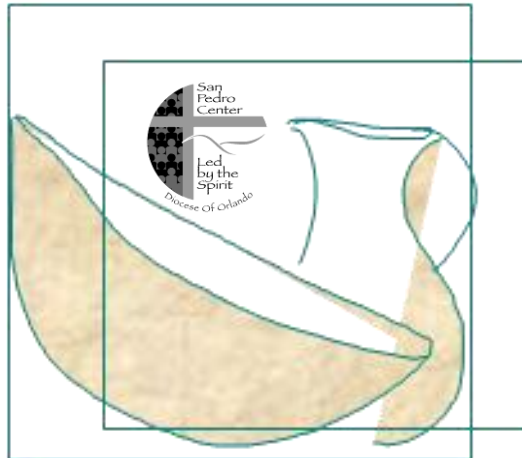


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# **Commissioned Lay Ecclesial Ministry Program**

## **Participant's HANDBOOK**



**San Pedro Center  
Winter Park Florida  
2010 – 2011**

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## CLEM Specific Academic Requirements Divided by Class (cont'd)

### ❖ 1<sup>st</sup> Year (cont'd)

- Course Schedule-Booklist (insert)
- Portfolio Checklist (insert)

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- Summer Book Reading Assignment
- 2<sup>nd</sup> Year Internship Instructions & Forms
  - Internship Letter/Student Self Evaluation & Supervisor Evaluation
- Course Schedule-Booklist (insert)
- Portfolio Checklist (insert)

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- 3<sup>rd</sup> Year Project Instructions & Forms
- Course Schedule-Booklist (insert)
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## 7. Schedules (inserts)

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- ❖ Annual Schedule of Classes and Events
- ❖ Weekend Schedule
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- ❖ Instructor's Schedule (Given at Orientation)

**Documents under section 8-10 are updated annually.**

## 8. Secretariat Offices and Parishes of the Diocese

See [www.orlandodiocese.org](http://www.orlandodiocese.org)

## 9. Rosters

- ❖ Students and Formation Team (will be sent by email after orientation)

## 10. Forms

See [www.sanpedrocenter.org](http://www.sanpedrocenter.org) under CLEM/CLEM FORMS

## Welcome!

Dear Student,

Welcome to the Commissioned Lay Ecclesial Ministry Program (CLEM). In the Church in the United States the Catholic Bishops have recognized that with the emergence of more and more lay ministries, there is a corresponding need to both formally train and commission lay ministers for service to the Body of Christ. The CLEM program responds to this pastoral need and is designed to enable you to more effectively minister in your parish. It is vital for you to consider at the beginning of this year what you need to learn to round out your formation as well as to know what the expectations of your parish are for you upon the completion of the program.

At Baptism, we are anointed into the ministry of Jesus Christ as priest, prophet, and king. By participating in this program of formation for public ministry in the Church, you are responding to your baptismal call in a particular way. The laity's participation in the priestly, prophetic and kingly ministry is generally ordered toward the world, to sanctify it, bear witness to the Word of God and to guide it more fully under the rule of God's kingdom. Lay ecclesial ministry is directed toward the service of the Church and this is a relatively new understanding which has emerged through the contemporary experience of ecclesial life.

The next three years will be challenging and enriching. Faithful to the Bishops' document on lay ecclesial ministers, "Co-workers in the Vineyard," the program focuses on your human, spiritual, intellectual and pastoral formation. The curriculum is designed to assist you to grow in all four of these areas. The presumption of the program is that in the area of human formation you have already matured as an adult and are both emotionally and psychologically balanced. This is the ground upon which the spiritual, intellectual and pastoral formation is built.

Your Parish has identified in you the requisite charisms for lay ecclesial ministry and therefore has sponsored you in this program. The greater Diocesan Church also sponsors this program with the hope that it will help its parish communities flourish. The time that you have here is truly a gift to be embraced in order to become a more effective minister in your parish.

The culmination of the CLEM Program is to be commissioned as a lay ecclesial minister by the Bishop of the Diocese of Orlando.

**May the Lord, who began this good work in you, bring it to completion.**

Sincerely in Christ,

Staff and CLEM Team  
Commissioned Lay Ecclesial Ministry Program

## Reflections on Lay Ecclesial Ministry

Throughout the years since the close of the Vatican Council II our church has created models of collaborative exchange in which the gifts of all are acknowledged and shared. One of the ongoing and clearly defined movements within this renewed understanding of parish is the increased role of laity as Ecclesial ministers. While in no way detracting from the important role of laity in evangelizing our society and culture through their daily witness to the catholic faith and Christian values, Ecclesial ministry is both an outgrowth of an individual's faith and a response to the dramatic decline in the ministry of ordained and vowed religious. While a fact of life, this decline should not be interpreted as the reason for increasing the Ecclesial dimension of lay ministry. As John Paul II notes, the council itself called for it: "their (The lay faithful) activity within church communities is so necessary that without it the apostolate of the pastors is generally unable to achieve its full effectiveness." (*Apostolicam actuositatem*, 10)

God calls and invites those whom God chooses. "Thus, within the lay state diverse 'vocations' are given; that is, there are different paths in the spiritual life and the apostolate which are taken by individual members of the lay faithful. The fundamental objective of the formation of the lay faithful is an ever-clearer discovery of one's vocation and the ever greater willingness to live it so as to fulfill one's mission." (CI #56 & 58) Ministry is inexplicable apart from the mission of the church. The church and its ministry exists to proclaim the kingdom. Thus, service, *diakonia*, ministry, has been a part of the Christian tradition since its beginning. There are varieties of service (Eph.4:7; cf. Rom.12:4-8) and each person will be involved in different services depending upon individual gifts and the needs of the community they serve.

In Pope John Paul II's apostolic exhortation on the laity, *Christifideles laici*, we read: "Each member of the lay faithful should always be fully aware of being a 'member of the church' yet entrusted with the unique task which cannot be done by another and which is to be fulfilled for the good of all." (#28) He confirms, "Their activity within church communities is so necessary that without it the apostolate of the pastors is generally unable to achieve its full effectiveness." (#27)

In line with this exhortation is the enormous responsibility that comes with ministering to those entrusted to our care. We encourage the following Standards and Code of Ethics to assist each minister in maintaining the highest level of competency and healthy behaviors. These are available through [www.nalm.org](http://www.nalm.org) at a modest student fee.

# CODE OF ETHICS

Members of the National Association for Lay Ministry aspire to conform to the principles of the following Code of Ethics:

1. Pastoral ministers are aware of their sacred calling as servants of God. They maintain membership in an ecclesial body and are faithful in matters of doctrine while remaining true to their own conscience and the people they serve.
2. Pastoral ministers respond to all people without regard for gender, creed, national origin, age, sexual orientation, marital status, socioeconomic status, political beliefs or disability because they recognize the common dignity of each person.
3. Pastoral ministers act to ensure that all persons have access to the resources, services and opportunities they require with special regard for disadvantaged or oppressed groups or persons.
4. Pastoral ministers regularly participate in ongoing continuing education experiences, both formal and Informal, in order to maintain and build upon professional competence.
5. Pastoral ministers participate in the Church's sacramental life and on-going spiritual growth opportunities, such as retreats, individual and group prayer, and reading.
6. Pastoral ministers strive to manage their lives in a healthy way, paying particular attention to nutrition, exercise, leisure and the need for peer ministerial support.
7. Pastoral ministers participate in regular, ongoing, quality personal supervision, and seek appropriate consultation when needed for the good of those served.
8. Pastoral ministers strive for heightened awareness of ecumenical, ethnic, ecological, and gender related issues.
9. Pastoral ministers fully inform those they serve as to the purpose and nature of their ministerial activities as well as their level of training and competence, making appropriate referrals when in the best interest of the person with whom they are working.
10. Pastoral ministers distinguish clearly between statements and actions they make as an individual, as a representative of the community of faith and as a pastoral professional.
11. Pastoral ministers are aware they have considerable personal power because of their ministerial position. Therefore, pastoral ministers are particularly aware of the need for healthy physical, sexual, intellectual, emotional and spiritual boundaries.

## **CODE OF ETHICS** (cont'd)

12. Pastoral ministers are aware of and make every effort to resist the influences and pressures which result from unavoidable, overlapping relationships as they may interfere with the exercise of professional discretion and impartial judgment.
13. Pastoral ministers do not accept or offer gifts which involve expectations that would extend curtail or alter the service offered.
14. Pastoral ministers maintain the confidentiality of information received when requested by the person or required by the circumstances unless written permission is given to share the privileged information. Exceptions may be made: when they judge that physical harm would come to the person or to third parties; when they are required by law to report; when they judge that consultation with working professionals is necessary for the improvement of the service offered. In this case all names and any unnecessary identifying circumstances are changed.
15. Pastoral ministers know that those served have a right to see all pastoral records concerning them.
16. Pastoral ministers retain all notes and records of pastoral interaction/ intervention in a locked, safe place and dispose of same, as appropriate, to protect confidentiality.
17. Pastoral ministers do not release information to third parties without the expressed consent of those served or the order of a court with competent jurisdiction.
18. Pastoral ministers do not exploit a dispute between a Colleague and employers to obtain a position or otherwise advance their interest.
19. Pastoral ministers respect the work of their colleagues and use appropriate channels to express differences when deemed necessary.
20. Pastoral ministers are willing to carry out the policies and purposes of the hiring body; however, when occasion warrants she/he may offer alternative perspectives for the benefit of those served.
21. Pastoral ministers report inappropriate conduct by a colleague in ministry to appropriate church/civil authorities in order to protect others from harm.

### **Resources used to develop NALM Code of Ethics:**

*A Code of Ethics for Spiritual Directors (Pecos, New Mexico: Dove Publications, 1992)*  
*American Association of Pastoral Counselors Code of Ethics (Approved April 27, 1991)*  
*Association of Pastoral Ministry, Archdiocese of St. Paul and Minneapolis (Draft September, 1993)*  
*COMISS Code of Ethics (Commission on Ministry in Specialized Settings, Washington, DC - Draft, 1989)*  
*Entrusted to Our Care (Minnesota Interfaith Committee on Sexual Exploitation by Clergy - Draft, 1989)*  
*Ethical Standards for Ministers in the Archdiocese of St- Paul and Minneapolis (Draft no date given, committee chair Rev. Ken Pierre) National Federation for Catholic Youth Ministry Inc., Code of Conduct (Approved, January 30, 1993)*

## **Commissioned Lay Ecclesial Ministry Program Goals** **Diocese of Orlando**

1. Provide the Diocese of Orlando with competent, compassionate, collaborative lay ministers, and leaders through quality formation and growth in intellectual, human, pastoral, and spiritual.
2. Adhere to and promote the *Code of Ethics* for Pastoral Ministers and the *Competency-based Certification Standards for Pastoral Ministers* published by the National Association for Lay Ministry and approved by the United States Catholic Conference.
3. Provide students with a creative adult learning environment, led by competent staff, faculty, and mentors that are enriched with practical ministerial skills, liturgical prayer, and a trusting community.
4. Facilitate the spiritual discernment of gifts and vocation of each participant, and an understanding of what all are called to through the sacraments, inviting and incorporating the gifts of others.
5. Provide creative learning experiences, which open participants to new resources, collaborative ministry and expanded personal boundaries.
6. Foster an appreciation of and skill in the art of feedback, critique and evaluation through varied ongoing, structured, participative evaluation experiences.
7. Solicit feedback and design formation in line with the knowledge and skills needed for excellent ministerial services.
8. Foster collegial, adult ministerial partnerships between lay leaders and parish professionals that will expand personal boundaries and promote collaboration.
9. Provide a model of the diversity of the church and the benefits of shared ministry through ongoing recruitment and development of a multi-cultural staff and faculty.
10. The culmination of the CLEM Program is to be commissioned as a lay ecclesial minister by the Bishop of the Diocese of Orlando.

## **CLEM General Requirements**

Our office keeps a file on all students which is updated throughout the year. In order to be commissioned, students must have all pertinent and updated documents on file.

### **Application and Office File Documentation - 1<sup>st</sup> Year of Admission**

- Completed Application, Pastor's Letter of Recommendation, Verification of Fingerprinting Process and Autobiography before admission interview is scheduled
- Copy or original Certificates of Baptism, Confirmation, Communion, Catholic Marriage (if applicable) and where necessary, Certificate of Annulment
- Myers Briggs Type Indicator Profile
- Copy or official Transcript of Credits of undergraduate and graduate studies (If applicable)

### **Updated Annually**

- Student, Pastor and Parish Mentor Agreement Form
- All year end evaluations from pastor, mentor, facilitator, director, and student

### **Attendance**

- **Attendance and punctuality is imperative** to the successful completion of all academic and formation requirements. **This includes all weekend classes and retreat as well as the Commissioning Mass** where the Bishop, special guests, the formation team, pastors, mentors, family and friends celebrate with third year students their commissioning as Lay Ecclesial Ministers.
- **Any absence must be approved prior to the CLEM weekend** by the Co-Directors. Please forward an email with your request and reason to be excused to Dr. Carol Stanton. If you do not have access to a computer please contact our office at (407) 671-6322 x 222.
- **In the event of medical or family emergencies, the student must contact class facilitator and contact Gloria Pagan at (407) 671-6322 x224.** In the event the emergency arises after the first evening of the weekend class or retreat, please contact us in **building 300 at San Pedro Spiritual Development Center (407 678-4277).**
- **Two absences and repeated tardiness is cause for a leave of absence requiring you to begin new the following year. Three absences results in dismissal.**

## **CLEM General Requirements (cont'd)**

### **Specialized Ministry Education and Training to be completed prior to Commissioning**

**Each student is responsible for complying with training and certification required for Ministry to the Sick, Extraordinary Minister of Holy Communion, and Minister of the Word (Lector/Reader). First Year students are to complete the Minister of the Word (Lector/Reader) training by the first year. The other trainings are to be completed by the Second Year.**

Other specific ministry training and certification as well as spiritual enrichment directly associated with that ministry and offered by the diocese, parish or approved institution should be documented in both the office file and originals kept in portfolio.

### **Students' Shared Responsibilities**

In the spirit of building community, promoting teamwork, conflict management, each class year will be responsible for specific activities prepared on behalf of the entire community. Students, in close collaboration with class facilitators, will select coordinators for the following responsibilities:

#### **1st Year**

- Serve as ministers of hospitality at the Commissioning Mass and assist in Reception held afterwards.
- Select Liturgy Coordinator in May for the following year.

#### **2<sup>nd</sup> Year**

- Work with Liturgy Coordinator in scheduling and coordinating all liturgical roles for Mass: Readers, Extraordinary Ministers of Holy Communion, and Gift Bearers (see Guidelines for Liturgical Ministers at Mass)
- Create a schedule of 2<sup>nd</sup> Year students to be Presiders and Readers for Friday Night Prayer
- Assist at Commissioning reception

#### **3<sup>rd</sup> Year**

- Assist CLEM Staff with Orientation if needed.
- Work with Liturgy Coordinator with schedule of all Liturgical roles for Mass: Readers, Extraordinary Ministers of Holy Communion, and Gift Bearers (see Guidelines for Liturgical Ministers at Mass )
- Create a schedule for 3<sup>rd</sup> year students to be Presiders and Readers for both Saturday Morning and Evening Prayer and December Advent Eucharist Mass

# **Formation Requirements**

## **The Role of the Parish Pastor and Mentor**

The parish pastor and mentor are close collaborators with the CLEM Program. The pastor in particular is a key link in our Commissioned Lay Ecclesial Ministry Program recruitment and selection of students. He contributes to the student's formation process, serving as support and benefactor to the student throughout the three years of formation. He is the person who, together with student, determines an appropriate mentor who can oversee student in formation. Oftentimes, however, the pastor's schedule will limit a direct role in the process of supervision and evaluation. In this case, close communication with the student's mentor will afford him a clear picture of the student's progress. The pastor and mentor collaborate with our office in our ongoing efforts to provide quality programs that will encourage lay formation and more effective ministry. The mentor's area of responsibility encompasses the ministerial duties of the student. Working together, both pastor and mentor will yield a bountiful harvest of fruitful ministerial services in the future.

### **A Parish Mentor should:**

- be parish full or part-time staff member or experienced volunteer leader, directly responsible for the area of ministry under which the student works.
- possess a positive, supportive attitude and willingness to assist the student in growth and development.
- Meet with student once bi-monthly and complete the Feedback form each time and return to the CLEM Office.
- spend time getting to know the student, their background, hopes and desires for ministry involvement.
- observe student interaction with other ministers, parish community, family and co-workers, offering support, guidance, and feedback.
- review with the student their internships and 3rd year project development.
- work with pastor in completing program- required documentation and end-of-the-year student(s) evaluation(s).

### **What a Parish Should Expect From Their Student(s)**

- Responsible attendance at each weekend and fulfillment of all program requirements.
- A sincere effort to do the work and commit to agreements.
- Honest dialogue and feedback about their learning, experiences, needs, and concerns.
- A visible and involved presence within the life of the community, which is not limited to the specific ministry in which they may serve.
- Ongoing recruitment of others for parish ministry. The first sign of an unhealthy ministerial approach is one who is over- involved and unable to allow others to serve.
- Openness to criticism, evaluation and suggestions.
- Ability to assume responsibilities and be a self-starter, following through on completion of tasks.
- Respect for and loyalty to pastoral leadership and parish peers
- Ability to deal with conflict in a positive manner – assertive, not aggressive behavior
- Witness to journey towards holiness, participation in the sacraments, an appropriate prayer life and regular spiritual direction.

## **CLEM Formation Requirements (The Role of Pastor/Parish Mentor cont'd)**

### **What Student(s) Should Expect From Their Parish**

- Support in the form of supervision, regular meetings for review, discussion of concerns and needs, help with completing requirements
- Respect as a person who is committed to serving their community.
- Healthy balance of student responsibilities in the parish and in the program.
- Honest feedback, guidance and evaluation.
- Opportunities to practice various skills learned in the program.
- Conscious inclusion in the parish structure and decision-making so that the skills learned can be used to their fullness.
- Public introduction to the community who should be invited to support the students in prayer, active dialogue, or perhaps in more practical ways. This approach models the call to public ministry for the parish community.
- Financial support consistent with the student's needs.
- The willingness to supervise. Candidates are in a learning mode. As such, they need supervision on the local level by a caring and competent professional.
- Pastor and/or mentor attendance at events related to the formation program.

### **Spiritual Formation and Spiritual Direction**

The spiritual development of all ministers is of utmost importance. It remains one of the four primary goals of this program. *The Dogmatic Constitution on the Church (Lumen Gentium)* promulgated at Vatican II is echoed in *Christifidelis laici* with these words: “everyone in the Church, precisely because they are members, receive and thereby share in the common vocation to holiness.” (#16) Although one cannot judge with absolute certainty one’s growth in the spiritual life there are signs. Growth in holiness bears fruits of charity and repentance. Every candidate should strive to grow in holiness, deepening one’s faith through an ever stronger prayer relationship with the living God. “The vocation to holiness is intimately connected to mission and to the responsibility entrusted to the lay faithful in the Church and in the world.” (CL #16)

Growth in the spiritual life occurs in many and varied ways as is reflected in the vast variety of those whom we regard as saints. It occurs through regular and active participation in the Eucharist and in the Sacrament of Reconciliation, in consistent reflection on daily experience in light of the Word, through relationships, though ascetical practices like prayer, fasting and almsgiving, through devotions, spiritual reading, retreats, days of recollection, etc. At the heart of this growth are the Holy Spirit and our growing understanding of its movements and our freedom to respond to it.

### **Spiritual Direction**

Spiritual direction has a long and honored tradition in the life of the Church. From the earliest days of the Church, those men and women recognized for their intimate experience of God were sought out by people attempting to grow in their own spiritual life. Many have found the experience of spiritual direction as helpful in their progress in spiritual development and therefore it is encouraged for students in this program. To be sure, spiritual direction is ***not deemed as necessary for the attainment of holiness***. Many saints, those recognized and unrecognized, attained to a life of holiness without having a formal spiritual director.

## **CLEM Formation Requirements (Spiritual Formation and Spiritual Direction cont'd)**

All spiritual direction relationships are founded on trust and confidentiality. The only instances when a spiritual director may legitimately break that confidence is in cases wherein the directee is abusing a minor or a vulnerable adult or poses a danger to him or herself. The director is obliged by law to report these matters to the police. Other than this, everything is confidential.

An atmosphere of trust and freedom to be self-revelatory is a must in a spiritual direction relationship. One should assess the relationship after a few meetings in order to ascertain whether that freedom is present. Because we are human we are subject to personal “chemistry.”

This is a reality that needs to be faced, sometimes relationships do not grow because of personal chemistry and this is a no-fault reality and neither party should take offense if this is the case. Freedom to be self-revelatory remains paramount.

Spiritual direction can occur in many and varied ways. One manner is having a regular spiritual director who is both knowledgeable and trained in the ways of the Spirit, who can serve as a companion on the journey. The spiritual director is primarily a listener- to listen with you to hear the call of the Holy Spirit in your life and to hear the struggles and recognize those things that inhibit your freedom to respond to the Spirit. Within this tradition, there are both non-directive schools and directive schools. Those spiritual directors who have come from the Audire program are of the non-directive school. As the name Audire indicates, it is about listening and helping the directee to listen to the inner longings of the self. The directive school of spiritual direction informs the conversation from personal experience and knowledge of the Christian tradition, and often offers some kind of formal advice.

Regular celebration of the Sacrament of Reconciliation can also be a form of spiritual direction. The penitent recognizes those areas of sin, those things that inhibit one’s full response to the Holy Spirit and receives insight in how to overcome them in one’s life. In addition, through the Sacrament, one receives the strength from being freed from the past to begin anew. Of course, this form of spiritual direction can rarely be experienced through bi-annual celebrations of communal reconciliation experiences because of the pastoral rush to serve a thousand people in an hour.

Occasional spiritual direction is also a manner of doing spiritual direction. This form of spiritual direction occurs when someone becomes temporally disoriented on the journey of faith. It is often likened to being lost in a park wherein one feels the need to sit down on a bench and get one’s bearings from someone familiar with the many paths in the park in order to continue the journey.

Group spiritual direction is another legitimate form of spiritual direction. This involves intimate conversation with other believers about their life in the Lord. These groups are generally very small and they are founded on a deep trust of those in the group. This can be particularly helpful when the members of this group may be struggling with common issues- cancer survivors, the widowed, those in religious formation, etc. This is often called “holy conversation.” Candidates for Lay Ecclesial Ministry must indicate to their facilitators what means they are using for their spiritual development (e.g. spiritual direction, spiritual reading (list titles), regular celebration of the Sacraments, retreats, days of reflection, etc).

## CLEM Formation Requirements (cont'd)

### Theological Reflection Groups Defined

Each year, each participant is assigned to a theological reflection group facilitated by a formation team member. These groups are held on class weekends. The composition is a mix of 1st, 2nd, and 3rd year students. The mixed- class group provides an opportunity to increase self-awareness and a deepened understanding of ministry through a shared process of theological reflection based on a pastoral ministry case study. To assure honest disclosure and communication, confidentiality and trust must be valued and agreed to by all members. On Orientation day theological reflection group assignments and general guidelines will be provided to begin the developmental process of the group and as an ongoing source of reference.

### Liturgy

#### Prayer

The liturgy of the hours is the official prayer of the church and is the format for the common prayer during each CLEM weekend. The Worship Aid/Presider Book is provided by the Music/Liturgy Director for Friday night prayer, Saturday morning and Evening prayer, which are held in the Chapel. **Year two students** will be assigned by their facilitators to **lead Friday Night Prayer. Year three students** will work with the Liturgy Coordinator in **leading Saturday Morning and Evening prayer**. The class facilitators are responsible for informing the Presider and the readers of the readings of the day. The Presider is responsible for making sure that the readers are present and ready.

**Sunday morning class prayer** is celebrated monthly (except for December, January, and May when there are no Sunday classes). **Each class prepares their Sunday morning class prayer** as a team. Students are provided the opportunity to assume primary leadership role of their community. Students assigned are responsible for all aspects of the prayer which include: **Presiding, Proclaiming the Word, Music, and Environment.**

| Description   | Responsible                 |
|---|-----------------------------|
| Determine who and why the community is gathering and how best to serve their needs for prayer. Review the liturgy of the hours or select one of the Sunday Readings for that weekend to follow the Lectio Divina Prayer. <b><u>Inform the Readers and (if applicable), environment minister of scripture readings a month before.</u></b> Keep it simple, inexpensive but attractive. | <b>Presider</b>             |
| Create a prayerful but simple environment using bible, tapestry, candles, plants, art, and appropriate symbols that support the prayer experience.  | <b>Environment Minister</b> |
| Read and reflect on the reading and prayers of petition several days before class or chapel prayer. Practice reading from the book you will be proclaiming from or practice the Lectio divina prayer with the reading you have selected. Check for volume and voice projection. Read slowly and clearly.  | <b>Reader</b>               |

**Helpful Resources:** Begolly, Michael J. *Leading the Assembly in Prayer: a Practical Guide for Lay and Ordained Presiders*, Resource Publications, Inc, 1997. Lebon, Jean. *Para Vivir La Liturgia*, Verbo Divino, 1992; and [www.liturgyhours.org](http://www.liturgyhours.org)

## **CLEM Formation Requirements (Liturgy cont'd)**

### **Sunday Liturgy**

A manual describing the responsibilities of liturgical ministers for the Sunday Eucharist will be found in the Chapel sacristy. The Liturgy Coordinator will be providing the list of assignments for each CLEM weekend.

## **CLEM General Academic Requirements**

A strong dimension of the Comissioned Lay Ecclesial Ministry Program is academic study. Each student is expected to complete all requirements as listed below. The program team of class facilitators, office staff, and class instructors are available to assist, whenever necessary, in order to insure adequate learning experiences.

## **CORE CURRICULUM**

|  |  |
|--|--|
| <p><b>Theological Foundations</b></p> <ul style="list-style-type: none"><li>• Introduction to Theology</li><li>• Theology of Ministry</li><li>• Christology</li><li>• Ecclesiology</li><li>• Church History</li><li>• Canon Law in Parish Ministry</li><li>• Theological Reflection Sessions</li></ul> <p><b>Sacred Scripture</b></p> <ul style="list-style-type: none"><li>• Introduction to Scripture</li><li>• Scripture: St. Paul</li><li>• Scripture: The Synoptic Gospels</li><li>• Scripture: The Prophets</li><li>• Scripture: Gospel of John</li></ul> <p><b>Moral Principles/Social Justice</b></p> <ul style="list-style-type: none"><li>• Principles of Moral Theology: Character, Choices &amp; Communities</li><li>• Applying Principles of Moral Theology with Morality &amp; Spirituality</li><li>• Social Doctrines/ Social Justice</li></ul> | <p><b>Sacramental Theology</b></p> <ul style="list-style-type: none"><li>• Intro to Theology of Sacraments</li><li>• Initiation: Aspects of Sacramental Theology</li><li>• Eucharist: Aspects of Sacramental Theology</li></ul> <p><b>Foundations in Liturgy</b></p> <ul style="list-style-type: none"><li>• Foundations in Liturgy</li><li>• The Liturgical Year</li></ul> <p><b>Pastoral &amp; Leadership Skills</b></p> <ul style="list-style-type: none"><li>• The Minister as Person</li><li>• Introduction to Theology of Church and Parish Structure</li><li>• Parish Leadership</li><li>• Presentation and Group Facilitating Skills</li><li>• Pastoral &amp; Crisis Counseling Skills for Non-professionals</li></ul> <p><b>Others:</b></p> <ul style="list-style-type: none"><li>• Sunday 3YR Cyle:<ul style="list-style-type: none"><li>○ Spirituality</li><li>○ World Religions</li><li>○ Social Justice</li></ul></li><li>• 2 Ministry Internships</li><li>• 1 Ministry Project</li></ul> |
|--|--|

Each course is subject to an additional 10-20 hours of reading before class that should contribute to student class participation and to the preparation of a monthly integration paper for each class (2-4 hrs.) **Requirements to be fulfilled prior to commissioning.**

## **Writing Requirements**

After each month's session, the instructor will provide two questions from which each student will select and respond in writing to one of the questions.

The response should be **3-4 pages (double-spaced)**. It is designed to help you present your theological understanding of each **month's course subject**. This writing process will help you integrate what you have learned **both from your readings and from the material presented by the instructor (s) in class**. These papers are an indication of how well you are understanding and applying what you are learning. **(Further details will be provided to you as a handout during your first class.)**

**Submit your paper by email to Gloria Pagan and your group facilitators as soon as it is complete or no later than the Friday Evening of the CLEM Weekend.** It will be registered that evening. The program coordinator will then forward the papers to the instructors for their review and comments. It will be returned to you the next month for your portfolio.

Papers will be reviewed and critiqued by instructors for content and if necessary, returned for improvement. Although not graded, these papers form part of the criteria used in the end-of-the-year evaluations that determine continuation in the program. All papers need to be identified with **a title page including your name, course title, instructor, and date. The following pages should be numbered, and include your first initial and last name on each page.**

**Request for time extension must be made in writing one week before due date. Forward the request to the attention of Dr. Carol Stanton at [carol@sanpedrocenter.org](mailto:carol@sanpedrocenter.org) and copy class facilitators and Gloria Pagan. Failure to complete written assignment in a timely manner will result in disciplinary action and possible dismissal from the program.**

## **Students Mid-Assessment**

The purpose of the Students Mid-Assessment is to provide the student with an opportunity to review and affirm progress as well as review concerns or problems that might affect continued growth. The assessment will be completed by the class facilitators.

- Each student will **meet once a year** with one or both class facilitators as scheduled. These meetings are usually held at San Pedro during the class weekends but may be scheduled at different times to accommodate for special needs.
- Up-to-date **portfolios will be assessed as well as present ministry, academic, spiritual growth, and balance in family, work, and personal life.**

**SEE [www.sanpedrocenter.org](http://www.sanpedrocenter.org) under CLEM/CLEM FORMS-EVALUATION FORMS**

## **CLEM General Academic Requirements (cont'd)**

### **Portfolio**

Students should keep all papers organized, updated and available for annual **Students Mid-Assessment interviews** in their portfolio (which is your program binder). Completion of this three-year portfolio is a pre-requisite for commissioning and certification.

### **SEE PORTFOLIO CHECKLIST FOR STUDENTS MID- ASSESSMENT UNDER SECTION 6 OF EACH CLASS SECTION**

### **Evaluations**

Evaluation is a component of every formational process. Because students are evaluated at many levels over the entire period of formation and by several different people, evaluation becomes an enriching **opportunity to identify and reinforce strengths and areas for continued development while monitoring successful completion of all the requirements of the program and for commissioning, as outlined below.**

Evaluations are done using criteria established in light of the national standards for certification of Ecclesial Ministers. By using objective criteria, the Commissioned Lay Ecclesial Ministry Program attempts to lead students to a mature and critical understanding of their gifts, areas for development, and the ability to reflect theologically on the meaning of this to their ministry.

Because the Bishop commissions the student as a Lay Ecclesial Minister of our Diocese and one who has acquired all the necessary theory and skills for competent ministry, evaluation should be taken seriously by all concerned. Students will receive verbal and written feedback at each step of the way and an annual written evaluation by the Program Co-Directors by July. Copies of evaluations are kept in the student file and one copy provided to the parish pastor / mentor. Students are encouraged to review and comment on their evaluation as needed.

| <b>Methods of Evaluation Used</b>   |  |
|---|--|
| <b>FORM</b>   | <b>RESPONSIBLE</b>   |
| <i>Annual Parish Pastor &amp; Mentor Evaluation due April weekend</i>   | Pastor and mentor are afforded the opportunity to evaluate the students performance in ministry and in the larger community  |
| <i>Annual Student Self and Program-Evaluation due April weekend</i>   | Student evaluates their growth and needs for continued development   |
| <i>End of the Year Evaluation by Director to be mailed to pastor and students by July</i><br><i>Note: Director cannot complete evaluation by July unless all above items are submitted.</i> | Program Director completes with input from pastor, mentor, class instructors, facilitators, internship supervisors, and students. Considers attendance, papers, internships, 3 <sup>rd</sup> year project, and class prayer practicum. |

**SEE [www.sanpedrocenter.org](http://www.sanpedrocenter.org) CLEM/EVALUATION FORMS**

# **CLEM Academic Requirements (Evaluation cont'd)**

## **Criteria used in Evaluation Process**

### **Program Accountability**

1. Attendance and punctuality at all three days of the monthly weekend class, retreats, and events
2. Completes assigned work and class responsibilities on time following specific guidelines
4. Maintains communication, requests assistance and share concerns when needed with office staff, formation team, as well as with parish pastor and mentor.

### **Program Content**

1. Shows attention to and understanding of assigned readings
2. Demonstrates understanding of theological course content and the ability to apply to ministry
3. Presents coherent and well integrated writing assignments and presentations
4. Prepares for and presents enriching class prayer experiences

### **Program Participation**

1. Active class participation, openness to others, and ability to invite, listen and respect different opinions, ideas and needs
2. Projects confidence in self-disclosure, managing and expressing feelings constructively
3. Presents a positive and constructive attitude towards self and others, encouraging, affirming and supporting others, as opportunities arise
4. Takes initiative to lead and encourages others to assume leadership
5. Shares time and talents with community
6. Contributes to a harmonious and collaborative group environment

### **Ministry & Self Development**

1. Demonstrates a clearly focused and developing ministry
2. Maintains fruitful relationships with clergy, staff, peers, and others
3. Continues to grow in specific ministry through ongoing coursework and retreats
4. Seeks and assumes leadership roles whenever possible
5. Demonstrates ability to recruit and develop new ministers and work collaboratively as a team
6. Shows adequate ability to confront and resolve conflicts with peers and others
7. Initiates dialogue with staff, presenting concerns, questions and suggested solutions
8. Acknowledges problems and seeks assistance
9. Accepts and invites constructive feedback, modifying behavior and attitudes when necessary
10. Projects enthusiasm and commitment to ministry

### **Attention to Personal Life**

1. Presents a balanced family and work life
2. Attempts to involve family in the program and in class group dynamics
3. Manages time and ministerial responsibilities adequately, avoiding excessive involvement that could be detrimental to health and quality of ministry
4. Indicates a growing spirituality and active prayer life
5. Demonstrates a balanced sense of wellness, good humor and ability to cope with stress.

# **CLEM Specific Academic Requirements Divided by Group Year**

The following section will have specific academic requirements to be met by each class. Each section will have specific requirements for the students to meet & complete by the academic year.

## **First Year Academic Requirements**

**The 1<sup>st</sup> Year of the Commissioned Lay Ecclesial Ministry Program** is a time of adjustment. Students are challenged to commit to self-discipline, time management, and prioritizing. Important skills for ministry are acquired and each participant is encouraged to learn them quickly and well. Students are accompanied, throughout the three years of formation, by class facilitators who are deeply committed to the development of lay ministry, to this formation program and to individual student growth. The new student will find their facilitators eager to guide, encourage, critique and support. Students are encouraged to be open and responsive to their facilitators and to learn from their experience and knowledge. Students, actively involved in their primary ministry, will be able to immediately apply what they learn on weekends to their ministry and personal life.

## **Summer Book Reading**

1<sup>st</sup> Year students are assigned a summer book reading to prepare them and offer them pastoral and theological reflections on the reality of lay ecclesial ministry, affirmation of those who serve in this way, and a synthesis of best thinking and practice.

## **1<sup>st</sup> Year Internship**

The internship process seeks to engage 1<sup>st</sup> Year students in an enriching ministerial experience that broadens their scope of lay ministry within their parish and in the larger community.

During the **1<sup>st</sup> Year** the student selects to do their parish, **10-hour maximum internship** in one of two ways:

1. Within their parish and present ministry but in the context of a different experience. For example if the student is a 2<sup>nd</sup> grade catechist in Religious Education, they might choose to work with the Adult Faith Formation Director (internship supervisor) to learn how to identify and address the adult faith formation needs of parents of Religious Education children, or
2. In a different ministry within the parish that can afford them a new ministerial experience and different supervision. Sometimes a different parish or location may be necessary. For example, as a catechist, a student could choose to learn more about the Rite of Christian Initiation of Adults by attending several formation sessions with the Coordinator or facilitators of RCIA (internship supervisor).

The internship supervisor oversees the *experience directly related to the internship* **and supplements the student's parish mentor** who will allot for the 10-hour internship to be completed.

## **First Year Academic Requirements (1<sup>st</sup> Yr Internship cont'd)**

### **Tasks for Completing 1<sup>st</sup> Year Internship**

- Review and become familiar with all forms, including letter to Internship Supervisor, Goal and Objectives, Supervisor Evaluation, and Student's Self-Evaluation forms before contacting potential ministry internship supervisor which should be done by October.
- Discuss and write a preliminary goal with supervisor selected that allows for new ministry learning. Goal and objectives should be clear, manageable.
- Submit to Director copy of draft of Goal and Objectives form for review and proceed with internship once approved and form returned.
- Internship supervisor should observe and provide student with constructive feedback and guidance throughout the process. Student shares progress with class facilitator.
- At completion of 10-hour experience, Supervisor and Student Self-Evaluation forms are completed, discussed, and signed.
- All forms, including the Goal and Objectives Form, are submitted to Director.
- Once reviewed and signed by Director, forms are returned to student for their portfolio

#### **COMPLETE BY**

|  |                     |
|--|---------------------|
| <b>Prior to October class weekend, Review all forms and contact potential Internship Supervisor</b>        | <b>September 10</b> |
| <b>Inform Class Facilitator of Internship area</b>   | <b>October 01</b>   |
| <b><u>Submit</u> draft of 1<sup>st</sup> Year Internship Goal &amp; Objectives Form</b>                    | <b>November 05</b>  |
| <b><u>Complete</u> internship experience and <u>submit</u> all forms (including Goal &amp; Objectives)</b> | <b>April 01</b>     |

# CLEM Specific Academic Requirements Divided by Group Year (cont'd)

## 2<sup>nd</sup> Year Academic Requirements

**The 2<sup>nd</sup> Year** of the program students are more confident, familiar with their roles and aware of areas that need improvement. This year has a heavy theological emphasis with students concentrating on the bulk of their core units. As with each year, second year holds key responsibilities designed to form a particular aspect of the minister: Students work closer and more effectively together as they assume greater responsibilities while understanding and supporting others in their needs. The following specific requirements, in addition to the general and written requirements of year one, are expected of students in their second year.

### Summer Book Reading

2nd Year students are assigned a summer book reading to prepare them and offer them pastoral and theological reflections on the reality of lay ecclesial ministry, affirmation of those who serve in this way, and a synthesis of best thinking and practice. Please see your course schedule/book list for details. Can be downloaded from [www.sanpedrocenter.org](http://www.sanpedrocenter.org) website.

### 2<sup>nd</sup> Year Internship

The internship process seeks to engage 2<sup>nd</sup> Year students in an enriching ministerial experience that broadens their scope of lay ministry within their parish and in the larger community. During the **2<sup>nd</sup>Year**, the 10-hour internship is directed to social justice experience and learning in an agency or organization that works directly with the poor, marginalized or displaced. Here the student has the opportunity to learn from the supervisor how to broaden the scope of their pastoral skills in an unfamiliar area. **Students should choose a site not connected to their current ministry.** Several areas for internship include:

|                      |                               |                            |
|----------------------|-------------------------------|----------------------------|
| Soup Kitchen         | Nursing Homes                 | Homeless Shelter           |
| Aids Centers         | Hospice                       | Hospital Units             |
| Counseling Clinics   | Habitat for Humanity          | Respite Care Agency        |
| Pregnancy Centers    | Thrift Shop                   | Shelters for the Abused    |
| Indigent Care Center | Immigration & Refugee Center  | Meals on Wheels            |
| Migrant Ministry     | Mission Office Sister Diocese | Child Care Center for Poor |

### Tasks for Completing 2<sup>nd</sup> Year Internship

- Review and become familiar with all forms, including letter to Internship Supervisor, Goal and Objectives, Supervisor Evaluation, and Student's Self-Evaluation forms before contacting potential ministry internship supervisor which should be done by October.
- Discuss and write a preliminary goal with supervisor selected that allows for new ministry learning. Goal and objectives should be clear, manageable.

## **2<sup>nd</sup> Year Academic Requirements (2<sup>nd</sup> Yr Internship cont'd)**

- Submit to Director copy of draft of Goal and Objectives form for review and proceed with internship once approved and form returned.
- Internship supervisor should observe and provide student with constructive feedback and guidance throughout the process. Student shares progress with class facilitator.
- At completion of 10-hour experience, Supervisor and Student Self-Evaluation forms are completed, discussed, and signed.
- All forms, including the Goal and Objectives Form, are submitted to Director.
- Once reviewed and signed by Director, forms are returned to student for their portfolio.

**Prior to October class weekend, Review all forms and contact potential Internship Supervisor**

### **COMPLETE BY**

**September 10**

**Inform Class Facilitator of Internship area**

**October 01**

**Submit draft of 2<sup>nd</sup> Year Internship Goal & Objectives Form**

**November 05**

**Complete internship experience and submit all forms (including Goal & Objectives)**

**April 01**

## **CLEM Specific Academic Requirements Divided by Group Year** **(cont'd)**

### **3<sup>rd</sup> Year Academic Requirements**

**The 3<sup>rd</sup> Year** of the program students are more comfortable as role models for other students, assuming greater responsibilities in organizing and leading others.

### **3<sup>rd</sup> Year Project**

**On Friday evening of the February class weekend, all second year students participate in a 3<sup>rd</sup> Year Project Workshop** where a detailed process and all the necessary forms are provided to organize and prepare the project. Students learn the what, why, when, who and how of project selection, documentation and completion. **This project takes the place of the internships** and provides students with the opportunity to research and respond to a ministry need, evaluate the effectiveness of the project and the learning experienced in collaborating with parish professionals and peers. The minister is able to make a significant contribution to the community as knowledge and skills are put to the practical test. The final written project should be approximately 40 pages in length. Students must complete this project in order to be commissioned and certified as Diocesan Ecclesial Ministers. Students who do not complete their project by the final due date may not be commissioned that year.

### **Goals of the 3rd Year Ministry Project**

- To demonstrate ability to research and implement a ministry activity which considers and integrates needs, knowledge, leadership, and collaboration.
- To provide a reality-based application of the three years of study.
- To assess organizational, public relations, presentation, and analyzing skills.
- To measure ability to articulate theological, ministerial, and personal knowledge
- in the context of a focused real-life situation
- To gain experience in self-assessment and to draw practical, concrete conclusions, which could apply to broader ministerial situations and issues.

### **Who is Involved in Accomplishing the Project**

The project should be selected in conjunction with the student's placement supervisor and pastor and carried out in conjunction and cooperation with the most relevant parish and community resources necessary to its completion.

## **3<sup>rd</sup> Year Academic Requirements (3<sup>rd</sup> Year Project cont'd)**

### **Who is Involved in Accomplishing the Project (cont'd)**

The student's class facilitators and the Co-Directors of San Pedro Center play crucial roles in instructing, guiding, evaluating and accepting each stage of the project. These staff members, while remaining available and desiring to help each student to succeed, will not assume responsibility for the project's completion.

### **How Project is Structured**

The 3rd year Project is based on current or future needs within the parish community or organization served by the student. Ordinarily the setting will be within the student's current ministry. However, the student, in consultation with the pastor or supervisor, may decide to pursue a need beyond his/her own ministry. The project is not simply an exercise in writing; rather, it is a lived experience, which the student then articulates in writing.

### **How Students Decide On a Need?**

The following criteria should be used when discerning a need:

- Is the need "real" and not manufactured for the sake of the project?
- Does it require knowledge/skills pursued in pastoral ministries training?
- Is it something, which if completed, will add significantly to parish life?
- Is the pastor and/or other significantly related staff in agreement?
- Is the parish willing to cooperate in the project by providing the personal, personnel, publicity and other necessary resources?
- Can the need be addressed adequately during the time frame of the project?

### **When is the Project Due**

Different phases of the project are due throughout the year and follow a schedule provided below.

Following the schedule, the **Overview of Project Topic & Goals** is prepared in **June of Year 2**. Once the overview is accepted by the Director of the Program, the student must complete the **Needs Section** in **September of that year**, followed by the **Theological Foundations** section due in **October**, the **Methods and Procedures** section due in **November**, and the **Evaluations** section due in **December with the Final Project due in April of Year 3**. All sections must be accepted by the Director before going on to the next sections of the project.

## **3<sup>rd</sup> Year Academic Requirements (3<sup>rd</sup> Year Project cont'd)**

### **When is the Project Due (cont'd)**

Each student works at their own pace, completing and submitting a draft of each section in the project by the established deadline and having it accepted by the Program Director before the next section is begun.

| <b>Steps of the 3<sup>rd</sup> Year Project</b>      | <b>Due Dates</b>          |
|--|---------------------------|
| <b>Overview of Project Topic &amp; Goals</b>         | <b>June 11, 2010</b>      |
| <b>Needs Section draft</b>                           | <b>September 10, 2010</b> |
| <b>Theological Foundations Section draft</b>         | <b>October 01, 2010</b>   |
| <b>Methods &amp; Procedures Section draft</b>        | <b>November 05, 2010</b>  |
| <b>Evaluation</b>                                    | <b>December 10, 2010</b>  |
| <b>Learnings for Ministry<br/>with FINAL PROJECT</b> | <b>April 01, 2011</b>     |

**THE FINAL PROJECT, WITH ALL REVISIONS COMPLETED, IS DUE NO LATER THAN APRIL 01, 2011. REQUESTS FOR TIME EXTENSION MUST BE SUBMITTED TO OUR OFFICE BY JANUARY 29, 2011 AND CAN ONLY BE GRANTED FOR AN ADDITIONAL WEEK (APRIL 16).**

**San Pedro Spiritual Development Center  
Comissioned Lay Ecclesial Ministry Program**

**PROGRAM SCHEDULE**

**2010-2011**

| <b>2010</b> |   |   |
|-------------|---|---|
| August      | Saturday, August 14th                               | 1 <sup>st</sup> Year Orientation  |
| August      | Friday, Aug. 20 – Sunday, Aug. 22                   | Friday Evening:<br>1 <sup>st</sup> Yr Orientation cont'd<br>2 <sup>nd</sup> & 3 <sup>rd</sup> Yr Orientation<br><br>Classes begin on Saturday |
| September   | Friday, Sept. 10 – Sunday, Sept. 12                 | Classes   |
| October     | Friday, Oct. 1 – Sunday, Oct. 3                     |   |
| November    | Friday, Nov. 5 – Sunday, Nov. 7                     |   |
| December    | Friday, Dec. 10 – Saturday, Dec. 11                 |   |
| <b>2011</b> |   |   |
| January     | Friday, Jan. 7 – Sunday, Jan. 9                     | Retreat   |
| February    | Friday, Feb. 4 – Sunday, Feb. 6                     | Classes   |
| March       | Friday, Mar. 4 – Sunday, Mar. 6                     |   |
| April       | Friday, Apr. 1 – Sunday, Apr. 3                     |   |
| May         | Friday, Apr. 29 – Saturday, Apr. 30                 |   |
| June        | Saturday, June 04, 2011<br>Location to be announced |   |

## Regular Weekend Schedule/ HORARIO DE FIN DE SEMANA

| SCHEDULE/ HORARIO             | LOCATION/LUGAR   |                                 |
|-------------------------------|--|---------------------------------|
| <b><i>FRIDAY/VIERNES</i></b>  |  |                                 |
| 6:00 PM - 7:00 PM             | Check-in/Registro  | Bldg. 300                       |
| 7:15 PM - 8:45 PM             | Group Session/ Sesión de Grupo                                 | Chapel/Capilla                  |
| 9:00 PM - 9:30 PM             | Night Prayer/ Oración de la Noche                              | Chapel/Capilla                  |
| <b><i>SATURDAY/SÁBADO</i></b> |  |                                 |
| 7:30 AM - 8:30 AM             | Breakfast/Desayuno   | Bldg. 300                       |
| 8:30 AM - 9:15 AM             | Morning prayer/<br>Oración de la Mañana                        | Chapel/Capilla                  |
| 9:15 AM - 12:15 PM            | Morning class period<br>Periodo de Clase de la Mañana          | As Assigned/<br>Como Asignado   |
|                               | 1 <sup>st</sup> Yr   | Administration Breakout<br>Room |
|                               | 2 <sup>nd</sup> Yr   | Modular A                       |
|                               | 3 <sup>rd</sup> Yr   | Bldg. 300                       |
| 9:15 AM - 12:15 PM            | 1 <sup>st</sup> Spanish Track/<br>1er Año en Español           | Administration Conf. Room       |
|                               | <b>Lunch/Almuerzo</b>  | 300 Dinning Rm/<br>Comedor      |
| 12:30 PM - 1:30 PM            | <b>Lunch/Almuerzo</b>  | 300 Dinning Rm/<br>Comedor      |
| 2:00 PM - 5:00 PM             | Afternoon class period<br>Periodo de Clase de la Tarde         | As Assigned/<br>Como Asignado   |
| 5:00 PM - 6:15 PM             | <b><i>FREE TIME/Tiempo Libre</i></b>                           |                                 |
| 6:15 PM - 7:30 PM             | Dinner/Cena  | 300 Dinning/Comedor             |
| 7:30 PM - 8:15 PM             | Theological Reflection groups<br>Grupos de Reflexión Teológica | As assigned/<br>Como Asignado   |
| 8:30 PM - 9:00 PM             | Evening prayer/<br>Oración de la Noche                         | Chapel/<br>Capilla              |
| 9:00 PM - 10:30 PM            | Fellowship/Tiempo de Compartir                                 | 300                             |
| <b><i>SUNDAY/ DOMINGO</i></b> |  |                                 |
| 8:00 AM – 9:00 AM             | Breakfast/Desayuno   | 300 Dinning/Comedor             |
| 9:00 AM - 9:30 AM             | Group Class Prayer/Meetings<br>Oración con la clase/Reunion    | As assigned<br>Como Asignado    |
| 10:00 AM - 11:00 AM           | Sunday Morning session<br>Clase de los Domingos                | 300                             |
| 11:30 PM - 12:30 PM           | Eucharist Celebration<br>Celebración Eucarística               | Chapel/<br>Capilla              |

- The schedules for the months of December, January, and May are slightly different and have been included in your manual under the Section 8.
- The pace of the retreat is slower than the study weekend. There are liturgies, presentations, prayer, reflection, and opportunities for meditation and faith sharing throughout the retreat.

## December Weekend Schedule

| <b>FRIDAY</b>   |   |
|-----------------|---|
| 6:00 – 7:00 pm  | Check in and Meal   |
| 7:00 – 8:15 pm  | Class or Meetings   |
| 9:00 pm         | Night Prayer<br>(If we have a Mass on Friday it begins at 8:30pm) |
| <b>SATURDAY</b> |   |
| 7:30 – 8:30 am  | Breakfast   |
| 8:30 - 9:15 am  | Morning prayer  |
| 9:15 - 12:15 pm | Morning class period  |
| 12:30 - 1:30 pm | Lunch   |
| 2:00 - 5:00 pm  | Afternoon class period  |
| 5:00 - 6:00pm   | Free time   |
| 6:45- 7:45 pm   | Eucharistic Celebration   |
| 7:45 -          | Advent Dinner<br>Class Dismissed thereafter                       |

## January Retreat Schedule

| <b>FRIDAY</b>   |  | <b>LOCATION</b> |
|-----------------|--|-----------------|
| 6:00—7:00 pm    | Check In   | 300             |
| 7:30 pm         | Evening Prayer<br>Introduction of Retreat Leader | Chapel          |
| 8:00 pm -       | <b>Retreat Movement 1</b>                        | Chapel          |
| <b>SATURDAY</b> |  | <b>LOCATION</b> |
| 8:00 am         | Breakfast  | 300             |
| 9:00 am         | Morning prayer                                   | Chapel          |
| 9:30 am         | <b>Retreat Movement 2</b>                        | Chapel          |
| 12:30—1:30 pm   | Lunch  | 300             |
| 3:00 pm         | <b>Retreat Movement</b>                          | Chapel          |
| 6:15 pm         | Dinner   | 300             |
| 7:30 pm         | <b>Retreat Movement 4</b>                        | Chapel          |
| 8:30 pm         | Taize Prayer                                     | Chapel          |
| <b>SUNDAY</b>   |  | <b>LOCATION</b> |
| 8:15 am         | Breakfast  | 300             |
| 10:00 am        | <b>Retreat Movement 5</b>                        | 300             |
| 11:30 am        | <b>Epiphany Feast Eucharist Celebration</b>      | Chapel          |

## Schedule for May Week-End

Changes announced as need arises

### FRIDAY

|                |                     |
|----------------|---------------------|
| 6:00 – 7:00 pm | Check In            |
| 7:30 – 8:45 pm | Community gathering |
| 9:00 pm        | Night Prayer        |

### SATURDAY

|                 |   |
|-----------------|---|
| 7:30 - 8:30 am  | Breakfast   |
| 8:30 - 9:00 am  | Morning prayer  |
| 9:00 - 12:15 pm | Group Class   |
| 12:30 – 1:30 pm | Lunch   |
| 2:00 – 5:00 pm  | Group Class   |
| 5:00 - 6:15 pm  | Time available for meetings, practice, planning & leisure |
| 6:45 pm         | Saturday Vigil Mass for Sunday                            |
| After Mass      | End of Year Dinner and Presentations<br>Class Dismissed   |