



# FACULTY EMMAUS PROGRAM HANDBOOK

Effective Fall, 2015

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All academic courses in this program are granted undergraduate credit through Silver Lake College of the Holy Family, Manitowoc, Wisconsin which is accredited through the North Central Association of Colleges and Schools, 30 North LaSalle Street, Suite 2400, Chicago, IL 60602-2504.

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## TABLE OF CONTENTS

<b>Faculty</b>	
Selection	3
Development	4
Evaluation	4
<b>Faculty Directives</b>	
Program Focus	5
Course Syllabus	5
Faculty Availability	5
Family Sensitivity	5
Textbooks	5
Course Handouts	5
Equipment and Materials	6
Guest Speaker	6
Lunch	6
Attendance	6
Absenteeism	6
Course Withdrawal	6
Incompletes	7
Change of Class Location	7
Class Cancellation	7
Course Cancellation	7
Assignments and Examinations	7
Assessment Strategies	8
Academic Integrity	8
Grades	8
Course Evaluation	
1. Participant	9
2. Faculty	9
Specific Information	9
<b>Curriculum Plan</b>	
Part A: Theology and Scripture Chart	10
Part B: Specialized Ministries Charts	10
Content	10
Participant Outcomes	11
General Themes	11
Themes Across the Curriculum	11
Textbooks	11
Documents	11
<b>Faculty Appendices</b>	12

# **FACULTY SELECTION, DEVELOPMENT, EVALUATION**

All faculty are adjunct instructors who facilitate the learning process for the participants according to the Mission Statement, Program Goals, and Participant Outcomes. Their background and expertise enable them to participate in evaluating and developing the academic component of the program.

## **SELECTION**

### **1. Criteria and Qualifications**

- a Master's Degree in the designated academic field
- understanding and acceptance of the Mission Statements of the diocese, Silver Lake College of the Holy Family, and the program
- availability to teach either Saturday daytime or Monday evening classes as needed
- ability to utilize methodologies for adult learners
- knowledge of content
- ability to relate content to lived experiences within ministry
- ability to collaborate with the administration in course development
- openness and flexibility in addressing participant needs
- approval by the Diocesan Ordinary and Silver Lake College of the Holy Family

### **2. Process**

- the Program Director identifies participant needs for courses in the coming year through review sessions
- the Program Director, in consultation with Silver Lake College of the Holy Family, projects faculty needs
- the Program Director and Silver Lake College of the Holy Family identify potential instructors from the Diocese, Diocesan Departments, local Catholic colleges, and retreat centers according to the criteria for faculty
- the Program Director and Silver Lake College of the Holy Family communicate with potential new instructors regarding the Program's Mission and faculty responsibilities and glean their interest, qualifications, and availability to teach in the Program
- Written documentation is secured from the faculty candidate. Documentation includes:
  - SLC Faculty Application
  - Lay Ministry Formation Program Faculty Data Sheet
  - Résumé
  - Credentials of Highest Degree
- The Program Director submits the written documentation to the Vice President for Academic Affairs.
- If approved the faculty candidate meets with a subcommittee whose role it is to ascertain the person's qualifications and readiness to receive approval from the Ordinary to serve as an instructor for the Emmaus Program. The subcommittee members include Vicar for Ministers, Director for Lay Ministry Formation, and a Silver Lake College of the Holy Family representative.

- i) In addition to the documentation presented to SLC, the documentation necessary for this step includes:
  - (1) Biographical Description
  - (2) Letter to the Ordinary seeking approval to teach in the program
  - (3) Interview Questionnaire Completion
- The candidate is notified of acceptance through a letter from the Ordinary.
- Silver Lake College of the Holy Family prepares a contract and submits the request to the Vice President for Academic Affairs, who then issues the contract.

## **DEVELOPMENT**

Since most of the faculty is adjunct, it is important to avail oneself of every opportunity for professional development and better communication with other faculty members and the administration.

### **1. New Faculty Orientation**

- The program administration provides an orientation session for new faculty.

### **2. Annual Faculty Meeting/In-service**

- Once a year the adjunct faculty will gather for a general faculty meeting and an in-service.

### **3. Communication**

It is vital to maintain open lines of communication between the faculty and the program administrators. Due to the fact that the program courses begin and end on different dates and times, we attempt to accomplish communication through:

1. a faculty memo at the first and last class session
2. individual consultation as needed
3. telephone and e-mail communication throughout the semester

## **EVALUATION**

Participants, Silver Lake College of the Holy Family, and the Program Director are directly involved in evaluating faculty effectiveness in the Program.

1. Every participant completes a faculty evaluation form for each course taken. A written evaluation form is also completed for diocesan purposes.
2. The Program Director usually observes new instructors in order to assess their quality of interaction with participants.

# FACULTY DIRECTIVES

## PROGRAM FOCUS

The focus of the Emmaus Program is lay leadership formation. Responding to the ever present need for well-prepared lay ecclesial leaders, the Emmaus Program offers opportunities for prayer, spirituality, study of Scripture and theology, as well as pastoral skill development.

## COURSE SYLLABUS

At least one semester prior to the start of the course, the Department for Lay Ministry Formation sends the instructor a tentative course syllabus. The instructor reviews the course syllabus, the program goals, participant outcomes, the curriculum plan and the themes across the curriculum. The instructor then revises the course requirements accordingly. Upon completion, the instructor returns the revised course syllabus to the Department for Lay Ministry Formation. At least one month prior to the first class session, the instructor receives an approved copy of the course syllabus from the Academic Coordinator through the Department for Lay Ministry Formation ([Appendix A](#)). A copy of each syllabus is forwarded to the Department of Theology and Ministry Chairperson.

For assistance with questions regarding the curriculum plan, course syllabus, textbooks and academic policies/procedures contact the Department of Theology and Ministry Chairperson at Silver Lake College of the Holy Family.

## FACULTY AVAILABILITY

The instructor, at the first class session, informs participants of when and how they may contact him/her outside of class times. This information is also included in the syllabus.

## FAMILY SENSITIVITY

While preparing participants for ministry, the administrators and faculty are aware of the needs and responsibilities of the participants toward their families. There is flexibility in the Emmaus Program for participants to set their schedule according to times that fit family responsibilities. This sensitivity to families is evidenced in program planning, the number of courses taken at a given time, and course requirements.

## TEXTBOOKS

The instructor, in consultation with Silver Lake College of the Holy Family, determines the required textbooks for a course. The instructor receives textbooks as needed from the Department for Lay Ministry Formation. Participants purchase textbooks prior to the first class session.

## COURSE HANDOUTS

The instructor may submit course handouts to the Diocesan Department for Lay Ministry Formation to be duplicated. The instructor submits one complete set of new course handouts to the Department for Lay Ministry Formation upon completion of the course. Handouts that are used in the course of a class, will be duplicated for the instructor. Handouts used only as

reference material may be provided to participants electronically upon the faculty members' request.

## **EQUIPMENT AND MATERIALS**

The instructor arranges for equipment and/or materials by calling the Diocesan Department for Lay Ministry Formation prior to the date needed. All requested equipment and materials are placed in the assigned classroom on the respective date.

## **GUEST SPEAKER**

If the instructor plans to invite a guest speaker, he/she must confer with the program director at least one week in advance if an honorarium is expected. Also indicate if the guest speaker will be present for lunch.

## **LUNCH**

Lunch is provided for instructors on Saturdays.

## **ATTENDANCE**

The instructor receives a class list by logging onto the [SLC my.sl.edu portal](#) prior to the first class session of the course. An attendance record and roster will be given to the instructor at the first class session. If the name of a participant is not on the attendance record or roster, the instructor adds the name to the list and notifies the Program Administrators.

## **ABSENTEEISM**

To pursue work with success in college, participants are expected to be present at each session. If for some valid reason a participant has to absent herself/himself from class, the participant should contact the instructor (phone number is on course syllabus).

The participant is directly responsible to the instructor for work missed for any reason.

Make-up procedure is as follows:

- make arrangements with another participant to have the session taped with permission of the instructor
- obtain handouts and assignments from the instructor
- have make-up work completed by the following class session

## **COURSE WITHDRAWAL**

A participant may withdraw from a course for valid reasons by contacting the Department for Lay Ministry Formation. The process can be done via telephone, e-mail, or in person. The Program Director will notify the instructor of the participant's withdrawal and then process the withdrawal request with Silver Lake College of the Holy Family ([Appendix F](#)).

To avoid academic penalty (a grade of "F" for the course) the withdrawal must be requested prior to 60% of the course completion.

## **INCOMPLETES**

If a participant is unable to complete the final exam or other course work, due to unusual but acceptable circumstances, the participant may request the instructor to grant an incomplete (grade "I"). This request must be made prior to the end of the course.

**A fee of \$50.00 is charged for the removal of an incomplete.** A check for this amount is to be made to Silver Lake College of the Holy Family and sent to the Department for Lay Ministry Formation. An incomplete must be removed within one month of the ending date of the course unless an extension has been granted by the instructor and approved by the program director. Upon the instructor receiving the completed work, the instructor assigns a grade and forwards the completed form to the Department for Lay Ministry Formation. If the incomplete is not removed by the deadline, the instructor issues a grade based on the work completed ([Appendix G](#)).

## **CHANGE OF CLASS LOCATION**

The instructor informs the Program Director of any needed change in location for a class session at least one week prior to that class session.

## **CLASS CANCELLATION**

In case of inclement weather, the Program Administrators assess the situation and decide if the class session should be canceled. If it is canceled, the instructor and participants are notified. Canceled classes are rescheduled according to the snow date listed in the syllabus.

If the instructor, for any reason, needs to cancel a class session, he/she notifies the Program Director as soon as possible. The instructor or the Department for Lay Ministry Formation notifies the participants of the class cancellation. The instructor and participants decide upon the date and time of the make-up session for the cancelled class. The instructor informs the Program Director of the agreed upon date so that a classroom may be assigned.

## **COURSE CANCELLATION**

If insufficient enrollment warrants the cancellation of a course, the Program Director notifies the instructor and participants at least one week prior to the course starting date.

## **ASSIGNMENTS AND EXAMINATIONS**

The instructor assists participants in fulfilling participant outcomes through assignments and examinations. The instructor provides participants with specific criteria for oral and written assignments, projects and examinations. The instructor evaluates assignments and examinations according to the participant outcomes and Silver Lake College of the Holy Family guidelines for oral presentations and written projects ([Appendices C, D, and E](#)).

## **ASSESSMENT STRATEGIES**

The participants in the program are adult learners. Adult learners require a range of different strategies that suit their differing styles. This is true for methods of teaching as well as for assessment. A variety of strategies and tools are presented here to assist the instructor as they prepare to teach the course. Choose the strategies that best suit the content, participant outcomes, and application to specific ministries and/or parish life.

- discussion (small group, large group, fish bowl)
- journaling
- reflection papers
- written reports
- research papers
- review of articles and books
- annotated bibliography
- synthesis of articles from periodicals
- practical projects
- interviews
- observation/evaluation of a parish/parish groups in action
- critiquing particular parish programs and procedures
- peer critique
- oral presentations
- mini debates
- tests (take home, oral, objective type, essay type, open book)

## **ACADEMIC INTEGRITY**

Participants must be guided by a sense of personal integrity and institutional obligation in honestly completing academic assignments. Participants who cheat or plagiarize jeopardize their integrity and violate their institutional obligation.

Cheating is the act of being fraudulent, deceptive, or dishonest in the completion of course work or in willingly helping others to dishonestly complete work. Plagiarism is presenting the work of others as one's own. The procedure for handling cheating/plagiarism situations can be found in the Silver Lake College of the Holy Family Academic Bulletin.

## **GRADES**

The instructor provides the participant with the criteria for grading at the first class session. The grading process reflects the program goals and participant outcomes.

The instructor submits final course grades online through the [SLC my.sl.edu portal](#) within one week after course completion.

The scale of grades and points is as follows:

<u>Grade</u>	<u>Definition</u>	<u>Grade Points Guideline (100-point scale)</u>	
A	Superior	4.00	97-100
A-		3.67	94-96
B+		3.33	92-93
B	Above average	3.00	89-91
B-		2.67	87-88
C+		2.33	84-86
C	Average	2.00	80-83
C-		1.67	77-79
D+	Below average, yet passing	1.33	75-76
D		1.00	72-74
D-		0.67	70-71
F	Failure	0.00	Below 70
I	Incomplete		
W	Withdrawal		

## COURSE EVALUATION

### 1. Participants

Upon the completion of a course, participants have the opportunity to complete a written evaluation.

### 2. Faculty

At the last class session, the instructor receives a faculty evaluation form ([Appendix H](#)). The completed form is returned to the Department for Lay Ministry Formation and one set of course handouts.

## SPECIFIC INFORMATION

The instructor receives the following information:

### 1. Approved Syllabus

– One month prior to first class date from the Department for Lay Ministry Formation

### 2. Contract

– Prior to start of course from Silver Lake College of the Holy Family ([Appendices I and J](#))

### 3. Class Roster

– At first class session

### 4. Attendance Record

– At first class session

### 5. Faculty Course Evaluation

– Last class session ([Appendix H](#))

### 6. Salary Payment

– After grades are submitted to Silver Lake College of the Holy Family

# CURRICULUM PLAN

The Curriculum Plan provides a bird's eye-view of the entire academic component of the Emmaus Program. The six charts present the interrelatedness of the courses with their content, participant outcomes, general themes, themes across the curriculum, textbooks and principal Church documents. ([Appendices K-Q](#))

The charts should be beneficial especially to the instructors as they not only provide the content to be addressed and the objectives they seek to bring about in the learners, but also how a course is related to the other courses. It is highly recommended that before the instructors start preparing lectures and learning activities for a particular course they should carefully go over the entire curriculum plan.

The plan is laid out in two parts:

- **Part A: Theology and Scripture Curriculum Chart**

Every participant in the program is required to complete the six courses (12 credits) in this section. As a rule, participants take the courses in the sequence presented in the chart. Instructors can have some idea of the themes, both general and those across the curriculum, to which the participants have already been exposed.

- **Part B: Specialized Ministries Curriculum Charts**

I Pastoral

IV Youth Ministry

II Liturgy

V Parish Business Management

III Faith Formation

Participants are required to complete six (6) credits in the particular area of their ministry. The number of courses vary according to the specialized area. Participants normally take these courses after they have completed the courses in Part A. These courses are intended to provide practical applications for their chosen area of ministry. The program offers five areas of ministry as indicated by the five divisions in Part B.

## CONTENT

Content provides the outline of the course and the main topics to be covered. The content is the same as what the Instructor and the participants have in the course syllabus. Instructors need to pay particular attention to words in bold characters:

1. **Overview** indicates that only a background needs to be offered.
2. **Review** means that the topic has already been introduced in an earlier course and what is required is just a refresher.
3. **Develop** singles out topics that are specific to the course and which have to be treated in detail.
4. **Develop Further** means the topic has been treated in detail in an earlier course and is to be presented with greater depth and intensity.

## **PARTICIPANT OUTCOMES**

Participant outcomes are the concrete learning results which participants will be able to demonstrate at the completion of the course. Instructors must keep these outcomes before them while they plan, teach, and evaluate the course.

## **GENERAL THEMES**

General themes make it possible for the instructor to identify basic themes that are explored in that particular course. General themes also make it possible for the instructor to build on subject matter that the students have already encountered in previous courses.

## **THEMES ACROSS THE CURRICULUM**

The Emmaus Program exposes the participant significant Scriptural, theological, and ministerial concepts. However, these concepts need to be strengthened with major themes incorporated across the curriculum:

[Ministry](#)

[Family Sensitivity](#)

[Diversity](#)

[Ecumenism](#)

[Evangelization](#)

[Ecology](#)

[Justice, Peace, and Option for the Poor](#)

[Stewardship](#)

As such, these Themes Across the Curriculum are of vital importance. The instructors are provided with ways of incorporating these themes into their courses. They should be conscious of applying these themes into assignments, projects and papers.

Immediately following the Curriculum Plan are Goals for each theme which the program attempts to address. Specific ways of incorporating these themes into each course will be sent with the syllabus to the faculty member. Faculty is asked to review these themes in order to integrate them into the specific course being taught.

A copy of the specific ways of incorporating these themes will be sent to each participant with the course syllabus. The instructor will review these themes at the first class session.

## **TEXTBOOKS**

The textbooks listed are the ones that were used for the particular course in the past year or two. The suggested books are meant to give new instructors an idea of what has proved useful in the past. The textbooks may be changed after consultation with the Academic Coordinator.

## **DOCUMENTS**

Conciliar and Post-Conciliar documents that are specific to each course are listed. Instructors may modify and add to the list.

# FACULTY APPENDICES

A.	<a href="#"><u>Course Syllabus Format</u></a>
B.	<a href="#"><u>Assessment Strategies</u></a>
C.	<a href="#"><u>Course Paper Evaluation</u></a>
D.	<a href="#"><u>Oral Presentation Evaluation</u></a>
E.	<a href="#"><u>Group Project Evaluation</u></a>
F.	<a href="#"><u>Report of Change in Registration (Withdrawal Form)</u></a>
G.	<a href="#"><u>Request for Incomplete</u></a>
H.	<a href="#"><u>Faculty Course Evaluation</u></a>
I.	<a href="#"><u>Faculty Contracts (Lay)</u></a>
J.	<a href="#"><u>Faculty Contracts (Religious)</u></a>
K.	<a href="#"><u>Core Courses Curriculum Chart</u></a>
L.	<a href="#"><u>Pastoral Track Curriculum Chart</u></a>
M.	<a href="#"><u>Liturgy Track Curriculum Chart</u></a>
N.	<a href="#"><u>Faith Formation Track Curriculum Chart</u></a>
O.	<a href="#"><u>Youth Ministry Track Curriculum Chart</u></a>
P.	<a href="#"><u>Business Track Curriculum Chart</u></a>
Q.	<a href="#"><u>Continuing Formation Curriculum Chart</u></a>

# THEMES ACROSS THE CURRICULUM

## MINISTRY

- ◆ Amos, Hosea, Isaiah, Jeremiah, Ezekiel and other prophets are our models in our ministry.
- ◆ Christ calls each person to ministry, but the church has the responsibility to search hearts and minds to determine the nature of the call.
- ◆ Christ is the Sacrament of God. God reaches out to us through the incarnation. God's ministry is the extension of this sacrament.
- ◆ God's call to work as his intermediaries is heard throughout the Hebrew Scriptures.
- ◆ In the light of Scripture and theology we need to articulate a spirituality that nurtures our call.
- ◆ Israel's Wisdom literature constantly emphasizes how to be worthy instruments of God in our world.
- ◆ It is our joint duty to educate children, youth, young adults, and adults to make moral decisions that help them to lead a healthy moral life.
- ◆ Jesus begins his ministry after his baptism. Our ministry is rooted in our baptism. It is a response to God's invitation to continue the mission of Jesus and help bring about the kingdom of God.
- ◆ "Ministry is the public activity of a baptized follower of Jesus Christ flowing from the Spirit's charism and an individual personality on behalf of a Christian community to witness to, serve, and realize the kingdom of God." (Thomas F. O'Meara, *Theology of Ministry*).
- ◆ Ministry must always be seen in relation to the nature and mission of the church.
- ◆ Moses is a model instrument in God's hands. His readiness and willingness to do whatever God commanded of him makes us examine the quality of our response.
- ◆ One's call to ministry is an invitation to live out the Christian life everyday.
- ◆ One's call to ministry can only be understood in the context of the Church.
- ◆ Our ministry to children, youth, young adults, and adults is to teach them the teachings of the Church and how to apply them to daily life.
- ◆ One's commitment to ministry reflects one's love of Christ and the love of the Church.
- ◆ Ritual and myth are ways of revealing the hidden mysteries of God.
- ◆ Signs and symbols are important aspects of the sacraments of the Church which give life to our sacramental celebrations.
- ◆ Spirituality is intimately connected with one's ministry. The two are inseparable. We cannot have one without the other.
- ◆ "The Call Narratives" of the prophets is particularly relevant to our understanding of God's call to ministry.
- ◆ The Call of Abraham and his response in faith teach us some significant lessons as how we need to respond to our call.
- ◆ The Church is the sacrament of Christ. Our ministry is to make Christ available to the faithful.
- ◆ The Gospel values are our path to leading a moral life that brings human fulfillment.

- ◆ The ministry of Jesus was to teach humanity how to live a life pleasing to God.
- ◆ The models of the church have a bearing on the models of ministry.
- ◆ The Scriptures offer us a theology of ministry that helps us to spell out our own understanding of our personal ministry.
- ◆ The spirituality of the minister is spelled out in the life of discipleship.

## **FAMILY SENSITIVITY**

- ◆ Baptism makes us God's children. In the parish, everyone is invited to join in the joy of the parents as they celebrate this special occasion.
- ◆ Biological relationships are important, but it is even more important to be faithful to Christ.
- ◆ Each family has its own history with its own culture and rituals. These need to be recognized and respected.
- ◆ God calls us into being in and through a family.
- ◆ Families are important to the Hebrew people. We need to give the same kind of importance to our families today.
- ◆ Family is the basic social unit as well as the basic ecclesial unit.
- ◆ In our parish life, great care must be given to respecting the needs of families in all its shapes and forms.
- ◆ Israel is constantly referred to as "God's family". As Christians we pride ourselves as God's family. There is a moral responsibility to live our lives as members of this family.
- ◆ It is in families that children first learn to make moral decisions, whether it be in small matters or big ones.
- ◆ Jesus grew up in a caring, loving family. Mary and Joseph helped Jesus experience the love of God in his daily life.
- ◆ Parents are the primary educators, not only in matters of faith, but also of morals. In our ministry, we need to give support to parents to do their duty.
- ◆ Participants are challenged to keep the family perspective as a priority in all personal and ministerial interactions.
- ◆ Spirituality is born and nurtured in the domestic church.
- ◆ Students must be challenged to keep the family perspective as a priority in all their personal and ministerial interactions.
- ◆ The contemporary world is beset with numerous moral challenges that were not present in yesterday's world. Sensitivity to contemporary challenges will help children and youth in their task of making moral decisions.
- ◆ The families that are made alive in the patriarchal stories teach us that each family has its own history with its own culture and rituals. These need to be recognized and respected.
- ◆ The family plays a crucial role in nurturing and developing faith life and spirituality.
- ◆ The Sacraments of healing help us to reunite with God. Those who have strayed from God's love are brought back to God's family.
- ◆ The seven Sacraments channel God's grace to us from birth to death. The Church journeys with the individual from baptism to the anointing of the sick.
- ◆ There is truth in the saying that "the family that prays together stays together".

- ◆ Vatican II emphasized the role of the “church of the home” or the “domestic church”.
- ◆ When God created Adam, he made sure that Adam had a suitable partner and the two could form a family.
- ◆ When Jesus was told that his mother wanted to see him, he replied that his father and mother were those who do the will of his Father.
- ◆ When we come to the table of the Lord, we come as a family. It is not an individual, but the family of believers who approaches the Eucharist.
- ◆ We need to educate parents with the findings of moral psychologists like Jean Piaget, Lawrence Kohlberg, Carol Gilligan, and others, so that they can assist their children in their moral growth.

## DIVERSITY

- ◆ Ancient texts like the *Gilgamesh Epic*, the *Enuma Elish* and the *Code of Hammurabi* demonstrate to us the importance of surrounding nations on the religious thought of Israel.
- ◆ Diversity is a fact of life. Sensitivity to people who are different in their approach to God must be accepted and embraced.
- ◆ Diversity is very evident in the way that we pray. Prayer has many forms. It is important to emphasize the richness and variety in our prayer life and liturgical rituals.
- ◆ Diversity is very evident in the contemporary moral arena. Moral theories abound. They often conflict. It is a discerning person that can make the right decision.
- ◆ Emphasis must be placed on the domestic church. The parish community must encourage the faith life of the families.
- ◆ Families of today are not the same as those of twenty or thirty years ago. In ministering to the families we need to keep this in mind.
- ◆ Families are made up of children, youth, young adults, adults, and seniors. Ministry must address the needs of all these groups.
- ◆ God’s people come in many colors, shapes and sizes. We are called to accept them as they are.
- ◆ Israel’s Wisdom literature, especially the *Proverbs*, unveil to us the importance of the wisdom of the Egyptians and other neighbors on the moral atmosphere of Israel.
- ◆ Issues like genetic engineering, cloning, test-tube babies, surrogate motherhood, and the like render morality and moral living that are much more complicated.
- ◆ Jesus embraced everyone he met, the poor, the sick, the unwanted. He showed how he could accept diversity during his ministry.
- ◆ Jesus recognized the oneness of humanity (unity) and at the same time respected the diversity that is part of who we are.
- ◆ Sensitivity to people who are different is not confined to those of a different culture. For example, people who are of a different religion and people who are handicapped are signs of God’s presence among us.
- ◆ The church is as diverse as the families that we work with. In contemporary America, there is no one shape or form for families. There are two parent families, single parent families, blended families, etc. In our ministry, we must be conscious of the make-up of the families.

- ◆ The Hebrew Scriptures take us through a period of hundreds of years. The Israelite people encounter various peoples and cultures. Modern Biblical scholarship has made it abundantly clear that Israel was affected greatly by her surrounding peoples. Diversity was not foreign to Israel.
- ◆ The path to God is not the same for everyone. God meets each one on her/his life's journey. Participants are encouraged to recognize this in their daily life.
- ◆ The prophets are prompted by differing circumstances and their call to turn to God is colored by their diverse circumstances.
- ◆ We also detect negativity in the Hebrew Scriptures as regards their intransigent views of their neighbors. There is prejudice and intolerance. As Christians, Christ's law of love calls us to do away with prejudice and intolerance.
- ◆ When we dialogue with other churches and other religions, we are faced with differing opinions when it comes to morality. We need to be sensitive to others' views while holding onto our principles.
- ◆ Various cultures and peoples have given us differing theologies: liberation theology, black theology, feminist theology, etc. We need a healthy respect for these various views.

## **ECUMENISM**

- ◆ A better understanding of unity and diversity in the contemporary church through a study of the models of the church, Vatican II, and the post-conciliar documents is needed.
- ◆ A long historical tradition is shared with most other churches. The roots go back to Jesus and his way of life. This should be the starting place of any spirituality.
- ◆ A study of history should give us a better appreciation of the differences in the doctrinal positions of various churches. We need more in-depth study of critical moments in the long history of the church.
- ◆ Baptism is a Sacrament that we share with most other churches. In our ecumenical endeavors, we must seek to foster unity through this Sacrament.
- ◆ Be aware that the scriptures are interpreted differently in various traditions. There is much to be learned from biblical scholars of other denominations.
- ◆ Christian spirituality is essentially the way of the disciple. History and tradition gives its various shapes and forms.
- ◆ Eucharist is the Sacrament of unity. At the last supper, Jesus prayed that we all must be one. We enter into dialogue with other churches to see how we can further a theology of the Eucharist that will foster unity.
- ◆ Everything in the created order comes under the control and the sovereignty of God.
- ◆ It is important to know the differences in the understanding of the interpretation of Scripture, the Church, the Sacraments, the role of the papacy, and the place of Mary. These variants should be used as avenues for enriching one's understanding of the mysteries of the Church.
- ◆ Many religious denominations and faith groups have learned to work together in the service of others. Especially the churches which are in covenant, - Episcopal, Lutheran and Catholic, - have pledged themselves to work on a diocesan level in searching for ways to pray, study, and act together.

- ◆ Signs and symbols used in the Sacraments are possible ways to explore unity with other churches.
- ◆ The basis for ecumenism is to be found in the study and reflection of Christian Scriptures and theology.
- ◆ The Book of Jonah particularly calls attention to the fact that God's mercy and kindness is extended to non-Israelites. God has a universal plan of salvation.
- ◆ The Catholic Church has the privilege of having the magisterium in guiding the people of God in their moral decisions.
- ◆ The Catholic Church has always held, as part of its tradition, that ultimately one must follow one's own conscience.
- ◆ The ecumenical movement shows us that in order to bring about the unity that Christ so ardently desired we must appreciate our own identity, roots, and traditions.
- ◆ The exile opened the eyes of Israel that there were cultures and civilizations that were even more advanced than their own. They questioned themselves and their experience of God. This is reflected in the Wisdom literature.
- ◆ The Green Bay Diocese has a covenantal agreement with some local churches of other Christian denominations. We must work together to develop a common spirituality.
- ◆ The pope, with his encyclicals such as *Evangelium Vitae* and *Veritatis Splendor*, has provided the moral compass for our lives. It is a question of incorporating them into our lives.
- ◆ The primary sacrament is Christ. No matter to which church we belong, we are all united in Christ.
- ◆ Though most of the Hebrew Scripture focuses on God's predilection for his people Israel, there is an undercurrent of theological thought that God is the Lord of all.
- ◆ "Ut unum sint" – "That all may be one" (John 17:21) is the prayer that Jesus himself prayed. The ecumenical movement must be infused with fresh energy to bring the prayer of Jesus to realization.
- ◆ Various churches may not agree with the magisterium in their moral positions. Catholics, in their attempt to unite with other churches, are placed in the unenviable position of discerning the dictates of their conscience.

## **EVANGELIZATION**

- ◆ Christ is the sole mediator between God and humanity. People of every race and culture are redeemed through the saving power of Christ.
- ◆ Encyclicals like *Evangelium Nuntiandi* provide us with insights to reach people of other cultures and religions.
- ◆ Especially when it is a question of marriage, we need to balance pastoral sensitivity with the directives of the Church.
- ◆ Evangelization happens when the Word of God reaches the hearts and minds of people and calls them to an on-going conversion.
- ◆ Evangelization is a process. The process must take place in the hearts of the faithful. The task of the Church is to make this process possible.
- ◆ In our attempt to be inclusive of those who are unchurched, the church has the responsibility to offer moral guidance to them without being condemnatory.

- ◆ It is the mandate of Jesus Christ to evangelize: “Go, therefore, and make disciples of all nations...” (Matthew 28:19-20)
- ◆ Morality is the reflection of the faith life. In reaching out to people of other faiths, we start with the common elements of faith and then we can find the areas of morality we share.
- ◆ Most cultures have ways of understanding God reaching out to humanity. This is our connecting point with other religions.
- ◆ Preaching the Good News to every creature is a task that the universal Church and the local Church take seriously.
- ◆ Solidarity with people of other faiths in matters of morals is an urgent call of the day.
- ◆ The Church was given a solemn mandate by the risen Lord to spread the kingdom of God.
- ◆ The local Church seeks out ways of reaching out to those who are unchurched to bring them into communion with the Church.
- ◆ There has been an enormous interest in Eastern spiritualities. These spiritualities could complement Christian spirituality.
- ◆ Thomas Merton could provide us with a model of how to approach the spiritualities of other religions.
- ◆ To widen our perspective on spirituality, we need to look beyond Christianity to other religions such as Hinduism, Buddhism, Islam, etc.
- ◆ When doing pastoral work with the unchurched, sensitivity is a must lest we turn them away.

## **ECOLOGY**

- ◆ All creation is eagerly looking forward to the fulfillment in God.
- ◆ All of creation is modeled on Jesus Christ. When God uttered the Word, all things came to be. Jesus is the Word of God.
- ◆ All of creation awaits in eager longing for fulfillment in Christ. The Sacraments are the Church’s way of nurturing and furthering this fulfillment.
- ◆ Christ is the alpha and the omega. The beginning and the culmination of all creation. Everything comes to be and comes to fulfillment in Christ.
- ◆ It is not only the responsibility of society and civil government to take care of the environment. The Church has a crucial part to play.
- ◆ “Let us put him in command of the fishes of the sea...God made man in His own image...” (Gen 1:26-27) is often misconstrued as God placing everything at the disposal of humans to control and subjugate. This is a misreading of the text. Humans are given the charge to enhance the harmony in nature and not to do violence to it.
- ◆ Modern science and technology have at times been in the way of preserving the goodness of creation. We have to ask ourselves if we are furthering or detracting from the goodness of creation.
- ◆ Pollution and global warming are just some of the results of irresponsible behavior on the part of humanity.
- ◆ Reflection on the beauty and wonder of all creation is needed to take up our responsibility of preserving these gifts from God for all generations.

- ◆ Spirituality of St. Francis and St. Clare gives us a wonderful basis for developing an ecological spirituality.
- ◆ St. Paul's declaration that all of creation awaits in eager longing for fulfillment in Christ can form the basis for a spirituality that gives due importance to ecology.
- ◆ Teilhard de Chardin and his idea of Christogenesis brings together the whole of creation in a rich Christian spirituality.
- ◆ The book of Genesis brings out the fact of the goodness of all creation. All that God created is good. It is our moral responsibility to cooperate with the goodness of creation.
- ◆ The evolutionary theology of Teilhard de Chardin can be a useful way to develop a theology of ecology.
- ◆ The Hebrew Scriptures declare the wonders of God's creation.
- ◆ The first three chapters of Genesis give us deep insights into how to situate the relationship of humans with creation.
- ◆ The presence of God in the person of Christ expressed through hymns such as St. Patrick's Breastplate lend itself to a spirituality that brings together God and all creatures.
- ◆ The Psalmist says, "The Lord's is the earth and the fullness thereof" (Ps 24:1). We humans do not own the ecosystem. We are God's appointees. Stewardship is fidelity to God's gift. It touches dimensions of both gift and moral obligation.
- ◆ Today, "Ecology" is a household word. We hear it on the daily news to the policy-making on Capitol Hill.
- ◆ The pope and Church documents in the recent past have stressed the role of the Church in stepping up to the challenge.
- ◆ Ultimately, we have been given a mandate to bring about a new heaven and a new earth. We humans can fulfill this mandate only if we refrain from looking at the ecosystem as something that we can use as we please without any regard for the enhancement of nature and creation. We need to seek consummation of this new earth and new heaven, not its disintegration or elimination.
- ◆ We are God's appointees. Stewardship is fidelity to God's gift. It touches dimensions of both gift and moral obligation.

### **JUSTICE, PEACE, AND, OPTION FOR THE POOR**

- ◆ Before God all humans are equal. In the words of St. Paul, "For through faith you are all children of God in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female, for you are all one in Christ Jesus". (Galatians 3:26-28)
- ◆ Christ came to preach the Good News to the poor. If Christian spirituality has to bear witness to the world, it has to espouse poverty.
- ◆ Dignity of the human person, which in turn is the result of human beings created in the image of God, is the basis for much of Christian morality.
- ◆ Every person, regardless of race, color, creed, economic or social status, has human dignity and must be respected for that.

- ◆ Everyone, including the poor and the outcast, is issued an invitation to celebrate the sacraments and feel included in the community of disciples.
- ◆ Fighting for justice is a necessary trademark of Christian spirituality. There can be no Christianity that ignores injustice.
- ◆ God hears the cry of his people and leads them out of the land of Egypt. This is a crucial event in the life of the people of Israel. God hears the pleas of those who are marginalized.
- ◆ Hunger and starvation threaten two-thirds of the world's population. What is our responsibility?
- ◆ In a world that is beset with turmoil and disturbance, the Sacraments usher in peace and tranquility.
- ◆ Inspiration can be drawn from liberation theology to renew the Church's dedication to issues of peace, justice, and option for the poor.
- ◆ Justice is an important quality in the life of a minister. There needs to be a sense of right and standing up for those who are wronged. This sense of justice should inform every decision and action.
- ◆ Our God is a God of justice and compassion. This is the recurring theme in the Hebrew Scriptures.
- ◆ Prophet Amos declares God's judgment, "because they sell the righteous for silver, and the needy for a pair of sandals—they who trample the head of the poor into the dust of the earth, and push the afflicted out of the way" (Amos 2:6-7). These words ring in our ears today. We live in the richest nation in the world; but, how do we respond to the cry of the poor and the needy?
- ◆ Prophet Hosea combines justice, peace, and option for the poor in his declaration "For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings" (Hosea 6:6).
- ◆ The beatitude, "Blessed are the poor in spirit ..." sets out the map for Christian spirituality.
- ◆ The bishops of the United States have written pastoral letters to raise our consciousness to work for justice and peace.
- ◆ The Eucharist is the Sacrament of the table. Everyone, no matter what their economic and social standing, is invited to sit around this table and partake of the heavenly banquet.
- ◆ The kingdom of God is realized only where there is justice, peace, and the inclusion of the marginalized.
- ◆ The mission and ministry of Jesus is closely connected with justice, peace, and option for the poor. He states his mission, quoting Isaiah, "The Spirit of the Lord is upon me, because he has anointed me to bring the glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord". (Luke 4:18-19)
- ◆ The pope has consistently called us to examine critically our commitment to peace and justice.
- ◆ The predilection for the poor is a mark of a disciple of Christ. The poor can be those who are materially poor or those who are starved spiritually.

- ◆ The prophets sound the theme of social justice and being mindful of the poor, the widow, and the orphan.
- ◆ The Sacraments are not just ritual actions that have no bearing on daily living. Every Sacrament touches on a dimension of life that requires acceptance of the equality of all human beings.
- ◆ The spirituality of the Mendicants and the Bedouins serve as inspiration for us who live in a world of abundance.
- ◆ There is much to be pondered in the U.S. bishop's pastoral letter, *Economic Justice for All*.
- ◆ Unjust structures are the root of poverty, homelessness, and hunger. As Christians, we have to look not only at these facts, but to the policies that unjustly perpetuate these situations.

## **STEWARDSHIP**

- ◆ Answering God's call to share our gifts of time, treasure, and talents is the way we demonstrate our stewardship.
- ◆ By baptism, we have all been called into a life of stewardship: prayer, service, and sharing. If we refuse to minister to those around us, we limit the generosity of God to all creatures.
- ◆ God's commandment is essentially a commandment of love and what is love if not giving with joy? To fail here is not to fail in stewardship; it is a failure of discipleship.
- ◆ God gifts us and calls us to use those gifts for the building of the kingdom. (1 Corinthians 12:4-11)
- ◆ God's graciousness has been poured out on the whole creation. What is asked of humans is to cherish God's gifts and be generous in sharing them with others.
- ◆ God's greatest gift to us is Jesus himself. We are called upon to share the Good News of Jesus with the whole of creation.
- ◆ Having been created in God's image, we have the responsibility of being stewards of all creation. "As each one has received a gift, use it to serve one another as good stewards of God's varied grace". (1 Peter 4:10)
- ◆ Precisely because man and woman are created in God's image and likeness (Genesis 1:26-27), they are to exercise "dominion" over creation (Genesis 1:28) and to live in solidarity by being good stewards of God's gifts.
- ◆ Stewardship has a built-in tension as both the individual good and the common good must be constantly and delicately balanced. (Philippians 4:10-20)
- ◆ The baptismal commitment draws all of us into servanthood and stewardship; by refusing to minister to those around us, we limit the generosity of God to all creatures.
- ◆ The mission of the Church is to extend to all its members a sharing in the gifts of time, treasure, and talent.
- ◆ There is a relational dimension to stewardship. We need to serve as God's instruments in caring for others.
- ◆ We are one human family. We are called to cross national, racial, economic, and ideological differences and work locally and globally for justice.