The Gift
Parish Planning Process
for
Developing and Sustaining
Adult Faith Formation
# Parish Adult Faith Formation (AFF) Ministry Team

- Read through entire GIFT guidebook
- Identify stakeholders
- Invite core team members
- Identify other resources
- Gather core team
- Articulate core values
- Set meeting dates on timeline for phases 2-5

### Parish meetings:

## Phase 1

### Phase 2

### Phase 3

### Phase 4

### Phase 5

- Clarify leadership responsibilities
- Evaluate progress on an ongoing basis
- Revise plans as needed

**Parish Adult Faith Formation (AFF) Ministry Team**

- Gather accumulated resources
- Dream about future of AFF in parish
- Create goals, objectives, strategies, and measures of progress
- Establish priorities
- Draft a budget
- Review and edit plan
- Share plan with stakeholders
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Welcome Message

The Office of Christian Formation welcomes you to The Gift! Together with the Christian Formation Commission, we have created The Gift to assist you in developing systematic and sustainable adult faith formation, leading to lifelong learning for adults in your parish (or cluster of parishes). The Gift will help your AFF Ministry Team:


- Use a "systematic" approach to adult faith formation content (based on the six tasks of catechesis and the liturgical year) to target AFF efforts in your parish.

- Access diocesan-created examples/samples of AFF offerings, ready for use in your parish to carry out elements of your adult faith formation plan.

- Choose published resources for use in your parish, with the help of an online list of AFF resources annotated by OCF and/or recommended by other parishes like yours.

- Participate in diocesan training for parish adult learning facilitators on adult learning methods (Pathways) and facilitation skills.

- Receive diocesan support
  - To identify experienced leaders in your area to answer questions and offer help as you develop and implement your parish plan for AFF.
  - To access training, program designs, and online resources to support planning of AFF offerings in your parish.
Outcomes for AFF Ministry Teams using The Gift:

- Formation of an AFF Ministry Team including 2 or more parishioners + staff
- Understanding of the six dimensions necessary for “full development” of adult faith and its “practical application in Christian Living” (OHWB, p 29)
- Use of the 5-phase planning process to create parish (or cluster) AFF plan
- Use of parish adults expressed needs in planning process
- Participation in adult methods (Pathways) and facilitation skills workshops

The 5-phase planning process used in The Gift is outlined below.
How to Use this AFF Gift Guidebook

Reference texts in your GIFT package
Share and study these resources throughout The Gift process.

Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the United States, USCCB
The Gift Guidebook

Available Online at https://richmonddiocese.org/office/christian-formation/?tab=10&sub=2
Study Guide, AFF Assessment Tool, AFF Planning Survey, AFF PMI Evaluation Tool, Team Contact Information

Additional copies of Our Hearts Were Burning (OHWB) for AFF Ministry Team members are available from USCCB.

AFF GIFT Guidebook
The AFF GIFT Guidebook is provided to your AFF Ministry Team as a “GPS map” though the 5-phase planning process that forms the core of The Gift. The Guidebook is a user-friendly adaptation of the 5-phase planning process presented in the Duggan text, Creating a Catechetical Plan, and focuses on adult faith formation planning. For more background on each phase, consult the Duggan text.

The Phase 2 Study Guide for team formation directs you to read sections of church documents and answer reflection questions. An electronic copy of this section for ease of distribution to AFF Ministry Team members can be found online at https://richmonddiocese.org/office/christian-formation/?tab=10&sub=2

A handy timeline of the 5-phase process appears on the inside cover of the Guidebook to help you plan the work of your AFF Ministry Team. Choose reasonable time targets to pace your work and maintain momentum; and then be flexible. Work through each phase thoroughly, in keeping with the rhythm of your parish life; do not skip or rush through a phase. Each is critical to a sustainable plan!

AFF Ministry Team Planning Meetings
Establish a schedule of team meetings, using the timeline as a guide.
Phase 1: Get Organized

Pastor and Leader: This first part of Phase 1 will guide you in selecting the right people to serve on your AFF Ministry Team. Choose carefully, according to B and C below.

Pastor: If you are not able to meet regularly with your AFF Ministry Team, arrange for brief written and verbal updates after each meeting.

A. Read this Guidebook and Get Familiar with the Entire Process

B. Identify your Stakeholders (Persons/Groups)
   [Read Duggan: p 12, para 1] [See example on next page.]
   
   Who will hold us accountable?
   
   Who do we hope to serve?
   
   What different populations of adults can we identify in our parish?
   
   Who (else) needs to join this team?

C. Invite Core Team Members with Connections to Stakeholder Groups
   [Read Duggan: p 12, para 2; p 13, para 1]
   
   Choose clear thinkers and active listeners; avoid defensive or hostile individuals and folks with narrow personal agendas.

D. Identify Other Resources
   [Read Duggan: p 13, para 2] [See example on next page.]
   
   Identify persons, groups, and organizations within and outside of the parish that your core team can tap for help along the way.
Stakeholders / Resource Persons

Stakeholder Groups

- Parish or Cluster of Parishes
- Leadership
- **Pastor** [His support is critical—keep him informed in every phase of the process!]
- Deacon
- Parish Catechetical Leader (may be called DRE, CRE, Leader, Volunteer)
- Youth Minister (may be called YM or Volunteer)
- AFF Coordinator
- RCIA Coordinator
- Sacramental Coordinator (may include Baptismal Prep Coordinator, 1st Penance/Holy Communion Coordinator)
- Confirmation Coordinator
- Hispanic Catechetical Leader
- Liturgy Coordinator
- Music Minister
- Catholic School Principal
- Parish Council
- Finance Council
- Parish Committees: Worship, Outreach, Parish Life, and so on.
- Knights of Columbus
- Altar Society
- Catholic school teachers
- Daily Mass attendees
- Parish Adults
  - Single Adults
  - Young Adults
  - Older Adults
  - Married Couples
  - Adults in Ecumenical marriages
  - Separated/Divorced Persons
  - Parents of children
  - Parents of youth
  - Catholic school parents
  - Homeschooling parents
  - Adults whose 1st language is Spanish
  - Adults whose 1st language is
  - Adults with disabilities
- Catholics not participating in church
- Catholics in local institutions (prisons, mental institutions, nursing homes)
- Clustered Parishes
- Mission Parishes
- Deanery parishes

Resource Persons
Persons, groups, and organizations within and outside of the parish that your core team can tap for help along the way

Examples
These persons have specific skills that can contribute to your parish plan on a limited basis. They do not need to be on the team.

**Technology** – to facilitate internet and social media
**Layout Design/Art** – for design of event flyers, bulletin inserts, etc.
**Music** – to assist with prayer
**Hospitality** – to provide simple refreshments
**Environment** – to help create a setting conducive to the liturgical season
**Child Care** – if this service is provided
**Administrative** – to type information for flyers, bulletin inserts, etc.
**Parish Website** – to upload event information to parish website
**Parish Facilities** – to help with set up; sound system, if used for AFF event
E. Gather your Core AFF Ministry Team

The tasks below may require one OR two meetings.

1. Set the stage with prayer. [See Appendix 1 for prayers.]

2. Get to know one another. [Have folks tell the story of how each got his/her name.]

3. Thank one another for joining in this work.

4. Review the process, so all present get familiar with it. [Reflect on any or all of the following questions.]

   Does it make sense? Why or why not? What parts do we find confusing? How can this process work for us? How might we need to adapt it?

5. Commit to the process, as a group, and as individuals. [Consider creating a brief commitment statement, inviting each AFF team member to sign it, and displaying it where all members can see it.]

   Example: We, the members of the AFF ministry team agree to accept the guidance and discipline of the GIFT planning process.

6. Break for refreshments. [OR Adjourn 1st meeting.]

7. Return to the meeting. [OR Reconcvene on another day, starting with prayer.]

8. Have a thoughtful conversation around the values that will guide your work as a ministry team. [Examples: primacy of AFF, active listening, open mindedness, mutual respect, enthusiasm, positive thinking, effective communication with stakeholders]

9. Put these core values into words that all can understand and affirm.

10. Graphically represent these core values in a way that reflects their relative importance and display them at group meetings to support fruitful group interaction.

   Examples: Circle or spiral with most important in the center; vertical or angled with most important in the largest letters and/or brightest colors

11. Set your AFF Ministry Team time targets and meetings dates for the completion of your work for Phases 2 – 5. [See timeline on inside cover.]

   a. Phase 2: Learn as a Team [Be generous here—real learning takes time!]


   c. Phase 4: Write the Parish Plan for AFF

   d. Phase 5: Implement and Evaluate your AFF Plan
Phase 2: Learn as an AFF Team

A. Reflect on Church’s Vision for Adult Catechesis in 5 or more Study Sessions

Be generous with the time you spend learning together and reap the rewards of a real treasure hunt!

1. Read, reflect, and record your thoughts on each of the five key elements of the Church’s vision for catechesis as presented in the Study Guide.

   Evangelization
   Inculturation
   Baptismal Catechumenate (as model for catechesis)
   Primacy of Adult Catechesis
   Six Tasks of Catechesis

2. Get a sense of how adult catechesis relates to the mission of the Church.

3. Get very familiar with the 6 tasks of catechesis and the USCCB document, Our Hearts Were Burning within Us.

   [See Study Guide on following pages.]

If the pastor is not able to be present with the team and share in the learning, provide him with a brief summary of key insights after each study session.
**Study Guide**

This Study Guide provides opportunities for reading, reflection, and dialogue.

**Evangelization**

“The Good News of Jesus Christ must be carried forth to every person and every nation so that it may penetrate the heart of every person and renew the human race.”

*(National Directory for Catechesis, USCCB, 2005, p 46)*

**Read and Reflect:**

[Make note of any unfamiliar words and any parts of the reading that particularly strike you.]

*General Directory for Catechesis* (GDC), Congregation for the Clergy, 1997; **No. 53**

[Go to [http://tinyurl.com/tgju](http://tinyurl.com/tgju) and scroll to paragraph 53; OR see following pages.]

GDC, **No. 46** [Use the link above and scroll to the paragraph 46; OR see following pages.]

*National Directory for Catechesis* (NDC), USCCB, 2005; p 52, if hard copy available

*Go and Make Disciples: A National Plan and Strategy for Evangelization in the United States*, USCCB, 2002; **No. 24-27**

[Go to [http://tinyurl.com/ys3azx](http://tinyurl.com/ys3azx) and scroll to paragraph 24; OR see following pages.]

**Questions for Dialogue:**

[Be prepared to share your understanding with the group.]

What does evangelization mean for Catholics?

How does adult catechesis help to accomplish this mission?
Conversion and faith
53. In proclaiming the Good News of Revelation to the world, evangelization invites men and women to conversion and faith. The call of Jesus, "Repent and believe in the Gospel", (Mk 1:15) continues to resound today by means of the Church's work of evangelization. The Christian faith is, above all, conversion to Jesus Christ, full and sincere adherence to his person and the decision to walk in his footsteps. Faith is a personal encounter with Jesus Christ making, of oneself a disciple of him. This demands a permanent commitment to think like him, to judge like him and to live as he lived. In this way the believer unites himself to the community of disciples and appropriates the faith of the Church.

Evangelization
46. The Church "exists in order to evangelize" that is "the carrying forth of the Good News to every sector of the human race so that by its strength it may enter into the hearts of men and renew the human race".

The missionary mandate of Jesus to evangelize has various aspects, all of which, however, are closely connected with each other: "proclaim", (Mk 16:15) "make disciples and teach", "be my witnesses", "baptize", "do this in memory of me", (Lk 22:19) "love one another" (Jn 15:12) Proclamation, witness, teaching, sacraments, love of neighbor: all of these aspects are the means by which the one Gospel is transmitted and they constitute the essential elements of evangelization itself.

Indeed they are so important that, at times, there is a tendency to identify them with the action of evangelization. However, "no such definition can be accepted for that complex, rich and dynamic reality which is called evangelization". There is the risk of impoverishing it or even of distorting it. Evangelization, on the contrary, must develop its "totality" and completely incorporate its intrinsic bipolarity: witness and proclamation, word and sacrament, interior change and social transformation. Those who evangelize have a "global vision" of evangelization and identify with the overall mission of the Church.
24. We know that the word "evangelization" sometimes raises uncomfortable images for Catholics—especially in the culture of the United States, where evangelism has sometimes meant only an individual response to enthusiastic preaching, a style of mass religion, a contrived way to recruit new members, or, at its worst, a way to play on people's needs. Still, we use the word "evangelization" because its root meaning is "Gospel" (Good News) and because it calls us, even if it is uncomfortable, to live the faith of our baptism more openly and to share it more freely.

25. We want to make it clear that evangelization means something special for us as Catholics. We can see what it means by looking at what happens to evangelized people. Not only are they related to Jesus by accepting his Gospel and receiving his Spirit; even more, their lives are changed by becoming disciples, that is, participants in the Church, celebrating God's love in worship and serving others as Jesus did.

26. Some might think of evangelization solely in terms of Jesus and our relationship with him. Yet our relationship with Jesus is found in our relationship with the community of Jesus—the Church. The way to Christ is through the community in which he lives. Did not Jesus say, "I am with you always" and "Whatever you did for one of these least [brothers and sisters of mine], you did for me"? Did not the Jesus who met Paul on the road to Damascus say that he lived in his persecuted followers, the Church? Jesus is present in and among his disciples, the People of God.

27. Evangelization, then, has different implications depending on our relationship to Jesus and his Church. For those of us who practice and live our Catholic faith, it is a call to ongoing growth and renewed conversion. For those who have accepted it only in name, it is a call to re-evangelization. For those who have stopped practicing their faith, it is a call to reconciliation. For children, it is a call to be formed into disciples through the family’s faith life and religious education. For other Christians, it is an invitation to know the fullness of our message. For those who have no faith, it is a call to conversion to know Christ Jesus and thus experience a change to new life with Christ and his Church.
Inculturation

“Those who proclaim the Christian message must know and love the culture and the people to whom they bring the message in order for it to be able to transform the culture and the people and make them new in Christ.”

(National Directory for Catechesis, USCCB, 2005, p 46)

Read and Reflect:
[Make note of any unfamiliar words and any parts of the reading that particularly strike you.]

General Directory for Catechesis (GDC), Congregation for the Clergy, 1997; No. 109
[Go to http://tinyurl.com/tgju and scroll to paragraph 109; OR see next page.]

On Catechesis in Our Time, Pope John Paul II, 1979; No. 53
[Go to http://tinyurl.com/74bmjg and scroll to paragraph 53; OR see next page.]

Our Hearts Were Burning Within Us (OHWB), USCCB, 1999; No. 84-87
[Go to http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/adult-faith-formation/our-hearts.cfm and scroll to paragraph 84; OR consult pp 27-28 in OHWB booklet.]

Questions for Dialogue:
[Be prepared to share your understanding with the group.]

What does it mean to inculturate the faith?

Describe the different cultures present in your parish.

What gift does each culture bring to the “mutual enrichment” called inculturation?
General Directory for Catechesis (GDC), Congregation for the Clergy, 1997; No. 109

Inculturation of the Gospel message
109. The Word of God became man, a concrete man, in space and time and rooted in a specific culture: "Christ by his incarnation committed himself to the particular social and cultural circumstances of the men among whom he lived". This is the original "inculturation" of the word of God and is the model of all evangelization by the Church, "called to bring the power of the Gospel into the very heart of culture and cultures".

"Inculturation" of the faith, whereby in a wonderful exchange are comprised, "all the riches of the nations which have been given to Christ as an inheritance", it is a profound and global process and a slow journey. It is not simply an external adaptation designed to make the Christian message more attractive or superficially decorative. On the contrary, it means the penetration of the deepest strata of persons and peoples by the Gospel which touches them deeply, "going to the very centre and roots" of their cultures.

In this work of inculturation, however, the Christian community must discern, on the one hand, which riches to "take" up as compatible with the faith; on the other, it must seek to "purify" and "transform" those criteria, modes of thought and lifestyles which are contrary to the Kingdom of God. Such discernment is governed by two basic principles: "compatibility with the Gospel and communion with the universal Church". All of the people of God must be involved in this process which "...needs to take place gradually, in such a way that it really is an expression of the community's Christian experience".

On Catechesis in Our Time, Pope John Paul II, 1979; No. 53

53. We can say of catechesis, as well as of evangelization in general, that it is called to bring the power of the Gospel into the very heart of culture and cultures. For this purpose, catechesis will seek to know these cultures and their essential components; it will learn their most significant expressions; it will respect their particular values and riches. In this manner it will be able to offer these cultures the knowledge of the hidden mystery and help them to bring forth from their own living tradition original expressions of Christian life, celebration and thought.
Phase 2: Learn as an AFF Team

Baptismal Catechumenate
“The baptismal catechumenate is the source of inspiration for all catechesis.”
(National Directory for Catechesis, USCCB, 2005; p 115)

Read and Reflect:
[Make note of any unfamiliar words and any parts of the reading that particularly strike you.]

General Directory for Catechesis (GDC), Congregation for the Clergy, 1997; No. 66, 68
[This section, though theologically dense, includes some real gems!]
[Go to http://tinyurl.com/tgju and scroll to paragraph 66; OR see next page.]

National Directory for Catechesis (NDC), USCCB, 2005; p 115-118, if hard copy available
[See summary “Characteristics of the Baptismal Catechumenate” starting on next page.]

Our Hearts Were Burning Within Us (OHWB), USCCB, 1999; No. 81 (or p 26:3a)
[Go to http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/adult-faith-formation/our-hearts.cfm and scroll to paragraph 81; or consult p 26 (3a) in OHWB booklet.]

Questions for Dialogue:
[Be prepared to share your understanding with the group.]

In what ways does it make sense to call the baptismal catechumenate “an inspiring model” for adult faith formation?

What are the implications for AFF of this statement from OHWB: passive listening is never enough, the goal is always conversion?
Catechesis, at the service of Christian initiation

66. The aim of catechetical activity consists in precisely this: to encourage a living, explicit and fruitful profession of faith. The Church, in order to achieve this, transmits to catechumens and those to be catechized, her living experience of the Gospel, her faith, so that they may appropriate and profess it. Hence, “authentic catechesis is always an orderly and systematic initiation into the revelation that God has given of himself to humanity in Christ Jesus, a revelation stored in the depths of the Church’s memory and in Sacred Scripture, and constantly communicated from one generation to the next by a living active traditio.”

68. In summary, initiatory catechesis, being comprehensive and systematic, cannot be reduced to the circumstantial or the occasional. As it is formation for the Christian life it comprises but surpasses mere instruction. Being essential, it looks to what is "common" for the Christian, without entering into disputed questions nor transforming itself into a form of theological investigation. Finally, being initiatory, it incorporates into the community, which lives, celebrates and bears witness to the faith. It fulfills, at once, initiatory, educational and instructional functions. This inherent richness in the Catechumenate of non-baptized adults should serve to inspire other forms of catechesis.

Characteristics of the Baptismal Catechumenate

1. **Conversion** – It is about forming an intimate relationship with Jesus Christ that calls for a commitment to follow him. This means changing ways of thinking, believing, and acting that are not aligned with what Jesus preached and lived.

2. **Gradual pace** – Forming a relationship and then undertaking the changes called for by that relationship take time. The Church says that time is not to be pre-determined for any individual. The pace is determined by the journey of faith of the individual, witnessed by outward signs. These changes are marked with liturgical rites.

3. **Based on Scripture, Tradition, and the Magisterium** – The Word as we understand it in the Catholic tradition includes all these components. St. Jerome said that ignorance of the Scriptures is ignorance of Christ. To that aspect of the Word, we add the rich tradition that is Catholicism, and we hand on the teachings of our Church.

4. **Linked to Sunday liturgy** – The way in which the Word is presented is to be tied to the most formative event in our lives: the Sunday liturgy. Catechumens are nurtured during the Mass of Catechumens, or what we know as the Liturgy of the Word. They are then kindly dismissed for immediate and then extended catechesis on that word, where they are offered scriptural exegesis and doctrinal truths to illumine the word, leading to application to their daily lives and missioning to carry out this word in the world.
5. **Systematic** – The system used to present Jesus Christ and the truths of the faith completely is the Paschal Mystery as prayed, proclaimed and preached in the Sunday Liturgy of the Word. This means paying ample attention to the liturgical year in all its communal manifestations. It means helping catechumens see the different emphases of the Gospel writers in each liturgical year. It means joining the community as it births, lives, dies and rises with Christ.

6. **Utilizes Catholic prayer and rituals, and culminates with sacraments** – The apprenticeship of faith that is the catechumenal process helps catechumens appropriate Catholic ways of praying, Catholic rituals and practices, and hands on our understanding of Christ, really present in our sacramental system. It helps reveal the meaning of our symbols through their use and then by reflection upon their power, thus revealing them as mystery: never fully understood.

7. **Sees people as unique** – God knows us all as individuals and loves us individually. The catechumenate echoes that part of the nature of God by not programming a faith journey for catechumens. There are no fixed timetables. Each person takes an individual journey of faith within the community’s living of the Paschal Mystery and the community companions them while they come to know Christ.

8. **Respects baptism** – Those who come seeking full communion with the Roman Catholic Church are already members of the household of Christ by virtue of their baptism. The catechumenal journey helps them discovery their unique dignity and sons and daughters of the living God, and helps them fully embrace that dignity within the Roman Catholic community. They are not treated the same way as catechumens, for they already have rights and responsibilities by virtue of their baptism.

9. **Happens in community** – While the journey of each catechumen is unique, he or she takes that journey in the company of others: the baptized; other unbaptized people, those with a deep spirituality and those just developing it. They journey with catechumens from all over the diocesan church and indeed, the universal church. They come to understand the call to unity, the demands of communal living, and the wisdom of the community. They learn to reconcile, to carry out acts of charity and justice and to participate in the corporal and spiritual works of mercy in community.

10. **Leads to mission—a discipleship evident to the entire world** – The baptismal catechumenate seeks to form disciples of Jesus Christ, committed to carrying out, in a very public and outward way, the life of Jesus Christ today. It seeks outward signs of conversion in word and deed. It seeks to see catechumens embrace lives of service. It seeks followers of Christ, committed to action for charity and justice, committed to transforming the world into the kingdom of God as Jesus enfleshed it.

Debbie Stollery, used and adapted with permission.


**Primacy of Adult Catechesis**

“This is the principle form of catechesis, because it is addressed to persons who have the greatest responsibilities and the capacity to live the Christian message in its fully developed form.”

(On Catechesis in our Time, Pope John Paul II, 1979; No.43)

**Read and Reflect:**

[Make note of any unfamiliar words and any parts of the reading that particularly strike you.]

*Our Hearts Were Burning Within Us* (OHWB), USCCB, 1999; **No. 38-44**

[Go to http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/adult-faith-formation/our-hearts.cfm and scroll to paragraph 38; OR consult pp 12-14 of OHWB booklet.]

**OHWB, No. 45-63**

[Go to http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/adult-faith-formation/our-hearts.cfm and scroll to paragraph 45; OR consult pp 15-20 of OHWB booklet.]

**OHWB; No. 67-73**


**Questions for Dialogue:**

[Be prepared to share your understanding with the group.]

How does adult faith formation benefit children and youth?

What are the implications for AFF of this statement from OHWB: *Adults need to question, probe and critically reflect on the meaning of God’s revelation in their unique lives in order to grow closer to God?* (OHWB No. 52, p 17)
Six Tasks of Catechesis

“As the vitality of the human body depends on the proper function of all its organs, so also the maturation of the Christian life requires that it be cultivated in all its dimensions: knowledge of the faith, liturgical life, moral formation, prayer, belonging to community, missionary spirit. When catechesis omits any of these elements, the Christian faith does not attain full development.”

(General Directory for Catechesis, Congregation for the Clergy, 1997, No. 87)

Read and Reflect:
[Make note of anything that strikes you from the reading.]

General Directory for Catechesis (GDC), Congregation for the Clergy, 1997; No. 85-86
Go to http://tinyurl.com/tgju and scroll to paragraph 85; OR see following pages.

National Directory for Catechesis (NDC), USCCB, 2005; p 60-63, if hard copy available

Our Hearts Were Burning Within Us (OHWB), USCCB, 1999; No. 88-96
[Go to http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/adult-faith-formation/our-hearts.cfm and scroll to paragraph 88; OR consult pp 28-33 in OHWB booklet.]

Questions for Dialogue:
[Be prepared to share your understanding with the group.]

In your experience of AFF, which of the six tasks have gotten the most attention? Which tasks have gotten the least? Why?

How do you envision the six tasks working as a guide for parish AFF?
General Directory for Catechesis (GDC), Congregation for the Clergy, 1997; No. 85-86

Fundamental tasks of catechesis: helping to know, to celebrate and to contemplate the mystery of Christ
85. The fundamental tasks of catechesis are:

– Promoting knowledge of the faith
Who has encountered Christ desires to know him as much as possible, as well as to know the plan of the Father which he revealed. Knowledge of the faith (fides quae) is required by adherence to the faith (fides qua). Even in the human order the love which one person has for another causes that person to wish to know the other all the more. Catechesis, must, therefore, lead to "the gradual grasping of the whole truth about the divine plan", by introducing the disciples of Jesus to a knowledge of Tradition and of Scripture, which is "the sublime science of Christ". By deepening knowledge of the faith, catechesis nourishes not only the life of faith but equips it to explain itself to the world. The meaning of the Creed, which is a compendium of Scripture and of the faith of the Church, is the realization of this task.

– Liturgical education
Christ is always present in his Church, especially in "liturgical celebrations". Communion with Jesus Christ leads to the celebration of his salvific presence in the sacraments, especially in the Eucharist. The Church ardently desires that all the Christian faithful be brought to that full, conscious, and active participation which is required by the very nature of the liturgy and the dignity of the baptismal priesthood. For this reason, catechesis, along with promoting a knowledge of the meaning of the liturgy and the sacraments, must also educate the disciples of Jesus Christ "for prayer, for thanksgiving, for repentance, for praying with confidence, for community spirit, for understanding correctly the meaning of the creeds...", as all of this is necessary for a true liturgical life.

– Moral formation
Conversion to Jesus Christ implies walking in his footsteps. Catechesis must, therefore, transmit to the disciples the attitudes of the Master himself. The disciples thus undertake a journey of interior transformation, in which, by participating in the paschal mystery of the Lord, "they pass from the old man to the new man who has been made perfect in Christ". The Sermon on the Mount, in which Jesus takes up the Decalogue, and impresses upon it the spirit of the beatitudes, is an indispensable point of reference for the moral formation which is most necessary today. Evangelization which "involves the proclamation and presentation of morality", displays all the force of its appeal where it offers not only the proclaimed word but the lived word too. This moral testimony, which is prepared for by catechesis, must always demonstrate the social consequences of the demands of the Gospel.
– Teaching to pray
Communion with Jesus Christ leads the disciples to assume the attitude of prayer and contemplation which the Master himself had. To learn to pray with Jesus is to pray with the same sentiments with which he turned to the Father: adoration, praise, thanksgiving, filial confidence, supplication, and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer. The "handing on of the Our Father" is a summary of the entire Gospel and is therefore a true act of catechesis. When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit. This climate is especially necessary when the catechumen and those to be catechized are confronted with the more demanding aspects of the Gospel and when they feel weak or when they discover the mysterious action of God in their lives.

Other fundamental tasks of catechesis: initiation and education in community life and to mission
86. Catechesis prepares the Christian to live in community and to participate actively in the life and mission of the Church. The Second Vatican Council indicates the necessity for pastors "to form genuine Christian communities" and for catechumens "[to] learn to co-operate actively in building up the Church and its work of evangelization".

– Education for Community Life
a) Christian community life is not realized spontaneously. It is necessary to educate it carefully. In this apprenticeship, the teaching of Christ on community life, recounted in the Gospel of St Matthew, calls for attitudes which it is for catechesis to inculcate: the spirit of simplicity and humility ("unless you turn and become like little children..." Mt 18:3); solicitude for the least among the brethren ("but whoever causes one of these little ones who believe in me to sin..." Mt 18:6); particular care for those who are alienated ("Go and search of the one that went astray..." Mt 18:12); fraternal correction ("Go and tell him his fault..." Mt 18:15); common prayer ("if two of you agree on earth to ask about anything..." Mt 18:19); mutual forgiveness ("but seventy times seven..." Mt 18:22). Fraternal love embraces all these attitudes ("love one another; even as I have loved you..." Jn 13:34).

b) In developing this community sense, catechesis takes special note of the ecumenical dimension and encourages fraternal attitudes toward members of other Christian churches and ecclesial communities. Thus catechesis in pursuing this objective should give a clear exposition of all the Church’s doctrine and avoid formulations or expressions that might give rise to error. It also implies "a suitable knowledge of other confessions", with which there are shared elements of faith: "the written word of God, the life of grace, faith, hope, and charity, and the other interior gifts of the Holy Spirit". Catechesis will possess an ecumenical dimension in the measure in which it arouses and nourishes "a true desire for unity", not easy irenicism, but perfect unity, when the Lord himself wills it and by those means by which he wishes that it should be brought about.
Missionary initiation

a) Catechesis is also open to the missionary dimension. This seeks to equip the disciples of Jesus to be present as Christians in society through their professional, cultural, and social lives. It also prepares them to lend their cooperation to the different ecclesial services, according to their proper vocation. This task of evangelization originates, for the lay faithful, in the sacraments of Christian initiation and in the secular character of their vocation. It is also important that every means should be used to encourage vocations to the Priesthood, and to the different forms of consecration to God in religious and apostolic life and to awaken special missionary vocations. The evangelical attitudes which Jesus taught his disciples when he sent them on mission are precisely those which catechesis must nourish: to seek out the lost sheep, proclaim and heal at the same time, to be poor, without money or knapsack; to know how to accept rejection and persecution; to place one's trust in the Father and in the support of the Holy Spirit; to expect no other reward than the joy of working for the Kingdom.

b) In educating for this missionary sense, catechesis is also necessary for interreligious dialogue, if it renders the faithful capable of meaningful communication with men and women of other religions. Catechesis shows that the link between the Church and non-Christian religions is, in the first place, the common origin and end of the human race, as well as the "many seeds of the word which God has sown in these religions". Catechesis too helps to reconcile and, at the same time, to distinguish between "the proclamation of Christ" and "inter-religious dialogue". These two elements, while closely connected, must not be confused or identified. Indeed, "dialogue does not dispense from evangelization".

B. Revisit and Amend your Core Values in Light of New Learning.

C. Write a Mission Statement for your Parish AFF Ministry Team.
See Duggan p17 and incorporate the following:

Why do we exist? (purpose)

What will we do? (task)

What principles guide us? (values)

[See Appendix 2 for examples from AFF Ministry Teams around our diocese.]

D. Display your Mission Statement at Group Meetings.

Share your vision statement with your pastor. Let the energy of the AFF Team energize him!
Phase 3: Assess your Current Parish Situation and Practices

A. Gather Data on the Present State of AFF in your Parish
   [See assessment tool on next page.]

   Get out among the folks! With gentleness and goodwill, ask real people real questions!
   What is happening/not happening?
   Who is participating/not participating?
   What are the obstacles to/opportunities for participation?
   Where and when are folks already gathering?
   How can we involve our busy people in parish learning?
   How might we shape a “multi-faceted” approach? [See OHWB, No. 98-110, p. 34-38]

B. Survey Parishioners on Needs, Interests, Availability, Preferences
   [See instructions and sample survey on following pages.]

   No survey can substitute for one-on-one conversation!

C. Share Data with Stakeholders to Build Awareness and Support

D. Interpret Data

   Watch for communication issues. Perception is reality—if people are not aware of AFF opportunities, they don’t exist!

E. Share Insights with Stakeholders and Get Feedback

   Remember: The pastor is the key stakeholder—keep him in the loop!
## AFF Assessment Tool

Use the table below to list AFF offerings available to parishioners over the last two years. Recognize the adult learning component in a variety of parish activities! Include outside opportunities advertised in bulletin or on parish website.

<table>
<thead>
<tr>
<th>Task/Venue</th>
<th>Liturgy</th>
<th>Family/Home</th>
<th>Small Group</th>
<th>Large Group</th>
<th>Individual</th>
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<td>Understanding of Liturgy and Sacraments</td>
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<td>Community</td>
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<tr>
<td>Missionary Spirit</td>
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AFF Planning Survey

Design your survey to capture data relevant to your planning process. Keep it brief and to the point. [See sample on following pages.]

If you find the sample survey helpful as a starting point, locate the electronic copy on the accompanying CD, and adapt it to your parish needs.

Choose how, where, and when to survey parishioners—a combination of opportunities may help to gain the widest participation. [Examples: link on parish website, table in the gathering space, committee meetings, parish-wide events, refreshments after Mass]

Where possible, ask participants to answer the survey immediately and leave the anonymous results in a basket or box.

If you choose to survey at the end of Mass, be sure to secure the pastor’s permission and advertise for at least two weeks, so that parishioners know what you are surveying and why.

Collect survey responses for a few weeks to get as much participation as possible.

Collate the results in ways that make sense to you.

Use the data collected to suggest topic areas, times, and dates that will best serve your adult parishioners.

Consider adult parishioners’ expressed needs; do not become slaves to their preferences.
Phase 3: Assess your Current Parish Situation and Practices

Adult Faith Formation Planning Survey

1. The best time of the day for me to attend an adult learning event is (please place a number one by your first choice, and a number two by your second choice):

   WEEKDAYS
   ____  7-9 AM  ____ Noon-1 PM  ____  1-3 PM  ____  9-11 AM
   ____  9-11 AM  ____  1-3 PM  ____  7-9 PM

   WEEKENDS
   ____  9-11 AM Saturday  ____  9 AM-3 PM Saturday  ____  1-3 PM Saturday
   ____  9 AM-3 PM Saturday  ____  Before Sunday Mass  ____  Between Sunday Masses

   [Circle preferences below.]
   ____  1-3 PM Sunday
   Days of week  M  Tu  W  Th  F  ____  4-6 PM Sunday
   Duration (in minutes) 30  60  90  120  120+  ____  7-9 PM Sunday

2. I am interested in these areas of Adult Faith Formation (number in order of preference):
   a. _____ Deeper knowledge of the Catholic Faith – Scripture and Tradition
   b. _____ Deeper understanding of the liturgy and sacraments
   c. _____ Informing personal conscience; making moral choices
   d. _____ Catholic social teaching
   e. _____ Strengthening prayer life
   f. _____ Living in the Christian community; parish and beyond
   g. _____ Missionary spirit; proclaiming the Good News in daily life
   h. _____ Other

3. I am interested in these types of learning events (check all that apply):
   a. _____ Small group gatherings with reflection and faith sharing
   b. _____ Lecture presentations with Q&A
   c. _____ Online web-based learning (e.g. webinars, online courses, podcasts)
   d. _____ Facilitated book discussions
   e. _____ Retreat; morning, afternoon, or day of reflection
   f. _____ At home self-study
   g. _____ Online chats with planned curriculum
   h. _____ Parish-wide learning events (all-ages together)
   i. _____ Home activities for individuals and families
   j. _____ Film, DVD presentations with reflection
   k. _____ Soup suppers with lively learning
   l. _____ Other
4. To participate in gathered events, I need:
   a. _____ Childcare
   b. _____ Transportation
   c. _____ Accessibility assistance for persons with disabilities
   d. _____ Financial assistance with program costs

5. I belong to these groups of adults (check all that apply):
   a. _____ Young adults (18-39)
   b. _____ Adults (40-64)
   c. _____ Adults (65-80)
   d. _____ Adults (80+)
   e. _____ Single Adults
   f. _____ Married Adults
   g. _____ Parents of school-aged children/youth
   h. _____ Persons with special needs
   i. _____ Caretakers at home for persons with special needs
   j. _____ Persons employed outside the home
Phase 4: Write your Parish Plan for AFF

A. Gather your Accumulated Resources for Reference
   Gather your core values, the six tasks of catechesis, Our Hearts Were Burning Within Us, your mission statement, and insights from your assessment.

B. Dream Together about the Future of AFF in your Parish
   Invite your pastor to dream with you!
   1. Ask where you would like AFF to be in 5 years, 3 years, and 1 year.
   2. Describe the future you imagine in concrete terms.

C. Create Goals, Objectives, Strategies, and Measures of Progress
   [See Duggan’s description on pp 22-24 and planning worksheets on pp 31-33.]
   [See next page for sample of Goals, Objectives, Strategies, & Measures.]
   [Go to diocesan website https://richmonddiocese.org/office/christian-formation/?tab=10&sub=2 to review AFF resources created and/or annotated by OCF.]
   Share drafts with your pastor and invite his feedback.

D. Prioritize your Goals and Objectives

E. Draft a Budget
   Ask your pastor and finance council for financial support.

F. Review and Edit your Plan

G. Share your Plan with Stakeholders to Build Support for Implementation
   Your pastor, informed and engaged throughout the GIFT process, becomes a powerful ally as you roll out your AFF plan to other stakeholders and the parish at large.
Phase 4: Write your Parish Plan for AFF

Sample: Goals, Objectives, Strategies & Measures of Progress

Goal 1: Adult parishioners are fully, consciously, and actively engaged in the Sunday liturgy.

Objective A: To enhance the experience of the Liturgy of the Word by adult parishioners

Strategies for Objective A:
1. AFF team leader downloads the 3-I Method for Study of the Sunday Scriptures and resource list (included) from OCF website. [3-I: 1st Impressions-Insights-Implications]
2. AFF team members work through the method together for the upcoming Sunday Gospel 1-2 times, using commentaries available in the parish (e.g. LTP Lector Workbook), and reflect on its effect on their experience of the Liturgy of the Word.
3. AFF team suggests possible facilitators for gathered 3-I study from among its members and from around the parish. [1 month]
4. AFF team representatives present 3-I Method to pastor and Liturgy Committee and get additional suggestions for facilitators.
5. AFF team members invite facilitators to attend diocesan training.
6. AFF team leader and assisting member research cost of items on resource list, and prepare request for funds. [2 months]
7. AFF team creates schedule for 3-I study sessions based on survey of day/time preferences, facilitator availability, and meeting space availability.
8. AFF team leader places 3-I study sessions on the parish calendar, 1-3 times per week.
9. AFF team makes a special invitation to all homilists and writers of Sunday intercessions to reflect on upcoming Sunday scriptures with parishioners during scheduled 3-I study sessions.
10. AFF team consults resource persons to find ways of using the parish bulletin, website, and other media to include in the learning parishioners not able to attend gathered study sessions. [3 months]
11. Facilitators attend diocesan training.
12. Facilitators rehearse, working through the 3-I Method together, taking turns facilitating.
13. 3-I study begins in the parish.

Measures of Progress:
Within 1 month, AFF team has used the 3-I Method, reflected on its effect, and identified possible facilitators.
Within 2 months, AFF team has garnered the support of the pastor and Liturgy Committee, tapped facilitators, and informed them of diocesan training.
Within 3 months, AFF team has created a schedule, placed 3-I study sessions on the parish calendar (1-3 per week), and begun to explore ways to share the learning with adults not able to attend gathered sessions.
Phase 5: Implement and Evaluate your AFF Plan

A. Clarify Leadership Responsibilities

Who will take overall responsibility to monitor, support, and energize implementation?

Who has the passion and the organization to see it through?

Who can motivate others to follow through on their commitments?

B. Evaluate Progress on an Ongoing Basis

1. Use a routine evaluation tool at AFF events. [See next page for a sample tool—PMI.]

2. Keep a record of participation in AFF events.

   Examples: Sign in sheet; head count of target populations – parents, young adults, middle-aged, empty-nesters, seniors, etc.

3. Gather AFF team periodically to re-assess current practices. [See Phase 3 above.]

4. Interpret the data: What worked? What didn’t work? What did we learn?

C. Revise your Plans as Needed
## AFF PMI Evaluation Tool

<table>
<thead>
<tr>
<th>Plus</th>
<th>Minus</th>
<th>Interesting</th>
</tr>
</thead>
<tbody>
<tr>
<td>What worked for you or enhanced the learning experience? What went really well? What elements supported your learning style?</td>
<td>What did not work for you or inhibited the learning experience? What did not go so well? What would you suggest not be done?</td>
<td>What did you find particularly interesting? What new learning took place for you? What challenged you?</td>
</tr>
</tbody>
</table>
Appendix 1: Prayers for AFF Team Meetings

Leader  Group 1  Group 2  ALL

In the name of the Father and of the Son and of the Holy Spirit,

God of all people, old and young and in between,
WE COME BEFORE YOU WITH MINDS AND HEARTS OPEN TO YOUR WORD.

Send your Spirit of wisdom and guide us as we ponder together
the daring dream, the awesome adventure, the holy enterprise
of adult faith formation in our parish (parishes).

Remind us once again, that our work finds its origin and meaning
in your reign—proclaimed to us by Jesus, in loving word and action.

Be with us in our listening to one another, in our respect and goodwill
toward those whose see the truth from a different perspective.

Bless the small community that we form this day
and bless also the community (communities) that we serve.

We ask this in the name of Jesus Christ—your Son and our brother.  AMEN.
Appendix 1: Prayers for AFF Ministry Team Meetings

Leader  Voice 1  Voice 2  ALL

In the name of the Father and of the Son and of the Holy Spirit,

LIVING GOD, WE COME BEFORE YOU WITH MINDS AND HEARTS OPEN TO YOUR WORD.

As we seek to align our work with your reign,
    GUIDE US SPIRIT OF WISDOM.

As we look to the example of Jesus and meet people where they are,
    GUIDE US SPIRIT OF WISDOM.

As we face the challenge of disinterest and apathy,
    GUIDE US SPIRIT OF WISDOM.

As we dare to dream of our parish as a life-long learning community,
    GUIDE US SPIRIT OF WISDOM.

As we find a robust voice to call all adults to mature discipleship,
    GUIDE US SPIRIT OF WISDOM.

As we listen to and learn from one another with goodwill,
    GUIDE US SPIRIT OF WISDOM.

In the name of Jesus, our brother—AMEN.
[Responsory based on Deuteronomy 6:4-9]

Leader(s)  All

Hear, O Israel! The Lord is our God, the Lord alone. Therefore, you shall love the Lord your God with all your heart, and with all your soul, and with all your strength.

Take to heart these words which I enjoin on you today.

   R  Take these words to heart.

Recite them to your children.  R
Talk about them when you are at home  R
and when you are away.  R
When you lie down  R
and when you rise.  R
Bind them as a sign on your hand,  R
fix them as an emblem on your forehead,  R
write them on the doorposts of your house  R
and on your gates.  R

Lord Jesus, guide us as we consider again this ancient vision of handing on the gift of faith from generation to generation.

Help us all, as sisters and brothers to one another; as parents, grandparents, and guardians of the young; to do our part in this sacred endeavor with good will and competence.

Master teacher, give us minds open to lifelong learning and hearts open to lifelong growth in faith.

We ask this in your name.  Amen.

[Distribute leader lines above to group members, if desired.]
Leaders(s)  

All

You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God’s righteousness.  (Jas 1:19-20) 

Let everyone be quick to listen, slow to speak, slow to anger.

Those who are patient stay calm until the right moment, and then cheerfulness comes back to them. They hold back their words until the right moment; then the lips of many tell of their good sense.  (Sir 1:22-24) 

Let everyone be quick to listen, slow to speak, slow to anger.

Do not refrain from speaking at the proper moment, and do not hide your wisdom. For wisdom becomes known through speech, and education through the words of the tongue.  (Sir 4:23-24) 

Let everyone be quick to listen, slow to speak, slow to anger.

Stand firm in what you know, and let your speech be consistent. Be quick to hear, but deliberate in answering. If you know what to say, answer your neighbor; but if not, put your hand over your mouth.  (Sir 5:10-12) 

Let everyone be quick to listen, slow to speak, slow to anger.

If you are willing, my child, you can be disciplined, and if you apply yourself, you will become clever. If you love to listen you will gain knowledge, and if you pay attention, you will become wise.  (Sir 6:32-33) 

Let everyone be quick to listen, slow to speak, slow to anger.

Do not find fault before you investigate; examine first, and then criticize. Do not answer before you listen, and do not interrupt when another is speaking.  (Sir 11:7-8) 

Let everyone be quick to listen, slow to speak, slow to anger.

Some people keep silent because they have nothing to say, while others keep silent because they know when to speak. The wise remain silent until the right moment, but a boasting fool misses the right moment.  (Sir 20:6-7) 

Let everyone be quick to listen, slow to speak, slow to anger.

Be brief; say much in a few words; be as one who knows and can still hold his tongue.  (Sir 32:9) 

Let everyone be quick to listen, slow to speak, slow to anger.

God of all wisdom, you who passed before Moses and declared yourself merciful and gracious, slow to anger and abounding in steadfast love, guide us this day as we explore together what it means to serve our sisters and brothers in community as members of the Adult Faith Formation Ministry Team. Bless us as we develop the disciplines of dialogue, so that our work together may reflect your Spirit of wisdom and understanding, courage and strength, reverence and holiness. We ask this in the name of Jesus the Lord.  Amen.

[Distribute leader lines above to group members, if desired.]
Appendix 3: Mission Statements

Sample Mission Statements

As the Adult Faith Formation Ministry team, we seek to promote life-long learning in our parish: planning, offering, evaluating, and sustaining diverse Adult Faith Formation opportunities well-suited to our people; while maintaining a systematic approach based on the six tasks of catechesis, in harmony with the liturgical year; so that all parish adults may grow toward fully-mature faith and active discipleship.  

OCF staff

Our Adult Faith Formation ministry will offer, over time, a comprehensive and systematic presentation and exploration of the core elements of Catholic faith and practice—a complete initiation into a Catholic way of life. It will do so in a way that is accessible to adults and relates to their life experiences, helping them to form a Christian conscience and to live their lives in the world as faithful disciples of Jesus.  

St. Anne, Bristol

Our mission is to serve the glory of God by calling and forming adults to be disciples, to grow in the knowledge of the true Faith, to proclaim God’s Kingdom. We seek to grow through word, worship, community and service.  

St. Elizabeth Seton, Quinton

The purpose of our Adult Faith Formation Ministry is to offer diverse opportunities for our parish adults to learn more about our Catholic faith in order to grow closer to Jesus Christ and follow his example in our daily lives, to grow in support of one another and nurture active participation in our parish worship and service, and to share the richness of our faith in the larger community.  

St. John, Marion

Our mission is to encourage a deeper knowledge and love of Christ and his people, while fostering a firm commitment to follow him. Our symbol is the Cross, a primary symbol of our Faith, with four principles we feel are helpful for us in fulfilling our ministry’s mission and for all of us individually in growing our Faith, so that we may more fully live the life of Christ: Discern, Desire, Know, Participate.  

St. Gabriel, Richmond

As the Adult Faith Formation ministry team, we seek to promote life-long learning in our parish: planning, scheduling, publicizing and offering diverse adult faith formation opportunities well-suited to our parish adults and respectful of their lived experience. Guided by the six tasks of catechesis, the rhythm of the liturgical year and the principles of adult learning, we seek to provide inclusive and interactive learning opportunities to support a deeper embrace of Catholic faith and practice and the formation of Christian conscience, so that all our parish adults may grow toward fully-mature faith and active discipleship.  

Christ the King, Abingdon
Two parishes piloting THE GIFT chose to expand beyond a single mission statement:

Adult Faith Formation – **FLOW Faith-Filled Learning Opportunities & Witness**

**Mission:**
Being Disciples of Christ, the Blessed Sacrament Adult Faith Formation Team provides Spiritual and Faith-based growth opportunities that honor and embrace our diverse community.

**Vision:**
Blessed Sacrament will be a haven of opportunities that embrace lifelong learning and spiritual growth. These opportunities will be nourishing and challenging, while being both personal and communal in nature.

**Values:**
On behalf of the Community of Blessed Sacrament, we embrace these values:
- Fostering reverence for Scripture and Catholic tradition
- Seeking the Holy Spirit’s direction and wisdom during all phases of planning and implementation
- Respecting the life and dignity of all human persons by recognizing Christ in one another and being Christ to others
- Respecting the diversity of needs, gifts and philosophies of the adults we serve
- Recognizing adult formation as a dynamic process that seeks individual and community wholeness and maturity

*Blessed Sacrament, Harrisonburg*

**Slogan:**
*Everlasting Gift, Everlasting Life—The Greatest Receiver is You.* (attributed to Ginny Klucz)

**Mission:**
AFF at St. Paschal will promote a searching, living faith by making opportunities available to grow in knowledge of the Word of God and Foundations of the Catholic Faith.

**Goal for AFF Leadership:**
Guided by the Holy Spirit the AFF core team will recognize the call to discipleship by participating in and providing leadership opportunities in the six elements of adult catechesis to others willing to promote an active search for knowledge of the word of God to our faith community.

*St. Paschal Church, South Boston*

[Be creative—tap the experience and imagination of your AFF Ministry Team!]
Appendix 3: Team Contact Information

Parish:

City:

Pastor:

Parish Leader:

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<tr>
<th>Name</th>
<th>Email</th>
<th>Phone</th>
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