WELCOME AND HOSPITALITY WORKSHOP
CATHOLICS COME HOME PROGRAM

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AGENDA
WELCOME AND HOSPITALITY WORKSHOP
CATHOLICS COME HOME PROGRAM

1. Prayer

2. Introduction from Dean

3. Viewing of the “Epic” video and Breakout discussion
   - Name some positive aspects of your parish

4. Evangelization PowerPoint Presentation

5. Best Practices in the Parishes

6. Break

7. Resource Packet

8. Developing a Parish Welcome and Hospitality plan
   - Participants fill out the survey
   - Small group discussion on areas of parish life

9. Closing remarks
   - Where do we go from here?
   - Invitation to view the other two videos
Welcome and Hospitality Workshop
Opening Prayer

Reading:

A reading from the Gospel according to St. Matthew.

Jesus told them this parable: "The kingdom of heaven is like a king who gave a wedding feast for his son. He dispatched his servants to summon the invited guests to the feast, but they refused to come. A second time he sent other servants, saying, 'Tell those invited: "Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast."' Some ignored the invitation and went away, one to his farm, another to his business...So then the king said to his servants...‘Go out to the main roads and highways and invite to the feast whomever you find.’ The servants went out into the streets and gathered all they found, the good and the bad alike, and the hall was filled with guests.”

(Matthew 22:1-5, 8-10)

Reflection:

Take a moment to reflect on the following. Then share with one person at your table.

How did you first hear the invitation to the Wedding Feast of the reign of God?
How have you extended the invitation to others?

Prayer:

Loving God, who created us in your image, who gave us Jesus to reveal your love, and sent the Holy Spirit to fill us with power:

Strengthen within us a passion to share the good news and to reach out to others. Deepen within us the gift of faith, that we may know within our hearts the saving power of the message we share.

Stir up within us the gift of hope, that we may bring light into a world darkened by fear and despair.

Kindle within us the fire of your love, that we may live in a way that makes our message believable and shows forth the dignity of the Gospel.

Bless our efforts to create communities that reflect your love through invitation and welcome.

Mary, Star of Evangelization and our Mother, pray for us.

Amen.
Priests of our archdiocese, in collaboration with Archbishop Brunett, desire to promote an effective, pastoral, and ongoing approach to evangelization in our parishes.
Use of Media in Evangelization

How can parishes most effectively use mass media to reach out to inactive Catholics and non-Catholics who may be interested?

Catholics Come Home videos are one way to reach out to people.

Scripture Calls Us to This Ministry

“How into the world, and preach the Gospel to the whole of creation.” (Mk 16:15)

“Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.” (Mt. 28:19-20)
Tradition Calls us to This Ministry

- “The Church Exists to Evangelize.” (Paul VI, Apostolic Exhortation, Evangelii Nuntiandi; 8 December, 1975)

**The Process of Evangelization:**
- Christian witness
- Dialogue and the presence of charity
- Proclamation of the Gospel and the call to conversion
- The catechumenate and Christian Initiation
- The formation of Christian communities through and by means of the sacraments and their ministers
  (Ad Gentes, Conciliar decree)

“The genius of humankind, especially in our times, has produced marvelous technical inventions from creation, with God’s help. Mother Church is particularly interested in those which directly touch the human spirit and which have opened up avenues of easy communication of all kinds of news, ideas and directives.”
Chief among them are those means of communication which of their nature can reach and influence not just individuals but the very masses and even the whole of society.”

Decree on the Mass Media, Inter Mirifica, 4 December, 1963

Educating and Preparing Active Catholics to Evangelize Others

“We are convinced that the energy and resources we devote to adult faith formation will strengthen and invigorate all the charisms that adults receive and the activities they undertake... Every church ministry will be energized through a dynamic ministry of adult catechesis.
For reasons such as these, the Church wisely and repeatedly insists that adult faith formation is ‘essential to who we are and what we do as Church’ and must be “situated not at the periphery of the Church’s educational mission but at its center.”

Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the United States, USCCB; November 17, 1999

(Life and Faith: Adult Religions Education and the American Catholic Community, USCC, 1972; To Teach as Jesus Did: A Pastoral Message on Catholic Education, USCC, 1972)

Desired Outcomes for This Gathering

- Gain deeper appreciation and understanding of Catholic evangelization.
- Understand who you are as an inviting and welcoming parish.
- Take back today’s resources and experience to your parish.
What is being asked of parish staff and key volunteers:

• Build on what you are doing well – you do not necessarily need a new “program.”
• Prepare to welcome people who may contact your parish as a result of the media outreach.
• Create a long-term, ongoing approach to evangelization and hospitality.
ARCHDIOCESE OF SEATTLE—“CATHOLICS COME HOME”
BEST PRACTICES FOR PARISHES

People who respond to the invitation from Catholics Come Home commercials or from a friend are not seeking a program; they are seeking an encounter with Christ. This encounter with Christ is the core value of each and everything we do in the Church. As Paul VI reminds us “the Church exists in order to evangelize” (EN 14), that is, the Church exists to proclaim the Good News and bring people to an intimate encounter with Christ. Below you will find some best practices for preparing for the Catholics Come Home commercial campaign in your parish.

Pastor:

- **Preach on Evangelization:** The Pastors primary role is to animate and encourage his parish and staff to evangelize, to share the good news with others and witness to it in their actions.
- **Plan as a Staff:** Meet with staff regularly to discuss how best your parish can respond to the needs of those whom are fallen away and how your parish will receive those who return or are interested in learning more about the Catholic Church.
- **Plan with parish Lay Leadership and parish at large:** Meet with your Parish Council, Finance Council and other parish lay leaders and, when appropriate, to your entire community. Ask them what they will do to proclaim the good news. Witness the Good News in their lives, and be ready to invite and receive fallen away Catholics and others who might be interested in learning more about the Catholic Church.

Parish Staff

- **Evangelization at the core of Parish Mission:** Make each and every moment at your parish an opportunity to encounter Christ.
- **Hospitality:** St. Paul instructs us “Welcome one another, therefore, as Christ has welcomed you.” (Romans 15:7). By receiving people on the phone, in person, via email, etc. with love and graciousness we model the love Christ has for each of us and witness to what we proclaim.
  - **Receptionist/Administrative Assistant:** For many, this person is the “Coordinator of First Impressions” and serves as the first face of Christ to those who visit or call the Parish Office. Be ready to receive and serve those with love and patience. Always be sure to give them your name and invite them to call you personally if they have any questions.
- **Flexibility:** As people return or explore the Church, it is important that we are ready to try to meet their needs. While it is not our responsibility to create new programs to meet each individual need, it is important that we do more than just ask people to wait. While people wait to register for faith formation, RCIA (as a year-round process), marriage preparation, annulments, etc., encourage them to attend Mass, involve them in other ways and stay in contact with them.
- **Sharing the Good News:** As a staff to share all the good you are doing to make an impact in the lives of those you serve. “Always be ready to give a reason for your hope” (1 Peter 3:15) to one another and to those you serve. Share any stories of people returning or exploring the Church with each other and the parish at large.
- **Referrals:** It is important to know what each person on the parish staff does so that you can refer people to the correct staff member or volunteer. Know the job responsibilities of each person and their work schedule so you can inform people if the person they need is out of the office and when they will return.
- **Volunteer Coordination and Support:** People who volunteer their time and talents to the parish need to be received with appreciation and support. Know who to direct them to and make sure there is appropriate follow up to ensure that the person has found the right ministry.
Parish Community

- **Hospitality**: Be ready at all times to receive those who may come home or visit—greet them, welcome the, and by your example model for them what it means to have a relationship with Christ and his Church. This also includes being welcoming and respectful of fellow parishioners and creating an environment of hospitality in your homes.

- **Evangelization**: The dismissal from Mass illustrates the important role of the community to go forth “to love and serve the Lord”. This love and service is demonstrated by our willingness to proclaim the Good News and witness it with our lives. We are called to “bring Jesus into every situation” (GMD, pg. 2). The laity have the unique ability to bring their faith and love for Christ to the workplace, the home, the mall, etc.

- **Invitation**: The average active Catholic knows 2 to 3 inactive Catholics. It is so important that each and every parishioner is asking their family and friends to come home. In addition, especially in the Northwest, Catholics know a lot of family and friends who are not affiliated with any faith community. Sometimes just an invitation to come to Mass or a parish event is all a person needs to be interested in learning more about the Catholic faith.

- **Catechesis**: Many Catholics don’t know the teachings of the Church, even less know the scriptures of which all teaching is connected to. Parishioners should be ready to answer the basic questions about such things as the Mass, the Sacraments, Scripture, and Tradition.

- **Prayer**: All the collective efforts of the community must be offered up in prayer. The parish is encouraged to pray specifically for those who have left the Church, who may have been hurt by the Church, those who exploring their relationship with God and seeking a faith community, and those who are returning home or finding a new home in the parish. It is also important to encourage a variety of personal prayer forms.

Parish Communication

- **Bulletin**: This is often the basic form of communication with the parish community. It is important to make sure it easy to read, concise and accurate. It is also an excellent catechetical tool through the use of inserts to help provide more in depth information.

- **Website**: Becoming the primary source of information about the parish along with the first contact a person has with a parish. It is very important that the website be informative and current, regularly updated so people will be interested in revisiting it regularly.

- **Parish Newsletter/Magazine**: A very good resource to help expand the publicizing of information about the parish, including stories about parishioners, parish history, and personal reflections about various topics or issues in the parish or larger Church.

- **Pamphlet Rack/Bulletin Board**: Ways to provide and promote additional information and resources to the parish, including those from the Archdiocese and other pastoral agencies.

Liturgy

- **Ushers/Greeters**: Often, this is the first person a visitor meets when coming to Mass. It is important that this ministry be a ministry of presence, welcoming persons and helping them feel comfortable in the Church. They also need adequate training to know how to answer people questions and direct them to the appropriate person if needed.

- **Worship Aids**: These aids are not only helpful for parishioners to participate fully, actively, and consciously in the liturgy, but they are essential to assist visitors who are either returning home, companions accompanying parishioners, persons curious about the Catholic faith, or tourists in participating in the Mass.

- **Hospitality after Mass**: Extending the hospitality beyond the Mass is a way to reach out further to visitors. Ways to enrich this ministry include having greeters welcome people as they come in, providing ways for persons to get further information about the parish, provide ways for persons to register in the parish, and encourage parishioners to continue the spirit of hospitality by meeting and welcoming visitors.
Faith Formation/Enrichment

- **Returning Catholics Program**: It is very important that each parish have a way to formally welcome returning Catholics back to the Church by providing faith formation, support, and if needed, reconciliation. Because their needs are different, they do not belong in the RCIA process (as stated in the Archdiocesan policies).

- **RCIA**: There are many reasons why a person might be interested in exploring the Catholic faith. Providing a year-round RCIA process makes it possible to welcome and support new inquirers to the parish and to the Catholic faith.

- **Ongoing Adult Faith Formation (including Confirmation for Adults)**: Conversion is a life-long process which includes prayer, education and service. Catholics who continue to enrich and grow in their faith embrace more fully Christ’s mandate to go out and proclaim the Good News to others, and do so with good information about Christ and the Catholic faith. As Archdiocesan policies state, persons preparing for the sacrament of Confirmation need their own program and should not be included in the RCIA community.

Sacramental Life and Support

- **Marriage**: Sometimes person come to the parish having irregular marriages and need a convalidation and/or annulment to have them reconcile. It is important to have a clear process for each, including trained staff and/or advocates who can competently and graciously assist couples through the process.

- **Sacrament of Penance and Reconciliation**: Often people who are returning home to their Catholic faith are in need of the Sacrament of Penance and Reconciliation. It is important that there is proper catechetical preparation followed by opportunities for the celebration of the Sacrament. Accommodation should be made for a longer pastoral conversation for those who need it (which is normally not accommodated on a Saturday afternoon.)

Ministering to Non-English Speaking Persons

- With our ethnically and multi-cultural environment here in the northwest, it is important to be able to meet the needs of people where English is not their first language. Providing information in different languages, being culturally sensitive to special occasions (i.e. Santo Nino, Simbang Gabi, Our Lady of Guadalupe), and other efforts help to provide a more welcoming environment for all parishioners.
### BEST PRACTICES FOR PARISHES IN RESPONSE TO CATHOLICS COME HOME

Using the handout on “Best Practices for Parishes” as a reference, evaluate how well your parish doing in terms of evangelization? (“The Church exists in order to evangelize”—Pope Paul VI)

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<th>Evaluation</th>
<th>Adequate</th>
<th>Needs Work</th>
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<td>Strong</td>
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<td>Needs Work</td>
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Catholics Come Home
Parish Planning Worksheet

Using the *Best Practices for Parishes* list, your *evaluation sheets*, and your *table discussion*, list two or three specific things you can do in the next few months to help your parish grow as an inviting and welcoming community.

- ...
- ...
- ...

Who are the people you will need to bring together to make this happen?

- ...
- ...
- ...
- ...

What steps will you need to take to make this happen?

- ...
- ...
- ...
RESOURCE


Available in the Archdiocese of Seattle Library Media Center.
This booklet has some good guidelines and describes program offerings of a number of parishes or dioceses nationwide. It appears that most cover 6 sessions, but at least one as few as three sessions and one up to ten sessions.

PROGRAMS AND WEBSITES

1. **Catholics Come Home**: [www.catholicscomehome.org](http://www.catholicscomehome.org)
   Two videos, testimonials and a link to parish finder.

2. **Once Catholic**: a Catholic site for seekers: [www.oncecatholic.org](http://www.oncecatholic.org)
   An interactive community to share your inactive Catholic Church story, find resources and reconnect with your local Catholic community.

3. **Catholics Returning Home (CRH)**: [www.catholicsreturninghome.org](http://www.catholicsreturninghome.org)
   A six-week series. The program is a proven, step by step method that is ready to use. Just follow the instructions in the “how to” book “Inviting Catholics Home” and insert the parish name and specific information into the support materials.

4. **Landings International** – A ministry of the Paulist Fathers: [www.paulist.org/landings](http://www.paulist.org/landings)
   …provide a safe harbor (or a “landing” place) for returning Catholics to explore their faith and their future with the Church.

5. **Awakening Faith – Reconnecting With Your Catholic Faith**: [www.awakeningfaith.org](http://www.awakeningfaith.org)
   This is promoted as “A new approach to reconnect inactive Catholics to the life of the Church…” and is presented by the Paulist National Catholic Evangelization Association.

6. **Welcome Back—A Parish Program**: This is a twelve-week parish based program from St. James Cathedral (offered twice a year) designed to help people return to the sacraments and to regular church attendance. For information and resource support, contact TerryAnn Bowen at tbowen@stjames-cathedral.org

Prepared by:
TerryAnn Bowen
Pastoral Assistant for Faith Formation
St. James Cathedral
(Coordinator of Welcome Back)

*(Please turn over for “Tips”)*
A FEW THOUGHTS AND TIPS:

• Have people on the team who have been away from the Church themselves, and make this known to those in the class. It is helpful to the participants to know that the facilitators understand how it is to be apart from the Church and have experienced the call to return.

• In the first session always ask all the participants to ask the questions that they most want to know.
  o Let them know that none of the questions will be answered this evening, but all will be answered during the course of the class.
  o Write the questions on the board as they ask them (to avoid duplication) and have 2 team members record them so they can be typed up later.
  o This allows the participants to take ownership of some of what happens in the class and to feel that each one’s interests and concerns are valued.
  o Sometimes you will need to limit the questions if the list gets too long – probably if it gets much over 20 questions.
  o Don’t be intimidated by the questions! We have the resources to get the answers and we do not generally need to impress them with deep theology.

• Hospitality is so very important…
  o Be sure a team member is available to meet and greet at the door.
  o Another couple team members should be present to engage earlier arrivals in casual conversation. This is a great way to immediately begin to form community.
  o Have coffee and snacks available.
  o Have a snacks list for people to sign up to provide snacks. This also allows them to take ownership of the group and each one’s place in it.
  o Remember this is a joyful time, we are welcoming them home.

• Do not assume that everyone who comes to the class is angry or defensive, or has left the church due to anger, frustration, or an emotionally charged issue.
  o Some left out of inattention
  o Some left because Mom and Dad left
  o Some left to experiment with other ways of life

• Make it clear to all participants that there is no judgment attached to whatever they might decide to do. We are not assuming they will return to the Church just because they have made the decision to attend the returning Catholics classes.
  o We are there to provide information around some topics and to answer their questions.
  o If they decide to return we welcome them.
  o If they decide they belong in another church we sincerely wish them well.
  o If they decide that any church is not for them we sincerely wish them well.
  o If they drop out of the class we sincerely wish them well.

• Remember to make laughter part of each session. Most do not want to come home to a place that is cold, glum, and rigid.

• Discourage anyone (including the participants themselves) from using the term “revert.”
  o they are not reverting, but living an ongoing conversion that includes all of their life and spiritual experience they have had since leaving the church.
  o They are not going back to where they were, but “coming home” as changed individuals.
  o They are not “reverting” to being Catholic since by virtue of their baptism they have never stopped being Catholic unless they have formally renounced the faith (which is very rare!).
CATHOLICS COME HOME
PREACHING THEMES AND IDEAS FOR LENT 2010

In Lent 2010, our Archdiocese will air the Catholics Come Home commercials. We hope that some of the people who see these commercials will be inspired to return to our parishes to celebrate the Eucharist with us. This guide is intended to provide a tool to help preachers find themes to use in their homilies that might resonate with the people in our pews who have seen the commercials.

The three commercials include:

**Epic** – Surveys the history and accomplishments of the Church

**Movie** – Compares our life to a movie where we see the good and bad we have done and tells us that we still can ask God to edit our life story. Jesus can free of from guilt and sin.

**Testimonials** – Shares testimonials of people’s movement outside of the Church and a sense of not being complete without the Church and the sacraments. Invites viewer to return to the Church take another look.

If you have not seen the commercials, we suggest you log into the Catholics Come Home website ([http://www.catholicscomehome.org](http://www.catholicscomehome.org)) to watch them. These commercials will not drive our preaching, and we are unlikely to talk about them much in our homilies. However, it might be helpful to consider that many of the people in the pews may be thinking about the themes in the commercials when they join us at parish events.

Please note that the themes below are not offered as a playbook that homilists must refer to each week. Rather they are provided as suggestions for homilists who would like to find an idea to link to the important initiative that Catholics Come Home represents for our Archdiocese.

**1st Sunday of Lent – C, February 21, 2010**

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<tr>
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<tbody>
<tr>
<td>Sacrifice made in</td>
<td>For one believes with the</td>
<td>Jesus tempted in the desert</td>
</tr>
<tr>
<td>thanksgiving under the</td>
<td>heart and so is justified. . .</td>
<td></td>
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<tr>
<td>old covenant. ‘My father</td>
<td>No one who believes in him will be put to</td>
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<tr>
<td>was a wandering Aramean’</td>
<td>ashamed of, because we participate in his</td>
<td></td>
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<tr>
<td></td>
<td>saving work</td>
<td></td>
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<tr>
<td>Theme of thanksgiving</td>
<td>God calls us to faith within our hearts.</td>
<td>Like Jesus, we face</td>
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<tr>
<td>expressed through</td>
<td>God can help us live lives that we are not</td>
<td>temptation. Jesus, who has</td>
</tr>
<tr>
<td>sacrifice throughout</td>
<td>ashamed of, because we participate in his</td>
<td>conquered temptation, is</td>
</tr>
<tr>
<td>salvation history. The</td>
<td>saving work</td>
<td>there to support us in the</td>
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<tr>
<td>Church is the place</td>
<td></td>
<td>struggle. He is also there</td>
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<tr>
<td>where we go to express</td>
<td></td>
<td>with us as we attempt to</td>
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<tr>
<td>our thanksgiving</td>
<td></td>
<td>become better people</td>
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### 2nd Sunday of Lent – C, February 28, 2010

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<tbody>
<tr>
<td>Covenant with Abram</td>
<td>Our citizenship is in heaven</td>
<td>Transfiguration of Jesus</td>
</tr>
<tr>
<td>Christ renews the covenant established with Abram.</td>
<td>We have a citizenship within the Church established at baptism. The Church will help us to grow in this citizenship</td>
<td>Throughout history God has revealed his presence through the Covenant. In being part of the Church, we participate in the Covenant renewed in Jesus.</td>
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### 3rd Sunday of Lent – C, March 7, 2010

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<tbody>
<tr>
<td>God appears to Moses in the burning bush.</td>
<td>‘Our ancestors ate the same spiritual food and drank the same spiritual drink’</td>
<td>Cursing of the fig tree</td>
</tr>
<tr>
<td>God appears to us in his saving action.</td>
<td>We share our experience of the gift of Eucharist with all those who have gone before us and all those who will follow. It unites us into the Body of Christ that transforms the world.</td>
<td>We are faithful when we act and our actions are meant to bear fruit.</td>
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### 3rd Sunday of Lent – A, March 7, 2010

<table>
<thead>
<tr>
<th>Exodus 17:3-17</th>
<th>Romans 5:1-2, 5-8</th>
<th>John 4:5-42</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is the Lord in our midst or not?</td>
<td>We have peace with God through Jesus</td>
<td>Woman at the well: ‘Where can I get this living water’</td>
</tr>
<tr>
<td>God’s remains present in the Church and in our lives.</td>
<td>Life in the Church brings us closer to Jesus and leads to peace.</td>
<td>God challenges us to take a look at our lives and can help us to direct them to him as our source of life and hope.</td>
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### 4th Sunday of Lent – C, March 14, 2010

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<tbody>
<tr>
<td>The people went over to eat the Passover in the</td>
<td>Whoever is in Christ is a new creation</td>
<td>Parable of the Prodigal Son</td>
</tr>
</tbody>
</table>
promised land as the manna in the desert ceases to appear

God provides for us when we are bold enough to reform our lives and when we are led to settle in a new place.

God created us and similarly has the ability to transform us into the person we were meant to be.

The Church seeks to be like God who generously welcomed home the prodigal son. We are called to, like both the prodigal and eldest sons, come to God’s celebratory meal with the Church.

<table>
<thead>
<tr>
<th>4th Sunday of Lent – A, March 14, 2010</th>
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<tbody>
<tr>
<td><strong>1 Samuel 16:1b,6-7,10-13a</strong></td>
</tr>
<tr>
<td><strong>Anointing of David</strong></td>
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<tr>
<td><strong>The Spirit of the Lord comes upon us in the sacraments.</strong></td>
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<tr>
<td><strong>Ephesians 5:8-14</strong></td>
</tr>
<tr>
<td>Live as children of the light</td>
</tr>
<tr>
<td>The Church is prepared to help us meet the same challenge faced by the early Christians, to live in the light of Christ.</td>
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<tr>
<td><strong>John 9:1-41</strong></td>
</tr>
<tr>
<td>Jesus cures the man born blind</td>
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<tr>
<td>When we let him cure us Jesus transforms our lives. The new life can bring difficulty as we interact with those who do not share our faith.</td>
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<tr>
<th>5th Sunday of Lent – C, March 21, 2010</th>
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<tbody>
<tr>
<td><strong>Isaiah 43:16-21</strong></td>
</tr>
<tr>
<td><strong>Philippians 3:8-14</strong></td>
</tr>
<tr>
<td><strong>John 8:1-11</strong></td>
</tr>
<tr>
<td>In the desert, I make a way.</td>
</tr>
<tr>
<td>In the wasteland, rivers.</td>
</tr>
<tr>
<td>I consider everything as loss because of the supreme good of knowing Jesus Christ my Lord. . . Forgetting what lies behind, but straining forward to what lies ahead.</td>
</tr>
<tr>
<td>Woman caught in adultery ‘Go and from now on do not sin any more’</td>
</tr>
<tr>
<td>God provides a way, even through difficult when we follow faithfully.</td>
</tr>
<tr>
<td>God calls us into new life. The Church can help us move beyond the mistakes we have made forward into a new life with Christ.</td>
</tr>
<tr>
<td>What would have confronted the woman caught in adultery when she returned home? How difficult it would have been. Yet, God provides a way, if only we will follow faithfully.</td>
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5th Sunday of Lent – A, March 21, 2010

<table>
<thead>
<tr>
<th>Ezekiel 37:12-14</th>
<th>Romans 8:8-11</th>
<th>John 11:1-45</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘You shall know that I am the Lord when I open your graves.’ ‘I will put my spirit in you that you may live.’</td>
<td>You are in the Spirit if only the Spirit of God dwells in you.</td>
<td>Raising of Lazarus</td>
</tr>
<tr>
<td>God created us by breathing life into us. He renews that act in transforming our lives through Christ</td>
<td>We participate in God’s spirit by acting with the Church. The Church can help us express our faith in action.</td>
<td>In the same way that God raises Lazarus, he can recreate us. This process of resurrection is prefigured in the growth and renewal that God can help us make in our lives.</td>
</tr>
</tbody>
</table>
• What is the content?
The material on the Web site may come from reliably Catholic sources, such as official teaching documents of the Church, even if the operator of the site is not official or familiar. So the source of site is important.

• What are the links?
Any U.S.-based Catholic Web site should link to the U.S. Conference of Catholic Bishops and to the Holy See. For any other links, you should hold them to the same standards of source and content as the original site.

GETTING STARTED

So where do you start? You may be tempted to type “Catholic” into a search engine and go from there. That’s probably not the best approach. A better starting point would be some of the official sites, such as the Vatican and the U.S. Catholic bishops. But don’t stop there.

Cyberspace is home to perhaps hundreds of thousands of excellent Catholic sites. Below is a suggested list of websites. But this list is just an appetizer. Most of the sites listed have links to other good sites. Absence from this list should not in itself be taken as an indication that a particular site is defective in quality or orthodoxy. If you find a link to a site that intrigues you, check it out. But also check out the source, the content, and the content of the source.

Social Justice
www.osjspm.org  (Website for the international peace organization)
www.paxchristiusa.org  (Local website for Pax Christi Pacific Northwest)
www.maryknoll.org  (Website for the Maryknoll Missionary Organization-also their website for their Orbis Bookstore)
www.sojourners.com  (Website for the Sojourners Magazine)
www.workingforchange.com  (The Online Resource for Social Change about news, human rights and global affairs)

Miscellaneous
www.ltp.org  (Liturgy Training Publication-publisher of high quality books chiefly for use in learning about the liturgy, has an online bookstore)
www.litpress.org  (Liturgical Press-one of the finest publishers of scholarly Catholic books in the US, has an online bookstore)
www.siena.org  (The Catherine of Siena Institute presents workshops and other activities aimed at discernment of charisms (spiritual gifts) and the call and ways of life that go with them)
www.cabriniinstitution.org  (Cabrini Pastoral Care Ministry has an annual formation process for persons who feel called to do lay ministry in their parishes or other institutions; based in Seattle)
www.jesuit.org  (Website for the Jesuit Religious Community)

WHAT TO CONSIDER:

In looking for a Catholic website it is important to note that the term “Catholic” is always clear. “Just because you can find something on the Web doesn’t mean it’s true; and just because a site uses ‘Catholic’ in its name doesn’t mean it reflects the teaching and practice of the faith”, as noted by the bishops in “Your Family and Cyberspace”.

Websites with “Catholic” as part of their names may actually be anti-Catholic propaganda sites. Or they may represent points of view held by some Catholics but not representative of the Church universal. They may provide misinformation, or mix good information with bad theology. So how can Internet surfers sort out what is truly Catholic in cyberspace?

The “Protocol for Catholic Media Programming and Media Outlets,” issued by the National Conference of Catholic Bishops, says that anyone operating a website identified as Catholic should seek approval from the diocesan bishop where the site is based. Approval establishes that a site is in harmony with the doctrine and practice of the Catholic Church. It doesn’t necessarily mean the bishop agrees with all of the opinions expressed on the site.
But this process set out in the Protocol is voluntary. The operator of the Catholic Web site may not know about it or may not bother to go through it. Without the diocesan approval described in the Protocol, how can you tell how “Catholic” a reputedly Catholic site really is? Here are some clues:

- **What is the source?**
  If the generator of the Web site is an official arm of the church—the Vatican, an (arch)diocese, or a Catholic parish—then the site is certainly Catholic. But be careful. Using the name of a parish or (arch)diocese doesn’t mean that the site is genuine. Anyone can register a domain name for less than a $100. If you didn’t receive the Web address from a reliable source or if anything on it looks questionable, check it out with a call to the supposed source.

Any site that isn’t what it seems to be shouldn’t be trusted on its content. Not all good Catholic material on the Web comes from church authorities, however. Unofficial sites need not be rejected automatically. But the origin of the site is still important. If the source is not official, is it reputable? Is it credible? Perhaps you don’t know because you’ve never heard of the organization behind the site or the organization is not identified. Then you should find out more about it. You also need to ask yourself a few more questions:

**We express appreciation to the Archdiocese of Cincinnati’s Office of Communication who provided most of the text for this guide.**

**SUGGESTED CATHOLIC WEBSITES**

**Parish Site**
www.stjames-cathedral.org (St. James cathedral Parish schedules, directions, program information, etc.)

**Official Church Sites**
www.vatican.va (Holy See)
www.seattlarch.org (Archdiocese of Seattle)
www.rc.net/rcchurch/vatican2 (Vatican II Documents)

**Megasites**
www.Catholic.net (International/national news, movie reviews, church documents, saints’ lives, interesting information)
www.Catholic-use.com
www.CatholicWeb.com (This has links to many other Catholic web sites)
www.americancatholic.org

**Bible**
www.biblemaster.com (Offers the Bible in translations, search by word, phrase, book-chapter-verse, topic. Also has study guides)
www.biblestudytools.net (Offers different Bible translations, the Latin Vulgate, concordances, dictionaries, as well as various search options)

**News**
www.cathcom.net
www.catholicnews.com
www.catholicpress.org
www.americamagazine.org
www.commonwealmagazine.org

**For Inactive Catholics**
www.OnceCatholic.org
www.paulist.org/landings

**Christian Initiation (RCIA)**
www.naforum.org (North American Forum on the Catechumenate: articles, upcoming workshops, resources, etc.)

**Spirituality/Liturgy/Prayer**
www.usccb.org/liturgy/innews/index.htm (Newsletter of the Bishops’ Committee on Liturgy)
www.usccb.org/nab/index.htm (Lectionary readings for the day)
www.seattlarch.org/Pallisades (Retreat and Faith Center for the Archdiocese of Seattle)
www.taize.fr
www.christdesert.org
www.christusrex.org
www.jesuit.ie/prayer
www.monks.org
www.ignatianctr@juno.com (Website for Ignatian Resource Center-Seattle)
www.nouwen.net
www.paulist.org
Hold the Date

Best Practices in Website Design

An informative workshop
presented by Sitecrafting and St. James Cathedral

- Learn ways to improve your parish website
- Network with other parish contacts in sharing valuable resources

Tuesday, January 5\textsuperscript{th}
9:00 am – 12:00 pm
Isaac Orr Conference Center, Chancery

More information to follow.
Office of Catholic Faith Formation, 206-382-4593
Archdiocese of Seattle • 710 9\textsuperscript{th} Avenue • Seattle, WA 98104
Top Ten List

What Young Adults Hope for from the Church

1. Sense of community and belonging; opportunities for involvement in Church life
2. Dynamic, upbeat liturgies
3. Spiritual growth and enrichment
4. Understanding one’s faith; religious education and Catholic Identity
5. Guidance and direction in life
6. Acceptance and support
7. Opportunities for service and leadership
8. Social activities
9. A community that shares common values
10. Inspiration and rejuvenation

Questions for reflection:
Do the goals and objectives in Sons and Daughters of the Light line up with what young adults named as the things they look to the Church to provide? In what ways?

Do you see any new realities in young adult life in the years since the pastoral plan was written? If so, what are they?
Entry Points for Young Adults in Parish Life

The National Directory for Catechesis challenges the Church to welcome young adults as Christ welcomes them, with “understanding, love, and acceptance, challenging them with the gospel message, and giving them hope…” (NDC 48)

Sunday Liturgy
- Homilies which connect the Gospel to their lives
  - Using examples of single young adults to illustrate themes of Gospel
  - Connecting Young Adults with the Word
- Singable but quality music
- Sense of welcome and hospitality
- People their age on the altar
- Environment which evokes the meaning of the celebration
- Bulletin which provides range of activities, Catholic soundbytes, etc.
- Young adults on the Liturgy Committee???

Special Liturgies
- Anniversaries—50th anniversary of grandparents; 25th, 30th, 35th of parents
- Weddings—siblings, friends, their own
- Funerals—grandparents, sometimes parents
- Ash Wednesday—the symbolism is appealing

Marriage Preparation
- Initial contact crucial—unconditional welcome comes first
- Over half of Catholics marry someone from another faith—how is this person welcomed?
- Connect teachings of Church to real-life experience of engaged couples
  - Prayerbook for Engaged Couples
- Utilize the many resources for marriage preparation and enrichment on the For Your Marriage website (www.foryourmarriage.org), part of the USCCB National Pastoral Initiative on Marriage

Baptismal Preparation
- Practicing rite-based learning
- Preparing parents to share faith as well as celebrate a sacrament
- Engaging the godparents—getting them involved beyond the “gifts” mentality
- Prayers for the Catholic Child Prayer Book – Archdiocesan publication containing prayers to be learned at each grade level, from K-8.

Sports
- Volleyball
- Basketball
- Other?

Spiritual Activity
- Bible study
- Small faith-sharing groups
Foundations of Our Catholic Faith

The Office of Catholic Faith Formation’s Catechist Certification Program will sponsor with parishes to offer adult education classes, *Foundations of Our Catholic Faith*. The series contains the basic Scripture, Theology, and Church history vital in the Church’s mission to evangelize its people. These classes ensure that everyone has the opportunity to hear the Gospel message, understand the Church’s teachings, and grow in the fullness of what it means to be a disciple of Christ. This three-year program may be offered in its entirety or as an introductory series.

**Certification:** This program is the standard used throughout the Archdiocese to certify catechists and Catholic school teachers who complete satisfactorily all 21 classes.

**Year 1 classes of the Program:**

**God’s Call and Our Response**

This course will focus on the role of the laity as evangelists and catechists—people who share the Good News with others as parents, grandparents, family, neighbors, and co-workers. We will reflect upon our personal relationship with God—where we have been in the past and where we hope to be in the future. Participants will explore how faith develops; distinguish between faith, religion, and belief; and define the qualities of a mature Christian faith.

**Introduction to the Bible and Tradition**

Participants will learn the concept of Synoptic Gospels and their sources. They will explore the themes and theological emphases, literary forms, and the social and historical contexts for both Gospels. They will discuss Jesus’ Parables and explain what messages can be gleaned for the modern believer.

The cost for each class is $25. Typically, these classes are offered as a four-hour block on Sunday afternoons.

To register: www.seattlearch.org/ccp or contact Roberta Tassani at 206-382-4875 or roberta.tassani@seattlearch.org.

Office of Catholic Faith Formation • ARCHDIOCESE OF SEATTLE • 710 9th Ave. • Seattle, WA 98104
The Pentateuch

In this Scripture course, participants will focus on the first five books of the Bible - discovering their different text sources and themes. Through the stories of leading Biblical figures, participants will explore how the idea of a Covenant Community - and how our ability to have a personal relationship with God - develops. They will explore how our own past and current images of God impact our faith relationship.

God and the Human Person

In this Theology course, participants will discuss what the two Creation stories in Genesis reveal to us about the relationship between God and humans. They will explore the concepts of Sin, Grace, Faith, Free Will, Redemption, and Salvation. They will learn about the Catholic understanding of the dignity of the human person and of our sacramental view of the world.

The Gospels of Matthew and Mark

Participants will learn the concept of Synoptic Gospels and their sources. They will explore the themes and theological emphases, literary forms, and the social and historical contexts for both Gospels. They will discuss Jesus' Parables and explain what messages can be gleaned for the modern believer.


Participants will identify Luke as one of the Synoptic Gospels and explore its themes and theological emphases, literary forms, and its social and historical context. They will discuss how the Acts of the Apostles is a continuation of Luke's Gospel. They will identify the issues and conflicts in the Early Church as reflected in the Acts of the Apostles. They will explore Peter and Paul's individual relationships with Jesus and each man's role in the development of the Early Church.

The Founding of the Church

In this History course, participants will focus on the importance of Apostolic Succession and the roles of the Hierarchy as the Church moved through the centuries, formulating a Creed, defining the Canon of Scripture, and developing the Sacraments. They will explore how the Sacraments foster holiness, community, and continuity with the Apostolic Church.
United States Catholic Catechism for Adults  USCCB Publishing, 2006. Each chapter in the United States Catholic Catechism for Adults includes stories, doctrine, reflection, quotations, discussion questions, and prayer to lead the reader to a deepening faith. The United States Catholic Catechism for Adults is an excellent resource for preparation of catechumens in the Rite of Christian Initiation of Adults and for ongoing catechesis of adults.

Surprised by Truth: Eleven Converts give the Biblical and Historical Reasons for Becoming Catholic Madrid, Patrick, Basilica Press, 1994. These eleven personal conversion accounts are unlike any you’ve ever read. They’re packed with biblical, theological, and historical proofs for Catholicism. Each year thousands of atheists, Evangelicals, Mormons, Fundamentalists, and Pentecostals are being surprised by Catholic truth - and these converts tell you why.


Where Is That in the Bible? Madrid, Patrick, Our Sunday Visitor, 2001. Serves as a concise handbook of Roman Catholic apologetics. Assists Catholics in defending their beliefs with scripture references, Patristic references, tips on a sequence of arguments, and a list of verses typically used against the Catholic position and helps Catholics “brush up” on their biblical knowledge.

Mary Through the Centuries: Her Place in the History of Culture Pelikan, Jaroslav. Yale University Press, 1996. A study of how the Virgin Mary has been depicted and venerated through the ages, following a chronological path that examines the Old and New Testaments of the Bible, considers her role in political and social history, and continues on to analyze her importance into the twentieth century.


Archdiocese of Seattle
Library Media Center
206-382-4883/800-869-7027 or library@seattlarch.org
www.seattlarch.org/lmc
www.catholicscomehome.org/
Our Sunday Visitor’s Encyclopedia of Catholic Doctrine  Shaw, Russell, Our Sunday Visitor, 1998. This carefully researched compendium covers virtually every aspect of the Catholic Faith contained in the Catechism, providing important historical background and pastoral insights on nearly four hundred topics.

Rediscovering Catholicism: Journeying Toward Our Spiritual North Star  Kelly, Matthew, Saint Anthony Messenger Press, 2002. Catholicism is not a lifeless set of rules and regulations, but a way of life designed by God to help each person reach his or her full potential. With remarkable insight, Kelly dispels dozens of the myths that surround the practice and rejection of Catholicism today, and provides a profound and practical vision of what will lead the Catholic Church to thrive again in the future.


Pope Fiction: Answers to 30 Myths and Misconceptions About the Papacy  Madrid, Patrick, Basilica Press, 1999. This exciting new apologetics book offers a tour-de-force refutation of 30 major arguments raised against the papacy. Using Scripture, Church history, and common sense (with a dash of wit added for good measure), Patrick Madrid explains why these commonly believed “pope fictions” simply don’t hold water. Arranged in 30 tightly focused chapters, Pope Fiction provides a balanced, comprehensive overview of the major arguments against the papacy and provides the biblical, historical and commonsense responses to those arguments. Pope Fiction is engaging and charitable, yet challenging and hard-hitting.

Reasons to Believe: How to Understand, Explain, and Defend the Catholic Faith  Hahn, Scott, The Doubleday Religious Publishing Group, 2007. This book unravels mysteries, corrects misunderstandings, and offers thoughtful, straightforward responses to common objections about the Catholic faith. In this book, he explains the “how and why” of the Catholic faith—drawing from Scripture, his own struggles and those of other converts, as well as from everyday life and even natural science.

Any Friend of God’s Is a Friend of Mine  Madrid, Patrick, Basilica Press, 1996. The best ever explanation of the Catholic doctrine of the communion of saints written for a popular audience. Patrick Madrid explains in a clear, easy-to-follow style why Catholics pray to and honor Mary and the saints. Using the Bible and the testimony of the early Church Fathers, he provides a concise overview of the biblical and historical foundations of this often misunderstood Catholic doctrine. He also walks you through the standard anti-Catholic arguments against praying to Mary and the saints and demonstrates from the Bible why these arguments are themselves unbiblical.

Library Media Center
206-382-4883/800-869-7027 or library@seattlearch.org
www.seattlearch.org/lmc
Welcome Home
A RETREAT FOR RETURNING CATHOLICS

Maybe you’ve been away from the Church for awhile. Maybe you’re not sure if you want to return, but you are willing to at least take a second look. We understand.

A FAITH SHARING RETREAT
At The Palisades Retreat Center
May 28–30, 2010

Like true-north, the Catholic Church tugs on the compass-arrow of the human heart in ways that can be comforting, puzzling, even unsettling. We believe that this mysterious pull comes from God. It is His way of using grace to help nudge us in the direction He wants us to go, much like a tugboat nudges an ocean liner toward the safety of the harbor.

Sometimes, though, in order to navigate through the choppy water of the open sea and arrive safely in the harbor, the ship must be guided by a lighthouse. The lighthouse is there, not to “boss the ship’s captain around” or make life harder, but to guide the ship to safety. Most people would agree that a wise captain heeds the directions given by the lighthouse.

"Fear not, for I have redeemed you; I have called you by name, you are mine. When you pass through the water, I will be with you; in the rivers you shall not drown. When you walk through fire, you shall not be burned; the flames shall not consume you. For I am the LORD, your God, the Holy One of Israel."
- Isaiah 43:1b-3b

Retreat Format: This will be a Faith Sharing Retreat with communal and individual prayer, large group presentations and small group discussions. You will have lots of time to pray, walk on the beach, meet and talk with other retreatants, read in the library, walk the outdoor Stations of the Cross or sit in the rose garden. We will also give you time to rest, reflect and encounter God and allow God to encounter you. God finds a way to get through to us and give us what we need and deeply desire.

Price: The fee for the retreat is $177.50 per-person (single room). Your registration covers all costs for the retreat, including six meals and lodging. Scholarships are available. (Please request a scholarship form if needed.) Contact The Palisades for information 206 748-7991 (Seattle) 253 927-9621 (Tacoma) 800-330-7622 (Toll Free) Email Palisades@SeattleArch.org, or visit our website at: www.SeattleArch.org/Palisades

Welcome Home Retreat Participant Registration   May 28–30, 2010
One Participant Per Form – Feel Free to Photocopy

Last Name    First Name     Parish and Parish City
Street Address         E-mail address
City State Zip         Phone (including area code)
Enclosed is my payment of $177.50 for the Retreat: Check [ ] VISA[ ] MasterCard[ ] Payment Method Card Number Exp Date
I require special assistance (including vegetarian meals) ADA Room [ ]
In addition to the above, please accept my donation of [ ] $1000 [ ] $500 [ ] $300 [ ] $200 [ ] $100 [ ] $50
Checks payable to “The Palisades” Mail to: Palisades Retreat Center, 4700 SW Dash Point Road #100, Federal Way WA 98023
Feb 5-7  “Learning to Dance in the Rain”  
A Women’s Faith Sharing Retreat  
- Fr. John Fuchs SJ & Pam McCauley

Feb 19-21 Married Couple’s Faith Sharing Retreat - Fr. Tom Vandenberg

Feb 26-28 “Reconciliation!” A Men’s Lenten Silent Preached Retreat - Fr. Pat Howell, SJ

Mar 5-7 Holiness in Everyday Life: You Too can be a Saint  - Women’s Lenten Silent Preached Retreat - Fr. Thomas F. Dailey, O.S.F.S., S.T.D.

Mar 19-21 Men’s Lenten Silent Preached Retreat - Fr. Frank Schuster

Mar 26-28 Men and Women’s Silent Palm Sunday Weekend Retreat - Fr. Armand Nigro, SJ

Mar 30-Apr 1 Holy Week Silent Preached Retreat for Men & Women - Sr. Joyce Cox BVM

Apr 16-18 Men’s Silent Preached Retreat - Mr. Brian Casey & Fr. John Madigan

May 7-9 Women’s Silent Preached Retreat (Mother’s Day Weekend) - Fr. Jim Northrop

May 21-23 Chaos, Contemplation And Care for all of Creation - A Retreat for Men and Women - Sr. Linda Haydock, SNJM

May 28-30 Welcome Home - Returning Catholics Retreat

June 14-20 2010 Annual Retreat for Women Religious & Associates  
- Fr. Marlin Connole and Sister Sheila Lemieux, CSJP

June 25-27 Age-ing and Sage-ing - Sr. Joyce Cox BVM

Fee for some of the above weekend retreats: $177.50 Per Single or $295 Per Married Couple ($147.50 per person sharing one room). Contact us to verify the cost and availability of particular retreats. For more specific information on particular retreats, on Individual Private Retreat opportunities, or questions regarding use of the Palisades for Non-profit groups, please e-mail Palisades@SeattleArch.org, or visit our website at: www.SeattleArch.org/Palisades

Retreat Participant Registration  One Participant Per Form – Feel Free to Photocopy  Retreat Date

Last Name  First Name  Parish and Parish City

Street Address  E-mail address

City State Zip  Phone (including area code)

Enclosed is my payment of $______ for the Retreat: Check [ ] VISA[ ] MasterCard[ ]  Payment Method  Card Number  Exp Date

I require special assistance [ ] ADA Room  [ ] 1st floor room only  [ ] Vegetarian meals  Other needs

In addition to the above, please accept my donation of [ ] $1000  [ ] $500  [ ] $300  [ ] $200  [ ] $100  [ ] $50  Other

Checks payable to “The Palisades” Mail to: Palisades Retreat Center, 4700 SW Dash Point Road #100, Federal Way WA 98023
From the **Seattle Tribunal Office**

The Seattle Tribunal is pleased to provide the following resources as a supplement to the training materials offered to the deaneries of the Archdiocese for the Catholics Come Home Program.

**Introduction**

Here are the contents of this section:

- Most frequent canonical situations encountered by returning Catholics
- The Tribunal link on the Archdiocesan website
- Frequently asked questions
- Other resources
- Additional questions for parish ministers to consider in the context of returning Catholics

**Most frequent canonical situations encountered by returning Catholics**

It is very likely that some returning Catholics who are currently married will encounter canonical obstacles to their return to full communion with the Catholic Church. In some cases it will suffice that they celebrate the Sacrament of Penance and Reconciliation; in other cases they will need to address the obstacle of a valid previous marriage or an invalid current marriage. The terms popularly used are “convalidation or blessing” and “annulment.”

Often inactive married Catholics are aware that a previous bond of marriage may keep them from receiving Holy Communion, and it is the desire to receive Holy Communion worthily which motivates them to approach the Tribunal. Secondly, they may wish to have the Church recognize their marriage.

**Invalid Current Marriage.** Catholics are required to celebrate marriage in the Catholic Church according to canonical form unless properly dispensed from this obligation. Current marriages that are invalid due to a lack of form but where common life continues need to be celebrated before two witnesses and a duly authorized priest or deacon in order to become valid. This practice is popularly called “convalidation” and some call it a “blessing”; however, it is more accurately, and simply, the celebration of marriage according to canonical form. The assistance of the Tribunal is not needed in these cases when both parties are free to enter marriage.

Example: A returning Catholic couple in an invalid current marriage may ask the parish minister “to have their marriage blessed.” The minister should gently explain that what is needed is the new exchange of consent according to the Catholic form of marriage and refer them to the appropriate priest of deacon.

**Presumed Valid Prior Marriage:** All persons wishing to enter a valid marriage in the Church must be free to marry from the perspective of the Catholic Church. All previous marriages of
anyone wishing to return to the full practice of the Catholic faith or of the current civil spouse of that same person need to be examined by the Tribunal. Several situations of previous marriage consent, whether involving Catholics or not, can render invalid the current marriage of a Catholic. In many cases the Catholic party or even the current non-Catholic spouse needs to go through a formal judicial process to determine the validity or invalidity of the previous bond. This process is popularly called “getting an annulment.” Since the process of the Tribunal is to declare the validity or invalidity of the bond of marriage and not to actively annul anything, the Tribunal prefers to speak of a “declaration of invalidity.”

Example: A returning Catholic woman was married “in the Church” to a non-Catholic baptized Christian man. This was the first marriage for both parties. The parties divorce civilly and now the Catholic woman, married civilly to a Catholic man who was never married before, wants to return to the practice of the faith. She heard that she “needs an annulment.” The minister should refer her to the parish priest or a trained parish advocate to petition for a “declaration of nullity” from the Tribunal.

Because examples of valid prior bond differ widely, parish ministers are encouraged to consult the Tribunal website under “Types of Cases” or speak to either a trained advocate or someone from the Tribunal staff.

Clearly Invalid Prior Marriage Due to the Lack of Canonical Form: Catholics are required to celebrate marriage in the Catholic Church according to canonical form unless properly dispensed from this obligation. When a returning Catholic or that person’s current spouse was involved in a prior marriage that lacked canonical form he or she can petition for a “declaration of freedom to marry” due to canonical form. This is an administrative process, not a judicial one, based on the authority of documents.

Example: A returning Catholic man was married in a civil ceremony to a non-baptized woman. This was a first marriage for both parties. The parties divorce civilly and now the Catholic man, married civilly to a Catholic woman who was never married before, wants to return to the practice of the faith. He heard that he “needs an annulment,” but that is not the case. The parish minister should refer him to the parish priest or a trained parish advocate to petition instead for a “declaration of freedom to marry” due to canonical form.

The Tribunal link on the Archdiocesan website

The Tribunal has a link on the website of the Archdiocese of Seattle which describes the work of the Tribunal, lists the Tribunal personnel, answers frequently asked questions and describes types of cases.

http://www.seattlearch.org/ArchdioceseWorking/Tribunal/

Frequently asked questions

A list of frequently asked questions can be found on the Tribunal link to the Archdiocesan website. (Please see above.)

A list of useful books can also be found on the website at the end of “FAQ.”
Other resources

The Tribunal has a 90-minute presentation with Power Point slides which it can offer any parish or faith community who requests. The presentation is facilitated live by a staff member of the Tribunal. Please call 206-382-4830 to schedule a date.

Additional questions for parish ministers to consider in the context of returning Catholics?

1. Am I aware that there is a difference between the moral obligations and the canonical obligations of receiving sacraments in the Church, especially the sacraments of Eucharist and Matrimony?

2. Am I prepared to consider how my pastoral desire to be hospitable and welcoming to a returning Catholic may conflict with the moral or canonical obligations that person must meet?

3. Do I know that the Church’s understanding of marriage includes elements of divine law which apply to all persons, Catholic or not, and those elements of ecclesiastical law which apply only to Catholics?

4. Do I know that the merely divorced (and not remarried) Catholic may be permitted to receive the sacraments without any judicial or administrative procedure of the Tribunal.

5. Am I prepared to work pastorally with those returning Catholics who do receive an affirmative decision, but whose freedom to marry in the Church is restricted by the Tribunal until certain conditions are met?

6. Am I prepared to work pastorally with those returning Catholics who do not receive an affirmative decision in a marriage nullity process or who cannot go forward with a judicial process for whatever reason (e.g., lack of witnesses, unwillingness of current spouse who has a prior marriage to enter the marriage nullity process, etc.)?

7. Am I prepared to work pastorally with those returning Catholics who may be delayed from full participation in the sacramental life of the Church while their marriage cases are being processed?

Tribunal Training for Advocates

Introductory Training (March 3-5, 2010) – an introduction to case processing. This is a prerequisite to Advanced Advocate Training and both classes must be taken in order to qualify as a marriage advocate.

Advanced Training (May 19-21, 2010) – topics include: procedure, various grounds of nullity for formal cases, and the interviewing of Petitioners.

Please contact the Tribunal for more information:
206-382-4371, 800-950-4926, 206-382-4830
PREPARING FOR THE SACRAMENT OF RECONCILIATION

The celebration of the Sacrament of Reconciliation is an important part of our Lenten observance. There is no better way to prepare for the celebration of the Resurrection of the Lord at Easter than by this sacrament, “which brings about a true spiritual resurrection, restoration of the dignity and blessings of the life of the children of God” (Catechism 1468).

Did you know?

- **In the early Church, the Sacrament of Penance could be received only once in a lifetime.** The penances assigned were often very long and severe, sometimes lasting several years. During this time penitents usually had special places in church, wore special clothes, and commonly left the Sunday liturgy after the homily, just like the catechumens.

- **At one time the Church had a two-track system of public Penance and private Penance.** Public sins required public penance and private sins required private penance.

- **For centuries penitents were required to do their assigned penance and then return to receive absolution.** Practical difficulties with this became apparent when the confessor was a wandering missionary and when the penances sometimes took the penitent on a pilgrimage to foreign lands.

**History of the Sacrament**

A glance at the history of this sacrament makes it clear that Penance has had a lively and varied past. The primary sacrament of forgiveness in the early Church was baptism. To the first Christians it seemed unthinkable that anyone who had been converted to Christ would return to sin after they had been baptized. Nevertheless, the Church soon found that it had to deal with post-baptismal sin. Through the centuries the Church has continued to develop in its understanding of this sacrament so it can be more responsive to the needs of the people and more meaningful in their lives.

Reconciliation, like all sacraments, has a fundamental community dimension. This was most obvious in the early Church with the Order of Penitents. But even with the later development of private penance, the Church has always insisted on the importance of the priest in the experience of reconciliation. This is not because God will not forgive us directly (God always forgives those who repent), but because the priest is the representative of the Church community. Reconciliation with the Church community is the sacramental sign of reconciliation with the Lord. The priest is the representative of the community, as well as the representative of Christ.
Frequently Asked Questions

Is this sacrament called confession, penance or reconciliation? Yes! This sacrament involves all three elements and historically has been called by all three names. Today the Church refers to it as the Sacrament of Penance or the Sacrament of Reconciliation.

Why do we need a sacrament of Reconciliation? “Sin is before all else an offense against God, a rupture of communion with him. At the same time it damages communion with the Church. For this reason conversion entails both God’s forgiveness and reconciliation with the Church…” (Catechism of the Catholic Church [CCC] 1440). Only God forgives sins. Christ has willed that in her prayer and life and action his whole Church should be a sign and instrument of the forgiveness and reconciliation (CCC 1442). The priest “is not the master of God’s forgiveness, but its servant” (CCC 1466).

What happens in the Sacrament of Penance? “Through the sacrament of penance, we, the faithful, acknowledge the sins we have committed, express our sorrow for them, and, intending to reform our ways, receive God’s forgiveness and become reconciled with God and with the Church” (USCCB Committee on Pastoral Practices). “Jesus’ call to conversion and penance… does not aim first at outward works… but at the conversion of the heart, interior conversion” (CCC 1430). Conversion is first of all a work of the grace of God who makes our hearts return to him.

What sins should be confessed? The Church teaches that “all serious (mortal) sins of which penitents after a diligent self-examination are conscious must be recounted by them in confession, even if they are most secret... for these sins sometimes wound the soul more grievously and are more dangerous than those which are committed openly” (CCC 1456). At the same time, confession of everyday faults (venial sins) “is strongly recommended... for it helps us to form our conscience, fight against evil tendencies (patterns of weakness that can lead us to sin), let ourselves be healed by Christ and progress in the life of the Spirit. By receiving more frequently through this sacrament the gift of the Father's mercy, we are spurred to be merciful as he is merciful” (CCC 1458).

What are the effects of this sacrament? “The forgiven penitent is reconciled with himself in his inmost being... He is reconciled with his brethren whom he has in some way offended and wounded. He is reconciled with the Church. He is reconciled with all creation” (John Paul II). “The whole power of the sacrament of Penance consists in restoring us to God’s grace and joining us with him in an intimate friendship” (CCC 1468), “for those who receive the sacrament with contrite heart and religious disposition, reconciliation is usually followed by peace and serenity of conscience with strong spiritual consolation” (CCC 1551).

Baptism: the First Sacrament of Forgiveness

The Church Fathers saw a close connection between baptism and penance; in fact, penance was sometimes referred to as “the more difficult baptism.” St. Ambrose said: “There are water and tears; the water of baptism, and the tears of repentance.” Penance is a sacrament celebrating conversion, a basic dynamic of the Christian life. Adults and older children preparing for the sacrament of baptism enter an intense period of purification during the Lent season prior to baptism. The Elect reflect upon the stories of the Samaritan woman, the man born blind, and the raising of Lazarus. Then on the third, fourth and fifth Sundays of Lent the Elect celebrate the Scrutinies in the midst of the community. During these celebrations the Church prays the ancient prayers of exorcisms over the Elect, calling upon God to protect them from Satan and the power of evil and surrounding them with the love of God.

Text prepared by Helen Oesterle, Director of Religious Education, St. James Cathedral
HOW TO GO TO CONFESSION

Many people have avoided celebrating the Sacrament of Penance, sometimes for years at a time, because they “don’t know what to do.” But confession doesn’t need to be scary or intimidating!

The following brief explanation will help you understand how the Sacrament is celebrated individually.

1 Preparation

The celebration of this sacrament begins at home, with the private preparation you make. This preparation is called the examination of conscience. “The penitent compares his or her life with the Ten Commandments, the Beatitudes, and the example of Christ and then prays to God for forgiveness.” The examination of conscience should take into account your relationship to God and to others. Usually, we know our sins all too well; the examination of conscience will help us to look at them in the light of the Gospel, and be better able to express them in confession.

**The Lord God says:** “You shall love the Lord your God with your whole heart.” Is my heart set on God, so that I really love God above all things? Or am I more concerned about the things of this world? Are there false gods that I worship by giving them greater attention and deeper trust than I give to God? Do I keep Sundays and feast days holy by participating in the Mass with attention and devotion? Have I been willing to be known as a Christian in private and public life? Do I offer God my difficulties, joys, and sorrows? Do I turn to God in times of temptation?

**The Lord says:** “Love one another as I have loved you.” Do I genuinely love my neighbor? Or do I use other people for my own ends? Have I contributed to the well-being and happiness of my family by patience and genuine love? Have I been an obedient child—a good parent—a faithful spouse? Do I truly do all I can to help those less fortunate? Do I look down on other people because of race, class, or creed? Am I concerned for the good of the human community in which I live, or do I spend my life caring only for myself? Have I been ready for forgive those who have wronged me, or do I harbor hatred and the desire for revenge?

**Christ our Lord says:** “Be perfect as your Father is perfect.” Where is my life really leading me? What use have I made of time, of health and strength, of the gifts God has given me to be used like the talents in the Gospel? Do I use them to become more perfect every day? Have I been patient in accepting the sorrows and disappointments of this life? Have I revered my body as a temple of the Holy Spirit? Have I gone against my conscience out of fear or hypocrisy? Do I experience the freedom of the children of God, or am I the slave of forces within me?
2 Welcome of the Priest
You have the option of confessing your sins face to face, or of confessing anonymously. This is your choice. The priest welcomes you and then both you and he make the sign of the cross, saying, “In the name of the Father, and of the Son, and of the Holy Spirit.” Then in his own words the priest urges you to have confidence in God. If you don’t know the priest, you may want to indicate your state of life (i.e. married, single, widowed, divorced), how long it has been since your last confession, and anything else that may help your confessor.

3 Confession of Sins
Next the priest invites you to confess your sins. Occasionally, the priest may ask questions to help you in making a full confession. The confession of sins should be as complete as possible. That doesn’t mean it needs to take a long time. The important thing is that the penitent “looks squarely at the sins he is guilty of, takes responsibility for them, and thereby opens himself again to God and to the communion of the Church in order to make a new future possible” (Catechism 1455).

4 Advice of the Priest
Sacramental confession is not therapy; the priest will not attempt to solve your problems for you. What he will do, however, is offer some advice to help you in starting a new life. He may also give you a simple “penance,” which may take the form of prayer, self-denial, service to one’s neighbor, or works of mercy.

5 Prayer of the Penitent
Next the priest invites you to pray an act of contrition. There are many different options for this prayer. You can learn one of the following by heart, or feel free to bring this sheet with you.

   My God, I am sorry for my sins with all my heart. In choosing to do wrong, and failing to do good, I have sinned against you, whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy.

   or:

   Lord Jesus, you opened the eyes of the blind, forgave the sinful woman, and after Peter’s denial confirmed him in your love. Listen to my prayer: renew your love in my heart, help me to live in perfect unity with my fellow Christians that I may proclaim your saving power to all the world.

   or:

   Father, I have sinned against you and am not worthy to be called your son. Have mercy on me, a sinner.

6 Prayer of Absolution
Now the priest extends his hands over your head and prays the prayer of absolution, making the sign of the cross over you during the final words: “through the ministry of the church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit.” You respond, Amen.

7 Dismissal
Now the priest dismisses you. You respond, Thanks be to God. If you are making your confession as part of a communal celebration, remain in the church for the conclusion of the celebration. If not, ‘go in peace to love and serve the Lord’!

Based on Celebrating the Sacrament of Penance: Questions and Answers, a publication of the United States Conference of Catholic Bishops.
**WHY DO CATHOLICS PRAY THAT WAY ON SUNDAYS?**

Every Sunday, Catholics gather in community for praise, prayer, and spiritual nourishment. Many have found these weekly gatherings to be a source of strength for living their daily lives and the highlight of their week. Would you like to know more about this rich tradition?

The Archdiocese of Seattle has eight informative 4-hour sessions available that explore a variety of topics about the Mass. It’s easy to participate! Just check out [www.seattlearch.org/WorshipAndSacraments/](http://www.seattlearch.org/WorshipAndSacraments/) or call us at 206.274.3185.

*To know the prayer of Catholics is to know the faith of Catholics.*

The topics explore these questions:

**What does the Mass mean?**
**What is different about the way Catholics pray?**
**What are the seasons of Catholic prayer?**
**How do Catholics experience Scripture every week at Mass?**
**Why do Catholics love to sing the Mass?**
**What do the signs and symbols of the Church mean?**

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**WHAT IS THE LITURGICAL MINISTRIES INSTITUTE?**

The *Liturgical Ministries Institute* was created in light of Archbishop Brunett’s commitment to reverent and invigorating celebrations of the Eucharist and to the continued liturgical education of all Catholics. The *Institute* is facilitated by the Seattle Archdiocesan Liturgy Office and is dedicated to liturgical education. The *Institute* focuses on the needs of all people interested in knowing more about the liturgy and the needs of those who have a role in liturgical leadership. The courses of the *Institute* are interactive opportunities for the participants to widen their understanding of the prayer life of the Roman Catholic Church.

Call and get more information about participating in one of the upcoming courses

206.274.3185
HISPANIC: SPANISH/ENGLISH RESOURCES for Evangelization and Hospitality

FROM GUESTS TO HOSTS – PASTORAL PLAN FOR HISPANIC MINISTRY OF THE ARCHDIOCESE OF SEATTLE

This bilingual edition is a “how-to plan” that offers practical planning tools for parishes to welcome Hispanic Catholics into the life and mission of the local Church.

LIGHT OF THE WORLD EVANGELIZATION PROCESS

Light of the World Parish Evangelization Process (LOTW) is a powerful plan for evangelization and renewal within an individual parish English and Spanish materials. To learn more about the process and ordering materials, visit their webpage at: http://lotwem.org/_mgxroot/page_10818.html.

CONCLUDING DOCUMENT OF APEARECIDA – V GENERAL CONFERENCE OF BISHOPS OF LATIN AMERICA AND THE CARIBBEAN

The 5th General Conference of bishops represents the national episcopacies of all the countries of Latin America and the Caribbean in Aparecida, Brazil. The Conference took place from the 13th to the 31st of May, 2007. The document reflects on what it means to be disciples and missionaries of Christ today. Aparecida is an important reaffirmation, as well as a new beginning, of the Latin American Church’s post Vatican II identity. The reaffirmation is also a new beginning conscious of the important changes within Latin America in recent decades: the impact of globalization, the continuing and ever growing disparities of wealthy sectors benefiting from the new economic reality and the poverty and exclusion of millions, the threat of ecological devastation and its consequences especially for the poor due to unfettered economic exploitation, the significant presence of Pentecostal churches in many countries. The Aparecida document tackles all of these and other pastoral challenges with a firm call on baptized to be disciples and missionaries of Jesus Christ.

SINE – SISTEMA INTEGRAL DE EVANGELIZACIÓN BY PADRE ALFONSO NAVARRO CASTELLANOS, MSPSC

Oficina del Sine Central, DF. Email: sineofc@hotmail.com.
Catequesis de adultos, primer nivel (Vida Nueva)
Catequesis de Adultos, Segundo Nivel (Pueblo de Dios)
Catequesis de Adultos, Tercer Nivel (Seguimiento de Jesús)
Catequesis de Adultos, Cuarto Nivel (Caminar en el Espíritu)
Catequesis de Adultos, Quinto Nivel (Están en el Mundo)
Catequesis de Adultos, Sexto Nivel (No son del Mundo)
Catequesis de Adultos, Séptimo Nivel (Misión en la Iglesia)
Catequesis de Adultos, Octavo Nivel (Misión el Mundo)
Plan Diocesano de Misión y Pastoral Integral
Parroquia Integral
Retiro de Desierto, Apartarse para Orar
Pastoral de Seguimiento, Discípulos y Apóstoles
Ministerio de la Palabra en la Iglesia
Kerigma, Ese Ausente y Desconocido
Retiro de Evangelización Kerigmática
Instructivo de Evangelización
Instructivo de Casas de Reunión

ARCHDIOCESE OF LOUISVILLE, CHRISTIAN HOSPITALITY – A HANDBOOK FOR PARISHES.
LOUISVILLE: COMMUNICATION CENTER-EVANGELIZATION MINISTRY, 1998
Includes the importance of Christian hospitality and welcome, ways to reach out and
parish models and welcome programs. This handbook is also available in Spanish.

1975 – ON EVANGELIZATION IN THE MODERN WORLD [EVANGELII NUNTIANDI],
POPE PAUL VI.
Clearly defines evangelization as bringing the Good News of Jesus into every human
situation and seeking to convert individuals and society by the divine power of the
gospel itself.

1987 – ON THE PERMANENT VALIDITY OF THE CHURCH’S MISSIONARY MANDATE
[REDEMPTORIS MISSIO], POPE JOHN PAUL II
Addresses the urgency of missionary activity by those in the Catholic Church among the
growing number of unchurched throughout the world. The missionary thrust is the
center of Christian life and the inspiration for ecumenism.

1993 – GO AND MAKE DISCIPLES: A NATIONAL PLAN AND STRATEGY FOR CATHOLIC
EVANGELIZATION IN THE UNITED STATES. USCCB
Delineates the three goals of evangelization in the United States:
• to bring about in all Catholics such an enthusiasm for their faith that, in living their
faith in Jesus, they freely share it with others;
• to invite all people in the United States, whatever their social or cultural background,
to hear the message of salvation in Jesus Christ so they may come to join us in the
fullness of the Catholic faith;
• to foster gospel values in our society, promoting the dignity of the human person, the
importance of the family, and the common good of our society, so that our nation may
continue to be transformed by the saving power of Jesus Christ.

1997 – GENERAL DIRECTORY FOR CATECHESIS. CONGREGATION FOR THE CLERGY, VATICAN
Situates catechesis within the context of evangelization and reconfirms the Church’s
mission as one of evangelization.
1999 – THE CHURCH IN AMERICA [ECCLESIA IN AMERICA], APOSTOLIC EXHORTATION OF POPE JOHN PAUL II

Calls for a “new evangelization” as the Church in America approaches the third millennium.

MANY FACES IN GOD’S HOUSE (PARISH GUIDE)

This bilingual parish guide is an essential tool for promoting multicultural dialogue among parish members, to help everyone grow together in unity-and come to a deeper understanding of the Church's mission. The guide is divided into six three-hour sessions, providing an easy-to-follow framework for sharing experiences, reflecting on faith traditions, discussing ways of putting faith into action, and celebrating the Catholic faith as one Church. The guide can be adapted for use by any group seeking to bring unity out of diversity. Visit http://www.usccb.org/hispanicaffairs/.

POWERPOINT PRESENTATIONS ON THE DEVELOPMENT OF HISPANIC MINISTRY

This 3 part series of power points is designed to provide to provide a ecclesiological framework and pastoral principles for Hispanic ministry in the context of a culturally diverse Church. It offers ten indicators to assess and further develop this ministry at the diocesan level, and also offers a developmental understanding at the parish level. In-services on this presentations are offered by Hispanic Ministry at the Archdiocese of Seattle. The PowerPoints can be found and downloaded in English at the following webpage: http://www.usccb.org/hispanicaffairs/. You can also find them in Spanish at: http://www.usccb.org/hispanicaffairs/indexsp.shtml. The PowerPoint titles are:

- Ecclesiological Framework for Weaving a Culturally Diverse Church
- Weaving Together a Culturally Diverse Church
- Study on Best Practices for Diocesan Ministry Among Hispanics/Latinos

DIVERSITY: RESOURCES for Evangelization and Hospitality

WELCOMING THE STRANGER AMONG US – UNITY IN DIVERSITY

A statement of the U.S. Catholic Bishops: “Designed for both ordained and lay ministers at the diocesan and parish levels, this document challenges us to prepare to receive newcomers with a genuine spirit of welcome that provides a bridge for them to cross from one culture into another.”

HANDBOOK FOR TODAY’S CATHOLIC

“Details the essential faith basics of Catholicism, suggests practical ways readers can integrate the Catholic faith in their lives, and also discusses practical ways to live the faith in the spirit of Vatican Council II.”
**POPULAR DEVOTIONAL PRACTICES**

“This booklet responds to questions that commonly arises in regard to popular devotional practices, providing a concise explanation of such practices and their proper function in the life of the Church”

**AFRICAN AMERICAN CALENDAR**

History & Heritage

**PASTORAL CARE: RESOURCES for Evangelization and Hospitality**

“**OPEN WIDE THE DOORS TO CHRIST**, PASTORAL STATEMENT BY ARCHBISHOP BRUNETT, NOVEMBER 1998.

This Pastoral Statement provides the theological impetus for inclusion ministry and a plan of action for parish based inclusion of persons with disabilities. (Copies are available through the Office of Vicar for Clergy)

“**GUIDELINES FOR THE CELEBRATION OF THE SACRAMENTS WITH PERSONS WITH DISABILITIES**”, OCTOBER 1995, USCCB PUBLISHING.

These guidelines are a valuable resource for parishes seeking to provide Sacramental care to persons with disabilities, especially the Sacraments of Initiation. (Copies are available through the Office of the Vicar for Clergy).
Welcome and Hospitality Workshop FEEDBACK FORM

1. Overall today was (check as many as apply):
   - [] challenging
   - [] reflective
   - [] helpful personally
   - [] cohesive
   - [] boring
   - [] interesting
   - [] light
   - [] routine
   - [] heavy
   - [] stressful
   - [] exciting
   - [] playful
   - [] comfortable
   - [] long
   - [] redundant
   - [] useful
   - [] drifting
   - [] uncomfortable
   - [] impractical
   - [] stimulating

   Any other descriptive comments about the session would be helpful:
   - [ ]
   - [ ]

2. Comments on facility and hospitality:

3. Comments on speaker:

4. Other Comments:

5. What additional resources would you recommend?

Name: ___________________________  Parish/City: ___________________________  Date: __________