



Catholic Leadership
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Breakout Session #2

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Instructions

Each breakout group will be assigned 2 foundational ministries. Within your foundational ministries:

- Individually review the potential metrics suggested
- Highlight the top 5-10 most important to you
- Strike the ones that are not relevant
- Discuss among your group
- Capture any additional metrics not listed
- Split your breakout time evenly among the 2 areas

A Reminder About Metrics

Metrics are...

- Tied to the most relevant outcomes
- Minimal subjectivity
- Multiple metrics can influence an outcome
- Only as good as how efficiently it can be measured

Lagging & Leading Metrics are...

- “Lagging” – the fruit of effort
- “Leading” – the necessary effort to bear fruit



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Sacraments & Worship Metrics

A. Prayer/Worship Experience

1. Vibrant Sunday Experience
2. Impact of Worship, Music, Adoration
3. Participation during mass

B. Availability/Frequency

1. Availability/frequency/convenience of:
 - a. Mass times (especially daily Mass times)
 - b. Confession times
 - c. Adoration
 - d. Other Catholic prayer/worship/spiritual/devotional/sacramental practices
2. Accessibility/welcoming/communication around the "Sunday Experience" and "Gateway Moments" (Baptisms, Funerals, Weddings, First Communions, Confirmations, Quinceaneras, etc...)
3. Frequency of attendance at daily Mass, adoration, confession, daily prayer, other prayer moments (in-person and online, if applicable)
4. Number of views of livestreams
5. Daily Mass is offered at a time when working professionals are able to attend.
6. Increased participation numbers
7. Participation at Sunday Mass, Adoration etc. (new folks always being invited)
8. Opportunity for Perpetual Eucharistic adoration

C. Liturgical Ministers:

1. What is the diversity of liturgical ministers?
2. Term limits are in place for liturgical ministers.
3. Clear process for recruitment of liturgical ministers is in place.
4. Quality, the spirit/charisma of priests and other actors
5. Training priests, ushers, whoever answers the phone in "welcoming" newcomers, diverse ethnic & cultural families

D. Preaching / Homiletics:

1. Is there ongoing homiletics training?
2. Do parishioners or small communities contribute to homily preparation?
3. Inductive Preaching informed by the preacher's commitment to Lectio and exegesis.

E. Diversity:

1. What is the diversity of liturgical and para-liturgical prayer, including opportunities and styles
2. Are languages representative of the parishioners population utilized in worship?
3. Do we pray with a wide net and in multiple forms?
4. Is prayer/worship is culturally sensitive.
5. Are our liturgical ministers sensitive to cultural differences, differently-abled physically, deaf, guide dogs for blind, service animals
6. How many Mass people with differences attend Mass? Parish events? activities?
7. How many people developmental differences receive sacraments?
8. How many events/activities are offered for folks that have differences?
9. All kinds of music being used to pray.



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F. Formation:

1. Annual formation opportunities for prayer/worship are offered.
2. Sacramental preparation is evangelizing, engaging, involves the community (ie, mentor families/couples provide training)
3. Worship leads to a desire for formation (intentional invitation from pulpit)
4. Formation is part of every moment and ministry, perhaps a requirement for ministry creation

G. Evangelization

1. Parishioners invite others to participate in prayer/worship experiences
2. To what extent does what happens at church have an impact or is it reflected in how households live their lives at home (family prayer, personal morning/evening prayer, service to co-workers/neighbors, etc)

H. Impacts to Individuals

1. Do parishioner self-evaluations indicate a sense of personal growth?
2. The faithful are transformed and inspired by Sacred Scripture which has been made accessible in common language/understanding with a call to conversion.
3. Individual experiences a stronger desire to pray, engaged in prayer more, experiences a richer prayer life, and is more moved to live a Christian life but doesn't increase Mass attendance at all.
4. Appreciation of quality of Eucharist / sermons

I. Further participation in prayer/worship opportunities

1. Participation as lector, acolyte or choir member
2. The congregation relives reception of sacraments as community during regular Sunday liturgies

J. Families and Children

1. Do the parishioners feel comfortable to bring friends and neighbors to worship services?
2. Are there worship options for people with kids?

K. Communications

1. Promotion of regular, weekly Mass attendance in an open, welcoming way--e.g. marketing campaign, in formation programs, etc.

L. Impacts to other aspects of parish life

1. Signs of community building, such as meeting (new) people and keeping in touch in daily life
2. Greater willingness to engage because of liturgical experience(s)
3. Movement from presence at liturgy to participation in formation and into service within and outside the parish.
4. Are all activities in the parish prayer-driven?
5. Amount of participants and engagement in other aspects of parish life
6. Attendance changes over time in all Church events, including liturgies, prayer opportunities and formation, as well as the individual changes

M. Impacts to the Parish Mission

1. How is the parish's mission integrated into liturgy?
2. Do people involved in mission feel supported in the liturgy?



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N. Other

1. Income from collections
2. Number of people staying after prayer/worship experiences
3. # of hosts purchased
4. Baptism : Funeral ratio
5. Sacramental trends
6. Metrics on those receiving the sacraments (#s)
7. Livestream is used for more than just mass.



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Education & Formation Metrics

A. Frequency and Variety of Offerings

1. Regular adult faith formation opportunities at different levels - range of small Christian communities - for faith-sharing, bible study, justice efforts, etc.
2. Adult faith sharing, Bible groups
3. The spectrum of formation possibilities offered (for all ages? for different kinds of work? for varying intellectual needs? communal? individual? online or in person?)
4. Dynamic adult faith formation programs, small group initiatives
5. Focus on all age groups, as well as inter-generational activities.
6. Culturally sensitive activities.
7. Formation offers womb to tomb opportunities
8. Innovative/communal: the parish empowers year-round formation opportunities
9. Intensive small group and 1:1 formation is offered to a cohort of hungry parishioners for several months
10. Does the parish offer multiple overlapping ways to encounter Christ, grow in relationship with Him, and learn to share Him with others?
11. Does the parish formation take into account children, youth, and adults at different points on the journey of discipleship?
12. Training priests, ushers, whoever answers the phone in "welcoming" newcomers, diverse ethnic & cultural families
13. Opportunities for Adults Formation outside of RCIA
14. What type and how frequently are adult formation opportunities offered
15. Are they creatively scheduled in both time and location to make it easier for people to attend.

B. Catechists

1. Teachers are recruited from all age levels

C. Participation in Education & Formation

1. % of School enrollment & PREP enrollment based on parish census % of families attending Sunday mass based on parish census
2. Attendance
3. Child, Youth, Young Adults, Adults and Seniors are engaged in various offerings to grow their faith & share it.
4. Measure how many newly baptized children are enrolled in either school or faith formation over time.
5. Tracking how frequently children attending faith formation or school programs attend Mass over the course of a month.
6. Increase in parish membership and Formation attendance
7. How many folks utilize all formats we offer? How many persons with learning differences or developmental differences are prepared for sacraments?
8. Attendance over time, unique attendees vs. repeat

D. Focuses of Education & Formation Programs

1. Connecting with and engaging parents and families from Baptism to PreK/Kindergarten.
2. Mentor families for new to education/formation programs.
3. Lectionary Based Catechesis within the framework of the Sunday liturgy.
4. Clear, accessible, and high-quality content
5. Is all the parish's education and formation kerygmatic, relational, and evangelizing?



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6. Are formation and education opportunities and experiences seen and structured as hoops to jump through to obtain something or worthwhile experiences in and of themselves?
7. In what formats do folks prefer to receive formation/education? (live - in-person, virtual; online asynchronous, podcast, print materials, etc.)
8. Small Groups, Catechetical Institute, and/or opportunities for Youth and Young Adults
9. Ongoing formative retreats, presentations, and bible studies

E. Individual Conversion

1. New sense seeking people that do not attend liturgy
2. New volunteers for specific services because they feel the need to engage as an evangelical call
3. Appreciation of quality of initiatives
4. Thoughtful equipped Catholics in the pews, unity of belief and practice
5. More parishioners identify that they seek out and take part in more opportunities for education & formation on their own, with the parish, and beyond the parish.
6. Qualitative changes (spiritual/emotional intimacy with God)
7. Increase in quality of family relationships; comfort/willingness to disciple others, etc.)
8. To what extent has what happens at "church" impact or support members daily lives - how have members grown or matured in their faith

F. Impact to other ministries

1. Are they adequately prepared for the work of charity and justice? Are they fluent in Catholic social teaching?
2. Movement from formation into service
3. Formation leads to worship
4. Increased liturgical participation
5. Every year 10-20 new individuals are added to a growing community of missionary disciples
6. After Confirmation youth don't leave.
7. Increased participation in small group discipleship and prayer/spiritual opportunities
8. More people of all ages entering the Church or active participation in the sacramental life through RCIA, Baptism, marriage convalidation, Confirmation, etc.
9. Increased participation in the sacraments

G. Missionary Impulse

1. Does Education & Formation prepare people for mission?
2. Do the parishioners feel enabled/competent to talk about their faith?
3. Families invite others to the children's faith formation program. Youth invite their friends to youth ministry. Adults invite others to adult formation opportunities. They don't just invite them to the opportunities they do or like - but to the ones best suited to those they are inviting.

H. Impact to Catholic Schools

1. Increased Catholic school attendance
2. Increased diversity in Catholic school teachers

I. Other

1. Movement from one area of formation into another
2. Are people challenged and helped to develop their own unique talents?
3. Catholic school is affordable for any family who chooses to attend



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Community Metrics

A. Frequency of Opportunities

1. How many opportunities for community-building are offered at the parish? In other locations (school? gym? park? parishioners homes?)?
2. Small groups, intentional and regular social gatherings
3. Amount of formal and informal community events to deepen bonds (i.e. coffee after Mass)

B. Participation

1. Attendance at activities
2. Engagement at festivals, donut Sundays, parish attendance
3. Increased faith-based friendships
4. Increase in time spent with fellow Catholics or increase in time spent in faith-related activities.

C. Community Event Considerations

1. Efforts are made to offer a wide variety of events, gatherings for families and singles.
2. These create comfortable settings with social distancing, chairs, hospitality and tend the various needs of guests.
3. The pastor & other leaders are at the front of the room to lead/welcome/facilitate.
4. Are their hospitality ministers on Sunday, at sacramental celebrations, and parish events? I don't mean just saying hello, handing out bulletins, and serving coffee & donuts - but intentionally engaging people in attendance to make connections between them and build community.
5. Are activities clearly communicated and open to all as appropriate, or are they seen as cliquish or for a chosen group?
6. Offering variety of community building events, including small groups, large and small format fellowship, and educational opportunities
7. Intentionally building relationships among parishioners.
8. Parishioners are known by the local church and are contacted when not seen in the parish

D. Individual Reflections

1. Sense of wellbeing and joy
2. How does the parish manage the cultural/political divide?
3. Do people say hello to each other?
4. Are people comfortable introducing themselves to others?
5. Does everyone feel like someone knows their name and their story, cares about them, notices when they aren't there, and is available to turn to when something is wrong?
6. Parishioners express a true sense of belonging and a desire to bring others into relationship.
7. A sense of belonging to a "family", mutual support and cohesiveness
8. Parishioners feel cared by the local church

E. Engagement outside of the parish

1. Engagement with local Christian churches, faith traditions, and local community

F. New to the Catholicism/the Church

1. Welcoming RCIA communities
2. Increasing engagement of the "outliers"
3. Do outsiders feel welcome?



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G. Outreach

1. Opportunities for parishioners and community to spend time together socially, in justice and advocacy efforts, in communal issues of concern.
2. Do parishioners "take care of each other" through meal trains, rides to Mass, prayer campaigns, and more without the support of key parish staff or volunteers?

H. Families

1. Attention to families with children, other activities than liturgy, digital presence (more than a static website)
2. Families have multiple opportunities for community outreach
3. The parish encourages multiple prayer forms in parish gatherings and at home

I. Strengthened Community

1. Is the community nourished by having a common mission and vision, by working together to heal the world?
2. An expanded understanding of "community" to move well beyond what happens at the parish church building.

J. Digital Experience

1. Digital response
2. In a hybrid digital world is so much more now than the community experienced via face to face opportunities for worship or working together. The experience of those who experience community via digital connectedness is just as important as face to face community.
3. Continuing zoom communities.

K. Impacts to other ministries

1. Do get-togethers for pray or formation lead to service?



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Governance & Finance

A. Advisory/Consultative Bodies

1. Diverse pastoral council in every parish, with orientation, formation, and term limits
2. Functional finance council which rotates members on and off, with no conflicts of interest, and with a pastoral vision driving decisions
3. Council with elected members, synodal decision making and taking, transparency
4. Committee structure to extend the work of councils into the parish
5. Size and diversity of the Councils
6. Parishioners feel a sense of ownership in the parish through participation in councils, committees and through volunteering

B. Decision-Making

1. Structures for co-responsibly decision-making in all areas of parish life
2. Does prayer guide parish decisions?
3. The parish has a vision or goals (however you want to word it) that it regularly communicates to parishioners, parishioners are aware of them, and they drive decisions in the parish.
4. Participatory processes for governance and decision making
5. The pastors taps lay leaders to help govern.

C. Parish Staff & Volunteers

1. Annual performance review of all lay and ordained staff
2. Just treatment of any parish staff
3. Staff that are representative of the neighborhood and community.
4. Clarity about whether or not the business manager is the supervisor.
5. Increase the job satisfaction of staff and volunteers.
6. Is there a charism-based employment of staff/volunteers?
7. Recruitment for diversity--age, ethnicity, professional, unique gifts
8. Providing competent, paid leadership for every ministry in the parish is a priority
9. The parish uses one weekend a year to recruit & honor parish volunteers.

D. Parishioner Input

1. Annual parish survey, listening sessions, and town hall meetings
2. Increasing participation at consultations and responding questionnaires

E. Finances

1. Intentional formation of Christian stewards
2. Full transparency with parish budget process and financial reporting
3. # of Parishioners financially supporting the parish
4. % of Revenue tithed for external ministries
5. Are financial priorities defined significantly by mission and needs of the world?
6. Does the parish assume to spend most of its money on itself?
7. Relative amounts of money spent indicate parish priorities. Transparency: are financial choices, and reasons behind the shared with the parish? (When, where?)
8. Can we see a clear link between the stated mission and the expenditures?
9. Is a notion of stewardship (long-term planning) clearly operative?
10. Transparency in all operational and financial matters - meaning current realities are communicated regularly and truthfully.
11. Parishioners believe they know the truth and giving increases.



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12. Financial transparency is the norm and parishioners are aware of major financial decisions.
13. Stewardship is preached multiple times throughout the year
14. Parish financial status is easily accessible by all parishioners
15. Creative stewardship: tithing vs fundraising, etc

F. Other

1. Increasing number of volunteers
2. Clarity about the mission of the parish as opposed to business metrics.
3. Do the people feel, that their parish supports innovative ideas?
4. Is the parish vision known and embraced? (How many parishioners can say where their parish is headed and what it is about?)
5. Families are committed to parish through time, talent or treasure
6. Key benchmark for success is the ability of the assigned leader/pastor to share responsibility for the mission through shared responsible leadership and transparency
7. Giving, volunteering, program participation - overall engagement increases.
8. Enhanced community feel
9. People - all people - are comfortable sharing opinions and ideas. They know they will be supported - even if the answer is "No, we can't do that" they will know why.
10. Building usage and maintenance



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Service & Outreach

A. Frequency & Variety of Opportunities

1. Opportunities for all age groups to be involved in service, outreach, and advocacy efforts
2. Phone calls/visits are made frequently to homebound parishioners
3. Number of ministries the parish embraces.
4. Number of visible ties to the surrounding communities.
5. Number of opportunities for formation to serve.
6. Are there both communal and individual opportunities to serve?
7. Multiple corporal and spiritual works of mercy are available and well-manned by volunteers
8. Outreach to parishioners (post-funeral, when in need, when in a pandemic!)
9. Outreach to wider community
10. The parish serves the community.
11. St. Vincent de Paul, food pantry, homeless ministry, pro life "baby showers," participation in community fundraisers/activities/events, whatever service opportunities look like for that parish are abundant, known in the community, and understood as connected to the work of evangelization and living out one's call as a disciple.
12. Ministry to homebound, service reflecting the Church's preferential option for the poor
13. Primary ministry for people in the parish boundaries, for people in the geographic region, and for people in another part of the world
14. A dedicated (time and money) ministry to the sick and dying which will extend to the family at the time of death and funerals and during bereavement.
15. Portion of parish budget "tithed" to outreach.

B. Formation & Education

1. Education and formation about Catholic Social Teaching - engagement with diocesan, national and global Church initiatives (CRS, CCHD, Catholic Charities, Laudato Si, etc)
2. There is formation before and after service opportunities - they aren't disconnected instances of good works.
3. There is an understanding not only of service but of the corporal and spiritual works of mercy.

C. Participation

1. Amount of volunteers
2. Number of people involved in service, within the parish borders and beyond.
3. Number of parishioners engaged in outreach
4. Number of non-parishioners brought into outreach activities

D. Parish Community Impacts

1. Outward movement of parish and parishioners, as opposed to a sense of being in a clique.
2. Personal investment and accompaniment
3. When parishes do annual volunteer recognition events - these should also celebrate the volunteer work that many do that is not part of a specific parish ministry or program.
4. Does parish staffing include positions dedicated to social mission?
5. Are there as many outward-looking parish staff as inward-looking?



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E. Connection to the larger community

1. Parish is known in the community as a location for help
2. Get positive attention in the local context.
3. The parish is known in the community for serving the community and consulted regarding community issues if not relied upon.
4. People come to the parish because of the service opportunities they can help provide or benefit from there.
5. Visibility outside the church building, engaged in civil society 2. increasing network with all kind of people

F. Other

1. Pulpit announcements and other advertisements (via bulletin, social media, parish website) inviting forms of service.
2. Greater attention to and investment in outreach
3. Successful contact to church distant people.



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Evangelization & Vocations

A. Formation

1. Formation in discernment for all Catholics at all stages of life
2. Use of Small Christian Communities for faith formation, faith sharing, and evangelization in the family and the community
3. Less focus on status and more focus on competency and charism of the individual
4. Formation opportunities to encourage/support evangelization

B. Evangelization

1. Comfort level and understanding of evangelization and discipleship
2. People say the name of Jesus, they pray, they are comfortable talking about their faith and inviting people to anything at all, they share their witness, they go outside of their parish, they "meet people where they are" and walk with them, they understand relational accompaniment, they propose Good News and relationship rather than attempt to impose rules and beliefs - and understand how the former productively leads to the latter.
3. A casual encounter leads to deeper exploration of recommitment to or membership in a parish.
4. Visibility of evangelization as priority within the parish (how prominent, how often?).
5. Is the concept of evangelization presented robust and attractive (so that all can see it is a many-sided challenge for all believers)?
6. Opportunities for evangelizing the wider community (parish engagements, events that are for the wider community, not simply the Catholics)
7. Parish provides events (shallow entry points) that parishioners can invite seekers to attend to learn about the parish and/or Jesus
8. Parishioners are empowered to live their baptismal call
9. Witness stories from each vocation is shared throughout the year. (video, pulpit talks etc)
10. Evangelization is for every baptized person in the parish.
11. Parish leaders help others to find their niche with annual inventory on a stewardship weekend.
12. Compelling stories of discipleship is shared openly by all.
13. Formation and resources are offered to train small group leaders within the parish.
14. There is a greater sense of community during Masses and parish activities.
15. Increase in evangelical activity as measured by how frequently people develop meaningful relationships with non-Catholics and (eventually) invite them to become Catholic
16. Number of new Catholic received into the Church
17. Number of Catholics who return to the Church after an absence
18. Increase in baptisms, family participation in the parish after baptism or other sacrament of initiation
19. Increased participation of newly-married couples in parish life

C. Vocations

1. Does the parish's work and commitment to the world inspire vocations? New members?
2. Opportunities for discernment are available
3. People know what the word means and how to discern in various aspects of their lives
4. People know what it means to live out the universal call to holiness, know that a particular vocation is a calling from God and not just a function
5. They know that vocations are related to service of others.
6. They don't privilege particular vocations above others but understand how they work together in service to the people of God and worship of God.
7. People in other vocations aren't unfamiliar or foreign to them.



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8. People attend vocational discernment retreats.
9. Vocational discernment process--especially geared for teens and young adults + "touch points" throughout life, adapting with age and family status
10. Percent of parishioners who can articulate their unique vocation.
11. Young people going to seminary or consecrated life, catechumens and candidates in RCIA
12. Number of vocations emerging from parish to priesthood and religious life.
13. Praying for vocations to the priesthood (and maybe religious life) while not recognizing that each person has a vocation.
14. Young people are taught about discernment in religious education and Catholic education
15. Parish generates an increased number of men and women discerning a vocation to religious life
16. Parishioners can name a man or woman who is currently discerning or studying for religious life
17. Which vocations are attended to in the Parish? Clergy only or laity included?
18. Number of parishioners ordained to priesthood and diaconate?
19. Number of parishioners that make vows in a religious community?
20. How many couples have been married in the parish?
21. Number of consecrated individuals from the parish?
22. Opportunities to discern
23. Time spent by priests (nun, brother, etc.) investing in relationships with potential priests
24. Increase in activities related to discerning a vocation
25. Increase in visits to a seminary, monastery, or convent; increase in seminarians/aspirants/postulants.

D. Impacts to Parish Life

1. Are young people returning?