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June 8, 2022

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**Questions, Comments or Concerns?** Please contact Phil LaSala, Director of Pastoral Planning, at [pjlasala@archomaha.org](mailto:pjlasala@archomaha.org). Thank-you!

## Family Pastoral Planning Template Checklist & Timeline

Family Pastoral Planning Teams should work at their own pace, but we invite you to use this checklist and timeline to help you remain on track. Ask questions early and often; your assigned coaches (see Appendix 1) and the Pastoral Planning Office are standing by to assist you whenever needed!

### JUNE

- Familiarize yourself with these Template Guidelines
- Compile questions/concerns you have for the Pastoral Planning Office. Your pastor can seek answers at the June 28<sup>th</sup> Clergy Conference
- Divvy up questions from Section 2, Missional Communities Current Assessment, for team members to complete on each of your parishes

### JULY

- Complete General Information in Section 1
- Complete Section 2 as a shared frame of reference for your work on the remainder of the template
- Create subcommittees as needed to propose Structural Changes in Section 3; begin work on Section 3

### AUGUST - SEPTEMBER

- Complete Section 3
- Create subcommittees as needed to propose School Governance and Finance Models; begin work on Section 4

### SEPTEMBER – OCTOBER

- Complete Section 4
- Complete Section 5 on your Implementation Plan
- Complete Section 6 on your desires for future support from the curia

### NOVEMBER

- Finish up any missing items & email your complete Family Pastoral Planning Proposal by November 15<sup>th</sup> to Phil LaSala, Director of Pastoral Planning, at [pjlasala@archomaha.org](mailto:pjlasala@archomaha.org).

# Journey of Faith Family Pastoral Planning Template<sup>1</sup>

## June 8, 2022

### KEY

Explanatory text for each section is boxed with a tan background.

**Section headings and directions for filling out this template are bolded.**

#### **1. Questions to be answered are numbered and bolded.**

<sup>1</sup> Footnotes contain essential supplementary information.

Appendices provide useful background information.

### **Some Overarching Pastoral Planning Considerations**

*The Christian community must make a determined missionary decision ‘capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation.’*

-- Vatican Instruction on Parish Renewal for Mission (2020)<sup>2</sup>

This template will guide each Family of Parishes’ planning to promote flourishing<sup>3</sup> faith communities by renewing and aligning *all* our people, resources, and actions on the mission of Jesus Christ. Each Family Pastoral Planning Team will submit its planning proposal to the director of pastoral planning at [pjlasala@archomaha.org](mailto:pjlasala@archomaha.org) by 15 November 2022. Archbishop Lucas must approve a planning proposal before it can be implemented.

### **Four Planning Principles**

All *Journey of Faith* pastoral planning must support our pastoral planning principles:

1. Flourishing, mission-oriented faith communities
2. Flourishing priests in support of mission
3. Stable environment for mission
4. Sustained, integrated, and systematic support from the curia to promote fruitful implementation

Families of Parishes pastoral planning must follow canon law, civil law, universal and particular Church law, and archdiocesan policies. This *Journey of Faith* pastoral planning process will not change:

1. a parish’s name or corporate status under state law, except in cases of true parish mergers<sup>4</sup>
2. deanery boundary lines<sup>5</sup>

<sup>1</sup> This template draws from the Archdiocese of Cincinnati’s *Beacons of Light: Guiding Principle, Vision Points, Parameters* (Revised, 9 February 2022) and the Archdiocese of Detroit’s *Families of Parishes Playbook* (June 2021).

<sup>2</sup> The more formal citation for this document is: “The Pastoral Conversion of the Parish Community in the Service of the Evangelizing Mission of the Church,” *Congregation for the Clergy Instruction*, 20 July 2020. This quote comes from paragraph 5.

<sup>3</sup> In other words, flourishing is about fulfilling the mission of Christ and the resulting fullness of life within a faith community.

<sup>4</sup> This restriction applies to the legal name of an individual parish. At the same time, we encourage each Family of Parishes to select an informal, representative name for their Family as a symbol of unity to replace our current Family A, B, C... naming system. Such names should be concise and easy to remember. An example of this is St. Joan of Arc and St. Thomas More in Omaha, which have been collaborating as “Midtown Catholic” for several years.

<sup>5</sup> Deanery boundary lines may be re-evaluated at a later date.

## **Section 1. Family of Parishes: General Information**

- 1. Name of Family of Parishes, e.g., Rural Family A-L or Urban Family A-U:**
  
- 2. Name of Family Convener:**
  
- 3. Names of priests in the Family:**
  
- 4. Names of Parishes and Missions in Family:**
  
- 5. Names of active deacons and their associated Parishes in the Family:**
  
- 6. Names of retired deacons and their associated Parishes in the Family:**
  
- 7. Names of Catholic schools in Family:**
  
- 8. Names of Catholic schools in other Families that are in relationship with this Family's Catholic Schools:<sup>6</sup>**

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<sup>6</sup> Where a relationship exists between Catholic schools from different Families of Parishes, the associated Family Pastoral Planning Teams will work together to select the school governance and financial model(s) that will promote flourishing. In addition, specialized Journey of Faith planning sessions will address schools currently governed separately from parishes, e.g. CUES, Consortium, and Omaha metro archdiocesan high schools. The Pastoral Planning and Catholic Schools Offices will provide additional guidance.

## Section 2. Family of Parishes Current Assessment: Flourishing as Missional Faith Communities

*In six years, each parish in the Archdiocese of Omaha will be a Missional Community.*  
-- Archbishop Lucas, The Big Goal (2020)

*We look at the word missional, and it means to be sent... So missional communities will be outward looking and, concerned about what it means to be a parish beyond self-preservation—doing the life of the parish in a different way that really allows the gospel of Jesus Christ and the power of his death and resurrection to sort of burst out of the bounds of the parish, burst out of the organizational structures of the parish, to have an influence on the greater community around us.*  
-- Archbishop Lucas, What is a Missional Community? (2020)

*The Parish community is the human context wherein the evangelizing work of the Church is carried out, where Sacraments are celebrated and where charity is exercised, all with missionary zeal.*  
-- Vatican Instruction on Parish Renewal for Mission, para 19 (2020)

*A Parish must be a place that brings people together and fosters long-term personal relationships, thereby giving people a sense of belonging and being wanted.*  
-- Vatican Instruction on Parish Renewal for Mission, para 25 (2020)

The goal of the *Journey of Faith* is to create fertile soil for the growth of missionary communities that radiate the Gospel to everyone. Our planning process is committed to the archdiocesan vision: *One Church, Encountering Jesus, Equipping Disciples, Living Mercy*. In other words, we seek to renew our emphasis on the mission of Jesus Christ and should not be focused on bending the parameters and governance models in an effort to preserve the *status quo* as long as possible.

### **Examples of how Families of Parishes can flourish as missional communities:**

- Operate as centers of missionary outreach that share the Good News with others within parishes and in the greater community.
- Extend hospitality to all, warmly welcoming newcomers and fostering social connections that help everyone feel known and loved.
- Develop a *collaborative leadership* approach in which the pastor and laity co-labor in the service of sharing the Good News of Jesus Christ with others.
- Develop and implement a *clear path of discipleship* that actively invites and engages people of all ages and stages of spiritual development to take their next step toward a deeper relationship with Jesus Christ and a growing participation in his mission to share the Good News.
- Partner with families to promote the religious formation of young people.
- Prioritize adult formation as the primary means to help everyone grow as missionary disciples within their families and their communities.
- Live out a *culture of generosity*, where everyone grows in their understanding that all we have is a gift from God, and we are invited to return those gifts with love to our Lord, our parish, and our community.

**Please answer the questions in this section to assess how various elements of life in your parishes are oriented on the mission today, and to begin to identify opportunities for growth. Your answers here will inform how you approach Sections 3 and 4 and how to collaborate more deeply as a mission-oriented Family of Parishes. Your responses to these questions will help you identify your parishes' strengths and where you are invited to growth.**

**A. Mission-Oriented Liturgy: Some Guidelines**

- Sunday Mass should be life-giving, beautiful, and transformative.
- To promote excellence in liturgy, there should be a sufficient number of well-trained liturgical ministers to serve as lectors, EMHCs, servers, and music ministers.
- The regular Mass schedule should provide sufficient opportunity for the priest to spiritually prepare for Mass and to be present to the community after Mass.
- The Sunday Mass schedule should be stable enough and simple enough to be easily accessed and understood by visitors and remembered by parishioners.
  - The rotation of Sunday obligation Mass schedules within a Family is discouraged; a Family Pastoral Planning Team's Mass rotation deliberations **must** include consultation with the Pastoral Planning Office as early in the planning process as possible.
- Liturgical scheduling should prioritize unity in gatherings for common celebrations across the entire Family of Parishes.

1. **What steps can each of your parishes take to increase the beauty and excellence of its Sunday worship?**
  
2. **What steps can your Family of Parishes take to build Family unity around Sunday worship?**
  
3. **What are the obstacles to a mission-oriented Mass schedule that must be addressed, e.g. parishioner expectations, facility size, and driving distance?**

**B. Collaborative Leadership.** Collaborative leadership includes priests, deacons, parish and school staff, and volunteers who *share the responsibility* of prioritizing the parish's mission to make disciples and radiate the Gospel. These leaders labor together in a variety of ways. Some will promote the mission by *directly leading* disciples engaged in missionary outreach efforts who will radiate the Gospel with everyone, or who provide for those in need in the community. Others will provide *crucial support* behind the scenes. The mission unites leaders who bring various roles, responsibilities, and talents to their faith community.

1. Do each of your pastors have a leadership team to help them advance the mission for your parishes?
2. Do each of your parishes have a clear and unifying expression of the mission<sup>7</sup> for all staff and volunteers?
3. How are your parishes inviting lay leaders to recognize their gifts and use those gifts to advance the mission?
4. Using the scale below, describe how staff members and volunteers at each of your parishes view their particular ministry areas as part of the larger mission. Provide a justification for each of your responses.
  - a. **Beginning:** Initial work has been done within the parish to connect ministry areas with the mission, along with justification.
  - b. **Progressing:** Staff members and volunteers have begun to view their ministry areas as part of the larger mission, along with justification.
  - c. **Proficient:** Staff members and volunteers are actively engaged in connecting their ministry areas with the larger mission, along with justification.
  - d. **Advanced:** Staff members and volunteers are actively engaged in promoting the mission through their ministry areas, and in helping others take their next step toward doing the same. Please include justification for this evaluation.
5. Using the scale above, what actions would help staff members and volunteers at each of your parishes to move from one step to the next higher step toward integrating their ministry areas with the mission?
6. Are there ministries at your parishes that might best be pruned to make room for the growth of mission? If so:
  - a. What are they?
  - b. What is the invitation for those participating in such ministries to grow in their lives on mission?

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<sup>7</sup> Some examples: St. Columbkille expresses its mission as *helping everyone take their next step to be more like Jesus*, St. Gerald commits itself to *Encountering Jesus – Making Disciples – Transforming Lives*, Our Catholic Family of Parishes (All Saints | Holy Family | St. Rose of Lima) is guided by *Our Path: Encounter | Equip | Exclaim*, and St. Michael and Holy Trinity Parishes focus themselves as *One Family: Igniting Faith, Nurturing Compassion, Producing Disciples*.

**C. Clear Path of Discipleship.** Parish communities should develop a clear path that:

- meets individuals wherever they are on their spiritual journey (see Figure 1 on page 8) and
- invites them to take their next step toward spiritual growth and missionary action (see Figure 2).

Each of the four basic steps along a clear path is a potential onramp into the life of Church and includes an invitation to take a next step:

- **RELATIONAL OUTREACH.** A ministry with the explicit purpose of building trusting relationships with disengaged members and non-believers.
- **CONVERSION MOMENTS.** A ministry with the explicit purpose of offering a clear proclamation of the Gospel and fostering initial conversion through an encounter with Jesus, e.g. Alpha, ChristLife, and Christians Encounter Christ.
- **FAITH FORMATION.** A ministry with the explicit purpose of equipping disciples as they grow in the Christian life, e.g. small groups, Bible studies, and parish missions.
- **EVANGELIZATION FORMATION.** A ministry with the explicit purpose of equipping disciples as they engage in the mission of evangelization.

## Clear Path of Discipleship (Continued)



### Trust

A person has a positive association with Jesus or an individual Catholic and may begin asking questions out of passive curiosity.



### Openness

A person admits to a general need or desire for personal spiritual change. This is not the same as a commitment to specific changes.



### Seeking

A person moves from being passive to actively seeking to know the God who is calling him or her. The seeker is engaged in a spiritual quest.



### Decision

The decision, in faith, to follow Jesus as an obedient disciple in the midst of the Church, which brings about new life.

## Thresholds of Conversion and Discipleship



### Beginning Disciple

A person has committed to following Jesus by turning away from sin, and makes any sacrifice in order to personally grow, and lives habits of the Christian life.



### Missionary Disciple

A person has decided to personally answer the call to take part in the mission of the Church by sharing the Good News.



### Fruitful Disciple

A person is fully equipped for lifelong Catholic mission and makes any sacrifice to help another person to grow spiritually.

Disposition: **Passive**



Disposition: **Active**



**Figure 1.** All individuals are at particular thresholds of conversion on their spiritual journeys, and the Holy Spirit is inviting them to take their next step toward a growing relationship with Jesus that encourages them to know and serve him more.

# A Clear Path of Discipleship



Trust



Openness



Seeking



Decision



Beginning Disciple



Missionary Disciple



Fruitful Disciple

Relational Outreach

Conversion Moments

Faith Formation

Evangelization Formation

**Figure 2.** Parish communities should develop a clear path of discipleship with well-defined steps that meet people wherever they are on their spiritual journeys and invite them to take their next step.

**Answer each of the following questions to assess progress your parishes have made toward developing a clear path of discipleship.**

- 1. What has each of your parishes done to develop a clear path of discipleship? A clear path is a parish roadmap that meets people wherever they are on their faith journeys—ranging from the disconnected to mature Christians—and invites them to take their next step toward a growing relationship with Christ.**
- 2. How are your parishes involved in relational outreach to connect with people who are disconnected or loosely connected to your parishes?**
- 3. What opportunities for significant moments of conversion, e.g. Christians Encounter Christ (CEC) weekends, mission trips, retreats, Alpha or ChristLife, do your parishes promote for adults to encounter Christ more deeply?**
- 4. What formation opportunities do your parishes offer to help adults who have experienced conversion to deepen their understanding of the Faith, e.g. small groups, Bible studies and parish missions?**
- 5. What formation opportunities do your parishes offer for mature Christians to help them understand their co-responsibility for mission and to equip them to purposefully evangelize others?**

**D. Culture of Generosity.** A culture of generosity invites every person to take their next step to grow in their understanding that all we have is a gift from God, and we are invited to return those gifts with love to our Lord, our parish, and our community.

1. How are your parishes creating an atmosphere of welcoming and inclusiveness for parishioners and visitors?
2. How do your parishes build up fellowship and friendship in the service of our Lord and our fellow human being?
3. How do your parishes build up a culture of life that promotes the dignity of every human life from conception to natural death?
4. How do your parishes help everyone recognize and act upon the Lord's invitation for them to share their particular gifts and talents with others?
5. How do your parishes invite everyone to accompany others in need of material, spiritual, and emotional support?
6. How do your parishes use homilies and lay witness talks to model a culture of encountering the Lord and living as disciples?
7. How do your parishes invite everyone to share their financial resources with their parishes to help build up the Kingdom of God?

**E. Adult Formation.** Parishes must prioritize adult formation as the *primary* means to help everyone grow as missionary disciples within their families and their communities. Adult formation meets individuals wherever they are on their faith journey and invites them to take their next step toward a deeper relationship with our Lord and a growing awareness and acceptance of their commissioning to share the Good News with everyone they meet. This formation can prepare adults to receive sacraments, i.e. RCIA, Marriage Preparation, and Baptism Preparation; provide an initial proclamation of the kerygma<sup>8</sup> and create the conditions for an encounter with Jesus, e.g. Alpha, ChristLife, and Christians Encounter Christ; or equip disciples to deepen their relationship with our Lord and respond to his call to missionary outreach.

1. **What specific ministries do your parishes regularly offer for adult formation?**
2. **How do your parishes provide an initial proclamation of the kerygma and create conditions for an encounter with Jesus, e.g. RCIA, Alpha, or ChristLife?**
3. **How do your parishes engage young adults, ages 21-35?**
4. **What percentage of couples who complete marriage preparation remain engaged in parish life?**
5. **How do your parishes engage couples in parish life during their first 5 years of marriage?**
6. **What percentage of couples baptize their first child after marriage?**
7. **How do your parishes provide opportunities for adults to support one another in their faith through small groups, e.g. Live Lent Together, Christians Encounter Christ groups, and Lord, Teach Me To Pray?**
8. **How are your parishes' personnel and ministries focused on helping adults take their next step to grow in their relationship with Jesus Christ through relational, contemplative prayer?<sup>9</sup>**
9. **How are your parishes' personnel and ministries helping everyone take their next step toward recognizing and accepting Christ's command to go and make disciples?**
10. **What opportunities do your parishes have to improve their adult formation offerings?**

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<sup>8</sup> Kerygma is an initial proclamation of the Gospel message that a) God created us to be in relationship with him, b) sin separated us from God but his love for us is unending, c) Jesus Christ rescued us from sin and death through his life, passion, death, and resurrection, and d) God calls upon us to repent, believe in the Good News, and dedicate our lives to him.

<sup>9</sup> An example is *lectio divina*.

**F. Mission-Oriented Parish Religious Education.**<sup>10</sup> Parish Religious Education is a ministry that partners with parents to form the receptive hearts of children to hear and follow the Lord as disciples. Fruitful religious education of children requires engaged parents. Religious education also presents a powerful opportunity to form parents in the life of missionary discipleship because parents often desire for their children what they may not fully desire for themselves. Their natural love for their children and desire to be a good parent can be the starting place for their own maturation as a disciple.

1. **What percentage of parish religious education families consistently attend Sunday Mass?**
2. **How engaged in parish life do the children participating in parish religious education seem to be?**
3. **How engaged in parish life are the parents of children participating in your parish religious education?**
4. **How do your parishes equip and form catechists and/or other volunteers in your parish religious education programs to partner with parents in transmitting the faith to their children?**
5. **How can the mission-oriented engagement of children and parents together be fostered more effectively within the parish religious education ministry?**
6. **How is the parish religious education ministry equipping disciples and creating a culture of evangelization, mercy, and unity?**
7. **How do your parish religious education ministries create opportunities for youth to take their next step to grow in their relationship with Jesus Christ through relational, contemplative prayer?**
8. **How do you parish religious education ministries help everyone take their next step to discern where God is calling them?**
9. **How many parish religious education participants from your parishes have entered the seminary or a religious vocation in the last 10 years?**

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<sup>10</sup> Parish Religious Education refers to the ministry that provides religious education to a parish's children, generally from Kindergarten through 6<sup>th</sup> grade, who attend public school.

**G. Mission-Oriented Catholic Schools.** Our Catholic schools prioritize the evangelization, formation, and equipping of young disciples in cooperation with their parents. A parish's evangelization and formation of parents is an irreplaceable prerequisite for the school's ability to assist in the evangelization and formation of their children. It is expected that school families will consistently attend Sunday Mass, young people will continue to practice their faith well beyond graduation, and a fruit of mission-oriented schools is vocations to the priesthood, diaconate, and religious life.

**NOTE: Your responses here begin to frame your planning for Catholic schools. For much more detail, see Section 4 on School Governance and Financial Models, along with Appendix VI.**

1. What percentage of school families also consistently attend Sunday Mass?
2. What percentage of students continue to live out their faith after graduation from their Catholic school?
3. How do your Catholic schools create opportunities for youth to discern where God is calling them?
4. How many Catholic school graduates have pursued the seminary or a religious vocation in the last 10 years?
5. How is the mission-oriented engagement of children and parents together being fostered within Catholic school(s)?
6. How can the mission-oriented engagement of children and parents together be fostered more effectively within Catholic school(s)?
7. How do you know the Catholic school ministry is equipping disciples and creating a culture of evangelization, mercy, and unity?

**H. Mission-Oriented Youth Ministry.** This ministry goes well beyond keeping young people safe and reinforcing their practice of the faith. It concretely equips young people to live as missionary disciples who will radiate the Gospel in their families, schools, sports leagues, and other activities. This ministry requires the assistance of many adults who themselves are living as mature missionary disciples.

1. Do your parishes have youth ministries that fruitfully reach out beyond the most engaged families in the parish?
2. How many youth ministry participants have been received into the Church as a result?
3. What rough percentage of youth ministry participants continue to live out their faith after high school graduation?
4. How do your parishes assist parents in the formation of young people as missionary disciples?
5. How do your parishes' youth ministries create opportunities for youth to discern where God is calling them?
6. How many youth ministry participants from your parishes have entered the seminary or a religious vocation in the last 10 years?

**I. Mission-Oriented Sacramental Preparation for Children.** This ministry is particular to a given sacrament, and is distinct from Catholic school and parish religious education. Preparation for baptism, first reconciliation, first communion, and confirmation can be easy on-ramps for people to encounter Jesus and grow as missionary disciples. The sacramental preparation ministry partners with parents, who are the primary educators of their children, and with those responsible for presenting children for their sacraments.

1. **How consistently do children and adults who participate in sacramental preparation remain in your parishes as active members?**
2. **What percentage of sacramental preparation participants continue to practice their faith beyond confirmation?**
3. **How are your sacramental preparation ministries following up<sup>11</sup> with children after they receive a sacrament, helping them unpack the graces they have received and helping to connect them with parish life?**
4. **How does your current sacramental preparation ministries proclaim the Gospel and draw people into a life of discipleship?**
5. **What is needed to effectively deepen the mission orientation of sacramental preparation in your parishes?**

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<sup>11</sup> A more formal Church term for this is *mystagogy*.

**J. Mission-Oriented Finances.** Mission-oriented finances dedicate a substantial portion of the community's resources towards missionary outreach, either in the formation of disciples who will radiate the Gospel with everyone, or in providing for those in need in the community.

1. **What percentage of your parishes' budgets are designated for the mission of radiating the Gospel and providing for those in need in the community?**
2. **How do your parishes prioritize the funding of staff positions directly involved with evangelization and missionary outreach?**
3. **How do your parishes prioritize the funding of parish evangelization and missionary outreach initiatives?**
4. **What might be some first steps to realigning each parish's finances for the sake of mission?**

**K. Mission-Oriented Facilities.** Mission-oriented facilities prioritize the community's efforts to make disciples and promote missionary outreach. Parish facilities communicate its values and culture.

1. **What facilities exist in your parishes today, e.g., meeting spaces, rectories not in use as priest residences, schools, cemeteries? How does each contribute to the community's efforts to make disciples and promote missionary outreach?**
2. **What does the accessibility and signage of your facilities communicate to outsiders? Are visitors easily able to find their way, or do they feel lost?**
3. **How does the scheduling process for your parish facilities prioritize access for mission-oriented activities first?**
4. **What might be an example of a facility improvement that directly serves the mission?**

### Section 3. Family of Parishes: Structural Changes for Mission

Our “Big Goal” is to grow as missional communities that radiate the Gospel. Structural changes are not an end in themselves, but help to create fertile soil for this growth to occur.

*The Parish is not identified as a building or a series of structures, but rather is a specific community of the faithful.*  
-- Vatican Instruction on Parish Renewal for Mission, para 27 (2020)

**See Appendix II for details on Family Governance Models, and complete Section A for Single Pastor Families or Section B for Multi-Pastor Families. The only families that should complete both Section A and B are Rural Families I and H, and Urban Family E.<sup>12</sup>**

**A. Single Pastor Families.** Centralized administration and common business practices provide opportunities for cost efficiencies and improved performance in support of the mission.

**Build on your responses in Section 2 by answering the following questions in detail. Your answers to Questions 1 - 9 can help your Family Pastoral Planning Team discern how you will approach your selection and development of a Family Governance Model in Questions 10 - 13.**

**NOTE: Complete implementation of these changes should take about twelve months. See Section 5 for implementation details.**

1. **How will your Clergy team be centralized? For the good of the Family as a whole and in keeping with their individual charisms, where will each priest and deacon serve and what ministries will they emphasize?**
2. **Who are the people who a) are serving or b) are being considered for service on your Pastor’s Leadership Team? See Appendix III, Forming a Pastor’s Leadership Team, for details.**
3. **How will Parish Staff be centralized?<sup>13</sup>**
  - a. **Indicate the current staffing in each parish, noting whether a person is full-time, part-time, contract, or volunteer. Please also indicate the current work locations of each of these individuals.<sup>14</sup>**

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<sup>12</sup> Rural Families I (Columbus area parishes) and H (Divine Mercy-Schuyler and Holy Trinity-Heun) are both Single Pastor Families that must first complete Section A. Those two Families are also in a collaborative relationship with one another, so they should subsequently complete Section B together. Urban Family E (Sacred Heart and St. Benedict the Moor) is a Single Pastor Family that must first complete Section A. This Family is also in a collaborative relationship with St. John at Creighton University, so they should subsequently complete Section B together.

<sup>13</sup> Where staff will be shared between separate parishes, attention will need to be given to developing common HR policies and practices, e.g. for performance reviews, pay decisions, and time off requests.

<sup>14</sup> Do not include priests here, and only include deacons who are parish employees. Also, do not include school staff, unless there is overlap between school and parish staff, e.g., finances, music ministry, custodial services.

- b. **Indicate proposed staffing positions, including whether each is full-time, part-time, contract or volunteer, and work location(s):<sup>15</sup>**
- i. **Describe your actions, timeline, and rationale for centralizing evangelization initiatives for this family:<sup>16</sup>**
  - ii. **Describe your actions, timeline, and rationale for centralizing parish religious education for this family:<sup>17</sup>**
  - iii. **Describe your actions, timeline, and rationale for centralizing sacramental preparation for children for this family:**
  - iv. **Describe your actions, timeline, and rationale for centralizing youth ministry for your family:**
  - v. **Describe your actions, timeline, and rationale for centralizing adult formation for this family:**
  - vi. **Describe your actions, timeline, and rationale for centralizing communication for this family:**
  - vii. **Describe your actions, timeline, and rationale for centralizing financial management for this family:<sup>18</sup>**
- NOTE: For increased efficiency, it is highly recommended that Single Pastor Families establish a single, centralized business office for bookkeeping and business services located near the pastor's residence.<sup>19</sup>**
- viii. **Describe your actions, timeline, and rationale for centralizing Human Resources for this family:<sup>20</sup>**

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<sup>15</sup> Details about the employment of individual staff members will be determined by the pastor of each Family of Parishes and are not part of the Family Pastoral Planning proposal. The Pastoral Planning Office will provide additional guidelines to pastors in the future.

<sup>16</sup> All families and parishes must have a designated evangelization coordinator who assists the pastor in the pursuit of the Big Goal. This person will be certified by the Office of Pastoral Services.

<sup>17</sup> It is recommended that each Family's director of religious education be certified by the Office of Pastoral Services.

<sup>18</sup> The business manager or bookkeeper will be certified by the archdiocesan finance office.

<sup>19</sup> This single business office would usually also include centralized Human Resources and Facilities Management for the Family.

<sup>20</sup> Each Family of Parishes must designate one staff member who will perform HR responsibilities, e.g. administering basic employment law regarding the I-9, FLMA, ADA, and FLSA compliance. That person must be certified by the archdiocesan Human Resources Office, and will typically operate out of a centralized business office.

- ix. Describe your actions, timeline, and rationale for centralizing facilities management for this family.<sup>21</sup> Include all parish-owned facilities and properties, including cemeteries:
4. Describe your actions, timeline, and rationale for centralizing each of the following councils: Pastoral Councils, Finance Councils, and School Councils.
5. How will Sunday Masses be scheduled?

**NOTES:**

- The rotation of Sunday obligation Mass schedules within a Family is discouraged; a Family Pastoral Planning Team’s Mass rotation deliberations must include consultation with the Pastoral Planning Office as early in the planning process as possible.
  - The application of Sunday Mass<sup>22</sup> and Daily Mass<sup>23</sup> parameters:
    - is based on the Family’s priest availability in 2033. See Appendix I for details.
    - will support the focus of our planning principles on promoting flourishing faith communities, flourishing priests and a stable environment, all to advance the mission.
- a. Current Sunday Mass locations, languages, and times in each church:
  - b. Proposed Sunday Mass locations, languages, and times in each church:
6. How will Daily Masses be scheduled?
    - a. Current daily Mass locations and times in each church, school, or care center:
    - b. Proposed daily Mass locations and times in each church, school, or care center:

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<sup>21</sup> All families and parishes must have a designated facilities manager who reports to the pastor and oversees site maintenance. This person is the pastor’s single point of contact for facilities management and will be certified by the archdiocesan finance office. The facilities manager will typically operate out of a centralized business office, but should promote local stewardship of parishes wherever practicable.

<sup>22</sup> Parameters related to the celebration of Sunday obligation Masses include: a) driving distance of no more than about 20 miles for attendees, and b) each priest in a parish or family may celebrate up to four Sunday obligation Masses at up to two locations per weekend or up to three Sunday obligation Masses at up to three locations per weekend. No priest will schedule more than four Sunday obligation Masses per weekend.

<sup>23</sup> Parameters related to the celebration of daily Masses include: a) priests can celebrate no more than two Masses per day on weekdays, except for Ash Wednesday and concelebrations with the archbishop, b) a Family of Parishes with two priests may regularly schedule up to three daily Masses each day, and c) a Family of Parishes with three priests may regularly schedule up to four daily Masses each day. Daily Mass schedules should preference Catholic schools such that schools have at least one school Mass per week.

7. How will holy day and Ash Wednesday Masses be scheduled?
- a. Current holy day and Ash Wednesday Mass locations, languages, and times in each church:
  - b. Proposed holy day and Ash Wednesday Mass locations, languages, and times in each church:
8. Proposal of sites and supporting rationale for where Sunday obligation Masses will no longer be celebrated:
9. How will Confessions be scheduled?
- a. Current Confession locations, days, languages, and times in each church:
  - b. Proposed Confession locations, days, languages, and times in each church:
10. Please indicate the Family Governance Model you have chosen:

**NOTES:**

- Family Pastoral Planning Teams should only consider the merger of two or more parishes within the context of Family Model Two if a) the administration of all existing parishes within the Family is expected to be too complex, b) the parishes to be merged have a history of working together, and c) pastors think there will be a high degree of parishioner support for the merger.<sup>24</sup>
  - Families that select and implement Family Models One or Three now may consider some form of merger in the years to come if the parishes involved experience a shared desire to move in this direction.
- a. Family Model One. Proceed to Question 11.
  - b. Family Model Two. Proceed to Question 12.
  - c. Family Model Three (Not Recommended). Proceed to Question 13.

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<sup>24</sup> If these conditions are met, contact Elizabeth Sondag, Vice Chancellor, at (402) 558-3100, x3048 to learn more about next steps or if you have any questions about Family Model Two.

11. Only if choosing **Family Model One**,<sup>25</sup> how will the family establish and fill important consultative bodies and essential staff,<sup>26</sup> including all of the following:
- a. Family Leadership Team
  - b. Family Pastoral Council
  - c. Family Finance Council--Optional<sup>27</sup>
  - d. Family Staff
    - i. Family Evangelization Coordinator
    - ii. Family Facilities Manager
    - iii. Family Business Manager/Bookkeeper
    - iv. Family Education Director or Executive Director for Schools (optional)
    - v. Family Sacramental Preparation Coordinator
  - e. Parish Life Coordinators in Satellite Parishes (optional). See Appendix IV for details.
  - f. Individual Finance Councils<sup>28</sup>
  - g. Individual Parish Trustees
12. Only if choosing **Family Model Two**,<sup>29</sup> how will the parish establish and fill<sup>30</sup> important consultative bodies and essential staff, including all of the following:
- h. Parish Pastoral Council
  - i. Parish Finance Council
  - j. Parish Staff
    - i. Parish Evangelization Coordinator
    - ii. Parish Facilities Manager
    - iii. Parish Business Manager/Bookkeeper

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<sup>25</sup> Family Model One applies to a Family of Parishes comprised of two or more separate parishes with a single pastor and centralized family leadership and administration. This includes a centralized Family a) Pastor's Leadership Team, b) Pastoral Council, c) Finance Council, and d) Staff. This model may include one or more Parish Life Coordinators (PLCs) located at satellite parishes, who the archbishop selects and the pastor directs to manage day-to-day operations at a particular location. See Appendix IV for PLC details.

<sup>26</sup> Possible options for filling positions include full-time-paid, part-time-paid and stipend volunteers.

<sup>27</sup> Each Family Pastoral Planning Team will evaluate how a Family Finance Council might increase efficiency and decrease administrative workload. A Family Finance Council includes two members from each parish in the family. This council will guide the pastor in the overall financial management of the Family of Parishes.

<sup>28</sup> This group serves the traditional role of a Parish Finance Council. Two members will participate in the Family Finance Council.

<sup>29</sup> Family Model Two applies to a Family of Parishes with a single pastor and takes the centralization in Family Model One a step further by merging two or more parishes into one canonical parish with multiple sites. Consequently, centralized leadership and administration takes the form of a single parish a) Pastor's Leadership Team, b) Pastoral Council, c) Finance Council, and d) Staff. This model may include a Parish Life Coordinator (PLC) who the archbishop appoints and the pastor directs to manage day-to-day operations at a particular location. See Appendix IV for PLC details.

<sup>30</sup> Possible options for filling positions include full-time-paid, part-time-paid and stipend volunteers.

- iv. Parish Life Coordinator (optional). See Appendix IV for details.
- v. Parish Education Director (optional). See Appendix VI for details.
- vi. Parish Sacramental Preparation Coordinator
- vii. Parish Trustees

**NOTE: A Family Pastoral Planning Team may propose a partial merger within the Family such that two or more parishes merge, but one or more additional parishes remain separate. Each parish merger must be individually proposed to the Priests' Council in order for the archbishop to hear its counsel before making a determination in accordance with canon law.**

**13. Only if choosing Family Model Three,<sup>31</sup> how will the parishes establish and fill important positions:**

- viii. Group Pastoral Council
- ix. Parish Life Coordinators at Satellite Parishes (optional). See Appendix IV for details.

**B. For Multi-Pastor Families.** Designated Families of Parishes will explore liturgy, staffing, and ministry collaboration opportunities, but they will be led by separate pastors and will not share governance. Collaboration allows parishes within a Family to more effectively serve their broader community through complementary scheduling of parish activities, resource pooling to achieve economies of scale, and more intentional invitation to increase awareness of opportunities to know, love, and serve the Lord and one another. Collaboration allows parishes to benefit from one another's strengths and charisms.

**Please answer in detail. For each question, some possible levels of collaboration to consider are:**

- Shared fellowship and prayer
- Coordinated schedules
- Common formation
- Shared leadership
- Unified ministry

**NOTE: The complete implementation of the family governance model should take about twelve months. See Section 5 for implementation details.**

1. How will the Family collaborate in terms of liturgy?
2. How will the Family collaborate in terms of complementary liturgical scheduling?

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<sup>31</sup> Family Model Three is not recommended because experience in the archdiocese demonstrates it is excessively complex and is likely to burnout its priests. It applies to a Family of Parishes comprised of two or more parishes with a single pastor and separate leadership and administration divided into individual parish a) Pastor's Leadership Teams, b) Pastoral Councils, c) Finance Councils, and d) Staffs. This model may include one or more Parish Life Coordinators (PLCs) located at satellite parishes who the archbishop selects and the pastor directs to manage day-to-day operations at a particular location. See Appendix IV for PLC details.

3. How will the Family collaborate in terms of priest coverage?
4. How will the Family collaborate in terms of clerical fraternity and mission, including all priests and deacons?
5. How will the Family collaborate in terms of parish staffing?<sup>32</sup>
6. How will the Family collaborate in terms of parish religious education?
7. How will the Family collaborate in terms of 5-day Catholic school staffing?<sup>33</sup>
8. How will the Family collaborate in terms of youth ministry?
9. How will the Family collaborate in terms of sacramental preparation for children?
10. How will the Family collaborate in terms of Adult Formation opportunities?
11. How will the Family collaborate in terms of evangelization initiatives?
12. How will the Family collaborate in terms of pastoral care coverage to hospitals and care centers?

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<sup>32</sup> Where staff will be shared between separate parishes, attention will need to be given to developing common HR policies and practices, e.g. for performance reviews, pay decisions, and time off requests.

<sup>33</sup> Where staff will be shared between schools that are separate entities, attention will need to be given to developing common HR policies and practices, e.g. for performance reviews, pay decisions, and time off requests.

## Section 4. School Governance and Finance Models

### Some Considerations for Flourishing, Mission-Oriented Schools

1. A Catholic school is an important ministry that can be a catalyst for evangelization and discipleship of both young people and their families.
2. Families of Parishes should creatively and collaboratively consider the most effective and sustainable way to operate their Catholic schools.
3. Families of Parishes should promote cooperation and collaboration between Catholic schools within the Family, and neighboring Catholic schools outside the Family.
4. Specialized *Journey of Faith* planning sessions will address schools currently governed separately from parishes, e.g. CUES, Consortium, and Omaha metro archdiocesan high schools. The Pastoral Planning and Catholic Schools Offices will provide additional guidance.<sup>34</sup>

**Part A of this section will help you to develop a more complete assessment of your current school(s) situation, building on your responses to Section 2, Questions G 1-6 on missional Catholic schools. Part B relates to any changes you might propose. See Appendix VI for details in support of schools planning.**

#### A. Assessment of Current Situation

1. What is the student-to-teacher ratio in the schools?
2. What is the number of full-time teachers in each school?
3. What is the number of part-time teachers in each school?
4. What percentage of teachers are working outside their certified area?
5. Do you have any multi-grade level classrooms? If yes, how many and what are they?
6. What is the number of full-time administrators in each school?
7. What is the number of other school personnel? Please indicate types, e.g., paraprofessionals, teacher's aide, office secretary, etc.
8. What is the total number of personnel?
9. What is the number of courses taught by remote instruction?

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<sup>34</sup> These specialized planning sessions are for schools that are governed apart from parishes and/or received significant numbers of students from three or more Families of Parishes. Please direct your questions on schools planning to the superintendent of Catholic schools at (402) 557-5600, x2002.

10. Why is remote instruction chosen in these cases?
11. What positions in the school will not be filled at the start of the academic year, 2022-2023? Why not?
12. What is the total number of students enrolled in each school, excluding any school daycare services?
13. What percentage of the student body in each school is Catholic?
14. How does each school invite non-Catholics into the faith?
15. What is the projected starting enrollment for each of the following academic years: 2023-2024, 2024-2025, 2025-2026?
16. What is the capacity of the school if all classrooms were full?
17. How does the parish membership trends compare to the school's enrollment trends?
18. What are the sources of revenue for the school?
19. What percentage of parish income—if applicable—goes to support the school?
20. How competent and prepared does the pastor feel to oversee the current school(s) in the Family of Parishes?
21. What percentage of the pastor's time is taken up with school administration?
22. What is the minimum number of students for each school's financial sustainability?<sup>35</sup>

**B. Proposed Changes. Please review Appendix VI, “Archdiocese of Omaha School Governance & Finance Models.” Comparing these to the current arrangement for the school(s) in a Family of Parishes, please answer the following questions.**

1. For each school in the Family of Parishes, please indicate the current school governance model.

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<sup>35</sup> Financial sustainability is the ongoing capacity to meet school expenditures using established revenue sources.

2. For each school in the Family of Parishes, please indicate the current school financial model.
  
3. For each school in the Family of Parishes:
  - a. Does the Family Pastoral Planning Team propose any changes to the current school governance model? If so, why? If not, why not?
  
  - b. Does the Family Pastoral Planning Team propose any changes to the current school financial model? If so, why? If not, why not?
  
4. If a change is proposed in either the school governance model or the school financial model, please provide the details here.

## Section 5. Plan Implementation for Parishes and Schools.

Most Families of Parishes and schools will begin their implementation on 1 July 2023. Some Families and schools may voluntarily begin earlier, in coordination with the Pastoral Planning Office.<sup>36</sup>

**A. Steps Already Undertaken.** Although there is no expectation or requirement for early implementation prior to July 1<sup>st</sup>, 2023, some Families of Parishes may have already taken some steps to implement their pastoral plans. Please generally describe what has already been undertaken in your Family—if applicable—beyond participation in the current *Journey of Faith* pastoral planning process until now. In other words:

1. What has already changed in your Family in terms of collaboration between the involved parishes, missions, and schools?

**B. First Steps – Quarter One.** Please describe how, once your planning proposal receives final approval from Archbishop Lucas, the following items will be addressed during the first three months of implementation:

1. Broad Family Movement Towards Missional Communities
2. Staff Changes
3. Council Changes
4. Clergy Residence Changes
5. Clergy Duties Changes: Priests and Deacons
6. Hospital/Care Center Pastoral Ministry Changes
7. Sunday Mass Changes
8. Weekday Mass Changes

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<sup>36</sup> In some rare exceptions, the formation of a Single-Pastor Family may be delayed due to the retirement of a pastor on 1 July 2024. However, even in that case, a Family cannot simply wait until 2024 to begin to implement planned changes.

9. Confession and Liturgical Schedule Changes

10. Family Communications—Internal and External

11. School Pastoral Ministry Changes

12. School(s) Governance Model Changes

13. School(s) Financial Model Changes

**C. Next Steps – Quarter Two. By three months after implementation begins, all of the above items should be in motion.**

1. Please describe how all of the same items above will progress during months three to six.

**D. Further Steps – Quarter Three. By the sixth month, the primary focus of implementation should be on the “Broad Family Movement Towards Missional Communities.” Generally, the other items should already be implemented by this time, with the exception of school governance and finance model changes, which will likely take longer.**

1. Please explain what steps will be undertaken—once the structural nuts and bolts issues of schedules, governance, pastoral councils, etc., have been addressed and lived in—towards making your family a missional community.

**E. Looking to the Future – Quarter Four. By the ninth month, planned school changes should be in motion.**

1. Please explain what steps will be undertaken towards adopting and working under a new school governance and/or financial model.

**Section 6. Curia Support Desires. What support would you like to receive from the curia as implementation of your Family of Parishes begins to unfold? Please be specific about issue areas you imagine you will need assistance.**

1. What support would you like to receive to help your parishes become more missional communities?
2. What support do you imagine you would like to receive during the transition phase from January through June 2023?
3. What support do you imagine you would like to receive during the implementation phase beginning July 1, 2023?

## Appendix I: Families of Parishes, Conveners & Coaching Pairings

### RURAL

Family A (Rural, Single Pastor)	
2023: 2 priests	2033: 2 priests
Convener: Fr. Bernard Starman	
Primary Coach: Calvin Mueller	
Sacred Heart - Boyd County	
St. Boniface - Stuart	
St. Joseph – Atkinson <i>St. Joseph School</i>	
St. Patrick - O'Neill <i>St. Mary's PreK-12 School</i>	
St. Joseph Mission - Amelia	

Family B (Rural, Single Pastor)	
2023: 3 priests	2033: 2 priests
Convener: Fr. Jim Keiter	
Primary Coach: Calvin Mueller	
All Saints - Cedar County	
St. Rose of Lima - Crofton <i>St. Rose of Lima Elementary School</i>	
St. William Mission - Niobrara	
St. Wenceslaus - Verdigre	
St. Ludger - Creighton <i>St. Ludger Elementary School</i>	
Holy Family - Cedar County	
St. Andrew - Bloomfield	
St. Ignatius Mission – Brunswick <i>East &amp; West Catholic Elementary School (Corporation)</i>	

Family C (Rural, Single Pastor)	
2023: 3 priests	2033: 2 priests
Convener: Fr. Owen Korte	
Primary Coach: Calvin Mueller	
St. Jane Frances de Chantal - Randolph	
St. Peter - Newcastle	
St. Mary of the Seven Dolours – Osmond <i>St. Mary of the Seven Dolours School</i>	
St. Michael - Coleridge	
Holy Trinity – Hartington <i>Holy Trinity Elementary School</i>	
St. Joseph - Ponca	
St. Paul- Plainview	
<i>Cedar Catholic Jr./Sr. High School – Hartington (Corporation)</i>	

Family D (Rural, Single Pastor)*	
2023: 2 priests (1 is Servant Minister)	2033: 2 priests (1 is Servant Minister)
Convener: Fr. Matt Capadano	
Primary Coach: Calvin Mueller	
St. Mary – Wayne <i>St. Mary's Catholic School</i>	
St. Anne Mission - Dixon	
St. Mary- Laurel	
*Includes ministry at Wayne State College Newman Center	

<b>Family E (Rural, Single Pastor)</b>	
2023: 5 priests (1 speaks Spanish)	2033: 3 priests (2 speak Spanish)
Convener: Fr. Mark Beran	
Primary Coach: Beth Carlson	
St. Joseph - Walthill	
St. Mary Mission - Hubbard	
St. Joseph - Lyons	
Holy Cross - Bancroft	
Holy Family Mission - Decatur	
St. Cornelius Mission - Homer	
St. Augustine – Winnebago <i>St. Augustine Mission School</i>	
Our Lady of Fatima Mission - Macy	
St. Patrick - Jackson	
St. Michael - South Sioux City <i>St. Michael School</i>	
Sacred Heart - Emerson	
St. John the Baptist - Pender	

<b>Family F (Rural, Single Pastor)</b>	
2023: 5 priests (1 speaks Spanish)	2033: 3 priests (1 speaks Spanish)
Convener: Fr. James Weeder	
Primary Coach: Whitney Bradley	
St. Aloysius - Aloys	
St. Anthony - St. Charles	
St. Boniface - Monterey	
St. Joseph - Wisner	
Holy Cross - Beemer	
St. Wenceslaus – Dodge <i>St. Wenceslaus School</i>	
Sacred Heart Mission - Olean	
St. Mary - West Point	
Ss. Peter and Paul – Howells	
St. John Nepomucene - Howells <i>Howells Community Catholic School (Corp)</i>	
<i>Guardian Angels Central Catholic Elementary &amp; High School - West Point (Corporation)</i>	

<b>Family G (Rural, Single Pastor)</b>	
2023: 2 priests	2033: 2 priests
Convener: Fr. Eric Olsen	
Primary Coach: Beth Carlson	
St. Mary - Leigh	
St. Francis of Assisi – Humphrey <i>St. Francis PreK-12 School</i>	
St. Michael - Tarnov	
Ss. Cyril and Methodius – Clarkson <i>St. John Neumann School</i>	
Holy Family – Lindsay <i>Holy Family PreK-12 School</i>	

<b>Family H (Rural, Single Pastor)*</b>	
2023: 1 priest (1 speaks Spanish)	2033: 1 priest (1 speaks Spanish)
Convener: Fr. Jairo Congote	
Primary Coach: Beth Carlson	
Divine Mercy - Schuyler	
Holy Trinity - Heun	
*Also in Multi-Pastor collaboration with Rural Family I	

<b>Family I (Rural, Single Pastor)*</b>	
2023: 4 priests	2033: 3 priests (1 speaks Spanish)
Convener: Fr. Mike Swanton	
Primary Coach: Calvin Mueller	
St. Anthony – Columbus <i>St. Anthony School</i>	
St. Bonaventure – Columbus <i>St. Bonaventure School</i>	
St. Isidore – Columbus <i>St. Isidore School</i>	
St. Stanislaus - Duncan	
St. Joseph - Platte Center <i>Scotus Central Catholic Jr/Sr High School – Columbus (Corporation)</i>	
*Also in Multi-Pastor collaboration with Rural Family H	

<b>Family J (Rural, Single Pastor)</b>	
2023: 3 priests	2033: 2 priests
Convener: Fr. Bill L'Heureux	
Primary Coach: Beth Carlson	
St. Anthony - Cedar Rapids	
St. Michael – Albion <i>St. Michael School</i>	
St. Michael - Central City	
St. Peter - Clarks	
St. Rose of Lima - Genoa	
Ss. Peter and Paul - Krakow	
St. Edward - St. Edward	
St. Lawrence - Silver Creek	
St. Peter - Fullerton	

<b>Family K (Rural, Single Pastor)</b>	
2023: 3 priests	2033: 2 priests
Convener: Fr. John Norman	
Primary Coach: Jen Moser	
St. Boniface – Elgin <i>St. Boniface Elementary School</i>	
St. Bonaventure - Raeville	
St. John the Baptist - Petersburg	
St. Peter de Alcántara - Ewing	
St. John the Baptist - Deloit	
St. Francis of Assisi - Neligh	
Our Lady of Mount Carmel - Tilden	
St. Theresa Mission - Clearwater	
<i>Pope John XXIII Central Catholic Jr/ Sr High School – Elgin (Corporation)</i>	

<b>Family L (Rural, Single Pastor)</b>	
2023: 3 priests (2 speak Spanish)	2033: 3 priests (1 speaks Spanish)
Convener: Fr. Pat McLaughlin	
Primary Coach: Calvin Mueller	
St. Leonard – Madison <i>St. Leonard School</i>	
St. Peter - Stanton	
St. Joseph - Pierce	
Sacred Heart – Norfolk <i>Norfolk Catholic Elementary &amp; Jr/ Sr High School</i>	
St. Patrick - Battle Creek	

### Rural Coach Contact Information

Calvin Mueller	cjmueller@archomaha.org	605-760-1168
Jen Moser	jkmoser@archomaha.org	402-827-3772
Beth Carlson	bccarlson@archomaha.org	402-827-3751
Whitney Bradley	wabradley@archmaha.org	402-557-5516

## URBAN

Family A (Urban, Single Pastor)	
2023: 4 priests (1 speaks Spanish)	2033: 2 priests (1 speaks Spanish)
Convener: Fr. Walter Nolte	
Primary Coach: Jim Jansen	
St. Lawrence Mission – Scribner	
St. Rose of Lima – Hooper	
St. Charles Borromeo - North Bend	
St. Patrick – Fremont	
St. Leo – Snyder	
<i>Archbishop Bergan Catholic PreK-12 School (Corporation)</i>	

Family B (Urban, Single Pastor)	
2023: 2 priests	2033: 1 priest
Convener: Fr. Damien Wee	
Primary Coach: Whitney Bradley	
St. Francis Borgia – Blair	
St. John the Baptist - Ft Calhoun	
St. Patrick – Tekamah	

Family C (Urban, Multi-Pastor)	
2023: 3 priests	2033: 2 priests
Convener: Fr. Ryan Lewis	
Primary Coach: Whitney Bradley	
St. Elizabeth Ann Seton – Omaha	
St. James – Omaha	
<i>St. James/Seton School – Omaha (Joint)</i>	

Family D (Urban, Single Pastor)	
2023: 2 priests (2 speak Spanish)	2033: 1 priest (1 speaks Spanish)
Convener: Fr. Damien Cook	
Primary Coach: Jen Moser	
Holy Name – Omaha	
St. Philip Neri - Blessed Sacrament – Omaha <i>St. Philip Neri Catholic School</i>	
<i>Holy Name Elementary School – Omaha (CUES)</i>	

Family E (Urban, Single Pastor)*	
2023: 2 priests	2033: 1 priest
Convener: Fr. Dave Korth	
Andy Dejka	
Sacred Heart – Omaha	
St. Benedict the Moor – Omaha	
<i>Sacred Heart School – Omaha (CUES)</i>	
*Also in Multi-Pastor collaboration with St. John at Creighton University	

Family F (Urban, Multi-Pastor)	
2023: 4 priests	2033: 3 priests
Convener: Fr. Joe Wray	
Andy Dejka	
St. Leo the Great – Omaha	
St. Pius X – Omaha	
St. Bernard – Omaha* <i>St. Bernard School</i>	
<i>St. Pius X / St. Leo School – Omaha (Joint)</i>	

\*Family F Note: The two African Mass communities will consolidate as part of St. Bernard parish.

<b>Family G (Urban, Multi-Pastor)</b>	
2023: 5 priests (1* speaks Spanish)	2033: 4 priests
Convener: Fr. Dave Reeson	
Primary Coach: Jim Jansen	
St. John Paul II Newman Center – Omaha	
Christ the King – Omaha <i>Christ the King Catholic School</i>	
St. Robert Bellarmine – Omaha <i>St. Robert Bellarmine School</i>	

\*Vocations Director at JPPII Newman Center

<b>Family H (Urban, Multi-Pastor)</b>	
2023: 5 priests	2033: 3 priests
Convener: Fr. Michael Grewe	
Primary Coach: Andy Dejka	
St. Cecilia Cathedral – Omaha <i>St. Cecilia Cathedral School</i>	
St. Margaret Mary – Omaha <i>St. Margaret Mary School</i>	

<b>Family I (Urban, Single Pastor)</b>	
2023: 2 priests	2033: 1 priest
Convener: Fr. Vitalis Anyanike	
Primary Coach: Beth Carlson	
Holy Cross – Omaha	
Our Lady of Lourdes - St. Adalbert – Omaha	
St. Andrew Kim Taegon Catholic Community – Omaha	
<i>Holy Cross School – Omaha (Consortium)</i>	
<i>Our Lady of Lourdes School – Omaha (Consortium)</i>	

<b>Family J (Urban, Multi-Pastor)</b>	
2023: 2 priests (2 speak Spanish)	2033: 3 priests (3 speak Spanish)
Convener: Fr. John Broheimer	
Primary Coach: Jen Moser	
St. Peter – Omaha	
St. Joseph – Omaha	

<b>Family K (Urban, Multi-Pastor)</b>	
2023: 3 priests (1 speaks Spanish)	2033: 2 priests
Convener: Fr. Rodney Adams	
Primary Coach: Jen Moser	
St. Frances Cabrini – Omaha	
St. Mary Magdalene – Omaha	
<i>All Saints Catholic School – Omaha (CUES)</i>	

<b>Family L (Urban, Single Pastor)</b>	
2023: 2 priests	2033: 1 priest
Convener: Fr. Lorig will hand off to Fr. Jindra	
Primary Coaches: Jim Jansen & Whitney Bradley	
St. Joan of Arc – Omaha <i>St. Joan of Arc School</i>	
St. Thomas More – Omaha	
<i>St. Thomas More School – Omaha (Consortium)</i>	

<b>Family M (Urban, Single Pastor)</b>	
2023: 2 priests (1 speaks Spanish & 1 speaks Vietnamese)	2033: 2 priests (1 speaks Spanish & 1 speaks Vietnamese)
Convener: Fr. Bill Safranek	
Primary Coach: Jim Jansen	
St. Stanislaus – Omaha*	
St. Bridget – St. Rose – Omaha	
St. Francis of Assisi – Omaha	
Our Lady of Fatima – Omaha	
*Vietnamese community will be part of St. Stanislaus community	

<b>Family N (Urban, Single Pastor)</b>	
2023: 3 priests (3 speak Spanish)	2033: 3 priests (3 speak Spanish)
Convener: Fr. Bill Bond	
Primary Coach: Jen Moser	
Assumption – Our Lady of Guadalupe – Omaha	
Ss. Peter and Paul – Omaha	
St. Mary – Omaha	
<i>Ss. Peter &amp; Paul School – Omaha (Consortium)</i>	

<b>Family O (Urban, Single Pastor)</b>	
2023: 1 priest	2033: 1 priest
Convener: Fr. Jeff Mollner	
Primary Coach: Beth Carlson	
Holy Ghost – Omaha	
St. Bernadette – Bellevue	
<i>St. Bernadette School – Bellevue (Consortium)</i>	

<b>Family P (Urban, Multi-Pastor)</b>	
2023: 3 priests (1 speaks Spanish)*	2033: 3 priests (1 speaks Spanish)
Convener: Fr. Lydell Lape	
Primary Coach: Andy Dejka	
St. Matthew the Evangelist – Bellevue <i>St. Matthew the Evangelist School</i>	
St. Mary – Bellevue <i>St. Mary School</i>	

*\*Also assigned to Tribunal.*

<b>Family Q (Urban, Multi-Pastor)</b>	
2023: 4 priests	2033: 5 priests
Convener: Fr. Tom Greisen	
Primary Coach: Jim Jansen	
St. Columbkille – Papillion <i>St. Columbkille School</i>	
St. Gerald – Ralston <i>St. Gerald Catholic School</i>	

<b>Family R (Urban, Multi-Pastor)</b>	
2023: 3 priests (1* speaks Spanish)	2033: 4 priests
Convener: Fr. Jeff Loseke	
Primary Coach: Andy Dejka	
St. Charles Borromeo – Gretna	
St. Patrick – Gretna	
St. Joseph – Springfield	

*\*Also Vicar for Clergy*

<b>Family S (Urban - Single Pastor)</b>	
2023: 3 priests	2033: 2 priests (1* speaks Spanish)
Convener: Fr. Marc Lim	
Primary Coach: Andy Dejka	
Mary Our Queen – Omaha <i>Mary Our Queen School</i>	
St. John Vianney – Omaha	

*\*Spanish speaker is shared with St. Vincent de Paul*

<b>Family T (Urban, Multi-Pastor)</b>	
2023: 8 priests	2033: 7 priests
Convener: Fr. Dave Belt	
Primary Coach: Jim Jansen	
St. Vincent de Paul – Omaha <i>St. Vincent de Paul School</i>	
St. Wenceslaus – Omaha <i>St. Wenceslaus School</i>	
St. Stephen the Martyr – Omaha <i>St. Stephen the Martyr School</i>	
Immaculate Conception – Boys Town	

<b>Family U (Urban, Multi-Pastor)</b>	
2023: 3 priests	2033: 4 priests
Convener: Fr. Tom Fangman	
Primary Coaches: Jim Jansen & Whitney Bradley	
St. John the Evangelist – Valley	
St. Patrick – Elkhorn <i>St. Patrick Catholic School</i>	

<b>Omaha Metro Archdiocesan Schools</b>
<i>Gross Catholic High School (Corporation)</i>
<i>Roncalli Catholic High School (Corporation)</i>
<i>Skutt Catholic High School (Corporation)</i>

### **Urban Coach Contact Information**

Jim Jansen	<a href="mailto:jmjansen@archomaha.org">jmjansen@archomaha.org</a>	402-827-3775
Jen Moser	<a href="mailto:jkmoser@archomaha.org">jkmoser@archomaha.org</a>	402-827-3772
Beth Carlson	<a href="mailto:bccarlson@archomaha.org">bccarlson@archomaha.org</a>	402-827-3751
Whitney Bradley	<a href="mailto:wabradley@archmaha.org">wabradley@archmaha.org</a>	402-557-5516
Andy Dejka	<a href="mailto:ajdejka@archomaha.org">ajdejka@archomaha.org</a>	402-827-3770

## Appendix II: Family Governance Models & Staff Positions

1. **Family Model One—Single Pastor.** This model applies to a Family of Parishes comprised of two or more separate parishes with a single pastor and centralized family leadership and administration. It is most suitable where the central parish team can ease the administrative workload and promote the mission at all parishes in the Family. This model may include one or more Parish Life Coordinators (PLCs) to manage day-to-day operations at particular locations. See Appendix IV for PLC details.
  - a. All Together:
    - i. Family Clergy Team led by a single Pastor
    - ii. Family Leadership Team
    - iii. Family Pastoral Council
    - iv. Family Finance Council--Optional<sup>37</sup>
    - v. Family Staff, including:
      1. Family Evangelization Coordinator
      2. Family Facilities Manager
      3. Family Business Manager/Bookkeeper
      4. Family Education Director, as needed
      5. Family Sacramental Preparation Coordinator
  - b. Separate:
    - i. Parish Life Coordinators in Satellite Parishes, as needed
    - ii. Individual Finance Council<sup>38</sup>
    - iii. Individual Parish Trustees
  
2. **Family Model Two—Single Pastor.**<sup>39</sup> This model applies to a Family of Parishes with a single pastor, and takes the centralization in Family Model One a step further by merging two or more parishes into one canonical parish with multiple sites. It is most suitable where all operations can be handled centrally and formerly separate parishes are willing to collaborate almost entirely as one unit. This model may include a Parish Life Coordinator (PLC) to manage day-to-day operations at particular locations. See Appendix IV for PLC details.

**NOTE: A Family Pastoral Planning Team may propose a partial merger within the Family such that two or more parishes merge, but one or more additional parishes remain separate.** Each parish merger must be individually proposed to the Priests' Council in

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<sup>37</sup> Each Family of Parishes may have a Family Finance Council made up of two members from each parish in the family. This council will guide the pastor in the overall financial management of the Family of Parishes.

<sup>38</sup> This group serves the traditional role of a Parish Finance Council. Two of members will participate in the Family Finance Council.

<sup>39</sup> Family Pastoral Planning Teams should only consider the merger of two or more parishes within the context of Family Model Two if a) the administration of all existing parishes within the Family is expected to be too complex, b) the parishes to be merged have a history of working together, and c) pastors think there will be a high degree of parishioner support for the merger. If these conditions are met, contact Elizabeth Sondag, Vice Chancellor, at (402) 558-3100, x3048 to learn more about next steps or if you have any questions about Family Model Two. Finally, Families that select and implement Family Models One or Three now may consider some form of merger in the years to come if the parishes involved experience a shared desire to move in this direction.

order for the archbishop to hear its counsel before making a determination in accordance with canon law.

- a. All Together:
  - i. Parish Clergy Team led by a single Pastor
  - ii. Parish Leadership Team
  - iii. Parish Pastoral Council
  - iv. Parish Finance Council
  - v. Parish Staff, including:
    - 1. Parish Evangelization Coordinator
    - 2. Parish Facilities Manager
    - 3. Parish Business Manager/Bookkeeper
    - 4. Parish Life Coordinator, as needed
    - 5. Parish Education Director, as needed
    - 6. Parish Sacramental Preparation Coordinator
  - vi. Parish Trustees
- b. Separate: None

**3. Family Model Three—Single Pastor.** This model is generally **not recommended**; it is likely to burnout its priests because of excessive administrative complexity associated with managing multiple dispersed staffs and councils. It is most applicable for groupings of parishes where management by one pastor is not reasonably possible, but where one or more Parish Life Coordinators can manage day-to-day operations at satellite parishes. See Appendix IV for PLC details.

- a. All Together:
  - i. Pastor
  - ii. Other Clergy
  - iii. Group Council
- b. Separate:
  - i. Individual Leadership Teams
  - ii. Individual Parish Life Coordinators in Satellite Parishes
  - iii. Individual Parish Staffs, including individual Sacramental Preparation
  - iv. Individual Parish Councils
  - v. Individual Finance Councils
  - vi. Individual Parish Trustees

**4. Family Model Four—Multiple Pastors.** Designated Families of Parishes Designated Families of Parishes will explore liturgy, staffing, and ministry collaboration opportunities, but they will be led by separate pastors and will not share governance. Collaboration allows parishes within a Family to more effectively serve their broader community through complementary scheduling of parish liturgies and activities, resource pooling to achieve economies of scale, and more intentional invitation to increase awareness of opportunities to know, love, and serve the Lord and one another. Collaboration also allows parishes to benefit from one another's strengths and charisms.

## **5. Obligatory and Optional Staff Positions**

**a. Obligatory Parish/Family Staff or Volunteers<sup>40</sup>**

- i. Evangelization Coordinator: All families and parishes must have a designated evangelization coordinator who assists the pastor in the pursuit of the Big Goal. This person will be certified by the Office of Pastoral Services.
- ii. Facilities Manager: All families and parishes must have a designated facilities manager who reports to the pastor and oversees site maintenance. This person will be certified by the archdiocesan finance office.
- iii. Business Manager/Bookkeeper: All Single Pastor Families must have a single office for bookkeeping and business services. This person will be certified by the archdiocesan finance office.

**b. Optional Parish/Family Staff or Volunteers**

- a. Parish Life Coordinator (PLC): appointed by the archbishop and acts as a delegate of the supervising priest in all pastoral and administrative matters not reserved to the supervising priest. See Appendix IV for PLC details.
- b. Education or Executive Director: As needed, families or parishes with multiple schools may designate an Educational or Executive Director who will assist the pastor in interfacing with schools and the archdiocesan Catholic Schools Office (CSO). This person's credentials will be reviewed and approved by the CSO. Depending on the needs of the parish or Family of Parishes, the Educational or Executive Director's qualifications and role may vary:
  - i. Professional Educator and Administrator
  - ii. Business Administrator and Fundraiser

**NOTE:** See Appendix VI for school administration details.

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<sup>40</sup> Each Family of Parishes must designate one staff member who will perform HR responsibilities, e.g. administering basic employment law regarding the I-9, FLMA, ADA, and FLSA compliance. That person must be certified by the archdiocesan Human Resources Office.

## Appendix III: Forming a Pastor's Leadership Team<sup>41</sup>

**What is a pastor's leadership team?** A leadership team is a small group of key leaders, 4-6 people including the pastor, who help the pastor advance his vision for a parish or Family of Parishes. The pastor relies on this team to help him make and implement strategic decisions that will further the vision. The team ultimately shares responsibility for the success of a parish's mission with the pastor.

**Why is a pastor's leadership team required?** A leadership team can help a pastor engage a parish or Family of Parishes in a process of parish renewal for the sake of mission. The pastor cannot change the culture(s) of the parish(es) alone, nor is it wise to make big decisions without healthy and constructive feedback. He needs the collective support, gifts, and investment of a team of key people who share his vision and passion. Whether he has paid parish staff or not, a leadership team is crucial to share ownership and accountability for the vision and plans for evangelization.

**What does a leadership team do?** A leadership team addresses practical, tactical questions related to structures, approaches to ministry, programming, use of resources, etc. that either further or hinder the realization of the vision. The team also assists the pastor with implementing its decisions. Every meeting should end with clarity about: 1) What did we decide today? 2) Who needs to know about it?

**How do I form a leadership team?** There are four non-negotiable criteria for members:

1. Unanimity of vision: Must share a fundamental commitment to and passion for the vision of where you want the parish to go.

- Disagreement should be based on differences in strategy--the best way to get there, or the how--not the vision itself--where you want to go.
- Identify key staff and parishioners who have influence, who can be carriers of the vision to others, and who are capable of having strategic conversations.

2. Healthy Conflict and Trust: Trust allows team members the freedom to express different opinions, engage in conflict, and hold one another accountable. It also allows other team members to challenge the pastor without fear and prevents conflict from turning into politics.

3. Balance of Strengths: Choose team members who bring natural strengths that balance your weaknesses. Tools like *Working Genius* and Gallup's *Clifton Strengths Finder* can be helpful for this.

4. Vulnerability: Team members must be real with each other about their fears, especially in the face of uncertainty as they begin to navigate uncharted waters. Other important factors to consider are:

- Time commitment: Team members must be willing to commit to weekly meetings.
- Teachable: Must have a willingness to learn and desire to grow. They may also need to do some study, reading, listen to podcasts, watch videos, etc.
- Team players: Must be able to see their area(s) of responsibility in light of the entire parish.
- Self-Awareness & Maturity: Emotional and spiritual maturity allows team members to engage in healthy conflict and vulnerability to a greater degree.

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<sup>41</sup> Adapted from "Forming a Leadership Team," available on the ArchOmaha Equip website at <https://equip.archomaha.org/wp-content/uploads/2020/10/Forming-a-Leadership-Team.pdf>.

## Appendix IV: Parish Life Coordinator

Updated: 5/19/22<sup>42</sup>

Within the Families of Parishes of the Archdiocese of Omaha, a possible outcome of the current pastoral planning process, *Journey of Faith*, will be the active collaboration in day-to-day parish operations and management by those who serve as Parish Life Coordinators.

I. Role of Parish Life Coordinator. The Archbishop of Omaha appoints a parish life coordinator (PLC) upon the request of a pastor. The PLC serves at the pleasure of the Archbishop of Omaha and is under the direction of the pastor.

The PLC is responsible for the day-to-day management of the parish or mission entrusted to his or her care, under the supervision of and at the direction of the pastor. The PLC is an ex-officio member of the Family Pastoral Council and Parish Pastoral Council, serving as convener of the latter. The PLC is the pastor's primary point person for the following tasks, serving as his representative in each location. It will likewise be the role of the PLC to foster efforts at evangelization and to communicate at least weekly with the pastor with special attention towards the sacramental needs of the community.

The following **administrative** tasks are specially entrusted to the PLC, all under the supervision and direction of the pastor, and in communication with Family and Parish Pastoral Councils:

1. Assurance of a safe environment for children and young people in the parish by adherence to archdiocesan safe environment policies
2. Utilization of diocesan resources and implementation of diocesan initiatives and programs in the parish
3. Maintenance of parish sacramental records, death records, parish archives
4. Assisting in the preparation of parish reports requested by the archdiocese
5. Regular assessment of the physical plant needs of the parish
6. Selection, formation, support of the various volunteers engaged in the life and ministry of the parish

The following liturgical and sacramental tasks are specially entrusted to the PLC, all under the supervision and direction of the pastor, and in communication with Family and Parish Pastoral Councils:

1. Stewardship of the charisms given by God through Baptism and Confirmation to the faithful of the parish
2. Preparation of persons for the celebration of the sacraments of baptism, confirmation, Eucharist, penance, anointing of the sick, and marriage
3. Scheduling, planning, and preparing for the liturgical rites and sacramental celebrations called for throughout the liturgical year
4. Calling forth, forming, scheduling, and supporting liturgical ministers
5. Providing opportunities for spiritual renewal, prayer, and reflection for the parish as a whole, various segments of the parish, and individual parishioners
6. Assisting families with funeral arrangements and the celebration for the funeral rites
7. Assisting anyone who wishes recourse to the Diocesan Marriage Tribunal

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<sup>42</sup> Material in this document was sourced from, "Guidelines Administration of Parishes without a Resident Pastor: Canon 517, §2, Diocese of Dodge City, January 2005".

II. Compensation. A PLC may be a volunteer or an employee. Each pastor and PLC are to arrange this justly, dependent on local circumstances.

### III. Role of Pastors

1. Pastors maintain all the duties established in universal and local law.
2. The pastor provides supervision and direction of the pastoral care given by the PLC.
3. He is accountable to the bishop and collaborates with the PLC.
4. He is to provide a mentoring role for the PLC.
5. The pastor and the PLC will meet at least weekly to discuss the life of the parish with its gifts, needs, growth, and development.
6. The pastor and the PLC will discuss and devise ways of assessing the effectiveness of the PLC's ministry.
7. The pastor will be available for information, advice, clarification, and support when needed by the PLC.
8. The pastor is to offer a Mass for the intention of the people of all the parishes entrusted to his care (c. 534) on each Sunday and holy day.
9. When conflicts that arise between members of the parish and the PLC, the pastor is to intervene and serve as mediator. If this proves unsuccessful, the pastor may have recourse to the chancery.

IV. Qualifications of Parish Life Coordinator. To be qualified for the position of a PLC, a person needs to be:

1. in full sacramental union with the Church
2. in agreement with the magisterium of the Church
3. actively living out the Church's life in all dimensions of his or her own life
4. of general good health (physically, psychologically, spiritually)
5. able to collaborate with priests and lay people
6. experienced in evangelization, catechesis, and pastoral ministry
7. able to maintain appropriate confidentiality
8. committed to parish life
9. open to ongoing education and formation
10. able to read, write, and speak English with average competency
  - a. able to read, write, and speak Spanish as needed
11. able and willing to drive and to work weekends and evenings
12. able to use a computer with average skill.

### V. Role of the Archdiocese of Omaha

1. The Archbishop of Omaha freely appoints and removes PLCs.
2. The staff of the Archdiocese of Omaha will provide regular training sessions and quarterly gathering sessions (virtual or in-person) for PLCs.
3. The staff of the Archdiocese of Omaha will be of support to PLCs as it is to pastors.
4. Disputes between pastors and PLCs will be resolved by recourse to the chancery.
5. The primary point of contact for disputes involving PLCs will be the office of the Vicar for Clergy.
6. The primary point of contact for formation for PLCs will be the Offices of Pastoral Services.

## Appendix V: Ten Parish Religious Education Principles

1. Be Attentive to the Process of Evangelization
  - Initial Evangelization can never be assumed in religious education.<sup>43</sup> Therefore, elements of Initial Evangelization play a vital role in both the elementary and secondary years
    - Witness of the faith evident in Catechists <sup>44</sup>
    - Since the Gospel is mediated through relationship, strong and healthy relationships built among students and with Catechists are necessary
    - Aimed at interior conversion, “a profound change of mind and heart”<sup>45</sup>
  - Catechists have a working knowledge of the Thresholds of Conversion and can identify if their students have crossed the threshold of initial conversion
  - Students who have crossed the threshold of initial conversion receive a thorough and systematic account of the faith,<sup>46</sup> while also having their initial faith cultivated to bring about greater intimacy with Christ<sup>47</sup>
  - The pace and content of Catechesis fit an individual student’s journey, not necessarily structured around a curriculum or syllabus (i.e. the curriculum serves the student)

### Tips:

1. Find a tool to assess where children are at in the process of evangelization. The youngest child may need a simplified version of the Thresholds, but by middle school they tend to do well with the traditional format. (Thresholds of Conversion and Discipleship Chart is included in appendices)
2. Connect with your students – learn about their likes and dislikes, and build rapport
3. Learn to share your testimony, and find opportunities to share your witness of the faith as often as possible
4. Connect every lesson to the basic Gospel message, as the proclamation of the Gospel is fitting for every stage of the process of Evangelization (4 Rs, a tool for proclaiming the Gospel, is

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<sup>43</sup> Catechesi Tradendae, 19

<sup>44</sup> Evangelii Nuntiandi, 21

<sup>45</sup> Evangelii Nuntiandi, 10

<sup>46</sup> Catechesi Tradendae, 25

<sup>47</sup> Catechesi Tradendae, 19

## 2. Preach the Gospel

- The Gospel is always the “foundation, center and at the same time summit”<sup>48</sup> of all Evangelization and Catechesis<sup>49</sup>
- Religious Education includes the explicit proclamation of the Gospel, making it a priority at all times<sup>50</sup>
- The preaching of the Gospel is not limited to periods of initial Evangelization, but is made prominent throughout initial catechesis as well, understanding that through catechesis one adheres particularly to the Gospel of Jesus Christ <sup>51</sup>

### Tips:

1. Connect every lesson to the basic Gospel message:
  - a. God made us for *relationship* with him and others,
  - b. Sin *ruins* that relationship and isolates us now and for eternity,
  - c. Jesus *restores* our relationship with God by his death and resurrection,
  - d. Our *response* to accept Jesus opens us to life eternal
2. Learn to share your testimony within the framework of the Gospel
3. Utilize activities and games that point students back to the Core Gospel message
4. Make a routine deep dive into one of the 4 Rs of the Gospel
5. Use a tool like the “Great Adventure Timeline for Kids” to help students know their place in Salvation History, and place the Gospel in reality
6. Use a resource like “In School with Jesus” to help students meditate on scripture in their daily lives

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<sup>48</sup> *Evangelii Nuntiandi*, 27

<sup>49</sup> Directory for Catechesis (2020), 2

<sup>50</sup> Redemptoris Missio, 44

<sup>51</sup> Catechesis Tradendae, 25

### 3. Partner with Families

- The catechist's role includes helping equip parents to evangelize their children
- The Parish does not replace the parents as primary educators of the faith, but instead shares the responsibility of forming children alongside their parents<sup>52</sup>
- The parish remains the “pre-eminent place for Catechesis”<sup>53</sup>
  - Every effort should be made to draw families into relationship with the community of the parish, both for the edification of parents and for a greater partnership in the transmission of the faith
  - The parish as a whole, as a community of families, plays an integral role in the formation of families and evangelization of children; it is only in this community of faith that parents can truly find the support they need to fulfill their role as primary educators<sup>54</sup>

#### Tips:

1. Make a point to connect regularly with parents through e-mail, phone, and in-person
  - a. Connect with parents on the growth of their children, the content being covered, and what parents need both personally and to help their children grow in the faith
  - b. Set clear expectations for how catechists and parents can work *together* in the formation of their children in the faith
2. Form small groups among parents to help them build community and learn from one another in terms of cultivating the faith in their families
3. Utilize a program like Sophia Press “A Family of Faith” help parents teach their children
4. Draw parents into the larger parish community through celebrations, catechetical events, and conversion-oriented programs like Alpha
5. Start small – begin with a few families, then encourage them to reach out to families they know
6. Parents play a key role in preparing their children for the Sacraments; find ways to include them in the process through family nights and in-home catechesis

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<sup>52</sup> CCC 2223

<sup>53</sup> General Directory for Catechesis, 257; *Catechesi Tradendae*, 67

<sup>54</sup> Attempts to restore parents in their role as primary educators frequently fail because that responsibility is carried out without the support of a larger community of faith.

4. Make Jesus the focus of every lesson
  - “At the heart of catechesis we find, in essence, a Person, the Person of Jesus of Nazareth... and Christian living consists in following Christ”<sup>55</sup>
    - Catechists do not transmit their own teaching, but that of Christ
    - The mystery of Christ is the heart and culmination of every lesson
  - Catechesis makes explicit and proclaims “the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth”<sup>56</sup>

Tips:

1. Use Maps and Globes to help anchor Jesus in a real place
2. Use a tool like the “Great Adventure Timeline for Kids” to help students know Jesus exists in a real time in history
3. Read the passages from the 4 Gospels and help children to imagine the settings, the people, and Jesus himself. Help the stories come alive for them
4. Draw students back to the Paschal Mystery as often as possible
5. During each lesson, draw students back to how the particular truth being taught deepens our

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<sup>55</sup> *Catechesi Tradendae*, 5

<sup>56</sup> *Evangelii Nuntiandi*, 22

## 5. Teach Children the Language of Prayer

- The teaching of the mystery of Christ leads students to a personal relationship with God, which is prayer<sup>57</sup>
- Students receive instruction in various methods and models of prayer, “for we do not know how to pray as we ought”<sup>58</sup>
  - Relational, Contemplative, and Meditative styles of prayer should be given primacy among traditional Catholic prayers<sup>59</sup>
- Prayer permeates all of catechesis to enable students to live the fullness of the Gospel, even in its difficulties<sup>60</sup>
- Admittedly, many Catechists may not have familiarity with relational and contemplative forms of prayer. Every effort should be made to help them develop genuine proficiency in those modes of prayers.

### Tips:

1. Use “Have I Been With You,” by Fr. Paul Hoelsing for your personal formation in prayer. Pages 16-25 on the “Dynamics of Personal Prayer” will be particularly helpful in teaching the language of prayer to students
2. Don’t underestimate your students, even the very young. Their attention span may be short, but their capacity for wonder, awe, and relationship are incredibly strong
3. Work hard to build relationships with older students, so they feel comfortable entering into times of prayer, and set clear expectations for privacy when it comes to journals
4. Make the space conducive to prayer through lighting, music, and silence
5. Use creative means to help younger children enter into meditative prayer such as art, play, and imaginative prayer. Use an emotion and feeling wheel to teach them the vocabulary for movements of the heart.
6. Consider Catechesis of the Good Shepherd for Elementary students – the Montessori style of catechesis draws children into relational prayer
7. Guide meditations to help students in longer periods of silence. Ask them questions to help notice the movements of their heart
8. Use WRAP to help students pray with Scripture

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<sup>57</sup> CCC 2558

<sup>58</sup> Romans 8:26

<sup>59</sup> Directory for Catechesis (2020), 86-87

<sup>60</sup> General Directory for Catechesis, 85

## 6. Engage the Whole Person

- Catechesis, as a moment of evangelization, embraces new methods to transmit the faith
  - Development relationships is the most important method to build trust, answer the questions of those who are seeking, and form students as greater students of Christ
- Elements of Truth, Beauty, and Goodness are regularly utilized to engage students and develop a desire for the eternal
- Catechesis does not feel like class, but engages the whole person (including body) in prayer, relationship with others, study, and worship

### Tips:

1. Find ways to engage your students' senses through lighting, seating, music, and smells.
2. Get your students moving! Have processions and other forms of ritual that allow them to engage their body in prayer.
3. Incorporate artwork and other forms of beauty to help your students wonder.
4. Use age-appropriate artwork and crafts that relate back to the lesson to help children express their faith.
5. Consider putting away the teacher's manual and teaching in creative ways.
6. Catechesis of the Good Shepherd or other Montessori style catechetical programs help engage children in a holistic way.

## 7. Help kids share the Gospel

- Initial catechesis naturally makes way for missionary initiative because as one grows in relationship with Jesus they naturally desire to share him with others
- Students are equipped in methods of sharing their faith, particularly with their peers, and prepared to share their faith as they enter greater society as adults
- Students, particularly in secondary years, are encouraged to tackle the deeper and more challenging questions of the faith and are equipped to answer questions posed by others

### Tips:

1. Use the 4Rs to help communicate the Gospel in a manner that is easy to memorize.
2. Help students learn how to communicate the Gospel in their own words.
3. Role-play conversations on questions about the faith that lead to sharing the Gospel
4. Equip students to pray for their friends by helping them practice during Religious Education with their classmates in 3 person groups.
5. Use the Thresholds of Conversion and Discipleship with older students (7<sup>th</sup>-12<sup>th</sup> grades) to teach them about the process of evangelization.
6. Encourage children to invite their friends to events at the parish.

8. Let them ask questions
  - Students are engaged in developing critical thinking skills in their secondary years
  - Catechists must be equipped to receive doubt and difficulty from students, recognizing that *unexpressed* doubt is toxic to faith
  - Faith must never be presumed; students are given space to grapple with their questions in order to reach adherence to the faith<sup>61</sup>

Tips:

1. Build trust with students to create an environment in which difficult questions can be asked
2. Share questions about the faith you have had, and how you found answers
3. Set up Question Boxes for anonymous questions
4. Invite Priests, Deacons, or laity who have some theological authority for Q & A nights
5. If you don't know the answer, that's ok! Research with the students and help equip them to find the answers. Let them know it's ok to be searching
6. Set up scenarios in which they can role play answering questions about the faith, helping your catechist to gauge both their understanding and personal conviction

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<sup>61</sup> General Directory for Catechesis, 80-81

## 9. Mentor your Catechists

- The primary role of Directors of Religious Education is to equip and form their catechists for the work of ministry<sup>62</sup>
- “Catechists” include both parents (as primary catechists) and lay leaders assisting in the systematic catechesis of young people
- Mentorship of catechists should center around the four pillars of formation: human, intellectual, spiritual, and pastoral and should be as individualized as possible

### Tips:

1. Carefully discern who to invite to be a catechist and ask them to discern it too by setting clear and firm expectations and beginning the formation process before they even begin
2. Utilize off seasons as a time of formation for catechists, using resources like Alpha, the Catechetical Institute, or small group studies
3. Identify “Master Catechists” who you can work with closely to form in the four key areas (human, intellectual, spiritual, and pastoral) who will then help you form your other catechists
4. Pair veteran catechists with newer catechists, both for formation and in the classroom
5. Communicate frequently with your Catechists, so they are aware of your expectations for them and feel known and cared for by you
6. Set a theme for the year and have nights of recollection and prayer that build on the theme
7. As parents are the primary catechists, emphasis should be placed not only on forming parents in the faith, but also equipping them to form their children. Resources such as Sophia Institute’s a Family of Faith or the Catechetical Institute’s Ministry of Parenting Track can be of great help.

## 10. Cultivate Community

- Catechists are equipped to mentor children in their individual faith journeys
- Catechesis must encourage relationships and discussion amongst young people
- The entire parish plays a role in the evangelization and catechesis of young people

### Tips:

1. Group your students in smaller class sizes (8-12 students) with 2 catechists. Small groups of 4-6 students allows for easier conversation and trust
2. Connect your students to the larger parish community through sacramental celebrations and special events (like processions)
3. Use a team approach for your catechists, allowing them to utilize their strengths in sharing the faith and be an example of friendship to the students
4. Equip your catechists to guide discussion amongst their students

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<sup>62</sup> Ephesians 4:11-12

**Appendix VI: School Governance  
and Financial Models**

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## School Governance

Each of the models outlined below can function with a board of limited jurisdiction or with the pastor remaining as the administrative authority of the school, except in the Consortium Model.

A **board with limited jurisdiction**,<sup>63</sup> also called a policy-making board, is a body that participates in the policy-making process by formulating, adapting, and enacting policy. The board has been delegated final authority to enact policy regarding certain areas of institutional operation, although its jurisdiction is limited to those areas of operation that have been delegated to it by the constitution and/or by laws and approved by the Pastor.

A board with limited jurisdiction consists of members appointed by the Pastor with possible categorical membership as follows:

- Parents<sup>64</sup>
- Alumni/parents of alumni
- Leaders within the civic, business and professional communities
- Parishioners

It is recommended that at least 80% of members shall be practicing Catholics in good standing with the Church.

### Four School Governance Models<sup>65</sup>

#### 1) Single Parish-Owned Elementary School

Definition: The Catholic school is a ministry of the parish. This school is legally – under both civil and canonical laws – a part of the parish; is owned and operated by that parish.

- It is recommended that administrative responsibility falls to the pastor.<sup>66</sup> The school principal is responsible for the day-to-day operational decisions of the school.

Example: Most of our elementary schools are owned by a single parish. All currently function without a Board of Limited Jurisdiction.

#### 2) PK-12 School Systems

Definition: A PK-12 Catholic school system is a single parish or a unified cluster of

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<sup>63</sup> Contact the Superintendent of Catholic Schools at (402) 557-5600, x2002 for additional guidance if your Family Pastoral Planning Team is exploring the possibility of setting up a Board of Limited Jurisdiction.

<sup>64</sup> To promote a balanced membership with broad perspective, it is recommended that parents comprise no more than 40 percent of the board seats.

<sup>65</sup> These governance models are only applicable to archdiocesan schools.

<sup>66</sup> It is permissible for the pastor to delegate administrative responsibilities for single parish-owned elementary schools to an appropriately trained board of limited jurisdiction.

schools (several elementary schools and one high school) covering a specified geographic area. This Catholic school system aligns participating schools into one corporate system providing a seamless PK – 12 education for a defined region.

- It is recommended that administrative responsibility falls to members of an appropriately trained board of limited jurisdiction, a policy making body.<sup>67</sup> An executive director or the principal is responsible for the day-to-day operational decisions of the school. Reserved powers will be vested in the pastor in a single parish setting and in the Archbishop in the corporate setting.

Examples in the Archdiocese: several schools resemble this model<sup>68</sup> but are not formally set up as such.

### 3) Inter (Joint) Parish School

Definition: An inter-parish school – also called a regional school - is a school operated and financed by multiple parishes that are geographically contiguous.

- Administrative responsibility falls either to the pastor(s), or the pastor(s) may delegate administrative authority to members of an appropriately trained board of limited jurisdiction, a policy making body. An executive director or the principal(s) is responsible for the day-to-day operational decisions of the schools.

Examples in the Archdiocese: St. James/Seton and St. Pius/St. Leo

### 4) Consortium School Model

- Definition: A consortium is a cluster of Catholic elementary schools within a diocese that are linked through shared administration, policies, finances, resources, and practices. Consortium schools are incorporated as one school with multiple campuses in areas where individual parishes are not able to support a school. The corporation is under the administrative authority of an appropriately trained board of limited jurisdiction. An executive director and the principal(s) are responsible for the day-to-day operational decisions of the schools.

Examples in the Archdiocese: Consortium and CUES schools.

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<sup>67</sup> It is permissible for the pastor to retain administrative responsibilities for PK-12 school systems.

<sup>68</sup> Some examples: Guardian Angels Central Catholic School and Norfolk Catholic School.

## Financial Models

The top priority of our parishes and Catholic schools is to radiate the Gospel, and Catholic schools can be catalysts for evangelization that promote the mission of parishes. Mission support for Catholic education can help promote the growth of missional communities.

Canon 794 §1. - The duty and right of educating belongs in a special way to the Church, to which has been divinely entrusted the mission of assisting persons so that they are able to reach the fullness of the Christian life.

Canon 794 §2. - Pastors of souls have the duty of arranging everything so that all the faithful have a Catholic education.

### 1. Parish supported

Parish subsidy from the parish to the school for use in the general operations of the school or in the underwriting of deficits generated by the school. The school's recommended revenue sources come equally from: 1/3 tuition, 1/3 parish subsidies, and 1/3 fundraising and endowment.

### 2. Inter-parish (joint) School

The individual parishes continue to provide financial support for the school. This represents a redrawing of school boundaries without redrawing parish boundaries in hopes of generating enough students and/or affluence to support the school. The school's recommended revenue sources come equally from: 1/3 tuition, 1/3 parish subsidies, and 1/3 fundraising and endowment.

### 3. Cost-based tuition

Redirects parish subsidy to tuition aid given directly to the family with demonstrated need instead of to the school directly. Aid amounts could be determined by a third-party service provider in order to ensure confidentiality. Tuition costs gradually move toward the actual cost to educate a child, accounting for building costs, facilities and maintenance costs, staff costs, materials, and other miscellaneous costs.

### 4. Negotiated Tuition

Similar to the cost-based tuition that is based on a family's need. Instead of the needs being determined by a third-party provider, the model suggests a negotiation between the student's parents and the principal, pastor or a committee. Requires persons who are trained to properly negotiate in a manner that respects and honors the human dignity of the families with whom they negotiate. An annual meeting with the family is recommended.

## 5. Considerations in a Multi-school or Consortium Governance Model

The schools that were once autonomous parish schools now form a collective system that share the same salary schedule, tuition rates, and have no boundaries for attendance. The multi-school model demonstrates that centralizing payroll, tuition management, budgeting, purchasing, development, professional development planning, and other administrative duties across a number of schools or an entire diocese yields a number of benefits.

- Parish Assessment - Each supporting parish to the school model is assigned a percentage of their average monthly collection as determined by the pastors of the supporting parishes and the school board.

## 6. Stewardship Model

The parish assumes the entire cost of educating every student who seeks enrollment in a catholic school and induces families to give sacrificially through the Sunday Collection. Amounts to a parish block grant covering 100% of school expenses. Families obtain a Parish Family Agreement that is signed by the pastor.

## 7. Hybrid Model

Parents are given the choice of paying the full cost of tuition or they must submit a financial aid application, including their tax returns, to determine the amount of aid that will be awarded; this is a cost-based tuition approach. The Hybrid model includes a stewardship provision in which the parish guarantees that no family will be required to pay more the 8% of their household income in combined tuition or contributions to charity. Requires someone who is trained to properly work out the financial agreements and meets with families annually.



## Archdiocese of Omaha Schools – Organizational Structure

Metropolitan Omaha Area		Greater Nebraska Area	
School	Organizational Structure	School	Organizational Structure
All Saints Catholic	CUES*	Cedar Catholic Jr/Sr.	Corporation
Christ the King	Single Parish	East / West Catholic	Corporation
Dual Language Academy	Consortium*	West Point Central Catholic d/b/a Guardian Angels	Corporation
Holy Cross	Consortium	Holy Family	Single Parish
Holy Name	CUES	Holy Trinity	Single Parish
Madonna	Corporation	Howells Community	Corporation
Mary Our Queen	Single Parish	Norfolk Catholic School	Single Parish
Our Lady of Lourdes	Consortium	Pope John XXIII	Corporation
Sacred Heart	CUES	Scotus Catholic	Corporation
St. Bernadette	Consortium	St. Anthony	Single Parish
St. Bernard	Single Parish	St. Augustine	Single Parish
St. Cecilia	Single Parish	St. Bonaventure	Single Parish
St. Columbkille	Single Parish	St. Boniface (Elgin)	Single Parish
St. Gerald	Single Parish	St. Francis (Humphrey)	Single Parish
St. James/Seton	Joint Parish	St. Isidore	Single Parish
St. Joan of Arc	Single Parish	St. John Neumann	Single Parish
St. Margaret Mary	Single Parish	St. Joseph	Single Parish
St. Mary	Single Parish	St. Leonard	Single Parish
St. Matthew	Single Parish	St. Ludger	Single Parish
St. Patrick	Single Parish	St. Mary (Osmond)	Single Parish
Sts. Peter & Paul	Consortium	St. Mary School (O'Neill)	Single Parish
St. Philip Neri	Single Parish	St. Mary (Wayne)	Single Parish
St. Pius X/St. Leo	Joint Parish	St. Michael (Albion)	Single Parish
St. Robert Bellarmine	Single Parish	St. Michael (So. Sioux)	Single Parish
St. Stephen the Martyr	Single Parish	St. Rose of Lima	Single Parish
St. Thomas More	Consortium	St. Wenceslaus	Single Parish
St. Vincent de Paul	Single Parish		
St. Wenceslaus	Single Parish		
Archbishop Bergan School	Corporation		
Daniel J. Gross	Corporation		
Roncalli Catholic	Corporation		
V.J. & Angela Skutt	Corporation		

\*CUES School System and the Consortium are separately-incorporated entities.

**Reviewed and approved by Patrick M. Flood, Attorney at Law.**

## Governance Model Comparisons

		Parish- Owned Schools	Inter-Parish Schools (regional school)	PK- 12 School Systems	Consortium Schools
A	School owned and financially supported by one parish	x		x	
B	Boards of Limited Jurisdiction *		x	x	x
	Pastor(s) delegates policy making authority and governance responsibilities to the board *				
C			x	x	x
D	Board*+ has final approval of the budget	x	x	x	x
E	Board* develops strategic plans		x	x	x
F	Board* hires and evaluates <sup>69</sup> school administrator		x	x	
G	Board* consists of lay representatives from each parish.		x	x	
H	Principal has authority on day to day operations of the school	x	x	x	x
I	Principal/CEO manages the budget	x	x	x	x
	Superintendent of Schools in an advisory role to the board* and the principal				
J		x	x	x	x
K	Pastor(s) has pastoral oversight <sup>70</sup> of the board *		x	x	x
	Pastor(s) is responsible for the spiritual and pastoral care of the school(s)				
L		x	x	x	x
M	One school - financially supported by multiple parishes		x	x	
	Multiple school campuses - financially supported by multiple parishes				
N				x	x
O	One centralized office for several school campuses		x	x	x
P	A cluster of schools incorporated as one school system.			x	x

<sup>69</sup> In collaboration with the pastor.

<sup>70</sup> For example, ensuring the board promotes Catholic identity and advances the mission.

## Governance Model Comparisons

Q	Owned by a Corporation, supported by multiple parishes				x
R	Executive Director reports to the board*	(x)	(x)		x
S	Principal reports to the Executive Director	(x)	(x)		x
T	Executive Director manages the business office functions	(x)	(x)		x
U	Executive Director manages the advancement and development functions	(x)	(x)		x
V	Board * hires and evaluates <sup>71</sup> the Executive Director	(x)	(x)		x
W	Alignment and coordination of academic programs and professional development	x	x		x
X	A unified cluster of elementary - high school campuses covering one geographic area.		x		

(x) an Executive Director position is optional

\* All reference to a board is a Board of Limited Jurisdiction

+ Parish Finance Committee

<sup>71</sup> In collaboration with the pastor.

**OWNERSHIP / GOVERNANCE / ADMINISTRATIVE MODEL**  
**Using Boards of Limited Jurisdiction**

**DESCRIPTORS**

<b>ARCHBISHOP</b>
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*Responsible for:*

- Approval of statutes of juridic person.  
(If a separate juridic person is established – see “Reflections on the Application on the New Code of Canon Law to the Governance of Catholic Educational Institutions” – Rev. James K.Mallett, 1985.)
- Designation of the school as “Catholic” (Canon 803).
- Appointment of Superintendent of Schools and oversight of the school through the Superintendent of Schools (Canon 806).

Canon 803:

1. A Catholic school is understood to be one which is under the control of competent ecclesiastical authority or of a public ecclesiastical juridical person, or one which in a writtendocument is acknowledged as Catholic by the ecclesiastical authority.
2. Formation and education in a Catholic school must be based on the principles of Catholic doctrine, and the teachers must be outstanding in true doctrine and uprightness of life.
3. No school, even if it is Catholic, may bear the title, “Catholic school” except by the consent of the competent ecclesiastical authority.

Canon 806:

1. The Diocesan Bishop has the right to watch over and inspect the Catholic school situated in his territory, even those established or directed by members of religious institutes. He has also the right to issue directives concerning the general regulation of Catholic schools; these directives apply also to schools conducted by members of a religious institute, although they retain their autonomy in the internal management of their schools.
2. Those who oversee Catholic schools are to ensure, under the supervision of the local Ordinary, that the formation given in them is, in its academic standards, at least as outstanding as that in other schools in the area.

<b>SUPERINTENDENT OF SCHOOLS</b>
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*Responsible for:*

1. Promulgation of Diocesan policies, procedures, guidelines, regulations, and Best Practices.
2. Liaison with the Principal and/or Chief Executive Officer to ensure compliance with Diocesan school policies, Nebraska Department of Education Rules and Regulations, procedures, guidelines, regulations, and Best Practices.
3. Diocesan advocacy for the schools.
4. Ensuring compliance with Canon 806 on behalf of the school:
  - a. Academic year calendar;
  - b. Academic assessment instruments, policies, and procedures;
  - c. Standardized testing;
  - d. Protocols, policies, and procedures for parent satisfaction surveys;
  - e. Protocols, policies, and procedures for exit interviews;
  - f. Policies and procedures for textbook adoption and/or electronic instructional materials;
  - g. Professional development opportunities and programs for teachers and administrators.
5. Establishment of Principal/CEO evaluation policy, criteria, and forms.
6. Consulting with, and providing information to, the Pastor.

<b>PASTOR</b>
---------------

*Responsible for:*

1. Integration of the school into the overall mission of the parish.
2. Establishing the school as a priority in parish life, i.e., “arranging everything so that all the faithful have a Catholic education” (Canon 794 §2).
3. Ensuring the adherence to Canons 803, 806, 1276 and 1279.
4. Reserved powers which will be detailed in the bylaws for the Board of Limited Jurisdiction.

Reserved Powers:

	<u>Pastor(s)</u>	<u>Supt.</u>	<u>Archbishop/ CFO</u>
1. Approval of the philosophy and mission statement for the school.	*	*	*
2. Establishment of the Board of Directors as a Board of Limited Jurisdiction.	*	*	*
3. Appointment of board members.	*		
4. Approval of the bylaws for the Board of Directors.	*	*	
5. Approval for all capital improvements, additions, structural changes.	*		
6. Approval for all borrowings over \$30,000.			*
7. Approval and ratification of annual operating budgets.	*		*
8. Appointment of legal counsel and approval to initiate or defend litigation.	*		*
9. Approval of auditing counsel (when applicable).	*		*
10. Oversight to ensure no alienation of Church property.	*		*
11. Collaborates with the Board Chair to appoint, evaluate, renew, or terminate the Principal/CEO in consideration of the Board’s recommendation according to the process established by the Superintendent of Schools.	*		*

The Superintendent of Schools, Archdiocesan Finance Officer, and General Counsel for the Diocese maybe involved in carrying out certain reserved powers.

## BOARD OF DIRECTORS

Established as:

A Board of Limited Jurisdiction as defined in *A Primer on Educational Governance in the Catholic Church*<sup>1</sup>.

Consists of:

Members appointed by the Pastor with possible categorical membership as follows:

- I. Parents (recommended to comprise no more than 40% of membership).<sup>72</sup>
- II. Alumni/parents of alums.
- III. Leaders within the civic, business, and professional communities.
- IV. Parishioners.

Strongly recommend that at least 80% of members shall be practicing Catholics in good standing with the Church.

*Subject to the reserved powers held by the Pastor, Superintendent, and Archbishop/CFO, the Board of Directors is Responsible for:*

1. Mission effectiveness.
2. Strategic planning.
3. Formulation of local school policies, other than those held in reserved powers, to guide planning and administration in the areas of:
  - a. Academic affairs;
  - b. Student affairs;
  - c. Faith community affairs;
  - d. Business affairs;
  - e. Development affairs.

**All policies must be consistent with and not contradict Diocesan policies.**

4. Evaluation:
  - a. Of the Principal under the direction of the Pastor according to the process established by the Superintendent of Schools;
  - b. Of effectiveness of local school policies and plans;
  - c. Of effectiveness of Board operations;
  - d. Of mission effectiveness.
5. Oversight of financial operations.
6. Oversight of and participation in institutional advancement/development programs designed to attract human and financial resources.

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<sup>72</sup> This limitation is to promote a balanced membership with broad perspective.

## BOARD OF DIRECTORS CONTINUED

Standing committees could consist of:

- Executive;
- Mission Effectiveness;
- Committee on Directors;
- Policy and Planning;
- Finance
- Building and Grounds
- Development
- Marketing
- Communication

## ADMINISTRATION

### **PRINCIPAL/CEO / ED (Chief Executive Officer or Educational Director)**

Qualifications of a Principal / CEO / ED- a person needs to be:

1. in full sacramental union with the Church
2. in agreement with the magisterium of the Church
3. actively living out the Church's life in all dimensions of his or her own life
4. of general good health (physically, psychologically, spiritually)
5. able to collaborate with priests and lay people
6. committed to parish life
7. open to ongoing education and formation

#### Internal Affairs:\*

- Faith Community Affairs
- Academic Affairs
- Student Affairs

#### External Affairs:\*

- Faith Community (Mission Effectiveness)
- Business Affairs
- Development Affairs\*\*
- Board Relations Liaisons to:
  - Diocese
  - Parishes
  - Communication

\* Both Internal and External Affairs include personnel functions

\*\* Development includes enrollment management and marketing

## PRINCIPAL / CHIEF EXECUTIVE OFFICER

1. Hired by the Pastor in collaboration with the Board Chair, with consideration of the Board's recommendation and with the input of the Superintendent of Schools;
2. Reports to and is evaluated by the Board of Directors and ultimately to the Pastor according to the process established by the Superintendent of Schools.

*Responsible for:*

### INTERNAL AFFAIRS:

1. Faith Community Affairs:
  - a. Ensures the integration of faith with the learning process as called for in the mission;
  - b. Ensures in that all religious, academic, and student affairs programs reflect the Catholic mission, charism, and identity of the school;
  - c. Ensures implementation of a program of religious instruction as prescribed by the Diocese;
  - d. Ensures implementation of a spiritual life program for faculty and staff;
  - e. Ensures implementation of a comprehensive spiritual life program for students including:
    - i. Liturgies and para-liturgical services;
    - ii. Prayer life;
    - iii. Retreats;
    - iv. Service-learning programs;
    - v. Good relations with partner parishes.
2. Academic Affairs:
  - a. Administers with staff the day-to-day operations of the school;
  - b. Employs, assigns, supervises, develops, evaluates, and retains professional administrators, chairpersons, teachers, and support staff;\*
  - c. Designs and implements with staff appropriate curriculum and teaching/learning processes (ensuring that the written curriculum is taught, tested, and evaluated);
  - d. Ensures appropriate communication with and involvement of parents in the educational process;
  - e. Ensures the up-to-date educational technology is in place and integrated into curriculum and instruction.
3. Student Affairs:
  - a. Designs and implements with staff effective co-curricular and extracurricular activities;
  - b. Ensures with staff implementation of policies concerning student discipline, decorum, health, and safety.
4. Personnel Functions (Internal Affairs):
  - a. Employs, supervises, evaluates, and retains professional administrative and teaching personnel and support personnel for faith community, academic, and student affairs.

<b>PRINCIPAL / CHIEF EXECUTIVE OFFICER CONTINUED</b>
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EXTERNAL AFFAIRS:

1. Faith Community (Mission Effectiveness):
  - a. Oversees the mission, charism, and Catholic identity of the school;
  - b. Articulates and promotes the mission, vision and Catholic identity of the school to the school's publics (institutional advocacy).
  
2. Business Affairs:
  - a. Must collaborate with the Pastor/Business Manager for the purpose of budget, financial management, reporting, internal controls, and fund raising.
  
3. Development Affairs/Institutional Advancement:
  - a. Leads a comprehensive program to market the school for image, enrollment, and resources;
  - b. Employs, supervises, evaluates, and retains the development administrator;\*
  - c. Participates in the cultivation of major donors and solicitation of major gifts for the school;
  - d. Oversees fund-raising programs including annual giving, special fund-raising events, planned giving, capital campaigns, endowment growth, etc.;
  - e. Oversees enrollment management activities to attract, admit, and retain students.
  
4. Board Relations:
  - a. Assists the Board in the ongoing assessment and development of the mission;
  - b. Works with Board to prepare, implement, and report progress on strategic long-range plans;
  - c. Implements Board formulated policy;
  - d. Serves as administrative officer to the Board;
  - e. Keeps Board informed of school activities, accomplishments, and challenges.
  
5. Liaison:
  - a. Maintains good relations and communication with the Diocese through the Diocesan Superintendent of Schools;
  - b. Maintains good relations and communication with partner parishes/schools, pastors; principals and staff;
  - c. Maintains good relations and communication with the larger Catholic and civic communities including the media, organizations, businesses, corporations, foundations, etc.

\* Personnel Functions (External Affairs):

- a. Works with the Board in developing local school personnel policies;
- b. Ensures fair and just local school personnel practices in keeping with the social teachings of the Catholic Church;
- c. Ensures annual performance evaluations are conducted for all staff;
- d. Employs, supervises, evaluates, and retains all school personnel. Approves all employee hiring and retention

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