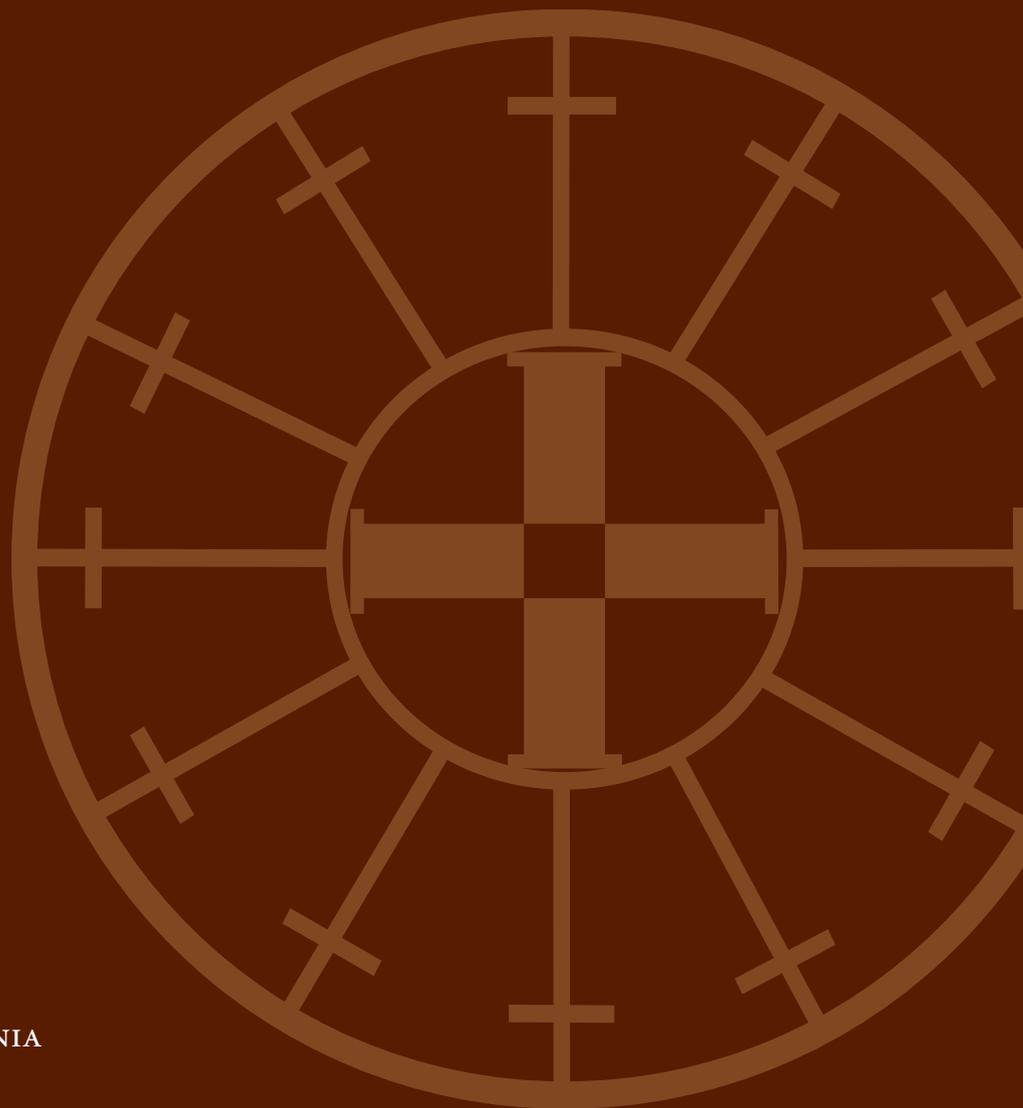


# CLARITY, CANDOR, AND CONVICTION: EFFECTIVE COMMUNICATION FOR A GLOBAL CHURCH

National Leadership Roundtable on Church Management  
Annual Conference at The Wharton School



JUNE 25–26, 2009  
PHILADELPHIA, PENNSYLVANIA

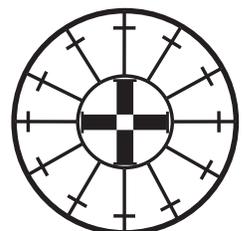


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# INTRODUCTION

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*Ms. Kerry A. Robinson, Executive Director, National Leadership Roundtable on Church Management*

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It is a delight to welcome you to the annual gathering of the National Leadership Roundtable on Church Management. In two weeks, the Leadership Roundtable will officially be four years old. It is rather remarkable to note that this is the sixth time we have gathered at The Wharton School as bishops, Church leaders, senior executives, and special guests in order to make a positive and effective contribution to the Church we love.



Kerry Robinson

There is no greater privilege than to contribute what one does best in service to a greater good, especially when that greater good in turn blesses, consoles, ennobles, and inspires the lives of others. In this spirit of gratitude for the opportunity to be of service, we begin the way we begin all of our work and deliberations, in prayer. To lead us in prayer this morning, I welcome Sr. Doris Gottemoeller, Sister of Mercy and Senior Vice President for Mission Integration at Catholic Healthcare Partners.



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## Opening Prayer

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*Sr. Doris Gottemoeller, RSM, Senior Vice President, Catholic Healthcare Partners*

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We will share many words today. Let us quiet our hearts for a moment and join together in prayer.

Gracious God, we gather here this morning in a spirit of gratitude for your constant presence with us in your Church. Through your Son Jesus, you taught us that the Church's mission is about teaching, healing, sanctifying, and inviting us to deeper union with you. Through your Spirit, you guide us in our efforts to carry out these ministries.

Be with us today as we seek ways to support and strengthen the work of the Church in our time and in our communities and throughout the world. Bless all those who lead the Leadership Roundtable and those who have prepared this meeting, that they may continue to guide our efforts with insight and courage. Bless all those who have contributed their time, talent, and treasure during the past year to its continued work. Bless all the bishops, priests, lay persons, and religious who labor daily to serve the Church in her mission. In our time together, help us to listen to one another with understanding. May our thoughts be generous, our words be clear, our plans be hope-filled. May we act with clarity, candor, and conviction. When we leave here, may it be with renewed commitment to support the work of your Church and her pastors. We make this prayer with confidence in your abiding love for your people.

Amen.



Sr. Doris Gottemoeller, RSM



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# OVERVIEW OF ACTIVITIES AND ACCOMPLISHMENTS

## Panel

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*Ms. Kerry A. Robinson*

*(Moderator)*

*Mr. Geoffrey T. Boisi*

*Ms. Susan King*

*Lt. Gen. (ret.) James M. Dubik*

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### **Ms. Kerry A. Robinson**

There are two primary purposes for holding this annual gathering. The first is to provide an account of the activity and accomplishments of the Leadership Roundtable since we last gathered one year ago. This is not simply to demonstrate the pride that we feel, or to mention the hard work, dedication, and intelligence with which we have labored to serve the Church and strengthen her temporal affairs. It's also intended to elicit your strategic feedback. We're looking to you, our members and experts, for guidance on how we can take the work of the Roundtable to the next level, and to ensure that we are even more effective in making a valuable and relevant contribution to the Church. We want this conference to be very highly interactive. I encourage you to offer us your wisdom and insight throughout our time together.

The second purpose is to examine a specific theme relating to the temporal affairs of the Church. As you know, there are three core areas of Leadership Roundtable focus: management, finance, and human resource development. We don't engage in any of the issues that tend to divide and separate Catholics. Rather, we focus solely on the area of our competency and expertise: the temporal affairs of the Church. We do so as devout Catholics who love the Church and believe that a well-managed, financially transparent, and accountable Church with best practices in human resource development will carry out her mission much more effectively.

Each time we have gathered and illuminated a particular temporal aspect, we have noted that communication is interwoven throughout all three of our core aspects. Therefore, we thought it very appropriate to devote this conference to the broad theme of communication.

Before introducing my fellow members of the Board, who will offer an account of the Leadership Roundtable's work over the last year, I would like to welcome a contingent of special guests who have come from the United Kingdom. Bishop John Arnold, the Auxiliary Bishop of Westminster, and his colleagues are here from England. They are particularly interested in learning about the model of the Leadership Roundtable. I offer our distinguished guests a very warm welcome and thank you for being here.

I now have the privilege of introducing Geoffrey Boisi. He is the founding chairman of the Leadership Roundtable. His outstanding vision and commitment to contribute concretely to the Church have been the inspiration for the creation and the success of this organization. He has had an illustrious career in finance, having served as senior general partner of Goldman Sachs, founding chairman and senior partner of the Beacon Group, vice chairman of JPMorgan Chase, co-CEO of J.P. Morgan, and now chairman and chief executive officer of Roundtable Investment Partners. As chairman of the Roundtable, Geoff has devoted extraordinary hours of attention and expertise, never missing a single day of our weekly meetings in four years.

Susan King is vice president for external affairs at the Carnegie Corporation of New York. During her years as a journalist, Susan was a Washington television anchor and political analyst. Susan is chairwoman of the Roundtable's communications committee and has worked diligently and expertly with our colleague, Michael Brough, to elevate the Roundtable's visibility.

Lt. Gen. (ret.) Jim Dubik joined the staff of the Leadership Roundtable after relinquishing command of the Multi-National Security Transition Command-Iraq and NATO Training Mission-Iraq in July of 2008. He retired after 37 years of active duty in the U.S. Army. His dedication to the Church and to the work of the Roundtable has been nothing less than exceptional.

I now invite our speakers to present an overview of the Roundtable's accomplishments and projects during the past year.

### **Mr. Geoffrey T. Boisi**

I would first like to acknowledge the leadership of Kerry Robinson and the staff for all the work that you will soon hear about. They have performed very well, not only over the last year, but during the last four years. We and our Church owe them a tremendous debt of gratitude.

My appointed task is to talk about four projects that we've been actively involved in over the past year.



Geoffrey Boisi

We have made it a priority to meet with the leadership of the United States Conference of Catholic Bishops (USCCB) a few times each year to keep them abreast of our work, and also to seek their counsel and advice, and to receive an update on their ongoing priorities.

Last winter, Kerry and I were privileged to visit with Cardinal Francis George, President of the USCCB. As a country, we were then in the early stages of a deepening recession. At that point we didn't know whether it would evolve into a depression or not. One thing Cardinal George asked us to do was to convene a forum on the financial crisis and the impact it was to have on the Church in the United States. Cardinal George sent out a letter to all of the bishops inviting them to the meeting. We were honored, because part of our mission is to bring together leaders from various sectors to focus on critical issues.

On April 30th, we brought together seven leaders from different areas of the financial community, among them Larry Bossidy, the former CEO of Honeywell and vice-chairman of General Electric, who was with us last year and who has written the book, literally, on execution—the art of getting things done. Among his other responsibilities, Larry has been chief of GE Credit, which has served as an important resource here in the United States on a number of critical financial matters. We were joined by Tom Healey, former assistant undersecretary of the U.S. Treasury and a partner at Goldman Sachs. We also hosted Dennis Cronin, one of the country's leading reorganization and bankruptcy lawyers, from Vincent and Elkins. Fred Gluck was present, whom many of you know as former CEO of McKinsey & Company. And we had the honor of Chuck Clough from Merrill Lynch, a permanent deacon and 12-time leading institutional investor strategist of the year on Wall Street. The team was rounded out by Sergio Rebello, the head of the finance department at the Kellogg School, and finally by me.

The meeting's first order of business was the economic situation itself: its causes, the government's response and its effectiveness, the most realistic outlooks over time, worst-case scenarios, duration, and the long-term potential impact on the social contract seen in programs such as Social Security and Medicare.

The second part of the program addressed crafting the Church's response: developing a strategy for and identifying the ingredients of a successful response to protect her own financial solvency, adopting and implementing standards of excellence for both offensive and defensive purposes, creating cash flow through optimizing the income statement, and protecting and creatively utilizing the balance sheet, especially with respect to real estate assets. We also discussed related legal considerations, and the pitfalls and myths that often surround them.

The third and final section was on investing for the future: the state of the current investment markets and future projections, identifying objectives, considering issues related to endowment, protecting against inflation, rebound opportunities, and a thorough treatment of the investing process at national, regional, diocesan, and parish levels.

This was a very robust discussion on very practical things related to protecting capital and investments and moving ahead into the future intelligently. Some very concrete proposals emerged.

The first proposal concerned taking advantage of economies of scale for the Church at the national level. The second, as I've mentioned, dealt with developing an intelligent investment strategy for the Church in the United States at all levels. There was also fruitful discussion about legal, audit, and protection matters. In addition, we had a good discussion on communication, which in turn served to inform the agenda for this conference.

A very good group of people came to Chicago that day. We're very proud that we were asked to serve the bishops. I'm confident that we demonstrated to the leadership of the USCCB that we can bring influential and thoughtful leaders together on important topics of mutual interest. We hope that they will not hesitate to call upon us in a regular fashion for assistance on any temporal issue.

The second project that I would like to comment on is our consulting services. We've appointed a new director, Michael Costigan, to lead our consultancy efforts and mobilize a pool of very talented consultants created to respond to the increasing demands for our services throughout the Church. We have now either completed or are working on 18 consulting projects, and each month more come in. These projects range from things that you've heard about before, like the redesign of an archdiocesan school system and the development of a fundraising strategy for dioceses and parishes, to doing homework on the demographic changes in an archdiocese to forecast the appropriate structural responses, and a complete review of the managerial organization for one of the religious orders of priests and brothers in the United States.

We're looking forward to continuing to offer our services at the diocesan and parish levels, and also to Catholic nonprofits throughout the United States. Our consultancy initiatives are the result of an incredible effort on the part of a spectacular group of people and volunteers in an area that is growing quite dramatically.

The third project I would like to mention concerns the repeated requests over the last several years to develop a program to educate new pastors. Under the extraordinary leadership of Tom Healy and Fr. Paul Holmes of the Archdiocese of Newark, and in conjunction with Seton Hall University, the Leadership Roundtable has been working on an innovative program designed to help equip new pastors for some of the complex challenges that they will face in the area of temporal affairs. We've developed a six-day course on pastoral leadership, planning, community building, stewardship, and other important topics. We call it "Pastors for a New Millennium: A Toolbox for Parochial Management." It has been close to a year in the development. We're kicking off the first session next month. We think this will be a very exciting program that we can take across the country.

The last project I would like to mention concerns a young adult leadership project that we've advanced together with the St. Thomas More Catholic Center at Yale University. Fr. Bob Beloin and Kerry Robinson have both exhibited great leadership in the project. The project aims to identify committed, young adult Catholics and train, encourage, and support them in their baptismal call to use their gifts and talents in service to the Church. Ninety percent of Catholic youth in the United States are educated in secular institutions. Together with Catholic universities and Newman Centers already committed to working with our Catholic young men and women, we want to develop a curriculum, for young adults at secular universities across the United States, of practical edu-

cation geared to service both during their time as students and when higher education ends. We're very excited about the potential of this project.

### Ms. Susan King

I would also like to present four things.

If you looked at your BlackBerry last night, you noticed that Kerry Robinson sent you something very late in the evening. You may have wondered what the problem was. You may not have known that everyone in the membership as well as the invited guests here today received a message letting us know to watch out for the Roundtable on Twitter, Flickr, YouTube, Facebook, and LinkedIn. Kerry and the Roundtable staff have gotten completely ahead of the curve in the electronic community. For example, the keynote speeches today will be on YouTube. People outside of this conference will be able to watch them.



Susan King

This is the electronic age, which is also to say that the age of spin is over. The 1990s were all about spin. In this age of the Internet, spin is out. Authenticity is what it's all about, and that is the great opportunity for the Roundtable, because there is an authenticity to the organization that is powerful and has a proven track record that is evident in all of its accomplishments just this year.

I would like to outline the progress that's been made in the area of communications.

When I attended the first annual membership conference, I remember that there were videos presented to all the participants during the breakout sessions. Through that medium, we were connected to the ideas that we wanted to discuss. If you recall, even during lunch there were audio speakers, videos, presentations, and indeed an amazing cornucopia of things.

Soon afterward, an article published in *Forbes* magazine detailed the excitement of this new organization, but from our point of view there was an evident absence of an accurate storyline. The storyline presented in the article was that the "masters of the universe"—these incredibly successful, Catholic businessmen—were going to tell the Church what to do! My boss and I were both here, and on reading the article we both said, "That is not the conference that we went to!" He wrote *Forbes* a letter, which they published, that said, "I don't know what conference your writer was at, but it's not the one that we attended."

That unfortunate lack of clear narrative was present at the organization's beginning, but it hasn't persisted. Part of this change has to do precisely with this conference's theme of clarity, candor, and conviction. Early on, the message was still germinating, and the clarity about our direction wasn't

so clear to people. It was an idea, and anyone could shape it at that time. The conviction was there, but what reporter will trust plain conviction?

Where are we now? We're in a different place, because there exists an authentic track record of the activities in which the organization has been involved during the last four years. The media have picked up on that. Also important has been the presence of an authentic spokesperson, because in the media you need to connect with people. The Leadership Roundtable has a fantastic connector in Kerry Robinson, who has an authentic vision of what this organization is about. She has a genuine voice, and she speaks about the Church with great love and attention. She understands the language of the Church. She also understands the language of reporters and has developed very good relationships with them.

Over the last couple of years, as we developed and implemented a strategic communications plan, the idea was that we wanted to be a go-to place. When reporters were doing stories about the temporal affairs of the Church, we wanted to be a resource for them. That has been the case year after year. Reporters seek Kerry out, and she is able to give them her insight, always with an authentic voice—not a critical voice, but an authentic one. That has meant that the Roundtable has appeared in *BusinessWeek*, *Newsweek*, *The New York Times*, *City Journal*, *Catholic News Service*, the *National Catholic Reporter*, and *America*. Reporters have come back again and again. There is a trust that has been built up because they know they're going to get the information they need.

Strategic objective number two was that each time we released a product we would incorporate it into the communication message. The Roundtable put together a DVD series that engages dioceses and parishes with larger agenda questions. Fifteen hundred of these DVDs have already been used in the Dioceses of Gary, Paterson, Bridgeport, and Rockville Centre and at various Newman Centers and seminaries around the country.

In the last four years, we've radiated the excitement of the initial group of participants that met here at Wharton to over 1,500 different institutions. That is a success. We want to extend that success to other places. We want it to keep going, and so have partnered this year with St. Anthony Messenger Press publishing house to distribute our DVDs and other products. They are already marketing our materials. We've created a strategic relationship with St. Anthony's precisely because we want to reach those communities that we have not yet reached. The quality of our products has stood us well with the media, because when members of the press look at our material, they see creative solutions put on the Catholic agenda in a way that is authentic.

Another point of progress has to do with ChurchEpedia.org. If you haven't been to the website lately, just wait because it's being completely redesigned. The problem with the Web is that every time you turn around, there are new bells and whistles, so you've constantly got to revise and review and tweak. You really can't stay static. ChurchEpedia.org is a place where best practices can be found. It's got resources at many differ-



[www.ChurchEpedia.org](http://www.ChurchEpedia.org)

ent levels. You can go very deep. I met someone last night who was here for the first time, and he mentioned to me that someone else had told him about ChurchEpedia.org. He went online and found an impressive depth of research and information and data that were all available through our website. That's what made him want to come today. ChurchEpedia.org is a platform that can be built on as we grow as an institution and that can reach out to an ever-larger audience with the wealth of information that we have.

The last program I will mention that is specifically focused on communication is the *Standards for Excellence*. For me, it's an exciting process to see the *Standards for Excellence* grow. It began as sort of seal-of-approval movement by nonprofit leaders in Baltimore, Maryland. They wanted to do something about the abuse of funds that has sometimes plagued the nonprofit sector. They developed the *Standards for Excellence* so that nonprofits could go through a process of self-examination and receive a stamp of approval after having met the criteria for good stewardship of resources. Thus those making contributions would feel reassured that theirs was a charity that they could trust. Geoff Boisi brought the idea here to the Roundtable. With the help of Fr. John Beal, Barbara Anne Cusack, and other canonical experts, the Roundtable translated the *Standards for Excellence* into a canonically correct opportunity for the Church. When I first read the Roundtable version of the *Standards*, I was incredibly impressed with the skillfulness with which a great idea was adapted in a very accurate way for the Church.

In an important effort that has taken place this year under the strong leadership of the Board, we're now working on marketing the Roundtable's *Standards*. A high-powered marketer, Bruce Lifka—who has successfully gotten pharmaceutical products into the marketplace—has worked with members of the Board to create a marketing plan that we're about to roll out. Kathleen McChesney has been superbly instrumental in refining a very good plan. It's been a fantastic effort, because we've been able to get people around the table who understand the Church and who bring their great business skills to it.

These products continue to speak to the Roundtable's proven track record and continue to drive its message into the larger media world. They help to bring clarity to the message. Clarity of mission is evident in the products. Candor is there in our spokesmen, who are always spot on. There's no obfuscation. That's too long of a word, and media people don't like that. No spin.

### **Lt. Gen. (ret.) James M. Dubik**

I'm also happy to highlight four subjects today. You've heard that I just retired. Although "retirement" is the official term, my wife calls it "graduation." It just took me 37 years to graduate into civilian life!

The first thing I'd like to talk about is the Leadership Roundtable's strategic plan. In developing a concrete, task-oriented plan, we've modeled what we advocate. We've developed a three-year plan that has proven pretty effective in guiding the decisions of the Roundtable's Board. The document is useful because there are a whole variety of opportunities to serve and make contributions to the Church. We use the strategic plan to help us through the process of selection, to help us discern

where to invest time, where to invest resources, where to invest our members' energies, and how to raise money for the initiatives we undertake.

The plan doesn't simply comprise broad goals; it encompasses very specific objectives with suspense dates and designated responsibility—all the things that a strategic plan should have in order to measure progress from quarter to quarter, see where we're on track, and see where we're not. Six broad inter-related goals structure the overall plan:



Lt. Gen. (ret.) James Dubik

1. Grow the market share for tools and resources, and increase brand awareness.
2. Build the consultancy effort.
3. Expand the membership and more fully engage the members in the projects.
4. Enhance communication capability.
5. Advance the development effort and secure financial stability.
6. Build out the organization around these previous five goals and their subordinate objectives.

The plan is well underway. We review it quarterly as a Board. We'll also review it comprehensively as a staff at an annual meeting later this year and report back to the Board accordingly.

The second program I'd like to summarize concerns diocesan planning. Over the past couple of years, a working group of the Roundtable has developed a very clear, step-by-step, useful, powerful guide for strategic planning at the diocesan level. We call it "Diocesan Planning for Excellence." It provides a systematic framework and a handy toolbox for those responsible for diocesan planning.

The planning tool focuses on four major areas: diocesan mission, parish planning, Catholic school planning, and diocesan internal organization. We plan to roll out this unique planning process in the fall of 2009, and we are preparing to post the final version on ChurchEpedia.org. We will complement the strategic planning tool with support for those involved in implementing it in the diocese. Several members of the Board have been involved in its development. We're very grateful to those from McKinsey & Company and the Reid Group who collaborated on its development and are now working on the fielding of this project.

Equally exciting is the Performance Development project. We're partnering in this project with the National Federation of Priests' Councils and the National Association of Church Personnel Administrators. Our aim is to develop a unique 360-degree assessment tool and a leader development program for both ordained and lay leaders. Two separate competency models have been developed specifically for Church leaders. We'll embark on a pilot program for priest and lay leaders later this year. The assessment tool has been developed in collaboration with a very prominent

leader development center, the Center for Creative Leadership. They've customized the 360-degree tool through a very extensive series of workshops. A generous donation from one of the Roundtable's Board members provided the initial funding for a project manager for the developmental meetings that have given birth to the project. Paul Butler, who led that effort, is now transitioning their work to a project manager who will oversee the implementation of the pilot. That means that, luckily, we'll be able to use Paul for another great project! A Catholic foundation has committed two years of funding for the project's launching once the pilot phase, to be undertaken in two dioceses, is completed.

The last project I will discuss only briefly, as time will be dedicated to it later during the conference. It is the Virtual Communities of Practice. According to everyone who has participated in its creation thus far, it is very exciting and has great potential. The project is still in the early stages of development. The idea is to take the community of pastors that already exists and give it a virtual face, an online place where members of the community can engage in an extended conversation with one another, learn from one another, share best practices, and reinforce one another. The forum will also serve as a link to a variety of useful parish ministry resources.

Lt. Col. Nate Allen has been very generous in both the time he has dedicated to assisting us on this project and in sharing his particular experience. He's one of the U.S. Army's most creative leaders in this field. He and two other junior officers created several communities of practice for the Army when the Army didn't even know it wanted one. The power that this community has created inside the military has been so remarkable that the Army has now adopted it as one of its primary leader development tools and as the primary way to accelerate learning among officers. During the conference, Nate will address the specifics of the project. There will also be an opportunity for several small group discussions to further the development of the prototype.

Substantive progress has already been made on the project through a series of discussions and workgroups over the last six months in our work with pastors and other leaders on how best to configure the virtual face of the community of pastors. We think that the interactive prototype will be finalized by the end of the summer and that we will field the pilot program by the end of the year, growing the pilot program as quickly as demand may require.

## Plenary Discussion Highlights

### On maintaining financial solvency ...

*Mr. Joseph F. Finn*

Geoff, could you comment on the financial condition of the Roundtable and its ongoing and long-term sustainability?

*Mr. Geoffrey T. Boisi*

We have developed a very good plan over the last several years. Initially, we reached out to a number of individual donors and private foundations to ask them to make a three-year commitment of support, which provided a substantial foundation to move the organization forward. This initial support supported the general operating budget, and other donations solicited for specific projects provided much-needed support for many of our programs and products. Over the last several years, we've managed to raise a fair amount of money. There's no question that, given what's happened in the economy and the markets over the last year and a half, all nonprofits have suffered to one extent or another.

We will need some additional help to give us greater flexibility. We are very long on imagination and execution capability. The only thing that really holds us back is financial resources. That will be an increasing focus for the organization during the next couple of years, to provide not only short-term security but also flexibility for the future.



Joseph Finn



Geoffrey T. Boisi

### On the engagement of bishops ...

*Rev. William Byron, SJ*

The whole array of achievements we've just heard is terrific. I applaud you. The one thing I didn't hear much of concerns our engagement of the bishops. We've got to do a better job. We've got to get more bishops here. We've got to get bishops to realize that they need the services and consultation offered by the Roundtable. I suggest that that be kept on the front burner among your strategic goals.

**Mr. Geoffrey T. Boisi**

We feel that there has been significant progress in deepening our relationships with the bishops, and in the cooperation and involvement of the hierarchy, even since we last met. As I've mentioned, we've been meeting at regular intervals with the leadership of the USCCB. The leadership of the USCCB has been extremely supportive and helpful in building our relationship with the bishops. We now have about 50 bishops with whom we communicate quite regularly. These counselors are typically the bishops who are leaders in the various regions around the country and on various committees in the conference. We receive broad support from a number of bishops who are unable to participate at all of our gatherings because of the heavy scheduling burdens they experience. We're very grateful for their support, too. In a variety of ways the bishops have expressed to us their acknowledgment that we are a proven and supportive resource. We're still trying to figure out the bio-rhythm of the decision making and prioritization processes of the Church in the United States. I'd like to invite the bishops here in attendance to consider developing together with us an agenda of important temporal affairs that are of greatest concern to you and about which we could offer expertise and counsel. I'd like to propose a regular identification of those areas of interest and concern to you so that we might be even more helpful in assisting you.

**On newer technology ...****Sr. Susan Wolf, SND**

Thank you so much for all the good work you're doing. I think it's important to recognize the critical importance of best practices in the area of technology. The Church is really behind the times. It's evident in parish websites and in diocesan technology capabilities. Young adults and many other people are on the Internet all the time. Some of our institutions are not accessible via the Internet and may not even have access to the Internet. Best practices in that area would be very helpful and very necessary as we move forward. Young people have technology skills, but they don't have the experience or the background in terms of the content and the culture. We need to be working together to equip the Church to take advantage of all the dimensions.



Sr. Susan Wolf, SND

**Ms. Susan King**

I hire young kids just getting out of school. They know how to engage new technology instantaneously. I feel as though I've got to have them on my staff. The digital divide is whether you're digitally brought up or not. There's certainly opportunity to be harnessed here for the Church.

*Ms. Kerry A. Robinson*

The young adult leadership project that Geoff Boisi has referenced is attending to just that opportunity, matching young adults who are sophisticated in technology with the needs at the parish and diocesan level, but grounding them in basic ecclesiology, Canon Law, and a sense of baptismal rights and responsibilities. Stay tuned for good news on that front.



Kerry A. Robinson

**On cultural differences ...***Rev. Richard Vega*

I applaud the work you're doing the management workshop for priests. I would like to offer an observation about the formation of priests and management.

One of the things that should be recognized is that about 20 percent of our diocesan priests come from abroad. People often ask of them, "Why aren't they acculturated?" They come from a very different mindset when it comes to the temporal goods of the Church—whether they come from India, Latin America, or from Africa. We're formed with a very American sense of management. That's not the world they're coming from.

Just shy of half of our country has shifted demographically because of an immigration that's continuing to burgeon. The cultural complexity that these new demographics imply calls into question assumptions about management and implies a different sense of the skills required at the parish level. I think we need to take seriously the shift with regard to management styles and management skills, which are not primarily American in background, but more multicultural and multilingual. I would encourage you to consider that in the proposal for the new pastors workshop.



Rev. Richard Vega

**On leadership, spirituality, and theology ...***Very Rev. Mark R. Alexander*

I'm the Vicar General in the Diocese of Honolulu. Thank you very much for the resources that you've been offering. We have been utilizing them in the Diocese of the Honolulu.

Even as priests, a number of us in administration dream of MBAs and sometimes wonder why we earned our doctorates in theology. I should have gotten an MBA. But we are pri-

marily, as priests, spiritual leaders. The idea of an advanced management course at one of the major business schools is an excellent idea because it's practical and economically feasible, and it makes sense even in the context of the priest shortage because of the abbreviated time frame of the courses. But there should be a real emphasis on our primary task as spiritual leaders. Often I spend more time looking at spreadsheets and strategic plans than I do keeping up in theology or bioethics.



Bishops Michael Duca, Denis Madden, Basil Losten, Dale Melczek, and Rev. John Wall (left to right)

Second, I think we need a propaedeutic program for priests in the area of new technology. In Hawaii, we have a lot of priests who are very open to it. We have 85-year-old priests who use e-mail all the time. We find that priests are open to the idea of Facebook and Twitter and we use newer technology in the diocese every day. Our strategic plan is accessible on the diocesan Web page. But one of the pleas I get from the priests is, "We need help in learning this. We know it's out there and we can get young people who will do it for us in the parish, but we need help ourselves on how to more effectively use the resources available to us."

*Most Rev. Michael G. Duca*

Whenever you start talking about leadership programs for pastors, you make a point about not getting involved in theology. But when we think about pastoring, a reflection on the theological dimensions of leadership is being made. When you get down to the bottom line of a business decision, where does mercy come in? Reconciliation? Charity? Profit is not always the ultimate goal. When I was in the seminary, when a man came out of the business community, there was a time of difficult transition because things weren't working like they had in his office. Things didn't work immediately.

This doesn't mean that best practices are not a good thing. But as you move into leadership in the Church, you're not a communicator. You're a preacher. It's about authenticity as much as it is about the quality of the presentation. Those are elements that you can't lose along the way.

I talked to a Protestant minister one time. His church structure is different from ours. He told me he never touches the money. He just gets his salary. He is the spiritual pastor. The lay people take care of all the money. There are pastoral consequences to that and it affects what gets done and where emphasis is placed.

Pastors must not necessarily learn how to be better managers, but would benefit from a model that empowers them to have others do that work so that they're free to do what they

were ordained to do. We want to teach the pastors how to recognize what good practices are.

The question of adaptation is also important. How do they recognize and implement best practices not only in a big parish but also even in a very small rural parish where, of course, the demands are very different? I'm thinking more in terms of programs for the people that surround the pastor and a canonically correct, empowering process rather than developing large-scale programs for the pastor.

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## KEYNOTE ADDRESS: LEADERSHIP AND EFFECTIVE STRATEGIC COMMUNICATION

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*Rt. Hon. Tony Blair, Former Prime Minister of the United Kingdom*

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It's a real honor and pleasure to be here for this National Leadership Roundtable on Church Management gathering, and to say congratulations to Geoff Boisi on having originated this and having given it such extraordinary leadership by example. Geoff is a remarkable person whom I've gotten to know since leaving office. One of the really good things about leaving office has been getting to meet new and interesting people, and Geoff Boisi is one of the most interesting, most exciting, and actually one of the best people I've met since leaving office. Thank you, Geoff, and thanks for what you do.



Geoffrey Boisi and Tony Blair

It's great to be here in Philadelphia for my very first time. I've never been here before. I've discovered an interesting fact that may be slightly undiplomatic to mention. In the days, if you recall, of the British Empire, this was apparently the second largest city after London. I'm sure it's happier as it is today.

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I've felt ever since coming into the Catholic Church a sense of homecoming.

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I also just wanted to say a word, too, about my sense of personal happiness and pride about being a member of the Catholic Church today. This was obviously for me a very personal journey and I'm a very new member of the Church, but I've felt ever since coming into the Catholic Church a sense of homecoming, and for that reason as well it's a pleasure to come and address you here today and to address you on topics to do with leadership and communication, of which I have some experience—whether I have any wisdom or not time will tell.

I think the first point that I really wanted to make today is that both communication and leadership are tough. Now there's an insight for you in today's world. Occasionally, particularly in America, because people used to watch Prime Minister's Questions here quite a lot, people will ask me, "Do you ever miss it?" I always say that's like asking someone who's been on the rack for 10 years whether they want to do

a little stretching. The short and simple answer is no, I do not miss it. That was perhaps one of the most difficult times in communications in the schedule of the Prime Minister. When you're Prime Minister, you have a Member of Parliament who kind of looks after you there. Every Wednesday morning at three minutes to twelve he would come and get me from the little room I had in the House of Commons to lead me along to the House of Commons chamber. Some sense of how I used to feel on this occasion can best be expressed by saying that the trouble is that when I see this man now, who was a lovely man and one of my best and dearest friends, I tell him, "You just kind of make me feel depressed." I never got over it. Even now at three minutes to twelve on a Wednesday, there's that slight chill that comes upon me.

In my experience, the starting point of any strategy for communication or any attempt at leadership is to understand that the world divides into two: there are the doers and there are the commentators. The doers end up taking positions of leadership and the commentators end up commenting on those doers.

Just recently I've been rereading the letters of St. Paul, and when you do that and you study the development of the early Church and St. Paul's leadership of it, you understand it was a tough business even back then. People were subjecting him to constant criticism and constant commentary and he had to try both to lead in those circumstances but also to communicate with people as to what his leadership was about, what he was trying to do, and what the early Church should be trying to achieve. If it was difficult then, the context in which we try to communicate today is separated not merely by almost 2,000 years of history, but is separated by a different planet almost: differences in technology, in means of communication, in the ways that people interact with each other.

We have 24-hours-a-day, 7-days-a-week media today that are, let us say, a little harsh, and occasionally brutal to be in as an environment. They tend to work today more by scandal, impact, and controversy than they do by the simple regaling or telling of news, and that affects every single institution in the modern world. Whether it's somebody operating in the world of politics or business or in the world of faith, that environment and that context are dramatically different from anything the world has experienced before and it does hugely increase the toughness of the experience of communicating. So, too, does the virulence of the commentary that is visited upon people in positions of leadership. In addition to that, if we look at the way that young people communicate today and the way they interact with each other—and if you are like me and you have struggled with the technology, to put it mildly, and when you see your own children, and even my little nine-year-old, engage with the new technology—you realize that youngsters are living in a world that I couldn't imagine when I was young, let alone my grandfather. If you take, for example, what has been happening in Iran over these past couple of weeks [the images captured on cell phones and sent around the world of the protests and demonstrations over election results in Iran], that is in some sense a dramatic consequence of the way that people communicate today and interact with each other and exchange views.



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So when we talk about how we communicate . . . we're doing so in a world that is transformed, revolutionized, quite different from anything that has gone before.

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The chief characteristic of the world in which we live today is not simply its interdependence, though that is profound—there is a sense of interconnection in the world today, again quite different from before. But it's also the speed, the pace at which things are communicated and at which movements and ideas travel across the world, across national boundaries, and across different cultures, never mind different countries.

So when we talk about how we communicate as any institution, as any group of people, we're doing so in a world that is transformed, revolutionized, quite different from anything that has gone before.

What are then the lessons that can be drawn from this? Any lessons that I draw or any predictions that I make about how the future will work I say with a great deal of humility. I was saying to Geoff last night that my oldest boy was just about to graduate from Yale about 18 months ago, and he said to me, "So what do you think I should do as a career?" I said to him, "I think banking sounds like a good idea." So I give a disclaimer right from the outset that the lessons I draw or how I see it is not always how it should be seen.

The first thing, I think, is this: the one thing I learned about communication is that you cannot communicate anything unless you are clear about the direction of your own travel, where you are going, and what it is you are trying to do. If that clarity is lacking, it doesn't matter how you approach this task—you can have the best communication specialists in the world and they're never going to overcome that problem.

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[A]s Christians and members of the Catholic Church, I think it's always important that we return to our central purpose.

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If you look at anyone in the world in any walk of life and you ask who is getting a message across, it is the people with clarity of direction, with a certainty that this is where they're trying to go—not always necessarily getting there, but a certainty that this is where they intend and want to go. That direction has to be unambiguous and you have to keep on that path irrespective of all the bumps along the way, because that's the way it is. The important thing is not to believe that you're ever going to reach your destination without the vehicle looking a trifle battered and rickety at times, but that you know that "This is where I'm going, and I'm going to do my level best to get there."

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So for us, I hope, as Christians and members of the Catholic Church, I think it's always important that we return to our central purpose, which is to demonstrate God's love and compassion and to be in the service of other people. That is what this Church is about at her best; what it always has been and always will be. And interestingly, again, when you go back and read the letters of St. Paul, all the teaching, which is interesting and fascinating and generates great tomes of theology, is important, but none of it ever obscures what draws people to the Christian faith and to God's path, which is the spirit of love and compassion and the sense of service to others.

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We have to be out there unafraid—or, if afraid, undaunted, and still prepared to be out there.

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That direction, if you like, for our Church has always got to be expressed. Indeed, it can be expressed very simply in the work that this Church does at a local level, at an international level, and in countless different ways. There are people every day in virtually every corner of the world who are benefiting from that love, compassion, and sense of service.

The second thing is that in a world of 24-hours-a-day, 7-days-a-week media, and in a world, too, that is a world frankly without deference (that in some sense is a good thing, but in some sense can easily tip into disrespect, but it is the world we live in), there's no point in thinking that we can hide away.

We have to be out there unafraid—or, if afraid, undaunted, and still prepared to be out there. If there's a problem we have to deal with it. In the information age, which is the age we live in, we've got constantly to be out there and communicating and talking about what we're doing and why we're doing it.

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Every time someone says, "Look, this is where the Church has gone wrong," it's important to say, "I understand and we will deal with it, but look at where it goes right."

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That brings me to the third point, which is that in the end—and perhaps this is different and easier for people like yourselves in senior positions of leadership within the Catholic Church—I came to the conclusion that it would be great if you got what you guys call the "homerun," but if that is beyond your grasp, you must at least strive for a balanced picture. There are going to be problems in today's world because people are human, members of the Church are human, and politicians are human (this comes as a shock, but it's true). In a transparent and open world you're never ever going get to the point where there aren't difficult things that have to be dealt with. There are going to be. That's just the way it is. But

you can strive for balance by saying, “Yes, I understand that and we will deal with that, but remember—this is where it goes right, too.”

One of the reasons I was drawn to this Church was the work that it does caring for the sick, looking after the elderly, and showing compassion for people for whom most people don’t show compassion. I remember visiting a program for people in the U.K. that the Catholic Church was running and it was basically all about rehabilitating those who had committed serious criminal offenses. Now these were not the people about whom anything good could be written—these were not people who had lived good lives, these were not people with whom the majority of society would want to have any association at all. Yet we know that one of the most important aspects of our Lord’s teaching was that he was prepared to associate with sinners and the worst of sinners, and to show mercy and compassion toward them. I remember visiting this program and there was the Catholic Church and the sisters trying to help these people, doing so with a selflessness that was absolutely remarkable, that was divine in its inspiration, if you like.



Every time someone says, “Look, this is where the Church has gone wrong,” it’s important to say, “I understand and we will deal with it, but look at where it goes right,” and then strive at least for that balance. I know the help that our Church gives in the work that is done in some of the poorest parts of Africa in pursuit of justice, and indeed life for people who otherwise are going to die as a result of famine or conflict or disease. We won’t ever manage to eliminate the problems, but we can strive for the balance, and we can point out that alongside the erring that human beings do, nonetheless there are these tremendous acts of mercy and compassion and human solidarity.

I witnessed an example of this recently when the Holy Father Pope Benedict visited Israel and Palestine. It was a difficult visit to make because he was going to get criticized by all different people for all different reasons with frankly all sort of agendas, but in his grace and in the humility with which he carried himself, and in the simplicity and clarity of his message—which was about peace and mutual respect and love—he did an enormous amount of good. Even those who were absolutely determined that they were going to write the visit down had, in the end, to write the visit up. Balance we can get. The homerun? Well, let’s hope so. But balance we can get.

You have to have clarity in your direction, you have to be out there and undaunted, you have to strive at least for balance.

The other thing I think is important in communication is that you have to be out there in the real world, able to understand how the world itself is changing and how institutions, even our institutions, have to evolve with it.

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One of the things I do in my new life after Number 10 Downing Street has to do with my foundation. It deals with interfaith and people of different faiths proud of their own faith, but willing to understand and respect and reach out to people of a different faith. We do a whole set of programs. We educate young people in schools. We have a universities program that we began at Yale. We hope very much we will be doing it at Durham University in the U.K. We're in discussion with universities in Singapore, China, and the Middle East.

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[W]e've also got to be out there recognizing the world as it's changed and the world as it is—not the world as it was.

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One of the things that is important in trying to lead and communicate in the modern age is that we have a sense that there are going to be new fields of endeavor and new challenges. It's important that while we do what we've always done and we do it well, we must also be assimilating and taking on board the new areas of work where we have to show new approaches, and embark on new endeavors with a sense of creativity about how we deal with a world that is constantly changing and evolving around us. The reason I am so passionate about interfaith is that I think that the era of globalization essentially pushes people together and obliterates boundaries of taste and culture and nation and so on. Religious faith in those circumstances, if it is a divisive and exclusionary force, can then pull people apart at the point when globalization is pushing them together, and that would be dangerous. On the other hand, religious faith can be the humanizing force of globalization. It can lend it values, give it authority, and root it in some common and shared purpose for the benefit of humanity.

So my fourth point would be that if we want to be out there communicating, we've also got to be out there recognizing the world as it's changed and the world as it is—not the world as it was. When these new fields of endeavor come upon us, we've got to be prepared to make the changes necessary to meet the challenges that they put before us.

I think the fifth thing I would say about communication is that the best communication always comes from an inner belief. If we don't have faith in ourselves, that will come across pretty quickly when we're trying to communicate our faith to others. We've got to have not a sense of self-belief that tips into arrogance, and we should never forget the essential humility that our faith should bestow upon us, but we should be motivated by an inner conviction that shines through. If you look at the work that is done just by the people in this room—some, of course, are eminent people in the priesthood, some are philanthropists, some are volunteers—all of us from just laypeople like myself to people to those in positions of authority within the Church, all of us are in communion with each other, motivated by the same belief and the same conviction.

I always used to find that no matter how difficult the times were—and they are difficult in any position of leadership—you can never lead and you can never communicate what your leadership is about unless that inner belief is there, unless that faith comes through. That is what communicates what

you're about to other people. In my experience, one of the things that is very difficult at times, particularly in the media world in which we live, is that the most publicity is given to those that shout the loudest. So, if you're out there and you're shouting and you've got your placard up, you're going to get all the publicity. Sometimes what is necessary—and people can be very hard, they can say harsh things, things that we regard as very unfair and hurtful—is to have a little bit of faith in other people as well. They do kind of understand all that goes on, and they do also understand the distinction between the doers and the commentators. In fact, even when they're commentating sometimes they understand it. I always used to find that with my own people—the British people—that even though obviously you got a lot of criticism, people also had a kind of grudging respect for the fact that you got up there and you did your job.



I remember the 2005 election campaign was actually kind of a lovely thing for me because I had really never discussed politics much with my children, believe it or not. Once the flat door in Number 10 was closed, I wanted to talk about virtually anything other than politics. I never thought they were particularly political, but in that election they decided their dad was up for election and they were going to come out and help and so they did. My two boys went out on the campaign trail and in the north part of England they were knocking on doors. My boy Nicky knocked on a door and got a complete earful. That person didn't know it was my son, of course, but he just got a complete earful. "Tony Blair this and Tony Blair that!" So anyway, the door closes and Nicky goes over to Euan who's canvassing a different part of the street, and he says to him, "Euan, there's a bloke over there and he absolutely loves Dad. I know he'd really appreciate it if you'd knock on his door as well." So Euan goes over and knocks on the door. Now this man's got another one of these Labour canvassers at his door, so he goes absolutely at him all hammer and tongs about what a terrible person I am! Now, Euan is a little bit different from Nicky, and he says at the end of it, "Well, I don't really think that's fair," and the bloke replies, "Well what do you know, really?" Euan says, "He's my dad, actually," and the bloke says, "I'm so sorry! Look, he's not that bad, really! Come and sit down! Have a cup of tea!"

The point is that, as well as having faith in ourselves, we also should have some faith in other people, because my experience is that they're often better and more capable of working things out for themselves than we sometimes think.

That leads me to my very final point about communication and leadership. For me, one of the reasons it's always important to go back and read the Bible is that when I do it, I go back and I recover something of the essence each time. Each time I recover something of what it must have been like when people were reading it for the first time. Along with everything else that comes through, there is an overwhelming sense, yes, of the sinfulness of human beings, but also of the optimism that salvation can come and that they can be saved. I think that in anything I have tried to do when I am communicating, and I do this not as a device but because I believe it, I try to communicate something of the optimism,

of the hope, of the possibility. I think that's important because people need to hear that for all the troubles and the difficulties and the challenges, there is such a thing as progress, and that through God's will, progress can be made. I don't think there is ever going to be a message—particularly the message you are all engaged in, that we are all engaged in—that people will hold dear unless along with the faith, there is the hope. The love is what motivates it and inspires it. The faith is what gives us the hope, the ultimate optimism that we can, despite all our bad ways and errors, be better people and create a better world. The best communication is always the communication that comes from the heart, is motivated by making the world a better place and that gives human beings—whatever their station, whatever their walk of life, whatever their background—the hope and the promise that through God's love, our world can be better, and they can be saved.

## Plenary Discussion Highlights

*Mr. Blair responded to questions from Leadership Roundtable council members on the topics of transparency and discretion, world leaders who have influenced peace and public policy, and the image of the Church in the media.*

### The following are selected responses:

Nelson Mandela was one very clear example of a world leader whom I came across who was able through his advocacy to establish decent public policy. The recent speech by President Obama in Cairo made a huge impact across the world and certainly across the Muslim world. I spend a lot of time out in the Middle East and it's had a tremendous impact there. They are able to do it if there is authenticity in what they're doing, which is why Nelson Mandela was so powerful. It's also that people do want leadership. They do want people who are prepared to stand up and say things people don't want to hear. The toughest thing about leadership is not how often you say "yes," but whether you're prepared to say "no." "Yes" is easy; in my experience it's the "no" that offends.

On balancing transparency and discretion, I think we have a duty to be truthful about our own problems but we also have a duty to protect our good name. You say, "This is a problem, we have dealt with it, and we have been open about it, but we are not going to apologize for the essential mission of our Church and the good that we do, and here it is." Now, this is a very difficult thing, and there are plenty of people who would disagree with me on this, but if you don't stand up for your



Rev. J. Donald Monan, SJ

own cause, no one else is going to do it. It's not a question of not being transparent, and sometimes it's not even a question of the balance between transparency and discretion, but about striving for balance, so that they know the good that's being done. The good that's being done, that cannot in any sense diminish the wrongness of any act or any person who has done wrong, is yet a good that needs to be proclaimed and a message that needs to be heard. We've got to stand up for ourselves in this. In the case where someone has done something wrong, you have to deal with that situation, and in the context of politics it might end up with someone being disciplined, but you go back out there and I will be back out there saying what we're about, what we're doing, and this is why, despite it all, what we're doing is valuable and deserves support.



I do think you can get yourself into such a situation of apology for the wrongdoing that virtually everything else is forgotten about. So it's a balance, but I'm slightly on the vigorous side. People shouldn't take away the good name of the Church because of the acts that some people have done, or things that people have done wrong. The image of the Church can often be negative, but the good that it does locally and globally is there, it is clear, it should be proclaimed, and it's not arrogant to stand up for yourselves. It is arrogant if you do not accept that the wrongdoing is wrongdoing. It's not arrogant, though, to describe the good that is done and be proud of it.

***Mr. Blair responded to questions from Leadership Roundtable council members on the topics of Catholic social thought and the success of the Jubilee debt relief campaign, how the sacraments help leaders be peacemakers, and how to further engage young adults in the faith and service of the Church.***

**The following are selected responses:**

At the time of the Jubilee campaign, which was a campaign to cancel the debt of the poorest countries, we did cancel the debts of the most highly indebted nations, and many of those were able to put the interest saved into education and healthcare programs. It really made a difference in people's lives.

Christian social thought is about action, and that is what will motivate people more than any other single thing that we do. Because of that Christian-inspired campaign—and this is why I say stand up and be proud of what we do—there are hundreds of thousands, prob-

ably millions of lives that will have been saved. We're working now with parts of the Catholic Church on the anti-malaria campaign, because in many of the poorest parts of Africa over one million people die every year, and about half of those are children under the age of five. In the remote parts of Africa they very often don't have a hospital or a health clinic, but they have a Church or a mosque. So what we're trying to do is get both the churches and mosques to say we should at least use these places as distribution centers for bed nets and medicines and the health workers and so on. The Catholic Church is playing a leading part in trying to get that done. I myself found that the fact that that campaign was led by people from the Christian faith made a huge difference, not just to my feeling of support and pride for the Church, but also because it encouraged others to make the same journey.



Thomas Peterson

I've found it difficult sometimes to talk about my faith because people can fairly easily ridicule it, but I've found the great thing for me was to come in to full communion in the Church, to be able to participate in Communion. For me the act of Communion is hugely symbolic of reconciliation and peace. I mean the great thing is, it actually leads to the important point about the Church itself and why the Church is important, and not simply faith and acts of good work. Why is the Church important? The Church is important because it's where we come together from all different walks of life, equal before God, and we partake of Communion before God. That is the process by which we heal ourselves as human beings, and we do that together.

It is important I think to show young people that, yes of course the essence of our faith is about the good that you do and the love that you show, but actually there is an importance in the institution of the Church, and that isn't just turning up for a ritual once a week or twice a week or on holy days or whatever. There is actually something very profound about the Communion of the Church and the act of



worship and what that symbolizes and the fact that you come, equal and humble, before God. Sometimes with young people—I've found this myself and I've found it with my own kids indeed—the worst thing about being a parent is when you say something to your kids, and you think, I'm sure I've heard that somewhere before, and indeed you did, because your parents used to say the same. Sometimes you want to draw them in and you want to

persuade them and so on and so forth, but sometimes you also have to tell them the truth, that being a part of the Church is an important part of our Christian mission, and the sooner they learn that the easier it will all be.

***Mr. Blair responded to questions from Leadership Roundtable Council members on the topics of the practice of the art of politics as a believer, practical initiatives the Catholic Church in the United Kingdom might consider to help promote Catholic leadership in public life, and how to bring the beauty and prophetic call of faith to the political realm.***

**The following are selected responses:**

In terms of how the Church approaches the political world, and asking about the U.K. and the secular leadership there and things that we could do rather like the Leadership Roundtable here, it is really important to get the lay, the secular together with the bishops and the priests. I think that is a really important exchange because that is the way you enrich from both sides, the understanding and the dialogue, get some sense of how to handle some of these issues.



Dr. Paul Murray

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[T]he true act of prayer is about . . . reaching for, finding, and expressing God's grace.

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People will believe very strongly in issues. We believe certain things and have to say them. I would sincerely say to you that I think what's important when you do engage with the world of politics is never to lose what actually makes you religious people and religious leaders. You're not politicians, you are religious leaders. You're speaking from the point of view of religion; you're not playing the game of politics. Second, even if you are raising an issue that is of great political controversy, it is part of a bigger picture that you have about the world, all of which is motivated by a sense of compassion, solidarity, a belief in justice, and a belief in helping every person find God's love and do God's will. For sure, it's not easy. The last



thing I would say to you is this: for people out in the real world of politics and society, the thing that draws them to faith and to the Church is ultimately the concept of grace. It is God's grace. I sometimes find it very hard to translate that word and explain it to people, but it is something that is profoundly meaningful to me. I know when I was in politics, even though I was a person of faith myself, when I would meet a man of the cloth, what I wanted to see in his face and hear in his words was something of God's grace, because that was the thing that I found in difficult times was most comforting. I remember occasionally people would say to me, or I'd be on my way out of Church and a sister or a nun would take me by the arm and say, "We pray for you every week." I can't tell you how sustaining that was in the job that I did, and it was all about the communication of God's grace. I think when you interact with society or with the world of politics, you may be saying something they don't want to hear, you may be saying something they completely disagree with, but they should always know that when they're looking at you and talking to you, there is that sense of God's grace coming through, because that's what they're looking for. That's what draws them to you and that's what actually will make them listen. I think it's a really important thing, and sometimes people find it very strange that people would want to devote themselves to a life of prayer, for example, but, actually, that's what it's about, that's what the true act of prayer is about. It is about reaching for, finding, and expressing God's grace, and if you do that I won't say you'll ever find it easy, because you won't, but the people you're dealing with I think will understand why you are as you are and why they should respect it.

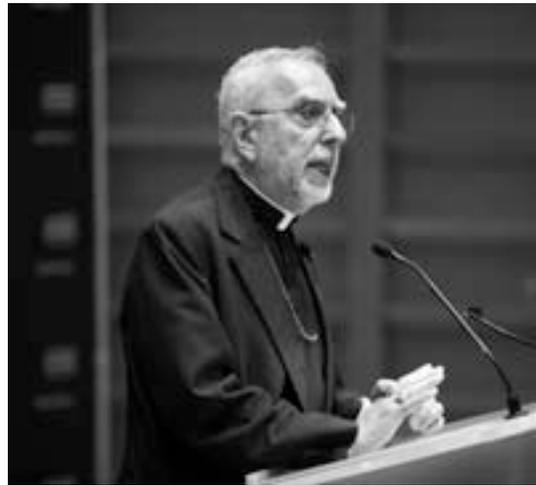
## Keynote Address: Proclaiming Our Message: Communication for the Church in the United States

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*Most Rev. Gerald Kicanas, Bishop of Tucson and Vice  
President of the United States Conference of Catholic  
Bishops*

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First, my thanks for what the Roundtable does to provide resources for the Church in the United States in the areas of finance, human resources, and management. These are not the primary areas in which priests and bishops are prepared, but we all have come to know just how important they are for pastoring parishes and dioceses effectively.



You want to help, and you have helped our Church in significant ways. So, let the Church say, “Amen!” What you are doing is affirmed by the Church. The Code of Canon Law tells us that the faithful, besides showing obedience to the pastors of the Church, in keeping with their knowledge, competence, and position, have “the right, indeed at times the duty to express to their pastors their views on matters concerning the good of the Church.”

Last month, as part of a conference for the Diocese of Rome on “Church Membership and Pastoral Co-Responsibility,” Pope Benedict XVI suggested that our Church—both the laity and the clergy—needs a maturing of the way lay people are regarded. Lay people are not simply “collaborators of the clergy,” Pope Benedict said, but must be recognized as, and recognize themselves as, “co-responsible” for the being and action of the Church. This is what you in the Roundtable strive to do. The Church has benefited from your gifts and your wise counsel.

In the Diocese of Tucson, Mr. Michael Brough came in 2006 to speak to our newly constituted parish boards of directors that came into being with the incorporation of our parishes as part of our Chapter 11 reorganization. His reflections and the Roundtable resources he introduced were most helpful and beneficial.

Our gathering this week focuses on communication in the Church, another area in which the Roundtable can be a resource for the pastors of the Church.

Over the last number of years, the Church and her popes have issued a number of significant statements on communication: beginning with Vatican II, *Inter Mirifica*; then, in 1971, *Communio et Progressio*; followed in 1992 by *Aetatis Novae*. Archbishop Claudio Maria Celli, President of the Pontifical Council on Social Communications, has indicated that another significant document on communication is to be published soon. The Holy Father each year issues a statement on World Communications Day reflecting on the role of the media.

*Communio et Progressio* tells us, “Bishops, priests, religious, and laity . . . working with professional communicators will be wise to go more deeply into the problem presented by communicating through the media and to exchange their experiences and ideas.” This is our agenda for these days.

### COMMUNICATION LESSONS FROM THEATER

*Communio et Progressio* further tells us, “The Church has always shown considerable interest in theater, which in its origins was closely connected with manifestations of religion.”

I enjoy theater. In the major seminary, I did some acting. I was given the opportunity to play some wonderful parts—Gideon, Luther, Everyman, the Artful Dodger. We never made Broadway or even off Broadway—or even off off Broadway—but we put our hearts and souls into the performances. I learned a lot about the art of communication.

I recently saw the play *Billy Elliott* in New York City. David Alvarez, as Billy Elliott, charmed the audience. One of three youngsters who won this year’s Tony Award, he convincingly delivers his character with style. You cannot help but follow his graceful dance movements and pay attention to his life story as it unfolds. David Alvarez became Billy Elliott. He wins your heart.




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The Church has a powerful story to communicate, a life-giving message to tell.

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Great actors and actresses communicate. They do not just read lines and go through the motions. They engage their audience. They draw attention, elicit feelings, provoke laughter and delight, and even, at times, terrify. Theater-goers follow their words, watch their gestures, and observe their facial expressions. The audience gets involved, drawn in, and becomes one with the story.

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The Church has a powerful story to communicate, a life-giving message to tell.

In his 2002 Message for the 36th World Communications Day, Pope John Paul II told us, “The Church in every age continues the work begun on the Day of Pentecost when the Apostles, in the power of the Holy Spirit, went forth into the streets of Jerusalem to preach the gospel of Jesus Christ in many tongues.” We continue to do that today. But, regretfully, at times the way we tell that story sometimes fails to engage, leaves the hearer untouched, unmoved, indifferent.

The Church, like theater, communicates best and most effectively when five ingredients are present in the engagement.

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[C]ommunication in the Church happens best when people see the message lived. . . . The Church must become what it proclaims.

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First, those telling the story must themselves be taken up by it. They must embody the story, live it.

Second, the Church’s message is best communicated succinctly with emotion and color, and in concrete language that people understand and that engages them.

Third, the Church, like theater, faces competing messages. The Church has to light up her marquee, as it were, to entice people to come in to hear her story and be transformed by it. Technology can help the Church light up her marquee.

Fourth, while modern techniques and technology must be incorporated, these important tools are not the message, nor alone can they deliver that message effectively either on the stage or in the Church. They can only assist.

Finally, in dioceses and parishes, it is important to create a “climate of candor.”

### **EMBODY THE STORY**

David Alvarez became Billy Elliott. In a similar way, communication in the Church happens best when people see the message lived. Pope Paul VI told us in *Evangelii Nuntiandi* that “modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses.”

The Church must become what it proclaims. This is the message given at ordination when the ordinand is presented with the Book of the Gospels and challenged by the bishop with the words, “believe what you read, teach what you believe, and practice what you teach.”

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Throughout the history of the Church, beginning with the chosen twelve, leaders have fallen short, have failed to grasp and live the message. Yet that history has also seen a communion of saints, former sinners, whose exemplary, heroic living of the Gospel has led others to embrace Christ and His message. The greatest blow to the integrity of the Church's message and its effectiveness occurs when those who deliver that message are simply playacting.

The recent sexual abuse scandals, comprising one of the saddest chapters in the Church's history, harmed far too many and also damaged the Church's ability to communicate. Some judged the Church as hypocritical, as more concerned about her reputation than about the children who were harmed. Some stopped listening. Trust was broken, and trust can be restored only by consistency over time.

I learned that in the Diocese of Tucson. Victims were reassured only when, over time, they felt their pain had been understood, their anger acknowledged. They needed to know and to be convinced that the Church had put in place measures to make sure that no child would be hurt again. That message needed to be communicated over and over until it was experienced as genuine and trustworthy.

Restoring trust has been my primary goal as bishop, as it has been for so many bishops in their dioceses. I felt deeply moved, as we emerged from Chapter 11, to hear victims say to the news media that they had been treated fairly and respectfully. They believed that the Church was sincere in her desire to heal. They felt justice had been served, that the Church lived up to her word, that the Church embodied her message. They sensed the Church cared.

The year of St. Paul the Apostle, announced by Pope Benedict XVI, concludes next week. After Paul's conversion on the road to Damascus, he went to Jerusalem to speak with Peter. He spent two weeks most likely learning from St. Peter about Christ, whom Paul had not met before his conversion. Paul had not followed Christ, seen his miracles, or heard his words. Yet now he wanted more than anything to know Christ, to know what He said and what He did.

Paul took on the heart of Christ, sought to imitate Christ, to embody Christ, to image Christ, so much so that Paul could in time say, "It is no longer I who live, but Christ lives in me." Having taken on Christ, Paul went throughout the Areopagus preaching Christ, teaching Christ, witnessing to Christ. The power of his preaching came from his identification with Christ.

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**In the Church, effective communication begins by the communicator taking on the person of Christ.**

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The Church will enhance the power of her communication of the Good News only to the extent that the Church takes on the person of Christ. Conversion underlies communication of the Word and makes that communication convincing. Effective communication within the Church depends upon not merely learning communication skills or strategies, as important as those are. Effective communication is

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not technique or performance, but communication that influences, convinces, changes lives. In the Church, effective communication begins by the communicator taking on the person of Christ.

*Communio et Progressio* tells us, “Christ revealed Himself as the Perfect Communicator through His incarnation. He utterly identified Himself with those who were to receive His communication and He gave His message not only in words but in the whole manner of His life. . . . Communication is more than the expression of ideas and the indication of emotion. At its most profound level it is the giving of self in love.”

Great actors or actresses become the characters they portray, and their performance is convincing not because they know the lines of the play or where to move or how to project, but because of the identity that they have achieved.

In his article, “The Four Truths of the Story Teller,” Peter Guber debunks the myth that the great storyteller is a spinner of yarns “that amuse without being rooted in truth.” Rather, he says, “Great storytelling is always built on the integrity of the story and its teller.”

### **SPEAK PLAINLY**

A play makes its impact through the power of the words and actions communicated by the actors. The language of theater needs to be crisp, punctuated with images, and resonating with feeling. Abstract, theoretical language has little place on the stage, and, for that matter, from the pulpit. Sometimes I sense that in our efforts as Church to be clear, to articulate the truth, we fail to use language in our communication that engages. People get lost in verbiage and concepts that leave them cold and unaffected.

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People live and move in a concrete world in which they hope to find some deeper meaning. The Church holds that meaning, but it must be communicated.

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At the recent Synod in Rome on the Word of God in the Life and Mission of the Church, one bishop talked about a priest in his diocese who was expounding on the Gospel in his homily. He was going on and on when he noticed that a woman in the congregation was weeping. He thought to himself that he must have really touched her heart and that he had reached her deeply. After Mass, he was greeting the people as they were leaving. When the woman who had been crying came by, he said to her, “I couldn’t help noticing that you were crying during my homily. I must have touched your heart deeply.” “No,” she said. “I’m not sure, Father, what you were talking about. I lost you entirely in your words, but as you were speaking all I could think about was my dead goat who died last week. When I looked up and saw your little goatee all I could think about was my dead goat.” The priest, of course, was devastated.

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People live and move in a concrete world in which they hope to find some deeper meaning. The Church holds that meaning, but it must be communicated. The Church publishes many documents, issues many statements, gives many talks. Few are memorable, just as few plays become classics. Yet, at times, the Church has been a masterful communicator, speaking powerfully to a particular moment in history. At those times the Church spoke directly to the needs of the time and in a manner that grasped the moment. Remember Paul VI before the United Nations: “No more war. War never again!” Truth became embodied in words and gestures that moved hearts.

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[I]f we are going to engage the world we need to speak with powerful images and metaphors.

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What makes the Church’s message have great impact is when, like in good theater, the message is communicated crisply, succinctly, colorfully, and punctuated with images. It is communication that speaks to peoples’ lives and experiences. We may not like the sound-bite world in which we find ourselves, but it is our modern, technological world, and if we are going to engage the world we need to speak with powerful images and metaphors that capture people’s imaginations and that take advantage of the reality of the short attention span.

*Communio et Progressio* tells us, “A communication must state the truth. It must accurately reflect the situation with all its implications. The moral worth and validity of any communication does not lie solely in its theme or intellectual content. The way in which it is presented, the way in which it is spoken and treated and even the audience for which it is designed—all these factors must be taken into account.”

*Communio et Progressio* tells us about the “Perfect Communicator,” Jesus Christ, who spoke “from within, that is to say, from out of the press of His people. He preached the Divine message without fear or compromise. He adjusted to His people’s way of talking and to their patterns of thought. And He spoke out of the predicament of their time.”

President Barack Obama communicates well. He uses stories, speaks to individual’s struggles and hopes, and communicates feelings. He gets you to listen even if you might not agree with what he is saying. He confronts issues directly. He moves into conflict rather than avoiding it. He accentuates the positive with a message of hope that inspires.

We need to grow more comfortable and skilled in the Church in communicating our message for a world that has little patience for the abstract theoretical language that we are accustomed to speak. We can use the help of the Roundtable in this.

Again, from *Communio et Progressio*: “People today have grown so used to the entertaining style and skillful presentation of communications by the media that they are intolerant of what is obviously infe-

rior in any public presentation. It makes no difference if this be a religious occasion, such as, for example a liturgical ceremony, a sermon or religious instruction.”

Archbishop Timothy Dolan took New York by storm because he smiled, spoke the language of the Big Apple, and related complex issues in understandable pictures and images. He was one with them. He spoke of eating from every corner food cart in Manhattan. He articulated Church teaching not in theoretical language, but through images and stories.



Kerry Robinson and Most Rev. Bishop Kicanas

Peter Guber suggests that the storyteller/communicator “must enter the hearts of his listeners where their emotions live, even as the information he seeks to convey rents space in their brains. Our minds are relatively open, but we guard our hearts with zeal, knowing their power to move us. So although the mind may be part of your target, the heart is the bull’s eye. To reach it ... the storyteller/communicator must first display his open heart.”

### COMPETING MESSAGES AND VALUE OF TECHNOLOGY

If you walk the lighted way of Broadway or drift off Broadway, you confront a vast array of options, of plays to choose from. People standing in Hot Tix lines view neon signs with choices for their night’s entertainment all at half price. Where should they go?

People today pick and choose what they watch or listen to. They can pass you by without even a notice. If you run a full-page ad or, even better, get a good review for your play, they may buy a ticket, but most important is word of mouth. People go to see what others have enjoyed seeing and have found worthwhile.

In every effort to communicate the Church’s message, there will be competing messages that seek to drown out the Church’s voice. The Church strives to communicate the Good News—a prophetic, liberating message that upholds the value and dignity of human life. But in the modern Areopagus that forms public opinion, the Church is not the only voice, and, at times, seems more like a tiny whispering sound barely audible amid the noise, clamor, and din of the times.

*Aetatis Novae* speaks to the agenda-setting power of the media: “The power of the media extends to defining not only what people will think but even what they will think about. Reality for many is what the media recognize as real. What media do not acknowledge seems of little importance. ... Even the voice of the Gospel can be muted though not entirely stilled.”

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## How do we capture the attention and keep the interest of people who have so many places to turn?

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Recently, I visited Lloyds of London in England. You enter a modern structure built inside out. Elevators, piping, conduits are on the exterior of the building—modern art, they say. Inside is a vast open space, a marketplace of underwriter agencies each with a sign marking the spot where they do business. You stand mesmerized by the sheer quantity of options facing you, beckoning you; each company seeks your attention, awaiting your business. Where to turn? Where to do business?

It struck me that this is the great challenge for the Church today. How do we capture the attention and keep the interest of people who have so many places to turn? Fr. Federico Lombardi, director of the Vatican Press Office, forthrightly states the challenge: “The vast and ever-growing variety of voices makes it more and more difficult to attract people’s attention.”

In his message for the 35th World Communications Day, Pope John Paul II reflected upon this passage from the Gospel of Matthew: “What I tell you in the dark, utter in the light and what you hear whispered, proclaim upon the housetops.” He said, “Today’s modern housetops are almost always marked by a forest of transmitters and antennae sending and receiving messages of every kind to and from the four corners of the earth. It is vitally important to ensure that among these many messages the Word of God is heard.”

At last October’s Synod, Pope Benedict XVI was encouraged by a young woman from Hong Kong to start a blog in order to make the Church’s voice more audible. A blog, she thought, could disseminate more broadly the Pope’s keen insights and messages. In fact, the Pope now has a place on YouTube. The Church must not be hesitant or reticent to engage and use the modern digital technologies to communicate her message.

Pope Benedict told us in his World Communications Day message last May that “[t]he new digital technologies are indeed bringing about fundamental shifts in patterns of communication and human relationships. These technologies are truly a gift to humanity.”

One of the most popular and well-received initiatives I have begun in the Diocese of Tucson is our weekly *Monday Memo*, presented as a kind of a blog on our website and sent out to an e-mail readership that numbers in the hundreds. The *Memo* helps me teach, inform, and bring people’s attention to the good things happening in the diocese. It amazes me to see how broadly the *Memo* is read and how many people comment to me about it.

I have received very positive feedback when I have written a daily blog during trips that I have taken for the Conference of Bishops. I have blogged from the Synod, from the Holy Land, and from Nepal and India, where I was trying to understand the plight of refugees and the scourge of human trafficking.

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[T]he Church recognizes and affirms “the marvels of technology which God has destined human genius to discover.”

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People today want to be in the know. We live in an information society, a mass media culture. This is a media generation. *Inter Mirifica* tells us that the Church recognizes and affirms “the marvels of technology which God has destined human genius to discover.”

Pope John Paul II, in his encyclical *Redemptoris Missio*, tells us that the Church must be engaged “in the modern marketplace where thoughts are given public utterance, where ideas are exchanged, news is passed around, and information of all kinds is transmitted and received.”

In communicating her message, the Church has to learn not only how to give the message effectively, but also how to “take” the negative feedback that at times follows upon Church communication. We all know about the negative feedback the Holy Father received after his talk at Regensburg, after his lifting of the excommunication of Bishop Williamson, and after his statement about condoms and the spread of HIV and AIDS in Africa.

Fr. Lombardi, Director of the Vatican Press Office, addressed this recently when he asked, “Is there any great institution or personality that, finding itself constantly in the limelight, is not the object of frequent criticism? We have dozens of ready examples in presidents and prime ministers. Why ought we to think that the Pope or the Church in a secular world such as ours ought to be an exception?”

Such moments of challenge, though, are opportunities for the Church to engage her members and others, even dissenting voices, in dialogue to articulate what the Church teaches and why she teaches what she does. These are listening and teaching moments from which we ought not to back down. Likewise, those proclaiming the Church’s message cannot water down that message or try to make it palatable at the expense of the truth entrusted to the Church and to which she has a responsibility to be faithful. Fr. Lombardi puts it this way: “It is important to realize that many of the things the Church says—and that we should say if we would be faithful to her—go against the grain ... the Gospel of Christ is against the grain.”

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The structure of social network communication, in which relationships are more horizontal and overlapping, presents a challenge to our Church.

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To promote better communication of her message, Fr. Lombardi has raised the challenge for the Church at every level to find interactive ways to engage our people and respond to their concerns. He says, “The

impressive development of social networks, of content and information, and the desire to comment on and intervene in every discussion of every topic tells us that the Internet has given rise to an omnidirectional flow of transversal and personal communications.” The structure of social network communication, in which relationships are more horizontal and overlapping, presents a challenge to our Church, whose communication structure is built on a hierarchical model.

This is an area where the Roundtable could help in lending your expertise to assist parishes, dioceses, and even the Bishops Conference with technical expertise and resources to create programs that could realize this goal. Most every diocese has a website, and more bishops and Catholics are blogging. Yet involvement in interactive networks is still limited and we’re not interacting with each other in networks that we control.

### TECHNOLOGY IS NOT ENOUGH

Sound boards have hundreds of switches that control the volume and tone of the actors. Revolving sets automatically change scenes instantaneously. In the new production of *West Side Story*, the audience is literally taken from their seats to a location under a bridge to an area defaced by graffiti and surrounded by a chain-linked fence where the rumble between the Sharks and the Jets will take place. The set draws huge applause because it is so striking.

In a similar way, we have seen communication technology advance exponentially. We can Twitter. We blog. We e-mail. We use Skype. We choose Facebook partners, and Instant Messaging friends. BlackBerries and iPhones are in constant use, fingers frantically keyboarding messages. Yet in both the theater and communication, while technology has changed the horizon in which we live, technology cannot create good theater or good content.

Theater depends primarily on the quality of the written play and the skill of the actors. Likewise, communication, while enhanced by technology, rests on the power of the message and the authenticity of the communicator. Technology facilitates the fundamental desire of people to communicate and to engage one another. In this year’s World Communications Day message, Pope Benedict tells us, “The desire for connectedness and the instinct for communication that are so obvious in contemporary culture are best understood as modern manifestations of the basic and enduring propensity of humans to reach beyond themselves and to seek communion with the other. We cannot lose sight of the quality of the content that is put into circulation using these means.”




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We cannot rely on technology alone to preach the Gospel.

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From time immemorial, communication has happened most powerfully in personal, face-to-face interaction that virtual communication can never fully replicate. Thus, in countless World Communications Day statements, our popes have praised technology, but cautioned us as well, reminding us that we cannot rely on technology alone to preach the Gospel.

## **BUILDING A CLIMATE OF CANDOR**

In their recent *Harvard Business Review* article, “What’s Needed Next: A Culture of Candor,” James O’Toole and Warren Bennis describe what is involved in building a culture of candor in which members of an organization communicate honestly with one another for the well-being of the institution.

Surely, in the Body of Christ—that powerful Pauline metaphor for Church—such open, honest, and direct communication should be the norm.

O’Toole and Bennis identify eight characteristics of a culture of candor:

1. *Tell the truth.*
2. *Encourage people to speak truth to power.*
3. *Reward contrarians.*
4. *Practice having unpleasant conversations.*
5. *Diversify your sources of information.*
6. *Admit your mistakes.*
7. *Build organizational support for transparency.*
8. *Set information free.*

### **Tell the Truth**

During our Chapter 11, I struggled mightily about whether to put out information that was embarrassing, disturbing, and potentially harmful for the Church. What would people think? Yet openness and transparency were critical. There are no secrets in our cell phone, Internet world of today. Clearly, it was best and right to get out the story as it was. That alone could heal. Tell the truth. The axiom is, when there is bad news, run to the story, not away from it.

### **Speak Truth to Power**

The abuse crisis reflected again the fact that it is difficult for people to “speak the truth to power.” The story is told that when a priest is ordained a bishop he will never hear the truth again. It amazes me how reticent people are, priests and bishops included, to say what is on their minds, what they feel or believe. Yet, unless he hears others’ perspectives, a bishop can be blindsided and the Church misled.

Likewise, a proverb says, “If you want to know what someone is really like, put him in authority.” It is true sometimes that people in authority can be more self-centered and less interested in what people think or say or what they need. In the Church, this can be disastrous.

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### **Reward Contrarians**

When I was rector of our high school seminary, Quigley Seminary South in Chicago, Sister Helen Marshall, our dean of studies, often seemed to have an opinion contrary to mine. She respectfully but firmly made her point known. She challenged my assumptions, raised questions. She kept me from some devastating mistakes. She knew how to say tough things in acceptable, palatable ways; a rare but important gift.

### **Diversify Your Sources of Information**

There are some priests in our diocese and elsewhere who go it alone. They ask no one's advice, seek no one's counsel. Their finance and pastoral councils are moribund. Cut off, they go their merry way, leaving people two options: go along or go away. Neither choice benefits the Church.

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The Church was wrong, and that admission was healing.

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### **Admit Mistakes**

The humblest moments I have experienced as a bishop have been those occasions when I have met abuse victims and apologized for the harm done to them. The Church was wrong, and that admission was healing.

Pope John Paul II, throughout the Jubilee year, acknowledged the Church's mistakes and apologized. That was not weakness. To the contrary, it was the Church at her best, repentant and seeking forgiveness.

### **WHAT CAN YOU DO**

As we consider ways to strengthen communication within the Church, I want to leave you with several suggestions:

1. Be transformed by God's word, live it, and become the word preached. Everything else is of secondary importance.
2. Help communicators in the Church to speak and write more effectively.
3. Help the Church at every level to acquire and become proficient in communications and information technology.
4. Don't back off from proclaiming a message that may go against the grain. Speak the truth in love even when challenged or critiqued.

5. Find ways to highlight and hold up the Church's message. Make it heard amid all the competing voices.
6. Help the Church develop interactive forms of communication that engage others, especially the young.
7. Survey bishops and diocesan communication directors to determine what they most need to better communicate. From the results of that survey help develop affordable resources.
8. Identify best practices and provide models for effective communication strategies.
9. Provide workshops for bishops and communication directors to enhance their knowledge and skills of techniques to communicate more effectively.
10. Create a climate of candor throughout the Church.

## Plenary Discussion Highlights

### On the language of proclaiming the Gospel today ...

#### *Mr. Fred Fosnacht*

Thank you so much. The metaphor of theater was just wonderful. The language of theater is rich in imagery and invites an authentic and personal response. This dynamic is also present in new media, with rich symbols and a community that is virtual as well as physical. How might we see that as sacramental?



Fred Fosnacht

#### *Most Rev. Gerald Kicanas*

Sacramental language is metaphor and image, and we encounter Jesus Christ through the sacramental signs. As Catholics, we come to our experience of life with a great sense of imagination.

In theater, there are a lot of dud plays around, some awful experiences where one walks away wondering what it was all about. That can be true sometimes in the Church. We need to look at those moments when the Church has spoken powerfully to people's lives.

I remember being in Nepal and visiting the Bhutanese refugee camps there. The priest there, Fr. Varkey, had such a powerful way of communicating the possibility of hope given in the Scriptures to a people in bondage. It captured them and sustained them in a time of great pain.

I was reconnected to a Bhutanese family in Tucson just this week. We were reflecting on Fr. Varkey's preaching and his communication of God's word. The father of the family told me how important it was for his people, because in the midst of their suffering, in the midst of their struggles, in the midst of their depression, in the midst of their fear, Fr. Varkey was the one who sustained them through the Word that he preached, which spoke specifically to the struggles, the suffering, and the experiences of their lives.

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We know how to speak the language of image and metaphor. But I think we need to do it more consistently, more effectively.

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The sacraments are moments of grace that we experience in our life and that sustain us. Certainly in the celebration of the Eucharist, the reception of Communion can be a deep and powerful experience of grace, in moments of joy and in moments of sorrow and suffering.

We know how to speak the language of image and metaphor. But I think we need to do it more consistently, more effectively, because it's most effective when the message meets where people are at in terms of their own struggles.

### **On the scandal of division ...**

#### *Rev. J. Cletus Kiley*

Bishop, you spoke about the fact that we live in a world with many competing voices. Could you address the perception that at times within the Church community we seem to experience competing voices, whether it's the bishops themselves or people who shop around and go to different churches to hear a voice that's comforting.

#### *Most Rev. Gerald Kicanas*

The division within the very household of the faith is one of the greatest scandals of the Church today. When I was a young priest in the Archdiocese of Chicago, I worked with



Rev. J. Cletus Kiley

Msgr. Daniel Cantwell, a man of great vision and wisdom who inspired so many of us. I remember one time he was so discouraged by the divisions within the Church that he said, “You know what I wish, Gerry? I’d like to get us all into the parish parking lot, form a nice big circle, turn toward each other and kick each other in the pants for about 20 minutes, and then go on with the mission of the Church.” I think that was a pretty wise bit of wisdom.

The battles within the Church deprive us from bringing our energies to the work and mission that needs to be done in a world that is desperately crying out for some understanding and meaning. We have the meaning. The story that the Church proclaims is a message that is powerful, that has great impact, that can inspire people.

One of the realities of life is that other people think, act, and feel differently than we do. Sometimes we think that everybody thinks, acts, and feels the way we do, but that’s a terrible error. There will be diversity in our approaches and in our understandings, but it can get contentious and break down the unity of the Church. I think that is one of the things that deeply concerns the bishops today. When we get set against one another and some people try to define what it means to be Catholic, it’s very worrisome because that is not what the Church is. The Church is the Body of Christ, in which each member plays a part. Sadly, that isn’t always the reality today. We have to keep working at breaking down some of the divisiveness that can really tear the Church asunder.

### **On courage ...**

#### ***Rev. Brendan McGuire***

Bishop, you mentioned the importance of telling the truth. To tell the truth requires a lot of courage. As priests and bishops, sometimes we fail to have the courage to tell the truth. How do we become more courageous as ordained ministers?

#### ***Most Rev. Gerald Kicanas***

We probably need to reinstate the slap during confirmation because it used to signify one had to stand up for the faith. You have to proclaim the faith by your life and by your conviction. Courage is short in the Church today, and this is a time that calls for courageous leadership.



Rev. Brendan McGuire

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True courage is based on the alignment of one's life with the message that one proclaims. It has to be a listening courage.

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Courage is built upon one's own commitment to Christ. I think Paul is a perfect example of that. He was a courageous proclaimer of the Word because of his conversion, because his heart had changed direction. He had become one with Christ. That conviction and that alignment of one's life with the message allow us to be courageous, not foolhardy.

Sometimes courage can mask foolishness. True courage is based on the alignment of one's life with the message that one proclaims. It has to be a listening courage. I think one of the things that concerns people today is that sometimes religious leaders proclaim the truth but aren't listening to the struggle people have in receiving the truth. It's obviously a dynamic of both proclaiming and listening that that defines courage.

## THE CHANGING FACE OF THE CHURCH: *LAS COMUNICACIONES Y LOS CATOLICOS HISPANOS*

*Rev. Mr. Manuel Dorantes, Archdiocese of Chicago*  
*Mr. César Conde, Executive Vice President, Univision*

### Rev. Mr. Manuel Dorantes

Before I begin, I would like to present a disclaimer. I am a transitional deacon and will be ordained a priest in the fall, so I am part of a new generation of priests. If my ideas seem too novel or if they seem too outrageous, simply consider the source!

When I began college seminary in Chicago, my mother asked me, “*¿Mi hijo, por que no te vas para México conmigo?*” My mother wanted to return to Mexico, the land that she had left. She asked me, “Why don’t you return home? You can be a priest there, too.” I said, “Mom, *Mamá!* I feel that at this point, I have

learned enough about the American culture and I know my roots and my Mexican identity well enough that I feel I can serve the Church better here.” I knew it would mean sacrifice because Mom wanted to go back to see my siblings in Mexico.

I am an immigrant. Thirteen years ago I came to the northern suburbs of Chicago not knowing a word of English. Soon I’ll be ordained for the archdiocese.

About a month ago, I got a call from CNN. One of the producers for Soledad O’Brien was working on a new documentary scheduled for release next year. The documentary focuses on Latinos and the Latino rise in the United States. The inspiration behind the documentary was the year 2000 census—Latino surnames now figure in the top 10 U.S. last names. Now, among Smith, Johnson, Williams, Brown, Jones, Miller, Davis, and Wilson, we see Garcia and Rodriguez.



Rev. Mr. Manuel Dorantes

A recent Pew study indicated that one out of every three Catholics in the United States is Latino. Half of all Latino Catholics in the United States identify themselves as having a charismatic spirituality. Thus, among the biggest issues for people leaving the Catholic Church in the Latino population is not doctrine. Their biggest concern is not the social policy of the Church. Their biggest concern is that Mass is boring! Much of it is about the way we communicate.

The new reality of the rise in the Latino demographic provides immense opportunities to the U.S. Church, but also immense challenges. In many respects, the Church in the United States has welcomed Latinos. The Pew study found that Latino immigrants do feel welcome. But who is doing the welcoming? In many dioceses throughout this country, bishops have relied upon priests and seminarians from other parts of the world. So the welcome has been ambiguous. Often, Catholic communities, because of cultural and language divides, invite Spanish-speaking priests from countries and cultures that are not representative of the communities of the people whom they've been invited to serve.

Thus, the question is, Is the Church in the United States really doing the welcoming? Without a doubt, there are great leaders in the Church from across the cultural spectrum who reach out to others whatever their background. In Chicago, for example, several priests of Irish descent have studied Spanish. When I came to this country, my pastor, Fr. Gary Graf, who is Irish and German, had already gone to Mexico to learn Spanish and could say Mass in Spanish. He's the one who inspired me to become a priest.

Yet we know that there's a lot more that could be done in the Church to welcome the Hispanic community. One of the areas where our bishops and priests are leading the way right now is in immigration reform. The Hispanic community is watching and listening. And they are paying attention. On the other hand, Protestant communities are already successfully welcoming Latinos through direct and personal relationships, rather than the importation of foreign clergy. Because of that, many Hispanic Catholics are leaving the Church and joining Protestant faiths.

I love Church history. In seminary, I wanted to know more about the Mexican immigrant community in Chicago and how the Church had welcomed that community historically. In my research, I discovered that Mexicans first came to Chicago in 1911, shortly after the Mexican Revolution. They came into the stockyards area of the South Side of Chicago in search of work. I researched and researched to try to identify any major pastoral outreach efforts.

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## We responded to this new presence *10 years* after the fact.

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I found a letter written in 1923 from Msgr. Francis Clement Kelley, the founder of the Catholic Extension Society. It read, "Dear Cardinal Mundelein, there are over 1,000 Mexicans living in the south side of Chicago. We must do something about it." As I kept digging, I found that in 1913 a

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Presbyterian minister had moved into the stockyards to live in the context and the reality of the Mexican immigrant community, and to minister to this new group of Chicago residents. We responded to this new presence *10 years* after the fact. The Protestants were way ahead of us, even in 1913.

Cardinal Mundelein invited clergy from Spain to minister to them. There was a predictable cultural clash, but it worked. In 1926, the first Latino parish in the Archdiocese of Chicago opened, Our Lady of Guadalupe. A significant part of Cardinal Mundelein's pastoral plan for immigrants in 1923 was the policy of Americanization—get them in and make them American. Of course, it was a different time, a time when the Catholic Church in the United States was questioned about her loyalty to the nation. It was very important to make sure that the new Catholic immigrants were assimilated. As I reflect, sometimes I still hear the voice of Cardinal Mundelein in the voice of our current Church leaders, saying the same thing, "Make them American. Make them like us. Make them speak our language. And then they'll be fully integrated members of society."

When I reviewed the latest Pew study and the statistics on conversion, about Latinos exiting to the Protestant, mostly Evangelical communities, I discovered that conversion rates are higher among native-born Latinos than foreign-born and that they are higher among English-speaking Latinos than among Spanish-speakers. They are also higher among educated Latinos than immigrant laborers. This is a problem, a big problem, because it's specifically from that educated subgroup that we need to identify new Church leaders. The trajectory of assimilation is not reassuring.

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[W]e need . . . a shift in perspective that recognizes that this large and complex community does not deplete resources but provides an incredible amount of potential.

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I wonder whether cultural assimilation as an unquestionable basis of any pastoral plan for immigrants is worthwhile. Perhaps it has a place in a comprehensive pastoral plan, but not as a first step. It's also important to keep in mind that Latinos are not a monolithic group. There are Latinos from over 20 countries in the United States. It's a very complex situation.

What do I suggest? I believe that we need a shift in vision, a shift in perspective that recognizes that this large and complex community does not deplete resources but provides an incredible amount of potential. This group should be recognized not as one that needs to be served, but as potential leaders. We need authentic and genuine interest in this community, and we need to communicate it well.

How? First, by providing adequate pastoral training in seminaries for U.S.-born seminarians. Adequate formation must also be offered to those born abroad. When bishops in dioceses like my

own recruit seminarians from Latin America, they can spend up to eight years training in an academic context. After ordination they can suffer from a lack of proper integration into the life of the diocese.

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## Latino media is Catholic-friendly.

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I've experienced a great tension during my time in seminary—a dilemma between wanting to become a journalist and wanting to become a priest. My archbishop was gracious enough to allow me to do both things. I believe that we need to use all available means of persuasion. Today that means media.

Latino media is Catholic-friendly. I can testify to that. And Latino media has an incredible amount of influence in my community. Univision Communications is leading the way. They are the largest Spanish-speaking network in the United States. And they have religious programming, like the annual broadcast of *las Mañanitas* on the feast of Our Lady of Guadalupe and the Pope's New Year's Mass. We even see priests in soap operas.

I have had the great opportunity to work with César Conde, who is the chief strategy officer and executive vice president of Univision. It's a pleasure for me, now, to turn over to him.

### Mr. César Conde

Thank you so much for the invitation to be here. I am so happy to be with all of you for a variety of reasons. First, to have the opportunity to share the stage with my good friend Deacon Manny Dorantes. I'm still getting used to saying that. We had the chance to get to know each other when he interned at Univision a few years ago. We affectionately call him, at Univision, to this day, "*casi cura*." The translation for that is "almost a priest" or "mini priest." Seeing him flourish as an ambassador for the Church and for our community gives me tremendous pride.

I'm also very happy to be with you because I had the good fortune to study at the institution that hosts us today, the Wharton School. I see some familiar faces, such as our former dean, Pat Harker, here. I had such a wonderful experience here.

The other reason why I'm so happy to be here with you all is my faith. It plays an incredible part in my daily life. My faith was passed along to me by my parents. Both of my parents are immigrants



César Conde

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to this country, from Cuba and Peru. Despite having very few resources, one of the values that they held very dear was to ensure that my two younger brothers and I attended Catholic schools—from the very beginning. I'm proud to say I went to Catholic parochial school and graduated from an all-boys Jesuit school in my home town of Miami. It's wonderful to still be able to continue to pull from those values that I learned then and to put them into practice today.

I want to speak with you today about the opportunities that I see from the perspective of the private sector concerning the Church's interaction with the Hispanic community.

Before I get into observations and suggestions, I want to give you a sense about how we've seen, in the private sector, the Hispanic opportunity develop over the last few years. We know that this population is very large and it's growing incredibly quickly, but I want to share a few statistics with you that I really think bring this to life. The population growth is explosive. Today, Hispanics make up 15 percent of the U.S. population, about 45 to 50 million here in the United States.

We are seeing that growth accelerate—not flatten out, not decelerate, but accelerate. This is the beginning of a trend. Today, 50 percent of the growth of the population of the United States since 1990 has come from the Hispanic population. One in four babies in the United States today is born to a Latina mother. In some markets, such as Los Angeles and Miami, one in two babies is born to a Latina mother.

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To provide some context, today, the Hispanic population has \$1 trillion of consumer spending power—a trillion dollars!

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That constitutes an incredible seismic shift in the demographics, but also in the culture of our country. A lot of people sometimes comment about the Hispanic community. They say, "They don't have spending power," or, "They don't have the ability to do the same things that some others in the population do." To provide some context, today, the Hispanic population has \$1 trillion of consumer spending power—a trillion dollars! That makes it the 15th largest consumer economy in the entire world. If you were to look at the list of economies 1 through 15 in terms of spending power, I don't think you'd find any surprises. What will really surprise you is the list of 16 through 30—countries in which organizations and corporations invest hundreds and billions of dollars in resources, and yet they are missing the opportunities right here in their backyard.

This demographic shift impacts all aspects of our society on the social, financial, economic, cultural, and certainly the political fronts. Constituencies and organizations are trying to understand how better to communicate, interact, and collaborate with this community. The shift impacts our day-to-day values and our day-to-day objectives.

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## The Church is perceived as a trusted partner in the community.

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I think the Church has a unique and, for a lack of a better word, competitive advantage to interact with this community. The brand equity that the Catholic Church holds in our community is literally second to none. More than one in three Catholics today are of Hispanic descent. The Church is perceived as a trusted partner in the community.

I want to share two opportunities for the Church today and two opportunities for the near future. The first one is Spanish-language media. I speak to this one with a little bit of experience. Spanish-language media today are consumed by over two-thirds of Hispanics in this country. That doesn't mean they don't speak English. It does mean that 70 percent of this population is consuming Spanish-language media and speaking Spanish at home. Now, sometimes people ask, "Why are so many people following it and consuming it?" Yes, it is the language, but at the end of the day, it's the cultural connection. The type of programming that they are getting in this medium is programming that they cannot find anywhere else.

When you watch our news, our local news is very different from the local news in English-language media. For the 10 stories covered by a local English-speaking news organization or a network news organization, maybe 2 stories will overlap with those covered by the Spanish-language media. The Spanish-language media also address the news that's going on back in their home countries. It addresses issues that matter to them here in this country.

There is a cultural connection that does not exist with other forms of media. For reasons easily understood, we've seen a proliferation of these media in a short amount of time. Often, there's a misperception that Spanish-language media are deteriorating. In the last decade, there are only two forms of media in the media landscape that have witnessed significant growth: the Internet and Spanish-language media. Those are the only two that have had high growth.

I'd like to provide some data from our business that I think highlight the effectiveness of Spanish-language media in communicating with this community. Univision has the largest Spanish-language media company here in the United States. We're in television, radio, and the interactive business. Univision Network is the number one Spanish-language network here in the States.

More interesting, I think, is that it's one of the top five networks as far as size in this country, regardless of language, along with ABC, CBS, NBC, and FOX. People sometimes ask, "You mean you have the same number of Hispanics who watch CBS and watch ABC?" No. I mean the same numbers of eyeballs are watching Spanish-language media as are watching ABC, CBS, NBC, and FOX.

Now, when you look under the hood at those numbers, a couple of interesting things surface. The first is, yes, it's one of the top five networks regardless of language in adults 18 to 49, so it's a pretty big demographic. But when you look at a younger demographic, 18 to 34, it's the number two or

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three network in this country, regardless of language. What that tells you is that not only is this demographic extremely young, but that is where the growth is coming from. We're going see this trend come through the pipeline in the years to come.

The second thing that jumps out when you look at some of these data under a microscope is that the numbers I'm sharing with you are national numbers. But clearly, and this is important for those of us that focus our work in local communities, if you look at this locally, there are significant markets that we're all familiar with—LA, New York, Miami, Chicago, Dallas, Houston, San Antonio, and other cities—where day in and day out Spanish-language media are the number one network in that market, regardless of language.

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### That's the first opportunity I see: for the Church to connect with the Hispanic community via Spanish-language media.

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It's an important dynamic that organizations are naturally trying to understand. The organizations that have picked up on this over the last decade are the ones that are seeing the benefits of it today. This is a different medium. One certainly has to invest in learning it. But I can tell you the fruits and the benefits of learning it come back three- and fourfold. That's the first opportunity I see: for the Church to connect with the Hispanic community via Spanish-language media.

The second opportunity that I see today is in education. I mention education for a few reasons. The first is that when we poll Hispanics in our country and we do research, and we've been doing this for a long time, there's one issue that ranks at the top of every single family's issues of concern. This is what brings people to the polls, this is what people focus on, and this is what people worry about. It's the issue of education. Allow me to juxtapose that with another point of data, which is that today in this country only 50 percent of Hispanic high school students graduate. That is horrific. And it's a trend that unfortunately is not getting better.

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### The issue of education is pivotal, and it can create a unique bond with this community.

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When you then overlay that with the demographic and population that we're talking about, and this is a very young demographic, this is not only a Hispanic problem, this is a USA problem. This is an issue that will weigh down this country if it's not addressed. I bring it up because the Church has—and I speak now from a personal perspective—such an incredible reputation and has done

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such an incredible job for decades in interacting with and empowering this community through education. The issue of education is pivotal, and it can create a unique bond with this community.

I'd now like to mention two upcoming opportunities that I think are worth examining. The first is the upcoming comprehensive immigration-reform debate. This is a sensitive topic, obviously, but an important issue not only in this community, but certainly for our country as a whole. Our country is going to need to have this debate. We are going to need to address comprehensive immigration reform in some capacity. We all know that the *status quo* is unsustainable. The Hispanic community is looking for education and support. I believe that the Church has a unique opportunity to provide those resources, particularly for recent immigrants who don't find friendship, support, or resources in other areas.

The second upcoming opportunity worth noting is the 2010 census. If people were surprised when they saw the 2000 census results, trust me, the 2010 census will open a lot of eyes. It's important for all of us that we have an accurate count in this country. This issue, as you can imagine, goes hand in hand with the issue of immigration reform. The Church can play a unique empowering role here in helping to allay fears around this topic.

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## Making a proactive effort to reach out through Hispanic media . . . is so important.

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Before I close, I would like to share a couple of observations or recommendations from a tactical perspective that we've seen work in the private sector. The first concerns media outreach. Making a proactive effort to reach out through Hispanic media, particularly Spanish-language media, but Hispanic media in general, is so important.

Univision does a tremendous amount of work in this arena. Having someone of the Church like *casi cura*, Deacon Manny, interact and really connect on a personal level with our media team and our journalists I think makes all the difference in the world in that it allows us, the media, to understand the Church and related issues in a different and more comprehensive way. I also submit that there needs to be an proportional number of spokesmen who can speak to the media and speak to the community, the Hispanic community, about the tremendous work of the Church.

We just launched, for example, our version of *Meet the Press* in Spanish-language media. This type of show never before existed in Spanish-language media. We are slowly but surely starting to get influencers to come and speak on these shows. One of the difficulties we have is getting influencers who are able to speak in Spanish about the issues that matter to this community. The ratings of the show, by the way, are very close to those of *Meet the Press* on Sundays. That indicates that this community is open to these issues and wants to hear about them and learn about them. Yet there is a lack of qualified professionals who can speak to the issues in Spanish. That is likewise the case in

the Church. Therefore, how can we increase the number of spokesmen, clergy and lay, able to speak to important issues from the perspective of the Church?

[I]t's important to think about ways that we can increase the number of Hispanics in decision-making positions.

The last tactical recommendation I'll mention concerns the representation of Hispanics and the Hispanic community at the highest levels. I can't stress this enough. We work with many organizations who want to talk, who want to interact with this community. Yet they don't have the Hispanic perspective at the decision-making table. They may have Hispanic membership. They may have Hispanic individuals who work in the organization. However, we need those folks at the decision-making table. They should be qualified, and they need to earn it, but it's important to think about ways that we can increase the number of Hispanics in decision-making positions.

I thank you. It really is an honor to speak to such a distinguished group.

## Plenary Discussion Highlights

### On education ...

#### *Dr. Arturo Chavez*

I want to underscore your emphasis on education. Many of us in the Catholic Church don't realize that only about 11 percent of Latino children go to Catholic schools, yet of those who do, 90 percent go on to college.

It's almost a no-brainer. It's not just that Catholic education is expensive, though that certainly is an issue. But there are other barriers that include language and culture and just being welcomed. There are a lot of gatekeepers who have not yet accepted the changing demographics of our Catholic community.

In the 1960s, the institutional Catholic Church was not as present as it could have been in the Civil Rights Movement. Many courageous individuals and leaders were, but as an institution, it could



Dr. Arturo Chavez

have done more. I think that we're facing that same dynamic and that we're at that same crossroads with this community today. We may, sadly, miss the opportunities on the education and immigration issues.

### On the importance of Spanish ...

#### *Ms. Susan King*

I'm with Carnegie Corporation. We're involved in immigrant integration. That's one of our major issues and we have partnered with Univision at various times on civic initiatives. I want to ask you about a business decision going forward.

Culturally and in terms of language, Univision is an incredibly important communicator to this group. According to many studies, a big obstacle to immigration legislation is the perception that people don't want to learn English, but, in fact, studies have shown that many people do.

Will you always offer Spanish-language programming? Where does English fit in? Your cultural community and reach are going to be very significant for many years to come.



Kathleen Mahoney and Susan King



#### *Mr. César Conde*

Spanish-language media have been here, are here, and are going to continue being here. Not because we say so, but because of the importance of cultural connection. There is a real desire to get information and be entertained in one's native language, in programming that's culturally relevant. We do, of course, believe very strongly that our community should learn English. We advocate that. In fact, we have programs where we encourage people through our networks to learn how to speak English. That is an empowerment tool in this country and should be supported. Both languages can coexist and I would argue that they already do in many ways. I think that's what we'll see continue in the future.

# Leadership Roundtable Virtual Communities of Practice

*Lt. Col. Nate Allen, Founder, CompanyCommand.com*

*Lt. Gen. (ret.) James M. Dubik, Senior Consultant, National Leadership Roundtable on Church Management*

*Rev. Kevin C. Kennedy, Adjunct Professor, the Catholic University of America, and Pastor, St. Ambrose Church, Archdiocese of Washington*

## **Lt. Gen (ret.) James M. Dubik**

I'm here to present a project begun by the Leadership Roundtable this year that we've entitled the "Virtual Communities of Practice." The idea is to give birth online to the community of pastors. We want to establish an ability online for the community of pastors to engage in extended conversations with one another, to learn from one another, to share best practices with one another, and to take what's going so well in some parishes and pass that along as fast as we possibly can so that it can be adapted and applied to other parish communities. The forum will also serve as a link to other resources useful to pastors.



Lt. Gen. (ret.) James Dubik

Our next presenter will illustrate exactly how the process works. I'm joined today by Lieutenant Colonel Nate Allen, Professor at the U.S. Military Academy at West Point and Visiting Professor at the National Defense University. A highly respected officer and innovator in the United States Army, he has volunteered his time to help lead us through the establishment of a first community, and then, we hope, of still others. I am very happy that he has been willing to do that. He's set up several communities like this for the Army, even when it didn't know it wanted them. While the senior leaders in the Army, myself included, were focused in one area, Nate and two of his buddies realized the power of the information networks being formed in the late 1990s. Of their own accord, they established the virtual face of the community of Army commanders.

The Army saw the value of a new online community as a way to teach our officers much faster than with the traditional school system. We had to change the school system and augment it in such a way as to take advantage of this new way of learning.

Nate is someone who comes to us with lots of experience and as one who has donated generous time to help us as we put this together.

Our second presenter is Fr. Kevin Kennedy, Pastor of St. Ambrose Church in Cheverly, Maryland, and Adjunct Professor at the Catholic University of America. Fr. Kevin participated in one of the sessions that gave birth to the prototype of the Virtual Community, which we'll shortly unveil. The group in which Fr. Kevin participated was one of a series of discussions, workshops, panels, and focus groups that we've had over the last six months with a variety of people. One of the central ideas of the virtual face of the community of pastors is that the virtual space must be created by the community itself. And it has. Because the community of pastors is so richly diverse, it will take a series of dialogues to make the virtual community most effective.

Having taken into consideration the results of this conference, we'll hold more workshops later in the summer, and then produce a pilot sometime in the Fall. We hope to bring that pilot to sufficient maturity by the end of the year, and by then to have a relatively robust community membership. This is a learning activity—besides being an online learning environment, the whole process is a learning process. If the success of other virtual communities is any kind of guide, we think that the formation of this, the virtual face of the community of pastors, will strengthen them in their work and bring them together in a powerful way. It will no doubt accelerate learning among members of the community. It will improve leadership and management practices because the practitioners will be learning from themselves, and it will increase the numbers of resources available to those who may not have access to those that they need.

There are six guiding principles that the Roundtable has established for this project. We've been faithful to these so far and I think they'll hold us in good stead. We want to support pastors in their role as pastoral leaders and stewards. We want to co-create this forum together with them. We want to adapt the needs of the forum to the community and not the other way around. This will be a positive voice that focuses on improving pastoral, leadership, and management skills by helping pastors solve problems that they face. Naturally, we will strive for excellence in everything that we do. And, last, we hope to provide some protected space where this extended conversation can take place.

Ultimately, if we're successful with this project, we hope to extend the project to include lay leaders. If all goes as planned, we hope to begin another series of prototype and pilot discussions toward that end sometime next year.

### **Lt. Col. Nate Allen**

It's a real blessing for me to be here. Thank you for the kind introduction, sir. The last time he [Lt. Gen. Dubik] introduced me, it was as a model officer. I was feeling so great about myself, I went home and looked up the word "model" in the dictionary ... it means "small replica of the real thing!"

When my friend, Tony Burgess, and I started this in 2000, and started to understand the implications of what we were learning and interacting with, we asked each other, "Can you imagine what this model could do for the Church?" When Lt. Gen. Dubik called me, you can imagine why my feeling on the phone at the other end was, "I've been waiting for this call." It is a true privilege to be

here, and I feel a real sense of calling in being involved in this project.

I'd first like to give you a sense of the communities of practice. Then I'd like to give you a sense of who company commanders are in the Army, so you have a context for some of the work I've been involved with. I'd like then to tell the story of how the community of practice for company commanders began, describe some of the values that guided that development, and talk about the model itself. I will close with some of my vision for what this kind of community might mean for the Church, and for Catholic pastors in particular.

The very term “community of practice” was developed by Etienne C. Wenger. He describes and defines it as a group that shares a concern, a set of problems, or a passion about a product, and allows participants to deepen their knowledge and expertise by interacting on an ongoing basis. As he says, there's nothing new here. Communities of practice have always existed—cavemen probably gathered around a fire to talk about how to best kill a saber-toothed tiger. The ongoing conversation about a practice is the specific characteristic of this type of community. Wenger's original work was done with midwives, on the development of the practice of midwifery, on how the body of knowledge of that practice was passed on in an apprentice-like way, leading legitimate peripheral participants to become core members of that community, and then passing that knowledge on to the next generation.

Virtual communities provide community-centered learning in fluid conditions when learning is vital. They coordinate people who may already be solving the same problem in parallel, by bringing collaborators in a similar practice together to create new knowledge for novel challenges as they arise.

Company commanders in the Army constitute the last level of direct leadership in the organization. There is a very high likelihood that every soldier in a company will come into contact with a commander on any given day. There are about 120 soldiers in a company, and every soldier in the Army is assigned to a company.

It's the last level in the organization at which strategy is operationalized. Company commanders are the leaders who, together with their leadership team, figure out how to make things happen on the ground. In that sense, a strategy might be flawed or incomplete, but if they are figuring it out on the ground, we'll be okay. Or a strategy may be brilliant, but if they're not operationalizing it effectively, we're in trouble. Because of the decentralized nature of operations, there's an incredible amount of authority and responsibility vested in these leaders, and there's a lot at stake in how these leaders are leading. Company commanders would be the parallel to a plant manager in a civilian organization, or maybe a construction site project manager.



Lt. Col. Nate Allen

Tony Burgess and I were friends when we commanded companies together. It's an incredibly meaningful job. It's a very demanding role. It takes all of you. You're responsible for everything that happens within that company: the training, the operational effectiveness, and so forth, when deployed.

We spent countless hours on the front porch, as you might imagine, talking about what was working, because we were neighbors at that time. Although we were in separately siloed hierarchical organizations, because we were neighbors, we had the physical proximity to have that type of conversation. We talked about what was working for us or different challenges we might be having in terms of training and operations.

At some point, we realized that our relationship wasn't really having a profound influence on our organization. Because the one idea I get a year actually got to Tony, right? Under the old system, the idea would have had to have been passed up in some way: "Sir, I have a great idea," I would have had to say to my higher commander. It would then have had to have been passed up higher as a "great idea" and then approved as a great idea at still some level higher, sometimes by then out touch with the reality on the ground. Finally it would have to be vetted and then disseminated as a great idea, and by then it might have simply been anachronistic. So when it passed over to Tony's organization, and then passed down through the chain, and by the time it finally got to Tony, it was probably too late. It was probably out of context, perhaps a PowerPoint slide or something, or an abstract mandate, without a real sense of how the idea was actually applied. We wondered about creating a front porch type of conversation for us and all our peers across the organization.

We contacted a group of friends, and a friend was willing to do the Web development for free because he wanted to try out his skills. We then contacted friends across the Army at different posts, and said, "We're going to try to create this thing. Would you be willing to send in your ideas? Send them in on napkins, send in your stories, send in example standard operating procedures that are working for you, or training plans, or operational matrices and so forth. And then spread the word." The first month we launched we received about 400 hits. It was us and all our friends. Then it grew and took off exponentially in a way that we didn't imagine, to the point where it was taking over our lives.

We then approached the Army leaders and said, "We think this could be really positive for the organization, but we're in over our heads. We need help." Some very insightful strategic leaders took ownership, established a center at West Point to foster the growth of the project and keep it safe, in a sense, from some of the antibodies in the organization that, as you can imagine, were put on alert. They were alarmed because such a forum was countercultural at that time.

Now what's amazing is that the Army is expanding the concept so that, as an officer goes through his career in the military, in jobs that are strategic enough to resource in this way, he'll be able to tap into communities throughout his professional career. As company commanders, these officers are also a community of fellow practitioners dealing with common challenges, sharing knowledge in real time.

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About six months into this, we decided we had better take a step back and define our aims. We wanted to be passionate about improving the effectiveness of company commanders, and we also had a vision to advance the practice of company command over time. We envisioned a community space for all company commanders across generations, so that each generation of commanders could subsequently be more effective as a result of being able to participate.

We also focused on our values, and on wanting to be a positive voice with a focus on solutions. If you want to complain about stuff in the Army, that's great, that's fine, but the virtual community is not the place for it. It is a place where people are coming together to solve real problems and get better in their work. We wanted to express our passion for quality, so that in the participants' experience it would add such value to their work that it wouldn't have to be mandated to be used. It would be a no-brainer, in a sense. In that sense, we understood that we had a market to gain or lose based on the quality of the experience.

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## We were trying to create the resource we would have loved to have had.

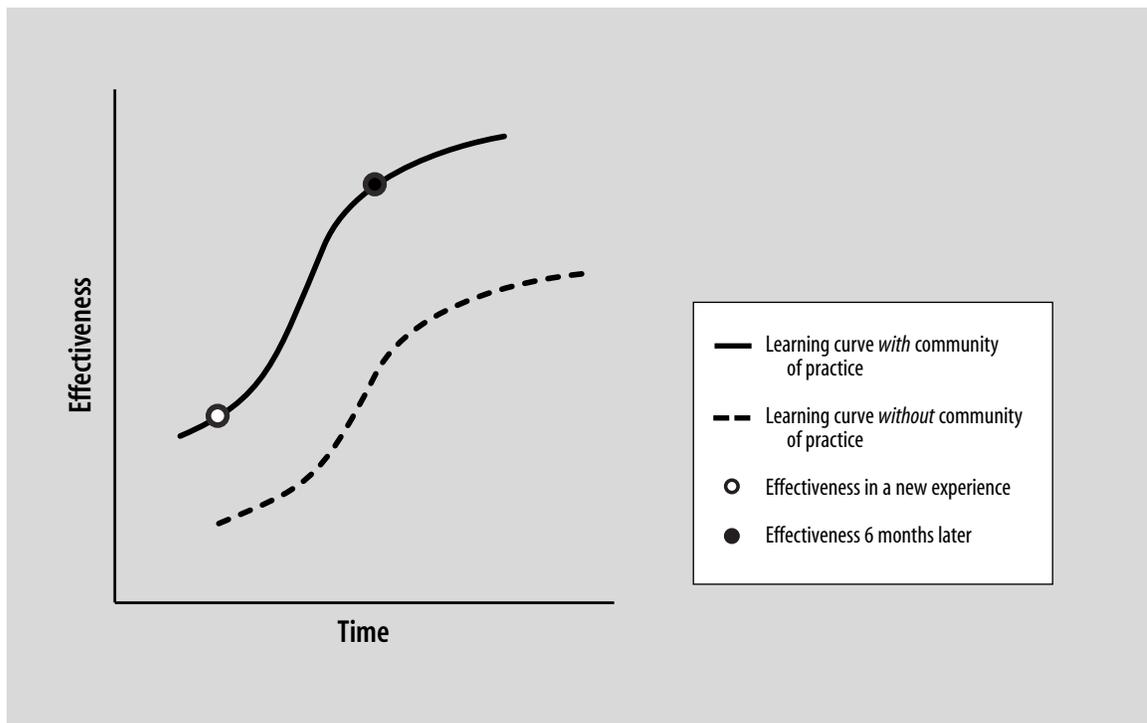
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In this type of system, you can see that Army and grassroots values are in a healthy tension. Indeed, we wanted to be aligned with the organization's strategic direction and vision and values, and at the same time we wanted the community to own the learning agenda itself. We didn't want to be a corporate bulletin for the organization to disseminate information, but we wanted the learning agenda to be community directed, by and for the practitioners themselves. We were trying to create the resource we would have loved to have had, and we felt that such an endeavor would be attractive to our peers.

In such a community, there are several implications for the learning curve (Figure 1). In a normal learning curve in most professions, effectiveness increases. At first, it is slow because of absorptive capacity. One can absorb only so much until a base network of knowledge is built upon which to understand new experiences. Then there's usually rapid growth that tails off over time. That applies both to job specifics and also to the new experiences one faces throughout the course of fulfilling of one's responsibilities.

What we wanted to do as a team was to shift the commander's learning curve, making learning both more comprehensive and more rapid. Thus, when you go into your job at time zero, you are more effective because you've participated in the forum, because you've already seen what's going on. The community conversation itself can serve as a fishbowl, so that as you're getting ready to go into that job, you can get a real sense of the types of issues you're going to need to be prepared to address. Over time, because of your involvement in the community, your learning is quicker. We also see this in individual experiences while in command. The first time, for example, a commander loses a soldier in combat, we want him or her to be more effective, more prepared for that, more able to

Figure 1: Targeting the Learning Curve



address it at time zero, and then more able to rapidly learn. Now there is a community to come alongside commanders and walk through that experience with them.

#### Lt. Gen. (ret.) James M. Dubik

When I commanded an infantry division (about 35,000 soldiers), I used to meet with all the new company commanders because their position is so critical to execution in the organization, and I would hand out the handbook for this virtual space. I knew that a company commander who was on this learning space would begin at a higher level, and would learn faster, and therefore would be a better commander. The learning curve is not theoretical, but is a very practical issue. The virtual community was also a reinforcing element. As a general officer, I was very much the face of the bureaucracy and the face of the organization. What the forum did was to reinforce what the bureaucracy in the organization wanted. Endorsement was crucial.



**Lt. Col. Nate Allen**

We envisioned was every company-level leader—past, present, and future—in an ongoing and vibrant conversation about their practice. The front porch is now distributed over 120 countries, and of course the Catholic Church is in far more than that.

That it be past, present, and future is important. Past commanders have a lot of wisdom to give back to current commanders. They've walked in those shoes. Future commanders have a lot to learn as they prepare for their roles and responsibilities. Past commanders join or are members based on the company they commanded. They participate as past commanders, and so there's no rank in the forum. It's a meritocracy of ideas, and people engage around the practice of command regardless of their current position in the organization.

**Lt. Gen. (ret.) James M. Dubik**

That means when I go on the forum, I don't go as Lieutenant General Jim Dubik, but I log on as Captain Jim Dubik, former company commander. And I'm equally subject to the meritocracy of ideas.

**Lt. Col. Nate Allen**

Let me provide some examples of real learning. Stephanie Gray was a commander in a unit in Iraq that lost a soldier. She was able to tap into the community and connect with leaders around the world. Of course, there's an official policy on how to approach the loss of a soldier, but then there's experientially driven advice, suggestions on how to write letters home, coordinate a memorial service with respect, things like that. She was able to tap into a community of fellow practitioners who walked that road before her, and who in some cases have had to face the same exact experience.

Another commander went to Iraq expecting to be a staff officer for the entirety of his deployment. A commander in his unit was killed in action, and so his higher-level commander turned to him and said, "Get ready to take command tomorrow." He was able to tap in and connect with three others who had had that same exact experience. You can imagine the nuances of coming into a unit as an outsider, helping that unit grieve the loss of their commander, at the same time helping them get back up on the horse to get out and do the mission that they had to do. That kind of learning and sharing could not have happened, and just simply would not have been possible without the virtual network.

From that perspective, we acknowledge the knowledge that resides in the network itself, the capability to engage and create new knowledge and to construct knowledge for both the individual practitioner and the community in real time. The knowledge of the practice or expertise resides in the minds of its members, especially in a dynamic environment. Connecting leaders in conversation enables them to share their experiences, create new knowledge, and improve practice. The responsibility for that expert knowledge resides with the practitioners themselves, not only with the institution or with the proponent of knowledge in that specific domain.

That type of professional development produces a shift in professional identity to one of participation and learning. When I was a young lieutenant, the mantra was that if the Army wanted me to know something, they would send me to school. This represents a shift in our profession to seeing ourselves precisely as members of a profession with a responsibility to develop our own expert knowledge and then pass that on to the next generation of leaders. It's similar to the medical community: one can't imagine a doctor today practicing 1970s medicine. We expect them to stay current with the practice, and in fact to be learning and then sharing with the greater medical community what they're learning so that that practice then can continue to advance.

#### **Lt. Gen. (ret.) James M. Dubik**

While Nate was thinking through this, I was part of the senior Army leadership trying to figure this out as well. We knew we had to shift from an episodic to a continuing learning model. Things were happening so quickly around the world that the episodic model was just not working. However, we convinced ourselves that the officers under our command were too busy to learn this way, and that we couldn't put one more burden on them.

Meanwhile, back at the ranch, the officers were saying, "Hey, we've got to do this." And they did it, independent of the senior decision makers. That caused us to rethink what we did in episodic education events. So we have been in a process of shifting the content of our episodic education system so that it can leverage the ongoing education that is continuing through forums like this.

#### **Lt. Col. Nate Allen**

When we began the project, we loved our job and we were really passionate about it. We thought it was the best job in the world, and we just wanted to connect with other people who were like-minded and passionate about it. In fact, our mantra at that time was "If you're passionate about leading and loving soldiers and building teams, then this is your forum. If you're not, please go away."

In the forum we've developed three C's: *conversation*, *content*, and *connection*. In order for the forum to be vibrant, members have to be engaged in conversation around quality content, and connect with other members who have experience to a variety of important issues.

If any one of those elements is missing, the community experience will not be vibrant. If I go in and it's a static content repository, I don't engage in conversation, and that's not meaningful. Or if I do have conversation, but there isn't content that responds to the specific situations I'm facing, then my participation will not be worthwhile.

Finally, we believe leaders learn most from their experience and want more than just an answer to their questions. In other words, leadership development is embedded in experience. When we look for solutions to problems, we're looking for more than just an answer. Rob Cross, a social networks scholar, interviewed several managers from IBM and asked them where they turned when they had a problem. It wasn't to IBM's robust knowledge database, brimming with thousands of knowledge objects. They went to the cubicle next door.

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He found that they wanted more than just an answer. They needed meta-problem solving. Maybe the problem I thought I had isn't the actual issue, and I need a conversation to draw that out so that I can identify the core. Or maybe I need encouragement and support to take action. "Hey, it sounds like you're on the right track. Go for it." That happens within a community construct.

Like many other organizations, in the Army we have something called the "cylinders of excellence." Within them, knowledge, in order to be passed from one person to another, requires some sort of manual transfer. Either someone will have transitioned and moved throughout the organization and carry knowledge with them, or a liaison will be necessary to disseminate and share knowledge.

We have institutional schoolhouses, an education system that officers and soldiers might frequent many times throughout their career. What can happen is that the schoolhouse will lag behind actual field experience. Leaders going to the schoolhouse will say, "That's not the way it's happening now," and, in many cases, the schoolhouses may not be seen as relevant. A community construct such as a virtual learning forum, where practitioners can connect in real time with the schoolhouse, is very helpful in bridging gaps.

**Lt. Gen. (ret.) James M. Dubik**

The schoolhouse approach in the Army was designed in a time of much slower change. It was intended to provide the most up-to-date knowledge, and in theory imparted knowledge as officers rotated through in cycles.

But as the pace of change quickened, and then accelerated even more over the last 10 years, the schoolhouse couldn't keep up. As senior leaders, we were trying to figure out how to keep the schoolhouse current. The answer was simply that it was impossible. Practitioners themselves had become the repositories of knowledge. Now, the purpose of the schoolhouse has a new instructional paradigm: one of underlying principles, histories, and patterns. Senior Army leaders debated this for about eight years before we finally figured out that the world really had changed.

**Lt. Col. Nate Allen**

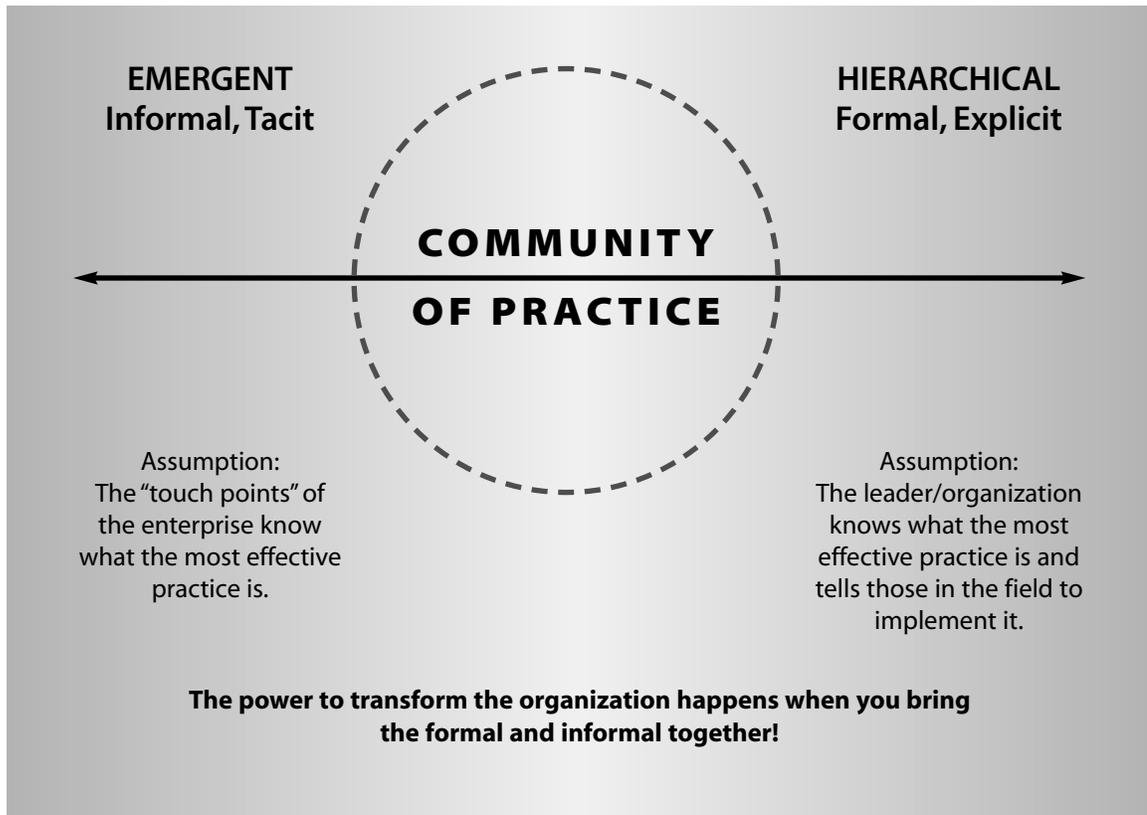
In a hierarchical approach to learning, it is assumed that the organization or the institution has all knowledge of best practice. In a static environment, that is an appropriate assumption. There was a day where I could be standing on the East German border as a young lieutenant in Germany, and a top general in the Army could explain to me just how he defended the same territory a generation earlier. The comparative stability during the Cold War has changed, and today, junior leaders on the ground are having experiences generals never dreamed of having: negotiating with elders, setting up power plants, or performing the functions of a village mayor.

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We need both strategic and contextual categories of knowledge.

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Figure 2: Integrative Learning Model



Some might advocate a completely emergent perspective in learning—that is, that expertise resides solely in the field, but there are risks associated with that end of the spectrum in that the model may run awry of organizational values. Perhaps the practitioners may not have an appreciation of the organization’s long-term strategic direction. Some lessons are localized, and what works for a shoe salesman in Montana may not work on the streets of New York City. What works in Kosovo may not work in Iraq. We need both strategic and contextual categories of knowledge.

We’ve tried to position ourselves in the middle ground, balancing the hierarchical and the emergent (Figure 2). We’re trying to weave the two, with each informing the other. Real power to transform an organization is obtained when the informal organization is aligned with the formal. In any organization there are formal and informal leaders. Formal leaders can locate the justification for their authority in organizational charts. Informal leaders are those to whom others turn in times of challenge or for guidance. Someone who is both a formal and an informal leader can have powerful influence. When the institution or the hierarchy is aligned with what’s happening outside, there is real leverage to move as an organization. Those in the field have a sense that headquarters adds value to its work, and the hierarchy recognizes that those in the field are trustworthy and can be unleashed to do the work they need to do. The alignment produces a healthy tension and vitality.

If our team ever feels that we ever lose that sense of tension, we need to be afraid. If we drift too far toward the hierarchy and become a corporate bulletin, those outside won't participate. If we drift too far the other way, the organization's immune system will be put on alert. The antibodies will kill us. We won't receive the resources and freedom we need to do our work effectively. The tension keeps the community vibrant and growing, while at the same time enabling the organization to continue to move forward.

The Army's virtual community homepage highlights membership, presents personal profiles, and is truly representative of the profession. There are areas of personal interest and passion. There is a taxonomy of interactive links that indicate different areas of vital importance in the life of an effective company commander: leadership, training, war fighting, soldiers and families, and so forth. These areas are emergent and malleable, based on the community's needs. Social tags can also be displayed in a way that members can see what's emerging across a community in terms of interest.

Different areas of interest are lead by a volunteer who helps to foster the development of that specific area. As we look for people to volunteer to lead and develop different sections of the site and to facilitate the conversations within that subsection of the community space, we identify people who are passionate about a specific topic. If they are deeply invested in understanding a topic, sometimes they actually feel as if we're doing them a favor by giving them responsibility for an area they're personally passionate about.

Because of these multiple centers of passionate interest, conversations occur, and the latest conversations are brought forward to the main page. Every time you log in to the forum, it has a new look, based on what's being shared. We also feature content, things that are especially relevant. There are video interviews with leaders in the field. We also send out a monthly newsletter that highlights content and keeps people coming back to the forum.

In terms of governance, the conversations are open. People come and go. We've found that the profession polices itself. If there are things that are put up that may not be applicable in all situations, other members will offer correction.

Useful content—such as example standard operating procedures, training matrices, and so forth—can be accessed and then adapted. Why reinvent the wheel? Take what somebody else has developed and adapt it to your unique context. That posted content undergoes a process of review when it is submitted whereby the topic lead will ensure that it's in alignment with our values.

I'd like to provide some different examples of additional strategies that support the manifestation online, because the online participation is more like the tip of the iceberg. There's a lot of activity that goes on underneath. For example, we host face-to-face meetings, and bring leaders together at a local level. What's being learned locally can then be made accessible and available globally. What's happening on the edges of the organization can be disseminated. Likewise, we can take content that's posted and developed on the forum and deliver it at a local level. The face-to-face meeting results in a greater sense of trust and generates a sense of ownership of the community space. We

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believe it's critical to have both the online portion of the community experience along with the face-to-face experiences.

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The mantra is . . . “If *they* build it, *they* will come.”

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We also have a professional reading program where, if a commander wants to have a reading program in their organization, we'll mail the books for free and just ask the readers to share their insights with the community. Authors of the book can be invited to comment. We had a group that read the book *We Were Soldiers Once and Young*, based on experiences during the Vietnam War. We invited Tony Nadal, who was a company commander featured in that book, into the conversation. You can imagine these young commanders talking about the book, and then having the hero of the book personally offer his perspective. The ideas are limitless.

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The features of a virtual community of pastors will be similar in structure but different in content. They themselves will drive the development of content.

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The mantra is not “If we build it, they will come.” It's “If they build it, they will come.” In order for this to be effective for pastors, they will have to be closely involved in the building process. It will have to be the resource that they would love to have. The features of a virtual community of pastors will be similar in structure but different in content. They themselves will drive the development of content.

**Rev. Kevin C. Kennedy**

My contribution to this discussion is to provide a reaction. I see this project for pastors as similar to the clay with which God created humanity. It's still malleable, and I'd like to offer a typical pastor's response.

I'd like to first speak about why I think something like this is important and will be beneficial to pastors, and then to present some areas the Leadership Roundtable needs to seriously consider as it goes forward with this endeavor.

When I first saw this I thought it was important. Like many of you, the busier we get and the more complex the demands that get thrown at us, the more we need collaboration, the more we need advice, and the more we need insight from others. But it is exactly then, when we get more and more busy, that it

becomes more and more difficult to collaborate, and seek counsel and advice from others. When we need it the most, it gets harder to get.

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This can serve as a way to get pastors to communicate and interact with one another.

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It's very hard to get pastors together with our busy schedules, especially to discuss issues of pastoral concern in a peer-to-peer manner. This can serve as a way to get pastors to communicate and interact with one another. This might be not the magic bullet, but one answer to this paradox that we live with. We do need a forum in which to come together and discuss important pastoral issues.

I am not atypical in that although I've been ordained only about 15 years now, I'm now on my eighth or ninth assignment. Because I have a business background, I tend to get moved around a little more frequently, but all priests and pastors do get moved frequently. The minute you walk in that new rectory office door, you're expected to hit the ground running. There is no honeymoon. There is no transition period. You have to climb the learning curve, you know, in about 10 seconds.



Rev. Kevin Kennedy

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It would be nice to able to interact with pastors to say, and ask, "I'm in this new situation. What's the skinny?"

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Therefore we do need some sort of forum where we can interact with other pastors who may have had the same experience. Most recently I went from a large, white, outer-suburb parish with a large staff to a small, very ethnic, urban setting with a secretary and a part-time director of religious education. That's a huge shift. It would be nice to able to interact with pastors to say, and ask, "I'm in this new situation. What's the skinny? Where do I need to be more focused?" This could help pastors requiring mastery of a very short learning curve.

Parishioners have high expectations of pastors. They range from the secretary's Monday morning report about the dirty kitchen in the parish hall and broken toilets in the school to stewardship and bio-

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medical ethics. The expectation is that we be conversant and fairly knowledgeable about all this. We need a readily accessible tool in one place that provides us with a range of resources to assist us in our everyday responsibilities.

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Those are the three areas of great potential I see: high expectations in the parish, helping us to adjust rapidly to new situations, and continuing education.

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The other potential benefit I see to a project like this is that it might provide an avenue for priests to live up to the standard that has been set for us in the area of ongoing formation. Rome produces wonderful documents on the topic and we have a wonderful document from the USCCB that sets the standard for an ongoing formation process that lasts one's whole priesthood. I embrace that wholeheartedly. However, the resources are not there to meet that standard. I don't think that something like this can replace more formal forms of ongoing formation, but we do need some tools to be able to live up to those expectations in the area of ongoing formation. Those are the three areas of great potential I see: high expectations in the parish, helping us to adjust rapidly to new situations, and continuing education.

Now let me share with you some of the things that I think need to be taken seriously as this endeavor goes forward. A critical mass must be formed almost immediately for the dynamic nature of this website to really work. Pastors will have to get on board right away. A sufficient number of users is necessary right away in order to get the content and get the interaction that will make it successful. Promotion will be extremely important.

Second, pastors will have to understand this immediately as beneficial to them. If this imposes another learning curve they have to climb, I don't think they will invest the time. It will have to be immediately accessible, easy to use, and the tools and interaction provided will have to be immediately useful.

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[T]he Leadership Roundtable also needs to consider its mission focus.

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Third, the issue of sustainability is critical. It's great to get a website started, but it's hard as heck to manage the content. The related aspect of funding is also important. There are issues of content governance, content management, and content development. Don't start unless you're ready to sustain the project.

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Leadership is one of the three duties of the priest: to sanctify, to teach, and to lead.

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I think the Leadership Roundtable also needs to consider its mission focus. As Bishop Duca said earlier during the conference, I don't think you can separate leadership from spirituality and Church doctrine. I teach classes in leadership at the Catholic University. Church doctrine, spirituality, and scripture are constitutive to the materials that I teach in class. Leadership skills are not treated as a necessary evil but are related intimately to pastoral mission. Leadership is one of the three duties of the priest: to sanctify,



to teach, and to lead. The Roundtable's mission is focused on the temporal goods. We cannot talk about leadership unless we address it in a way that relates integrally to spirituality and Church tradition.

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[E]xcellent discipleship has to be the agenda, not ideology.

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Last, I think something to be focused on as the endeavor goes forward is that excellent discipleship has to be the agenda, not ideology. This website has to be able to respond to pastors who are dealing with all sorts of issues, not just ones that happen to be on the traditional agenda or on the progressive agenda. It must steer away from ideological bents, always under the Church's umbrella of what we teach and preach.

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I love being a pastor. I love being a priest, but I need help.

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Most importantly for me, the reason why I am particularly excited about that is because I need help. I think I'm a typical pastor. I love being a pastor. I love being a priest, but I need help. I need the resources

to access at a time when I'm able to access them. We need this help. We need resources at our fingertips. We don't want to be overwhelmed pastors. We want to be joy-filled, confident pastors.

## Report on the workgroups dedicated to the Virtual Communities of Practice

Following the presentation on the Virtual Communities of Practice, the Leadership Roundtable membership met in several workgroups to review the project's development to date and to provide direction and counsel for subsequent stages of research and execution.

The workgroups expressed enthusiasm for the potential of the project to disseminate best practices among pastors and to provide a venue for strengthening priestly fraternity. Many participants voiced the opinion that the project should primarily address practical information related to the everyday temporal challenges faced by priests, such as finance and development, the administration of multiple parishes, policies and procedures related to parish personnel, and matters related to marriage and annulments. It was also important to the participants that the forum provide resources to assist priests in the areas of prayer and wellness. The workgroups concentrated on ways to ensure the high quality and accessibility of the information shared in the Internet forum, and on ways to accelerate Internet literacy among potential users. The participants also manifested their concern about the importance of developing the most stringent mechanisms to protect integrity of content and confidentiality.



Workgroups

It was important to the membership that pastors themselves be progressively more involved in the development of the project and in the details of its continuing refinement. Further research should also include a comprehensive review of already-existing groups of priests on the Internet and the most up-to-date technology in online social networking. Members emphasized the critical nature of the choice of an appropriate test group in launching the prototype of the project in order to give the forum sufficient initial momentum in terms of both users and content. The workgroups also underscored the importance of a more refined articulation of the objectives and foreseen outcomes of hosting an online forum, and of clarifying both in light of the specific mission of the Leadership Roundtable.

As the development of the Virtual Communities proceeds into the testing and execution phases, the Roundtable plans to incorporate the insights and direction offered by the membership during the annual membership conference, and to address the specific areas of concern and areas of refinement that were identified. Six principles will continue to govern the ongoing development of the project:



Dr. Paul Murray, Dawn Marie Jones, and Geoffrey Boisi

1. The project will offer direct service to pastors to support them in their specific role as pastoral leaders.
2. Pastors will continue to be involved in the project in its elaboration and evolution.
3. At every stage, the virtual community will be oriented and adapted to the needs of the user community.
4. The virtual community will offer a positive forum to assist in pastoral leadership.
5. Excellence will drive the project in all of its stages.
6. The forum will afford a protected, confidential space to pastors.



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# WEB 2.0: THE FUTURE OF COMMUNICATION AND TECHNOLOGY

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*Dr. Jeffrey Cole, Director, USC Annenberg Center for the Digital Future*

*Mr. Fred Fosnacht, Founder, MyCatholicVoice.com*

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## Dr. Jeffrey Cole

I'm an old television guy. I've spent most of my life in and around television, the most powerful medium ever invented. In the work I did in television, I was always taught that we blew it. We lost a great opportunity with television. Television, if you think about it, is the only mass medium that we knew ahead of time was going to be a mass medium. There was no question in the 1940s that radio listeners were going to embrace radio with pictures.



Dr. Jeffrey Cole

I was taught that we should have tracked people before they had television, and then gone back to them year after year as they acquired and used television to see how it changed their lives. If we had done that, we would have learned some pretty compelling things, like where the time for television came from. Where did those three hours come from? What are we doing less of? We don't know. We could have learned if the time for television came from talking as a family, reading books or newspapers, sleep, or from some other place.

I became convinced in the late 1990s that the impact of digital technology—first the Web and then mobile—was going to be far more powerful than television. Believing that we lost a great opportunity with television, and that digital media were going to be even more important than television, 10 years ago we started doing the study for digital media that we thought should have been done for television in the 1940s. We've gone back to the same people 10 years in a row. We've watched as non-users moved to dial-up, and as dial-up users migrated to broadband.

We saw almost immediately that broadband changed everything. Not for the reason most people think. Not because of the speed, but because of the "always on" aspect. The direct connection changes one's whole relationship to the Web. It makes digital our most important source of information. It makes people want the Internet not just on their desks at the office or at home, but in their cars and in their pockets and everywhere.

We watch as about 2 percent drop off the Web. We want to know who leaves and why. Do they return? If so, when and what brings them back? We've also tracked the "never users," the people who

have never gone online. Why not? Should we care? Should we be twisting their arms, persuading them, cajoling them to go online? If you live in Mexico and make more than 300,000 pesos a year, which translates to about 30,000 U.S. dollars, you have to file your taxes online. That's one way the Mexican government is trying to increase its 21 percent Internet penetration. Should we be doing that? Or should we let those who choose to live their lives offline do so peaceably and happily?

### Mr. Fred Fosnacht

I started my career in ministry. I was raised by the Jesuits and have a degree in theology from Loyola. I also studied at the Institute of Pastoral Studies. In the 1970s, I had a beard and played guitar. I had frizzy hair. The default path in that instance is that one becomes a youth minister, so that's where I started my work. I then spent some time in parish work and later on was involved at the diocesan level.

Primarily for financial reasons—I wasn't really able to support my family—I left ministry. I wanted to work in a company that would train me, and was hired by the consulting division of Arthur Anderson. I presumed I would stay for about two years, and never worked with so many bright, fun, highly motivated people. I noticed I had a knack for large-scale technology implementation. A lot of my experience comes from leading very large technology integration projects.

After I retired, I went back to school to obtain a Master's in Spirituality. I became reconnected with the Church, and began to see the possibilities of applying what was happening in media and communications to the problems of the Church. MyCatholicVoice is the experiment out of which I bring my perspective today.

What is MyCatholicVoice? It is Internet, wireless, and new media capability intended to bring the best of Web 2.0 practices to the life of the Church. We built this primarily from the ground up to serve the needs of the Catholic Church. It is large-scale, industrial-strength, and robust. It is intended to support the mission. It's intended to be Church, and enable newer ways of being Church than we have experienced before. It can have a transformational capability in the life of the Church.

We built primarily three things. As we looked at the possibilities out there, we asked, "What does the Church need?" There were three components. One is iTunes-like capability. If I were going to do something like this, I didn't want it to be a YouTube for Catholics. It was also important to stay in the center of the Church, to have diversity, but to stay in the center of the Church. Finally, it was also important to somehow bring forth the charisms, the best of the Catholic Church.

The second capability is a digital distribution platform for user-generated content. I wanted to create a digital distribution platform that didn't exist for the Catholic publishers. So, it's a combination of YouTube and Scribd and other digital, print, audio, and video capabilities.



Fred Fosnacht

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The third capability is a social networking forum that includes groups, blogs, and similar things that allow people to connect, explore, and share around the content on the site. We needed to have the Catholic community on board to bring content. We spent a lot of time, especially in the last year, trying to figure out who we are. Are we an Internet startup? Are we about mission? I'm going to talk about that journey today, because when you start something, you need to know your exit strategy, and if you don't have an identity, someone else will give you one.

### **Dr. Jeffrey Cole**

We'd like to speak first about what Web 2.0 is, and then speak to five key issues that address communication and the Church. For each of those five, I'd like to provide an overview of the evolution in technology, and then allow Fred to apply it to the context of the Church.

### **Mr. Fred Fosnacht**

What is Web 2.0? It has multiple names: "new media," "mass-collaboration," "crowd sourcing," "ground swell," "rich application development." Whatever term we use, we are referring to a fundamental shift in the way that institutions and individuals communicate with each other. Its importance is similar to the impact of the printing press. It is more utilized and is evolving at a rate much faster than that of the television. It is having a dramatic impact because it creates synergy. It is truly transformational. Web 1.0 is about information. It's text on a screen. You go to a website and you get stuff. Web 2.0 is not about that. It's about participation, networking, and peer-to-peer interaction. The Web has moved from being about information delivery to participation through audio and video.

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**Web 2.0 is . . . about participation, networking, and peer-to-peer interaction. . . . Wireless competency can be incredibly transformational if used properly by the Church.**

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Newer Web platforms can offer intelligent, engaging recommendations. If you've ever bought a book from Amazon.com, you know that Amazon tracks what you buy, what your habits are, what you might like, and gives you recommendations. That technology was invented over 10 years ago and has now become very sophisticated.

It's challenging when others make recommendations for you. It's a social experience. The Internet becomes a social marketplace. Your content-centered communities are about social networking. What happens when the community decides what is important, what is right, and what is relevant? The community gives license.

Finally, with the advent of all of these tools, everyone can become a publisher—cheaply, simply, and effectively. We’ve seen it recently in Tehran. People can pick up their iPhones and be on CNN.

Wireless competency can be incredibly transformational if used properly by the Church.

### **Dr. Jeffrey Cole**

Addressing these themes 10 years ago, I used to give a talk foreshadowing what I thought was going to happen when the Internet really became a world force. I had a list of a couple of things that I thought were really the positive, exciting changes we were going to see from the Internet, and a list of what I thought were some of the worrisome and scary things we might see.

On the list of positive things, number two was that anybody could be a journalist. An era of consolidation and shrinking voices with new outlets and ideas was really exciting. On the list of scary things, number two was that anybody could be a journalist—with no professional training, editing, or standards. It really does cut both ways.

Even as we adjust to life with Web 2.0, people are now talking about Web 3.0. We have no idea what that means. But we sort of know when it’ll be here. Web 3.0 simply will mean that we no longer ever talk about broadband speeds again. Broadband will be like electricity. You walk into the house, and you flip the switch, just as when you flip the electrical switch and don’t worry about having sufficient electricity to power your refrigerator. It will just be there, do what you want, enable you to go anywhere, do anything you want on the Web, on your schedule, the way you design it.

### **Mr. Fred Fosnacht**

The other characteristic of the future and Web 3.0 is that it will be wireless. The ubiquitous presence of broadband wireless capability is going to be a very important enabler. I had two immersion trips this year. One was in Guatemala and the other in China. In Guatemala, you can go to the most remote place with absolute grinding poverty—no floors, no tin for the house. Yet there will be a cell phone there, because it provides connection, it provides security; it provides information on prices, on the crop report. When I was in China, Beijing and Shanghai, I was using my Sprint AirCard. In most geographies of the world, the edge of the Internet device will not be the computer but a wireless phone.

### **Dr. Jeffrey Cole**

It’s important for Americans to understand that dynamic. We live in a third-world country where wireless is concerned. The rest of the world uses their mobile phones underground in subways, to buy sodas out of machines in Sweden, to pay for parking meters in Estonia. In Tokyo, you can walk out of an office building at lunch time, and your mobile phone will show you all the restaurants in a two block radius that have tables available. In London, your mobile phone will show you all the public restrooms in the vicinity—a very handy feature.

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## We live in a third-world country where wireless is concerned.

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We in America can barely get our mobile phones to work above ground for voice communication. I wish that were just a cheap joke. I live in Los Angeles. I drive home on the 101 and every day pass by Universal Studios. I know that as I get close to Universal, I'll have to tell whoever I'm talking to, "I'll lose you for three minutes. I'll call you back." Not exactly a world-class system.

But the rest of the world will access the Internet through mobile. When India's 8 percent Internet penetration climbs to 30, it's not going to be with PCs on the desk. As Fred said, it's going to be through mobile. Keep in mind, and this is staggering, that mobile phones are already in the hands of 4 billion people on the face of the earth. There's almost nothing else that 4 billion of us have, and that number is climbing rapidly.

### Dr. Jeffrey Cole

Conventional communications infrastructure is hugely expensive. With wireless, that will never have to be built. That leapfrogging is important, especially for poorer countries.

I used to teach mass communications at UCLA for many years. I argued that no media ever go away or disappear. They adapt, they change. If ever a medium were going to go away, it would have been radio after the beginning of television, when television finally sucked all the content out of radio. Radio didn't roll over and die, but adapted. It formed alliances with the music industry. Today, radio is a vibrant and important medium, even if a smaller medium than it used to be.

As we look at all of our traditional media, we don't think any of them will go away, but most of them will be smaller businesses in a digital era, with one significant exception. If you look at theatrical film, in North America in 1946 we sold 4.1 billion movie tickets. Last year, the population was more than double what it was in 1946. To keep pace, you would have had to sell about 9 billion movie tickets. Instead, last year in North America, we sold only 1.4 billion. Put another way, 80 million people a week went to the movies in 1946. Last year, less than 30 million people a week went to the movies. Theatrical film is a tiny business compared to what it used to be, but it's a high-profile and highly profitable business.

The music industry has a business model nothing short of extortion. It requires that you spend \$16 on a CD if you like two songs. Today, interest in music has never been greater. People listen to more music in more places than they ever have before, yet they're not going to the music stores. In most cities you can't even find a music store. There have been two flagship music stores in America. Tower Records on Sunset Strip in Los Angeles closed last summer. The Virgin Megastore in Times Square, along with every other Virgin Megastore in America, closed three weeks ago. People are going online and either stealing the two songs or buying the two songs.

In the print world, we that know 30 years ago teenagers didn't read newspapers. They began to when they got into their 20s and 30s. Today teenagers don't read newspapers, and the evidence is clear that they never will. In every market in the world or every country in the world, when Internet penetration gets to 30 percent, offline newspaper sales begin to decline. In India, where I mentioned that Internet penetration is at 8 or 9 percent, print newspaper sales have skyrocketed. In America, the sad truth for newspapers is that every time a newspaper reader in America dies, he or she is not being replaced by a new reader. How much time do they have? Ten years ago, I went to the American Society of Newspaper Editors, who just two months ago renamed themselves the American Society of News Editors. I told them that they had 25 years left. They called me an alarmist, dangerous, a cynic. The one thing they didn't call me is what it turned out I really was, an optimist. Ten years later, I predict that newspaper won't survive 15 years longer, but maybe 5.

In America in 1900, 600 communities had two or more newspapers. Today, five have two or more newspapers. Instead of counting down the number of two-newspaper towns, we're counting up the number of no-newspaper towns. San Francisco is about to be one of them.

The exception is television. By "television" we now mean audio and video, not necessarily television on a set or on a fixed schedule. Television will expand with growth, be bigger than it's ever been, escape from the home, and be our constant companion. People will watch television on a small screen in their pockets or purses. They will watch it at the airport, on the airplane, and in the back-seats of cars. Television will be our constant companion. In 1975, we spent 16 hours in front of a screen each week. Last year, we spent 34. In 1975 there was only one screen in the home. Last year we watched television in the home, on the PC, and on the mobile. We think those 34 hours will become 50 hours in the next two or three years.

Who's our constant companion now when we're stuck at the airport with nothing to do? What do most of us do? We pull out our mobile phones and start calling people. It's only after someone answers do we figure out whether we really have anything we want to say to them. My mother figured that out a long time ago. Whenever I call my mother, she'll say, "What? You're stuck somewhere? You have nothing better to do than to call me?" And she's right, but she also figured out it means we get to talk more often.

### **Mr. Fred Fosnacht**

One of the first problems to be addressed in the Catholic Church is the crisis of content.

When we started MyCatholicVoice, we went to the Catholic publishers. We wanted to help digitize media and make them available. They said, "We're not interested." Later, in 2005, I was invited to speak to the Heads of House meeting, a gathering of the chief executives of all of the major publishing houses. I laid out my vision for MyCatholicVoice. And they said, "Fred, you don't get it, Catholics don't buy media. We have warehouses full of VHS tapes and cassettes to prove it." I said, "Well, that may be true in your experience, but here's what I know. There are 100 million downloads from YouTube a day. My premise is that Catholics are not buying what you're producing, how you're packaging it, and how you're distributing it. I want to help change that."

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Over a period of time and dialogue with them, we signed up the 20 percent of the publishers that had 80 percent of the content. We launched and we performed a usability test with our target demographic, 18- to 35-year-olds. The participants said, “If your premise is that I can find something of importance to me and relevance to me, you have missed the mark.” We had digitized almost a full library of what our publisher partners could give us, and there was no interest.

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One of the first problems to be addressed in the Catholic Church is the crisis of content. . . . The Catholic Church has not, as an institution, been about the task of creating content.

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So we decided to create new media forms. We tried to create what we call “snacks” and “meals.” Snacks are short, streamable things. Meals are downloaded to iPods and used while running, driving, or praying. We did this for free and for fee. It still did not meet our user expectations in terms of currency, relevance, and quality.

During that experience, we realized that the Catholic Church has not, as an institution, been about the task of creating content. That’s not the case with our Evangelical brothers and sisters. A comparable Protestant outfit, GodTube, has close to \$150 million financing from GLC partners. They are using it to create content, because they’re Disney/Viacom/CBS guys. They know that content drives adoption. Their audiences are Anglican, Baptists, and Evangelicals.

There is a concerted effort needed to create content, but publishers don’t have a business model to fund it. By and large, they have new business models of downloading and advertising, but there is no participation. They’re under stress, too, because of all the other changes in print media. There are also serious concerns about those who are opting out because of fear of censorship from their superiors. If you’re Hispanic, the problem is on steroids. There’s absolutely nothing there. Thus, a lot of our effort is around creating content. We will not solve this problem. The Church will have to solve this problem, but we are creating opportunities and working with publishers and ministerial organizations to try to solve it. It is the first problem that will need to be addressed if we will be successful.

I would like to invite Bob McCarty to talk about a couple of things that we’re doing with the National Federation for Catholic Youth Ministry.

**Mr. Robert McCarty**

We here are digital immigrants. Young people are digital natives. They grow up with technology so it’s part of who they are. We wrestle with programming the VCR.

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We here are digital immigrants. Young people are digital natives. They grow up with technology so it's part of who they are.

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We're witnessing here, through technology, the modern equivalent of the multiplication of loaves and fishes. By way of example, in November 2008, four national organizations hosted a national symposium on adolescent catechesis. We had funding for 100 invited guests to come together for a four-day process to talk about adolescent catechesis. That's not the news. The news is that because of our partnership with MyCatholicVoice, we were able to put the entire symposium on their site. We put all the presentations on their site. We put up videos and posted the papers that were delivered. As a result of that effort, 18 dioceses have had their own virtual symposium. Eighty individuals participated virtually in the symposium. We uploaded 60 papers; 400 people who signed up to hear what was going on in adolescent catechesis now receive weekly e-mails. The symposium itself touched 100 people, but the virtual symposium multiplied those participants exponentially.

The upcoming National Catholic Youth Conference in November 2009 will gather about 20,000 young people in Kansas City, Missouri. MyCatholicVoice will make it a virtual symposium. By way of the website, participants will actually start preparing for the conference now. The virtual symposium will have a simultaneous virtual audience. We've invited parents to participate with their children who will be in Kansas City, to accompany them electronically; 20,000 young people will participate. We have thus grown the impact that that conference will have on their family life.



Robert McCarty

I see three emerging trends that will impact the future of Catholic ministry. First, multimedia are affecting it dramatically. Second, it will be interactive. Young people will be highly engaged in the ministry itself. Third, it has given us the ability to provide solid content for our young people. The experience will become more catechetical, a moment for evangelization.

### **Dr. Jeffrey Cole**

We spend a huge amount of time with teenagers. There's so much to learn from teenagers. We learn which things they do simply because they have time, which they abandon when they get older, and which they take with them the rest of their lives. There are so many interesting things to learn, starting with one of the things we discovered by accident. Teenagers aren't wearing watches. They're telling time from their mobile phones. Now the entire jewelry industry is waiting to the answer to the question, will they start wearing them as they get older?

Regarding cyber-safety, 98 percent of parents are concerned about harmful content on the Web. Normally as a parent you would not let your children anywhere near something that had so much potential for bad content. But at the same time, 97 percent of parents feel it is essential that their children have access to this technology. That creates a paradox. When parents want to filter or learn how to restrict the Internet content, they have to go to their kids to teach them how to restrict their own Internet access.

We know there's a lot of bad content out there. We know that our laws can deal with only some of it. In America, and almost every other society, we have a law that you can't sign a contract until you're 18 years old. It's a good law, the argument being that you shouldn't be able to enter into a binding agreement until you're old enough to understand the consequences. I don't think anyone would disagree with that. And yet, we allow 11-year-olds to post things on MySpace or Facebook that may be far more damaging to them over the course of their lives. There isn't an employer or a college today that admits somebody without Googling them or checking their profiles on MySpace or Facebook. And when you're 11 or 12 years old, you don't have a very good sense of permanent record or that things can follow you for the rest of your life.

A parent's job is to try to understand the environment in which kids are operating. Parents have complaints. One of the complaints we hear from parents all the time is that the system I grew up with, and I think most of you grew up with, isn't there anymore. When I was in high school and I wanted to talk to my best friend, I had to call his household, which had but one phone line. More often than not, his mother would answer. I had to talk to her for 30 to 60 seconds, and ask how she was. She asked how my mother was and we chatted until I felt we had gotten to the point where I could ask, "Is Dave there?" Those days are gone.

Teenagers today talk to each other through their mobile phones and leave voice-mails or instant messages or Twitter. Parents are complaining that they don't know who their kids' friends are. It's very difficult to be a parent in this era. Twenty years ago, there were a couple of simple rules we all lived by as parents. We told our children to look both ways before crossing the street and not to take candy from or talk to strangers. It was a pretty short list.

That list has now gotten a lot longer. That list now includes, "People who claim to be your peers aren't necessarily your peers. They can be predators or scammers or worse. You don't give out any information. You don't tell people where you are." But ultimately, the advice we offered in the 1990s to parents for television applies to Internet technology today. You have to watch your kids using the technology. I think there are good, simple ground rules. I don't think there should be PCs in their bedrooms when kids are under the age of 17. It ought to be out in the front of the household. See what lessons they take out of it. In order to understand the potential impact of technology, and we think it's incumbent upon parents to understand it as best they can, you really have to watch your kids using this technology.

**Mr. Fred Fasnacht**

From a Church perspective, safety has many dimensions. One of paramount interest and concern is respect for the individual, the dignity of the person. There are a lot of implications for ministry. I did a survey of the priests in preparation for a talk at the National Federation of Priests' Councils. Sixty-seven percent of priests believe it's appropriate to link your website to YouTube for ministerial purposes. That is not the case. The youth community is at the forefront of the Church in protecting our young people, and has concluded that YouTube is not an appropriate spot for ministry. USCCB videos posted on YouTube are linked to videos of a Catholic wedding where the Host goes down the bra of a bride and the priest goes in after it, and other sexually explicit videos. Another video explains why Catholic missionaries in India are from the Devil. All of these are all one click away from the USCCB. The taxonomy that categorizes and links these videos is deliberate.

**Dr. Jeffrey Cole**

Many of you know that the Chinese Government has required that, as of July 1st, every PC sold in China have filtering software. They claim to be protecting people against pornography, which may be the case—but it also protects against political expression. And we've learned that filters can be an overly blunt way of protecting children. We know they filter out any website that has to do with breast cancer. We discovered by accident that filters on American computers block Super Bowl sites.

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Up until now, all mass communication has been from the few to the many. . . . Now we're really seeing change, where the many have the ability to communicate to the few and to the many.

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With the democratic nature of the Web, we're seeing something truly transformational and revolutionary. We're seeing a reversal of 550 years of media trends that began with the Gutenberg Bible. Up until now, all mass communication has been from the few to the many, and the many had very few and poor ways of communicating back—only letters to the editor or phone calls to television stations.

Now we're really seeing change, where the many have the ability to communicate to the few and to the many. This takes place through the creation of user-generated content such as blogs, where anyone can take their random thoughts and put them up for the world to see. The truth is, most of our random thoughts, my own included, aren't very interesting. But occasionally they are; and bloggers can be in places where no one else can be.

There are 80 million blogs out there, which means that there are 160 million eyeballs seeing things that the press doesn't have the time or opportunity to see—or that the government may prefer they not see. If you talk to the users, particularly teenagers around the world, to paraphrase Andy Warhol, they couldn't care less about 15 minutes of fame anymore. What they want is 15 megabytes of fame, because 15 minutes is over in 15 minutes; 15 megabytes is forever.

To return to teenagers and the things they do that they don't abandon over time. Regarding the new technology, empowerment is the most important thing for them—the power they feel they're gaining over reporters and the press. They read a story and within seconds they can communicate with the author of that story, telling him or her how they got it right, or more often, how they got it wrong.

In medicine, the old model dictates that we see our doctor, and he or she tells us what's wrong with us. We take our medicine and get better. Those days are over. Is there anyone who goes to see the doctor today who hasn't looked up their own illness, problem, or syndrome on the Internet? A patient comes in, wants to have a conversation, wants to really talk about different possibilities to a physician who wishes he would just shut up and take his medicine.

It's present in the sales process and even in the way we buy cars. In the old days, when you bought a car, you'd have to negotiate down from the sticker price, finally reaching an impasse. The sales person then had to consult with the mysterious sales manager in the back room, like the Wizard of Oz behind the curtain. That's changed. We go in now with wholesale prices and negotiate up from there. We very quickly get to a deal or not.

Empowerment takes place in politics. It's transformed politics. It unleashes democratic processes. We've seen it in the changing of the Spanish Government after the bombing of Madrid. It's not a coincidence that during the demonstrations two years ago in Myanmar, one of the first things the government did was to cut the Internet connection. What's happened in Iran has taken that to absolutely new levels. What did the Iranian Government do last week? Stop cell phones and stop messaging. They cut broadband speeds down to the point where they couldn't send video out. This is changing the world. This has become the most democratic institution we've ever seen.

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**Mr. Fred Fosnacht**

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Catholicism is a sacramental religion. It's meant to bring people to community.

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Catholicism is a sacramental religion. It's meant to bring people to community. Christ is found in and through community. If you are to believe that the Church can do this, you need to believe in the fundamental Gospel message that Christ is incarnate in the world. The Spirit is present in the charisms of all of the faithful. You need to adopt the belief that the Church is the pilgrim people of God, on a journey and necessarily informed by those who recognize that the hand cannot say to the foot, "I do not need you." All the charisms are important. On the other hand, in this new technological context, the brand could be tarnished. Yet St. Peter exhorts us to "always have ready your reason for hope." That is one of the reasons that I am doing this.

**Dr. Jeffrey Cole**

Trustworthiness is an issue we never really had to worry about in America much until now. We found, in the work we do, that by and large Americans in the past have trusted our mass media. There have been differences between CNN and Fox News. But by and large, we've judged the quality of our media by how good it looked. And that wasn't a bad standard.

Ten years ago, to create a magazine that looked like *Time Magazine* cost tens of millions of dollars. To create a website that looks like *Time Magazine* costs next to nothing. Because of that, Americans have never been very well trained in how to distinguish good information from bad. We don't look at information and say, "Where is that coming from? What's their self-interest? Can we trust it?"

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[W]e now have to apply a standard of trustworthiness. . . . The future of the Web really depends on being able to judge the trustworthiness of information.

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It's not that we're lazy and we don't care, but we've never had to develop those skills. We've found that the Chinese people are really good at this. Not because they're smarter, but because they could never trust their mass media. They had to look at everything and ask, "Where's it coming from? Is it reliable?" And in America, as we're starting to use information on the Web, some of which is some of the best information we've ever seen, some of which is coming from places we've never heard of,

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some of which pretends to be from places that it isn't, and we now have to apply a standard of trustworthiness. We're not very well trained. The future of the Web really depends on being able to judge the trustworthiness of information.

### Mr. Fred Fosnacht

The question for the Church is who is trustworthy? Who are the best ambassadors of Catholic identity and our message on the Internet? A public relations firm prepares a yearly survey called the *Edelman Trust Barometer*. In 2008, the most trustworthy person was "a person like me." Least trustworthy were chief executives. Most trustworthy in 2009 moves from a person like me to someone who is an academic or industry expert. Who's the best ambassador? Is it the bishop? Is it the common layperson? Is it the parish priest? It's an important question to reflect upon, because that voice will be the most important voice as we look at how to engage new media.

### Dr. Jeffrey Cole

We'd like, last, to address the digital divide. This technology reaches its potential to really have a positive impact only if people throughout the world have equal access to it. We passed a very important point in the developed world about three years ago. In the United States, Canada, the United Kingdom, and most of the other comparably developed countries, we can now say that just about everybody who wants access to the Internet, has it.

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The new divide in the developed world is among those who can and cannot distinguish good information from bad information.

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They don't necessarily have it from their preferred location. Not everybody who wants a PC on their desk has it. Not everybody who wants broadband has it, but just about everybody who wants Internet access has it from some location. The new divide in the developed world is among those who can and cannot distinguish good information from bad information. Cost has largely disappeared as a barrier to access in the developed world. It still can be a barrier to broadband. Nor is it true in the developing world, where many people who want it still don't have it.

Eighty percent of Americans have access to the Internet. The only definable group that is not regularly online is those people over the age of 65. That doesn't mean that they're not online—60 percent of them are. We do have an age divide, but that's a temporary divide, that is not a permanent feature of the Internet. Not using the Internet is not a feature of being older; it's only a feature of being older today. As we move into our 70s, 80s, and 90s we are going to take the Internet with us. The older we are, the more we're going to realize how valuable it is; if we're less mobile, we'll still be able to communicate with the world. All of us who have it will never give it up. We'll see Internet penetration rise to television-type levels of 98–99 percent in the next 20 years.

## Mr. Fred Fosnacht

There's so much possibility for connecting the global Church, for bridging the gap between the mission territories and the content that's available directly to them.

I once visited China and had the opportunity to meet Aloysius Jin Luxian, the Bishop of Shanghai in the People's Republic of China. As a gift I gave him an iPod Touch. It was loaded with the best of our Catholic publishers: music, retreats, audio, podcasts, Bible studies. As he was going through it, he said, "Do you know there is more content on this than in my seminaries? If St. Paul were alive today, this is what he would be doing." It was one of the peak experiences of my life.

## Plenary Discussion Highlights

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### On the future of printed communications ...

#### *Rev. Brendan McGuire*

Most of our dioceses have Catholic newspapers. Given the nature of the newspaper industry, could you offer a reflection on their future importance? What about printed bulletins?

#### *Dr. Jeffrey Cole*

We're entering a horrible period for newspapers. The trend is accelerated by concerns about global warming and the wastefulness of paper, and by the economy. We're going to see a consolidation in the newspaper business unlike anything we've ever seen. I believe we're going to be left with four or five newspapers in the next 10 years.

The good news is that those newspapers are going to be strengthened and will be international. Keep in mind, too, that as newspapers move from print to digital, 70 percent of their expenses disappear. Only 30 percent of *The New York Times* budget goes to editorial. Seventy percent is taken up by printing and distribution.

In a digital environment, newspapers, including bulletins and Catholic newspapers and magazines, have the greatest opportunity they've ever encountered. For the first time in 89 years, newspapers are back in the breaking news business. Under the old model, when the newspaper arrives on your doorstep, it's already six hours out of date. If you read a story and you want an update, you'll have to wait 24 hours. That won't do. If you go to the website of *The New York Times* or the *Philadelphia Inquirer* right now, and it were to tell you to refresh the screen in 24 hours for the latest news, people would laugh and never go back to it again. We've found in studies that online news bulletins have to be prepared to refresh their information every 30 seconds. If I'm driving home, listening to a game, and pull into the garage, park my car, walk into the house, say hello to everybody, and then go to the

Internet, I don't want to know the score from 20 minutes earlier. I want to know what happened in the 3 minutes since I parked my car.

What that means is that newspapers can do something they've never been able to do before, which is to compete with broadcast. *The New York Times* has never been able to compete with CNN. CNN is live, it has audio and video. Newspapers come once a day, with no audio or video, with only historically black and white photos, though increasingly some now have color. My favorite cartoon in the 1990s showed a dog sitting in front of a computer, with the caption, "On the Internet no one knows you're a dog." Today, on the Internet, no one knows you're a newspaper.

The word "newspaper" refers only to what they used to be. On the Web, they are up to the moment. They have audio, video, and search engines; they're timely; and they don't have production costs. That's a phenomenal opportunity, but not for hundreds of newspapers. I think a handful will thrive in a digital environment.

As you already know, postal costs are outrageous. Postage rates will now go up every year, because it's mandated that every time they have a deficit they have to raise them. Four years ago, for the first time in the history of America, the volume of first-class mail began to decline. There was a postal carrier who was arrested because he wasn't delivering junk mail. He was taking all the junk mail and throwing it away. He was arrested because that's what the postal service lives on. To the people on his route, he was a hero. We're now facing an era in which things like printed bulletins are irrelevant.

### On content and distribution ...

#### *Mr. Geoffrey T. Boisi*

I look upon the Leadership Roundtable as a potential content provider. What do you see in the content that we've been developing at the Roundtable and how might we apply these changes in technology to transmitting it? What advice would you give us? And structurally, what does an organization like ours need to do in order to interact with organizations like yours and others that are effective in distributing content?



Geoffrey Boisi

#### *Mr. Fred Fosnacht*

Three things. First, it's important to have an awareness of what content is important to your membership. What is it that they care about? What is it that they want to do? If you understand that, you're halfway there. The second thing would be to begin to think about

how to deliver it digitally, not physically. The DVDs are great, but should they be available just for digital download for free or for fee? And third, it's important to have something like what you've called a "community of practice." It's important for your membership to be able to connect and explore and share around content.

### On the pace of change and anxiety ...

#### *Ms. Susan King*

Can you comment on acceleration, the pace of change and the effects that this will have on people's lives?

#### *Dr. Jeffrey Cole*

Everything is being disrupted. It's been fashionable for every generation since the Greeks to say that nothing has ever changed so fast. The only difference is that this time it may actually be true. The change is enormously painful. When the print newspaper disappears, breakfast just won't make sense anymore!

I think, ultimately, we are entering an era in which after this consolidation takes place, the survivors will become stronger. With only three or four international newspapers, they will be able to keep and maintain foreign bureaus. This will result in better analysis once they get past this initial period.

One of the things I thought we were going to lose when we lose newspapers is the serendipitous story, or the story we never thought we were interested in that we start reading and

that changes our lives. I was right—we are going to lose that. But I've also discovered that we're gaining something that I think is actually more important. We're gaining the fact that every week I probably have 25 friends who send me an e-mail with a link to a story, saying, "Did you see this? You should know about this. This is something you need to understand." They're essentially my eyes and ears, and now we all have eyes and ears all over the world.

Things are changing, but there is an upside and reason for encouragement. For example, we know teenagers



Susan King



aren't reading newspapers, but they're more interested in news than any other teenage generation has been in the last 75 years. They've figured out that what happens halfway around the world can change their lives. They are seeking out information. They're just not going to newspapers. They're looking everywhere.



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## Acknowledgments and Closing Remarks

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*Mr. Thomas J. Healey, Treasurer, National Leadership Roundtable on Church Management*

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It's my pleasure to close the conference. I'm privileged to introduce Bishop John Arnold from England. I checked with the bishop, and he said there was truth to the rumor that they've asked that the *Standards for Excellence* be translated into English! It's been terrific having him here to participate with us. He would like to make a few comments.



Thomas Healey

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*Rt. Rev. John Arnold, Auxiliary Bishop of Westminster*

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As you're probably aware, six of us have come from the Church in England and Wales to participate. We're very fortunate to have been invited by the Leadership Roundtable, and we're very grateful for the opportunity to come. All of us have been reflecting on the conference, and we want to thank you for the courtesy and the warmth of your welcome to us.



Rt. Rev. John Arnold

We come from a rather different Church, a much smaller Church, and one that's probably, in many ways, on a different part of its journey from the Church here in the United States. Perhaps, as we're only two days away from the close of the Year of St. Paul, it's useful to remember that even in the first century, Paul was very much aware of communities being at different stages of their journey. Thus, the Letters to the Corinthians are so different from the Letters to the Ephesians, to the Philippians, and so on. Diversity in the life of the Church is something that's been there right from the start.

We're very grateful for the opportunity to listen to all the ideas that are going in this particular conference, for the work of the Leadership Roundtable, and all that they're doing. We'll certainly take those ideas back and see to what extent they apply to where our Church is now. The association with the Leadership Roundtable is important for us, as well as the energy that you and everyone

associated with the Leadership Roundtable have. It is important, I think, not just for the Church here in the United States, but for all of us who are trying to wrestle with the Gospel in a very secular world at the beginning of the 21st century. Thank you so much for your courtesy and your kindness.

### Mr. Thomas J. Healey

We've been blessed by great speakers, and I want to thank and acknowledge a group of people who've helped make this conference work. It takes many hands to create the success of the past day and a half.



First I would acknowledge all of you. Thank you for your questions and comments and participation. It isn't just the speakers that make this all work.

I'd like to thank the Leadership Roundtable staff: Michael Brough, Michael Costello, Michael Costigan, and Michael O'Loughlin, whom I would particularly like to single out for broadcasting this conference on Facebook, Twitter, YouTube, and Flickr. I would like to acknowledge Ray Sachs and Dylan Corbett. I also thank Susan Hernandez and her team for their skillful event coordination. Additionally, we thank Lorraine Russo and Lou Cuoco for their important assistance.

We're grateful to the staff of the Tony Blair Faith Foundation. We thank Lauren Flanagan and Emily Burgess from Freud Communications in London, who managed the media and the PR on a *pro bono* basis, and have who have sent encouraging messages about wanting to continue to be helpful to us.

I'd like to thank the Penn Newman Center and the folks at St. Thomas More at Yale, especially Fr. Bob Beloin for preparing the beautiful liturgy. Our thanks especially go to all our wonderful speakers and moderators. And last, we thank Kerry Robinson, whose zeal, thoughtfulness, and spirituality have animated the whole conference.

We're going to continue to work on improving communications in the Church. Bishop Kicanas has given us a great roadmap. We will be synthesizing the feedback on the Virtual Communities of Practice as we fine-tune the development of that project. The first new pastors' training program takes place in three weeks, and I'm already picking up comments on how to improve number two. We continue to expand the consulting practice and performance development project. Thank you for your ongoing perspective and advice.



## APPENDIX A

# Leadership Roundtable Best Practices Award

*Mr. Michael Brough, Director of Planning and Programs,*

*National Leadership Roundtable on Church Management*

*Mr. Thomas Peterson, Founder and President, Catholics Come Home, Inc.*

### Mr. Michael Brough

Central to the charism of the Leadership Roundtable is a commitment to making positive contributions, elevating what is worthy of admiration and emulation, celebrating successes, identifying examples of best practice and excellence, and encouraging creative solutions to contemporary problems.

The Leadership Roundtable's Annual Best Practices Award honors meritorious initiatives in the Catholic sector that best exemplify the high standards promoted by the Roundtable

and that themselves establish new and more rigorous standards of high-caliber practice. The intention of the award is to bring deserved attention to excellence in Church management.

Past recipients have included the Archdiocese of Boston for the Boston Financial Transparency Project, the St. Vincent de Paul Society of Baltimore for its adoption of the *Standards for Excellence*, the Center for Social Concerns at Notre Dame for its commitment to fostering the spirit of service in its students and faculty, and the Diocese of Memphis' Catholic School System for renewing Catholic inner-city schools.

After a number of apparent communication missteps by the Church over these last few months, it's good for us to remember back to the Papal Visit to the United States last year when the Pope's powerful pastoral message of hope and healing was so well received.



Kerry Robinson, Geoffrey Boisi, Thomas Peterson, and Michael Brough

It was during the coverage of the Pope's visit that I first witnessed the power of Catholics Come Home. Watching EWTN, I saw one of the moving video segments created to engage Catholics by reaching out to them where they are, opening up a dialogue with them in the modern worldwide marketplace of television and the Internet.

This year, the Leadership Roundtable recognizes an initiative whose efforts at the communication of the Christian message have been uniquely successful. Catholics Come Home's efforts at encouraging disaffected or drifted-away Catholics to return to the Church have had impressive proven results.

The lay-led project has effectively utilized a variety of forms of media and has reached across language and cultural divides, engaging English- and Spanish-speaking Catholics alike. The Diocese of Phoenix alone has reported an increase in Mass attendance of nearly 100,000 Catholics as a direct result of Catholics Come Home's effective use of technology and media. Catholics Come Home has set new standards in the professional, creative, and effective engagement of faith and the modern communications landscape. It is also an example of the Church fully utilizing the professional expertise of lay Catholics and employing that talent and commitment to further the mission of the Church.

For excellence in harnessing the power of technology and the media to communicate the message of Christ and his Church, the Leadership Roundtable is honored to present Mr. Tom Peterson, President and Founder of CatholicsComeHome.org, with its 2009 Leadership Roundtable Best Practices Award.

### Mr. Thomas Peterson

Thank you for this honor. Thank you, too, for your passionate service to Jesus and His Holy Catholic Church.

Our beloved Pope Benedict XVI was recently quoted in *Columbia* magazine as saying that the greatest crisis in the world today is the "absence of God" from the horizon of men. As a former media executive for 25 years, I can attest to the fact that neither Christianity nor the Catholic Church receives much positive press from the media. But I'm here now to share good news with you, news of how Catholics Come Home is harnessing the power of media and is helping hundreds of thousands of souls to come back to the Catholic Church!

In 1988, Pope John Paul II published his encyclical *Christifideles Laici*, which empowered lay faithful to begin the New Evangelization. The Holy Father encouraged us to use modern media to usher in a new springtime of hope for the Catholic Church in the 21st century.



Thomas Peterson

Even Abraham Lincoln understood the need to shape public opinion when he said: “Public sentiment is everything. With it nothing can fail, but without it nothing can succeed.” That’s why presidential candidates spend the majority of campaign budgets on television advertisements that shape public sentiment; one report indicated a candidate’s investment of \$54 million in commercials in just one month.

Business leaders also know the power of advertising; consumer companies invest up to 60 percent of their budgets in marketing and advertising. Even the Mormons and Methodists invest millions in national television ads. Catholics have been missing a great opportunity ... that is, until now.

Why are media so critical in spreading our Catholic faith and healing our culture? Research indicates that the average American consumes 38 hours of media per week, mostly TV followed by the Internet. Studies from the Keiser Foundation show that, by age 75, each of us will have spent 14 years watching TV and 4 of those years will have been dedicated to watching commercials.

To heal a culture that has nearly forgotten God, we need to show up to the battle on the battleground where hearts and souls are being won and lost—the media. How big a battle for souls is this? Practicing Catholics in the United States represent only about 8 percent of the population, and although 24 percent of Americans claim to be Catholic, only one-third regularly attends Mass, meaning that two-thirds don’t. Overseas, the challenge is similar. According to a recent CARA poll, nearly 1 billion Catholics worldwide (70 percent) don’t practice their faith. I’m sure all of you know someone who used to be Catholic—a friend or relative, neighbor, or co-worker who has drifted away from the Church.

Given this need, Catholics Come Home has explored ways to help people in their faith journey and to begin to heal our wounded world.

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It’s time we harness the power of media to fill our parishes, schools, and seminaries and re-Christianize our culture.

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God invites us to be passionate, not lukewarm. He asks us to downsize and simplify our lives, to make time for Him, and to love others. Gandhi once said, “If more Christians lived like your Christ, the whole world would be Christian.” We know Jesus’ command to us: “Go and make disciples of all nations.” If we don’t spread the Good News of Jesus to the world, distractions will lead people further away from God. Albert Einstein said, “The world is a dangerous place to live ... not because of the people who are evil, but because of good people who don’t do anything about it.”

We need to share the authentic Catholic faith, with love, every chance we get. It’s time we harness the power of media to fill our parishes, schools, and seminaries and re-Christianize our culture.

A few years ago, someone taught me to pray to help lead someone closer to Christ every day. This is what happened the first time I prayed for that.

One morning after weekday Mass at St. Anne's, Hulie's mom asked me to help her son, who had not attended Church for 20 years. Hulie worked in a hair salon and quite a few times I passed by the salon to invite him to Church. He never committed to going. He said he enjoyed fishing and that he found God there among nature. He said he didn't need the Church.

Many months later he called me and very urgently said he needed to go to Mass with me the following Sunday. He said that God had sent him a sign. He said that one day while he was fishing, with his rod and hook he pulled a crucifix out of the river!

That Sunday, he came early and was by far the most sharply dressed of anyone in the congregation. We approached a priest to ask if he would hear Hulie's first confession in over 20 years. Shortly afterwards, Hulie found the love of his life and married in the Catholic Church. Later on, his mother thanked me for having brought him back to the Church. She told me something I did not know—she told me that Hulie was formerly a key figure in an Asian gang in Los Angeles, and that he had spent 10 years in federal prison for violent crimes.

Like Hulie, there are millions of wandering souls, just waiting for someone like you and me to help love them to heaven.

Catholics Come Home produces and airs creative, truth-filled advertisements and hosts an interactive website to reach people during *Monday Night Football*, MTV, *Sex in the City*, *Desperate Housewives*, and other popular secular shows that they watch.

In our extensive dial testing and focus groups, we learned that 78 percent of viewers had a much more favorable impression of the Catholic faith after viewing a Catholics Come Home ad one time, and over 50 percent said they would consider checking out the Church or returning to the Church. Current Catholics say, "They make me proud to be Catholic!" and that they encourage them to go deeper in their faith. Former Catholics say, "I felt like God was personally inviting me home," and they show up to confession and Mass again. Ninety percent of people just needed an invitation. Non-Catholics say, "I never knew these facts about the Catholic faith. How can I become Catholic?" or, "I'd like to know more," and they visit our website or join the Rite of Christian Initiation for Adults.

The CatholicsComeHome.org ads and interactive website are yielding miraculous results. Nearly 4 million people saw ads in the first month of broadcast. Within days, people in 80 countries and 50 states visited the website. Nearly 92,000 inactive Catholics and converts came home to the Catholic faith in the Diocese of Phoenix following the Lenten campaign that incorporated our videos. That represents a 12 percent increase in Mass attendance per parish for an investment of less than \$2 per soul!

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This past Lent, the Diocese of Corpus Christi aired a bilingual campaign using our CatólicosRegresen.org ad and website. Results indicate that they experienced a 17.7 percent increase in Mass attendance per parish surveyed. This year, over a dozen more dioceses coast to coast, from Sacramento to Green Bay, Omaha to Providence, Venice to Chicago will partner with Catholics Come Home to welcome home hundreds of thousands back to our family. After that, we plan to air nationally and then internationally.

We've witnessed incredible stories from those who returned during a Catholics Come Home campaign. Angela from Arizona was away for 30 years and an agnostic for the past 20 years. A 32-year-old man from Texas came back to confession after being away since he made his first Holy Communion at age 8.

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[T]his could be a catalyst and a positive turning point in salvation history.

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Like Hulie, these souls are on their journey home, too. We just need to care enough to invite them to come back home.

I firmly believe in my heart that this could be a catalyst and a positive turning point in salvation history. For best effect, we have to air these ads nationally and frequently. Catholics Come Home hopes to expand in the next 18 months to air consistently on major U.S. networks, *American Idol*, and maybe even the Super Bowl. After we serve the United States, we hope to expand worldwide in many languages to help fill the empty churches of Europe.

Here in the United States, God has given us so much education, wealth, and blessings. It's time for us to give back with heroic service and love as the early Catholics did. Catholics Come Home is beginning to help tens of thousands of families through TV ads and interactive websites. With God's grace, millions of inactive Catholics and converts will be given the opportunity to come home.

Our Lord needs each of us to bring Him to our workplaces and neighborhoods. Like Jesus, we need to take His teachings from Sunday Mass and share them with the families who aren't in our Church pews. This is the prime mission of the Church—to evangelize the world. When more people return to the Church, the rising tide will lift all ships. Children, families, and marriages will grow stronger, ministries will flourish to do more good in the world, and more souls will journey toward heaven.

Let's commit today to spread the Good News of Jesus and His bride, the Catholic Church, to a world in need of hope, love, and truth. Together, you and I can help change the world.



## APPENDIX B

# Homily from the Celebration of Mass

*Bishop Dale J. Melczek of the Diocese of Gary celebrated Mass for the participants of the annual conference on Thursday evening, June 25. He preached on the Letter of St. Paul to the Philippians 2:1-4 and the Gospel according to St. Mark 6:30-34.*

This evening's Gospel reading is Mark's transition from the mission Jesus entrusted to His disciples to Jesus' feeding the multitude. The apostles returned from their mission of preaching, expelling demons, and curing the sick very exhilarated, but exhausted. Jesus suggests that they calm down and find a quiet place for rest and reflection. Action without prayerful contemplation can easily become empty busyness. The apostles needed to get away "to a deserted place."



Most Rev. Dale Melczek

Since this morning, we have been engaged in intensive listening, learning, and discussion so that we might help bring about more effective communication in our global Church. How can we as a Church foster increased public awareness and enhanced participation at all levels? How can we remain committed to greater transparency in our media-driven world? How can we as a Church capitalize on technological advancements?

It is timely for us to gather at Jesus' invitation for prayer and contemplation. We come away to this venue in order that we might be refreshed by His presence among us, His encouraging Word, our prayer together, and by His very Body and Blood so that we might engage, once again, in our mission.

While together in this sacred space, the Lord invites us to focus on our deepest identity, the identity He gave us as pure gift in baptism. St. Paul helps us reflect upon that identity. It can be captured in two words: *communio* and *missio*, communion and mission.

Is it not a parent's greatest joy to see their children bonded in love and dedicating themselves to noble purposes? The Philippians were among Paul's most cherished converts. He founded the faith community with Luke during his second missionary journey. He visited them again on his third journey. Paul wrote the beloved community the Letter from which we read in our first reading. He wrote from prison, either while in Ephesus just a couple years later, or perhaps five years later when he was in prison in Caesarea, or maybe even ten years later while under house arrest in Rome. He urged his beloved

Philippians to make his joy complete by their unanimity, “possessing the one love, united in spirit and ideals.”

Every day, I pray that my presbyterate and my people be united with the Lord and one another in love. It was for this that Jesus prayed at the Last Supper. Jesus described the kind of union He desires with all of us in the allegory of the vine and the branches. He urged us to “live on in me, as I do in you ... I am the vine, you are the branches. He who lives in me and I in him will produce abundantly.”

At the Last Supper, Jesus further urges us to live in His love: “As the Father has loved me, so I have loved you. Live on in my love.” He then challenges us to share His very life and love with one another: “This is my commandment: love one another as I have loved you.” Finally, before leaving the Upper Room to suffer His agony, Jesus prayed to the Father “that all may be one as you, Father, are in me and I in you.” He continued: “I pray that they may be one in us, that the world may believe that you sent me.”

In this Eucharist, inspired by Jesus and by Paul, we not only reflect upon our call to communion with God and with one another in Christ, we also make the prayer of Jesus our own. After the institution narrative, we pray: “Grant that we, who are nourished by His Body and Blood, may be filled with His Holy Spirit, and become one body, one spirit in Christ.”

### **COMMUNION AND MISSION**

Paul not only urged his beloved Philippians to be of the same mind, with the same love, united in heart. He also admonished them: “Do nothing out of selfishness, rather, look out for the interest of others.” Paul concluded by urging them to have the same attitude that was in Christ Jesus. We are all baptized, not only for communion, but also for mission. Every member of the Body of Christ is challenged to bring more peace, justice, truth, and love into the world, but also to build the Body of Christ. I believe the greatest challenge we face as a Church in today’s world is to communicate to all the baptized with clarity, candor, and conviction that God desires them to advance the mission of Jesus. That is what it means for them to be the Body of Christ, to be Church. What a different world it would be if all of the baptized had the same passion that you and I share to further the mission of Jesus, to effectively communicate the saving and reconciling Gospel of the Word Incarnate! How different the world would be if all of the baptized shared the passion of Paul to communicate the love of God as known through Jesus, the Crucified and Risen Savior.

At the end of the Gospel that we’ve heard, Jesus disembarked from the boat and saw the vast crowd. His heart was moved with pity for them, for they were like sheep without a shepherd. Mark tells us that He then began to teach them many things. Then Jesus fed them with the five loaves and two fish.

We have come apart with Jesus and one another to reflect upon our identity. We are nourished with God’s Word and nurtured with the Eucharist so that we might go forth to bring meaning and hope to our brothers and sisters. May our time together during these two days enable us to communicate the Good News of God’s enduring and saving love with renewed determination and greater clarity, candor, and conviction.

## APPENDIX C

# PARTICIPANTS

### Bishops

**RT. REV. JOHN ARNOLD** is Auxiliary Bishop of the Archdiocese of Westminster in England.

**MOST REV. MICHAEL G. DUCA** is the Bishop of the Diocese of Shreveport.

**MOST REV. WILLIAM B. FRIEND** is the Bishop Emeritus of the Diocese of Shreveport.

**MOST REV. GERALD KICANAS** is the Bishop of the Diocese of Tucson.

**MOST REV. BASIL LOSTEN** is the Eparch Emeritus of the Eparchy of Stamford.

**MOST REV. DENIS MADDEN** is Auxiliary Bishop of the Archdiocese of Baltimore.

**MOST REV. DALE MELCZEK** is the Bishop of the Diocese of Gary.

**MOST REV. JOSEPH PEPE** is the Bishop of the Diocese of Las Vegas.

**MOST REV. JOSEPH M. SULLIVAN** is Auxiliary Bishop Emeritus of the Diocese of Brooklyn.



Rt. Rev. John Arnold



Most Rev. Michael Duca



Most Rev. Gerald Kicanas

## Clergy, Religious, and Laity

**REV. MARC ALEXANDER** is vicar general of the Diocese of Honolulu.

**LT. COL. NATE ALLEN** is an officer in the U.S. Army.

**MR. JAMES ALPHEN** is executive director of the National Organization for the Continuing Education of Roman Catholic Clergy.

**MR. ROBERT AMBROSE** is chief operating officer for Maryknoll Fathers & Brothers.

**MS. JAN ATTRIDGE** is the publisher of America Press, Inc.

**MR. THOMAS BATTISTONI** is a partner at Schiff Hardin, LLP.

**MS. LINDA BEARIE** is chancellor of the Diocese of San Jose.

**REV. ROBERT L. BELOIN** is chaplain of St. Thomas More Chapel & Center at Yale University.

**SR. MARY BENDYNA, RSM**, is executive director of the Center for Applied Research in the Apostolate.

**MR. GEOFFREY T. BOISI** is chairman and chief executive officer of Roundtable Investment Partners, LLC, and chairman of the National Leadership Roundtable on Church Management.

**MR. JOSEPH BOLAND** is director of grant management for the Catholic Church Extension Society.

**MR. ADRIAN BORDONE** is founder of Social Solutions, Inc.

**MR. MICHAEL BROUGH** is director of planning and programs for the National Leadership Roundtable on Church Management.



Most Rev. Dale Melczek



Rev. Robert Beloin and Rev. David Poeking



Geoffrey Boisi

**DR. FRANCIS J. BUTLER** is president of Foundations and Donors Interested in Catholic Activities (FADICA) and secretary of the board of the National Leadership Roundtable on Church Management.

**MR. PAUL BUTLER** is managing director of GlobalEdg, LLC.

**REV. WILLIAM BYRON, SJ**, is professor of business and society at St. Joseph's University.

**MR. PAOLO CAMELETTO** is financial secretary for the Archdiocese of Westminster in England.

**DR. ANTHONY CERNERA** is president of Sacred Heart University.

**DR. ARTURO CHAVEZ** is president and CEO of the Mexican American Catholic College.

**REV. MR. ALVIN CLAY** is CEO of Davidson Trust Company.

**DR. JEFFREY COLE** is director of USC Annenberg Center for the Digital Future.

**MR. DYLAN CORBETT** is office director for the National Leadership Roundtable on Church Management.

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**MR. MICHAEL COSTIGAN** is director of consultancy for the National Leadership Roundtable on Church Management.

**MR. MICHAEL COTE** is CEO of SecureWorks.

**MR. MICHAEL CROFTON** is president and CEO of the Philadelphia Trust Company.

**MS. BARBARA ANNE CUSACK** is chancellor of the Archdiocese of Milwaukee, WI.

**MS. ELIZABETH DONNELLY** is a trustee of the Mary J. Donnelly Foundation.

**REV. JOSEPH DONNELLY** is pastor of Sacred Heart Parish in Southbury, CT.

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**MR. JOSEPH F. FINN** is a member of the Order of Malta.

**MR. FRED FOSNACHT** is CEO of MyCatholicVoice.

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**MR. WILLIAM P. FRANK** is a partner at Skadden, Arps, Slate, Meagher & Flom, LLP.

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**MR. TIMOTHY GARRY** is a member of the Catholic Campus Ministry Association.

**MR. DANIEL GAST** is director of INSPIRE at Loyola University.

**MR. GREGORY GERUSON** is director of the Catholic School Development Program.

**MR. DAVID E. GIBSON** is a freelance writer for the National Leadership Roundtable on Church Management.

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**DR. PATRICK HARKER** is president of the University of Delaware and a member of the board of the National Leadership Roundtable on Church Management.

**MS. SUE HARTE** is director of development for the Penn Newman Center at the University of Pennsylvania.

**VERY REV. JAMES HAYER** is director of communications for the Eparchy of Passaic.

**Ms. ALICE HAYES** is president emerita of the University of San Diego.

**Mr. THOMAS J. HEALEY** is a retired partner of Goldman, Sachs & Co. and a senior fellow at Harvard University's Kennedy School of Government. He is treasurer of the board of the National Leadership Roundtable on Church Management.

**Ms. CHRISTINE HEALEY DEVAULL** is executive director of the International Education Foundation.

**Ms. AMY HILL** is communications director of the Pennsylvania Catholic Conference.

**Mr. THOMAS HOBAN** is president and CEO of Laity in Support of Retired Priests, Inc.

**Dr. MARY ELLEN HRUTKA** is executive director of the Mid-Atlantic Catholic Schools Consortium.

**Mr. JOSEPH HUDSON** is vice president of Lafarge North America.

**Rev. JOHN HURLEY, CSP**, is executive director of the National Pastoral Life Center.

**Ms. BRITTANY JANIS** is development coordinator for Busted Halo.

**Ms. DAWN MARIE JONES** is development director for the Archdiocese for Military Services USA.

**Ms. SHEILA KELLY** is an independent consultant.

**Rev. KEVIN C. KENNEDY** is adjunct professor at the Catholic University of America and pastor of St. Ambrose Catholic Church in Cheverly, MD.

**Rev. J. CLETUS KILEY** is president and CEO of the Faith & Politics Institute.

**Ms. SUSAN KING** is vice president for external affairs at the Carnegie Corporation of New York and a member of the board of the National Leadership Roundtable on Church Management.



Amy Hill

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**Msgr. JIM LISANTE** is pastor of Our Lady of Lourdes Church in Massapequa, NY.

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**REV. J. DONALD MONAN, SJ**, is chancellor of Boston College and a member of the board of the National Leadership Roundtable on Church Management.

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**MSGR. JAMES MURPHY** is vicar general of the Diocese of Sacramento.



Kerry Robinson and Kathleen Mahoney



Kathleen McChesney



Bill McGarvey

**DR. LUCIA MURPHY** is director of the office of evangelization for the Diocese of Harrisburg.

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Patrick McGrory and Sr. Katarina Schuth, OSF



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## APPENDIX D

# CONFERENCE AGENDA

## Clarity, Candor, and Conviction: Effective Communication for a Global Church

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*National Leadership Roundtable on Church Management  
2009 Annual Membership Conference*

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### Description

In a global age of a 24-hour news cycle, instant worldwide communications, Web 2.0, and a burgeoning blogosphere, what does it mean to foster a “culture of communications within the Church,” as the papal spokesman recently called for? How do successful leaders make decisions on effective strategic communications for the organizations they govern? How can the Catholic Church foster increased public awareness and enhanced participation at all levels? How can parishes, dioceses, and nonprofits remain committed to greater transparency in an increasingly media driven world? And how can the Church capitalize on technological advancements and effective marketing strategy in the future?

Our annual meeting this year features outstanding leaders and communicators committed to excellence and confident that ever-greater levels of effective communication can be achieved internally and externally for the Church. Deliberations will focus on specific strategies and practical recommendations for strengthening the communications capacity and effectiveness of Catholic Church leaders—lay and ordained. Among themes to be explored: effective internal and external communications, the role of technology, reaching Hispanic-American Catholics, communicating bad news well, and the importance of clarity.

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### WEDNESDAY, JUNE 24, 2009

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5:00–7:00pm .....Welcome Reception

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### THURSDAY, JUNE 26, 2009

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7:30am.....Breakfast

8:00am.....Registration

- 8:30am.....Opening Prayer  
Sr. Doris Gottemoeller, RSM, Senior Vice President, Catholic Healthcare Partners
- Welcome and Introduction**  
Ms. Kerry A. Robinson, Executive Director
- 8:45am.....Activity and Accomplishments: Successes of the Roundtable  
Mr. Geoffrey T. Boisi, Chairman  
Ms. Susan King, Vice President for Public Affairs, the Carnegie Corporation of  
New York  
Lt. Gen. (ret.) James M. Dubik, Senior Consultant
- 9:15am.....Plenary Session: Strategic Input
- 10:00am.....Leadership and Effective Strategic Communication  
Rt. Hon. Tony Blair, Former Prime Minister of the United Kingdom
- 10:30am.....Q & A
- 11:00am.....Break
- 11:15am.....Proclaiming our Message: Communication for the Church in the United States  
Most Rev. Gerald F. Kicanas, Bishop of Tucson and USCCB Vice President
- 11:45am.....Q & A
- 12:30pm .....Lunch  
Msgr. Jim Lisante, Executive Producer and Host, Close Encounter
- 1:45pm .....The Changing Face of the Church: *Las Comunicaciones y los Católicos Hispanos*  
Rev. Mr. Manuel Dorantes, Archdiocese of Chicago  
Mr. César Conde, Executive Vice President, Univision
- 2:15pm .....Q & A
- 2:45pm .....Break
- 3:00pm .....Leadership Roundtable Virtual Communities of Practice  
Lt Gen. (ret.) James Dubik, Senior Consultant  
Lt. Col. Nate Allen, Founder, CompanyCommand.com  
Rev. Kevin C. Kennedy, St. Ambrose, Cheverly, MD
- 4:00pm .....Q & A

4:30pm .....Adjourn

5:00pm .....Celebration of the Eucharist

6:00pm .....Cocktails

7:00pm .....Awards Banquet  
Catholics Come Home, Honoree – Mr. Thomas Peterson

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**FRIDAY, JUNE 26, 2009**

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8:00am.....Continental Breakfast

9:00am.....Opening Prayer

**Web 2.0: The Future of Communication and Technology**  
Dr. Jeffrey Cole, Director, Center for the Digital Future, USC Annenberg School  
Mr. Fred Fosnacht, Founder, MyCatholicVoice

10:00am.....Q & A

10:30am.....Break

10:45am.....Small Group Discussions: Virtual Learning Forum

12:00pm .....Lunch

**Acknowledgments and Closing Remarks**  
Mr. Thomas J. Healey, Treasurer of the Board of Directors



# LEADERSHIP ROUNDTABLE PUBLICATIONS AND RESOURCES

These proceedings are part of a series of publications on the Church in America



*Challenges and Opportunities  
in Governance and  
Accountability for Institutions  
in Transition*

National Leadership Roundtable  
on Church Management, 2004



*A Call to Excellence  
in the Church*

National Leadership Roundtable  
on Church Management, 2005



*Bringing Our Gifts to the Table:  
Creating Conditions for  
Financial Health in the Church*

National Leadership Roundtable  
on Church Management, 2006



*Give us Your Best:  
A Look at Church Service  
For a New Generation*

National Leadership Roundtable  
on Church Management, 2007



*Managerial Excellence:  
Engaging the Faith Community  
in Leadership in the Church  
Today*

National Leadership Roundtable  
on Church Management, 2008



*Clarity, Candor, and  
Conviction: Effective  
Communication for a  
Global Church*

National Leadership Roundtable  
on Church Management, 2009

These publications are available for free as a download from our website at [www.nlrcm.org](http://www.nlrcm.org) or can be ordered online in printed format.

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The Leadership Roundtable has also produced DVDs and Planning Resources for Dioceses and Parishes. For further information, visit [www.nlrcm.org](http://www.nlrcm.org).

For further information on the work of the Leadership Roundtable please visit [www.nlrcm.org](http://www.nlrcm.org) and use the "Join Our E-mail List" button to receive our electronic newsletter.

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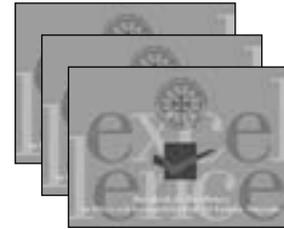


# Standards for Excellence

## An Ethics and Accountability Code for Catholic Dioceses, Parishes, and Nonprofits



The *Standards for Excellence* describes how Catholic dioceses, parishes, and nonprofits should act to be ethical and accountable in their program operations, governance, human resources, financial management, and fundraising. Eight Guiding Principles are provided, along with fifty-five standards—more detailed performance benchmarks that will enable Catholic organizations to strengthen their operations.



In full conformance with canon law, the *Standards* responds to the call to good stewardship and accountability as set forth in the U.S. bishops' pastoral letter, *Stewardship: A Disciple's Response*.

Dioceses, parishes, and Catholic nonprofits are encouraged to pledge to commit to the Guiding Principles of the *Standards for Excellence*. The Leadership Roundtable provides free education resource packets to all *Partners in Excellence* to assist them in the implementation of the *Standards*.

For further information on the *Standards for Excellence* and on best practices in Church management, finances, and human resources, please visit our website at [www.nlrcm.org/standards](http://www.nlrcm.org/standards) or e-mail [info@nlrcm.org](mailto:info@nlrcm.org) or call 202-223-8962.



To order additional copies of *Clarity, Candor, and Conviction: Effective Communication for a Global Church* or any other Leadership Roundtable publications, please send your request to:

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