

## **Pastoral Care**

When you hear the phrase pastoral care, what images come to mind? When I hear this phrase, I often think of hospital chaplains, who visit the infirmed, or ordained ministers, who are charged with the care of their congregations. The word *pastoral* comes from the Latin *pastoralis*, which means "relating to or pertaining to a shepherd." So, for example, the pastoral care (or work) of a shepherd is to ensure the safety of the flock, provide pasture for grazing, and attention when illness arises.

Like the shepherd who watches over and cares for his sheep, the pastor of every parish, who imitates the Good Shepherd, is entrusted with the care of his flock. Often this responsibility is shared by members of the pastoral council (can. 536) and other lay ministers. For example, pastoral care includes visiting the sick, the art of discernment, reaching out to the lonely, accompanying a family in a time of need or sorrow, offering prayer, and sharing a meal. During this pandemic, I have been pondering what it means to care for God's holy people. I have revisited Pope Francis' words from *Evangelii gaudium* to help me consider how to care for or accompany those in my parish community. He says:

In a culture paradoxically suffering from anonymity and at the same time obsessed with the details of other people's lives, shamelessly given over to morbid curiosity, the Church must look more closely and sympathetically at others whenever necessary. In our world, ordained ministers and other pastoral workers can make present the fragrance of Christ's closeness and his personal gaze. The Church will have to initiate everyone—priests, religious and laity—into this "art of accompaniment" which teaches us to remove our sandals before the sacred ground of the other (cf. Ex 3:5). The pace of this accompaniment must be steady and reassuring, reflecting our closeness and our compassionate gaze which also heals, liberates and encourages growth in the Christian life. (169)

Reflecting on this passage has helped me reconsider my approach to and understanding of pastoral care. We know there is a lot unfolding in our communities right now, and surely catechumens too are affected by the political, social, and religious division we are witnessing. I think Pope Francis is inviting us to something profound—a reinvigorated way of being Church. In this edition of *Catechumeneon Quarterly*, we invite the initiation team to consider its role in the pastoral care, alongside the pastor, of catechumens and candidates. How do we as initiation ministers "make present the fragrance of Christ's closeness and his personal gaze," especially during our shared experience of COVID-19? Not only are we entrusted with the responsibility of catechesis, but we are also invited to be friend and neighbor to those who seek the living God.

In Christ, Timothy Johnston Editor and Liturgical Training Consultant

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## On a Journey Together: Accompanying Others to Faith

### Matthew W. Halbach

(This article was first published in the March/April 2018 issue of Pastoral Liturgy and has been edited for this issue of Catechumeneon Quarterly.)

A s Pope Francis lays out a vision of bringing people to faith through relationship in *The Joy of the Gospel*, he uses the word *accompany*. Early in the exhortation, he speaks of "pastors and the lay faithful who accompany their brothers and sisters in faith or on a journey of openness to God" (44). In that paragraph, he continues to speak of "mercy and patience" as part of accompanying another. This accompaniment, he states, can be a "radical and attractive witness" of love (99). The type of accompaniment that Pope Francis has in mind calls us to look with reverence upon other people as we approach them and begin a relationship with them.

Ordained ministers and other pastoral workers can make present the fragrance of Christ's closeness and his personal gaze. Priests, religious, and laity all need to be initiated—into this "art of accompaniment" that teaches us to remove our sandals before the sacred ground of the other (see Exodus 3:5). The pace of this accompaniment must be steady and reassuring, reflecting our closeness and our compassion, which also heals, liberates, and encourages growth in the Christian life. (169)

This article focuses on the value and practicalities of approaching adult catechesis in the parish through an accompaniment model, with the goal of cultivating a deeper appreciation and understanding of the Eucharist. Clearly, for Pope Francis, all the baptized need to view accompanying others to faith as part of their mission. But what does it mean to accompany another? Accompaniment involves intentional relationship building, which leads to deeper conversion and discipleship. Those who accompany others, *The Joy of the Gospel* notes,

- have an initial focus on people, not propositions (for example, doctrines and dogmas),
- cultivate relationships built on respect, love, and trust, and
- offer a credible witness of faith. (169–171)

The pope's vision of accompaniment is an interpersonal one, involving people going out to meet others where they are in life (or where they are on their faith journey), and offering to them a credible witness of Christ's love. This witness of faith is compassionate, nonjudgmental, morally positive, and is enriched by one's story of encountering Christ. Accompaniment moves gradually from personal witness and the sharing of faith stories to an understanding and encounter with the mysteries of faith (for example, catechesis and the sacraments). In other words, accompaniment demonstrates to others that not only does Jesus love them, but that you do too. In the New Testament, we hear of people accompanying one another on a journey of faith. For many people, the account of the disciples meeting Jesus on their way to Emmaus comes to mind. Less referenced is the story in Acts 10:1–48 that features the most unlikely friendship between the Roman centurion Cornelius and the apostle Peter.

Both the Emmaus account and the one in Acts include the same elements of accompaniment: (1) prayer and the Spirit's activity, (2) going out to the peripheries, (3) seeking common ground, (4) testimonies of faith, and (5) sacramental celebration and meal sharing. As the biblical narrative is examined, each of these elements will be considered.

## Prayer and the Spirit's Activity

At the beginning of Acts 10, we meet the centurion Cornelius, who although a Roman, is "God-fearing," gives alms generously to the people, and prays to God constantly (v. 2). While in prayer, Cornelius has a vision of an angel of God, who instructs him to send messengers to the Apostle Peter.

The day after the messengers are dispatched, Peter, while at prayer (v. 9), has a vision of a variety of unclean animals and is instructed to kill and eat them (v. 13). As Peter discerns the meaning of this vision, the messengers arrive. Next, "the Spirit" commands Peter to accompany the messengers (v. 20). The root word for "accompany" here is poreuomai, which suggests that Peter is to "go with" or "journey with" the newly arrived messengers. Upon greeting the messengers, Peter is told of their master's vision and is asked to follow them back to their home. Peter agrees and brings with him "some of the brothers from Joppa" (v. 23).

The centurion and Peter are worlds apart in terms of their cultures and covenantal standing; yet, they will be united by their prayerful response to the Spirit's promptings. Their approaches to prayer are similar in that each man is open to the Spirit as a dynamic companion is capable of communicating God's will through visions. What's more, Cornelius and Peter are open to receiving the inspiration of the Spirit.

The work of catechesis and, in particular, adult catechesis, begins with a discernment of how and where God's Spirit is at work in our lives and helping others to do the same. Knowing that catechesis begins with the inspiration of the Spirit, the catechist can find the courage to do what later may seem difficult or impossible.

## Going Out to the Peripheries

Peter, led by the Spirit, arrives at Cornelius' home and greets his household with the reminder that it is contrary to Jewish law to "associate with, or visit, a Gentile" (v. 28). Peter shares with Cornelius that he is transgressing the law because he has come to understand that God does not call anything or any person "unclean."

This is an incredible development in Judeo-Christian thought and an incredible lesson for adult catechists. As Pope Francis has noted in *The Joy of the Gospel* (21, 24, 87, 97, and 120), the Churchand this includes all the baptized—are called to be missionaries who "go out" to all (without reserve or prejudice) and share the Good News. Pope Francis points out that catechists, as evangelizers, are called to share the kerygma:

In catechesis too, we have rediscovered the fundamental role of the first announcement, or kerygma, which needs to be the center of all evangelizing activity and all efforts at Church renewal. . . . This first proclamation is called "first" not because it exists at the beginning and can then be forgotten or replaced by other more important things. It is first in a qualitative sense because it is the principal proclamation, the one which we must hear again and again in different ways, the one which we must announce one way or another throughout the process of catechesis, at every level and moment. (164)

The "peripheries" or "mission fields" are all around us. They are our families, workplaces, communities, and perhaps especially our parishes. Gone is the time when one could presume that those attending Mass are the "faithful" in the truest sense of that word: that they, in fact, are "full of faith."

That Francis feels inclined to remind the Church that "the Eucharist, although it is the fullness of sacramental life, is not a prize for the perfect but a powerful medicine and nourishment for the weak" (47), speaks volumes. At the very least, it implies that he considers that there are those among the "faithful" who feel special or more privileged than those who do not receive Communion (for example, those who may choose not to receive; those who might be absent from Mass or have, in fact, disaffiliated from the Church; those who, according to the Church, are unsuited to receive).

Pope Francis goes on to decry any practice that would have some "act as arbiters of grace." He states, "The Church is not a tollhouse; it is the house of the Father, where there is a place for everyone, with all of their problems." The Church, then, is not a place that collects payment for grace conferred. An appropriate adult Eucharistic catechesis stresses the nature of the Eucharist as gift. Our prayer in the Liturgy of the Eucharist reminds us that this gift is from God's love. At no point are we ever worthy of God's love and mercy; we are sinners.



## Seeking Common Ground

Upon Peter's entering Cornelius' home, the centurion falls at the Apostle's feet to worship him as a god or demigod. (While this gesture may seem bizarre today, ancient Rome was polytheistic, and even the emperors were worshipped as gods.) Peter declines Cornelius' worship, saying, "Get up. I myself am also a human being" (v. 26).

This text offers us yet another element of an accompaniment model for adult catechesis: seeking common ground. Discovering what makes human beings the same is not to downplay or disregard our individual uniqueness. In fact, drawing attention to our individuality is critical. However, seeking common ground provides a baseline for sharing significant life experiences as well as knowledge and experiences of faith.

Promoting what two (or more) people have in common makes manifest the universal scope of Christian faith. Moreover, Jesus' prayer at the Last Supper in which he calls for a unity among believers "so that they may all be one, as you, Father, are in me and I in you" (John 17:21) should signal that seeking common ground is a necessary step toward such unity.

Although the sharing of personal stories, values, and beliefs is not new to adult catechesis, it often is overlooked. Catechists must know something about those who are to be catechized, as well as allow themselves to be known (for example, who the person is behind the ministry). To know someone is to know where they have been, where they think they are now, and where they hope to go. This includes what people value and what they believe in, as well as what (or whom) they do not value and what they do not believe in. In other words, adult catechesis within an accompaniment model must begin with the human story. One aspect of this story is that we are all sinners, yet we are loved by God.

Pope Francis portrayed the accompaniment model in his 2013 interview with *America* for the article, "A Big Heart Open to God." When the interviewer asked the Holy Father, "Who are you?" he answered, "I am a sinner." He added that, like all of us, he is a sinner who is loved by God. In effect, Francis identified himself with the most common of denominators. Every one of us is a sinner loved by God. All of us, especially catechists, would do well to remember this as we strive to accompany others.

Such a perspective keeps in the forefront of our evangelical/ catechetical efforts the truth that we are not better, greater, or holier than others. We are only who we are. Such humility will help one to be more sensitive to the needs of others. Often when people are beginning their faith journey, they need a listening and compassionate heart, not a catechetical lesson.

## **Testimonies of Faith**

Acts 10:30–33 includes Cornelius' testimony of the powerful experience of the Spirit that he had four days earlier. He describes the vision to Peter, beginning with the appearance of "a man in dazzling robes" (the angel of the Lord), who told him that his offerings and prayers had been remembered and heard by the Lord, and that the Spirit had commanded him to send for Peter.

Cornelius thanks Peter for coming to meet with him and notes that because his household is now together, "here in the presence of God" (v. 33), they are ready to hear all that Peter has "been commanded by the Lord" (v. 33).

For his part, Peter is moved to share his interpretation of the vision he had—an interpretation that appears to be inspired by Cornelius' prior testimony. The spontaneity of Peter's interpretation is evidenced by his opening remark, "Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him" (vv. 34–35). Next, Peter connects his new understanding to the kerygma he already knows and believes. Peter's kerygmatic catechesis begins by recalling Jesus' baptism, his public ministry, and crucifixion. He continues by citing his experiences of meal sharing with the Risen Jesus, the one about whom "all the prophets bear witness" (v. 43). By connecting his experience of the Spirit and his interpretation of it to the kerygma, Peter is able to conclude that "every-one who believes in him [Jesus] will receive forgiveness of sins through his name" (v. 43).

At the heart of catechesis within an accompaniment model are helping people articulate their testimonies of faith and demonstrating their connection or development out of the kerygma. The dialogue between Cornelius and Peter shows how another's faith testimony can shed light on our experiences of God. Once one is able to see one's story within the context of God's saving plan, one tends to be more open and eager to do God's will (for example, pray, worship, keep God's commandments, serve others, etc.). What new insights might we have if we were to prayerfully connect our stories of faith to the kerygma?

# Sacramental Celebration and Meal Sharing

The final verses of this chapter from Acts report that the Holy Spirit fell upon all who heard Peter's catechesis. The circumcised followers of "the way" who had traveled with Peter were amazed that the gift of the Holy Spirit was poured out on the Gentiles (v. 45), which was evidenced by the fact that they were "speaking in tongues and glorifying God" (v. 46). As a result of this, Peter declares "Can anyone withhold the water for baptizing these people, who have received the Holy Spirit even as we have?" (v. 47). With that, Peter commands that Cornelius and his household be baptized; and he remains with them for several days.

We find in Acts 11:3 that Peter had eaten (at least once) with Cornelius and his household while he had stayed there. This was yet another action contrary to Jewish law. A subset of the Pharisees in Jerusalem known as the "circumcision party" criticized Peter for flouting the law. The party included people who believed that circumcision remained requisite for salvation. In their opinion, Gentiles would need to become Jews before they could be considered disciples and counted among the righteous of God. While we are not explicitly told that the meal(s) Peter shares with Cornelius' household is a celebration of the Lord's Supper, the Acts of the Apostles reports in multiple places (2:46; 20:7; 27:35) that the disciples celebrated the Lord's Supper daily, and especially on Sunday, which was known as the "first day of the week." I do not wish to speculate here, only to suggest that meal sharing is a critical element of accompaniment. It foreshadows the Eucharist—the heavenly banquet to which Christ invites all. And sharing our food with others recalls the mercy of God, of which the cross is the definitive sign.

Of all the elements of our accompaniment model, sacramental celebration and meal sharing, together, are the most Eucharistic. The sacraments flow from the Eucharist, and each is an encounter with the Risen Lord. In addition, Christianity, with its Jewish roots, acknowledges and perpetuates meal sharing as an invitation from one to another into a life of deep friendship. An accompaniment model, then, aims to deepen understanding and appreciation of the Eucharist and should include moments of meal sharing that lead up to and follow sacramental celebrations, be they celebrations of initiation or another kind.

## **Practical Points**

The accompaniment model explained here emphasizes the missionary dimension of catechesis, along with the importance of encounter and presence, which can aid the deepening of one's understanding and appreciation of the Eucharist.

Meal sharing in parishes occurs frequently: Advent reflection breakfasts/suppers, Lenten communal penance suppers, and Friday fish fry dinners, funeral/wedding receptions, and meals for the homeless, just to name a few. To make such occasions more conducive to accompaniment, consider adding (where appropriate) the elements of prayer, small sharing groups, time for greetings and table introductions. Prepare questions ahead of time that will help participants share something about themselves and, later, share around a topic of faith or a reading from the Lectionary. What is most important in the accompaniment model is a prayerful disposition, a willingness to get to know others, listen to them, and share one's life/faith story with them.



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## **Pastoral Reflection**

# Caring for the Household of Christ

## Michael Ruzicki

## What Is Pastoral Care?

As we reflect on pastoral care for those involved in the initiation process, I invite us to revisit this excerpt from the RCIA ritual text:

[From the time of their acceptance into the order of the catechumens,] the Church embraces the catechumens as its own with a mother's love and concern. Joined to the Church, the catechumenates are now part of the household of Christ. (47)

Simply put, we care for the catechumens (and candidates) as if they were our children still living under our roofs. While there are classes and articles on the topic of pastoral care, it is important to recognize that initiation ministry is a relational ministry. Pastoral care includes conversations and silence, learning and teaching, observing and assisting, knowing when to get involved and knowing when to step back.

## Who Is Responsible for Pastoral Care?

We are familiar with the priest's envisioned role in the *Rite* of *Christian Initiation of Adults*. In addition to presiding over many of the ritual celebrations, he has "the responsibility of attending to the pastoral and personal care of the catechumens" (RCIA, 13). So many of our parish priests excel in this type of pastoral ministry. As initiation ministers, we should work side-by-side with our priests and invite them to be directly involved in the formation of the catechumens. Consider adding monthly "check-ins" for the pastor and catechumens. This can happen individually or as a group and is intended to deepen the relationship they possess. In these conversations, the pastor can assess whether special pastoral issues exist and attend to the needs of the catechumens on a deeper level.

Invaluable to the work of pastoral care is the initiation team and the sponsors. In most parishes, these individuals have regular contact with the catechumens and can assess the life situations and circumstances that arise. As initiation ministers, we must be attentive to ways in which catechumens are crying for help, needing attention, or seeking affirmation. The simple conversations, passing comments, and awkward silences reveal just as much as the lengthy emails and profound responses in group discussions. In these encounters, we begin to understand the ways in which our catechumens are seeking the love and concern that the Church provides.

# What Are the Skills Necessary for Pastoral Care?

Certain parishioners are more suited for pastoral care than others. While it is important to exude empathy, kindness, and compassion, pastoral care must be grounded in Christian charity and a respect that all humans are sacred and deserve dignity.

Recognizing that our catechumens are a part of the household of Christ and deserve an embrace of love and concern, Pope Francis presents us with two points to consider: love and listening. In *Evangelii gaudium*, we read that "anyone who has truly experienced God's saving love does not need much time or lengthy training to go out and proclaim that love" (120). Pope Francis is simply stating that God's love is enough! In our parishes, we should be looking at every session, every discussion, every action as an opportunity to



share God's love. Secondly, the Holy Father states that we need to practice (or perform) the art of listening:

Listening helps us to find the right gesture and word which shows that we are more than simply bystanders. Only through such respectful and compassionate listening can we enter on the paths of true growth and awaken a yearning for the Christian ideal. (EG, 171)

Pope Francis differentiates *listening* from *hearing*. Embracing our catechumens with a mother's love and concern, we are called to listen to the needs and desire, the joys, and concerns.

In my ministry, I recognized that I was limited in recognizing the ways in which our catechumens were crying out for pastoral care. Understanding my limitations, I worked with others on the initiation team and designated them to keep this at the forefront of their minds. These team members were tasked with recognizing the ways in which catechumens needed the care of our Catholic Christian household: if a relative died, we signed a card and made a phone call; if one shared something about difficulties with their job, a team member asked them about it the next week; if one was diagnosed with an illness, we might connect them with someone else in the community that also dealt with a similar struggle. As members of our household, we want to ensure everyone is safe, healthy, and happy. We are there when they fall, we are there when they succeed. We listen to their stories, challenge them when appropriate, and guide their growth. And we are a family that is proactive about offering the care that is needed by each one of us.



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Vatican City, November 23, 2013: Pope Francis gives a book of the Gospels to a catechumen.

# Christian Initiation in Exceptional Circumstances

## Ximena DeBroeck

I've been in initiation ministry for about twelve years now, and I am still learning about all that the rite has to offer. Recently, I was reviewing the table of contents again, and part II sparked my interest. Can you help me understand how the rite understands "exceptional circumstances"? When should this be employed, and is that up to me?

—Julia K.

The *Rite of Christian Initiation of Adults* does makes provisions for exceptional circumstances in part II. The rite explains that an exceptional circumstance is a situation which would prevent an individual from journeying through the ordinary steps of the catechumenate (331). As we know in pastoral ministry, life can take unexpected turns; circumstances outside of the ordinary may unfold, prompting a careful and intentional response from the initiation team.

Since these extraordinary life situations present themselves differently for each person, it may seem difficult to appraise what makes a situation exceptional. Careful discernment with the individual, the initiation coordinator, and the pastor is necessary to determine a truly exceptional circumstance. The reality is that some circumstances make it extraordinarily difficult for a person to journey through the process of Christian initiation as envisioned in part I. Here are few examples that might be considered exceptional: activation of military service, a medical or health concern, a change in job that would call for extended travel, or perhaps a change of residence to another city, state, or even country (332). If there are questions on what may constitute an exceptional circumstance, contact your diocesan worship or catechetical office for clarification.

Paragraph 331 also notes that exceptional circumstances may not involve unexpected and extraordinary circumstances. For example, an unbaptized candidate may have an unusual faith journey accompanied by a depth of conversion that reflects the journey of conversion anticipated in the RCIA process (331). This situation may also be considered an exceptional circumstance and again would need careful discernment and conversation to assess the circumstances.

Regardless of the details, when exceptional circumstances arise, it is possible for someone to be baptized without delay (331). There are two options provided in the ritual texts: the expanded form and the abbreviated form. Use of either form requires express permission from the bishop, the chief catechist and liturgist of the diocese (331). The latter form incorporates into one liturgical celebration an abbreviated reception of the candidate and a prayer of exorcism, for example, from part I (336–339). The expanded form takes the ritual outline of the abbreviated form and outlines how it unfolds over more time and space. This allows for the celebration of some of the rites from the periods of the catechumenate and of purification and enlightenment in addition to the celebration of the sacraments of initiation (332–335).

The abbreviated rite should be celebrated with the local community during Mass, preferably Sunday Mass (338–339). Of course, celebrating this form of initiation will require catechesis for the assembly; create a plan for this formation. The liturgy preparation team will begin with reviewing the overall rite (331–369) and then use paragraph 338 as the guide on how to choose readings. If permitted, one of the two options from the Ritual Mass for the Conferral of Baptism (*The Roman Missal*) may be used.

Though this option is probably rarely employed, it is a good idea to review it occasionally with the pastoral team to be prepared for when an exceptional circumstance arises.



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has served in pastoral ministry for over twenty-five years. Currently, Ximena serves as the director of the Catechetical and Pastoral Formation Office in the Archdiocese of Baltimore forming those who serve in Christian initiation ministries. She is also an adjunct professor of Sacred Scripture at Mount St. Mary's Seminary in Emmitsburg, MD, and senior fellow at the St. Paul Center for Biblical Theology.

Searching for best practices? Email **training@lpt.org** if you have a question you would like one of the Catechumeneon team members to answer.

# For Your Ministry

## Liturgy and Discipleship: Preparing Worship That Inspires and Transforms

Benjamin J. Caduff, Wendy Cichanski Caduff, Mary A. Ehle, Mary G. Gox, Timothy A. Johnston, John T. Kyler, Anne Y. Koester, Stephen Wilbricht, CSC

The liturgy of the Church is an encounter with our loving God. It transforms those who worship, forms disciples in the teachings of Jesus, and sends them forth to serve God with love, charity, and justice. This pastoral resource provides trustworthy and practical ideas for preparing the liturgy by integrating the needs of the world in an appropriate way. The ideas adhere to liturgical norms and Catholic social teaching and explore the many options provided in the ritual texts.

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- Scripture passages for adult faith formation reflection
- Index of patron saints related to social needs



Sample pages 🔶

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This resource is wonderfully compiled! It is easy to use and will inspire and transform current and new preachers as well as all ministers to become true disciples of Christ.

-Cristina Castillo Formation Programs Coordinator Diocese of San Bernardino

A great resource to make the liturgy come alive in the local context through helpful suggestions, which make use of the entire Roman Missal and the Church's liturgical tradition. It reminds everyone that we are part of a wider Church united in Christ.

Rev. Michael Trail
 Associate Pastor
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### Chapter 2

## The Call to Family, Community, and Participation



## The Meaning of the Teaching



The heart of the social life is the family. Family is our first experience of community. Family, as we know, also has various forms. Ideally, being part of a family helps prepare us to participate in and contribute to society. We have a right to participate in society, but with this right comes a responsibility to contribute in meaningful ways. We use our God-given gifts in the service of others and we work to further the common good, that which is in the best interests of all people and supports their well-being.

We depend on our family and the people in our neighborhoods, towns and cities, workplaces, country, and world, and they depend on us. We are also called to protect human life, honor the dignity of all people, and share our gifts for the betterment of family and the larger community. While it might not seem obvious at first, participation in the Church's liturgy, including our sacramental rites and Liturgy of the Hours, can, in fact, help us carry out our family and social responsibilities.

#### We Worship as a Community

First, the Church's liturgy values our social nature. The liturgy itself is, in fact, social; it is prayer shared with and in community. The presence of other people—that is, the assembly—is a given. To be more specific, our sacramental celebrations are not private. We are not baptized privately, nor do we marry privately, and we certainly don't celebrate the Eucharist without others being there. Even when sacramental rites might feel private—think: the individual rite of reconciliation and anointing of the sick when only the priest and the person to be anointed are present—we need to remember that the priest is the *community*'s representative. There is no question that each of us is valued as an individual person, but when we celebrate the Church's sacraments, we do it as a community. Not only does this honor our social nature, but we also learn and grow in faith as individual persons *within* the praying community.

In a sense, the Church's liturgy is a sort of training ground for the baptized. It helps us to see that we're not simply individuals doing our own thing in life but that we are social beings who live, pray, have a family, study, work, and play within a community. We are bound up with one another, not just within our own family or

## Connections to Catholic Teaching

Neither do walls or rich furniture make a home. Millionaires in magnificent mansions may never know a home. But where there are good relationships, where love binds the family together and to God, there happiness is always to be found. For good relationships are heaven anywhere.

-St. Seraphim of Sarov

The liturgy is the summit toward which the activity of this family (the Church) is directed; at the same time it is the fount from which all its power flows.

-Plenty Good Room, 105; quoting Sacrosanctum concilium, 10

The Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations . . . such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, God's own people" (1 Peter 2:9; see 2:4–5) is their right and duty by reason of their Baptism.

-Sacrosanctum concilium, 14



#### Year A

### **Sunday Lectionary Readings**

The following chart provides examples from the Sunday Lectionary readings that correspond to the Church's teaching on the call to family and community. You might choose to preach on this theme on these Sundays.

Lectionary Number	Sundays	First Reading	Responsorial Psalm	Second Reading	Gospel
1A	First Sunday of Advent	Isaiah 2:1–5	Psalm 122:1–2, 3–4, 4–5, 6–7, 8–9	Romans 13:11-14	Matthew 24:37–44
4A	Second Sunday of Advent	Isaiah 11:1–10	Psalm 72:1–2, 7–8, 12–13, 17	Romans 15:4–9	Matthew 3:1–12
25A	Second Sunday of Lent	Genesis 12:1–4a			
31A	Fourth Sunday of Lent	1 Samuel 16:1b, 6–7, 10–13a	Psalm 23:1–3a, 3b–4, 5, 6	Ephesians 5:8–14	
34A	Fifth Sunday of Lent	Ezekiel 37:12–14			John 11:1–45 or John 11:3–7, 17, 20–27, 33b–45
42A	Easter Sunday (day)	Acts 10:34a, 37–43			
43A	Second Sunday of Easter	Acts 2:42-47			
49A	Fourth Sunday of Easter	Acts 2:14a, 36–41	Psalm 23:1–3a, 3b–4, 5, 6		John 10:1–10
52A	Fifth Sunday of Easter	Acts 6:1–7	Psalm 33:1-2, 4-5, 18-19	1 Peter 2:4–9	John 14:1–12
59A	Seventh Sunday of Easter	Acts 1:12–14	Psalm 27:1, 4, 7–8		John 1:1–11a
67A	Third Sunday in Ordinary Time	Isaiah 8:23—9:3	Psalm 27:1, 4, 13–14	1 Corinthians 1:10–13, 17	Matthew 4:12–23
70A	Fourth Sunday in Ordinary Time	Zephaniah 2:3; 3:12–13	Psalm 146:6-7, 8-9, 9-10	1 Corinthians 1:26–31	Matthew 5:1-2a
73A	Fifth Sunday in Ordinary Time	Isaiah 58:7–10	Psalm 112:4–5, 6–7, 8–9		Matthew 5:13–16
85A	Ninth Sunday in Ordinary Time				Matthew 7:21–27
88A	Tenth Sunday in Ordinary Time	Hosea 6:3–6	Psalm 50:1, 8, 12–13, 14–15	Romans 4:18–25	Matthew 9:9–13
91A	Eleventh Sunday in Ordinary Time	Exodus 19:2–6a	Psalm 100:1–2, 3, 5		Matthew 9:36—10:8
118A	Twentieth Sunday in Ordinary Time	Isaiah 56:1, 6–7	Psalm 67:2–3, 5, 6, 8		
121A	Twenty-First Sunday in Ordinary Time	Isaiah 22:19–23	Psalm 138:1–2, 2–3, 6, 8		Matthew 18:13–20
124A	Twenty-Second Sunday in Ordinary Time	Jeremiah 20:7–9			Matthew 16:21–27
127A	Twenty-Third Sunday in Ordinary Time	Ezekiel 33:7–9		Romans 13:8-10	Matthew 18:15–20
136A	Twenty-Sixth Sunday in Ordinary Time	Exekiel 18:25–28			
139A	Twenty-Seventh Sunday in Ordinary Time	Isaiah 5:1–7	Psalm 80:9, 12, 13–14, 15–16, 19–20		Matthew 21:33–43
151A	Thirty-First Sunday in Ordinary Time			1 Thessalonians 2:7b–9, 13	
157A	Thirty-Third Sunday in Ordinary Time	Proverbs 31:10-13, 19-20, 30-31	Psalm 128:1–2, 3, 4–5	1 Thessalonians 5:1–6	Matthew 25:14–30 or Matthew 25:14–15, 19–21

The Call to Family, Community, and Participation 21



## **Preaching Points**



The following preaching points are provided to serve as examples for how to integrate Catholic social teaching and current issues into the homily in an appropriate way.

#### First Sunday of Advent

**Lectionary #3C** Second Reading: 1 Thessalonians 3:12-4:2

### SCRIPTURE SUMMARY

The reading emphasizes that we are required to love not only those who are easy to love. We are to increase and have love *for all*. We who follow the Lord must increase in love. When we do, conversations can develop, tensions can ease, divisions can heal, and unity can be achieved.

#### **Connections to Catholic Social Teaching**

Catholic social teaching communicates to us the truth that will live in community. We live as members of our family; our local, national, and global community; and of the Church. Our call is to participate actively in the communities to which we belong. The goal of our participation at all levels is the common good, and everyone's flourishing, including the least among us.

#### **Connections to Current Needs**

Today we participate in the building up of polarized communities, divided nations, and fractured families. We need to examine both our public and private discourse and reflect on the message it conveys. Relationships in the workplace need to be considered in light of the principles of collegiality and professionalism. Self-reflection on the part of all communities and institutions on how they empower and value the contributions of their members surfaces as another area of growth in relation to this social teaching.

## Fourth Sunday of Advent Lectionary #11B

First Reading: 2 Samuel 7:1–5, 8b–12, 14a, 16

#### SCRIPTURE SUMMARY

In our relationship to God as daughters and sons, we find that we are locked in an embrace with all people who are sons and daughters, making us all sisters and brothers. This family relationship will be all the more emphasized by Jesus' image of how we treat our brothers and sisters.

#### **Connections to Catholic Social Teaching**

Each one of us comes from and continues to belong to a family. Some of us have extended families. These are the backbone of society. All of us belong to the family of God. We are God's children. Our family of faith is a communion of participation modelled on the communion of the Father,

Son, and Holy Spirit. Our love extends not just to those we like or to those who are more like us than they are different, but to all people. We are all siblings tasked with working together in love for the good of all.

#### **Connections to Current Needs**

Current challenges such as homelessness, poverty, lack of healthcare, struggling education systems, underemployment, unemployment, the technology divide, the wealth gap, the climate crisis, and the ability to participate equally in democratic governments, could be addressed directly and creatively if we embrace the full participation of everyone. Improving the means whereby everyone's voice finds expression and value is one way for participation at all levels of society to increase.

# Feast of the Holy Family of Jesus, Mary, and Joseph

#### Lectionary #17A

Responsorial Psalm 128:1–2, 3, 4–5

#### SCRIPTURE SUMMARY

The psalm suggests that dependence on God and following the ways of the Lord is the way to blessing and abundance. In their reliance on God, individuals and Israel as a whole are both blessed.

#### **Connections to Catholic Social Teaching**

Everything starts with the family. Local and national policies must provide for the well-being of the family. When that is the case, then other communities within society will prosper. Values such as love and justice take root in the family and from the family expand outward in society. The companionship individuals experience in the family show how to live in communion with others.

#### **Connections to Current Needs**

Many families experience brokenness because of addiction and mental illness. They also might know brokenness because a family member is involved in the criminal justice system, either as a victim of crime or the one who committed the criminal act. Many family members know abuse firsthand. Only when compassion is received can it be extended forward, and blessing come. Many families have members that need to work two, three, or four jobs in order to provide for basic needs. This leaves little to no time for simply "being family" and finding companionship with one another.

24 Liturgy and Discipleship: Preparing Worship That Inspires and Transforms



## Liturgical Suggestions



The following ideas are ways the liturgy team can prepare prayer and worship that foster the participation of the faithful in the liturgy, in the world, and in the lives of families.

- On Sundays in Ordinary Time that correspond to this theme, use Preface VIII: The Church United by the Unity of the Trinity.
- For Masses related to this theme, use Eucharistic Prayer III or Eucharistic Prayer for Use in Masses for Various Needs II: God Guides His Church along the Way of Salvation.
- The collects most appropriate for use at Masses that celebrate the family or that pray for the needs of the family can be found in *The Roman Missal*'s section Masses and Prayers for Various Needs and Occasions: For the Family (#12).
- It is appropriate to open the celebration of Mass, or another liturgical or paraliturgical service, with the rite for the blessing and sprinkling of water (see appendix II of *The Roman Missal*). The gift of water is richly depicted in this prayer of blessing. Rather than sprinkling the people, the presider may want to invite the assembly to come to the water as a united people and to bless themselves with the water. The presider may wish to explain that Baptism is the source of unity for Christians, joining them together as members of one family.
- Consider baptizing infants at Sunday Mass a few times during the year to encourage the participation of the parish community. An appendix with these texts and rubrics is found in the newly translated *Order of Baptism of Children*.
- Regularly invite the larger parish community to attend all sacramental rites, including weddings. Couples should be catechized about the communal nature of the sacraments to dispel the "invite only" mentality and custom.
- Evaluate the parish practice for reaching out to families upon the death of a loved one. Are you able to offer the same ministry to other family needs, especially related to sacramental rites?
- Are the required "stipends" fair? Does your parish require the same for weddings as it does for funerals? Consider the impact this makes on the "communal" aspect of parish rites.
- The *Book of Blessings* provides a number of blessings related to the theme of family, community, and participation. Chapter 1 of the *Book of Blessings* is entitled Order for the Blessing of Families and Members of Families. This chapter contains twelve occasions

for marking significant changes in the reordering of families, from the blessing of birth to the blessing of the aged. The *Book of Blessings* also contains blessings for the communal gathering of people, such as Orders for the Blessings of Those Gathered at a Meeting (chapter 6) and Order for the Blessing of Organizations Concerned with Public Need (chapter 7). Chapters 55 and 56 pertain to the blessing of mothers on Mother's Day and fathers on Father's Day respectively. Also, it would be helpful to consider the possibility of connecting the theme of family, community, and participation with the Order for Visiting a Cemetery on All Souls' Day (November 2), Memorial Day, or on the Anniversary of Death or Burial (chapter 57).

- Prepare a reconciliation service or a penitential celebration (see appendix II of the *Rite of Penance*) that focuses on sin and division in the family. Certainly many families within the parish community experience some sort of division that could benefit from the healing that penance provides. The same holds true for the local community. There are certainly sins of division in the local community that call out for God's mercy. Be creative with such services. Make them as celebratory as possible, with a full complement of liturgical ministers as well as vibrant music.
- The second Sunday in February is observed as World Marriage Day. Use this as an opportunity to pray for and to bless all married couples. The blessing is found in the appendix to the Order of Celebrating Matrimony.
- During Holy Week, hold a catechetical session that focuses on our participation in the Paschal Mystery through the Cross. Perhaps use the preface from the Feast of the Exaltation of the Holy Cross (September 14) as a centerpiece of this catechesis. Invite the people to pray the preface together. It is found in the Missal in the Proper of Saints for the celebration of the feast day.
- During Easter Time, develop a catechetical series that examines the liturgical readings taken from the Acts of the Apostles. Discuss the nature of the Church as a community of believers. Perhaps find a way to invite Christians from traditions outside the Catholic Church. Consider celebrating a special Mass for the unity of Christians (see #17 of Masses and Prayers for Various Needs and Occasions; use options A, B, or C).
- The Fourth Sunday of Easter is designated as the World Day of Prayer for Vocations (as it is Good Shepherd
- 26 Liturgy and Discipleship: Preparing Worship That Inspires and Transforms



- 4. That our families, modeled on the image of the Holy Family of Jesus, Mary, and Joseph, may seek always the way of reconciliation after times of dispute, we pray to the Lord:
- 5. That the dead may be welcomed into the heavenly community of the angels, the saints, and of all our departed brothers and sisters, we pray to the Lord:

#### SET B

### INTRODUCTION

Humanity is best able to flourish when all members of society have access to full participation. Grateful for the gifts we discover in community, yet aware that some are unable to benefit from these gifts, we turn to our God in hope.

#### PETITIONS

- 1. May the Church around the world find new and creative ways of nurturing family life, we pray to the Lord:
- 2. May the leaders of nations guarantee all people full access to participation, especially in the right to vote, we pray to the Lord:
- 3. May all elected officials and the public safety personnel of our communities seek to protect and honor the people they serve, we pray to the Lord:
- 4. May all parents strive to create households in which their children are able to grow in safety and love, we pray to the Lord:
- 5. May all the dead receive the abundant mercy of God as they journey toward full participation in divine life, we pray to the Lord:

#### CONCLUSION (SETS A AND B)

Lord God,

you reveal through the gift of your Son and the outpouring of the Spirit that divine life is the source of unity in diversity. Help us to honor your oneness by creating right relationship within our families and our communities. Hear and grant the prayers of your Church. Through Christ our Lord.

Amen.

### Dismissal for Children's Liturgy of the Word

Children of God, Jesus was born into the household of Mary and Joseph, where he shows us the goodness of the human family. Today, as we pray for the strengthening of our families and our communities, we ask you to thank God for the gift your family is for you. Families come in all shapes and sizes, but they are all meant to be about the sharing of love. Listen to Jesus inviting you to love your family all the more. Go in peace.

### **Dismissal of Catechumens**

Sisters and brothers in the Lord, we cherish your belonging to the Body of Christ. The Lord calls you by name and desires to draw you ever more deeply into the family of believers. We send you forth to listen carefully to God's Word. Discover anew the way in which the gifts and talents God has given you may serve to build up the Church for the good of God's creation. Go in peace.

# Dismissal for Extraordinary Ministers of Holy Communion

Let those commissioned to carry Christ's Body to members of the Body of Christ who are sick or homebound please come forward. [*Pause.*] This community of faith sends you out into the world with Christ's Body for the healing of the sick. As you minister to those who yearn for new life, remind them that they are one with us in the Lord's family. They continue to have a place at the Lord's table. May the Spirit guide your way. Go in peace.

## **Music Suggestions**



The following music suggestions are connected to the needs of family and participation. These suggestions may be used at Mass, other liturgical rites, and prayer services. Refer to page viii for the abbreviations code.

- G, P, S: "Be God's" by Danielle Rose (WLP/GIA)
- G, P, C: "Christ Has No Body Now But Yours" by Steven C. Warner (WLP/GIA)
- **G**, **S**: "Come Sing a Home and Family" by Alan J. Hommerding (WLP/GIA)
- **G**, **P**, **S**: "Come to the Living Stone" by Karen Schneider Kirner and Steven C. Warner (WLP/GIA)
- **G**, **P**, **S**: "Down to the River to Pray" an American folk song (various publishers)
- 28 Liturgy and Discipleship: Preparing Worship That Inspires and Transforms



- Women are seeking elected office and want their voices to be heard.
- Women are trying to advance in their agencies and firms and are struggling for their abilities to be recognized.
- Men and women with physical disabilities are seeking employment that corresponds to their abilities and education.
- Men and women with physical or mental disabilities are seeking full participation in the community.
- People with mental disabilities are desiring ministerial roles in the Church.

## Acting on the Teaching

The following ideas provide parishes with concrete ways they can ensure that formation, liturgy, policies, and actions reflect Catholic teaching.

- Invite a representative from Better Angels to help lead respectful conversations across the political divide.
- Host a Super Bowl party at the parish, knowing it will build community and also attract those who have nowhere else to go.
- Set up Thanksgiving dinner hosts, those willing to take in a few extra guests who would otherwise be spending the holiday alone.
- Ensure that baby changing stations are available in both women's and men's restrooms.
- Offer a room with a system to hear Mass for nursing mothers.
- Provide a staffed nursery available for young families during Mass (ensure that all volunteers have participated in VIRTUS training).
- Provide weekly coffee and rolls after Mass for hospitality. Include nametags, shared table spaces, and conversation starters for those new to the community.
- Establish a support group for the separated and divorced so that the alienation and isolation they experience in other areas of life can be dispelled at church.
- Develop a babysitting co-op for young parents in the parish.
- Offer a monthly "Parents Night Out" where free babysitting and kids' activities are offered at the parish.
- Create moms and dads groups that allow parents of infants and small children to regularly come together to share faith and form community.
- Host regular events that invite people to learn more about participation in the political process with local Catholic Charities staff or parish volunteers.

- Organize study and discussion groups every four years when the US bishops update the document *Forming Consciences for Faithful Citizenship.*
- Use appropriate faith formation materials for children of different learning abilities to ensure that all children can participate in faith formation, including sacramental preparation.
- Host peaceful vigils for families separated from each other during the immigration or asylum process.
- Organize marches in the city to raise awareness of family separation at the border or because of work-place raids.
- Lobby legislators for immigration reform that includes family migration and a path to citizenship for those living here undocumented.
- Mentor high school students to help them explore and consider various careers, trade schools, vocational schools, etc.
- Organize new member brunches or dinners to help acquaint new parishioners with the life of the parish and others new to the community.
- Offer Bible study in various neighborhoods within the parish that help neighbors meet other neighbors, utilizing volunteer families to host others in their home.
- Encourage participation in National Night Out.
- Begin a widow/widower support group.
- Organize a volunteer group that takes the disabled and the elderly to Sunday Mass, events in the parish, and to other places such as the grocery store or to polling booths on election day.



# **Training and Events Calendar**

For the most updated calendar of events, visit <u>https://catechumeneon.org/events</u>.

# **Online Courses**

The Essentials of Christian Initiation All classes take place from 8:00-9:30 PM ET.

## **WINTER 2021**

Track One: An Introduction to the RCIA February 1–March 8, 2021

This course provides an introduction to the *Rite of Christian Initiation of Adults* and serves as a foundation for implementing the vision of Christian initiation ministry in a parish setting.

For more information or to register, visit <u>www.TEOCI.org</u>.

## Living the Sunday Word

## **Reflection on the Sunday Readings**

Join us on Thursday evenings for an enriching and enlivening encounter with God's Word. By sharing their prayerful reflections, our team of pastoral ministers will accompany this intentional community in its meditation on and prayer with the Sunday readings. Each participant will have the opportunity to share his or her reflection on the Sunday readings. This gathering promises to awaken participants to hearing God's Word afresh each Sunday.

\$25 for Winter Ordinary Time (6 sessions)
\$25 for the Season of Lent (6 sessions)
\$30 for the Season of Easter (7 sessions)
\$70 for all 19 sessions

www.ltp.org/products/details/VWSW20P

## Free Virtual Conversations



These sessions are free and take place from 1:00 PM-2:00 PM ET.

For more information and registration links, visit <u>https://catechumeneon.org/events</u>.

**December 3, 2020** Discernment before the Rite of Election

**December 16, 2020** Using Art and Music in Your Catechetical Sessions

**January 14, 2021** Celebrating the Rites for Baptized Candidates

January 28, 2021 Understanding the Rite of Election

**February 11, 2021** Preparing for the Celebration of the Scrutinies

**February 25, 2021** Exploring the Directory for Catechesis for Initiation Ministers

March 11, 2021 Annulments and Pastoral Care

March 25, 2021 Best Practices for Beginning a Year-Round Initiation Process

# **Training and Events Calendar**

# Virtual Workshops

## **Diocesan Events**

January 4, February 1, and March 1, 2021 Diocese of Boise The Period of Mystagogy and Mystagogical Living

January 13, 2021 Diocese of Richmond El RICA adaptado para niños (en español)

January 24, 2021 Dioceses of Belleville and Springfield in Illinois RCIA Workshop (tentative)

January 30, 2021 Diocese of St. Petersburg Virtual Diocesan RCIA Institute

January 30, 2021 Diocese of Rochester The Year-Round Catechumenate

Contact us at <u>training@LTP.org</u> if you are interested in any of the listings above or would like to host an online workshop for the members of your diocese.

# **In-Person Training**

## **Diocesan Events**

In-person events have been postponed until further notice. Contact Michael Ruzicki at <u>training@LTP.org</u> if you are interested in hosting a workshop institute after the pandemic.

## National Events (in-person event)

July 6–7, 2021 Chicago, IL

National Gathering on Christian Initiation™

Theme: The RCIA Adapted for Children www.NGCI.org

# **In-Person Training Opportunities**

With *Catechumeneon*, LTP offers assistance to parishes and dioceses as they seek to train and form ministers around Christian initiation. We invite you to consider hosting one of our training events to help your catechumenal ministers and parish leaders deepen their understanding and vision of the *Rite of Christian Initiation of Adults*.

These pages provide an overview of the in-person and virtual training that you can host in your parish, diocese, or region.

For more information, contact us at **training@ltp.org** or call **773-579-4900**, ext. 3536.

## **Formation Days**

Invite LTP and our team of presenters into your diocese for an annual convocation focusing on Christian intiation. The RCIA presents a vision of parish that welcomes, accepts, forms, and challenges disciples to deepen their faith. This is not only achieved through catechesis and the liturgy but also with the whole community engaging in apostolic works of ministry.



## Handing On What We Have Received

This Ministry Enrichment Gathering<sup>\*</sup> will work with active initiation ministers and other parish leaders to explore the importance of the parish community in the initial and continuing formation of Christians, inspire all of its members by the spirit of baptismal catechumenate (RCIA, 75), and celebrate its liturgical rites with joy.

Envisioned to take place on a Saturday (9AM-3PM), a parish or diocese can host this gathering and invite others to deepen their appreciation of the *Rite of Christian Initiation of Adults*.

For more information, visit www.MinistryEnrichmentGathering.org

# <mark>1-Day</mark> Workshops

Whether you are interested in a basic overview or a detailed explanation of specific topics, work with us to sponsor a one-day RCIA workshop. Workshops can be presented in English and/or Spanish.

## Topics include:

- The Principles of Initiation Ministry
- An Overview of the RCIA: The Steps and Periods
- RCIA and Baptized Candidates
- The Vision of the RCIA Adapted for Children
- Implementing and Sustaining the Year-Round Catechumenate
- Diocesan Workshop for Deacons
- Diocesan Workshop for Priests
- Other intermediate and advanced topics available upon request

# <mark>2-Day</mark> Institutes

The two-day institutes are intensive training events with five presentations each day. These institutes are foundational in nature and are designed for those who have limited experience or training in the RCIA. Experienced ministers are always welcome to join, share their knowledge and experience, and serve as mentors to others in ministry.

## Topics include:

- The Principles of Initiation Ministry
- An Overview of the RCIA
- Collaborate with LTP to create customized institute topics

# <mark>3-Day</mark> Retreats

The RCIA is a spiritual journey for both the catechumens and the parish community. It is an extended time of prayer and formation during which the unbaptized candidates are apprenticed in faith to the baptized faithful. Conducted in a retreat-like manner, this training event will offer participants an experiential understanding of the RCIA as they walk through its periods and rites. Together they will participate in catechesis, ritual celebration, and apostolic witness adapted from the vision of the RCIA.

# **Virtual Training Opportunities**

# 🖳 Virtual Workshops

Virtual Workshops™ offer engaging and professional training and formation for liturgical ministers, catechists, and parish staffs. Participants gather virtually for 90 minutes of training, dialogue, and reflection. All Virtual Workshops™ utilize several multimedia components at once, including live video, short films, presentation slides, chat boxes, handouts/downloads, discussion boards, and polls.

LTP offers the opportunity for your parish, diocese, or region to contract a closed session of any of our Virtual Workshops™.

## Participation models include:

- Individual participation from home computer or mobile device
- Group participation with several people gathered from a parish meeting room or select satellite sites around the diocese
- Hybrid model that blends both of these options

### **Topics include:**

- An Introduction to the RCIA: Exploring the Process and the Vision
- Developing Your Parish's Initiation **Ministry Team**
- The Vision of the RCIA Adapted for Children
- Preparing the Liturgies of the RCIA
- Involving the Parish Community in the RCIA
- Effective Catechesis in the RCIA: Forming **Disciples through Adult Learning Methods**

## For more information on any of these offerings, visit www.Catechumeneon.org

Catechumeneon Quarterly is published by Liturgy Training Publications 3949 South Racine Avenue, Chicago, IL 60609; website: www.LTP.org CQ202004

# Virtual Formation **Retreats**

These virtual gatherings will provide spiritual and practical formation while helping participants deepen their understanding of their ministry. Envisioned to be held on a Saturday morning, a diocese or clusters of parishes may bring participants together in various host sites. For those who are unable to attend in person because of distance or other circumstances, they can attend virtually from their home computer or mobile device.

## **Retreats for:**

- Sponsors and Godparents
- Parish Leaders

# Virtual Workshops<sup>™</sup> for Clergy

In collaboration with the National Organization for Continuing Education of Roman Catholic Clergy (NOCERCC), LTP has developed a series of Virtual Workshops<sup>™</sup> specifically designed for the ongoing formation of priests.

Choose from a list of workshops or create one that works for your diocese. You determine the date and time, and LTP will provide the technical assistance and promotional material needed to make your virtual training experience a success.

### Virtual Workshops<sup>™</sup> for Priests include:

- An Overview of the RCIA: Exploring the Vision
- The Priest as Shepherd of Christian Initiation
- Revitalizing Your Parish's Initiation Ministry Team
- Preparing and Presiding: The Rites of Christian Initiation
- Pastoral Counseling and Discernment in the RCIA
- Marriage, Annulments, and Other Canonical Issues in the RCIA Process