

Weakest Period of the Initiation Process— Evangelization and Precatechumenate?

Jim Schellman, Executive Director



Jim Schellman

In a previous issue of the Forum Newsletter, I reflected on the general perception that the Period of Mystagogy as implemented in our parishes is the weakest of the four periods of the *Rite of Christian Initiation of Adults* (see the Winter 2009 issue of the Newsletter). This perception arises in part from the national study of the implementation of the *Rite* in the United States, a study that Forum helped the U.S. Bishops' Conference conduct between 1997 and 2000 (*Journey to the Fullness of Life: A Report on the Implementation of the Rite of Christian Initiation of Adults in the United States, USCCB, October 2000*).

In those earlier reflections I grappled with what the national study offered on the Period of Mystagogy and examined its perceptions in light of the principles and provisions of the *Rite of Christian Initiation of Adults (RCIA)*, paragraphs 255-251 in particular and the U.S. National Statutes nos. 22-24. In summary, I wrote,

If we are looking for frequent pull-out or take-aside sessions for our newly baptized and received as part of mystagogy, as was done throughout the earlier process with them, then we are fighting the vision and provisions of the Rite. The focus is less on pull-out than immersion in. They are now fully with us at Sunday Eucharist and learning in the fabric of their lives the full Paschal Mystery of the Lord. Without this understanding, pastoral ministers bemoan, "We cannot get them back!" Back for what? We need to ask, instead, where they are spending their time. If that is at Eucharist and as part of the life of the community and its ministries, then we have probably done our ministry as an initiating community pretty well.

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The Mission of The North American Forum on the Catechumenate is the full implementation in all parishes of the Rite of Christian Initiation of Adults and its implications for reconciliation.

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Central Issue—Ongoing, Lifelong Formation

The fundamental and unavoidable question that arises throughout the U.S. study of the implementation of the RCIA is the commitment of our parishes to ongoing and lifelong adult formation of their people. This has been a stated priority of the Catholic Church in the United States for some time. But this national study raises serious questions about the strength of that commitment in many parishes and the dioceses that support them. The strengths and weaknesses of the adult initiation process are so often the strengths and weaknesses of our parish communities.

New Catholics are made in the image of the Body of Christ, the Body they experience in all the particularity of the parishes that form them. The experience of the neophytes among us helps to tell us where our growth points are. In the national study, many of the newly baptized and received expressed the need for greater “after-care” following their initiation or reception into full communion. Again, from my earlier reflections,

The real question, perhaps, is, “Where within our community do the neophytes find the continuing and ongoing adult faith formation that is their need and right as full members of the assembly?” If regular adult formation is not already a deep commitment of the community, our newcomers have nowhere to go with the spiritual hungers we have helped them nurture and the skills at meditating on Gospel teaching we have helped them learn.

This issue of ongoing adult formation goes to the very heart of the question of the health of parish life and how this is reflected not only in the Period of Mystagogy for the neophytes, but as much or more in the Period of Evangelization and Precatechumenate for the inquirers. Let me explain.

Period of Evangelization and Precatechumenate in the U.S. Study

The findings of the national study tell us a great deal about the initial period of the initiation process. I highlight some principal findings.

Regional Consultations

The eight regional consultations with diocesan and parish leaders held as an essential ingredient of the study offered some important insights:

- Potential inquirers are drawn to the Catholic way of life through a handful of recurring means—parish worship, the public celebration of the RCIA rites, small Christian communities, Bible study groups, programs of marriage and engaged encounter, social outreach ministries
- A significant majority of those in the process have Catholic spouses or relatives (of married participants, 83% have Catholic spouses)
- Ongoing, year-round inquiry is a challenge to offer, evident in the practice of most parishes of offering an

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Mark Your

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Baptized Candidates and the RCIA

Presented by Ron Oakham

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2 p.m. ET, 1 p.m. CT, 12 noon MT, 11 a.m. PT (1 hour)

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Presented by Patrick Lagges

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The North American Forum on the Catechumenate

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Mission The North American Forum on the Catechumenate (Forum) is an international network of pastoral ministers, liturgists, catechists, and theologians united to share the vision and practice of the *Rite of Christian Initiation of Adults*.

Mission Statement The mission of The North American Forum on the Catechumenate is the full implementation in all parishes of the *Rite of Christian Initiation of Adults* and its implications for reconciliation.

Theological Foundation The Mission of Forum is grounded in a theology based on the experience of

- ◆ God's gracious initiative
- ◆ the paschal mystery of death and resurrection in Jesus Christ
- ◆ the prophetic power of word and sacrament
- ◆ the shared life and wisdom of the people of God, graced and sinful
- ◆ listening to the voice of the poor and oppressed
- ◆ conversion to the freedom of disciples
- ◆ working for justice and peace for the world

Formational Principles To remain faithful to the vision of the *Rite of Christian Initiation of Adults*, Forum adheres to these principles:

- ◆ Initiation begins with evangelization leading to conversion.
- ◆ Catechesis, community, liturgy, and mission are formative.
- ◆ All cultural gifts are honored and celebrated.
- ◆ The methods of theological reflection are pastoral.

- ◆ The processes of adult learning are normative.

Organizational Traits Forum's operations, behaviors, attitudes, and actions exhibit these traits:

- ◆ Excellence: The highest level of competence, creativity, and professionalism are strived for at all times.
- ◆ Stewardship: Human, material, environmental, and financial resources are administered with responsibility and accountability.
- ◆ Respect: The precepts that all life is sacred, that each human being is unique, and that all deserve to be treated with dignity are affirmed in speech and action.
- ◆ Collaboration: Cooperation, consultation, communication, and networking are normative for all Forum projects.
- ◆ Inclusivity: Forum relies on the diversity of gifts among its members and proactively seeks a full range of diversity in all areas of its ministry.
- ◆ Integrity: Honesty, justice, and ethical behavior are hallmarks of Forum's work.

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Words of Wisdom

By D. Jay Koyle

This article is reprinted from the March 2011 issue of "E-News" of the North American Association for the Catechumenate (NAAC). Used with permission www.catechumenate.org.

"To preach is to act ecclesially, to build on the supposition that this body of listeners intends to believe and live as baptized members. They are a corporate entity belonging to one another and to Christ. But they desperately need to know and feel what this means" (Arthur Van Seters, "The Problematic of Preaching in the Third Millennium," *Interpretation* 45 (1991), p. 271).

Best Practices: Preaching

The fruitful incorporation of individuals into a radical sense of belonging to, and behaving as part of the Body of Christ in the world requires a robust initiatory process, a process undertaken chiefly by an initiating congregation. Preaching must presume and promote, then, the notion that such a ministry is intrinsic to ecclesial identity and mission.

How might this be done? Well, first of all, preaching can **frequently reference the parish's celebration of the rites of the Catechumenate**. For example, the preacher might lift up signs and symbols of worship that belong to both the baptized and catechumens. According to William Harmless, this was a prominent strategy in the early centuries of the church, one that engendered a deepened sense of Christian identity and ethic. For instance, Augustine would remind the faithful and catechumens alike of how the sign of the cross had been traced on their foreheads when they entered the Catechumenate. It was no magic amulet, the Bishop of Hippo would insist. Rather, it signified a revolutionary identity and manner of living in the world. The power of this sign was tapped, claimed Augustine, as believers laid hold of the Christian way of life (*Augustine and the Catechumenate*, pp. 227-229).

"... preaching can mirror the process of formation and discovery embodied by the Catechumenate itself. The homily must regularly attend to the religious experience of catechumens, recapitulating something of the process of discovery in which they are engaged. The journey and experience of catechumens should be held before the congregation just as the congregation's example is commended to them.

Likewise, preaching can **mirror the process of formation and discovery embodied by the Catechumenate itself**.

The homily must regularly attend to the religious experience of catechumens, recapitulating something of the process of discovery in which they are engaged. The journey and experience of catechumens should be held before the congregation just as the congregation's example is commended to them. If the Eucharistic Table aspires to be the ritual embodiment of what we are called to be and do at the tables of our lives, the sermon can serve as a ritual embodiment of the catechumenal process, of being shaped by the Word in and for daily living.

Above all, preaching and preachers supportive of the parish Catechumenate will **place primary focus on the God to whom the catechumens have been attracted**. In

his advocacy of sermons that speak more explicitly of God's gracious activity in the world today, Paul Scott Wilson argues that the "world-changing event" of what God has done in the life, death and resurrection of Christ "should make all the difference for daily life." The presence and action of God in human affairs – past, present and future – shape worldview and behavior. Thus, Wilson declares, "The Holy Spirit acts with power in people's lives not just to make them receptive to God's Word but to continue Christ's liberating ministry... The sermon makes God's new reality present in the world"

(*The Four Pages of the Sermon*, pp. 22-23). Preaching that risks naming and mediating God's saving presence and activity in the world today, including in the lives of the congregation and its catechumens, is the ultimate factor in the cultivation of ongoing ecclesial renewal and the fruitful exercise of the ministry of initiation.

D. Jay Koyle, Congregational Development Officer for the Anglican Diocese of Algoma (Ontario), is a member of the Board of Directors of the North American Association for the Catechumenate. This reflection summarizes a section of his doctoral thesis, "Calling the Church to Its Heart: Preaching, Parish Catechumenate and the Revitalization of the Twenty-first Century Congregation."



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Sincerely, **James M. Schellman**, Executive Director



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initial “interview” with inquirers followed by a period of inquiry of several weeks or longer

Survey of Those Who Withdrew

The study included a crucial survey conducted with just over 100 people who withdrew from the process. The principal reasons that emerged for their withdrawing were:

- Marriage/annulment issues
- Lack of a sense of welcome, often evident in inflexible scheduling of the process in terms of these persons’ life and family commitments—in other words, poor outreach

Bishops’ Survey

A large majority of bishops took part in a survey of Episcopal leadership with the regard to the implementa-

tion of the *RCIA*. Overwhelmingly, the bishops affirmed two things:

- The *RCIA* “has the power to transform parishes when implemented as the *Rite* is intended” (*Journey*, p. 25)
- The *RCIA* is a “great source of renewal” for parishes, providing an inspiration for “greater outreach and an evangelizing spirit” (*Journey*, p 26)

Diocesan Statistics

The statistics gathered from diocesan offices on pastoral practice with the *RCIA* revealed, among other things, that more than half of parishes have an adult initiation process that is less than one year, that is, from Precatechuminate through Mystagogy. In practice, this means a Precatechumeante of a few weeks, concluded by a predetermined date for all inquirers to celebrate the

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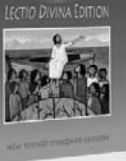
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Rite of Acceptance or Welcome, followed by two or three months for the Catechumenate, then Rite of Election or Call to Continuing Conversion, initiation sacraments at that Easter Vigil, and Mystagogy in some measure for a few weeks of the Easter Season.

Responses from USCCB Committees

The several committees of the U.S. Bishops' Conference that collaborated in the study each submitted a summary response to the information gathered. The (then) Committee on Education emphasized the study's affirmation of "faith formation as a lifelong process and its call for the strengthening of adult faith formation efforts in parishes so that they will provide something in which the new members can take part after the intense experience of initiation" (*Journey*, p. 38).

But it fell to the then-named Committee on Evangelization to draw out the real import of this and other insights of the study that relate to ongoing faith life and formation:

- The foundation for helping inspire Catholics to invite others to Christ and the Church is in fostering enthusiasm among Catholics for their faith
- "The witness of vibrant Catholic communities of outreach and the effective witness of Catholics to the Gospel in their daily lives and society are essential to shaping attractive and welcoming parishes that will invite and form disciples through the *RCIA*" (*Journey*, p. 42)
- Long before entering into formal inquiry, many of our catechumens and candidates have already had regular and formative parish involvement, often through their Catholic spouse
- The parish's regular liturgical celebrations are a principal means of attracting people to Christ and the Church. It is often the first moment of evangelization. The public witness of those already in the initiation process during the liturgy is often cited as a reason others feel drawn to us. This is evidence of the "spiritual need" that inquirers cite as the reason they often seek out the faith community. Thus, "Parishes that present the richness of the Catholic liturgical and spiritual tradition in their worship and activities are better positioned to address their spiritual hunger and invite them to Christ and the Church" (*Journey*, p. 43)
- Divorce and remarriage are named by potential inquirers as primary obstacles to considering becoming

Catholic, but a compassionate, active, and flexible (think scheduling!) ministry to these folks can be an effective means of helping them make the journey in our company

- Small Christian communities can be an excellent way to address many of the real concerns inquirers bring

The Committee on Pastoral Practices brought this all home with:

Christian initiation, by its very nature, is the process of continually remaking the Church. The study confirms that the RCIA can be a source of renewal and even a great blessing for parishes. Integrating the initiation process within the community of believers provided an opportunity for all the faithful to be nourished and strengthened on their common journey of continual conversion to God (*Journey*, p. 32)

Evangelization and Precatechumenate—Parish Way of Life

Don't miss that "opportunity for all the faithful." You see, in any given liturgical year we may not have catechumens, may not have elect, may even not have neophytes, but we always have inquirers among us, whether we know it or not. They are in our Sunday assemblies, at our celebrations of baptism, weddings, funerals; they are married to us, members of our families, our households, neighborhoods, workplaces, and all those other gatherings where we associate with the human family. And they hunger, hunger for community, relationship, meaning, spiritual depth, God. And we know the name of that hunger, and it is Jesus Christ.

Our liturgies are already speaking to them, our small Christian communities ready to show us the way to address their needs with flexibility and compassion. And our social outreach takes us places beyond the parish walls where they actually live and associate. Through apostolic service and witness we need to be stretched by their needs, their hungers. We should not be content that so many in our initiation processes at this time are already among us as spouses and relatives. Good as this is, and it is very good, it is only beginning of learning to be a people on mission. The greater numbers are beyond our places of comfort, what we find familiar. We will know we are learning something about being an evangelizing people when those numbers shift in favor of

inquirers we did not know previously, those we discovered or who discovered us in places we spend most of our time, and those places of brokenness where we ought to spend time.

We must commit ourselves to ongoing, intentional, lifelong formation in our communities of faith because without this how are we going to foster the passion among ourselves for the ways in which the Lord feeds and sustains us and the desire to share this experience with others who do not know Christ and the Church. If the “Church exists to evangelize,” as Pope Paul VI so eloquently taught in “On the Evangelization of Peoples,” this is how we bring that purpose to light and life. In the formation of ordinary Catholic believers among whom

the neophytes find the ongoing “aftercare” that they seek. And, together, lifelong Catholics and neophytes continually “remake the Church” by continuing to form themselves in the ways of faithful, Gospel living, with the Gospel eyes, ears, and hearts that make us long to look for Christ, wherever and with whomever he may be.

Evangelization and Precatechumenate—This should be synonymous with lifelong formation as our way of life, of being in the world and for its salvation, one inquirer at a time. The ongoing, lifelong development of the Catholic people is the very lifeblood of this way of being, of mature discipleship in the Lord, who comes, that we may have life, and have it to the full.

Keynote Speakers:

The Most Rev. Gustavo García-Siller, M.Sp.S.

(Archbishop of San Antonio): “The Joys and Challenges of Catholic Preaching in the U.S. since the Second Vatican Council”

The Most Rev. Robert J. Carlson (Archbishop of Saint Louis and Chair of the USCCB Committee on Clergy, Consecrated Life and Vocations): “The Challenges Ahead for Catholic Preaching in the 21st Century”

Fr. Robert Barron (Francis Cardinal George Professor of Faith and Culture, Mundelein Seminary): “The Word in the World and the Electronic Media: New Challenges and Possibilities”

Mary Catherine Hilbert, O.P. (University of Notre Dame): “Feasting at the Table of the Word: From *Dei Verbum* to *Verbum Domini*”

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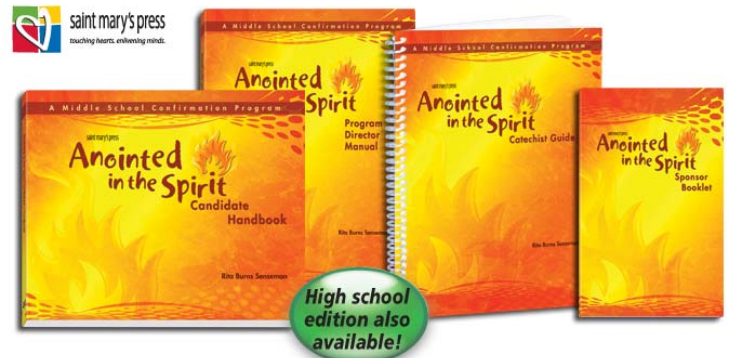
RESOURCE REVIEW

Anointed in the Spirit

By Rita Burns Senseman

Published by St. Mary's Press (Winona MN), Middle School or High School Program—each includes *Program Director Manual*, *Catechist Guide*, *Candidate Handbook*, *Sponsor Handbook*

Reviewed by Jeanette Lucinio, SP



Almost everything you need for a successful parish preparation for the sacrament of Confirmation at the middle school or high school level is found in this program, which includes for each age group a *Program Director Manual*, *Catechist Guide*, *Candidate Handbook*, and *Sponsor Handbook*. The author reminds us, as well, that guidance of the Holy Spirit can always be found in one's own parish.

This program is recommended for Middle School or High School candidates who were baptized as infants and are now ready to celebrate the sacrament of Confirmation. This preparation is based on the *Rite of Confirmation* and organized according to the principles of liturgical catechesis. In liturgical catechesis, the liturgy itself teaches, leading candidates to full participation in the sacrament. It has three movements: 1) it leads to and prepares for liturgy, 2) includes the liturgical celebration itself, and 3) reflects back on the liturgy in the form of mystagogy.

The candidates understand that the sacrament of Confirmation is related to Baptism and with the Eucharist is a sacrament of initiation through which we are united with Christ and the Church. Confirmation completes or perfects Baptism through which one is united with Christ's death, resurrection, and glorification. Every effort is made to connect these initiation sacraments and avoid the tendency to believe

"Every effort is made to connect these initiation sacraments and avoid the tendency to believe that this sacrament (Confirmation) is the completion of a candidate's religious formation. Great emphasis is given to ongoing participation in the Eucharist as essential to the newly confirmed person's life."

that this sacrament is the completion of a candidate's religious formation. Great emphasis is given to ongoing participation in the Eucharist as essential to the newly confirmed person's life.

The contents of the *Program Director Manual* lay a firm foundation for understanding the history and theology of the sacrament of Confirmation. There are guidelines for designing the preparation around scheduling options, whole community catechesis, training sessions for catechists, and orientation for sponsors and candidates.

There is excellent help to plan for a period of mystagogy after the ritual celebration of Confirmation. Without this, the final movement of liturgical catechesis is apt to be lost. The Appendix in this manual contains *The Apostolic Constitution on the Sacrament of Confirmation* and the *Rite of Confirmation*, both of which can offer material for the preparation of catechists and the orientation session for parents.

The *Catechist Guide* offers many helps for volunteer catechists. The sessions with the candidates are given an overview, with time allotted to each section of the session. A checklist of materials needed and a list of preparation tasks enable the gatherings with the young people to be organized and well taught. Background reading for each session is offered to enrich the catechist's own faith, which in turn can be a witness to the children.

RESOURCE REVIEW

The “Welcome” page in the *Candidate Handbook* says that “this book has been created to make your preparation for Confirmation enjoyable, fruitful, and memorable” (p.7). This book is smaller in size than a workbook and will be attractive to the candidate with its colorful pages of photographs, space for journaling and prayer. The Appendix contains “Catholic Prayers,” “Catholic Beliefs and Practices,” as well as “Patron Saints and their Causes.”

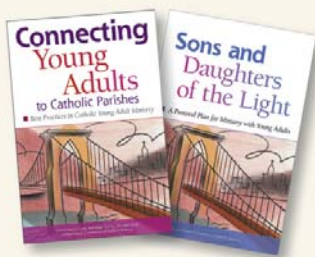
Finally this program offers a *Sponsor Handbook*. The information is rich with theological understanding of the sacrament of Confirmation, practical ideas for forming a relationship with one’s candidate and for conversations with young people, all very appealing for those who have agreed to take on the ministry of sponsor. The Appendix in this little booklet contains “Central Characteristics of

Catholicism,” Overview of the Rite of Confirmation,” and “Catholic Prayers.”

Anointed in the Spirit can offer a parish a well developed process for young people preparing for and celebrating the sacrament of Confirmation, assistance for the formation of those who guide the candidates, and an opportunity for parents and parish to grow in the awareness of their own consecration to Christ and his call to Gospel living.

Jeanette Lucinio SP is director of the Office for Women Religious in the Diocese of San Diego (CA). After retiring in 2002 from the faculty of the Catholic Theological Union in Chicago, she became pastoral associate at Sacred Heart Parish in Palos Hills, IL with responsibility for the full implementation of the Rite of Christian Initiation of Adults.

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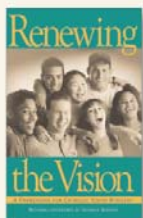
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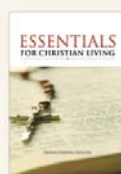


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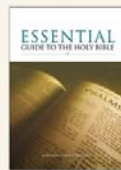
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RESOURCE REVIEW

Pay and Benefits Survey of Catholic Parishes (2011 Edition)

Compiled and produced by the National Association of Church Personnel Administrators

Available from the National Association for Lay Ministry, \$30.00 (U.S.) plus postage and handling www.nalm.org

Reviewed by Jim Schellman

Every diocese and parish in the United States should not be without the information compiled in this latest edition of *Pay and Benefits Survey of Catholic Parishes*. Prepared under the aegis of the Emerging Models of Parish Leadership project and with the direct collaboration of the National Association of Church Personnel Administrators (NACPA) and the Center for Applied Research in the Apostolate (CARA), this survey offers the most up-to-date and extensive presentation ever available of the pay received by Catholic parish employees throughout the United States. It also provides some information on the benefits parishes offer. This information is essential background to parishes and dioceses discerning just wages and benefits for their employees, and this is nothing less than a direct application of the Church's own social teaching to its specific work environment.

In **Section 1** detailed information is presented using 60 distinct position titles, including, for example, rectory housekeeper/ cook, maintenance worker, receptionist, office manager, website coordinator, liturgical musician, director of liturgy and music, RCIA coordinator, adult faith formation director, social ministry director, pastoral counselor, pastoral minister, parish life coordinator, pastor/administrator. The 60 positions are carefully described in the Appendices of the publication. Care is taken to recognize the distinction in job responsibilities between for instance, a "director" and a "coordinator."

To give an idea of the sophistication of the data compiled using these 60 position titles and their interpretation, the survey report gives the data in tables organized by

- All parishes in general

- Parishes by geographical region
- Parishes by size of budget
- Parishes by amount of weekend collections
- Parishes by size of staff
- Parishes by number of families/households
- Parishes by number of registered parishioners
- Parishes by weekend Mass attendance

Section 2 compares these pay rates with what other organizations pay for similar positions. Two excellent sources were used as benchmarks for this comparison—the *National Compensation Survey*, compiled by the U.S. Bureau of Labor Statistics, and Christian Today International's *Compensation Handbook for Church Staff*. The general conclusions from these comparisons are

- Compared with the work population as a whole, pay at Catholic parishes lags behind
- Compared with local Protestant congregations, pay at Catholic parishes seems slightly ahead

Section 3 provides some information on benefits using the same organizational categories as Section 1 (parishes by geographical region, budget, etc.). In this instance, however, the data is less detailed since only one general question on benefits could be featured in the survey instrument. This part of the survey establishes that parishes follow the pattern common among employers in the U.S., that is, that those working few hours receive no benefits and that benefits increase as work hours increase.

Section 4 analyzes parish participation in the survey and offers general demographic information on the parishes that participated.

Parish and diocesan leaders responsible for and concerned about just compensation in the Catholic workplace can do no better than familiarize themselves with this competent and comprehensive study. There has been nothing quite like it before!

*Jim Schellman is Executive Director of Forum. He served previously as Associate Director of the International Commission on English in the Liturgy (ICEL) and as the Associate Director of the Worship Office of the Archdiocese of Cincinnati. He was one of the final editors of a number of the Church's present liturgical books in English, including the **Rite of Christian Initiation of Adults**. A speaker and writer on evangelization, initiation, liturgy, adult formation, and marriage, Jim did graduate studies in liturgy at the University of Notre Dame.*

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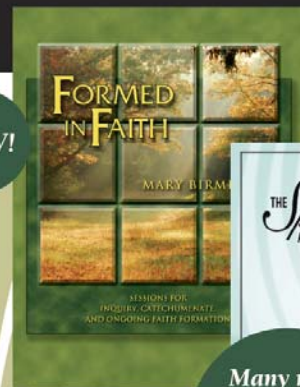
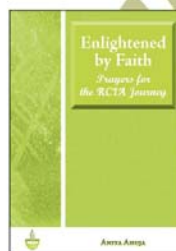
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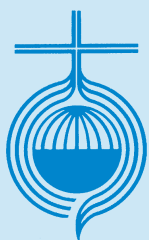
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2012 CALENDAR

THE INITIATION EXPERIENCE INSTITUTES present the compelling vision and pastoral skills to implement the initiation process and emphasize the relationship of good liturgy to good catechesis.

BEGINNINGS & BEYOND INSTITUTE

BEGINNINGS "PLUS" INSTITUTE

September 19-22, 2012, *Diocese of Springfield-Cape Girardeau (MO)*

BEGINNINGS INSTITUTE

June 21-23, 2012, *Our Lady of Sorrows Parish, Farmington MI (Archdiocese of Detroit) – with multicultural emphasis*

June 21-23, 2012, *Archdiocese of Milwaukee (WI)*

August 2-4, 2012, *Diocese of Fall River (MA)*

August 10-12, 2012, *St. Columba Parish, Durango CO (Diocese of Pueblo)*

October 11-13, 2012, *Diocese of Birmingham (AL)*

INITIATION IN RURAL AND SMALL PARISHES

(Diocesan Events)

THE FOCUS ON INITIATION INSTITUTES

concentrate on specific aspects of initiation using presentations, celebrations of the rites, and small group discussions. It is preferable that they follow the Initiation Experience Institutes.

CATECHUMENATE

June 8-9, 2012, *Diocese of Salt Lake City (UT)*

June 22-23, 2012, *Diocese of Las Cruces (NM)*

July 13-14, 2012, *Archdiocese of Philadelphia (PA)*

PURIFICATION AND ENLIGHTENMENT

MYSTAGOGY

August 16-17, 2012, *Diocese of Monterey (CA) – bilingual*

October 19-20, 2012, *Diocese of Rockville Centre (NY)*

CHILDREN AND CHRISTIAN INITIATION

January 20-21, 2012, *Archdiocese of Miami (FL)*

June 22-23, 2012, *Diocese of Arlington (VA) – English*

June 22-23, 2012, *Diocese of Arlington (VA) - Spanish*

August 3-4, 2012, *Diocese of Richmond (VA)*

August 17-18, 2012, *Archdiocese of Los Angeles (CA)*

August 20-21, 2012, *Diocese of Buffalo (NY)*

CONCERNING THE BAPTIZED

June 8-9, 2012, *Diocese of Evansville (IN)*

July 27-28, 2012, *Diocese of Dallas (TX) - English*

July 27-28, 2012, *Diocese of Dallas (TX) - Spanish*

August 10-11, 2012, *Diocese of Grand Rapids (MI)*

August 24-25, 2012, *Cathedral of the Incarnation (Diocese of Nashville)*

October 26-27, 2012, *Diocese of Belleville (IL)*

THE INITIATING COMMUNITY INSTITUTES

explore advanced issues of implementation for experienced ministers as they broaden the initiation experience to include the entire community. Small groups discuss, share, and critique models.

DEVELOPING THE MINISTRIES

June 22-23, 2012, *Diocese of Baton Rouge (LA)—multicultural focus*

FURTHERING THE INITIATION EXPERIENCE PRAYING THE RITES

ECHOING GOD'S WORD

July 27-28, 2012, *Archdiocese of Dubuque, (IA)*

IMAGING THE INITIATION PROCESS IN SMALL CHURCH COMMUNITIES

AMBASSADORS OF CHRIST: BUILDING RECONCILING COMMUNITIES explores the ministry of reconciliation – invites participants to reflect on the vision and process of conversion and reconciliation – explores an understanding of a reconciling community rooted in initiation examines present processes and future possibilities for reconciling ministry in the parish
November 3-4, 2012, *Diocese of Sault Ste Marie (Ontario)*

THE VISION OF INITIATION MINISTRY

introduce the vision and practice of initiation in a two-day format. Can be done as an institute (open beyond diocese) or as a conference for individual dioceses, formation institutions, and religious communities. For clergy and other pastoral ministers, together or in separate events.

Vision of Initiation Ministry Institutes

January 27-28, 2012, *Archdiocese of New York (NY) - Spanish*

Vision of Initiation Ministry Conferences

July 10-11, 2012, *Archdiocese of Philadelphia (PA) - Clergy*

September 18-19, 2012 *Diocese of Great Falls-Billings (MT) - Clergy*

THE EVANGELIZING PARISH: VISION, PASSION, PRACTICE

develops the vision and practice of evangelization and how this creates parishes of mission

Evangelizing Parish Institutes

January 27-28, 2012, *Diocese of Syracuse (NY)*

June 8-9, 2012, *Diocese of Little Rock (AR)*

July 6-7, 2012, *Diocese of Davenport (IA)*

August 24-25, 2012, *Diocese of Tucson (AZ)*

August 24-25, 2012, *Diocese of Jefferson City (MO)*

September 21-22, 2012, *Diocese of Marquette (MI)*

October 12-13, 2012, *St. Thomas Aquinas Parish, Alpharetta GA, (Archdiocese of Atlanta)*

Evangelizing Parish Conferences

June 8-9, 2012, *Diocese of Pittsburgh (PA)*

CONSULTATIONS

WEBINARS

RCLA with Young Adults, presented by Michelle Miller,

Wednesday December 7, 2011, at 2 p.m. Eastern

WORKSHOPS

January 19, 2012, *Clergy, Archdiocese of Miami (FL)*

April 21, 2012, *Diocese of Palm Beach (FL)*

TO BE DETERMINED (partial listing)

Archdiocese of Baltimore (MD)

Diocese of Brownsville (TX)

Diocese of Camden (NJ)

Diocese of Charlotte (NC)

Diocese of Colorado Springs (CO)

Loyola University (Archdiocese of New Orleans, LA)

Diocese of Metuchen (NJ)

Archdiocese of Seattle (WA)

Diocese of Trenton (NJ)

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