

Reflection Paper: Organizational Assessment and Strategy for Planned Change

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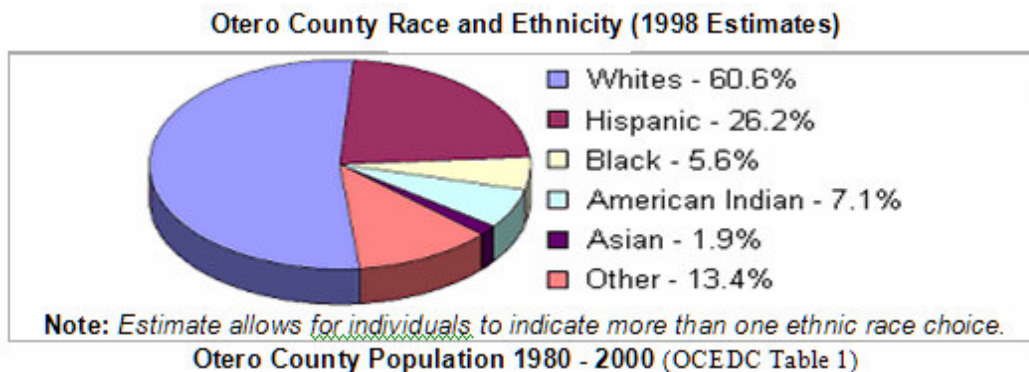
Diocese of Las Cruces

Course 9, Pastoral Leadership and Organization

28 April 2004

In this paper, I will examine Organizational Assessment and Strategy for Planned Change in two parts. In the first part, I will describe my system, its present and desired state, and will identify a root problem in this organization. In the second part, I will outline my initial plan of data gathering, the problems I experienced and the lessons learned, the inadvertent changes that occurred, test my assumptions asserted in the first part of this paper, analyze data collection, examine the relevant theology concerning the issue, lay out a plan for effecting change in the system, and describe how I will monitor and evaluate the effort to implement changes.

Part A. I live in a small town in Southern New Mexico with a mixed population, the majority of which consists of about 26% of those of Hispanic and 60% Anglo American backgrounds (OCEDC, Table 1). The organization I am examining to conduct



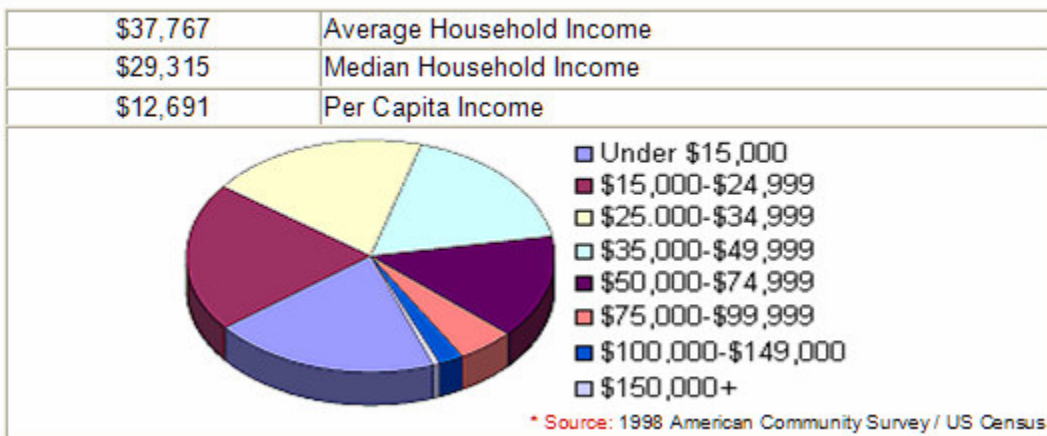
this assessment is my parish, Immaculate Conception Church, also referred to in this paper as ICC for brevity. The Church has about 1,200 registered families and its structure is approximately 100 years old (Hausfeld, 27 January). The population in the year 2000 of the town was 35,582 with a county population of 62,298, an increase of about 32% and 28% since 1980, respectively (OCDEC, Table 2). The growth is partly due to a nearby Air Force Base which employs many. A great percentage of the population is related to the military in some way, including the very large German Air

Otero County Population 1980 – 2000 (OCEDC Table 2)

Area	1980	1990	2000
Otero County	44,665	52,034	62,298
Alamogordo	24,024	27,596	35,582
Holloman AFB			2,076
Boles Acres			1,172
Cloudcroft	521	636	749
Mescalero			1,233
La Luz			1,615
Tularosa	2,600	2,615	2,864

* Source: US Census

Force, and very small Taiwanese Air Force training contingents. This mix of languages and cultures is made more diverse with the Mescalero Apache people who also live in town and participate in the organization. Small towns have a closeness and familiarity that can be seen in regular letters to the editor telling of experiences when the people in this town were friendly, helpful and welcoming. These letters do reflect my experience, but this plateau-desert community also experiences its problems like every place. Small towns are also known to offer fewer jobs with a small percentage of them being high-paying. This is reflected in the median income for Otero County being under \$30,000 (OCEDC, Table 3).

Otero County Income (OCEDC Table 3)

There are two aging Franciscan priests, blood-brothers from Cincinnati, that care for the spiritual needs of ICC and three missions, Our Lady of the Light in La Luz to the

North, Sacred Heart to the West in the mountains of Cloudcroft, and Our Lady of the Desert to the South in Boles Acres. All the locales are within 20 miles of one another. Fr. Bryant is the pastor of ICC, Fr. Bruce is the pastor of La Luz and they both share the responsibilities of the other two mission parishes. Using the “State of my System Checklist” from the course book, ICC has a mission statement, organization goals and outcomes, performance plans including job purposes, performance measures and objectives for paid employees, a 12-month budget, a monitored evaluation system for paid employees, adequate human and material resources, a clear organization design and effective leadership, a climate of openness and trust, a recognition of the reality of power and politics, and a culture that conveys the spirit embodied in the mission. ICC does not have a process for systematically uncovering the needs and wants of its parishioners or surveying the environment, lacks a process to systematically review organization design including organizational structure and role descriptions, does not have unit objectives or a mechanism for negotiating collaborations on objectives, is in the middle of creating a five-year financial plan, has no reward system, and does not have an environment management process in-place. Additionally, no formal mechanisms are in-place to monitor or evaluate volunteers to ensure they are living up to their voluntary responsibilities as one would find in a business organization (Lawyer Appendix A & Hausfeld, 27 Jan.). The parish is run more like a family, with the pastor as the father, realizing the Vatican II image of Church. Of the areas lacking, I believe having no process to reveal parishioner’s wants and needs to be the most important. This kind of process could also unearth negative perceptions which would permit problems to be addressed before they become unmanageable. One reason I believe this is important is

because it is usual in the larger hierarchical church, as a general practice, for parishioner desires and concerns not to be listened to, much less addressed since there are no mechanisms in-place to provide this and it is left up to the individual Bishops and priests. While considering the structure, this is understandable to a certain extent, the exercise of power in this kind of atmosphere can leave the caring parishioner without a formal voice that will be taken seriously enough for the issues, problems or desires to be addressed in some way. History bears this out when the Pope was told to move the See back to Rome from France. There was no process or system in-place to permit this, so it took the actions of a courageous woman. This idea that people should have a voice I believe stems from the American democratic ideal, which in turn, follows from the Christian ideal that all people have infinite worth because God created them. If the human being has been created by God, with the Divine spark and gifts to contribute, they can add something worthwhile to the Church, in the same way our representative democracy permits all citizens a voice to contribute to the common good. Using the Vatican II image, in families with a loving Father, the children are always listened to and respected. I believe there is a fundamental difference in an organizational study of a business and of a church. Much of the course material is based upon business studies, such as the reference to In Search of Excellence by Thomas Peters and Robert Westerman, which points out it is people that enable organizations to achieve excellence (Lawyer 22). While these principles can be applied to all organizations across the spectrum, the purpose and focus of the organization is a very important part of how an organizational study might be accomplished. I observe this difference between the business with its profit motive and the church with its familial and salvific one. This, I believe, brings into

sharp relief the caution that should be taken when acting as a change agent in a church organization, especially when asking questions about money. In part two of this study, I will highlight serious problems experienced and lessons learned when attempting to do a survey to canvas a segment of the parish to help illuminate solutions to the problem I have focused on in this study.

The pastor has for several months been announcing that the parish has spent about \$1,000 more than it has coming in for four consecutive months and that the primary cause of the problem is that the weekend collection has been down over the same time period last year about 25%. In dollars, extrapolating from the present six-month average collection of about \$3,600 a weekend, the year prior used to bring in roughly \$4,800 (Immaculate). This is a real concern because the business manager position was eliminated and the person who filled this position is well loved by all, making this a very difficult decision. The problem as indicated on my Force Field Analysis is: “Donations at the weekend Masses at ICC have decreased 25% from the same time last year to this year.” The desired state, “To keep donations from weekend Masses constant from last year to this year” (Lawyer, Appendix A, 46A). I believed this could easily be explained by the slow economic times over the past two years coupled with the clergy abuse crisis in the Church that has many very upset. The Catholic Church does not officially endorse or take as normative the idea of the tithe, unlike many Protestants, supported by Abraham giving one tenth of his possessions to the priest Melchizedek as payment (Winslow).¹

The solution, I believe, cannot be as simple as educating the people of their responsibility

¹ In my experience as a Protestant, this view is typical and expresses the Biblical starting point and basis made by many Protestants who adhere to this teaching.

to tithe as I have personally seen done in Protestant churches that were financially struggling.

As an active member of ICC, my primary ministry is to teach. I am involved in the RCIA program and teach on several subjects and, when I am able, in Scripture Study classes they have throughout the year. I have performed many other public ministries and participated in visible things over the years such as being a Lector, LEM and acting the part of Pilate in a passion re-enactment at Easter. Most know me and recognize me as an informal leader in the Church because they have seen me so often. I have also personally known both priests since 1993 and have proven reliable when something needs to be done. For these reasons, I have a certain amount of personal power, mostly of a persuasive nature, to have changes considered and implemented if beneficial to ICC. Although I do not think about Church in terms of power excepting the power of the Spirit, to use the language of the course book, my personal power is limited by the legitimate, competent and personal authoritative power Fr. Bryant holds as pastor, responsible administrative agent and father of the parish (50-51). He does not wield this power as a taskmaster, but rather as a father uses his position and power in a family to care for them. Now I will move into my plan for data gathering and the unexpected problems we experienced.

Part B. My plan from the outset was to e-mail an informal survey to work out any bugs before creating a survey to use. I planned to get this approved by the priest and have about 50 for people from each Mass fill it out, having a table by the exit so as to get a sample of about 150. Those who used to attend but stopped for some reason were not in scope of this survey. My intent was to survey attendees, since the donations are down at the weekend Masses. Surveying people who do not attend Mass would not apply for the purposes of this survey. I believed it would be easier to get a greater response rate if I did the survey in person and initially planned an announcement at the end of Mass about the project. A friend of mine was even getting a translation of it in Spanish for the 8:30 Mass. Because I did not believe the parish staff as an entity could explain the reduction and the income source that had decreased is parishioner-based, I believed the focus should be centered on parishioners who attend weekend Masses. This could include individuals from the administrative staff, if they were to fill out surveys as parishioners. My three objectives were to identify parishioner opinion about the causes for and importance of the reduction in giving, data on the percent of people surveyed who changed their contribution, and suggested solutions to the problem. For the initial survey, I did not believe I needed permission or coordination since I was not doing the survey on church grounds or involving the church in any way and intended the survey to be sent back to me alone. This plan went seriously awry as I will describe and discuss next.

It was at the outset of the data collection phase that I encountered problems I could never have imagined. With the first part started as I sent the e-mail, I was planning to talk to our priest to discuss the second phase of the data gathering. The survey was e-mailed to three people explaining the purpose of the survey and asking them to forward

the document and instructions to parishioners they thought might like to take part in this project (Attachment A). This included a request that they be filled out and e-mailed back to my e-mail address alone which I provided in the e-mail. I protected the privacy of individual responses for this pre-survey by numbering them electronically and deleting the e-mails received. Before I was able to inform anyone, the priest immediately began receiving e-mail concerning this and, the following week, filled out surveys started arriving in the postal mail at the church. The primary cause for concern of priest and staff, as I was to learn near the end of the incident, was that there were very serious general allegations in the returned surveys and e-mails of mismanagement of funds, theft and one remark seemed to imply that the priest was gambling away parish money at a casino in Mescalero on the nearby Apache reservation. I sent this out on a Friday evening and received a disclaimer and very short letter from the pastor in the postal mail the following Thursday, six days later. The pastor's letter expressed the attempt to reach me numerous times, but every time the phone was busy and he wanted to ensure I received the disclaimer. I thought it quite odd that he never responded using e-mail. When I received it I responded in e-mail explaining what the intent was, asking him what he wanted me to do with the disclaimer, and providing several phone numbers and e-mail addresses for him to contact me. To this point, I was not informed of the allegations or that the church was receiving surveys in the mail. After we spoke on the phone two weeks after I had sent out the survey I learned what had happened and was asked to send the disclaimer to those to which I sent the e-mail, requesting they forward it to everyone to whom they forwarded the survey. The e-mail I sent contained that disclaimer and an extended explanation (Attachment B). Since I was the one that started this, I felt

responsible to stop it. This correspondence expressed how exacerbated I was that the survey was used in this way without my consent or knowledge, included a verbatim transcription of the disclaimer from the Church, and requested several times throughout my explanation that the survey be destroyed and not be used for any purpose, ever. To complicate matters more for me, when performing some disk maintenance on my home computer, I mistakenly reformatted the hard drive with the data on it, making me think I had entirely lost the survey. I later discovered I had printed two responses I received. When we spoke, Fr. Bryant asked me for contact information at Loyola and eventually both he and I spoke with Barbara Fleischer separately. I have been asked not to do any more survey work on this subject. For this reason, I can only go through the exercise for this assignment with the printed information I have. Before I do, I want to express several lessons I learned.

I have learned valuable and painful lessons in attempting to gather information. The first is to communicate with the organizational owners or authority before attempting to gather any data, as a precaution. While there was no way for anyone to predict the events as they unfolded, had I spoken to Fr. Bryant before I sent out this pre-survey, he would have at least known where it was coming from and its intended purpose. Because the surveys contained very serious allegations, those returned to the parish upset and hurt the people employed by and responsible for the running of ICC, the survey creator and some others who had become involved. I was surprised how quickly the survey that was designed and intended to be a small, private enterprise took on a life of its own, started an avalanche of problems and became a very public venture. I watched with great relief as the pastor handled this, putting it behind the parish by preaching a homily on Holy

Thursday that included these allegations in light of his being proud to be a priest, letting the love of Jesus Christ shine through this very difficult circumstance (Hausfeld homily). In this way, Fr. Bryant used this to publicly strengthen the parish and present the gift of the ordained priesthood in a way I had never seen it before. I had tears in my eyes as he spoke the words of his homily, knowing that I had started this unintentionally, and believe my prayers were answered for healing and strengthening of the body of Christ through this homily. I have spoken with him since and he thinks this problem might be resolved (Hausfeld, 18 April). A change agent, in my reading of the course book as a whole, is one who works to cause controlled friction to create a climate where change can be possible to strengthen an organization by focusing on a problem within it. This is a very dangerous game to play in an organization. The results of my survey were not intended and so, by definition, cannot rightly be called the actions of a change agent, yet I have a difficult time believing this kind of interference in an organization can be a good thing because it took on a life of its own in this case and is problematic at best and disastrous at worst. One point that is interesting is the real change agent, as I had assumed and intended all along, was the pastor. Only this did not occur as I had planned. Nevertheless, changes can be pointed to, however inadvertent. Those in attendance on Holy Thursday evening were strengthened by an inspired homily, reminding them that open communication is best and that the parish has people in charge of it who take their responsibility very seriously. At the end of Mass that night, a woman stood up to speak for the entire parish and expressed our love for the pastor, to which everyone agreed by standing and applauding. A student, the author of this paper, realizes that he should not rely on his belief in the integrity of individuals who attend church when trying to do a

quick pre-survey before talking about what he is doing with his pastor, priest, and friend. I was most taken aback by this and also learned that a survey where all instructions are not included directly on the survey, but in an e-mail with a survey document attached is a very bad idea because these two pieces of information can get separated, as seems to have happened in this case, causing confusion, at best. Additionally, far from this small New Mexican parish, a person intimately involved with adult education at Loyola, Barbara Fleischer, armed with knowledge of these misadventures in data gathering, is considering changing a course in this LIMEX program. I will now analyze the data from the few surveys I have. I understand the results would be skewed if used to analyze and make changes in a Church with 1,200 families, but believe going through the process will help me learn and appreciate the lessons this course entails. For the purposes of this exercise, I will treat the data as if it contained an adequate cross-section of the parish.

The following are data from the initial surveys (Attachment A). Question one asks the respondent to rank the three primary causes of the decreased donations with the answers, percentage of response for this answer, and the rankings in parentheses: Problems with Leaders one-third (2), Uncomfortable in Church one-third (3), Clergy Abuse Scandal one-sixth (1), and Other – disparity between perceived church income and present status one-sixth (not ranked). While question one requested the three choices be prioritized from one indicating the first choice to three indicating the third choice, only half were ranked. I believe this is because the instructions at the top of the survey do not indicate numbers will be used and could have been clearer. This is a primary reason I did an initial survey. A respondent who does not read the question thoroughly might miss this instruction, skewing the data collected. Question two asked if the respondent

reduced their weekly contribution to which all answers were *no*. Question two A was a follow-up question asking those who answered no to question two increased their donation. Half answered *yes* and half answered *no*. I believe all parts of question two provide direct data that would be relevant to addressing the problem. Question three asked if respondents knew of others who changed their donation amount to which all answered *no*. The intent of this question was to get additional information about parishioners who were not filling out the survey to widen the data collection effort. Upon reflection, this data could skew the results arbitrarily because a person could refer to someone who had taken the survey or stopped attending ICC weekend Masses. I would have deleted this question if I were to modify the survey as I planned. Question four asked if it bothered the respondent that donations were down and services/positions have been reduced to which all answered *yes*. I viewed the purpose of this question to work hand-in-hand with question seven to identify if parishioners saw this as a problem to address. I would have modified this to create two questions, one asking about donations with question five as a follow-up and the second about services/positions. Question five asked those who answered *yes* to four if there was anything else that could be done to repair the disparity between church income and expenses to which all responses were *yes*. The write-in ideas were: 1. to have homilies that challenge Catholics in almsgiving, 2. have a children's offering, 3. allow families to pledge donations, and 4. that ICC should support the Catholic grade school in town more with the hope that the parents of these children would, in-turn, increase church support. The first suggestion to teach about almsgiving may have some merit as part of an overall plan, but I do not believe it would work as a stand-alone solution. Having a child's offering and permitting families to

make pledges might help in steadying income for the parish and have creative possibility to add variety and catechesis to giving. I understand children's offering to be when the child learns to give by actually giving as part of their catechesis. I find the last suggestion, for ICC to provide more support to the school, causing parents to increase donations to have no merit. In the context, it appears to be financial support of the school. If this is what is meant, this makes no sense because the nature of the problem makes this impossible. I cannot reconcile this approach to the problem because, with a reduction in income, the funding would not exist to increase financial support of the school. This idea also falls short because the increase in income is hoped for, not guaranteed, and would most likely not offset the additional support to the school, much less go over that amount. Question six asks if other solutions exist to fix the problem with responses half *no* and *yes*. The one write-in suggested an income and expense report that details cash flow. While a good suggestion, ICC already produces a quarterly financial report that identifies income and expenses, net change in capital, long-term debt and Diocesan tax. This suggestion could come for three reasons: a quarterly report was missed for which the pastor publicly apologized in a letter included with the financial report, the respondent registered with the parish within the past six months or the respondent is not registered (Immaculate). Question seven asked if the respondent believed it was important for something be done about the problem to which all respondents answered *yes*. The purpose of this question was to identify parishioner opinion about pursuing this problem. The positive response could indicate a willingness to increase present donations or to help in some other solution. If I had a chance to modify the survey as planned, I would have added a clearer explanation and instructions,

requested age demographics by group, and included write-in Church Participation and Ministry Leadership areas. The additional data would permit a clearer picture to be obtained. It might also be a good indicator of the level of individual parish participation, which can identify, to some extent, in my experience, the level of spiritual development. I have found the more spiritually developed usually are more active in Church and knowledgeable about their faith. I will now explore and analyze some theological principles that bear on this issue.

I believe the Catholic principles of self-giving, stewardship, cheerfulness, and reaping and sowing apply to this problem. The first, self-giving, is evident in the Archdiocese of Minneapolis-Saint Paul statement about human sexuality, “Men and women communicate love by seeking complete union (total self-giving) with one's spouse” (Office). I understand the Church, through this statement, is informing a married person that self-giving is the norm for which to strive. This principle can be applied in other areas of life, such as giving at weekend Masses. If the principle of self-giving cannot be applied to other areas of life, then the Catholic philosophy of life is seriously inconsistent. The second principle of stewardship can be seen in the statement of Pope John Paul II,

“The danger of the misuse of material goods and the appearance of artificial needs should in no way hinder the regard we have for the new goods and resources placed at our disposal and the use we make of them. On the contrary, we must see them as a gift from God and as a response to the human vocation, which is fully realized in Christ. (Paul II, 29)”

This statement indicates that the things we have been given by God are gifts and that we need to use them rightly. To use something rightly that one has not earned, but has been given, is at the very heart of the definition of stewardship. Saint Paul penned, “For you

have died, and your life is hidden with Christ in God” (Col 3:3), indicating even our own lives and bodies are not rightly called our own. The two final principles are mentioned in this passage,

Consider this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each must do as already determined, without sadness or compulsion, for God loves a cheerful giver (2 Cor 9:6-7).

First, the way in which we give will be the way in which we receive, reminiscent of Jesus’ statement in Matt 7:2. I see in the meaning of this statement what I would call the *Divine wooing*. In light of free will, God woos us gently, persuading us rather than forcing us into compliance, which would negate the freedom with which He created us. This is in stark contrast to most of the information I have read over the years on tithing from both Protestant and Catholic authors who have expressed opinions on this subject. Finally, Saint Paul points out that God loves one who gives cheerfully. This indicates God wants us to be cheerful in giving, as contrasted to those who give because they are forced and do not want to give. I believe from these principles flow the real answers to the problem because they reflect theology in a lived life.

Self-giving is primary. Catholics look to the widow in scripture who put two coins in the coffers to whom Jesus points as an example of someone who gave more than all the others because, while the others gave from their surplus, she gave from her “poverty” (Lk 21:1-4). For we who are not living in poverty, this can mean giving from our need, not only our extra cash, but could be interpreted as time, for usually the wealthy value time more than money since there is not lacking in the former. Stewardship is a realization the jobs, money, possessions, bodies, faith and internal character we have are gifts to be used rightly, giving them back to God. One way to do this is to join a ministry

in Church exercised at weekend Mass such as Lector or to give money generously. God loves a cheerful giver because He gave us free will to give or withhold, love or hate. God expects our yes to be yes and our no to be no (Mt 5:37, 2 Cor 1:17 & Jas 5:12). To be a cheerful giver means to put yourself into it, to be honest and present in what you are doing. The principle of reaping and sowing is most interesting. Many times characters in scripture turn the phrase, “what reward is there in that?” God does not seem to mind us being kind and generous with others in order to protect our families and ourselves. In fact, He promises His protection when we do as He desires or commands. This is not much different from a parent who does something special for their child when they do what they are told. This teaches the child to obey. God does this, wooing us into the life He has prepared for those who love Him. Those who love God do as He commands (Jn 14:15).

After collating and analyzing the data from the survey, I planned to have a feedback session with the original respondents in order to verify and clarify the data. My analysis of the data collected confirms this need. After this clarification, I would present this information to the pastor and administrative staff since they are the ones who would make the decisions. I believe the root problem was well identified, a provable, known problem that needs to be corrected and does not need to be modified. The survey seems to indicate several areas that might be implemented together to help solve the problem. First, there seems to be a need to publicize the financial report more widely throughout the parish. Second, a registration drive might help ensure everyone who attends is so identified to make sure the word gets to all parishioners. Third, educating the parishioners in the Catholic principles of self-giving, stewardship, cheerfulness, and

reaping and sowing would effectively provide catechesis in almsgiving and would help the parishioners all grow together in understanding, knowledge, and lifestyle to these Gospel principles. Finally, the recommendation to use additional means of giving like special giving campaigns such as an offering for children and pledges would be implemented. These four areas would educate the parishioner in the Church teachings and financial status and provide a variety of ways to give, and ensuring all parishioners were registered, increasing donations at the three weekend Masses back to the previous levels.

In the follow-up phase, we would need to identify if the weekend donation at Mass had at least met our objective of increasing back to the former level. This would be the bottom line indicating if the work done was effective. I would plan to ultimately review a six month average which would come one year later, but would follow the weekend income starting six, nine and twelve months after the changes were implemented to allow time to educate, register, and add other giving options. If the numbers had increased sufficiently, no more work would be required. If the donations had not increased after the year, financial giving by Mass could be analyzed and a survey constructed to identify problems and perceptions for this on-going problem, maybe done on a parish-wide basis instead of a sample.

Attachment A

Andy Weiss
Loyola University

Institutional Context of Ministry Survey
March 21, 2004

Explanation: This survey is for my Masters in Religious Education only. Fr. Bryant announced donations are down about 25% from the same time last year. Due to this, some services and positions need to be reduced or eliminated. The purpose of this survey is to attempt to identify the underlying causes for this and to identify what can be done to reverse this trend.

Directions: Place a check mark or circle your responses and write in where applicable.

Questions:

1. What, do you believe, are the 3 primary causes for the decrease in donations, ranked with the most important marked as 1 to the least important marked as 3?

☐ Clergy Abuse ☐ Scandal ☐ Slow Economy ☐ Job Loss ☐ Increased Expenses
☐ Debt Reduction ☐ Problem with Leaders ☐ Uncomfortable in Church

Other (write-in): _____

2. Have you reduced your weekly contribution to the Church?

☐ Yes (go to 2A) ☐ No (go to 2C) ☐ N/A (go to 2D)

2A. If Yes to #2, what was the reason(s)? _____

2B. If #2A answered, by how much did you reduce your donation? _____

2C. If No to #2, did you increase? ☐ Yes ☐ No

2D. If N/A to #2, what was the reason? _____

3. Do you know of others who changed the amount they donate?

☐ Yes (go to 3A & 3B) ☐ No (go to 4)

3A. How many reduced? _____

3B. How many increased? _____

4. Does it bother you that donations are down and services/positions have been reduced or eliminated? ☐ Yes (go to 5, others go to 6) ☐ No ☐ Don't Know ☐ Not Interested

5. If Yes to #4, do you think anything else can be done to increase donations?

Yes: Idea _____ ☐ No

6. Is there anything else that can be done to fix the disparity between the income and expenses at ICC? ☐ Yes: Idea _____ ☐ No

7. Do you think it is important something be done about this or do you not see it as a problem? ☐ Yes, see as a problem to be fixed ☐ No, do not see as a problem

Attachment B

My Friends,

I am very upset about what this survey has been used. I have learned that the survey I sent through e-mail has been used in ways I never intended, especially printed, filled out and mailed to ICC. This was never the intent of the survey. I am sending this e-mail to ensure everyone understands the original purpose and stops forwarding it to anyone or using it in any way for any purpose.

This is the disclaimer I received which I am retyping for you to forward to anyone to which the survey was sent. This disclaimer is in quotation marks and is typed verbatim, including CAPS. I have also included my own personal explanation and information about the survey with numbered paragraphs below to express the purpose, my exasperation that this homework assignment has turned into something entirely different and for the forgiveness of anyone injured in any way.

DISCLAIMER

OPEN QUOTES

"The information contained in all Parish Faxes, E-Mails, or Personal Communication is privileged and secure. It is intended only for the use of the individual or entity named on the cover sheet or E-Mail connection. It's contents are confidential and may not be released without the expressed permission and consent of the individual parishioner. The use of a Parishioner's confidential information may not be disseminated, distributed, disbursed or used in any manner that is not approved by the individual parishioner.

The ICC parish may not reveal any personal information without consent. All information gathered by ICC parish may not be disseminated nor copied for the use of any personal or private surveys, projects, educational studies, political affiliation WITHOUT the express written permission of the individual Parishioner or express authority of the Archdiocese or higher authority."

CLOSED QUOTES

Personal Explanation and Information

1. The survey I originally asked to be e-mailed out was for a class I am finishing. This survey was created by me and sent out to parishioners without knowledge by anyone on the ICC staff including Fr. Bryant. The purpose of that survey was to do an organizational analysis on an area in the organization so that I can use the material in the course to evaluate it only to write the paper I have to write. This information was never intended to be shared with anyone except the teacher (to be graded), nor would the results be shared with anyone, including the Church. Before I could ever talk with Fr. Bryant about this, information was being sent to staff and Priest at the Church both electronically and through postal mail.

2. I never intended to start a public discussion of the issues. The problem is, surveys were filled out and electronically or postally mailed to the parish with very disturbing accusatory statements. I regret ever thinking people would act with integrity and not use this class project mistakenly thinking it was anything other than it was. I received absolutely no contacts by e-mail, phone or otherwise asking me to clarify the purpose of the survey BEFORE using it in this way. I originally asked for it to be sent to other people in the original format with the explanation in the e-mail, but the explanation was not on the actual survey documents themselves. If this was forwarded in any way other than with all the original information and explanation attached, this was not using the survey rightly. I personally still know people who never set foot in any Church of any religion who have displayed more integrity than seems to be displayed with the use of this school project survey by some.

3. All information was intended to be anonymous and was never intended to identify the opinions of any person. As I received the surveys, I saved them to my computer with a number and deleted the original e-mail. There is no space to include any personal information because of the privileged nature of the information. It was never my intention to ever have surveys sent to people who would use them for any purpose than to fill them out and send them back to me electronically. Since when reformatting my computer, the drive with all my information on it was erased and written over, I do not have any e-mail messages or electronic copies of anything.

4. I respectfully request and pray that this e-mail be sent by anyone who forwarded it electronically or in any other format or by any other media to everyone who received the survey so that anyone with the survey will do two things:

A. DO NOT FILL IT OUT OR FORWARD IT TO ANY PERSON IN ANY FORMAT OR MEDIA

&

B. DELETE AND DESTROY ALL COPIES OF IT SO THAT IT DOES NOT EXIST IN ANY FORMAT, ELECTRONIC, PHYSICAL OR ANY OTHER KIND OF FORMAT OR MEDIA.

5. I ask for forgiveness for starting something I never intended that, at best, has upset some very good people who do not deserve this. I wish for this request to delete and destroy any copies of the survey be honored so that whatever damage has been caused may stop. I pray that if there is anything I can do to fix the damage and heal the hurts, I be able and permitted to accomplish this.

With Great Regret and prayers the damage and hurts can be healed,
I remain always in Christ,

Andy Weiss

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