
$100,000 and more	percent	0.6	4.9	700.0
Education (age 18+)				
Less than 9th grade	percent		4.8	
High School	percent		52.7	
College	percent		39.2	
Graduate/Professional	percent		3.3	
Marital status (age 15+)				
Singles	percent		25.3	
Married	percent		55.2	
Widowed/divorced	percent		19.6	

Source: The Department of Parish Life/Pastoral Resources, Archdiocese of Detroit, 3/9/98

"Our volunteer base is from teens, 7th and 8th graders, men and women, and retired members. They mostly volunteer in our neighborhood," said the priest.

Leadership and Culture.

<u>Gender</u>. Staff: males 42%, females 58%.

<u>City exposure</u>.

(1) Priest (WM-40s). The priest of Parish Six was officially assigned in the early 1990s. He was ordained eighteen years ago. After working in a City Parish for one year, he was assigned to other suburban parishes. He graduated from the Sacred Heart Seminary. He considers that there are systemic holes that make people fall in poverty. Poverty is a non-voluntary tragedy. The city has lost population but it has a strong sense of community. The church has a role to play in responding those needs without denominational preferences.

(2) Christian Service Coordinator (WF-60s). There is no CSC at Parish Six. The position is filled by the Pastoral Associate (WF-60s) and the Religious Education Director (WF-30s). The Pastoral Associate has been at Parish Six for one year. She has more than 30 years of teaching experience in City Parish schools in different states. She dedicates half of her time to Christian Services that includes some indirect work with city parishes through the Religious Education program. She does not perform city parish work directly. Most inter parish work she helps with is for the local parish population, such as her participation in the Christian Service Commission, coordination of the Emergency Food Program, some work with St. Vincent de Paul Conference, and Christmas Giving Tree for a hospice located in a neighboring suburb. The Pastoral Associate indicated that "...circumstances that may help inter parish work include having a full-time Christian Service Coordinator, and having a better networking with other parishes. Involvement in our current inter parish programs, such as the Emergency Food Program, and Join Programming, makes people aware of other's needs and try to do more."

(3) Religious Education Director-RED (WF-30s). The RED obtained her Religious Studies degree from St. Mary's College. She has been at Parish Six for three years. She worked in several City Parishes. She organized and opened a soup kitchen while working as Religious Education Director at a City Parish. She has been working with people in need for three years.

(4) School Principal (WF, 50s). The School Principal of the elementary school of Parish Six obtained her bachelors degree from the University of Detroit at Mercy and her masters degree from Western Michigan University. She taught at City Parishes for three years, at a suburban parish for seven years, and at Parish Six for six years. She grew up in the City of Detroit. "The school is increasingly involved in inter parish programs thanks to the current Religious Education Director" explained the Principal. "She comes from a City Parish, which helps to focus on the needs of City Parishes. She also has the connections with that parishes. The antecessor Religious Ed Director was a suburban-type of person. This is the second year that we have a food drive for Thanksgiving baskets and to supply the soup kitchen of the City Parish. Also, this is the first year we participate in a visit to a food bank in Detroit. A teacher, 8 parents, and 30 students of 6th grade went to Detroit to visit the food bank. We also had field trips to the Detroit Institute of Arts. The impact of City programs on the school is that they make kids aware of what means to 'have', and teach them responsibility to do things for others,". The Principal considered that several reasons account for the success of the involvement of the school in City Parish programs: the quality of the staff in terms of experience in city parishes, the age of kids, availability of transportation (lack of), and time (lack of). "We have good staff, and a growing young population. However, we lack of transportation. The school asks parents to volunteer

321

for transportation. Time constraints limit our capacity to help city parishes. City programs take time out of class which may affect the quality of education and parents are paying for kids to learn," said the Principal. She continue: "Our teachers are very cooperative. Every October, I send letters to parents requesting food donations. Our teachers promote the food drive in their classrooms. The kids get food items from home. We incentive our kids by organizing an Ice Cream Party for those who contribute with the greatest volume of food. All the school participates in the food drive. Other programs, such as the visit to the food bank in Detroit, involve parts of the school. We have also a household items drive for the homeless, sock collection during the winter for a shelter, and the Giving Tree for City Parishes during Christmas,". "Many students come from single parents, or parents do not see their kids much. We need a pre-school and a kindergarten that take care of kids after school. Many kids lack of money to buy basic stuff they want," said the Principal of Parish Six.

(5) Christian Service Commission. The Christian Service Commission meets once a month. It is composed of 10 members. two men and eight women ages between 30s and 70s.

Values.

When asked what most liked about her job, the Religious Ed Director said "The kids...working with people...and the freedom I enjoy to do my work in Parish Six." Her support system comes from other Religious Education Directors and staff of other suburban parishes with more experience and wisdom. She considers that poverty, homelessness, care to the elderly, and spiritual awareness must be priorities. Given that Parish Six has no Education Commission, which usually provides a sense of the needs of people, she uses her Religious Education's parent meetings to obtain information on needs.

When asked how the Religious Ed Director evaluates the school's inter parish work, she answered: "Our school could do better by having more education about city parish issues." She added: "But our performance has to see with the City Parishes' capacity to absorb what we can do for them. For instance, we want to do more for one of our City Parishes located five miles away, but when I call and ask when they need things, they answer that they are full and do not need us. Thus, we have to look for other city parishes to channel our donations. To help the process, suburban and City Parishes adopted a schedule where each suburban parish is given a date to program activities, donations, and visits to city parishes. This format allow us to be more organized."

When asked about the most effective inter parish activity, she explained: "...the soup kitchen. It is a concrete thing to do, very satisfying experience, and gives us good exposure.

"The school is the heart of this parish." said the priest of Parish Six. "But the 300+ students we have, can hardly finance a large facility that was built for more students. We struggle to attract students. We are open to receive non-resident students at the same tuition charge to residents. We increased tuition this year with the fear of loosing too many students. Some students left and some new students came in. We have the same number of students as before the tuition increase."

Personal style. (1) Priest: formal dress, young, conservative/intellectual/planner. (2) CSC: semi-formal dress, facilitator/conservative. (3) Religious Education Director: informal dress, task-oriented, intellectual/liberal. (4) Principal: formal dress, intellectual, moderately conservative.

Attitude around city. The priest commented: "...our members prefer to volunteer in other suburban parishes than city parishes. Part of this is because the fear of crime.". He considered that the fear of crime is

323

artificial. He also affirmed "sharing Mass services happen two or three times a year but there is no pressure to do so."

The Principal expressed her view of the school involvement in City Parish programs: "There is a contrast between the parish where I live and the parish where I work. The parish where I live is a suburban-white-yuppie one. The parish where I work [Parish Six] the diversity is at school. Where I live, kids need to know about other cultures, and share what we have with the less fortunate.

The Principal has a contrasting opinion about city and suburban parishes. She said "City kids attend smaller non-Catholic congregations, they don't have much, but they are happy. Suburban kids have more emotional needs. These suburban kids have the potential to be the leaders of tomorrow because they have resources and skills. Suburban people are getting older and we have to help each other."

The Principal likes parish work. What she likes most is working with people: "People energize me," "Being warm, inviting, and open to all people."

Participatory approach. When asked about her leadership style, the Pastoral Associate replied: "I do not need to do everything. I ask others to help, to represent Parish Six, ask other parishes to get involved and share resources." She continued: "My support group are the Religious Education Director and the Deacon (M). We help each other in an environment of energy and confidentiality. The final word about decisions and plans are reach by consensus by the Parish Council."

Asked about grassroots participation in parish planning, the priest explained "Grassroots matters. Despite that nuns and priests know more than parishioners about poor parishes, most of the work is done by parishioners. If a staff person organizes and implements a program in isolation, that program dies when the staff person leaves the parish. The

staff personnel have to train parishioners in all parish activities to secure continuity."

Parents of school children are required 10 volunteer hours per year. "...we do not want that parents just drop their kids at school and then get lost" said the priest.

Symbols. (1) handicap services, (2) inter-faith food partnership, (3) emphasis in formal dress and manner at Mass, (4) priest's everyday visit to school, (5) the involvement of the Religious Education Director in Christian Service responsibilities.

Institutional Performance. In an evaluation report dated January 1998, the Auxiliary Bishop commented: "Complements from the Auxiliary Bishop. Parish Six increased offertory contributions, decreased operating costs, increased savings, and is gradually is paying off its debt. For the past two years, Parish Six has exceeded Catholic Services Appeal target, a welcome change from previous years and sign of caring beyond parish boundaries[95]."

Parish size and change. Parish Six is considered a small congregation (close to 1,000 registered members), with zero growth.

Budget size. Parish Six is considered a small parish for its income at the level less that $500,000 a year.

Expansion plans. No expansion plans are considered.

School capacity. The school capacity (350 seats) currently holds a student body of 300.

Physical Characteristics.

Distance. The boundaries of Parish Six include a section of Detroit, which is of low-income residents. Distance is not important but the level of need.

---

[95] Parish Bulletin 01/18/98

Local Needs. Parish Six's area includes a small section where income is low, unemployment is high, and needs are demanding. A coalition of four churches (Catholic, Presbyterian, United Methodist, Baptist) was recently formed to provide for a Regional Emergency Food Program (REFP). In less than a year of operations increased from 80 to more than 100 households assisted. A report form the REFP administration estimated that poverty level in the area is 4.1 percent for a potential of 2,214 people in a total regional population of 54,000[96].

Parish features. (1) the researcher observed the spiritual and conservative content of the sermon, quiet audience, and the outstanding services for handicapped people during one weekend Mass. (2) The priest was very open to provide support and information about the project, taking more time that it was allowed to explain his role and parish performance. (3) All the staff were very satisfied with what they were doing. (4) the priest is very educated about local problems and networking, but not much into the suburban-city exchange. This feature is consistent with the practices of the former CDC, who had to send surplus donations to city parishes without consulting parishioners, given their reluctance of sending donations out of the parish boundaries.

Inter Parish Activities.

Best IPA: Nursing Home.

Frequency: Once a month.

Time commitment: limited, 8-10 volunteers.

Staff support: no Christian Service Coordinator. The Religious Education Director with the help of the Pastoral Associate and the school Principal.

Coordination: moderate.

---

[96] Regional Emergency Food Program, Progress Report from February 3rd to August 31, 1998. [Title changed to protect confidentiality].

<u>Reciprocity</u>: not required.

<u>Dominant resource</u>: (1) goods, (2) time.

<u>Three months of IPAs</u>. Jan-Mar/98:(1) The final class of the Religious Education students took place at Blessed Sacrament Cathedral in Detroit, (2) Christian Services requested help for the soup kitchen project at one city parish and helping children with their homework at another city parish.

Inter parish activities are lead by the recently hired Religious Education Director and the Pastoral Associate. Each year, both staff persons prepare a list of programs that may include: soup kitchens, food drives, food parties, field trips to City parishes, Christmas Giving Tree, clothing drives, etc. Parish Six does not have a Christian Service Coordinator. The busiest time for inter parish activities organized by the school is from October to April. There is no much activity during the Summer.

According to the CED, inter parish activities have some positive effects on the school kids: "all of us work together. I use my personal experience in organizing a food drive, the teachers help by motivating students to donate food items and to volunteer in preparing food. Parents donate time and transportation. By delivering the food with other volunteers, we observe how is to be very poor. Homes of these people are dilapidated and hardly furnished. The purposes of sharing and make life better for those who have less are overwhelmingly satisfactory."

"City Parish programs face some problems," observed Sister Irma, the former CSC. "...parishioners do not like to take their donations out-of-the parish boundaries. The problem is that there are parts of Detroit with more critical needs than we have in this parish. I send surplus donations to those City Parishes without letting parishioners know that I am doing this,". Sister Irma worked at City Parish A before coming to

327

Parish Six. Four years ago, sister Irma left Parish Six and her position has remained vacant until now. It was very interesting to notice that the City Parish A Program was not mentioned by the Pastoral Associate, who partially absorbed the functions sister Irma. However, the City Parish A program was mentioned by the School Principal who said "kids like to help in City Parish A soup kitchen,". Asking details about other city parish programs, the Principal was not aware if something else was going on.

City Parish Program. Nine years ago, a group of parishioners from Parish Six went to a City Parish, located in downtown Detroit, to help in the soup kitchen in response to the Christian Service Coordinator's request. Based on a list of needs provided by the City Parish, the Christian Service Coordinator, Sister Irma, solicited donations during Mass services. She solicited monetary donations, food, and volunteers three times a year. She used to collect between $300 and $400 every time. She also organized fund raising events for City Parish A.

Programs. (1) Regional Emergency Food Program-EFP (suburban-regional). This program began two years ago as a collaborative effort by a group of Catholic priests, for the purposes of inter faith outreach, and to meet the increased demands for food in the area. A steering committee was formed by the pastors of four suburban churches of different denominations (Catholic, Baptist, Presbyterian, and United Methodist), and parishioners. This program initiated activities in 1988 with an Emergency Food program with the help of members of participant churches, and the community, who perform all duties related to the distribution of food baskets. Six months later, the Emergency Food program started receiving surplus food from the State Government and Wayne County. After seven months of operations, the Emergency Food program served 700 residents. The food distributed increased from 100 pounds the first month to 1196 pounds the last month, for a total of 6000

pounds in seven months. Workers for the EFP volunteer one day per month for four hours. Volunteer jobs include packaging the food baskets, food inventory, and distribution on the second Thursday of each month. The Monthly operation of the EFP requires approximately 30 persons. Volunteer staff increased from four to six and in need of a volunteer with transportation. A total of 1000 hours have enable this program to operate. The program fee an average of 62 persons per month. Sixty percent of recipients were children 0-19, 60 percent were female, 90 percent were white and 10 percent African American and Hispanic. The program is expanding to non-food needs, and delivery to the homebound and physically challenged.

(2) Joint Programming (suburban). Six suburban parishes are working together in programming seven different seminars and worships. Parishes rotate the hosting place for each activity. Among subjects of Christian formation are crisis management, conflict resolution, parenting, Christian education, and marriage. There were 15 workshops scheduled in one year. The Pastoral Associate indicated: "so far, the most successful workshops have been the 'fasting meetings', in which issues of volunteerism, conflict and stress, depression, and chronic illness are addressed."

(3) Nursing Home in Detroit. Once a month, 8-10 members visit a nursing home in Detroit.

(4) Thanksgiving baskets. Once per year, about 125 volunteers collaborate to prepare Thanksgiving baskets for city parishes.

(5) Christmas Giving Tree. By Christmas, about 240 Christmas gifts are prepared for two City Parishes.

(6) Food Pantry City Parish. Parish Six also collaborated with a food pantry of a City Parish. Food drives were organized.

329

(7) Refugee House in Detroit. The school organized a field trip to the Refugee House with 7th and 8th graders coordinated by the teachers. This trip is a living class of one of the class subjects about awareness of the difficulties people from other countries face.

(8) SVDP Conference (local). Many food drives that take place during the year is to supply Parish Six's SVDP Conference. A staff person indicated that the SVDP Conference had a weak organization affected by the illness of a long-time leader that no one took his place when he left the parish. "This Conference is suffering from a life-cycle transition," argued the staff person.

Parish Seven

Environment. A life-long member said "When Parish Seven was still a project in 1959, the area had already a lot of homes and families. This parish was supposed to have a school, but it was not approved by the Cardinal. The reason: other schools around were being closed. The growth of the area ended in early 1960s. The maximum number of member families reached its peak of about 950 members in 1962-63. During that time, the community life was more active. We had festivals and every year we used to be a picnic. The most active groups were the Altar Society, two men groups, and the Dad's Club. The Dad's Club sponsored a baseball group. In the 1960s, it was a conflict between the priest and the Dad's Club. The Dad's Club decided to move out of the parish. The City Hall supported the Dad's Club for several years. The assignment of the current priest marked a new age for this parish. He strengthened Commissions, instituted parish-wide celebrations that are getting bigger every year. He instituted a volunteer appreciation event attended by 200 members. He has brought people together." Our parish has many life-long members. The same people and groups that were 30-40 years ago, are functioning today.

"In my view" the informant continued, "a parish school helps to commit people with the parish. Parents are more involved with the school. The school also strengths the fund raising. When this parish was funded, the school was considered, but the Cardinal did not approve it because there were other schools around, the student population was too small, and our blue-collar community cannot afford Catholic school tuition. Ten years ago, two Catholic schools closed their door because of lack of students. The Christian Education program is very active. Forty years ago, Christian Education classes started in the public school across the street. Then, financial troubles in the public school prevented to continue using its facilities. Then, the classes were held in the parish.

331

In early 1970s, the priest wanted to build a new church but it was not authorized by the Parish Council. Instead, the parish was expanded to hold the Christian Education program for kids and adults when the public school was not longer available. The idea to build a new parish started 10 years ago, when the debt of the previous parish was paid off. The current building is out of code and too small. The new parish will be a reality at the end of 1999."

Previous work with city parishes. The priest answered about this tradition: "Not much. When I started as a pastor of this parish there were no Commissions, and no membership involvement in parish life. This parish was very priest-centered. The best response to a city program I have observed happened three years ago. There was a conference in Detroit that attracted more than a dozen members. It was organized around the changes Vatican Council II introduced in parish life. The seminar was organized by a liberal section of the Catholic Church, formed by scholars. After this opportunity I never see much interest in city activities again."

The priest in another interview answer a question about how much work Parish Seven has with city parishes: "Well...we actually do not have much interaction with other parishes. Our priority at this time is the parish renovation. Our most active City program is with the Capuchins soup kitchen in Detroit."

Issues. (1) Construction of new parish, (2) demographic shifts: young families moving in, increasing elderly residents, (3) increasing local needs.

Trends. (1) membership getting older. Growing elderly will need new services. (2) young families moving in, who will require new services

"Before the welfare reform, we used to receive two or three phone per month calls requesting help. Today, we receive two or three calls per

day, especially from Detroit. The need is overwhelming. Nine years ago, St. Vincent de Paul at this parish was inactive. Today, SVDP is very active. We have 4 crews of ladies helping SVDP. Most of the assistance is for locals, We also serve referrals from the Salvation Army, but we also refer people to their own parishes. Local needs are such that we need more space to serve the growing requests. With grate difficulty, we are having all our activities in the main hall and the parish. The lack of space and other problems pushed us to a parish renovation plan. The capacity will be expanded from 400 to 600 seats.

Household concerns. (1) Goods schools, (2) finding companionships, (3) Adequate food.

Demographics. Table C.2.8 describes the demographic data of the 1990 Census and projections for year 2000. Parish Seven is located in a small community (9,200 people) that suffering from a population decrease (-7.1%). Its population is young (36 years median age), but getting old at a very fast rate (18.5%) over the last decade. This is the most diverse community among the case-study group with 93.4 percent of whites, and important African American (2.4%), Hispanic (2.2%), and Asian (1.2%) groups. The housing is the second lowest priced ($65,000) but with a high increase in values (15%). The housing stock is old with the lowest rate of owner-occupied units (66.9%) among the case-study group. The dominant occupation of residents are blue-collar; earnings are high ($48,600) displaying the highest increase (28.6%) among the study group. Education is moderate, with the lowest proportion of college graduates (10.4%), and a high rate of high school graduates (39.6%). The area has a moderate proportion of widows/divorced (18.4%) residents.

Table C.2.8
Parish Seven: Demographics 1990 Census and 2000 Estimate

	Measure	1990	2000	Chge %
Population				
size	people	9900	9200	-7.1
Age female population	years	30.6	36.1	18.0
Age male population	years	29.5	35.1	19.0
Median age	years	29.8	35.3	18.5
Population Life-cycle				
0-17	percent	29.5	28.9	-0.6
18-34	percent	31.5	22.6	-8.9
35-44	percent	14.3	17.6	3.3
45-64	percent	18.9	21.4	2.5
65+	percent	5.8	9.6	3.8
Race: White	percent	95.6	93.4	-2.2
African-American	percent	0.9	2.4	1.5
Hispanic/Latino	percent	2.1	2.2	0.1
Asian/Pacific Islander	percent	0.7	1.2	0.5
Housing				
Median home value	U.S.$	56500	65000	(1995)
Increase home value (90-95)	percent		15.0	
Average age	years		47	
Housing stock	units		3500	(1990)
20 years old and less	percent		5.3	
30 years old	percent		7.4	
40 years old	percent		20.4	
50 years old	percent		40.5	
60 and over	percent		26.3	
Ownership	percent		66.9	(1990)
Mobile homes	percent		0	(1990)
Occupation: White-collar	percent		43.7	(1990)
Household income: Median	U.S.$	38200	48600	28.6
$14,999 and less	percent	18.5	16.8	-12.2
$15,000-39,999	percent	38.7	31.4	-21.0
$40,000-99,999	percent	40.5	46.1	10.4
$100,000 and more	percent	2.2	5.8	147.4
Education (age 18+)				
Less than 9th grade	percent		4.4	
High School	percent		63.3	
College	percent		31.5	
Graduate/Professional	percent		0.8	
Marital status (age 15+)				
Singles	percent		24.8	
Married	percent		56.8	
Widowed/divorced	percent		18.4	

Source: The Department of Parish Life/Pastoral Resources, Archdiocese of Detroit, 1/5/98

Parish membership. "This is a working class parish" said the priest. "Sixty-five of the parish population are senior citizens. The rest are young families that just moved in. We have 20 Hispanic families,

2 Asian families, and one couple from India. The dominant occupation of our member is automakers, This area has been very stable because the auto industry. Our area has not been subject of industrial downsizing as it happened in other areas. Thus, a typical volunteer member of this parish is a widow in her late 50s and 60s. The students of our Religious Education program are between 20 and 70 years old with an average age around 50.

One major demographic change affecting this parish is that people is getting older. But young couples with children have started moving in recently. This area is in transition. A lot of urban development is occurring in the eastside. The population shift is affecting nearby parishes of older suburban neighborhoods. Some parishes were merged because the loss of members. This demographic change is also affecting volunteer recruitment and financial contributions. Parish Seven is doing all right thanks to contributions and volunteer time of older members. Young new comers cannot volunteer time because of their responsibilities with their children and their limited financial possibilities."

Leadership and Culture.

Gender. Staff: males 55%, females 45%.

City exposure.

(1) Priest (WM-50s). The priest has been at Parish Seven for seven years. He is a graduate from the Sacred Heart Major Seminary, held his internship at a suburban parish, and ordained in the early 1980s. He came from a large family of nuns and priests.

Values-principles. "We have more women members than men at this parish" said the priest. "Reasons that explain women's majority are several. First, the Catholic church is a male-centered institution that makes participation of men unattractive. Second, women live longer than

335

men. We have many widows. Archdiocesan programs that were to attract men no longer are active, like the 'Cursillo'."

Concept of sharing. "There was a priest in Honduras delivering food to poor residents. The residents welcomed the priest to their homes and offered him a cup of coffee. They also offered sugar for his coffee. If he would take too much sugar, he would impoverish them further. If he would take no sugar, he would make people feel inferior. So, he decided to take a little sugar to make fell people proud of sharing their resources. This is an example of my ideal definition of sharing. However, Parish Seven is just giving things away."

Values-parochial. "To provide service, we do not ask if people are Catholic or not. We do ask if people are coming from other parishes and ask them to go back to their parishes for services if they are non-residents. Then, if their parishes come back to us and ask for help, we help."

Personal style. The priest defined his style: "I consider myself a 'traffic comptroller', the 'vision provider'. Members are the ones that take the initiative to implement programs. They initiate, design, and implement their idea. It is my belief that programs will stay if undertaken by members. If I get involved in program implementation, the program will stop as my intervention stops. If a new priest comes and there are programs he does not like, the program will perish, unless members have the leadership."

The priest of Parish Seven related an incident to illustrate to concept of authority and human value. "A middle-age man approached me for advise how to solve a problem with an employee at his company. I asked him how many keys did he have in his key chain? He showed me a bunch of about 15 keys. I told him that people feel powerful depending on how many

336

doors they can open or close. When we let our souls get rid of keys and doors, and power, we will be able to see people in front of us."

Attitude around the City. "We have a lot of things to learn from city parishes," expressed the priest. "For instance, we learn how they do things and what they have to offer...their traditions, ethnic background. Poor people teach us to notice things we give for granted. Many residents of the city parishes are immigrant. They have very close families. We are spoil. We have good income since we are teens. There are people that do not have the comfort we have. Few years ago, it was a group from a city parish that came to our parish to talk about gangs."

Participatory approach. "The priest is a facilitator and teacher. He lets people set their own goals once the vision is provided, communicated, and understood" said a staff person.

Symbols. (1) Parish architectural drawings everywhere, (2) small space used for offices. Most space is used for social events, Christian Ed classes, and Masses, (3) Parish doors are open all the time.

Institutional Performance.

Parish size and change. Parish Seven is a small congregation of almost 900 registered families decreasing 3.4 percent in eight years.

Budget size. The budget is less than $500,000 a year.

Expansion plans. Parish Seven is in the process of building a new parish. The priest explained why this new facility is important. "First, the current parish is not visible enough. We have new people that never could find us because the parish is hidden from major streets and roads. We want a parish that can be seen from any angle, does not matter where people come from. Second, we observed that this area is growing rapidly and that growth will continue to increase and we need a bigger parish. Housing projects are proliferating in the eastside. This new neighborhoods are served by their own parishes, but the housing deficit

337

will pressure for housing development in this area. Third, we need more space to absorb members from other parishes that are in the process of merging. Fourth, we want to implement new programs for children and in the areas of job training and economic development, which require new space."

School capacity. There is no school at Parish Seven. The facility is used to teach around 200 students of Religious Education.

Physical Characteristics.

Distance. A staff person said "Distance is a problem. Our volunteers are senior citizens that find difficult to travel to Detroit."

Location of needs. The priest stated: "This parish is surrounded by modest-income families. The housing stock where these families live used to be the home of manufacturing workers of the World War II. These houses were supposed to be temporal, but they still are there. Many families we assist come from that neighborhood, but also we are receiving many people from Detroit."

Parish features. (1) The priest gives his sermon in the middle of the parish during Mass in spite of having a very good sound system. This makes feel those in Mass part of the talking. Additionally, the deacon is very warm and friendly with parishioners. (2) The parish office is open to the public all the time. This is a sign of confidence in the community from the parish staff and vice versa. (3) It contrasts the weekday crowd with the weekend crowd. On weekdays, the parish is visited by the elderly. On weekends, the parish is full of young families and kids. (4) The parish receives donations from other suburban parishes.

Inter Parish Activities.

Best IPA: Capuchine Soup Kitchen.

Frequency: once a month.

338

<u>Time commitment</u>: very limited. 4-5 volunteers assisted by the SVDP Coordinator, no Christian Service Coordinator.

<u>Staff support</u>: SVDP coordinator.

<u>Coordination</u>: minimal.

<u>Reciprocity</u>: not required.

<u>Dominant resource</u>: food.

<u>Involvement</u>. "We have a very small staff. Myself, a parish secretary, two part-time Religious Education Coordinators, a bookkeeper, and a maintenance person. We also have a volunteer Christian Service Coordinator, and a volunteer-coordinator of St. Vincent de Paul Conference. Our Christian Education Coordinator is very busy with more than 200 students in the Religious Education Program. A while ago, the Religious Education Program was temporally suspended for one year because lack of teachers. The program is very strong now. Our Christian Service Commission has few volunteers that take care of the Capuchin soup kitchen, a school items collection for our Religious Education kids, a Salvation Army program for pregnant women, and a blood drive twice a year."

In the past, Parish Seven has had some no very successful inter parish opportunities. Habitat for Humanity requested our help two years ago. I encouraged members during Sunday Mass to join the effort, but there was no interest. Another case was a Focus: HOPE Walk opportunity but it did not attract any interest. I assume this is because most men are at work. It might be also that our volunteers are getting burnt out. Another possibility is that our attention and focus are in other things.".

(1) St. Vincent de Paul Conference (Suburban). "Our SVDP Conference is the most dynamic program. It has 10 members. Most of them are widows in their 60s with a blue-collar background. There is a nurse, and the

wife of a principal. They rotate responsibilities every two days. The Christian Service Commission is not very active in inter parish stuff,"

(2) School Items Drive (local). There is 'school item drive' every year to support low-income children in the neighborhood. The program attracts the attention of many volunteers and donors.

(3) Capuchine Soup Kitchen (City). 4-5 volunteers once per month provide assistance to a soup kitchen in the City of Detroit's city parish.

(4) Christmas Tree (local). Every Christmas there is a gift collection for local low-income families. Other suburban parishes donate part of the gifts to share with Parish Seven's members. The Parish Conference of SVDP is very active in this collection.

(5) Thanksgiving Food Drive. Thanksgiving baskets are distributed every year to local low-income parishioners.

(6) There is a food depot managed by a suburban parish. We have a food drive in Thanksgiving to supply the depot.

(7) Personal Care Items Project. Personal items are collected to distribute among local needy people.

The Archdiocese of Detroit

Environment. In 1977, the Archdiocese of Detroit undertook a process of decentralization. The Archdiocese of Detroit divided its 340 parishes in four regions, organized in 27 Vicariates. Auxiliary Bishops became responsible for the immediate leadership of one region. Cardinal Dearden first proposed this decentralization. He consulted with assistant Bishops, Vicars, Priests Senators, and the Archdiocesan Pastoral Council. The Bishops no longer had direct parish or office responsibilities in the central office. By 'moving out', it supposed they would better serve as the Cardinal's representatives and assume spiritual leadership on the scene. The Bishops were to re-enforce the Vicars, not to diminish their responsibilites by their presence. "Too often" Cardinal Dearden said, "the Archdiocese is identified only as Detroit, yet many of our people are in other cities, townships and communities in Southeastern Michigan. We must relate more closely to them. The outlying parts of the Archdiocese will be better represented with an assistant Bishop visible there."

Issues affecting the Archdiocese include race relations, shortage of priests and Christian staff, financial distress and depopulation of older suburban parishes and city parishes, and the growing gap among parishes.

"It seems that the most important issue addressed at the top regarding city-suburban relations is racism" affirmed a staff person of Parish 1. "There are three programs dealing with it. One-day seminars on racism, co-sponsored by General Motors Corporation and the Archdiocese of Detroit. Church laity and clergy of the six counties assembled at Cobo Hall in 1997. Around 600 church people attended this event, but the number of participants has been decreasing from previous years. The second program is a seminar facilitated by the Catholic Youth

341

Organization (CYO) and Baha'i Faith, with the Archdiocese's support. This program has been very successful so far. The third program is the "Bridge-Building" sponsored by the Catholic Pastoral Alliance. "Once a month for the past four years, 2 or 4 parishioners from 6 or 7 churches meet with a priest and the Alliance's Director and other parish leader in a two-hour session to share their ideas regarding city-suburban issues" affirmed the Christian Service Coordinator of Parish 1. A staff person of a supporting organization explained that "the influence of the Alliance has been very limited because the approach used by the Alliance is too antagonistic." A staff person of a parish also suggested that the Archdiocese of Detroit prefers to support seminars facilitated by the CYO, without explaining the reason for this preference.

Priest and other Christian personnel shortage is of significant concern by the Archdiocese of Detroit. One priest suggested that this issue is not taken too seriously by the Archdiocese, but the evidence shows the contrary. The Archdiocese is undertaking an institutional survey to identify what priest functions and activities can be delegated to non-ordained personnel. A suburban priest indicated that "our practical solution at this parish consists of asking retired priests or those with special assignments to help us. So far, the problem is left to parishes. There are other possible solutions such as reducing the number of Masses, delegating non-religious responsibilities to religious staff and volunteers." The priest continued: "The impact of this shortage is in three areas: priests are indirectly involved in inter parish collaboration; parishes should work as a team to find ways to balance needs and resources; and closing parishes in the past were because there were not enough priests." An official of the Archdiocese of Detroit's office affirmed: "a way to deal with shortage of priests is to cluster parishes under one priest. Then his salary will be divided among the

clustered parishes. This is a model for small parishes of 300 households or less. At this time, there are around ten clusters in cities and one suburban. The clustering of parishes is an alternative to closing."

Financial distress and depopulation of older suburban parishes is a growing concern. A suburban priest affirmed: "The problem of budgetary distress is becoming critical for older parishes with schools. Part of the problem is solved with the Inter Parish Sharing program, which is part of the Catholic Service Appeal (CSA) fund. But the problem exists and it is not solved. We increasing tuition with the fear of losing students. Fortunately the tuition increase did not affect much, but in the future we may consider some kind of contribution from parishes without schools."

There is a growing gap among parishes. Older suburbs are losing population. New suburbs tend to be wealthier and bigger. For instance, in the Northwest Wayne Vicariate that groups 18 parishes, the west side is wealthier than the east side. West side parishes have higher income, larger memberships, and larger parish boundaries. But most schools are located in the east side. Smaller east side parishes struggle to finance schools with less students and less money."

Currently, local needs are increasing in most parishes, including wealthy parishes. Some priests suggested that the increase is due to the welfare reform. In 1997, the central office of the Archdiocese of Detroit warned parishes about potential problems the welfare reform may cause. The Archdiocese sent a letter to all parishes anticipating problems of staff, liability, and property damage if the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 would take place.

Leadership and culture. Pope John Paul II's Encyclica on "The Logic of Solidarity" and "Social Concern" reads as follows: "The Pope's rejection of what he calls 'the logic of blocks', the division of the

world between East and West, each side harboring a tendency to imperialism, and each in part responsible for the widening gap between the world's rich and poor. The Encyclical aims at shifting the social concern of the church and world attention away from the East-West ideological orbit and toward the ultimately more fateful division between the rich nations of the North and the so-called underdeveloped nations of the South[97]."

The Pope also sent a message about the meaning of poverty to every American Catholic on March 1, 1998 in preparation for Lenten celebrations. The Pope contrasted material poverty and spiritual poverty. He qualified material poverty as 'scandalous' and recalled a biblical excerpt "...for I was poor, marginalized, and you welcomed me." He defined 'spiritual poverty' as the spirit of service and the openness to look for the good of others, as well as the willingness to share with your brother, the commitment of combating the pride that isolate us from our neighbors[98].

The U.S. Catholic Bishops made it clear that "parishes are called to be communities of solidarity. Catholic social teaching insist that we are one family: it calls us to overcome physical boundaries and barriers of race, religion, ethnicity, gender, economic status, and nationality. We are one in Christ--beyond our differences and boundaries. Parishes need to be bridge-builders, reminding us that we are connected--parish, Vicariate, community, diocese, country, world...[99]" The Bishops were also concerned about the attention to the poor. They requested the federal government to provide for the poor and most vulnerable[100].

---

[97] The Logic of Solidarity: Commemoration on Pope John Paul II's Encyclical "On Social Concern". Gregory Baum and Robert Ellsberg (Eds.), 1989. Orbis Books: Maryknoll.

[98] Parish Two bulletin 03/01/98.

[99] Communities of Salt and Light, U.S. Catholic Bishops, 1993.

[100] Parish Two Bulletin 08/31/97.

Archbishop Maida visited a Catholic institution in Macomb County and encouraged it to form community partnerships to better serve local needs[101]. The Archdiocese forms partnerships to address area-wide disasters, such as the storm of July 1997[102], and the fire that destroyed a warehouse of St. Vincent de Paul in 1996.

The Pastoral Associate of Parish Four explained that the Archdiocese of Detroit strongly promotes team work: "...the office in downtown is forcing us to work together. We have to prepare a master plan for the Vicariate where we show we will work with other parishes." A planning document of the Northwest Wayne Vicariate explained that parishes that missed to send their plans on time had to accept the mandates of Vicariates[103].

Values. The American Catholic Church has institutionalized several programs dealing with social and economic structures. Some examples follow. (1) Catholic Caucus fights legislation that creates larger division between people, and may widen the gap between the rich and the poor. The Caucus is against systems that create a false sense of superiority of one race, sex, or nation over others[104]. The Caucus sustains that "The social sin that we participate in when we do nothing to change the system and relationships, loveless families, unjust social structures and policies, crimes by and against individuals and against creation, the oppression of the weak and the manipulation of the vulnerable, explosive tension among nations and among ideological, racial and religious groups, and social classes, the scandalous gulf between

---

[101] Parish Three Bullatin 01/05/97.

[102] Parish Two Bulletin 07/13/97.

[103] Presentation by Bishop Bernard Harrington, 10/21/97.

[104] Parish Six Bulletin 03/09/97.

those who waste goods and resources, and those who live and die amid deprivation and underdevelopment[105]."

(2)The Pastoral Letter "Economic Justice for All" appeals "U.S. Catholics to work for greater economic justice in the face of persistent poverty, growing income gaps, and increasing discussion of economic issues in the U.S. and the world." Important principles include: (a) focus on people not on the economy, (b) use moral principles, (c) a moral measure of any economy is how the poor and vulnerable are faring, (d) all people have the right to productive work, (e) free markets need a check for economic justice, (f) society and government have the duty of assuring opportunity and meet basic human needs, (g) investment, trade, aid, and development should protect human life, human rights, especially of those most in need[106].

Institutional Performance. Parish One mentioned the type of support received from the central office of the Archdiocese of Detroit: "We receive educational materials, services for the handicapped, workshops, tribunal and legal assistance, and many other services." Parish Five expressed its satisfaction with the support received from the Archdiocese of Detroit. "It is a good Diocese" said the priest. "It has a lot of programs. The most active are the offices of Parish Life, Family Life, and Workship."

A staff person of a parish said "the Cardinal is too concerned about fund raising. He actually is very good at it." Another person commented: "...parishioners are getting burnt out with so many requests for money from the Archdiocese. Many of them are against these fund raising drives. If the Archdiocese continues implementing more programs the 'tax' to parishes will be around 25 percent of parishes' income."

---

[105] National Catechetical Directory 1998.
[106] Parish Six Bulletin 03/30/97.

346

The Archdiocese of Detroit initiated a fund raising campaign in 1998 to help U.S. missions. The notice sent to every parish said "Those living in mission areas find themselves isolated from the larger Catholic community. Priests, religious women, deacons, and lay ministers struggle each day to meet pastoral needs. We are in position to help them. This is the first year of a new national collection to support our home missions. The Catholic Home Missions Appeal will assist in ministry and outreach to growing migrant and ethnic communities. This mission includes migrant populations in Michigan, Appalachian poor, and native Americans[107]."

The Archdiocese of Detroit has a long history of ministry to the sick and terminally ill. The list of programs is very extensive to mention it here. The following is an example: the Department of Christian Services there are three ministries that provide assistance: Health Care, Project Life, and Gospel Life. In hospitals, the health care chaplain conducts worship services and provides sacramental ministry, facilitates the ministry of priests to the hospitalized parishioners, assists families in crises, and participates in volunteer training programs. Chaplains also provide pastoral care and counseling to patients and their families before and after surgery.

The Archdiocese also supports an extensive variety of programs that target Christian issues. For instance, Cardinal Maida launched 'Project Life' in 1996 as a hot line for abortion, assisted suicide, and financial support for pro-life survivors. Another program is 'Gospel Life' which supports those struggling with life-related decisions[108].

---

[107] Parish Six Bulletin Easter 1998.
[108] Parish Six Bulletin 05/30/98.

347

Vicariates

Environment. "The history of Vicariates is recent" explained the Vicar of the Northwest Wayne Vicariate. "Vicariates were new by 1995, in charge of ministerial planning at the Vicariate level. Northwest Wayne Vicariate is the largest in the Archdiocese, with 18 parishes, 2 independent high schools, 11 elementary schools, one hospital, one resident home for the disabled, and one university."[109]

"Vicariates were to decentralize the parish administration" explained the Christian Service Coordinator of Parish Three. "Decentralization of Catholic Schools did not work, but for parishes it di work. Vicariates were strong during the 1970s. Then, they decreased in importance during the 1980s. Now they are strong again. There are talkings about forming vicariate councils."

By the end of 1988, the Northwest Wayne Vicariate faced the problem of being too large. Additionally, parish members were too different. The problem was evident when a new and growing area of the Vicariate grouped parishes with higher incomes, and older parishes faced declining population and lower incomes. It was a meeting to discuss the possible 'split' of the Vicariate to separe the east side from the west side. The meeting took place at Madonna Univesity, attended by the staff of parishes and schools, and representatives of Parish Councils of the 18 parishes. The meeting was facilitated by staff personnel of the Archdiocese of Detroit. The Auxilialy Bishop and the Vicar were present. After discusing the pros and cons of the 'split' it was a consensus that the 'split' was a financially logical step but spiritually inconvenient, because it diminished the spirit of cooperation among parishes. It was very clear that the split may divide the east and west, the 'haves' and 'have-nots', and whites and African-Americans.

---

[109] Northwest Wayne Vicariate Bulletin 04/98.

<u>Institutional Performance</u>. Bishop Harrington explained during the Joint Meeting of Archdiocesan Pastoral Council in October 1997: "I have been designated by the Department of Parish Life to make the following presentation as the Episcopal Vicar for Parish Ministries. The primary purpose of the Vicariate Planning process is to plan what kind of services and programs can be provided in the way of ministry in each Vicariate. Of necessity, it involves a discussion of priest personnel as to such questions as "How many priests are presently available for services in each Vicariate and how many will be available in the next five to ten years. The Cardinal, in his talk to the priests of the Archdiocese at the Boyne Mt. Convocation on October 9, 1997 challeged the priests and vicariate planning committees to be as creative as possible 'not limiting ourselves to a discussion of finances and priest personnel'. We have to be willing to do things differently and set a tone to *collaborative ministry*. To limit ourselves to discuss "Do we have enough priests?" assumes that the priests must continue doing all the things they have done in the past and doing them in the same way."

APPENDIX D

SPEARMAN'S RANK TEST FOR SIGNIFICANCE

Appendix D

Spearman's Rank Test for Significance

The r coefficients range between $p = [-1, +1]$. The *Spearman's* p was calculated, denoted r, using the following formula:

$$r_s = 1 - 6 \sum_{i=1}^{n} \frac{[r(X_i) - r(Y_i)]^2}{n(n^2 - 1)} = 1 - 6 \sum_{i=1}^{n} \frac{d_i^2}{n(n^2 - 1)}$$

Spearman's coefficient allows to test statistical significance of r. As a nonparametric measure, Spearman's makes no assumption about the nature of the population distribution, and the significance can be determined directly from tables. However, for n<10 r can be tested by using a standard normal deviate with an approximation of the standard error of $1/\sqrt{n-1}$. Under the null hypothesis that there is no relationship between two variables X and Y, the following test statistic can be used:

$$Z = \frac{r_s - 0}{1/\sqrt{n-1}} = r_s \sqrt{n-1}$$

with confidence limits on p computed from:

$$r_s - Z_{1,2} \left(\frac{1}{\sqrt{n-1}} \right) \leq \rho_s \leq r_s + Z_{1,2} \left(\frac{1}{\sqrt{n-1}} \right)$$

Source: Barber (1988:379-380)

351

Appendix D
SPEARMAN'S RANK CORRELATION COEFFICIENTS (r)

Parish I.D.	2	5	1	4	3	6	Corr 7 Compx	Corr	p1	p2	p3	p4	p5	p6	p7	d^2	6(ri/sr)	Spearman r	t values
Independent variable																			
Complexity points	78	72	63	59	40	41	36	1.0000	3	1	5	2	4	6	7	0	0.00	1.00000	2.44949
Demographics																			
Population 1990 (k)	29.2	24.5	22.3	10.5	12.8	15.8	9.9												
Population 2000 (k)	30.4	26.2	24.6	9.0	11.4	15.5	9.2	0.8339	3	1	5	2	7	4	6	14	0.25	0.75000	1.83712
Population growth	4.1%	6.9%	9.9%	-14.3%	-10.9%	-1.9%	-7.1%	0.6101	1	3	5	2	6	3	4	30	0.54	0.46429	1.13728
Pop.Avg Age 1990	36.1	33.3	35.0	39.8	50.4	32.6	29.8												
Pop.Avg Age 2000	40.3	36.7	39.0	42.0	48.0	35.7	35.3	-0.0402	4	3	1	5	2	6	7	34	0.61	0.39286	0.96230
Pop Age Change	11.6%	10.2%	11.4%	5.5%	-4.8%	9.5%	18.5%	0.1494	3	2	7	4	6	5	1	50	0.89	0.10714	0.26245
Population Life Cycle																			
Pop. age 0-17 (%)	20.3	24.7	22.5	19.4	15.3	26.7	28.9	-0.2104	4	5	7	3	6	2	1	78	1.39	-0.39286	-0.96230
Pop. age 18-34 (%)	21.3	22.1	23.3	20.4	32.8	20.2	22.6	-0.3737	2	5	1	4	6	7	3	58	1.04	-0.03571	-0.08748
Pop. age 35-44 (%)	15.6	20.9	17.8	16	14.8	18.8	17.6	0.1497	3	6	7	1	5	2	4	56	1.00	0.00000	0.00000
Pop. age 45-64 (%)	29.7	20.1	26.0	24.6	22.3	18.6	21.4	0.6175	2	1	4	6	3	7	5	24	0.43	0.57143	1.39971
Pop. age 65+ (%)	13	12.3	11.4	20.2	29.8	15.8	9.6	-0.3346	6	4	1	5	2	3	7	56	1.00	0.00000	0.00000
Minority Population	6.4%	4.5%	4.3%	4.5%	3.7	10.1%	6.6%	-0.4183	5	3	6	4	4	1	2	63	1.13	-0.12500	-0.30619
House Value ($k)	115.0	74.3	119.0	71.3	84.0	52.0	65.0	0.6284	1	2	3	4	5	7	6	16	0.29	0.71429	1.74964
House Val Change	10.6%	9.3%	15.3%	10.2%	11.0%	8.3%	15.0%												
House Age	35	47	34	46	40	50	47	-0.4755	6	5	4	2	3	1	2	77	1.38	-0.37500	-0.91866
House Ownshp	75.4%	79.1%	70.6%	92.9%	69.7	83.0%	66.9%	-0.4102	5	4	6	3	1	2	7	40	0.71	0.28571	0.69985
White-collar jobs	71.0%	60.4%	69.1%	55.9%	64.1	55.8%	43.7%	-0.4077	2	1	3	4	5	6	7	10	0.18	0.82143	2.01208

Parish I.D.	2	5	1	4	3	6	Corr 7 Compx	IPA Complexity ranks p1	p2	p3	p4	p5	p6	p7	di	ri	6(ri/sr)	Spearman r	t values
HH Income 1990 ($k)	45.1	35.9	40.8	36.2	36	33.8	38.2 0.5943	2	1	4	6	5	7	3	3	36	0.64	0.35714	0.87482
HH Income 2000 ($k)	51.6	41.8	48.3	39.2	38	38.3	48.6 0.4151	3	1	7	4	5	6	2	2	34	0.61	0.39286	0.96230
HH Income change	14.4%	16.4%	18.4%	8.3%	0.056	13.3%	27.2% -0.0777	2	4	7	3	6	5	1	1	56	1.00	0.00000	0.00000
Educ less 9th Gde (%)	3	5.4	3	8.6	9.9	4.8	4.4 -0.3808	6	6	1	3	2	4	5	5	63	1.13	-0.12500	-0.30619
Educ H.S. (%)	33.3	46.7	34	51.7	52	52.7	63.3 -0.8058	6	7	3	5	4	2	1	1	110	1.96	-0.96429	-2.36201
Educ College (%)	51.4	44.3	53	36.8	33.9	39.2	31.5 0.8102	1	2	6	3	5	4	7	7	12	0.21	0.78571	1.92460
Educ Prof/Grad (%)	12.1	3.5	11	3	4.1	3.3	0.8 0.6740	2	1	3	4	6	5	7	7	14	0.25	0.75000	1.83712
Singles (%)	22.7	25.3	25	24.1	23.4	25.3	24.8 -0.2497	3	7	6	2	5	1	4	4	72	1.29	-0.28571	-0.69986
Married (%)	62.4	57.9	57	61.2	52.1	55.2	56.8 0.7334	4	2	7	3	1	6	5	5	20	0.36	0.64286	1.57467
Widows/Divorc (%)	15	16.9	10.3	14.8	24.6	19.6	18.4 -0.8402	7	5	1	4	4	2	3	3	88	1.57	-0.57143	-1.39971
Leadership																			
Staff male (%)	35	50	38	38	50	42	55 -0.5846	4	5	2	2	4	3	1	1	71	1.27	-0.26786	-0.65611
Staff Avg age	46	60	40	40	45	50	45 0.2054	5	3	4	1	4	5	2	4	36	0.64	0.35714	0.87482
Psh Performance																			
Parish Size 1990	2225	1673	3567	1786	2339 n/d		899												
Parish Size 1998	2700	1750	4080	1700	2350	942	868 0.5193	1	2	3	4	5	6	7	14	14	0.25	0.75000	1.83712
Membership growth	21.3%	4.6%	14.4%	-4.9%	0.5%	0.0%	-3.4% #DIV/0!	2	1	4	3	7	5	6	14	14	0.25	0.75000	1.83712
Parish Income'97($k)	1124	693	2135	862	710	347	162 0.5583	1	2	4	5	3	6	7	7	16	0.29	0.71429	1.74964
Parish Coll/week ($k)	21.2	11.0	34.0	13.7	6.0	5.5	2.8 0.6626												
Parish Coll/year ($k)	1103	573	1767	711	312	286	143 0.6626												
HHContrib/week ($)	8.18	7.31	8.12	8.47	2.51	5.89	3.10 0.8287												
FamContri/week ($)	8.01	7.62	10.06	9.75	5.81	7.08	3.59 0.6618	1	3	6	4	2	5	7	7	18	0.32	0.67857	1.66215

Parish I.D.	2	5	1	4	3	6	Corr 7 Compx	p1	p2	p3	p4	p5	p6	p7	d^2	6(rl/sr)	Spearman r	t values
School students'98	564	487	500	400	0	300	0 0.9061	2	1	6	3	4	5	6	5	0.09	0.91071	2.23079
School seat capacity	564	1120	500	400 closed		350 no scho	0.5927											
School budget ($k)	1110	874	1600	711														
Rel. Ed. students'98	600	1490	1600	265	372	300	229 0.6179	1	3	4	2	6	5	7	14	0.25	0.75000	1.83712
Participation share	8.9%	6.7%	16.7%	18.9%	0.206	6.1%	9.4% -0.1588	3	5	1	6	2	7	4	62	1.11	-0.10714	-0.26245
Physical Charac.																		
Distance-Detr.(miles)	11	5	17	2	4	1	8 0.4039	1	2	5	4	6	7	3	30	0.54	0.46429	1.13726
Distance-Distss (mi)	11	4	11	1.5	4	0.1	1 0.6888	1	1	2	2	3	5	4	24	0.43	0.57143	1.39971
Facility age	34	48	30	42	33	45	39 -0.0222	7	5	6	1	3	2	4	60	1.07	-0.07143	-0.17496
Parish Yr founded	1920	1950	1912	1956	1959	1953	1959 -0.6575											
PshFacility YrBuilt	1965	1951	1969	1957	1966	1954	1960 0.0222											
Household Income																		
HH Inc (-15k)	8.2	13.7	11.2	17.6	17.4	14.1	16.8 -0.7181	6	7	2	5	1	4	3	92	1.64	-0.64286	-1.87467
Change	-7.8	12.3	-4.3	-7	-13.8	-2.4	-12.2 0.5306											
HH Inc (15-40k)	27.1	35	28.0	33.1	35.2	37.1	31.4 -0.5249	6	7	2	3	4	1	5	84	1.50	-0.50000	-1.22474
Change	-7.1	-8	-10.8	-18.3	-17	-18.1	-21 0.9045											
HH INc (40-100)	42.6	46.2	43.2	42.7	39.8	43.9	46.1 0.1019	4	6	7	1	5	3	2	66	1.18	-0.17857	-0.43741
Change	-5.2	-0.3	10.9	-10.4	0.6	10.9	10.4 -0.5210											
HH Inc (+100k)	22	5.1	17.6	6.8	7.7	4.9	5.8 0.6144	2	1	3	6	4	7	5	26	0.46	0.53571	1.31223
Change	118.5	206.7	96.4	88.2	103.4	700	147.4 -0.3447											

APPENDIX E

CORRELATION MATRIX

Appendix E
MATRIX OF SIMPLE CORRELATION

	Size	Compx	HousV	Occpn	PshInc	GrdSch	RelEd	MemG	Ed-Gr	Ed-Coll	DDiss	LNeed	W-D	PopGw
Size	1.00	0.821	0.821	0.964	0.607	0.607	0.679	0.821	0.821	0.643	0.929	0.643	0.607	0.357
Compx		1.000	0.929	0.857	0.679	0.679	0.714	0.571	0.571	0.571	0.821	0.571	0.679	0.393
HousV			1.000	0.857	0.500	0.500	0.607	0.714	0.714	0.750	0.893	0.750	0.500	0.393
Occpn				1.000	0.643	0.643	0.750	0.857	0.857	0.607	0.857	0.607	0.643	0.429
PshInc					1.000	1.000	0.286	0.500	0.500	0.250	0.500	0.250	1.000	0.607
GrdSch						1.000	0.286	0.500	0.500	0.250	0.500	0.250	1.000	0.607
RelEd							1.000	0.393	0.393	0.214	0.500	0.214	0.286	0.036
MemGv								1.000	1.000	0.750	0.750	0.750	0.500	0.607
Ed-Gr									1.000	0.750	0.750	0.750	0.500	0.607
Ed-Coll										1.000	0.750	1.000	0.250	0.643
DDiss											1.000	0.750	0.500	0.286
LNeed												1.000	0.250	0.643
W-D													1.000	0.607
PopGw														1.000

Keyes

Compx = Score of inter parish complexity
HousV = Median housing values
Occpn = Rate of owner-occupied housing
PshInc = Parish income ($)
GrdSch = Number of elementary students
RelEd = Number of Christian Education students

MemG = Rate of membership growth
Ed-Gr = Rate of population with gradute education
Ed-Coll = Rate of population with college education
LNeed = Rate of population with less than 9th grade
W-D = Rate of widows and divorced population
PopGw = Rate of population growth

APPENDIX F

MODELS OF INTER PARISH COOPERATION

Appendix F

Models of Inter Parish Cooperation

Model I: *The Church in the City.*

Environment. *The Church in the City* was designed to be an inter parish suburban-city parish program, and recently, it has incorporated an inter faith component. *The Church in the City* is lead by the Diocese of Cleveland. A letter sent to the researcher[110] described the program in the following terms. In November 1993, Bishop Anthony Pilla first presented *The Church in the City* vision statement to a national conference on urban ministry sponsored by the National Pastoral Life Center. This statement was developed following several months of discussion with the major diocesan consultative groups. From March through September, 1994, this document was widely distributed and an initial diocesan-wide consultation on suggestions for an implementation plan took place. In June, 1994, an Implementation Plan Task Force was convened to draft a plan based upon the results of the consultation. The Task Force included three sub-committees intended to address each metropolitan area of the Cleveland Diocese: Akron, Cleveland, and Lorain/Elyria. In January of 1995, a draft of an Implementation Plan was distributed to major consultative groups for their review. After taking their feedback into consideration, the first draft of an Implementation Plan was produced for distribution within the diocese and the wider community. Then the Pastoral Response and Action Plan for 1996-1997 was the result of further consultation. The five particular areas focused upon in this plan were: Ongoing Education, Parish Partnerships, Redevelopment, Advocacy and Diocesan Follow-up. Again, done in consultation and building on the efforts of the past four years, the 1998-1999 Action Plan was developed which invited a fuller and

---

[110] Letter dated 05/19/98 received from Paula Moscovic, Administrative Assistant of the Secretary for Parish Life and Development, Diocese of Cleveland.

broader participation in building a region which is spiritually, economically and socially reflective of the Gospel.

Important segments of three of these five areas are described below, taken from the Status Report August, 1997. Ongoing Education: Bishop Pilla, Diocesan staff and parishioners have all been involved in making over 100 presentations to groups in Cleveland and around the nation. Newspaper and magazine articles as well as radio and television programs have featured *The Church in the City* for their audiences. TV 8 has sent a video of a special 30-minute program first televised on Holy Saturday of this year to each parish. A Diocesan Social action Leadership Institute educate more than 110 individuals on empowering others to work toward the goals of *The Church in the City*. Sixty-five persons received certificates for completing all course requirements.

Partnerships: About 80 parishes have initiated steps toward building partnerships. Parishioners from Divine Word in Kirtland and St. Philip Neri in Cleveland jointly sponsored a refugee couple from Bosnia and they are now working to create a permanent community for refugees in Cleveland. Partnership workshops were held in 1996 and a handbook to assist partnership activities is being developed. In 1996 over $99,000 in grant money was awarded to parish partnerships and to partnerships between inner city and suburban schools. A process is underway to award additional grants in 1997. A recent new initiative involves special meetings with leaders of Christian, Jewish and Muslim denominations around *The Church in the City* issues of common concern. This inter-faith effort will enhance the spirit of *The Church in the City* even further by creating opportunities for broader coalitions of people praying and working together toward common goals.

Advocacy & Redevelopment, a cornerstone of *The Church in the City,* is about major redevelopment programs aimed at creating new jobs and housing. Many parishes, like three from North Olmsted, have worked to facilitate neighborhood redevelopment projects. A cooperative effort of Ozanne Construction, the City of East Cleveland and Christ the King Parish, is creating the first new homes in East Cleveland in 30 years. Advocacy has also targeted the issue of regional sprawl. *The Church in the City* Land Use Task Force has been formed and is working on developing criteria and principles for ethical decision-making regarding the complex challenges of regional land use.

There is a sense of unity in the Diocese of Cleveland given the leadership of Bishop Pilla. *The Church in the City* focuses on how to revitalize cities with components of city, suburban, and rural sharing. It is not clear, however, if the sharing is both ways: from the suburban to city parishes and vice versa. It is clear that cities need new resources. An interpretation of written material lead the conclusion that *The Church in the City* program expects that city revitalization will benefit suburban areas as well.

Demographics: the demographics affecting the Diocese of Cleveland include several issues. First, an overall analysis of urban sprawl showing distress in central cities and suburbs as well. Second, the sense that cities and suburbs are linked by economics. The Diocese built a case to show that employment and income between cities and suburbs are linked. Cities showing strong employment also display strong income for both cities and suburbs.

Leadership and Culture: *The Church in the City* is lead by Bishop Pilla, who encourages diocesan-wide participation to envision, plan, implement, and follow-up the program. A Diocesan Task Force was organized

to prepare an Implementation Plan. Then, an Implementation Committee was organized to oversee the 5-10 year Plan. The concept about the City was published by Bishop Pilla in *The Church in the City* Bulletin of April, 1998. This concept has three main bases. The city is a place (a) for people from all over the world to find God; (b) to build bridges and unite people from many cultures and faiths around and beyond boundaries; and (c) for people from diverse ethnic and economic groups to share and balance their interdependence.

Institutional Performance. About 80 parishes have initiated steps toward building partnerships. So far, the pattern is that there is no pattern --every partnership is different and few were started in the same way. What is similar is that partnerships bring people together--people who would not have encountered each other in the regular routine of life. While the process may differ on how partnerships began and developed, there are characteristics of the partnerships rooted in the vision of *The Church in the City* that are present in each of the partnerships, as well as give life and direction to each of them[111]).

Values-principles. The Diocese of Cleveland has released the following principles that facilitate the formation of partnerships:

1) The vision: all of the efforts around *The Church in the City* needed to be rooted in the vision outlined in the pastoral letter.

2) Mutual: both partners have something to give and something to receive.

3) Relational: partnerships are about forming new friendships.

4) Inclusive: the more people involved, the better.

5) Infused into the life of the parish: every aspect of parish life becomes involved in the partnership.

---

[111] Partnering: For Beginners and the Experienced, Church in the City Implementation Committee, Diocese of Cleveland. Taken with the permission of the Secretary for Parish Life and Development 03/25/99.

6) The vision in developed through a plan: each parish needs to be equally represented and have a voice in the development of the vision.

7) Partnerships are emerging and developing: each partnership starts slowly with one small focus. But as with any relationship, partnerships are dynamic. They grow, spread out, and touch new people and new areas of the parish.

8) Partnerships celebrate together: every step is celebrated. Each accomplishment is celebrated.

Institutional Responses: Results of *The Church in the City* program has produced (a) new partnerships, (b) an Implementation Committee, (c) a partnership grant program, (d) an Implementation Plan recognizing five priority areas, (d) linkages between *The Church in the City* program and existing Diocesan and national Catholic programs as a way to coordinate the use of resources, (e) considerable amount of educational material about the role of churches in cities, and (f) a Diocesan-wide understanding of the impact of the city revitalization efforts.

The Church in the City Grant program was conceived as a catalyst to encourage the formation of partnerships at the parish level as one way to bring Bishop Pill's vision of *Church in the City* into reality. The Grant Program was funded by $75,000 grant from the Bruening Foundation, $50,000 from Catholic Charities Services Corporation and $25,000 in Campaign for Human Development funds. The Grants Program was managed by the Catholic Charities Services Corporation (CCSC). Grants were reviewed and approved though the CCSC Special Grants Committee with the addition of representatives from *The Church in the City* Task Force.

Project Awards and Composition[112]: Thirty-three applications were submitted for consideration for *The Church in the City* Grant Program for

---

[112] 1996-1997 Report without title. Reproduced with permission from the Secretary for Parish Life and Development, Diocese of Cleveland, 03/25/99.

362

the 1996-1997 year. Twenty-four Grants were awarded for a total of $99,860. These projects involved 58 Catholic parishes, schools, high schools, colleges, and organizations. The participants break down as follows: parishes (48), parish elementary schools (10), independent Catholic elementary school (1), Catholic high schools (6), Catholic Colleges (1), Vietnamese Catholic Community (1), and Catholic Youth Organization (1).

Thirty-six of the participants were located in urban areas, 30 in suburbs, and 2 in rural areas. The participation were located throughout the eight counties of the diocese.

Twenty-four projects involved 5,672 people through the 68 entities. This figure included 223 people served through the employment projects, of whom, 70 were placed in jobs. Youth, teenagers and younger children, accounted for 59 percent (3,406) of the participants. Adults accounted for 29 percent (1,682) of the participants. There was no differentiation made between adult or youth for the remaining 12 percent of the participants. The number of school-sponsored projects accounted for the large number of youth participants. The majority of participants were from suburban parishes and schools.

Seventeen projects reported positive ending balance. Seven of the projects are known to have continued without requesting additional funds.

Grants for 1998-1999: 27 applications were received requesting $76,844. The available funds for awards totaled $62,161. The Grant Committee recommended 24 awards for $47,300. The projects will for: development (2), interfaith (3),parish-based (6), school-based (10), others (3). The type of participant organizations now includes Protestant and Jewish organizations, as well as private health and redevelopment organizations. The 88 participating churches, schools, and organizations are as follows: Catholic parishes (36), Protestant parishes (9), Jewish

Temple (1), parish schools (20), Catholic elementary schools (4), public schools (1), private non-denominational school (1), Catholic high schools (4), Catholic college (1), Catholic lay organization (1), Catholic health organizations (2), Catholic Charities System agencies (3), nonprofit organizations (2), and one from each of the following private hospital, Jewish nursing home, and Diocesan office.

Over the three years of The Church in the City Grants Program, there have been 136 different participant organizations: 75 different Catholic parishes, 30 parish and other Catholic primary schools, 4 Catholic high schools, 3 Catholic colleges/universities, 2 Catholic lay organizations, 10 churches/temples of other faiths, 4 Diocesan/Catholic charities, and 9 other organizations.

Model I: *The Church in the City*

Environment
*City/older suburbs in distress.
*City/suburban acceptance of interdependency.
*Problem defined as how to work together toward a common goal.
*Assumption that the problem is not internal to the Catholic institution but environmental.

Demographics
*Continuing urban sprawl.
*Assumption that urban sprawl can be controlled.

Leadership
*Bishop and his staff provides the vision.
*Charismatic leadership.
*Underlying principles provided by the Diocese.
*Seed funds for partnerships.
*Program promotion/research/facilitation.
*Staff support for program coordination.

Culture
*Grassroots Participation.
*Inclusiveness: Diocese-wide including schools, religious congregations of any denomination, ministerial associations, civic and business groups.
*Temporary organization in the form of meetings, task forces, and committees.
*Preparation/approval of Mission statement, and Implementation Plan by Diocese-wide groups.
*Partnerships: Inter Parish City-Suburban and Inter Faith
*Assumptions that regional sprawl can be moderated, city needs redevelopment, existence of hidden resources enough to   make a significant impact, and strong city leads strong   suburbs.

Model II: Society of St. Vincent de Paul-Detroit

Environment. St. Vincent de Paul (SVDP) is a 1800-member society, lay Catholic institution, separate from the Church, that works in cooperation with the Archdiocese of Detroit. The Detroit Conference was founded in 1884, one of the oldest social service agencies in Michigan. Today, SVDP has Conferences in 199 parishes in Metro Detroit. SVDP is an international network, linking Conferences to one another and to the local, national, and international Councils. The Council General is located in Paris, where 132 countries are represented. The National Council is located in St. Louis, MO. Regional Groups facilitate the work of the National Council. There are 49 (Diocesan Councils, and 315 District Councils which unite Conferences in the same city or county in the U.S. The Archdiocesan Council of Detroit is the largest in the U.S. A Conference is a parish program run by parishioners who organize themselves to serve the needy within the parish boundaries. The central office of SVDP is located in downtown Detroit. The Society employs 130 full-time workers in its warehouse and thrift stores, and 35 in the Central office and food depots. The Society offers more free goods and services than any other charity in Metro Detroit.

Conferences of the Archdiocese serve Metro-wide programs, and links the Council of Detroit nationally and internationally. The links between every parish Conference and the central office are for coordination, since each Conference operates independently. Within the parish, Conferences can integrate to the parish as much as their SVDB committee desire. Different levels of integration were found given this flexibility. For instance, some funds come from "poor boxes", special collections, members' collection at meetings, and Conference fundraisers. Sometimes the parish helps through the Christian Service budget. Some Conferences are staffed by parish personnel, while others are run by

volunteers. The Society collaborates with community organizations and social service agencies in the various counties (of Detroit) as part of the continuum of care for the homeless and the needy. This effort helps to ensure a coordinates service delivery system for the poor.

The Society provides emergency material assistance, and increasingly supports and encourages recipients to become personally empowered and free from the need for ongoing help.

Typically, the organization raises money to (a) provide food and emergency assistance, (b) work with young people in educational and recreational settings, (c) visit and help individuals and families in dire situations, (d) provide camping opportunities for the youth, (e) support SVDP thrift stores, (f) coordinate clothing drives and (g) create employment opportunities for hard-to-place individuals.

The prevalent environment among Conferences are very positive and cooperative. In July 1997, it was a tornado that destroyed parts of Highland Park. The Interfaith Disaster Committee[113] and SVDP lead a fix-up comparing. One suburban parish responded by sending contractors to fix a house. The members of that parish met the family that owned the house to provide spiritual support. Two-thirds of the Society's resources come from suburban parishes. Other resources come from the Federal Food Program (FEMA), and government grants. One-third of Metro Detroit parish have a SVDP Conference. SVDP is the most documented and organized volunteer program run by Catholics in the Archdiocese of Detroit. Parish Conferences are restricted to serve people within the parish boundaries, but each conference contributes to programs that benefit the out-of-boundaries' needy. SVDP collects and redistributes resources within and among parishes. Distribution within parishes results from collection and

---

[113] The Interfaith Disaster Committee is composed of churches of various denominations, the Red Cross, and the Archdiocese of Detroit.

distribution to the most needy residents within the parish area. Inter parish programs take different formats. For instance, there are institutional programs to support scholarships for disadvantaged children mainly in low-income areas. Food depots are programs to balance regional needs where deficit areas receive food from surplus areas. Twinning contributions are funds that Conferences donate to support other parishes that need external resources. Twinning programs made it possible cases like the support given by a suburban parish located in St. Claire Shores to two city parishes. Within this environment of cooperation, there are also some obstacles. Travel long distances, lack of time, fear about the city, and parochial feelings are some problems confronted by parishes that want to share.

Demographics. Aging of population is a factor affecting Conference performance. Women are SVDP source of volunteers. But young and adult women are working and do not have the time to volunteer.

Leadership. Each Catholic men and women provides leadership to SVDP Conferences in cooperation with the pastor and parish staff. The Society is focusing in five priority areas: (1) Development plan that includes two components. Volunteer and leadership development for a successful parish and community-based resource, and the development and implementation of a five-year strategic plan, (2) fund development, (3) completion of the new center on Gratiot, (4) improve the quality of stores, and (5) planning the National SVDP Meeting that will take place in Detroit in year 2001.

Culture. Underlying principles[114] that guide the relationships between suburban and city parishes according to SVDP view. First, the exchange must be considered as sharing among equals. Second, the spiritual meaning of sharing beyond the issue of resources, surplus,

---

[114] Provided by a high-ranked officer of the Archdiocesan Council of Detroit.

wealth, and social status. Third, the view of a universal Catholic church. Fourth, the need of working together seeking ideas, spiritually, workship, of people functioning together, and dealing with common social problems such as crime, poverty, race relations, drugs, guns, and congregational know-how.

SVDP defines itself as "the voice of the poor". It works not only to alleviate poverty but also to discover poverty's root causes, describes its role a SVDP Fact Sheet published in April, 1998. The Society stands up for the poor fights for justice for the poor, and combats the alienation of the poor from society. The "poor boxes" in each parish comes from this concept.

Two important events marked the spirit of cooperation of St. Vincent de Paul and its partners. First, a tornado in July 1997 destroyed parts of Highland Park and Detroit. A Interfaith group, which SVDP is part of, a suburban parish, and other organizations facilitated the reconstruction of a home in Detroit. Second, in 1995 a SVDP warehouse on Gratiot, Detroit, was destroyed by a fire. The Society received a million dollars from many supporters to reconstruct the structure. The Society in partnership with twenty organizations will build a Multi-Service Center rather than just reconstruct the warehouse.

Institutional Performance. It is important to distinguish between 'parish programs' and 'inter parish programs'. Parish programs target local or in-boundary residents. Inter parish programs relate activities that take place between a suburban and a city parish.

Parish programs during 1995-1996: all SVDP Conferences spent $1 million in donated funds to help 19,600 people in their areas. Thirty-two percent of funds were for food assistance, 45 percent for housing, and 23 percent for utilities. Other parish programs included 12,926 home visits, community food depots, which provided $1.1 million in food to 35,355

members, donated clothing, furniture, and appliances worth $900,000, and employment services to 800 men and women.

Inter parish programs: Conferences sponsored the following: summer camps for 1,241 boys and girls 8 to 12 to spent a week in a summer facility, scholarships and awards given to young men and women from Catholic high schools. The scholarship offered $600 to begin college, $200 offered to 15 returning camp counselors to continue their education, and service awards for $100 to 18 young men and women. The Nutrition Center in Pontiac served 20,000 meals during the year 1995-1996.

In order to identify more detailed information about the performance of SVDP Conferences, the researcher collected information from the files of each parish and reported the findings below. Data was collected from 139 files from conferences that submitted their reports of 1997. Parish Conferences have their own income, which come from members' contributions, parish donations, and grants. From their income, parish Conferences contribute to many programs. Among them are three inter parish programs: scholarships for city youth, funds to support city parishes called "Twinning Program", and contributions to Councils (District, Archdiocesan, and National). The data below is from data collected from 139 available files, which represent seventy percent of all Conferences.

Fifty percent of Conferences (69) were located in Wayne County. Twenty-one percent (29) in Macomb County, twenty percent (28) in Oakland County, six percent (8) in St. Clair Shores, one percent (2) in Lapper, and only one percent in Monroe.

Sixty-six percent of Conferences (92) had income less than $10,000. Twenty-six percent (36) had income between $10,001 and $20,000, and only seven percent or 9 Conferences had more than $20,000 in income.

Out of 139 Conferences, 10 did not contribute to any inter parish program, 88 conferences contributed with at least one inter parish program, 41 conferences contributed with the Twinning Program (Twinning Group), and 31 conferences contributed with all three inter parish programs (Inter Parish Program Group). Of the 10 non-contributing Conferences, six were located in suburbs and four in the city.

The "Twinning Group": forty-one Conferences contributed with the Twinning program. The average Conference income in 1996/1997 for this group was $12,574. Contributions for Twinning Programs averaged $1,103, for scholarships $1,006, and for Councils (District, Archdiocesan, National) $644. The "Twinning" group had lower incomes than the IPA group but higher than the "Reporting" group.

The "IPA" group: thirty-one Conferences contributed with all three inter parish programs. This group tended to contribute more than the "Twinning" group. This group had an average income of $12,960. The averages of contributions for Twinning Programs were $1,285, for scholarships $1,145, and for Councils $790.

The "Case-study" group: the data in Table 3.1 below is for the eight-parish group included in the case-studies of this research project. The group have an average income of $11,173, which falls in the medium-income rank. Their average contributions were $1,868 for the Twinning Program, $1,469 for scholarships, and $1,054 for Councils. These contributions seem higher than for both the "Twinning" and the "IPA" groups. However, Parish one had a level of income that significantly increased the group's averages. Without Parish one, the "Case'study" group's averaged lower, except for scholarships.

Three Conferences were of low-income ($10,000 or less), four were of medium-income ($10,001 to $20,000) and one of high-income.

370

Table C.3.1

St. Vincent de Paul Conferences

"Case-study" Group

Parish	Total Income	Twinning Program	Scholarships	Council Support
Parish 1	$28037	$10447	$2000	$2966
Parish 2	16220	3000	2000	300
Parish 3	14395	250	5000	2508
Parish 4	12025	225	200	100
Parish 5	11287	0	0	350
Parish 6	8630	800	300	287
Parish 7	4951	225	1750	1573
Average for all	11173	1868	1469	1054
Avg. without P.1	10335	643	1392	781

Source: St. Vincent de Paul, Detroit Council Office's files.

Performance Evaluation of SVDP Conferences[115]:

Trends affecting SVDP in Metro Detroit. Twenty-five years ago there was a Christian Service Commission in each parish. Some parishes started food depots in duplication with SVDP. Increasingly numbers of groups were doing what SVDP did. This trend weakened SVDP. Members are aging or those able to help are not there. Women are working and do not have the time to volunteer.

Why some parishes do not have SVDP Conferences. Some parishes do not want SVDP Conferences or have not recruited people to run one. To assist people where there were no Conferences, it was organized a group of social workers that held regular meetings.

How Conferences keep going. Some conferences use regular meetings to keep the group strong. Other Conferences are doers and do not frequently meet.

---

[115] This evaluation was provided by the office of the Archdiocesan Council of Detroit, 11/16/98.

Components of SVDP. Food depots are important parts of SVDP operations. They started 15 years ago. They are organized regionally, in groups of 5-6 churches, some depots are in parishes.

Physical Characteristics. The main office of SVDP in Detroit is developing a new building. This project is of a major importance for the Detroit Council, which is in its early development steps.

Model II: St. Vincent de Paul-Detroit

Environment
*City of Detroit/Hamtramck/Pontiac/Highland Park in distress.
*Most suburbs growing. Older suburbs started showing signs of distress.

Leadership
*Pastor, parish staff, and members define own policy, & lead conference.
*Local Conference is part of a larger network.
*Detroit Council facilitates, coordinates, and redistributes resources.
*Detroit Council provides guiding policies.
*Clear set of corporate goals and priorities.

Culture
*Grassroots Participation
*Conference is lead by parish volunteers.
*Parishes manage their own conferences with assistance from the Detroit Council.
*Partnerships: The Detroit council is partner with the Archdiocese of Detroit, inter faith groups, disaster committees, the Red Cross, coalitions of food depots, etc.

Assumptions
*Parishes have their own needs, which are to be satisfied first. Out of boundaries requests are referred to appropriate parish or satisfied through regional programs.
*Resources are unbalanced. Redistribution of resources is needed to balance surplus and deficit areas.

Institutional Performance
*Two-thirds of resources come from suburbs and stay at suburbs. Small portion of monetary contributions go to inter parish programs.
*Capable and dedicated Detroit Council staff.
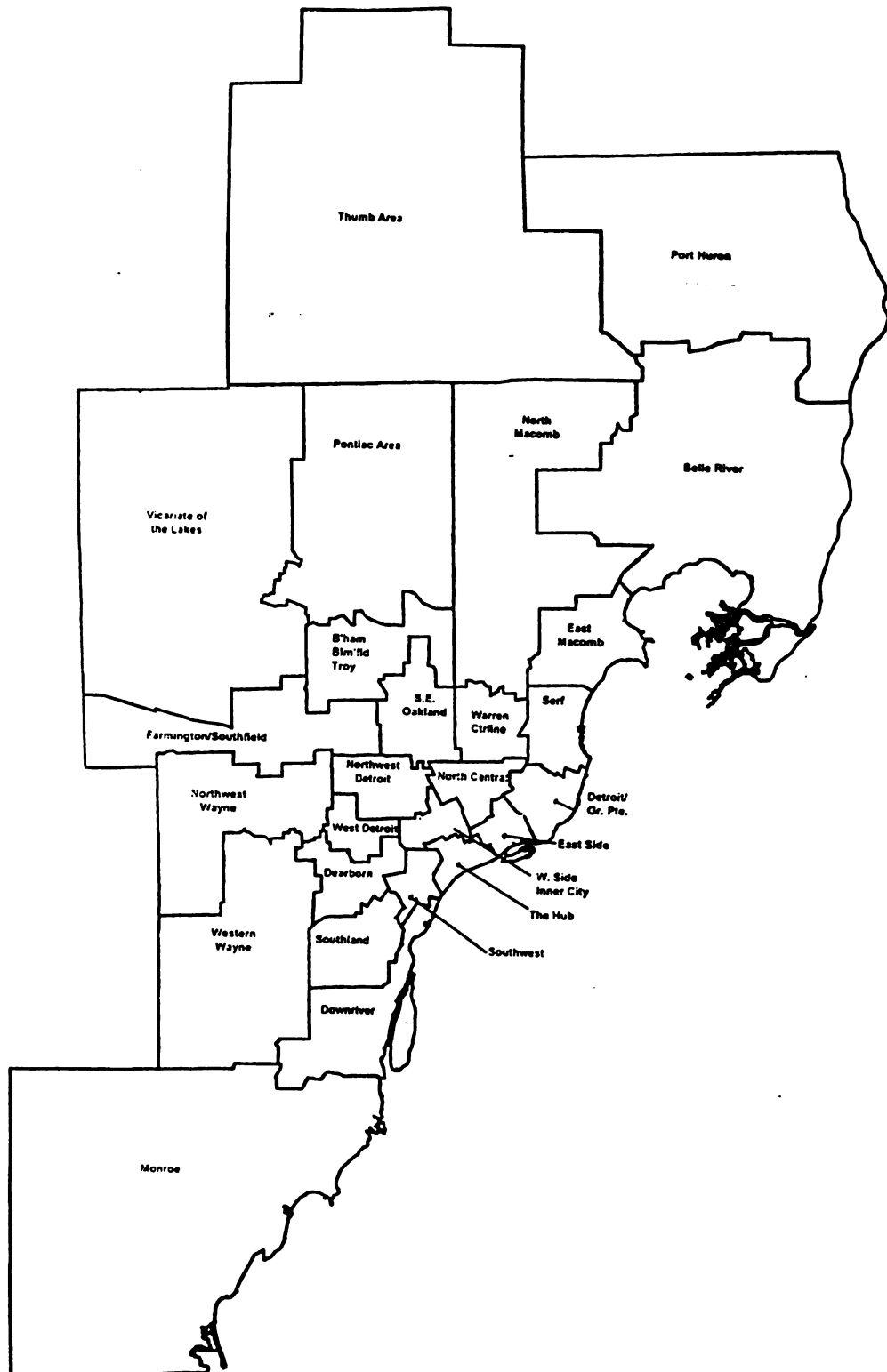*Detroit headquarters very successful in building new facility

Physical Characteristics
*Main office located in Detroit
*Expansion plans of main office in Detroit

MAP 1

BOUNDARIES OF THE ARCHDIOCESE OF DETROIT

MAP 1

BOUNDARIES OF THE ARCHDIOCESE OF DETROIT

Thumb Area

Port Huron

North Macomb

Pontiac Area

Belle River

Vicariate of the Lakes

East Macomb

B'ham Blm'fld Troy

S.E. Oakland

Serf

Farmington/Southfield

Warren Ctrline

Northwest Detroit

North Central

Detroit/ Gr. Pte.

Northwest Wayne

West Detroit

East Side

Dearborn

W. Side Inner City

The Hub

Western Wayne

Southland

Southwest

Downriver

Monroe

REFERENCES

REFERENCES

Abell, Aaron Ignatius, 1960. American catholicism and social action. Hanover House: Garden City, NY.

Aldrich, Howard E., 1979. Organizations and environments. Prentice-Hall Inc.: Englewood Cliffs, NJ.

Allen John and Chris Hamnett (Eds.) 1991. Housing and labor markets: building the connection. Unwin Hyman: Boston, MA.

American Heritage Dictionary, 1985. 2nd. College ed. Hougton Miffin.

Anderson, Robert C., 1993. The interorganizational community. The Edwin Mellen Press: Lewiston/Queenston/Lampeter.

Archdiocese of Detroit, The directory of personnel, parishes and services, 1993-1994. The Department of Communications. Detroit, MI.

Ashkenas, Ron, Dave Ulrich, Todd Jick, and Steve Kerr, 1995. The boundaryless organization: breaking the chains of organizational structure. Jossey-Bass Publishers: San Francisco, CA.

Bailey, Wilfred M., and William K. McElvaney, 1970. Christ's suburban body. Abingdon Press: Nashville, New York, NY.

Ball, Michael et al. 1988. Housing and social change in Europe and the USA. Routledge: New York, NY.

Barber, Gerald M., 1988. Elementary statistics for geographers. The Guilford Press: New York, NY.

Barkun, Michael, 1997. Religion and the racist right: the origins of the Christian identity movement. Chapel Hill: University of North Carolina Press, IN.

Baum, Andrew, and Stuart Valins, 1977. Architecture and social behavior: psychological studies of social density. Lawrence Erlbaum Associates: Hilsdale, NJ.

376

Belanger, Andre J., 1997. The ethics of Catholicism and the consecration of the intellectual. McGill-Queen University: Montreal, Canada.

Beyer, Glenn H., 1959. Housing and personal values. Cornell University: Ithaca, NY.

Bouvier, Leon F., 1980. America's baby boom generation: the fateful bulge. *Population Bulletin*, Vol.35, No.1, April, 1980

Bouvier, Leon F., & Robert W. Gardner, 1986. Immigration in the U.S.: the unfinished story. *Population Bulletin*, No.41, No.4, November, 1986.

Brannen, Julia (ed.), 1992. Mixing methods: qualitative and quantitative research. Avebury: Brookfield, VT.

Brinkerhoff, Merlin B. and Phillip R. Kutz, 1972. Complex organizations and their environments. Wm. C. Brown Company: Debuque, Iowa.

Brown, Mary E., 1996. *The Network of Community Life*. In U.S. Catholic Historian, Vol.14, No. 3.

Brunsson, Nils, and Johan P. Olsen, 1993. The reforming organization. Routledge: New York, NY.

Burns, Jeffrey M., 1996. *St. Elizabeth Parish of Oakland, California and the Resiliency of Catholic Parish Life: From German to Latino, from pre- to post-Vatican II*. In U.S. Catholic Historian, Vol. 14, No. 3, pp 57-74.

Burson, Lorraine E., 1986. Recruiting and training volunteers for church and synagogue. Church and synagogue Library Association: Portland, OR.

Checkoway, Barry, and Marc A. Zimmerman, 1992. *Correlates of participation in neighborhood organizations*. In Organizational Change and Development. Vol. 16, No.3/4, p.45-64.

Cherulnik, Paul D., 1993. Applications of Environment-behavior Research: case studies and analysis. Cambridge University Press: Cambridge, England.

Civardi, Luigi, 1961. Christianity and social justice. Academy Guild Press: Fresno, CA.

377

Clementson, Robert A. and Roger Coates, 1989. Restoring broken places and rebuilding communities: a casebook on African-American church involvement in community economic development. The National Congress for Community Economic Development: Washington, DC.

Clouse, Bonnidell and Robert G. Clouse (Eds.) 1989. Women ministry. InterVarsity Press: Downers Grove, IL.

Cummings, Thomas G. and Christopher G. Worley, 1993. Organizational Development and Change. Fifth edition. West Publishing Co.: New York, NY.

Darden, Joe T., Richard C. Hill, June Thomas, and Richard Thomas, 1987. Detroit: race and uneven development. Temple University Press: Philadelphia, PA.

Davis, Cyprian, 1990. The history of black Catholics in the United States. Crossroads: New York, NY.

Davis, Kingsley, 1963. The theory of change and response in modern demographic history. Population Index, XXIX, No.4, October, 1963, 345-366.

Deasy, C. M., 1974. Design for human affairs. John Wiley & Sons: New York, NY.

Deasy, C. M., 1985. Designing places for people: a handbook on human behavior for architects, designers, and facility managers. Whitney Library of Design: New York, NY.

Dolce, Phillip C., 1976. Suburbia: the American dream and dilemma. Anchor Books, Garden City, New York, NY.

Drinan, Robert F., 1991. The fracture dream. Crossroads: New York, NY.

EBONY, March, 1984. Ten religious groups with biggest black memberships. Ebony.

Douglas, Mary, 1986. How institutions think. Syracuse University Press: Syracuse, NY.

Downs, Anthony, and Katherine L. Bradbury (Eds.) 1984. Energy costs, urban development and housing. Brookings Institution: Washington, DC.

Duncan, James, 1982. Housing and identity: cross cultural perspectives. Holmes & Meier, New York, NY.

Edwards, Robin T., 1994. *The inner cities' cry for help.* National Catholic Reporter, Vol.30, No.12, January 21, 1994.

Egan, Gerard, 1993. Adding value: a systematic guide to business-driven management and leadership. Jossey-Bass: San Francisco, CA.

Elie, Paul, 1992. *Hangin´ with the romeboys.* The New Republic, May 11, 1992, pp. 18-20.

Evans, G. R., 1994. The church and the churches: toward an ecumenical ecclesiology. Cambridge University Press: Cambridge, England.

Farnsley II, Arthur E., 1998. "Can churches save the city? A look at resources. *The Christian Century, Chicago,* 12/09/98, v.115, issue 34, pp.1183-1184.

Feagin, Joe R., Anthony M. Orum, Gideon Sjoberg (Eds.) 1991. A case for the case study. University of North Carolina Press: Chapel Hill.

Fichter, Joseph H., S.J., 1954. Social relations in the urban parish. The University of Chicago Press: Chicago, IL.

Figueroa Deck, Allan, 1995. *A pax on both your houses: a view of Catholic conservative-liberal polarities from the Hispanic margin.* In Weaver, Mary Jo, and R. Scott Appleby, 1995. Being right: conservative Catholics in America. Indiana University Press: Bloomington, IN.

Firstenberg, Paul B., 1996. The 21st century nonprofit: remaking the organization in the post-government era. Foundation Center: New York, NY.

Fisher, Ronald P., and R. Edward Geiselman, 1992. Memory-enhancing techniques for investigative interviewing: the cognitive interviewer. Charles C. Thomas Publisher, Spriengfield, IL.

Fitzenz, Jac, 1997. The eight practices of exceptional companies: how great organizations make the most of their human assets. AMACOM: New York, NY.

Forrest, Ray and Alan Murie (Eds.) 1995. <u>Housing and family wealth: comparative international perspectives</u>. Routledge: New York, NY.

Gadman, Sean, 1997. <u>Power Partnering: a strategy for business excellence in the 21st century</u>. Butterworth-Heinemann, Newton, MA.

Galaskiewicz, Joseph, 1989. *Interorganizational networks mobilizing action at the metropolitan level.* In Perrucci & Potter: <u>Networks of Power: organizational actors at the national, corporate, and community levels</u>. Aldine de Gruyter: New York, NY.

Galbraith, John K., 1967. *The new industrial state.* Boston: Houghton Miffin Co. In Anderson, 1993: <u>the interorganizational community</u>.

Gallup Jr., George, & Jim Castelli, 1989. <u>The people's religion: American faith in the 90's</u>. MacMillan Publishing: New York, NY.

Gelfand, Mark, 1975. <u>A nation of cities: the federal government and urban America, 1933-1965</u>. Oxford University Press: New York, NY.

Goode, Erich, 1980. <u>Social class and church participation</u>. Arno Press: New York, NY.

Gottdiener, Mark, 1985. <u>The social production of urban space</u>. University of Texas Press: Austin, TX.

Gremillion, Joseph, and Jim Castelli, 1987. <u>The emerging parish: The Notre Dame study of Catholic life since Vatican II</u>. Harper & Row, Publishers: San Francisco, CA.

Gillette, Vicki, 1989. <u>A resource guide for effective housing ministries</u>. Michigan Housing Coalition: Lansing, MI.

Haar, Charles (ed.), 1974. <u>The president's task force on suburban problems. Final report</u>. Ballinger Publishing Co., Cambridge, MA.

Hall, Peter, 1988. <u>Cities of tomorrow: an intellectual history of urban planning and design in the twentieth century</u>. Basil Blackwell Inc., New York, NY.

Harding, Vicent, 1992. *Churchz N the Hood: the shape of urban ministry toward the 21st century.* In Christianity and Crisis, Vol. 52, No.16-17, p.379, Nov. 16, 1992.

Hargrove, Barbara, 1980. Religion for a dislocated generation. Judson Press: Valley Forge, PA.

Harris, Joseph Claude, 1994. *The shrinking church in big cities.* In Church, Vol.10, No.3, Fall 1994, pp28-30).

Harris, Joseph Claude, 1996. The cost of Catholic parishes and schools. Sheed & Ward: Kansas City, Montana.

Harrison, Michael I., 1994. Diagnosing organizations: methods, models, and processes. Sage Publications: Thousand Oaks, CA.

Hass, Eugene, J., & Thomas E. Drabek, 1973. Complex organizations: a sociological perspective. The Macmillan Company, New, York, NY.

Hatch, Mary Jo, 1997. Organization Theory: modern symbolic & postmodern perspectives. Oxford University Press: New York, NJ.

Hawley, Amos H., 1956. The changing shape of metropolitan America: deconcentration since 1920. Free Press: Glence, IL.

Hennesey, James, 1983. American Catholics: a history of the Roman Catholic community in the United States. Oxford University Press: Oxford, England.

Herson, Lawrence J.R., & John M. Bolland, 1990. The urban web: politics, policy, and theory. Nelson Hall: Chicago, IL.

Heydebrand, W.V., 1973. *The study of organizations.* In Heydebrand (Ed.) Comparative organizations: results of empirical research. Prentice-Hall: Englewood Cliffs, NJ.

Hill, R.C., 1984. *Fiscal crisis, austerity politics, and alternative urban policies.* In W. K. Tabb & L. Sawers (Eds.), Marxism and the metropolis: New perspectives in urban political economy (p.299), Oxford University: New York, NJ.

Hinde, Robert A. and Jo Groebel (Eds.), 1991. Cooperation and prosocial behavior. Cambridge University Press: New York, NY.

Hirsch, Arnold, 1983. Making the second ghetto: racial using in Chicago, 1940-1960. Cambridge University Press: Cambridge, MA.

Hoebeke, Luc, 1994. Making work systems better. John Wiley & Sons: West Sussex, England.
Hoge, Dean R. et al. 1996. Money matters: personal giving in American churches. Westminster John Knos Press: Louisville, Kentucky.

Hoyt, Monty, 1972. U.S. poor are imprisoned in central cities. In The Christian Science Monitor, 2/18/72.

Jacobson, Jane, 1961. The death and life of great American cities. Random House: New York, NY.

Jackson, Maxi C. et al., 1997?. Faith-based institutions' community and economic development programs serving Black communities in Michigan. Michigan State University: East Lansing, MI.

Kain, John F., 1983. The spatial structure of the housing market. In Readings in Urban Analysis (ed. Robert W. Lake). Center for Urban Policy Research: New Brunswick, NJ.

Katzer, Jeffrey et al. 1998. Evaluating information: a guide for users of social science research. McGraw-Hill: Boston, MA.

Kemery, Jim, 1992. Housing and social theory. Routledge: New York, NY.

Kienzle, Beverly Mayne, and Pamela J. Walker (Eds.) 1998. Women preachers and prophets through two millennia of Christianity. University of California Press: Berkeley, CA.

Kloetzli, Walter, 1961. The Church and the urban challenge. Board of Publication of the United Lutheran Church in America: Philadelphia, PA.

Knox, Paul, 1987. Urban social geography. John Wiley and Sons, Inc.: New York, N.Y.

Knox, Paul (ed.) 1988. The design professions and the built environment. Nichols Publishing Co.: New York, NY.

Krampen, M., 1979. Meaning in the urban environment. Pion Limited: London.

Kvale, Steinar, 1996. Interviews: an introduction to qualitative research interviewing. Sage: Thousand Oaks, CA.

Labadie, Gaston J., 1986. Inequality and heterogeneity in interorganizational networks. Michigan State University Dissertation. East Lansing, MI.
Lake, Robert W. ed., 1983. Readings in urban analysis: perspectives on urban form and structure. Center for Urban Policy Research: New Brunswick, NJ.

Lee, Ronald et al. (Eds.) 1988. Economics of changing age distributions in developed countries. Clarendon Press: Oxford, England.

Light, Dale B., 1996. Rome and the new republic: conflict and community in Philadelphia Catholicism between the revolution and the civil war. University of Notre Dame: Notre Dame, IN.

Marcus, P. and A. W. Sheldon, 1983. Interagency delivery of mental health services to the aged. Final report to NIMH. Michigan State University: East Lansing, MI.

Masoner, Michael, 1988. An audit of the case study method. Praeger: New York, NY.

Massarik, Fred (ed.), 1990. Advances in organization Development. Vol.I, Ablex Publishing Corporation: Norwood, NJ.

Merwick, Donna, 1973. Boston priests, 1848-1910: a study of social and intellectual change. Harvard University Press, Cambridge: MA.

McGreevy, John T., 1996. Parish boundaries: the Catholic encounter with race in the twentieth-century urban north. The University of Chicago Press: Chicago, IL.

McLaughlin, Curtis P., 1986. The management of nonprofit organizations. John Wiley & Sons: New York, NY.

Meagher, Timothy J., 1988. Urban American Catholicism: the culture and identity of the American Catholic people. Garland Publishing, Inc.: New York, NY.

Meer, Haye van der, 1973. Women priests in the Catholic church: a theological-historical investigation. Temple University Press: Philadelphia, PA.

Mitchell, Jr., Richard G., 1993. Secrecy and fieldwork. Sage Publications. Newbury Park, London, New Delhi.

Molotch, Harvey, 1976. *The city as a growth machine: toward a political economy of place*. American Journal of Sociology 82:309-331. In Perrucci & Poter: Networks of power: organizational actors at the national, corporate, and community levels. Ardine de Gruyer: New York, NY.

Morgan, Arthur E., 1957. *The community of the future*. Yellow Springs, OH. In Anderson, 1993: the interorganizational community.

Nam, Charles B., 1982. Sociology and Demography: Perspectives on population. *Social Forces*, Vol. 61:2, December 1982.

Norton, Perry L., 1964. Church and metropolis: a city planner's viewpoint of the slow-changing church in the fast-changing metropolis. The Seabury Press: New York, NY.

Odey, John Okwoeze, 1996. Africa, the agony of a continent: can liberation theology offer any solution? Snaap Press Ltd: Enugu.

Official Catholic directory anno domini 1995, the. P.J. Kenedy & Sons. New Providence: NJ.

O'Toole, R., 1991. The role of bishops in America. *The Catholic Historic Review*, Oct.1991, v77, n4, p595.

Pare, George, 1983. The Catholic church in Detroit, 1701-1888. Wayne State University Press: Detroit, MI.

Phelps, Jamie T., 1992. *Jamie T. Phelps, O.P.* America, April 25, 1992, pp.352-367.

Perrucci, Robert and Harry R. Potter, (Eds.), 1989. Networks of power: organizational actors at the national, corporate, and community levels. Ardine de Gruyter: New York, NY.

Perrucci, Robert and Marc Pilisuk, 1970. *Leaders and ruling elites: the interorganizational bases of community power*. American Sociological Review 35:1040-1057. In Perrucci & Potter: Networks of power: organizational actors at the national, corporate, and community levels. Ardine de Gruyter: New York, NY.

Power, Edward J., 1996. Religion and the public schools in 19th century America: the contribution of Orestes A. Brownson. Paulist Press: New York, NY.

Power, Michael, 1997. The audit society: rituals of verification. Oxford University Press: New York, NY.

Reid, Margaret G., 1962. Housing and income. University of Chicago Press: Chicago, IL.

Robey, Bryant, 1989. Two hundred years and counting: the 1990 census. *Population Bulletin*, Vol.44, No.1, April, 1989.

Salamon, Lester M., and Alan J. Abramson, 1982. The federal budget and the nonprofit sector. The Urban Institute Press: Washington, D.C.

Sanderson, Ross W., 1955. The church serves the changing city. Harper & Brothers Publishers: New York, NY.

Sands, Gary, Robin Boyle, & Rick Belloli, 1993. Ecclesiastical reform and urban change: A case study of parish restructuring by the Archdiocese of Detroit. Wayne State University: Detroit, MI.

Sands, Gary, and Sue Marx Smock, 1991. The journey to church in an urban community. Center for Urban Studies, Wayne State University, Detroit, MI.

Schein, H. Edgar, 1985. Organizational culture and leadership. Jossey-Bass Publishers: San Francisco, CA.

Scheie, David M., et al., 1991. Religious institutions as partners in community based Development: findings from year one of the Lilly Endowment program. Rainbow Research, Inc.: Minneapolis, Minnesota.

Schroeder, W. Wildick, Victor Obenhous, Larry A. Jone, and Thomas Sweetser, 1974. Suburban religion: churches and synagogues in the American experience. Center for the Scientific Study of Religion: Chicago, IL.

Seamon, David (ed.) 1993. Dwelling, seeing, and designing: toward a phenomenological ecology. State University of New York Press: New York, NY.

SEEDCO, 1988. Religious institutions as actors in community-based economic development. SEEDCO: New York, NY.

Seidman, I.E., 1991. Interviewing as qualitative research: a guide for researchers in education and social sciences. Teachers College Press: New York, NY.

Shabecoff, Alice, 1992. Rebuilding our communities: how churches can provide, support, and finance quality housing for low-income families. World Vision: Monrovia, CA.

Sharpe, William, and Leonard Wallock, 1994. *Contextualizing Suburbia*. American Quarterly, Vol. 46, No.1 (March 1994), American Studies Association.

Sheldon, Alan, 1979. Managing change and collaboration in the health system: the paradigm approach. Oelgeschlager, Gunn & Hain Publishers: Cambridge, MA.

Schlossberg, Herbert, 1990. Idols for destruction. Regney Gateway: Washington, DC.

Schwarts, Barry (ed.) 1976. The changing face of suburbs. University of Chicago Press: Chicago, IL.

Spiers, Fiona (ed.) 1999. Housing and social exclusion. J.Kingsley Publishers: Philadelphia, PA.

Squires, Gregory, ed., 1989. Unequal partnerships: the political economy of urban redevelopment in postwar America. Rutgers University Press: New Brunswick.

Stake, Robert E., 1995. The art of case study research. Thousand Oaks: London.

Starnaman, Sandra M., 1996. The role of information in the interorganizational collaborative decision-making process. Michigan State University Dissertation. East Lansing, MI.

Stevens-Arroyo, Anthony M., and Segundo Pantoja, (Eds.) 1995. Discovering Latino religion: a comprehensive social science bibliography. Bildner Center for Western Hemisphere Studies: New York, NY.

Sweetser, Thomas, and Caron Wisniewski Holden, 1987. Leadership in a successful parish. Harper & Row Publishers: San Francisco, CA.

Tentler, Leslie Woodcock. *Who is the church? Conflict in a Polish immigrant parish in late nineteenth-century Detroit.* In Timothy J. Meagher, 1988. Urban American Catholicism: the culture and identity of the American Catholic people. Garland Publishing: New York, NY.

Terry, Patterson Armstrong, 1986. Local social service interorganizational networks: their environments and their effects on the delivery of social services. Michigan State University Dissertation. East Lansing, MI.

Theodorson, George A., (ed.), 1961. Studies in Human Ecology. Harper and Row: New York, NY.

Thomas, June M., 1991. *The cities left behind.* Built Environment, 17 (Fall 1991): 218-31.

Thomas, June M., 1997. Redevelopment and Race: planning a finer city in postwar Detroit. John Hopkins U. Press: Baltimore, MD.

Thomas, June M., 1994. *The forces of urban heterogeneity can triumph.* American Quarterly, Vol.46, No.1 (March 1994), American Studies Association.

Thomas, Richard W., 1993. Racial unity: an imperative for social progress. Association for Baha'i Studies: Ottawa, Ont.

Thomas, William, 1977. An assessment of mass meetings as a method of evangelism-case study of Eurofest'75 and the Billy Graham crusade in Brussels. Rodopi: Amsterdam, Netherlands.

Turk, Herman, 1977. *Interorganizational networks in urban society: initial perspectives and comparative research.* In Social Networks, Samuel Leinhardt (Ed.). Academic Press: New York. In Anderson, 1993: The interorganizational community.

Van Allen, Rodger, 1978. American religious values and the future of America. Fortress Press: Philadelphia, PA.

Van der Veer, Jeroen, 1994. *Metropolitan government and city-suburban cleavages: differences between old and young metropolitan areas.* In Urban Studies, Vol. 31, No. 7, 1057-1079.

Vogel, Ronald K., 1992. Urban political economy: Broward county, Florida. University Press of Florida: Gainesville, FL.

Weeks, John R., 1989. Fourth Ed. <u>Population: an introduction to concepts and issues</u>. Wadsworth Publishing: Belmont, CA.

White, Joseph M., 1996. *Holy Cross Catholic Church of Indianapolis: parish life transformed*. In <u>U.S. Catholic Historian</u>, Vol. 14, No. 3, pp 89-105.

Willats, Stephen, 1996. <u>Between buildings and people</u>. Academy Editions: London.

Williamson, Jack, 1997. <u>Design and cultural responsibility</u>. Cranbrook, Academy of Art: Ann Arbor: MI.

Williams, Theartice, et al., 1990. <u>The church as a partner in community economic development</u>. University of Minnesota: Minneapolis.

Wilke, Henk A.(ed), 1985. <u>Coalition formation: advances in psychology</u>. Elsevier Science Publishing: New York, NY.

Wind, James P. & James W. Lewis (Eds.), 1994. <u>American Congregations: Portraits of twelve religious communities</u>. The University of Chicago Press: Chicago, IL.

Winter, Gibson, 1961. <u>The suburban captivity of the churches: an analysis of Protestant responsibility in the expanding metropolis</u>. Dobleday & Company, Inc.: Garden city, NY.

Whitt, J. Alle, & Mark Mizruchi, 1986. *The local inner circle*. Journal of Political and Military Sociology 14:115-125. In Perrucci & Potter: <u>Networks of power: organizational actors at the national, corporate, and community levels</u>. Aldine de Gruyter: New York, NY.

Yankech, Joseph M., 1978. <u>Interorganizational relationships and their effect on internal organizational processes: a case study of health and welfare agencies</u>. Michigan State University Dissertation. East Lansing, MI.

Yin, Robert K., 1994. <u>Case study research: design and methods</u>. Sage: Thousand Oaks, CA.

Yon, William A. (ed.) 1982. <u>Studies of urban churches: to build the city...too long a dream</u>. Alban Institute, Inc.: Washington, DC.