



Transforming Challenges Into Opportunities

***CALLED TO HOLINESS AND MISSION:  
PASTORAL PLANNING IN THE DIOCESE OF SCRANTON***

**AGENDA FOR DECEMBER MEETINGS WITH PRIESTS & DEACONS  
MONDAY DECEMBER 3, 2007  
10:30AM – 1:00PM & 2:30 – 5:00PM**

- 1. WELCOME & PRAYER (15 MINUTES)**
- 2. INTRODUCTION OF *CALLED TO HOLINESS AND MISSION* - BISHOP MARTINO (20 MINUTES)**
  - Why are we doing this planning project?
  - Call to pastoral leadership
  - Hopes and Dreams for *Called to Holiness and Mission*
  - Preamble and Goals of *Called to Holiness and Mission*
  - Assumptions
  - Criteria
  - Questions
- 3. INTRODUCTION OF THE REID GROUP (30 MINUTES)**
  - The Reid Group Approach to Planning
  - Parish Models
  - The Diocese of Scranton Parish Restructuring Process – The 8 Steps
  - Project Timeline
  - Key Team Members
  - Core Team Role & Responsibilities
  - Core Team Sign Up Sheet
  - Parish Facilitator Job Description
  - January and April Core Team Trainings
  - Appendix
  - Questions
- 4. BREAK (10 MINUTES)**
- 5. RELECTIONS ON CHANGE, RESISTANCE & MANAGING TRANSITIONS EFFECTIVELY (60 MINUTES)**
  - The stages of transition
  - You and change
  - The work of transition
  - Reasons why we resist change
  - The role of a change agent leader
- 6. CLOSING WORDS & PRAYER -- BISHOP MARTINO (15 MINUTES)**

***CALLED TO HOLINESS AND MISSION:  
PASTORAL PLANNING IN THE DIOCESE OF SCRANTON  
PROJECT PREAMBLE AND GOALS  
NOVEMBER 2007***

**PREAMBLE**

The Diocese of Scranton under the leadership of Bishop Martino has established pastoral priorities for the next five years. They include the following:

1. Encourage vocations to the priesthood and religious life.
2. Reform the liturgical and catechetical life of the Diocese.
3. Foster adult-faith and missionary-spirit formation.
4. Reform parish-based religious education programs.
5. Strengthen the Diocese's apostolates among the faithful who are new in our country.
6. Promote chastity education and Christian formation in marriage and family life.
7. Implement the timeline for pastoral planning and parish-, deanery-, vicariate -, and diocesan-wide revitalization.
8. Foster stewardship and eliminate indebtedness.
9. Monitor the reform of Catholic schools.

In order for these priorities to be realized the Diocese is undertaking a planning project named **Called to Holiness and Mission**. This project will help parishes evaluate their current ministries, plan for ways to enhance them, fulfill the priorities described above, and collaborate in order to both share and conserve resources so that ministries can be more fruitful. In the process, parishes may be restructured to most effectively witness to the presence of the risen Christ in all parts of the diocese and effectively serve the entire faith community and the larger Church. (See Models: Consolidated, Linked, Partnership, Team)

**GOALS FOR CALLED TO HOLINESS AND MISSION**

The parish planning project for the Diocese of Scranton is inspired by the following goals:

1. To foster the personal and communal holiness of Catholics and support them to deepen their commitment in living out the mission of the Church.
2. To enhance quality parish life throughout the Diocese of Scranton.
3. To strengthen the presence and ministry of the Church in the urban, suburban and rural areas of the four regions and eleven counties.
4. To increase collaboration between and among leaders, parishes and the whole Diocese of Scranton.
5. To act as good stewards of all human, financial and facility resources.
6. To support increased understanding of and action for the assumptions and criteria related to vibrant parish life.
7. To build a greater sense of unity within the rich ethnic, cultural and generational diversity present within the local Church.
8. To work on the deanery, vicariate and diocesan wide revitalization.

***CALLED TO HOLINESS AND MISSION:  
PASTORAL PLANNING IN THE DIOCESE OF SCRANTON  
ASSUMPTIONS FOR USE IN THE PLANNING PROCESS***

Assumptions inherent in this planning process include:

1. The Paschal Mystery is both central to our faith and to this planning process. Changes in parish and school structures are potential examples of the life-death-resurrection mystery.
2. Parishes exist for the mission of the Church, and as a presence of Christ and His Church to the local area.
3. A Commitment to Eucharist, prayer and the spirituality of communion and mission is a necessary component of the diocesan planning process.
4. Stewardship of human, financial and facility resources is essential for quality parish, regional and diocesan life.
5. One's vision of the Church must be larger than one's own local, geographic or ethnic community. People must be helped and encouraged to think locally, regionally and diocesan-wide in a forward looking and positive fashion.
6. Strong leadership – by clergy, religious and laity – is needed for planning to succeed. Current diocesan personnel statistics compel our need for realistic planning
7. All parishes will be more effective if they plan for the future, especially when planning is an on-going process and not employed only in a crisis. Parishes also will be stronger and more effective if they work together.
8. Parishes already involved in the first year of planning and implementing a new parish structure are expected to adapt the diocesan planning process to their situation.
9. When planning is done at the local level and there is meaningful involvement by those who will be affected by the changes, there is more ownership of and less resistance to planning (subsidiarity).
10. The current plans for four Catholic School Systems as well as the implications for parish and school funding will be respected and integrated into the parish planning process to the degree possible.
11. If and when parish consolidations are needed, they will be less traumatic and more natural if people and parishes have already been in relationship with one another. In the future, some parish consolidations will be suggested by parish partners who have come to believe that consolidation is the best way to go forward.
12. When parishes consolidate there is a need for expert advice in the evaluation of buildings and assistance with the disposition of real estate.
13. The planning process will involve the recently formed Parish Pastoral Councils and Parish Finance Councils.
14. Planning resources will be provided in English and in other languages where needed.

***CALLED TO HOLINESS AND MISSION:  
PASTORAL PLANNING IN THE DIOCESE OF SCRANTON  
CRITERIA FOR USE IN THE PLANNING PROCESS***

**Eucharist, Prayer and Communion**

1. The Eucharist is the source and summit of the life and mission of the parish.
2. Sacramental celebrations and devotional practices reflect the cultural heritage of the people assembled.
3. Disciples are formed by the Eucharist who support and are in communion with parish members as well as the larger church and global society.
4. A spirit of communion encourages a collaborative style of leadership where all are valued and respected.

**Evangelization, Education and Formation**

5. Evangelization is recognized as an essential aspect of the life and mission of the parish.
6. The parish provides excellent catechetical/formational experiences for all ages.
7. The parish actively encourages and supports diocesan Catholic schools in their operation and mission.

**Vocation**

8. Parishioners are encouraged to cultivate a culture of vocation in the parish and are educated to “live their lives as a vocation” (Pope Benedict XVI) to holiness and mission.
9. Formation and education in vocational awareness is an integral part of the parish catechetical programs and the religious formation program in the Catholic school.

**Stewardship and Justice**

10. Parishioners are educated and formed in stewardship where all disciples share their time, talent and treasure.
11. Social justice, advocacy and outreach programs are well integrated into parish life in the spirit of good stewardship.
12. A comprehensive view of being good stewards of God’s gifts, of creation, of vocation, and of the Church is embodied in all aspects of parish life.

### **Stewardship and Administration**

13. The pastor, staff, parish councils and finance councils exert effective leadership that embodies stewardship and points to the future.
14. The parish is financially stable and exercises good stewardship of its resources.
15. Working with neighboring parishes and sharing resources is operational in the parish.
16. The parish exercises good stewardship of human resources as it works positively and creatively with the diminishing number of priests.
17. The parish is taking into account its geographic proximity to other parishes and its Mass attendance when it plans for the future.
18. The parish has adequate staff to carry out its mission.
19. The parish has adequate and well-maintained facilities to carry out its mission.
20. The parish supports the programs and ministries of the diocese and the universal Church.

## **THE REID GROUP APPROACH PROPHETIC PLANNING FOR PARISH RESTRUCTURING**

### **I. PROPHETIC PLANNING**

The Reid Group has significant experience in planning within a wide variety of organizations at the diocesan, parish and school levels using an approach called “prophetic planning”.

This approach has four main elements as follows:

1. Planning for the future is based on knowledge and appreciation for the story of the organization that has evolved from the past.
2. This approach to planning in faith-based organizations is primarily about faith, conversion and healing, and secondarily about organizational development.
3. While appreciating what has been, this approach to planning invites leaders to be bold, and ask questions like, “What would we do if we were 10 times bolder?” and “What would we do if we REALLY considered ourselves a FOR PROPHET organization?”
4. Prophetic planning seeks to discern the movement of the Spirit and the will of God for an organization at this moment in time.

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

### **II. SUCCESSFUL PLANNING**

There are 6 key elements to a successful planning process. These include:

1. Participation by many different people with varying experiences of and perspectives on the organization.
2. Crafting of clear statements and action steps.
3. Addressing of important issues facing the particular diocese – e.g. staffing, funding, facilities, relationships, etc.
4. Creative promotion of the new plan throughout the planning process and during the important implementation period.
5. Focus on the transition from a planning process to an action-oriented implementation process.
6. Regular evaluation and updates of the plan and its implementation at 3 or 6 month intervals.

***CALLED TO HOLINESS AND MISSION:  
PASTORAL PLANNING IN THE DIOCESE OF SCRANTON  
FOR CONSIDERATION -- PARISH MODELS***

**MODEL ONE: CONSOLIDATED PARISH**

Consolidated parishes create a new parish configuration which is able to provide many more activities and opportunities than the original parishes could have managed on their own.

The consolidation process allows parishes to:

1. Use priestly leadership more effectively so that more communities can celebrate the sacraments regularly. (By having fewer parishes, more people will be served without burdening the priests who are currently serving parishes);
2. Join forces to form a larger, more vibrant worshipping community;
3. Reduce overhead, and use resources more effectively and efficiently.

When done sensitively and cooperatively, the consolidation of parishes will ordinarily create a more viable parish situation.

A consolidated parish happens when:

- Two or more parishes come together to form one new parish. A summary of the canon laws governing assets and liabilities in such instances is attached (See APPENDIX, Page 18).
- A new name is given to the parish which may be a brand new name or a combination of the former parish names. Usually the new parish has one worship site, but permission may be given for several worship sites for a limited time period.

**MODEL TWO: LINKED PARISHES**

Many parishes are already linked in the Diocese of Scranton. Linked parishes happen when two or more parishes share a pastor. Linked parishes do as many things as possible cooperatively especially given that the pastor/administrator is striving to serve two or more separate parishes.

Characteristics of linked parishes include:

- The parishes remain independent corporations and canonical entities.
- The parishes are separate communities of faith.
- The parishes are encouraged to work toward combining Parish Pastoral Council meetings and to establishing common committees where possible.
- According to Canon Law, linked parishes must have separate finance councils.
- Linked parishes do many things cooperatively, such as programs and in-services.
- Joint staff meetings where cooperative planning happens are marks of well functioning linked parishes.

### **MODEL THREE: PARTNERSHIP-PARISHES**

Parishes enter into partnerships with other parishes when:

- They create joint programs.
- When appropriate, they share staff to enhance the quality of ministry and practice good stewardship of resources.
- They share in-services or retreats for parish pastoral councils, finance councils, or parish committees.

Examples of ways parishes can partner include:

- A common catechetical program
- A shared youth ministry program or adult formation program
- Support for a common Catholic School
- A joint RCIA program
- A shared parish outreach program

The key to successful partnership-parishes is an attitude of cooperation which results in finding opportunities for sharing resources to enhance the quality of ministry in each parish.

Partnership-parishes also work together, where possible, on “twinning” with inner city parishes or in support of a mission parish outside of the United States.

### **MODEL FOUR: TO PASTOR IN SOLIDUM (TEAM)**

This model envisions two or more priests working as a team and serving three or more parishes. The canonical team (priests) often works closely with deacons and lay people as part of a pastoral team.

## **A PARTNERSHIP OVERVIEW**

### **WHAT IS A PARTNERSHIP?**

A partnership is a formal relationship between two or more parishes which reflects the substantial sharing of current programs and resources and/or the development of new resources for ministry. Partnerships commit to the development of programs, the allocation of material and human resources, and/or the creation of new joint activities or services which further the mission of Christ. Some partnerships may share staff or have common in-services for both staff and parish pastoral councils. Partnerships conserve resources by avoiding unnecessary duplication of services, and enhance ministry by working together to do things that are needed but which a single parish might not be able to do alone. In some cases one focus of the collaborative efforts might be twinning with an urban parish or a parish in another country.

What the Diocesan Planning Commission is interested in seeing in a partnership is that, in some substantial way, new relationships are being formed that will make a positive difference in the ministry and outreach of both parishes.

If you are considering Model Three, Partnership Parishes, the following questions may help you discern if this is the best model for you at this particular time. If you suggest the Partnership Parish Model, the answers to your questions may be helpful as you write the rationale for your suggestion.

### **Conservation**

In suggesting a parish partnership what resources are we conserving or not duplicating?

How will we be providing needed services and at the same time conserving resources?

### **Filling in the Gaps**

What kinds of ministry will we be able to do in a partnership that we could not do alone?

How will we do these? How critical are they to parish life? How substantial are they?

### **New Initiatives**

What new projects will we take on with our partner parish(es)? Why these?

With whom will these ministry activities make a difference?

How will these activities bring “glad tidings to the poor”?

## THE DIOCESE OF SCRANTON 8 STEP PARISH RESTRUCTURING PROCESS

In order for a parish restructuring process to be successful throughout an entire diocese leading to the merging, linking or partnering of parishes and possibly to the appointment of a leadership team in accord with Canon Law, many steps are required in a specific order. These include:

**STEP #1 -- Conversation** at the Parish and Cluster level

**STEP #2 -- Suggestion** of a particular Model (Consolidated, Linked, Partnership, In Solidum/Team) with a rationale to the Diocesan Planning Commission by the Cluster Core Team.

**STEP #3 -- Preliminary Recommendation** of the Diocesan Planning Commission with a rationale back to Cluster of Parishes.

**STEP #4 -- Conversation** about the recommendation at the Cluster level.

**STEP #5 -- Response** to the Diocesan Planning Commission of a particular Model with a rationale by the Cluster Team.

**STEP #6 -- Final Recommendation** of the Diocesan Planning Commission with a rationale back to Cluster of Parishes.

**STEP #7 -- Decision** by the Bishop after appropriate consultation based on the Recommendations made to him by the Diocesan Planning Commission.

**STEP #8 -- Implementation** at the parish, cluster and diocesan level of all decisions made by the Bishop with needed support.

**PROJECT TIMELINE**  
***CALLED TO HOLINESS AND MISSION:***  
***PASTORAL PLANNING IN THE DIOCESE OF SCRANTON***  
**NOVEMBER 2007**

**TIMELINE -- FALL 2007 – SUMMER 2009**

1. Data is collected and materials are created for the Diocese of Scranton training manual. The data includes financial, sacramental, educational and personnel information over a five-year period. A sample form has been sent to Msgr. Grimalia. The materials cover all the information and forms needed by the Parish Core Teams.
2. Bishop Martino issues a pastoral letter outlining key needs throughout the Diocese of Scranton and the rationale for and goals of a new parish restructuring project entitled *Called to Holiness and Mission*.
3. Bishop Martino, The Reid Group and all priests and deacons of the diocese meet during the first week of Advent 2007. The meetings are currently scheduled for Monday December 3<sup>rd</sup> in the morning and afternoon so everyone has a choice. Wednesday December 5<sup>th</sup> is a snow back up date. The meeting purposes are to orient priests to the *Called to Holiness and Mission* process, help them understand the role and expectations for themselves and their parishes and the importance of their support for the project.
4. A series of articles are printed in the diocesan newspaper in December 2007 and January 2008 regarding the project.
5. A press conference is held and a website is launched regarding the project in January 2008.
6. Eight training sessions are held throughout the diocese for Parish Core Teams in late January 2008 to begin the Conversation step of the project.
7. Eight training sessions are held throughout the diocese for Cluster Core Teams in early April 2008 to prepare clusters for their work of Cluster Evaluation and Cluster Suggestions.
8. Cluster Suggestions are due by June 15, 2008.
9. Planning Commission Preliminary Recommendations are completed by July 15, 2008.
10. The Conversation and Response Phase of the project is completed by October 1, 2008.
11. Planning Commission Final Recommendations are completed by November 1, 2008.
12. Decisions by Bishop Martino are announced in January 2009.
13. Implementation begins July 1, 2009.

## **KEY TEAM MEMBERS DURING A PARISH RESTRUCTURING PROCESS**

- The Bishop – Establishes the goals and expectations for the planning process, reviews all recommendations, and makes the final decisions after appropriate consultation.
- Planning Coordinator – Manages the planning process within the Diocese and coordinates all planning initiatives with the Bishop, diocesan and parish leadership, and the consultants.
- Diocesan Planning Commission – A group of 16-20 ordained and lay leaders broadly representative of the diocese who are delegated by the Bishop to approve the planning assumptions and standards, study the parish/cluster evaluations and suggestions, make preliminary and then final recommendations after a review of each cluster response.
- Presbyteral Council and Other Diocesan Advisory Groups – These groups provide needed advice and/or consent to the Bishop as he requests.
- Parish Core Teams – Groups consisting of the pastor and four other parish leaders who are responsible for seeing that all required work is completed at the parish level, including involving parishioners in the planning process, maintaining open and direct communications within their parishes, and representing the parish in all cluster meetings.
- Parish Pastoral Council and Parish Finance Councils – While the Parish Core Teams are “responsible for seeing that all required work is completed at the parish level,” it is vital for input to be provided by the two councils in the parish.
- Cluster Core Teams – Groups consisting of parish core team members from all parishes in a given cluster who study the various parish self-evaluations, complete a cluster evaluation, decide upon a cluster suggestion and rationale, review the preliminary recommendation from the Diocesan Planning Commission, and make a cluster response and rationale.
- Staff and Parishioners – Active participants in the planning process.
- Reid Group Consultants – A team of four professional consultants experienced in The Reid Group approach to prophetic planning and parish restructuring.
- Parish Facilitators – Experienced men and women from within the Diocese of Scranton who will be trained by The Reid Group consultants and work with them to help in facilitating key meetings at the parish and cluster levels.

***CALLED TO HOLINESS AND MISSION:  
PASTORAL PLANNING IN THE DIOCESE OF SCRANTON  
ROLE OF THE CORE COMMITTEE***

**WHAT IS THE CORE COMMITTEE?**

The Core Committee is made up of the pastor and four parish leaders whom he selects to help lead the *Called to Holiness and Mission* Pastoral Planning Project in the parish and to contribute to the work of the cluster. Ordinarily, the four parish leaders may include two Parish Council and/or Finance Council members, one staff person, and one at-large leader or parish elder.

**WHAT IS THE ROLE OF THE CORE COMMITTEE?**

The core committee has six primary roles. These include:

1. To lead the parish through the planning process.
2. To be responsible for the parish's evaluation of itself according to Criteria established by the Planning Commission.
3. To be accountable for the parish summary and verification of data.
4. To participate in cluster planning and in suggesting a model for the most effective way they can work together in the future.
5. To respond to the Planning Commission's Recommendation for their cluster.
6. To ensure implementation of the Bishop's decision for their parish and cluster.

**WHAT IS THE ROLE OF CORE COMMITTEE CHAIR?**

- Schedule meetings.
- Insure that there is a working agenda.
- Convene the group and lead prayer or ask someone to be prayer leader.
- Act as a communication link with other parish leadership groups.
- Insure that the parish as a whole is aware of the work of the Core Committee through on-going communications.
- Keep the group on task.
- Insure that the group accomplishes its task according to the timeline.
- In cluster meetings, work with other Core Committee Chairs to facilitate the work and accomplish the tasks needed to produce a Suggestion Form to be sent to the Planning Commission.
- Work with cluster Core Committee chair to create a Response Form based on the Recommendation sent to the cluster by the Planning Commission.
- Insure that there is an implementation plan in place after the Bishop approves the Recommendation.

**WHAT IS THE ROLE OF THE CORE COMMITTEE SECRETARY?**

- Keep notes or minutes from each meeting and distribute them appropriately.
- Insure that the various forms are properly filled out and presented in a timely way to the appropriate groups.
- Insure that there is on-going communication with the parish on appropriate aspects of the work of the Core Committee and the cluster's Core Committees.

**DIOCESE OF SCRANTON CORE COMMITTEE MEMBERS**

**Parish** \_\_\_\_\_ **City/Town** \_\_\_\_\_

**Deanery** \_\_\_\_\_ **Pastoral Region** \_\_\_\_\_

**Member One**

Pastor \_\_\_\_\_

Address \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_

**Member Two**

Name \_\_\_\_\_

Address \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_

**Member Three**

Name \_\_\_\_\_

Address \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_

**Member Four**

Name \_\_\_\_\_

Address \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_

**Member Five**

Name \_\_\_\_\_

Address \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_

**Please return to Msgr. Vincent Grimalia, Vicar General, "CORE COMMITTEE MEMBERS"**  
300 Wyoming Ave. Scranton, PA 18503-1279 **NO LATER THAN DECEMBER 17, 2007.**  
**Thank You!**

***CALLED TO HOLINESS AND MISSION:  
PASTORAL PLANNING FOR THE DIOCESE OF SCRANTON***

**JOB DESCRIPTION: PARISH FACILITATORS**

**Overall Description**

A Parish Facilitator is a person active in the Catholic Church with experience working with groups and broad knowledge of the Diocese of Scranton. These parish facilitators receive a stipend and are responsible for assisting local leaders to plan, facilitate and evaluate parish and cluster meetings as part of the *Called to Holiness and Mission* planning process. Training will be provided by The Reid Group to enable people to be successful facilitators in this process. Flexibility is required in terms of availability to work when and where the needs arise.

**Facilitation**

Facilitation is a form of leadership which empowers groups to achieve their goals. Facilitators plan meetings; prepare materials; implement meetings; and contribute to the evaluation and report of meetings.

**Specific Tasks of a Parish Facilitator**

1. Understands and articulates the purposes of the meeting in the broader context of *Called to Holiness and Mission*.
2. Prepares the agendas for meetings.
3. Ensures that all the materials needed are available at the meeting.
4. Designs the meeting process depending on the purpose of the meeting.
5. Ensures that prayer has been prepared for the meeting. (Prayer based on scripture is the preferred method of prayer for effective meetings.)
6. Ensures that prayer leaders are in place and that the Bible and a candle are used in prayer.
7. Articulates the “ground rules” for a meeting and obtains buy in from the participants.
8. Manages conflict, if it arises.
9. Helps the group communicate effectively.
10. Insures that a welcoming environment is created to meet the goals of the meeting. This will include an appropriate set-up and refreshments.
11. Fosters leadership in others by sharing some responsibilities at the meeting.
12. Evaluates the meeting.

**Kinds of Meetings Facilitators Oversee**

1. Parish and Planning Meetings
2. Parish Town Hall Meetings or Assemblies
3. Cluster Meetings

**Skills and Abilities Needed to be an Effective Parish Facilitator**

1. Good facilitation skills including excellent listening skills
2. Well honed planning and time management skills
3. Ability to think on one’s feet
4. Conflict management skills

**THE REID GROUP – TRANSITION SEMINAR  
FOR THE DIOCESE OF SCRANTON  
REFLECTIONS ON THE MEANING AND REALITY OF TRANSITION  
DECEMBER 3, 2007**

**1. TRANSITION AND THE REID GROUP**

- Thoughts, feelings, images about transition . . .

**2. WHAT IS A TRANSITION? (BILL BRIDGES)**

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

**3. CHANGE AND YOU?**

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

**4. WHY FOCUS ON TIMES OF TRANSITION?**

People and organizations move through transitions more easily and effectively when they have **time to process what is ending, deal with hurts or past losses, work toward letting go** of those things that hold them back from a successful transition and **look at opportunities and challenges** for helping individuals and communities better accept the new reality.

- “An ounce of prevention is worth a pound of cure.”
- A period of transition is a period of crisis -- a time of danger and opportunity.
- From a faith perspective, a transition time is a time of death and resurrection. The Paschal Mystery is the major transition reality for Christians. The Triduum is a movement from Good Friday through Holy Saturday into Easter Sunday.

**5. KEY QUESTIONS (GORDY MYERS)**

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

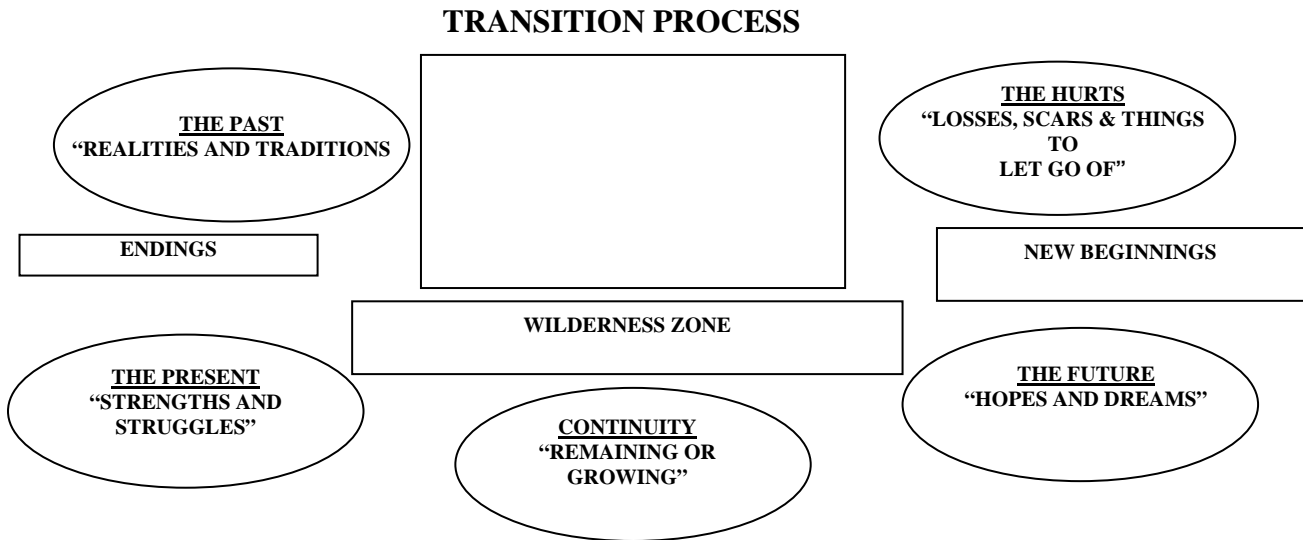
**6. ROADBLOCKS TO TRANSITION**

- Resistance to Change
- Lack of Leadership
- Lack of Planning
- Lack of Belief and Action

**7. WHY PEOPLE RESIST CHANGE? (The Alban Institute)**

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

**8. A PICTURE OF A SUCCESSFUL TRANSITION**



## APPENDIX

Father James Conn, S.J., Canonical Consultant to the Diocese of Scranton, has provided the following summary of Canon Law and Practices governing assets and liabilities of suppressed and surviving parishes:

1. The 2006 letter of Cardinal Castrillón to the bishops of the United States treating several points regarding the restructuring of parishes did not deal specifically with personal parishes. In my opinion neither this letter nor can. 121 on “unitive extinction” of juridic persons includes the suppression of personal parishes.
2. Unless such personal parishes are united with other parishes of the same identity within the diocese (which in Scranton would violate the 4-mile rule for membership in personal parishes), it can properly be affirmed that when such parishes are closed they are, in fact, suppressed absolutely and not canonically united with surviving territorial parishes. Personal parishioners already belong to the territorial parishes where they have domicile or quasi-domicile.
3. When personal parishes are suppressed their temporalities are subject to the norm of can. 123, that is, their assets and obligations go to the immediately superior juridic person, namely, the diocese.
4. Whether or not it is a matter of policy, it has been the practice of the Bishop in suppressing such personal parishes to assign their net assets (once the obligations are met) to the surviving territorial parish in which the personal parish church was located and where most of the former personal parishioners have domicile or quasi-domicile and will become active parishioners.
5. The law does not authorize the Bishop to assign the net liabilities of a suppressed personal parish to a surviving territorial parish.
6. When, on the other hand, a territorial parish is closed, its territory and parishioners are assigned to one or more surviving territorial parishes according to newly established parish boundaries.
7. The temporal goods of the extinct territorial parish are to be equitably assigned, according to the norms of cans. 121 and 122, to the surviving parish(es), which are likewise assigned its obligations.
8. The Bishop is not prevented from relieving the surviving territorial parish(es) from the burden of bearing the net obligations of the extinct territorial parish.