

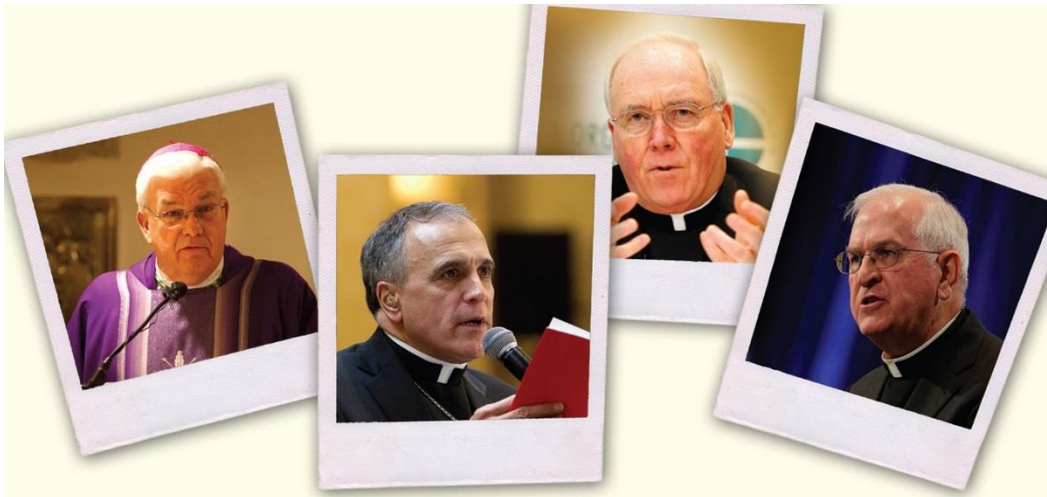
Transcribed Talks and Resources  
For The USCCB



**Sunday Evening to Monday Afternoon, June 7 to 8, 2015**

*Hyatt Regency St. Louis at the Arch – St. Louis, Missouri*

On the occasion of the tenth anniversary of the bishops'  
pastoral statement *Co-Workers in the Vineyard of the Lord*



Hosted by the Committee on Laity, Marriage, Family Life and Youth; the Committee on Cultural Diversity in the Church; and the Subcommittee on Certification for Ecclesial Ministry and Service; in partnership with the Committee on Doctrine; with special thanks to the Catholic Apostolate Center and the Raskob Foundation for Catholic Activities for their generous support.

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# AGENDA FOR THE GATHERING

Sunday, June 7, 2015

6:00 p.m.

Dinner

7:00 p.m.

Orientation, History of  
Co-Workers and Lay Ecclesial Ministry

<p><b>Opening Prayer and Welcome</b></p>	<p><b>Most Rev. Richard J. Malone</b> Bishop of Buffalo and Chairman of the USCCB Committee on Laity, Marriage, Family Life and Youth</p>
<p><b>General Orientation to the Process</b></p>	<p><b>Dominic Perri</b> Essential Conversations Group</p>
<p><b>Origins and Background to Lay Ecclesial Ministry and</b> <i>Co-Workers in the Vineyard of the Lord</i></p>	<p><b>Most Rev. John Wester</b> Archbishop of Santa Fe and Episcopal Advisor to the National Association for Lay Ministry</p> <p><b>Dr. H. Richard McCord</b> Former Executive Director of the USCCB Secretariat of Laity, Marriage, Family Life and Youth</p>
<p><b>New and Updated Research</b></p>	<p><b>Fr. Thomas Gaunt and Mark M. Gray</b> Executive Director and Senior Research Associate of the Center for Applied Research in the Apostolate</p>
<p><b>Table and Large Group Conversations</b></p>	<p><i>Facilitated by Dominic Perri</i></p>
<p><b>Opening Keynote Address</b></p>	<p><b>Cardinal Daniel DiNardo</b> Archbishop of Galveston-Houston and Vice President of the USCCB</p>

8:45p.m.

Night Prayer

Monday, June 8, 2015

7:00 a.m. Continental Breakfast  
7:30 a.m. Morning Prayer  
7:45 a.m. Co-Workers Part One: Foundations

Morning Welcome and Introduction of Process	<i>Facilitated by Dominic Perri.</i>
Theological Foundations and Tribute to Cardinal Francis George, O.M.I (1937-2015)	<b>Most Rev. Richard J. Malone</b> Bishop of Buffalo and Chairman of the USCCB Committee on Laity, Marriage, Family Life and Youth
The Lay Apostolate and Lay Ecclesial Ministry	<b>Dr. John C. Cavadini</b> Director of the Institute for Church Life at the University of Notre Dame
Co-Responsibility for the New Evangelization	<b>Fr. Frank Donio, S.A.C.</b> Director of the Catholic Apostolate Center
Table and Large Group Conversations	<i>Facilitated by Dominic Perri</i>

Break (15 min)  
9:45 AM Co-Workers Part Two:

Changing Pathways: Cultural, Generational, and Educational	<b>Dr. Hosffman Ospino</b> Assistant Professor of Hispanic Ministry and Religious Education at the School of Theology and Ministry at Boston College
Formation and Authorization: Challenges and Best Practices	<b>Dr. C. Vanessa White</b> Director of the Augustus Tolton Pastoral Ministry Program, (CTU).

<p align="center"><b>Church Workplaces: Challenges and Best Practices</b></p>	<p align="center"><b>Most Rev. Christopher Coyne</b> Bishop of Burlington</p> <p align="center"><b>Mrs. Amy S. McEntee</b> Executive Director of the National Catholic Young Adult Ministry Association</p>
<p align="center"><b>Table and Large Group Conversations</b></p>	<p align="center"><i>Facilitated by Dominic Perri</i></p>

**11: 30 Break (15 min)**  
**11:45 AM Angelus, Meal Prayer and Lunch**  
**12:30 PM Conversation, Analysis and Next Steps**

<p align="center"><b>Looking Forward: Table and Large Group Conversations</b></p>	<p align="center"><i>Facilitated by Dominic Perri</i></p>
<p align="center"><b>Next Steps and Closing Thoughts</b></p>	<p align="center"><b>Most Rev. Richard J. Malone</b> Bishop of Buffalo and Chairman of the USCCB Committee on Laity, Marriage, Family Life and Youth.</p> <p align="center"><b>Most Rev. Daniel E. Flores</b> Bishop of Brownsville and Chairman of the USCCB Committee on Cultural Diversity in the Church.</p> <p align="center"><b>Most Rev. John M. Quinn</b> Bishop of Winona and Chairman of the USCCB Subcommittee on Certification for Ecclesial Ministry</p>
<p align="center"><b>Final Reflections and Closing Prayer</b></p>	<p align="center"><b>Most Rev. Joseph E. Kurtz</b> Archbishop of Louisville and President of the USCCB</p>

**1:45 p.m. Conclusion of Program**

## ACKNOWLEDGEMENTS

The USCCB Committee on Laity, Marriage, Family Life and Youth, the Committee on Catholic Education and its Subcommittee on Certification for Ecclesial Ministry and Service, the Committee on Cultural Diversity in the Church, and the Committee on Doctrine wish to thank the following organizations and individuals, who have contributed to the development and planning of the Lay Ecclesial Ministry Summit.

Special thanks to our principle supporters:

**Catholic Apostolate Center**

**The Raskob Foundation for Catholic Activities**

We are also grateful to the following organizations which helped to support various components of and the preparatory work for this Summit:

**Ave Maria Press**

**Marian University**

**Leadership Roundtable on Church Management**

**University of Notre Dame Institute for Church Life**

**National Association for Lay Ministry (NALM)**

**Alliance for the Certification for Lay Ecclesial Ministry**

**Saint John's School of Theology-Seminary, Collegeville**

**Archdiocese of Chicago Office for Lay Ecclesial Ministry**

Thanks also to the following individuals who were incredibly helpful throughout the planning of this gathering

**Fr. Frank Donio, S.A.C.**

**Ms. Kerry Robinson**

**Ms. Amy S. McEntee**

**Dr. Barbara Sutton**

**Mr. Dominic J. Perri**

**Dr. Carol Walters**

Thanks are also due to the USCCB staff who support the sponsoring committees and facilitated the planning and logistical support for this Summit.

## ABOUT THE SUMMIT

In 2005, the United States Conference of Catholic Bishops (USCCB) released their statement on lay ecclesial ministry, *Co-Workers in the Vineyard of the Lord*. Since then, the USCCB has remained engaged with the latest developments in this field through its relationship with the National Association for Lay Ministry (NALM), involvement with the Emerging Models of Pastoral Leadership Project (from 2003- 2013), and participation in two national symposia on lay ecclesial ministry convened by the School of Theology-Seminary at St. John's University in Collegeville, Minnesota in 2007 and 2011.

In the course of conversations with St. John's and other leaders about next steps toward a possible third symposium, the USCCB Committee on Laity, Marriage, Family Life and Youth, the Committee on Cultural Diversity in the Church, and the Subcommittee on Certification for Ecclesial Ministry and Service, with the support of the Committee on Doctrine, decided to host a special Lay Ecclesial Ministry Summit for bishops in anticipation of the tenth anniversary of *Co-Workers*. The goals of the Summit, as envisioned by the committees, were:

- To gather bishops of the United States together, in consultation with invited pastoral leaders and academics, on the tenth anniversary of *Co-Workers*.
- To explore the realities, challenges, and opportunities facing the field of lay ecclesial ministry.
- To consider possible next steps for advancing the conversation about the co-responsibility for the New Evangelization among all the Catholic faithful in the United States.

Using *Co-Workers* as a framework, the Summit considered topics including the relationship between the lay apostolate and lay ecclesial ministry, emerging pathways for culturally and generationally diverse populations, formation and authorization of lay ministers, and the state of parish workplaces, all in the context of the co-responsibility of the laity and the ordained for the work of the New Evangelization.

The Summit was a unique opportunity for bishops to discuss together with other leaders the state of lay ecclesial ministry today and next steps that might be considered. Now after the Summit, the collaborating USCCB committees are overseeing a process to develop further



strategy and possible concrete activities from the input offered by the participants at the Summit, which will be applied to the current USCCB strategic planning cycle (2013-2016) or the upcoming 2017-2020 cycle. In the end, the Summit accomplished the task of assisting the USCCB in its continuing work within this important area of pastoral ministry in the Catholic Church in the United States.

**USCCB Lay Ecclesial Ministry Summit Report**  
Given at the General Assembly at June Meeting in St. Louis 2015  
Bishop Richard J. Malone

The Lay Ecclesial Ministry Summit took place on Sunday and Monday June 7-9 in St. Louis. This was a joint initiative of four committees: the standing Committees on Laity, Marriage, Family Life and Youth; on Cultural Diversity in the Church; and on Doctrine; and the Subcommittee on Certification for Ecclesial Ministry & Service.

2015 marks the tenth anniversary of our pastoral document on lay ecclesial ministry, *Co-Workers in the Vineyard of the Lord*. *Co-Workers* was approved by the body of bishops as “A Resource for Guiding the Development of Lay Ecclesial Ministry.” In recognition of this anniversary the collaborating committees gathered 37 bishops including Archbishop Kurtz and Cardinal DiNardo, the Conference President and Vice President, together with 20 representatives of national ministry organizations and 30 academic leaders and lay ministry experts, along with staff from the Conference. Three reasons for this gathering were:

- To assess the experience of the past ten years since *Co-Workers* was released.
- To identify best practices and emerging trends in lay ecclesial ministry.
- To recommend potential future directions.

The work done in the larger context of advancing the co-responsibility of all the faithful for the Church’s mission of evangelization. Bishop Malone reported at the June meeting that “the Summit yielded fruitful conversations between the bishops and the pastoral and academic leaders, and that we were able to accomplish the goals we set out to achieve.”

The opening keynote speaker, Cardinal DiNardo emphasized the foundational importance of mission, citing Pope Francis that the Church is called to be “permanently in a state of mission.” The Cardinal also highlighted some of the new or growing realities which need further attention, including the rich cultural diversity that exists among the faithful; the influx of ecclesial movements, lay associations and new communities and their paths of formation; and the young adults and younger generations in lay ecclesial ministry who hunger for further spiritual formation and a “contemplative

dimension of discipleship.” This was followed by compelling presentations from a variety of experts and pastoral leaders, including Archbishop Wester who shared his experience of the development of Co-Workers. These presentations helped us engage the various dimensions of Co-Workers in a renewed way.

A special moment of the Summit was a tribute to Francis Cardinal George, who was scheduled to speak at the Summit before his recent passing. He was a leader in the development of the theology and practical applications of lay ecclesial ministry, so we took time to honor his legacy and explore his understanding of this emerging field of church leadership. Bishop Malone shared a few of the Cardinal's insights and reflections that witness to both the theological depth and pastoral commitment he brought to this reality.

In concluding the Summit, Bishop Flores (chairman of the Committee on Cultural Diversity in the Church), Bishop Quinn (chairman of the Subcommittee on Certification for Ecclesial Ministry and Service), and Bishop Malone addressed the participants by exploring possible next steps that our committees will consider in light of the Summit conversations. Archbishop Kurtz's closing remarks and prayer concluded the meeting.

Bishop Malone assured those gathered at the June meeting that, as the committees move forward there are plans to ensure that more voices brother bishops are heard. The Summit sessions were recorded the Summit sessions and they will be made available to all bishops shortly. All are welcomed to share their feedback once they have had an opportunity to view them.

Each committees involved will look at all the feedback from the Summit discussions and any additional input provide from interested bishops, and consider how the Conference might assist in advancing the conversation on and development of lay ecclesial ministry over the next several years. A commitment was made to keeping all updated as the work progresses. The Summit was made possible by the generous support of the Catholic Apostolate Center and The Raskob Foundation.

At the end of Bishop Malone's update, he asked for questions. Archbishop Vigneron requested that typed copies of the materials be made available in addition to the videos. A commitment was made to do so and they will be posted as soon as they are available on the bishop's only website.

## SOME PRAYERS & QUOTES FROM THE DAYS PROGRAM

O God, who have sent the power of the Gospel like leaven into the world, grant that your faithful, strengthened by the gift of the Body and Blood of Christ as they are called to live amid the world and its affairs, may be fervent with the Christian spirit and, through the tasks they carry out in this present age, may constantly build up your Kingdom. Through our Lord Jesus Christ, your Son, Who lives and reigns with you in the unity of the Holy Spirit, One God, for ever and ever.

(Based on the collect for the Mass “For the Laity”)

The same God who called Prisca and Aquila to work with Paul in the first century calls thousands of men and women to minister in our Church in this twenty-first century. This call is a cause for rejoicing.

(*Co-Workers*, “Conclusion,” pg. 66)

“By reason of his ministry it is the role of the bishop, often through the pastor, to give oversight (episcopate) to order these new ministerial relationships within his diocese and to affirm and guide the use of those gifts that lay ecclesial ministers bring – not to extinguish the Spirit, but to test everything and to retain what is good.”

(*Co-Workers*, “The Bishop and Lay Ecclesial Ministers,” pg. 23)

We intend *Co-Workers in the Vineyard of the Lord* to be a common frame of reference for ensuring that the development of lay ecclesial ministry continues in ways that are faithful to the Church’s theological and doctrinal tradition and that respond to contemporary pastoral needs and situations. . . . *Co-Workers in the Vineyard of the Lord* expresses our strong desire for the fruitful collaboration of ordained and lay ministers who, in distinct but complementary ways, continue in the Church the saving mission of Christ for the world, his vineyard.

(*Co-Workers*, “Introduction”, pg. 6)

O God, who have taught the ministers of your Church to seek not to be served, but to serve their brothers and sisters, grant, we pray, that they may be effective in action, gentle in ministry, and constant in prayer. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

(Collect for the Mass “For Ministers of the Church”)

## Lay Ecclesial Ministry Summit Transcripts

By virtue of their call, lay ecclesial ministers take on a new relationship to the mission of the Church and to the other ministers who work to accomplish it. Therefore, they must be persons who are known for genuine love of the whole Catholic Church, who exist in full communion of heart and mind with the pope as successor of Peter, and whose ecclesial identity is shaped by obedience to the bishop of the diocese and to the universal magisterium and is expressed by generous collaboration with ordained and other lay ecclesial ministers alike.

*(Co-Workers, "The Lay Faithful and Lay Ecclesial Ministers," pg. 25)*

**Origins and Background of Lay Ecclesial Ministry  
and *Co-Workers in the Vineyard of the Lord***  
Archbishop John Wester

Thank you very much, I am very grateful to you, and I am very glad to be wherever I am. And also, I think maybe you could look upon my opening remarks as the warm-up back for Rick McCord. So, I think he is going to give a more structured and academic, perhaps, accounting of what I am going to say. But basically, I thought I would just share with you very briefly some of the – three, actually, three thoughts, three ideas, three themes – that to me emerge as I think back having been privileged to be on the Subcommittee, the drafting committee, for Co-Workers; and that I think are still of value today, and as I say Rick will amplify those a bit.

So, it was really to me one of the highlights of my time at the Conference to be on that Committee. Bishop Kicanas, as you know, was the Chair of the Subcommittee, and we had Cardinal Dulles, who was a key player on the Committee. One of my vivid memories is standing next to him waiting for a cab at Dulles Airport thinking, “Well, this is amazing! Cardinal Dulles, Dulles Airport, and all this.” Sister Amy Hoye, Zeni Fox, my brother bishops, all the other staff members, it really was a wonderful experience.

Clearly for me, and perhaps as will just get the ball rolling for us, one of the first points that was really important was that the Committee saw this as a discernment of the Holy Spirit, to see how the Spirit at work in the Church was right now. Co-Workers is not meant to chart a new course or to be earth-shattering, or to radically change paradigms; but was meant, as we know, to be a letter or work that suggests concepts, goals, strategies, resources, and ideas to consider. It invites local adaptation, application, and implementation to achieve consistency where possible, and to encourage diversity where appropriate. And it calls the Church leaders to be more intentional and effective in ordering and integrating lay ecclesial ministry in the ministering of life and structures of our Church.

So these words to me, to suggest, to invite, to call – this is the work of discernment, of seeing how is the Spirit working in our Church now in lay ecclesial ministry, like Peter discerning the work of the Spirit working already in Cornelius in Acts. And so, I thought that that was a very important part of our work; and of course, I would add that – and you are wiser than I on this – not only to discern, but to discern with a certain urgency that there is wonderful work that is being done in the Church by lay ecclesial ministers. And so, this discernment has to be something that we have a certain purposefulness about and intentionality. I know in Salt Lake City, where I just came from, the wonderful work of our lay ecclesial ministries, especially Latino lay ecclesial ministries, is so important. Carol Walters and I was

privileged to be at the NALM Conference a few weeks ago in Chicago, and I mentioned that as well. I think that is a very important thing. I think also that the urgency is there because there are still many questions unanswered and there are still issues that need to be resolved – the stability questions, benefit questions, nomenclature. All those questions are still there and there is progress being made, but I think there is a certain urgency. I know at the NALM Conference, I was talking to a priest who worked with Cardinal George quite extensively over the years, and he said that often the late Cardinal – God rest him! – would often lament that he could see the Church moving in a direction, but because of some of these practical administrative questions, it was difficult to always move in those directions. So how do we resolve these issues? These things need to be looked at.

A second point to me that struck me very, very strongly at the very beginning of our work in 2005 there and before, was the whole idea that we cannot look at ordained ministry without looking at lay ecclesial ministry; and we cannot look at lay ecclesial ministry without looking at ordained ministry, that the two go hand-in-hand. And as I have been reflecting on that it occurs to me that this is far more than simply being complementary. To say that the two are complementary is to suggest a helpful, casual relationship but not necessarily a necessary one. I don't remember where I read this, so I apologize. It may be that one of you wrote this, but I don't remember where I read this. But I remember some years back reading about this person [who] said that the relationship rather than being complementary, is competing in the original sense of that word, to compete; in the sense that to compete is to seek with . . . to seek with; and that one needs the other; that one brings out the best in the other; that there is an intimate union between the two. I think, here we are in St. Louis, and one of my dear friends is Father Jim Myers, who loves the St. Louis Cardinals; and I of course, being from San Francisco, back the Giants, who of course, won in 2010, 2012, and 2014. But to have a baseball game, you need two teams competing. And if one of those teams isn't there, there is no game. Now the analogy limps, I grant you, because in the Church, both teams win. The goal, what we are seeking with, is to proclaim the Gospel and to further the Kingdom of God. But by competing in that sense, by bringing out the best in each other, achieves a certain balance. I thought that was always helpful and instructive; that ordained and lay ministry work hand-in-hand in that sense, in that competitive way. I think this balance is important.

Cardinal Dulles again, as you all know, in his Laurence J. McGinley lecture in 2006, talked about the danger of laicism. That is, to assume that baptism confers, as he put it, all rights and powers in the Church so that ordination would not be understood as giving any new sacramental and hierarchical powers. But on the other hand, clericalism, which over-emphasizes the value of ordination with the result that the active powers conferred by baptism – confirmation, matrimony – are unduly minimized.

So, the whole point here, I think, is just balance. To see this balance. My recollection is that when we were working as a committee, it wasn't so much that there was an antipathy toward lay ecclesial ministry but there was, I think, this fear, a genuinely based fear, that by using words like ministry, vocation, calling, we were going to somehow undermine ordained ministry.

So that really was a fear, and that brings me to my third point. That would simply be this: the importance of the sacrament of baptism. I think that is something that we keep having to look at, to reflect on, and to develop. Actually this sacrament of baptism, because it is a unitive sacrament that brings us into communion, it is something I think that helps us to see these two ministries, lay and ordained, together and that one does help the other.

Just very briefly to say, then Bishop Blaise Cupich, when he was speaking in 2008 as part of that emerging models of pastoral leadership project [I sat on the planning that day with Marti Jewell. I was in 14-B and she was in 14-A. We had a wonderful conversation!] but Blaise spoke about the charisms, if you will, the themes of baptism – holiness, communion, witness – and so he talked about the importance of all the baptized promoting the ordained ministry. He said the initiative of Christ finds expression in a special way through the ordained, not in a way that diminishes the gifts of others, but as we have seen, in a way that enriches them and orders them to share in Christ's work of building up the body. Practically, that means we all share a corporate responsibility for promoting the ordained ministry in the Church.

But on the other hand, we also remember Pope Emeritus Benedict saying that priests are called to teach the faithful, to participate ever more intensely in the prophetic and royal office of Christ, helping them to build the Church in accordance with the gifts received from God in an active, co-responsible way. So clearly, there is the need for this balance, and I think that the sacrament of baptism can help us to achieve it, and the more we can plumb the depths of this beautiful sacrament, I think, the better we can do that. So, for me those were the three main points: to discern the Spirit at work in the Church; to appreciate the union between ordained and lay ministry; and to plumb the depths of the importance of the consequences of baptism.

I think that Archbishop Gregory Aymond, when he wrote in his forward to *Reflections on the Renewal of Lay Ecclesial Ministry in the Church*, spoke about – getting back to my first point – what a beautiful enterprise that we are about, to be discerning the Spirit vis-à-vis, lay ecclesial ministry. Archbishop Aymond wrote, “We must ask an enlightenment of the Holy Spirit so that we can know where the Holy Spirit is calling us. We need to be able to name our fears, to claim our questions, and to dialogue instead of becoming alienated. The Spirit is alive and will work in us and through us.”



So I pray that this Summit, and all of our ongoing reflections of *Co-Workers in the Vineyard of the Lord* will help us to do just this, and that we will always keep in mind I Corinthians: “There are different kinds of gifts but the same Spirit distributes them. There are different kinds of service but the same Lord. There are different kinds of working but in all of them and every one it is the same God at work.” Thank you very much.

*Most Rev. John Wester*  
*Archbishop of Santa Fe*  
*Episcopal Advisor, National Association for Lay Ministry (NALM)*

**Origins and Background of Lay Ecclesial Ministry  
and *Co-Workers in the Vineyard of the Lord***  
H. Richard McCord, Ed.D

Introduction: Looking back and Looking Ahead

What we in the U.S. have come to call lay ecclesial ministry began to emerge shortly after the close of the Second Vatican Council 50 years ago. It did so in keeping with the council's teachings about the church and the laity and in response to pastoral conditions and opportunities that were taking shape in our country. The bishops were attentive to this development from the very beginning. The timeline I've provided for you shows a chronological progression of their attention, study, dialogue, and official statements about laity and lay ministries that led to the publication of *Co-Workers in the Vineyard of the Lord* ten years ago. The process outlined in this chronology involved a great deal of learning by all who took part in it. For the bishops it also meant making choices about where to concentrate their energies in considering an area as large and diverse as lay participation in the mission of the church. Over the course of seven years the members of the Subcommittee on Lay Ministry came to make key decisions that provided a focus and direction for their work, and that gave the *Co-Workers* document its distinct content, and that now- ten years later- I suggest still offers the bishops and all pastoral leaders a valid direction to take in guiding the development of lay ecclesial ministry. Here are four key choices the bishops made which can shed light on the origins of *Co-Workers* and can also illuminate our path now and in the future.

Four Choices with Consequences Then and Now

(1) *To adopt an inductive methodology which begins with observed realities and honors the experience of the Catholic Church in the U.S. and of those involved in ordained and lay ecclesial ministry*

- In their 1980 statement on the laity, *Called and Gifted*, the bishops first observed that lay women and men were preparing for professional Ministry in the church. The bishops identified them as "ecclesial ministers" and welcomed them as a gift to the church.
- In subsequent years the USCCB supported three national research studies concerning laity as "new parish ministers" who were carrying out roles of pastoral leadership, e.g., religious education, youth ministry, social concerns, music and liturgy, etc. CARA has continued to study the same population and to produce valuable data about growth,

trends, and various issues. We will hear about this later...

- *Co-Workers* begins with a section entitled "Describing and Responding to New Realities" in which the bishops draw upon the research, the consultations, and the relevant experience they have gathered through involvement with lay ecclesial ministry.
- *In the future*: because lay ecclesial ministry is an evolving reality, we should continue to listen, learn, and lead using an inductive methodology which includes research and dialogue. This approach sharpens pastoral discernment and lends credibility to the effort. Today's summit is an excellent example of the approach I'm recommending.

(2) *To focus on the particular group of lay ministers who have been entrusted with roles and responsibilities of pastoral leadership*

- Though the bishops acknowledged that lay persons (especially in parishes) participate in the mission of the church in many different ways, they chose to limit their focus to the smaller group of those in pastoral leadership roles because they felt this was a truly new phenomenon and one that raises theological, canonical, and other practical issues for the future shape of church ministry in the U.S.
- In *Co-Workers* the bishops carefully delineated four characteristics of lay ecclesial ministers while placing emphasis on their leadership responsibilities as well as their relationships with ordained ministers. See *Co-Workers* on p.10.
- *In the future*: we should keep a focus on how lay persons can have an indispensable role in effective church leadership especially in light of the demographic trends concerning church membership, parish life, and ordained ministries. Also, we should be attentive to the various ways in which leadership is understood, how it emerges, and how it is carried out in diverse cultural contexts and by different generations. We need to ask how the Pope's call for missionary discipleship should influence the selection and formation of lay ecclesial ministers to carry out leadership responsibilities.

(3) *To develop a generic term (lay ecclesial minister) that would encompass many specific titles already in use for lay ministers who have pastoral leadership roles*

- *Co-Workers* deliberately set out to create a categorical term that would be flexible and expansive enough to include many pastoral leadership roles that had already been established and named, e.g., youth minister, catechetical minister, campus minister.

- In using the term "lay ecclesial minister" the bishops were clear about not wanting to establish a new job title or rank. Rather, they wanted only to be able to describe and reflect upon what the many already-existing lay ministries had in common so as to be able to respond in a consistent and coherent way.
- The bishops offered a rationale (see *Co-Workers* on p.11) for choosing each term (lay, ecclesial, ministry) included in the one categorical designation. They intended this explanation to serve as a guide for diocesan bishops to include or exclude specific lay ministries as expressions of lay ecclesial ministry.
- *In the future:* we should accept the practical value and the adequacy of the term "lay ecclesial minister", not claiming too much or too little for it. While remaining open to the possibility of creating a better term, we should focus on developing the persons who are now in the specific leadership roles that the term is meant to encompass and acknowledge that those persons have been re-positioned within the church in relationship to other ministers and to the community as a whole.

(4) *To speak about ordained and lay ecclesial ministers in relationship and in the context of a theology of the church as an ordered communion for mission*

- *Co-Workers* understands the church as an "ordered communion" in which there is legitimate need and space for distinct but complementary and collaborative roles in a total ecology of ministry that is overseen by the bishop.
- Using this ecclesiological perspective, the document describes how the lay ecclesial minister exists in differing relationships with all other ordained and lay members of the church. Cardinal George often called this a relational theology of ministry.
- The bishops clearly state that a lay ecclesial minister remains a lay person while at the same time taking on a new relationship of service and leadership, being assisted by a special grace.
- *Co-Workers* is meant to express and be a resource for accomplishing what the bishops call their "strong desire for the fruitful collaboration of ordained and lay ministers who, in distinct but complementary ways, continue in the church the saving mission of Christ for the world, his vineyard" (*Co-Workers*, p. 6).

- *In the future:* we should deepen the theological and canonical work begun in Co-Workers, emphasizing how distinctions in roles can be used to bring about more effective collaboration between ordained and lay ministers for the sake of a new evangelization. We should resist the urge to make a sharp dichotomy between lay ministries in the church and the works of a lay apostolate- as if the two were in a zero-sum competition. Both are needed and there are different gifts given by the Spirit for each of them. Cardinal Avery Dulles reminded us: "Well-trained ministers are needed to produce lay apostles" and "only through cooperation among all her members can the church live up to her divine calling" (McGinley Lecture, 2006).

A wise thought on which to end!

*H. Richard McCord, Ed.D*

*Former Executive Director, USCCB Secretariat of Laity, Marriage, Family Life and Youth  
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NOTE:

Fr. Thomas Gaunt and Mark M. Gray

Presentation was based on the CARA Report.

The full report begins on page 81 of this document.

## Opening Keynote Address

Cardinal Daniel DiNardo

I am pleased and honored to be here. I am the final thing before Night Prayer. So that means, please, relief is on the way! After this you can. We have been going mightily for some time.

Mere administration can no longer be enough. Throughout the world let us be “permanently in a state of mission.” These are words of Pope Francis in *Evangelium Gaudium*, words in which he is quoting, perhaps himself, from the *Aparecida* document of June 29, 2007, The Fifth General Conference of the Latin-American and Caribbean Bishops. The words are almost programmatic. In fact, at this point in *Evangelium Gaudium*, he says, “they are programmatic.” They call our attention about urgent matters in the Church, and the most urgent matter is mission.

I have been asked tonight to give an opening reflection to address the USCCB Lay Ecclesial Ministry Summit. We are here to discuss, to reflect, and to do some further analysis for the future of the Tenth Anniversary of our own document called, *Co-Workers in the Vineyard of the Lord*. The very opening of our own document ten years ago, by the way, quotes St. Matthew’s Gospel and Jesus’ words, “You, too, go into the vineyard.” Go on mission. That mission is what underlines and pushes forth the analyses of our own resources for our guidance and development of one aspect of mission, lay ecclesial ministry. In my re-reading, brothers and sisters, of this interesting document, I have found that what does underline it is indeed mission. I am here to give some reflections, and having heard the comments that were spoken so far, you know I am glad I am at the opening before things really get hairy tomorrow. It is very fascinating!

Most of us can tell stories of the work of lay ecclesial ministers in our own local churches. The past ten years have in significant ways shown an increase in the numbers, and I might add – and I can speak only from my own local church – in the formation of lay ecclesial ministers. I have parishes in my own archdiocese (at least eight) with more than six to seven thousand families, four of them with ten thousand families. They may have two priests but they have six or seven permanent deacons, each one, and a staff of fifty or sixty lay ministers. So for us, lay ecclesial ministers are extremely important! They have to be formed. They need ongoing formation. In fact, we have also discovered that we need the diocesan HR office to deal with some issues, I hope if there are lay ecclesial ministers here, though

the relationship of ordained and non-ordained is an issue, the relationship of one lay ecclesial minister to another can start – well, to use our language in Texas, “Real hurricanes in a parish.” So we are discovering in the last ten years those kinds of issues that need our attention.

Now, what are the lay ecclesial ministers doing, and I again using my own here in this particular paragraph from Galveston-Houston, they do everything from catechesis, to evangelization, to youth ministry, to an increasingly important ministry called young adult ministry in our local church because of what is happening in Houston; now we are discovering more in family life counseling, bereavement ministry, and of course, ministry to the sick and the elderly. We do not now have in our diocese director of liturgy but directors of liturgy and parish music because of the wide variety; and of course, parish administrators in finance or management but who have been trained as lay ministers, lay ecclesial ministers. Many, many more!

From this vantage point, sisters and brothers, we need to look regionally at the Church in the United States and the use of lay ecclesial ministers. The point of view of the South and the Southwest of the country are somewhat different than what is happening in the northeast or maybe even in the Midwest, and that is because of intense growth. Lay ecclesial ministers are indeed, as the recent statistics from CARA stated to us, are ubiquitous, they are everywhere, but they are more everywhere in some parts of the south than in other places. What I have seen added to all of the lay ecclesial ministries in my own local church now are spiritual directors who have to be trained as lay ecclesial ministers because their work is pretty important to those who are already acting as lay ecclesial ministers.

Sisters and brothers, another important ministry that has been through the last ten years but has grown in some parts of the south and has tremendously grown in my own local church, are those who are responsible for RCIA and RCIC. For the fourth year in a row, my own Archdiocese on the night of Easter vigil has brought in two thousand three hundred-eighty people into the Church of whom two thousand each year are catechumens. That means nothing when they are coming to you. We need incredibly well-trained lay ecclesial ministers to discern what is happening when the margins are your door. The Holy Father has told us to go to the peripheries. I have to honestly say, the peripheries are right at the door in Houston. They are coming all the time. They are coming with two kids who have never been baptized who are nine and eleven. They are coming with one person baptized, one not



baptized. They are coming with a wide variety of intense family difficulties and scenes that need to be addressed; therefore, you need intentional activity, and the pastor can only point to some lay ecclesial ministers to say, “We have got to do this.” All of our catechumenates now in Houston, except for maybe two or three, are year-round and, in fact, more than year-round. Some people are in the catechumenate now more than two years before they come into the Church and that is because they need the formation. So, we are experiencing the intensification of certain aspects of lay ecclesial ministry that are very important. May I add, without lay ecclesial ministry we would be the poorer for those who are coming to the Church in the most elementary, fundamental way you can come. “I need to be baptized. I need the formation to become a member of Christ’s Church.”

We also have now within my own local church to give you an idea of the importance of lay ecclesial ministers – we have had a tradition of confirming (I think lots of dioceses do this) we confirm on Pentecost Sunday; those adults who although maybe made their First Communion but never really went on further to be confirmed. Who knows what the reason is? But they are adults now so they come. For the last five years the numbers keep growing. This year it was 1400. Now they have to have 1400 people confirmed on Pentecost weekend. That’s seven major liturgies. It’s wild! It’s beautiful, but it’s a lay ecclesial ministry conundrum. How much formation do you give these people? Some of them are practically – I hate to say it – semi-catechumens; others are almost ready to be confirmed. So, these are issues of lay ecclesial ministry that pastors – they are beautiful pastors. They hand the problem to the lay ecclesial ministers to do. Okay? I would, too.

The only diminishment I have seen in dealing in my own local church with lay ecclesial ministry are the gradual disappearance of women religious from lay ecclesial ministry. They were the leaders. They were the ones that supplied the formation to the others and they are going, and they are almost gone. And it is rotten, friends. It is not good! So that means we have to do all this work to try to bring lay ecclesial ministers to be of help to other lay ecclesial ministers in formation.

The benefit of a truly well-formed lay ecclesial minister is undeniable and it has been a gift to our churches. This is not even counting the massive presence of different linguistic and cultural groups in our dioceses that both demand and bring forth pastoral ministers for their formation. Now this rather superficial snapshot of matters of lay ecclesial ministry in my own local church is a prelude to – guess what? – Four points I would like to raise this evening. Four seems to be a magic number tonight.

The first is why are we celebrating this tenth anniversary of a resource document? We don't always tend to do this with resource documents. At the most fundamental level, this work, *Co-Workers in the Vineyard of the Lord*, is a slice of the whole picture of delineating the meaning of co-responsibility amongst the faithful and shepherds for the Church's mission of evangelization. That is why we are celebrating ten years. If anything, the last two years with Pope Francis have intensified that the whole meaning of the Church is mission. Mission is vital! The vocation and mission of the laity needs further understanding and promotion.

Last year in March, Pope Francis said that “. . .the lay faithful, by virtue of their baptism, are protagonists in the work of evangelization and human advancement.” He was, in effect, quoting Pope Benedict the XVI, who had said the same thing about protagonists a few years before. Evangelization, human advancement; that is all part of the growth and holiness of the baptized. As part of the Church, every member of the people of God is an inseparable disciple and a missionary. It is in that spirit, and led by our Holy Father, that we are gathered here today and tomorrow to explore this collaborative work. One of the things we are to explore is, is lay ecclesial ministry helping the lay faithful be missionaries? Is it a new form of clericalism, or is it helping the faithful themselves to take on the mission of the Church? This is meant to be a provocative question. I admit at eight-twenty-five, it is probably not the best way to phrase it, but hey.

Lay ecclesial ministry is something like a laboratory where we can look at co-responsibility as it functions at one given formal level of the Church, and see how those structures are poised to go out further and galvanize each disciple for evangelization. The fruits are already present and working, and yes, the threats are there, too. So, we need to take a good look.

*Co-Workers* in itself is a watershed document for the Church in the United States. It recognizes and outlines the emerging and specific call of certain lay leaders to ecclesial ministry in a fairly more systematic way. I suppose we could call it a descriptive system of guidelines, is what the resource *Co-Workers* is. *Co-Workers* is focused on lay ecclesial ministry, but it articulates one important and unique manifestation of the co-responsibility of all the baptized to evangelization. The ten years of its life sees this year's 35<sup>th</sup> anniversary of the US Bishops document on the laity in general, *Called and Gifted*, and it is also the 50<sup>th</sup> anniversary this year of really the significant beginning of all of this, which is the Vatican II decree on the apostolate of the laity, *Apostolicam Actuositatem*.

From the point of view of the Conference of Bishops, ten years is a good benchmark time, one that has allowed adequate time for us to reflect, observe how this document has been received, been implemented and been integrated in our local churches, and by the Church at a national level. We have continually witnessed, even more than ten years ago, tremendous growth in our church and in the number of lay ecclesial ministries. May I add, the vast increase of our Hispanic and other populations has done something to make the urgency of this document even more intense in the churches of the south and southwest? Somebody came up to me and asked me, do you have a lot of Hispanic and bilingual, and you want to say, duh! That's all we do! That's all it is! Yesterday we had ordinations, you know, it was in foreign languages for ordinations. And it is true for anything we do because we have a hundred thirty-thousand Vietnamese of which thirty-five thousand are Catholic, and those Catholics are missionaries! Don't mess with Vietnamese if you are a Buddhist, they'll get you into the Church! They are intense missionaries, the Catholic Vietnamese. We have one hundred sixty-five thousand Filipinos in Houston, the most devotional and devoted people I know of. You want to do missionary outreach? Get them to do their style of novenas and popular devotions and something will happen. That is just one taste. Seventy thousand Nigerians in the Diocese of Galveston-Houston. The Nigerians and part of that Ibo tribe there, they have an intense sensibility of outreach. So, from my point of view, yes, lots of lay ecclesial ministry; but, boy, is it going to get modified when you get the smoky cultural stuff – multi-ethnic, multi-linguistic people in there. It is just changing everything. They don't look at what lay ecclesial ministry means in this same way that, I say it of myself, as us Anglos do. They just don't see it that way, and they were influenced beautifully.

My second point is also a question: What should we be attentive to during this Summit? We should examine the successes and the challenges that lay ecclesial ministers face on the frontlines in the Church, and the successes and the challenges that we as bishops and priests face in this endeavor. The context for this is co-responsibility for the new evangelization, and a proper appreciation for the vocation and mission of the laity. That is how we how work better together in collaboration. The call to holiness of *Lumen Gentium* never loses its power and its spunk as the catalyst for a wide and deeper appreciation of the sense of the Church's mission. Further, we should be attentive to the growing cultural and generational diversity of lay leaders in our Church including, may I add, a more intense desire by them for the contemplative dimension of discipleship along with the professional, theological, and pastoral things. We see this happening all the time in the local church of Houston.

Let me phrase this theologically for kicks on taking one example. One of the things that we are trying to do for our ministers in general – even for our kids, young people, young adults, children – is to more intensely come to grips with the various things, mysteries in the life of Jesus. Even our theological tradition tries to deal with this sometime with interesting results. We should push this! Open up Thomas Aquinas’ Part Three of the *Summa* on the baptism of Jesus in the Jordan. You look at – Thomas Aquinas opens up – there are thirteen reasons why Jesus was baptized by John in the Jordan. You can’t beat Thomas! *Formalismos!* [sic] You know? And he names it right down! And many of us come from a sensibility – and it is a beautiful one, I might add – that we can give numbers of reasons why this is so. Thomas, you think, you can’t get any more reasons after you read that section of the *Summa*. Pick up someone in the Eastern Churches talking about the baptism of Jesus. What is the line you are going to read in one of the Early Fathers, “The One Who clothes Himself with light as with a robe, deigned for our sake to become as we are? Today He is clothed in the Jordan even though He has no need to be purified. He re-fashions us by the cleansing He receives. He makes anew without tearing apart and creates without fire. Jesus Christ, the Savior of our souls.” What is that? But isn’t that a contemplative, isn’t that a way of getting at the life of Jesus that we need to experience as well as the thirteen reasons that Aquinas tells us why Jesus is baptized, and they are absolutely true.

My point is I find with the younger millennials, and even the youngest kids, that they are so big on gadgets that there is nothing they love more in the Church than quiet and contemplation. The quietest I can get 2300 screaming teenagers in three weeks at our huge youth rally will be an hour and a half of Eucharistic Adoration. You won’t hear a peep for an hour and a half. It is incredible! They love it! They say it is the highlight of the weekend. The young people coming into ministries, the young people who are dealing with ministries, are of such a mindset. They need to be more deeply disciplined in theology, I would say; but they already yearn for a contemplative existence which I consider to be one of the signs of the Church. I would say we have got to take a look at that, it is one of my questions. What is the contemplative dimension that we can bring to life to lay ministers in our Church, particularly the younger ones?

May I add still another question, just to make things fun? In the Archdiocese of Galveston-Houston, people have asked me, “Is this particular movement an international movement in your diocese?” In the past, I used to say, “No, I don’t think so.” Now I say, “I don’t know, but I think it is here.” Because everything – if you are in a big city now – every major, international ecclesial movement

is there, and all of them have their own distinctive sets of formation, and they are doing it for their own, and then their own come to the parishes and want to do it, and of course, we have rules and regulations and licensing and certificates, and all those good things; and it is a problem, it is an issue. Have you ever dealt with people who have been in the neo-catechumenal way and want to deal? God help us! And then we have all these other international movements. You have to deal with Opus Dei and the Legionnaires; you have got to deal with Regnum Christi, we have Acts retreats, which are wonderful! All of them develop their own sense of formation, and then when they come to the parishes they want to deal with being lay ministers. Yes, this argument earlier about lay apostolates and lay ministers I think is a very interesting kind of argument. When you are dealing at the diocesan level trying to figure how do we get lay ecclesial ministers to grow in their faith, and how can we get them to talk to each other? We should be attentive to theological distinctions of ordained ministry and sacramental character, and it is important in co-responsibility priests share with lay ecclesial ministry. It is a problem with some of our younger priests. I had one practical suggestion: We have adopted in Galveston-Houston the program *Good Leaders, Good Shepherds*. (We have four or five cohorts now in our Archdiocese.) I have found that priests who deal with that actually enhance their pastoral leadership, and become less afraid to deal with multiple ecclesial ministries in their parishes because they have got a handle on how do you lead, how do you manage? The theological issue between some priests, though, and lay ecclesial ministries will continue. It is not purely clericalists. There may still be some issues there. But I do think we need to collaborate more and this *Good Leaders, Good Shepherds* is something I think is excellent for that.

The last part of my second point: we should be attentive to the whole role of what professional is and what professional means. Much of the discussion debate is about formal knowledge, credentials, salaries – this all makes sense. I would like to make another analysis about what it means to be a professional. If you look at the great tradition of the professions, what is it that constituted a profession? Is it because when you went to that person, you gave some of your prudence to them? And they governed you in some level. Think, for example, of a doctor. When you go to a doctor, who is a professional, you hand over to him – maybe sometimes, you know, even your whole body in one sense – but you hand over the conduct of your life, a portion of it, and when he gives advice, you are supposed to follow it, aren't you? The notion of profession – *profiteor* – it is a confession, it is a profession of who one person is, and person-to-person in a professional relationship, in a fiduciary relationship, you give some of your prudence to another. I wonder if we have ever thought about that

in terms of lay ecclesial ministry. Are we prepared to have our other disciples in the faith give some of their prudence to another? And if so – they are willing to do it for priests – and if so, how do we train and form lay ecclesial ministers? Not just in theoretical knowledge, which they need; but in that sensibility of being able to take on and guide someone in their prudential life.

The third question: What are our hopes? The distinct gifts called for in lay ecclesial ministry will be further recognized and organized for the good of the Church in mission. It is not problem solving so much as a community of leaders to be engaged as co-workers in a Church that is loved, to emphasize mission for all disciples. What are our hopes? Lay ecclesial ministers do want to serve the Church and they do want to collaborate with pastors. What are our hopes for them and their hopes for us? One of the first things we should do is that we should make more public that we pray for them. It should be very important. Have you ever looked at the early Church and the kinds of what we would call today lay ecclesial ministries that they prayed for during the great diptychs in the liturgy, fascinating! They had a very, very public sense of those people who worked. I always loved the ones who pray for the people who work with the “*energopoieitai*” they call it in Greek. If you translate, it means the energized, the crazy! They had a whole ministry of people who worked with the crazy. I think that is beautiful! They saw that as an important ministry in the Church. They certainly didn’t have the kinds of sophisticated work in psychology and psycho-therapy that have now today; but they did that those who worked with various grades of people needed public prayer. We should pray for them, show them love. The point is we need to build up a Church of missionary disciples, and as I mentioned a few minutes ago, we need our lay ecclesial ministers to be a laboratory and a leaven. That is what they have to be for everyone so that people pick up the scent, the boldness, of proclamation. This requires a co-responsibility of ecclesial ministers with each other. May I use an example from the Acts of the Apostles of what my hopes would be for many lay ecclesial ministers in the United States, and that is that they would emphasize and imitate Barnabas in the Acts of the Apostles. If you pick up the Acts of the Apostles beginning in Chapter Four, a man takes all of his funds, all of his wealth, lays it at the feet of the Apostles, and his name is Barnabas. And from then on, this man is a counselor, an intelligent assessor, of what happens in the early Church. When Saul who has been persecuting becomes Paul, and everyone is terrified of him, who is the one person who takes risks and goes up and brings him down to Jerusalem for a bit. It is Barnabas! When it comes time when they need to do some work in Antioch, who do the Apostles send up there? Barnabas! When it is time for the first missionary journey in Antioch, who is sent out? Barnabas and Paul! If you ever read the first missionary journey, for the first

thirty verses, it is always Barnabas and Paul. And right after one great speech by Paul, it becomes Paul and Barnabas. Barnabas gets the second level on the marquee. Never complains, never says a word. Always willing to let those who are good come forward and be recognized. It would be brilliant if we could find more Barnabas' in our lay ecclesial ministers. Not that I mind if we have some Pauls too. That would be great as well.

My fourth and final point and question, what do we do next over the next day and half at this Summit? Well we should beg the Holy Spirit to give us a deeper attentiveness towards one another. Let us use the document well as a starting point; it is foundational and a guide. It has been seen in the last ten years to have certain limits, and that some of the limits are that we have just grown so much or we have become so diverse; and it is still, though, a good step along the way. The importance of the resources it has collected and assessed in its pages are still very important for us in our local churches. It appears to me that beginning tonight and throughout tomorrow we are doing a SWOT analysis. We are dealing our strengths, weaknesses, opportunities and threats, and it is going to direct our work at this Summit. Such methods can be helpful but our deepest assessment is the over-arching co-responsibility for mission that Pope Francis says is what the Church is all about, and what we are called to be and live. Bishops from all parts of the country are here. We can bring a wealth of experience and a wealth of anecdotes; but the common analysis should be nurtured theologically and pastorally so we can help the whole Church in the US grow in its mission.

*Cardinal Daniel DiNardo  
Archbishop of Galveston-Houston  
Vice President, United States Conference of Catholic Bishops*

**Text of Video Tribute for Cardinal George Tribute**  
2015 June Summit Bishops' Meeting

[Narrator]

On Friday, April 17 of this year, the Catholic Church and lay ecclesial ministry lost a great leader, Cardinal Francis George, who had served as Archbishop of Chicago for more than seventeen years, died after a lengthy battle with cancer. Among the gifts Cardinal George brought to the Archdiocese of Chicago was a tireless devotion to lay ecclesial ministry. He implemented a lay ecclesial ministry formation program four years before the issuance of the *Co-Workers in the Vineyard of the Lord* document. Thanks to Cardinal George, more than two hundred lay women and men in the Archdiocese followed the path to their calling as lay ecclesial ministers.

[Carol Walters Introductory Tribute]

When it comes to lay ecclesial ministry, Cardinal George was a visionary. Even before the publication of the document, *Co-Workers in the Vineyard of the Lord*, the Archdiocese of Chicago had a lay ecclesial ministry formation program that preceded the document by four years; and three years before the document was published, the Archdiocese held its first Rite of Calling to lay ecclesial ministry when over one hundred pastoral associates and directors of religious education participated in a Rite of Calling and were authorized and commissioned to speak in the name of the Church. He participated in those rites. He participated in the formation program with the calling candidates as they were going through formation, meeting with them on an annual basis. He met with pastoral associates and directors of religious education annually to develop the relationship with them; and with myself as Director of the Office for Lay Ecclesial Ministry, the Cardinal made it very clear that when a pastoral associate or director of religious education who had been called was having difficulty in the parish or was moving, he wanted to know about it. He wanted to know where the issues were, what the problems were, so that we could deal with them.

[Narrator]

One month after the death of Cardinal Francis George, worshippers gathered to watch the raising of the late Cardinal's galero to the ceiling of Holy Name Cathedral. It was a fitting tribute to a man who was the Shepherd for the Archdiocese; a national leader for the Catholic Church, and a man whose legacy includes being a staunch supporter of lay ecclesial ministry.



## Theological Foundations of Lay Ecclesial Ministry

Bishop Richard Malone

(And so it should have been Cardinal George you're looking at now instead of Richard Malone, but here I am. And it is a joy to be with you.)

As we have seen from the video and the testimony of those who worked with the Cardinal, when it comes to lay ecclesial ministry, our beloved Cardinal George left us a legacy of serious theological reflection accompanied by dedicated, pastoral application—the two mutually informing one another. The theological understanding of lay ecclesial ministry is, of course, still in its early stages, as we have often heard. In my brief remarks, I'd like to propose three points.

First: that *Co-Workers* provides us with a helpful frame of reference for developing theological understanding.

Second: that Cardinal George's theological contribution points to a fruitful path for advancing this understanding.

Third: that renewed reflection on a theology of the laity in relation to lay ecclesial ministry will be helpful in moving us forward.

Let's talk for a moment about Communion and Mission as that comes through in the document – Trinity, Church, Ministry, and Relationships.

*Co-Workers* begins by describing a new reality in the Church that is lay ecclesial ministry. Lay ecclesial ministers are a unique subset, one might say, of lay women and men in ecclesial service characterized by authorization to serve publicly in the Church, leadership in an area of ministry, close mutual collaboration with the pastoral ministry of the ordained, and appropriate preparation and formation (see *Co-Workers*, 10).

*Co-Workers* then moves to an understanding of lay ecclesial ministry in the light of theology and the Church's teaching. It notes that a proper understanding "requires going beyond the sociological and pastoral context" and that the need to address the reality of lay ecclesial ministry "is not simply a

practical, organizational one” (17). Thus, *Co-Workers* makes clear, abundantly so, that a theological understanding and context are essential to any development of lay ecclesial ministry.

An ecclesiology of communion and mission form the theological foundation of *Co-Workers* (see 17). The document sketches a four-part framework structured around the Trinity, the Church, Ministry, and Relationships (see 17-26).

The Triune God, revealed in the salvific mission of the Son and the sending of the Holy Spirit, is the source of the Church’s mission. The Church herself is a communion for mission. Ministry serves the Church and her mission. Lastly, the importance of an ordering of right relationships among those in public ministries is considered, looking at the lay ecclesial minister in relation to the bishop, priests, deacons, and other lay faithful.

*Co-Workers* makes very, very clear the unique nature of the ordained ministry, how “other ministries function in relation to it” (21), and how lay ecclesial ministry itself is based on the Sacraments of Initiation, particularly Baptism.

I would like us to take a moment now to share some brief insights from Cardinal George on lay ecclesial ministry in a program he recorded within the past year for the Archdiocese of Chicago. Let’s hear him in his own words.

VIDEO: Cardinal George on Lay Ecclesial Ministry (Archdiocese of Chicago)

N.B. the transcription follows this text.)

I believe a key contribution by Cardinal George, very much in line with the vision of *Co-Workers*, is his enhanced focus on relationships. This may be something we haven’t given enough attention to. As we saw in the video and as the Cardinal wrote elsewhere, discussion about lay ecclesial ministry is served well first by a consideration of relationships. While ministry, for all of us in ministry, certainly involves functions and activity, a better starting point to talk further about ministry is to take seriously the nature of the Church as *communio*, as a “network of real relationships” (“Developing Lay Ecclesial Ministry,” in *In the Name of the Church*, ed. William J. Cahoy, 144). Now we have often heard what I am about to say, but let’s think about, let’s let this shine on our discussions here: *Who* we are is more definitive than *what* we do, and *what* we do should reflect and actualize *who* we are in Christ.

Baptism is our entry into the communion of the Church. We are transformed as adopted daughters and sons of the Father in the Son and through the Holy Spirit. We are anointed and made sharers in the common priesthood of believers... The Sacraments of Initiation are a basis for a variety of gifts, charisms, and ministries to which we can be called.

The Sacrament of Holy Orders brings about a new relationship that differs from that of Baptism. Priestly ordination configures one to Christ as Head of the Church and therefore enters into a new relationship with the Church—Christ’s own relationship. As Cardinal George remarked: “Orders do not bring an intensification of the baptismal relationship; they establish a new relation that defines the life of an ordained priest, bringing him into Christ’s own authority to govern the Church by calling him to sacrifice his life for Christ’s people” (“Developing Lay Ecclesial Ministry,” 146).

What about lay ecclesial ministers, then? Cardinal George emphasized the importance of the relationship to the pastoring that is proper to priestly ministry. I quote the Cardinal again: “Sacramentally, lay ecclesial ministry is based on baptism and confirmation; but because it brings the minister into the pastoral relationship proper to the ordained priest, something besides the conferral of holy orders has to be intrinsic to lay ecclesial ministry precisely as ecclesial. This is the calling from the local bishop that brings a new relationship into ecclesial communion” (“Developing Lay Ecclesial Ministry,” 148).

Cardinal George then elaborated in a succinct way the distinct place of lay ecclesial ministers vis-à-vis the laity and lay ministers more generally: “Lay ecclesial ministers are co-disciples of Christ with other laypeople, but are so publicly in the name of the Church because they have been called to take on responsibility for strengthening the bonds of communion under the direction of an ordained pastor. Lay ecclesial ministry is not done intermittently as a service to others, even in Christ’s name, but institutionally, in an established manner for the sake of the Church’s mission. Lay ministry, in its many forms, becomes lay ecclesial ministry when the bishop calls the person and then commissions him or her to a particular parish or to some other institutionally based task. Because of that call and commission, the minister participates in the function of pastoring, but analogously so and from a baptismal sacramental base” (“Developing Lay Ecclesial Ministry,” 148).

I believe Cardinal George's reflection, again very much grounded in the framework of *Co-Workers*, helps advance an understanding of lay ecclesial ministry as complementary with ordained ministry and as dependent upon a close relationship to the bishop by virtue of his calling and authorization. Two very important points worthy of more study and application. It also helps pave the way for further reflection about lay ecclesial ministry in relation to the vocation and ministry of the laity.

Finally, furthering a theology of the laity: Given that the reality of lay ecclesial ministry is a fairly recent phenomenon in the history of the Church, it is understandable that theological reflection is very much in the beginning process. I would like to close my comments by noting a few areas that may benefit from further attention and consideration in the years ahead, and I link these areas generally to the need to advance a theology of the laity.

First, more attention to lay ecclesial ministry as it relates to the vocation and ministry of the laity in general is an important task. That involves a more developed theology of the laity as well as promoting their vocation and mission in a more intentional way. For example, how do we understand the particular service lay ecclesial ministers offer to the lay apostolate? Reflection upon this area might also assist in situating lay ecclesial ministry as a unique call to some of the laity to serve the Church in a particular way, rather than as the "ultimate fulfillment" of the lay vocation.

Second, more attention to the "secular character" of lay ecclesial ministers and what that entails would be helpful. This has implications for developing the theology of vocation that *Co-Workers* calls for. The call of lay ecclesial ministers, while analogous in some ways to the call to ordained ministry, also needs to be understood within the realities and demands of the lay state, which for many also involves the vocation to marriage and family life.

Third and lastly, a theology of the laity can help contextualize a proper understanding of ministry and of the Church's mission in the world. Ministry itself is never an end but always a means, a service, directed to the building up of the Church which is interlocked with the transformation of the world and ultimately with the coming of the Kingdom.

A theology of the laity helps accentuate the Church’s mission in the world—that she is meant to go out, to be poured out, so that the world might be consecrated and transformed. Laity in this way, are the center of the Church’s life and vitality. Ministry in the Church, including lay ecclesial ministry, is always at the service of this life and vitality (see H.U. von Balthasar, “The Layman and the Church,” in *Explorations in Theology*, vol. 2, 326-27).

Finally, in a quote anticipating Pope Francis, Cardinal George said that “ministry . . . begins not with control but with going out to the poor on their terms and God’s, not on ours” (“Developing Lay Ecclesial Ministry,” 141). May all of us called to ministry, whether ordained or lay, be renewed in that vision which finds its perfection in our Lord Himself, who became poor for our sake. Thank you.

*Most Rev. Richard Malone*  
*Bishop of Buffalo*  
*Chairman, USCCB Committee on Laity, Marriage, Family Life and Youth*

## **Cardinal Francis George Interview**

With Very Reverend Thomas Baima – Lay Ecclesial Ministry Segment  
Part of a Larger Interview on the Sacramentality of the Church Done  
For Formation of Lay Ecclesial Ministers in Archdiocese of Chicago

*[Very Reverend Thomas Baima]*

There is a relatively new phenomenon in the Church, new in the long history of Catholicism, of lay ecclesial ministry, and you have been quite a leader in trying to think theologically through what this emerging charism, I would call it, among the baptized really means. In particular, you have devoted a lot of attention to talking about the relationship of an ecclesial minister, or lay ecclesial minister in this case, to the bishop. Could you tell us a little bit about that because again I think it helps to understand the sacramental structures of a diocese?

*[Francis Cardinal George]*

Sure! Sure! Again, the sacraments are the acts of the Risen Christ that He gives us and they are pure gift, and when we share them we are in relationship to Christ first of all, and then in relationship to each other, others who share in the sacrament. So the sacramental basis of lay ecclesial ministry is baptism, not Holy Orders. So, there is a ministry of the baptized, and a ministry of the ordained but the relationships are different. But there is a relationship in baptism of course; relationship to the Father, those who are adopted children in Christ. But also, then, how do you establish in its ministry the relationship to the Church? And that is not based upon a sacrament, that's based upon a call, and the call is given by the bishop, who recognizes the qualities of life and of service of somebody who is prepared. We have preparation programs, academic and personal formation, so we can trust people whom we call. It isn't just that they are experts but also we know a little bit about them. Somebody is able to say, "This is a trustworthy person." Because when you are calling somebody to minister in the Church – that is to be in contact with people in Christ's Name in the name of the Church – you better be able to trust them! Now we have known betrayal of vocation in the case of priests and in the case of others as well. So, that is why we have insisted upon putting personal formation along with the academic and expertise preparation. But then the final thing is, who establishes your relationships that you go into a parish as an ecclesial lay minister, not just on the basis of your expertise – which is great in the case of many lay ministers; but also on the basis of being called to a relationship there by the one who is the visible focus of our relationships, the bishop. And people have taken that to heart. It gives them a sense of a public presence that they wouldn't have otherwise. They are not just there as hired

help. No matter how expert they might be, they are there because of the relationship to the bishop who asks the people to accept them as genuine ministers of the Church. So, as to that [sic] we have to be very clear. Again, it is always you start with relationship, not with function. And if you get that . . . . then, you know what Vatican II called the Theology of Communion. Communion is relationships! It is a network of relationships, and we all bring our own gifts to it, small or great; but the basic gift is Christ's. That is always for me the key to a theological understanding of what we are doing now. Out of the Second Vatican Council, the Church is a communion, a set of relationships based upon sharing gifts; and therefore, anything that we talk about, particularly ministries, you start with the relationship, and after that you move on to function. Because we are a functional society, we often start the other way around; and I think the whole question of lay ministry got off to an uncertain start in places, even here, perhaps, when it began to be identified with functions. That is why priests even started to say, "Well, now lay people in place are baptizing [sic] doing what I used to do. What's left for me?"

[*Very Reverend Thomas Baima*]

Yeah. "Who am I?"

[*Francis Cardinal George*]

Yeah! "Who am I?" As if you were defined by your work! You are defined by your relationship. That is true of marriage; that is true of everything that is most important. It is the relationship that counts. And so I have really tried to make that front and center. People sometimes grab it, and sometimes they don't. But over a period of time I think it will help because it is true.

[*Very Reverend Thomas Baima*]

Good! And that's probably a good place for us to conclude this conversation.

[*Francis Cardinal George*]

Okay. Thank you very much! Good talking to you, always, Father Baima.

[*Very Reverend Thomas Baima*]

Thank you very much!

*[Francis Cardinal George]*

Thank you very much for what you are doing to oversee and strengthen these ministries in the Church.

*[Very Reverend Thomas Baima]*

And we thank Cardinal George for taking the time today to talk with us about this critically important aspect on the sacramental structure of the Church. I am Father Thomas Baima. Thank you.



## The Lay Apostolate and Lay Ecclesial Ministry

John C. Cavadini

At the University of Notre Dame we have two programs that are explicitly intentional about forming lay ecclesial ministers. The first is the M.Div. program, offered to both seminarians and lay ministry students alike, tuition free for both, with most classes in common, but with separate tracks for formation. As chair of the Department of Theology for 13 years, I oversaw the implementation of *Co-Workers in the Vineyard* when it came out in 2005. The second program is one I invented in 2005, the Echo program, an apprenticeship-style program, that forms catechetical leaders through theological study (leading to the M.A. in Theology), integral formation in the style of *Co-Workers*, and extensive on-site leadership training in a parish assignment. All students in both programs are under 30 and almost all under 25. My thinking about the theological foundations of *Co-Workers* comes from my efforts to implement its vision in these programs and with this population. In particular, I have given a lot of thought to the connection between the lay apostolate in itself and lay ecclesial ministry, partly because if you co-educate lay ministry students and seminarians, you have to think about the differences in ministerial identity so as not to collapse the two together but instead nurture a true sense of vocation in both that is a positive identity in itself and not the negative of the other; and partly because these young students have their hearts set on a life of working for the church as an expression of a *consciously chosen lay vocation*, and not as priests *manqué*.

I have found the vision of *Co-Workers* to be quite seaworthy in this work of education and formation, of linking lay apostolate and ecclesial service. The apostolate of the laity, as *Lumen Gentium*, echoed later by *Evangelii Nuntiandi* and *Christifideles Laici*, and *Co-Workers* itself, is "secular," meaning that the laity's defining role is in the ordinary life of the world, which we work to transform in the light of the Gospel. But, as *Evangelii Nuntiandi* puts it, quoted by *Co-Workers*, "the laity can *also* feel themselves called, or in fact be called, to work with their pastors in the service of the ecclesial community, through the exercise of different kinds of ministries..." (my emphasis). It's that word "A SO" that is the issue here -what do you mean, "ALSO"? Is this the kind of ALSO that divides a person, so his or her "lay" witness as *lay* is outside of a ministry which he or she ALSO has? Or is this a lay person who isn't really a layperson anymore but isn't ordained either? *A tertium quid?*

*Co-Workers* nicely explains this "ALSO" on the twin foundations of mission and communion which are intimately related—communion is unto mission—and mission is unto communion. Building mission builds communion, and ALSO building communion builds mission. They are different aspects of the one identity of the church which is, in Christ, a *sacrament* of God's love for the world. The Church herself, as it were, is fundamentally secular and ALSO fundamentally a communion built not *of the* world but *of God's* love through the sacraments. The ALSO of the call of lay persons who remain lay but choose to "cooperate with their pastors" in the service of the ecclesial community, reflects this larger "ALSO" of the Church herself. In a way, the lay minister straddles this larger "ALSO." *Co-Workers* explains this well by distinguishing *relations* within communion, and thus within mission, and it founds these distinctions on its careful precision in the use of the word "ministry,"

The ministry to which the priest is configured in holy orders "belongs along with the word of God and the sacraments which it serves, to the *constitutive elements* of the Church" (p. 24). In other words, the great gift of the ministerial priesthood is that the priest, by acting *in persona Christi capitis*, gives the people of God to *themselves*, as people of God, and not as his own private possession. The ministry of the priest, by mediating the headship of Christ, constitutes and protects the identity of the people of God as *God's* (p. 24). Thus "the ministry of priests is entirely on behalf of the Church; it aims at promoting the exercise of the common priesthood of the entire people of God." It is impossible for a layperson to try to exercise such constitutive ministry without becoming the "hireling" who steals the flock as a private possession. But it is possible for a non-ordained person to help further those ways of *serving* the communion which the ministry of the ordained uniquely *constitutes*, ways of service, of ministering, which wouldn't even exist without the constitutive function of the ordained ministry. *Co-Workers* accordingly distinguishes that the word "ministry" in the phrase "lay ecclesial ministry" refers to something different, namely, the common "participation in the 3-fold ministry of Christ, who is priest, prophet and king," which is proper to *all* the Church's members and *flows from* BAPTISM. The lay ecclesial minister makes use of the ministry he or she has, in virtue of the common priesthood to as *EN* and *Co-Workers* say, "cooperate with their pastors in the service of the ecclesial community for the sake of its growth and life,"—as an exercise of, and not a renunciation of, their lay state.

The layperson brings to the task all his or her experience of living in the world, with family or as a single person, working for a living, etc. the creation of a set of empathies that builds credibility of witness in a unique lay manner. The lay catechist has credibility, for example, partly because he or she is lay, and speaks out of that specific witness with the unique experiences that go with it. Thus, in lay ecclesial ministry, the common priesthood of one layperson is leveraged for the building up of the common priesthood of the rest of the Church.

In the midst of my awareness of how helpful *Co-Workers in the Vineyard* has been in articulating a vision for educating and forming all the young people who so eagerly come to our programs, I am left with two genuinely open questions in my mind, both connected to the admittedly provisional phrase "lay ecclesial ministers." Is this phrase the exact right one to refer to the new reality which the document analyses inductively? My two questions:

First, the phrase "lay ecclesial ministry" uses the *same word*, ministry, which must be heard in two very different senses, to refer at one and the same time to the same "ministry," functionally speaking, the same shared work, and yet to two crucially different identities. Is it realistic, over time, to sustain this equivocal usage? Pope Francis in *Evangelii Gaudium* uses the expression "pastoral workers" for "all those who are committed to working in and for the Church," including the whole range "of the different pastoral workers from bishops down to those who provide the most humble and hidden services" (EG 76, but used throughout). Pope Francis uses the phrase as a generic term for similar work that easily leaves room for different identities, ordained and *lay*, and allows for some to be paid positions and some volunteer.

My second, and main, *worry*, flows from the first. Is it possible that the equivocal use of the word "ministry" in the phrase "lay ecclesial ministry" could have the effect of occluding, not so much the ministry of the priest, but rather the common ministry of the laity-- which "lay ministry" more narrowly defined, is intended to serve? Despite the clearly stated intentions of the document, can the use of the phrase "lay ecclesial minister" to reflect a professional class of lay ministers cause us to forget the way in which ALL the baptized, ALL lay persons, are called

to minister, that *is*, to evangelize, to proclaim the Gospel in word and *deed*, and to take responsibility for the mission of the Church? We are ALL missionary disciples and "it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients" (EG 120). *Co-Workers* explicitly warns against creating lay ecclesial ministers as an elite "above or outside the laity." But I wonder if in the long run this balancing act can be sustained without having the effect of making us forget that "lay ministry" and "lay leadership" in the Church may ~~not~~ and should not – be coinciding sets. It seems to limit lay leadership to a "profession" that, *yes*, arises from baptism but is "configured to" ordained ministry. But no less than Pius XII, quoted by John Paul II, stated, "the faithful, more precisely, the lay faithful, find themselves on the front lines of the *Church's* life..." And in this spirit, Pope Benedict also said that the Church "needs a change of mindset particularly concerning lay people. They must no longer be seen as collaborators of the *clergy*, but truly recognized as "co-responsible" for the *Church's* being and action." Just as we are implementing more robust roles for laity in the *Church*, are we actually, in the long run, making some of the laity more "churchy" instead of expanding our notion of how to be church along the lines that Benedict seems to be indicating?

I would close by saying that these are questions that are genuinely open for me now not because of the failure of *Co-Workers*, but because in the last 10 years, its vision has been so richly successful in promoting the kind of work our students end up doing, that we now have the luxury of a new vantage point from which to continue to think and to dream, a vantage point *within* the spirit of *Co-Workers*, not suppressing its vision, but furthering *it*, in gratitude.

*John C. Cavadini, Ph.D.*  
*University of Notre Dame*

## Co-Responsibility for the New Evangelization

Fr. Frank S. Donio, S.A.C.

Over the last six years, I have used *Co-Workers* six times in course work; four of them at The Catholic University of America with undergraduates in a program for Certificate for the Practice of Pastoral Ministry, and the last two years in a program that is mostly online at Fordham University in a Theology of Ministry course.

Two stories from those programs: the first is Katrina. Katrina is a child of immigrants. She became very energized in her parish community. She then decided that she wanted to study theology. Her family looked at this rather strangely.

“How is this going to lead you to some type of successful life?”

And yet she decides: “No, I have been affected particularly by what I have experienced in the parish and then also what I have experienced in my college education, and now I want to do ministry full time.”

She then goes onto graduate work in a program that is similar to *Echo*. She then decides that she is going to go into parochial ministry and arrives there, and unfortunately, runs into – as a mid-twenties something – the challenges of day-to-day ministry within a parish, becomes frustrated, and moves into more of a situation where she would be better received. Her frustration didn’t come though, interestingly enough, from the pastor who was there, but instead from other lay ecclesial ministers who felt that she wasn’t experienced enough, even though she had the most theological education of any lay person on the staff.

The second is Nick. Nick was very involved again in his parish community and his Catholic school, and then he goes to college, gets involved in one of these ministry programs in which the students are ministering to other students on the campus, and then graduates. He had gotten an engineering degree, is now working as an engineer now in his mid-twenties, goes to the parish door – and nobody knows what to do with him, this very well-formed person, who has a lot of energy for

mission; and he had to persevere. Now he and his wife had to persevere within the parish to be received as late twenties-somethings to somehow be involved. These are the people who are at our door and want to serve. These are the people we are co-responsible for. And many others.

Do we start them with the premise that co-responsibility is the way of the sent, of those on mission? All the baptized are co-responsible for the mission of Christ and His Church, and they are sent into the world to bear witness to Him in word and deed, to evangelize. Now we can all say documents of the Second Vatican Council – Paul VI, John Paul II, Benedict XVI, and Francis – affirm this view. *Co-Workers* also does when it says at the end of the Introduction, which Dr. Rick McCord quoted last night:

“*Co-Workers in the Vineyard of the Lord* expresses our strong desire for the fruitful collaboration of ordained and lay ministers who, in their distinct but complementary ways, continue in the Church the saving mission of Christ for the world, His vineyard.”

Collaboration viewed in this way, as we heard in *Co-Workers*, is also co-responsibility. Co-responsibility in collaboration were significant elements of the final report of the Second Extraordinary Synod of Bishops in 1985 on the twentieth anniversary of the closing of the Second Vatican Council. Both co-responsibility and collaboration are rooted in an ecclesiology of communion and the fact the final report states that because the Church is communion, there must be participation and co-responsibility at all of her levels. The general principle must be understood in diverse ways, in diverse areas.

From Vatican II has positively come a new style of collaboration between the laity and clerics. The spirit of willingness with which many lay persons put themselves at the service of the Church is to be numbered among the best fruits of the Council. In this is experienced the fact that we are all the Church. Collaboration and co-responsibility among all the baptized does not mean that there is not a diversity of roles, as we have heard. There is a diversity of roles. But the mission is one, and all the baptized participate in this mission. Who’s mission? Christ’s. What mission? Evangelization of all peoples by the baptized.

Pope Francis offers us an important insight in *Evangelii Gaudium*. The Holy Spirit also enriches the entire evangelizing Church with different charisms. These gifts are meant to renew and build up the Church. All of the baptized in their diversity of charisms and roles are then drawn into collaboration with one another and aided in developing co-responsibility. But this isn't simply the work of the baptized. It is also the work of the Holy Spirit. We need to look at the co-responsibility of lay ecclesial ministers, deacons, and priests authorized and encouraged by the local bishop to form people as missionary disciples in the domestic church – the family, the workplace, culture, the public square; living apostolate, witnessing Christ to the world but also serving the needs of the community of faith, the Church, particularly by re-engaging others in the life of faith. Most of this formation is done in the United States, which is somewhat unique – in the United States and Canada – in the parish. But there are now many movements, associations, and personal or group apostolates, as well as the ministries and apostolates of those in consecrated life, that are supplying this formation in person and online. The work of the new evangelization challenges us to change business as usual by moving from maintenance to mission to help all become co-responsible for the mission.

How, then, are we as assembled leaders working to unify these efforts – many, many efforts? Now we do need to raise the small number of those who engage in the life of the parish in comparison to the overall number of Catholics who attend Mass weekly, as we saw in the CARA statistics; forming them to be co-responsible for the mission of Christ and his Church, which then is brought into the parish, other church ministries, and into everyday life.

People such as Nick, who present themselves for service; and again, lay ecclesial ministers like Katrina, are critical in this effort since they, together with priests and deacons with authorization from the bishops, coordinate and provide much of the faith formation for Catholics, whether through parishes, schools, college campuses, hospitals, prisons, and relief and service organizations in both word and deed. Now there is much to do, but many who are and who could do it.

As those in ministry, we are called to help all the baptized realize that they are not simply followers of Christ, not simply disciples, but are sent by Him as apostles, as Vatican II said; as missionary disciples, as  *Aparecida* and Pope Francis have said. As united in our diversity through our collaboration with one another and with the Holy Spirit, we assume that this message, after 50 years,

has gotten through. To many, it has not. It has to some, though, like Katrina and Nick. They encountered Christ, were nurtured, and formed by pastoral ministers and teachers and became energized to participate in His mission. They seek to be a part of it.

As assembled leaders, what is our co-responsibility for them? Thank you.

*Very Rev. Frank S. Donio, S.A.C.  
Director, Catholic Apostolate Center*



## **Changing Pathways: Cultural, Generational, and Educational**

Dr. Hosffman Ospino

When I was first invited to give this presentation and I was told I had seventeen minutes, I was thinking, “How can I squeeze in seventeen minutes what I do in a full year, in a full semester?”

But where to begin? I think the best way for us to imagine lay ecclesial ministry today in the context of the life of the Church in the United States, is by taking a quick look at who we are as Catholics in this country. About sixty years ago, most Catholics in the United States were Euro-American white, about ninety-five percent of all Catholics were Euro-American white; Latinos/Latinas were a tiny percentage, about three percent of the entire Catholic population; African-Americans, Asian-Americans about one percent each. What has been happening in the last sixty years? Tons of things – migration patterns, cultural changes, our country, our Church has become a more diverse reality. Today, about forty-seven to fifty percent of all Catholics in this country are white Euro-American; Hispanics about forty-three percent; African-American about three point six – four percent. These are estimates. Asians, the fastest growing group in the Catholic Church, five percent. Native Americans about one percent. Welcome to the Church in the United States in the Twenty-First Century!

So the question for us is, what does it mean to train the next generation of lay ecclesial ministers to serve this particular Church? And the second question is, how are we empowering lay ecclesial ministers from this particular Church to meet the evangelizing needs of the Church in the United States today?

The first point that I want to raise – and you are going to see a series of numbers. I want to now draw some of these numbers from the great work that the Center for Applied Research in the Apostolate (CARA) has done, and with whom I have actually had a chance also to partner recently on a major study on Catholic parishes with Hispanic ministry. Even though I will be addressing looking at the multicultural picture in the United States, my lens will be the Latino/Latina Catholic experience at this moment. I only have ten minutes so I cannot address everything that I want.

So if that is the Church that we have today, as diverse as we just saw, one of the biggest concerns that we have emerges in what our lay ecclesial ministers currently working are raising and are observing. According to CARA, only seventeen percent of lay ecclesial ministers today feel – know –

that they are trained to meet the needs – the spiritual, pastoral and evangelizing needs – of the multicultural Church, only seventeen percent! So there we have eighty-three percent of lay ecclesial ministers who are struggling to evangelize in this particular context that is multicultural – raising questions, vis a vis, language, cultural sensibilities, and inter-cultural competencies. So, as we move forward in the conversation of lay ecclesial ministry in the United States, one of the first questions that we need to address is how do we help our lay ecclesial ministers to be better prepared to serve the needs of the Church of the Twenty-First Century, 2015; not the Church of the 1950s, not the Church of the 1930s.

Lay ecclesial ministry and formation and the question of credentials in pathways – that is an important point that we need to ask. CARA reports – gladly – that about half of all lay ecclesial ministers, people training in lay ecclesial ministry programs are Hispanic. Amazing! We also, in the national study of Catholic parishes with Hispanic ministry, discovered that there is a growing number of Latinos/Latinas who are interested in doing this. But there is a little bit of a discrepancy in this optimism that that number can generate and the crude reality; and the crude reality is that only seventeen percent of Latinos/Latinas in programs now of formation towards lay ecclesial ministry are in degree, or entered programs, who are working towards a degree. Now this number reflects very much the reality of the Latino Catholic experience in this country. In the United States, only seventeen percent of adult Hispanics have a college degree, only seventeen percent! So when we start thinking about how do we define lay ecclesial ministry in the United States, *Co-Workers* for instance, one of the rubrics of *Co-Workers*, is that ideally lay ecclesial ministers must have a Bachelor's degree, ideally a Master's degree. Well, eighty-three percent of the Hispanic is already out of the game. If we continue to define lay ecclesial ministry in that regard. But that is not only for Latinos. It also affects the African-American community; it affects Asian Americans; it affects Native Americans and white Catholics primarily in rural areas, rural dioceses, and mission dioceses.

So if we want to be attentive to the question of diversity, this is an important conversation that needs to happen, which leads me in many ways to the question of credentials and models of exercising lay ecclesial ministry.

It seems to me as I engage pastoral leaders in conversation about this dynamic of diversity in the Church and lay ecclesial ministry, and the question is usually, “Who gets authorized?” And somehow, authorized is the code word, or the code term, for hired. Who gets hired in our dioceses?

Who gets hired as a lay ecclesial minister in our parishes, in our Catholic schools, in our Catholic universities, and Catholic institutions? That is an important question because we continue to be somehow beholden to the professional model. If a Latino/Latina has twenty years of experience but does not have a Master's degree, or at least a Bachelor's degree, it is very likely that a diocese or that a parish will not hire this person to serve and to be authorized in a particular community as long as we continue to use the professional model in terms of degrees. That begs in many ways for a conversation about new models to define lay ecclesial ministry among, particularly, immigrant communities, but also other minority communities. For instance, we have the model of volunteer ministry. In my own parish community [we] have people who are actually volunteers full time. These are retired people who are running entire programs, and they spend more time in the parish than in their own homes. So, technically, they fulfill the role of a lay ecclesial minister but nobody has ever dared in my diocese to call them lay ecclesial ministers.

There is another element that is emerging quickly, and it is giving life in my group. Earlier we were talking about this, and it is the apostolic movements, the ecclesial movements that are giving new life to the Church and are becoming small centers of energy for the formation of leaders. For instance, in the Hispanic community, fifty percent of all parishes with Hispanic ministry have the charismatic renewal actively involved. And the charismatic renewal, as well as the neo-catechumenal way, and the Cursillo, the Jovenes Cristo movement and several others, are actually developing a new cadre of leaders that could be mentored into lay ecclesial ministers, but there seems to be a breakdown either because we distrust these apostolic movements, because we do not understand how they work within the context of the parish, or simply because we have not begun to pay enough attention to these movements.

So also, and here I am going to put on my hat as a college professor, it is the question of what I want to call the dilemma of age and culture. As CARA has reminded us, the population – the Catholic population in their twenties and thirties – is highly diverse, is very diverse in the United States; a large Hispanic component, a growing number of Asians; and then these are actually the people who are coming into universities today, in many university programs, to enter into lay ecclesial ministry programs, formation programs, and become lay ecclesial ministers in parishes and dioceses. But one of the challenges that we are seeing, for instance, and here it becomes my experience teaching at Boston College, is that most of these people do not come from parish life. They want to be lay ecclesial ministers but they want to go back to their campus ministry experiences, and then when some of them

become lay ecclesial ministers in parishes or dioceses or organizations, they do not last for too long. So I encourage CARA, as a matter of fact, to do a little bit of longitudinal study on this and see what is the reality? How long do these young women and men in their twenties who become lay ecclesial ministers actually stay in ministry because that will help us also in the theological conversation about what it means to be a lay ecclesial minister.

Then we have the lay ecclesial ministers in their forties and fifties. This used to be the group that in many ways populated many of our formation programs. That is the group that is somewhat absent from our universities these days, and we need to see what is happening with that particular group because many of them are second career people, many of them are actually people who can be the next generation of leaders. And finally we have the group that right now dominates the landscape of lay ecclesial ministers, who are those in their fifties and beyond.

Two points to conclude: one as you can see in this map – this map was put together by CARA in collaboration with Boston College – as to where Catholicism is growing in the United States. Catholicism – sixty-one percent of all Latinos in the United States live in the south and in the west. Unfortunately, most of the resources for the training of lay ecclesial ministers, most of the resources where lay ecclesial ministers can exercise their service, are not located in the south and the west. So, at some point we need to start with a conversation related to how we vest our resources to better equip those parts of the Church where Catholicism is growing in a vibrant way, particularly the southwest, the south and the west, with a special emphasis to the Latino and nation communities.

So, my last point has to do with the age breakdown. Approximately, sixty percent of all Catholics in the United States under the age of eighteen are Hispanic, and this is a group [where] the majority of these young women and men were born in the United States, they were born and are being raised in the United States. But according to the National Study of Catholic Parishes with Hispanic Ministry, we observed that as a matter of fact Hispanic lay ecclesial ministers are not coming from that group, the US-born Latinos. The majority of lay ecclesial ministers continue to come from the immigrant population. So there seems to be a breakdown. How do we empower these people? Well, I think that as Catholics we need to engage in serious conversation as to, for instance, one: What do we do to address the high drop-out rate from high school within the Hispanic community? The lack of Latinos or the small number of Latinos in our Catholic schools, the even smaller number of Latinos in seminaries, in universities because that all affects lay ecclesial ministry. And I think that one of the ways

of doing this is by supporting initiatives that are actually trying to aim at this dynamic. I want to bring to your attention what I want to call the Vision and Challenge of the Fifth National Encuentro of Hispanic Ministry. This pastoral Encuentro which is to take place in 2018 is a national consultation, a national initiative, for the Church in the United States that aims to identify, mentor, and prepare, God willing, 20,000 leaders from around the country, most of them Hispanic. The question is, are we as a Church, is the Conference of Bishops, are our organizations, are our universities ready to embrace this challenge and help the Latino community move forward as we embrace the challenges or the call that Pope Francis has made to be a missionary Church?

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## Formation and Authorization: Challenges and Best Practices

C. Vanessa White

Good morning!

Now I am going to start with teaching you a song. I come out of the African-American tradition. Music is an important part of our tradition. The song I am going to teach you is about relationship. We have talked about call, we are talking about relationship. And so, this song is entitled, “*Hush, Somebody’s Calling My Name.*” I am going to sing it first, and then I am going to ask all of you to join me. That we have also in a sense worked at a relationship we are developing here. So it is:

*Hush, hush, somebody’s calling my name.*

*Hush, hush, somebody’s calling my name.*

*Hush, hush, somebody’s calling my name.*

*Oh my Lord, oh my Lord*

*What shall I do?*

*Hush, hush, somebody’s calling my name.*

*Hush, hush, somebody’s calling my name.*

*Hush, hush, somebody’s calling my name.*

*Oh my Lord, oh my Lord*

*What shall I do?*

Amen! Amen!

We have been called. I have been called. In conversations earlier today and yesterday, the focus and the topic was on call and response. I as a lay person, I was called when I was six years old. I can remember dreams. I can remember a sense of restlessness. I remember wanting to get involved. My first formatives were my family, and then my parish, and then Catholic campus ministry. Then I felt the discernment to go into volunteer ministry, a year of lay volunteer ministry with the Claretians. From that, being called to lead a lay missionary program, from that going into retreat ministry, to formation ministry, to academic ministry. But it started with that call, it started with that relationship, relationship – that relationship and passion that I had. And many lay ministers that I talk to speak about that call. Cardinal George spoke about that call, that relationship; not the function, the call.

Our *Co-Workers* document looks at formation. I am going to speak primarily on how, after receiving that call, how you were formed, and what happens regarding authorization. The *Co-Workers* document says that “Lay persons who devote themselves permanently or temporarily to some special service of the Church are obliged to acquire the appropriate formation.”

And then from there, as you journey in this process, what happens with authorization? Who authorizes? How does that take place? But there is good news! I am here to share some good news! I am about sharing the Good News, and we have heard good news over these past two days. We have heard the good news that over twenty-two lay ecclesial ministers or those laity are involved in formation programs. The majority, yes, are in certificate programs, and these certificates for ministry have increased. There has been a growing need within formation to look at different ways that we form online programs. Catholic Theological Union, one of the programs in formation, we have distance learners. How do we form those who are online as they journey through the process? Eleven programs taught in Spanish! There are formation programs in dioceses, there are partnerships. We have partnerships!

I am the Director of the Tolton program. In 1990, our program was formed to be attentive and to prepare Black Catholic lay ministers for leadership in the Church. It is a scholarship and a formation program because it costs! It can cost anywhere from twenty-five to fifty-five thousand dollars if you are going for a degree program, and I am going to speak a little bit more about that later.

Our Oscar Romero program is celebrating its twentieth year. Twenty-eight graduates in the Latino community! We have been creative. Hosffman talked about the fact that many of our ministers are not – may not have those Bachelors’ degrees. In schools of theology and ministry, ATS standards say that you can accept persons within a graduate [program] for certain graduate degrees, and we have done that. There has been an increase in candidates from under-represented communities in formation programs. Seventy-five percent of our response today stated that authorization is an important aspect of lay ecclesial ministry, and in some dioceses bishops meet annually with their lay ecclesial ministers. That is good news! There has been a public acknowledgement since *Co-Workers* of lay ecclesial ministries in many diocesan papers that communication is happening. We have a long way to go, yes, we do; but let us acknowledge what is taking place. And many dioceses now have offices that guide the lay ecclesial minister candidate through the process of formation to authorization. So, there is a sense of mentoring, there is a sense of continued relationship.

Let me take a few minutes to look at formation and some questions. (I am a visual learner so I throw pictures up there.) What is appropriate formation? *Co-Workers* talks about appropriate formation and looks at those pillars: intellectual, human, pastoral and spiritual. I put intellectual in capital letters because the reality is that most – in looking at formation and what is happening in formation programs – the focus has been on the intellectual formation. But we are a human person. There are human beings that are being formed, and we cannot just look at the intellectual. How are we looking at the human aspect? How are we looking at the pastoral? How are we looking at the spiritual?

I am a professor of spirituality and ministry, so spirituality is important for me. We talked last night – looked last night, at how are we forming people in that relationship, the spiritual relationship? How also are we looking at health? Many of our ministers, lay and ordained, are burnt out! Keep going, going, going, going. How are we forming them when they are in these formation programs to be attentive to their health? How are we out of balance? How are we also helping them to develop skills to be ministers? What are we doing in formation programs? Yes, if you are in a certain degree program, you have practicums; but how in formation are we helping them lead prayer groups? How are we helping them to mentor? In the Tolton program, all of our scholars are mentored and are also mentoring others. How are we on being an example of what needs to take place?

Other questions: What is our context? We have spoken and we have reflected on the fact of [how] we are in a different context now than ten years ago when *Co-Workers* was formed. How are we forming people for this particular context? How are we forming people for our local context? Are we addressing that? What type of minister do we need to best respond to our context, whatever that context is? And what resources are out there that are attentive to context? Now I have to say, Hosffman Ospino is a member of the Academy of Catholic Hispanic Theologians of the United States. They are meeting now. This is a resource! This community of theologians is a resource. I was the convener of the Black Catholic Theological Symposium, an association of Black Catholic scholar activists – theologians. Resource! There is also the National Black Catholic Congress. There is also the Mexican American Catholic College. There is also programs being started to be focused on Asian-Pacific pastoral ministry. CTU is starting a new certificate in Asian-Pacific ministry.

How are we looking at that? But also I have talked about the financial burden. We have to – if we are going to look seriously at formation – how are we supporting these lay men and women who have got this call, who are committed, who wish to serve? And how are we evaluating? Evaluation is



something that we as a Church do not do very well. How do we evaluate who is best suited for lay ecclesial ministry? How do we evaluate formators in these programs, and not all who are in formation programs are called to lay ecclesial ministry as candidates, teachers, mentors or formators? And then in looking at authorization – three-step process: acknowledgement, appointment and announcement.

I want to speak a little bit about the language that we use. We talk about certification as part of that authorization. Certificates are not certification, and certification is not accreditation. We certify persons, we accredit programs. How are we looking at what is happening in that process, and one of the things is that process is very long and can be very complicated. As members of the subcommittee we are looking at that. But we are also looking at those relationships. Who is involved in that authorization process? The bishop, definitely! The ordained, if they are in parish ministry. Also directors and staff of diocesan ecclesial offices. And then how do we acknowledge and send forth?

In speaking to many lay ecclesial ministers and lay ministers, it was so important that the community – that the bishop – that there was some type of acknowledgement, some type of affirmation, some type of ritual. We are a ritual Church! We are a Church that we celebrate ritual, we are good at that! All aspects of our life are ritualized. How are we ritualizing this process? Appointment? How do we announce? And as Cardinal George has said and many have said, it is about relationship. It is about relationship. What are the relationships that are happening in regard to our formation and our authorization, and continued challenges? Language! We are still not on the same page regarding language when we talk about formation, when we talk about certification, when we talk about authorization. What is happening regarding consistency of formation programs at training and evaluation? It is very inconsistent! I travel across the country, and sometimes, it is very inconsistent. What do we mean by authorization? The length of the process, the financial burden, how we communicate that Good News, acceptance and support. But let us be mindful that it is the Holy Spirit that will guide us through this process. It is the Holy Spirit that calls us; and so do not quench the Spirit.

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## Church Workplaces: Challenges and Best Practices

Amy McEntee (with Bishop Christopher Coyne)

What I am about to present has grown out of a conversation – a series of conversations – that Bishop Coyne and I have had, but for the sake of time, I am going to be doing the primary presenting and he is going to tweet at me when I get it wrong. [*Laughter*] I'm just kidding. It's not really working that way.

I just wanted to start by telling you my sincere thanks. We were talking last night and again this morning about where were you ten years ago? And I actually started my ministry in the Church nine years ago. And so, I like to say that I have never worked in a Church where *Co-Workers* did not exist. It is because of your dedication, your belief, your struggling through the fierce conversations, and your willingness to claim the vocation that my generation and people who are my age know that this is a way that we can use our gifts to serve the Church. So first of all, my sincere thanks for you and your work that you have done in this field.

Bishop Coyne and I were asked to address Church workplaces, and so a lot of what we are going to talk about is going to be in the context of professional lay ecclesial ministers, and we have already had some conversation about, “Are they professional, are they volunteers? What difference does it make? How does that conversation go?” I will just offer that everything we say professionally should have a corresponding piece that goes for volunteers.

So, when we think of our Church workplaces, they all look like this, right? We are all happy people, we are glad to be here, we like each other! I think sometimes the more realistic expectation is this, sometimes we feel this way, there's not nearly enough coffee in that pot, either. When we are not having such good days, we might have a few of these. Quite frankly, I will tell you that I prefer this because the passive-aggressive conflict is actually far more damaging. And we hope that it never turns to this. The reality is that our Churches and our workplaces are messy because life is messy. So we have this challenge of how do we incorporate our language so that we are saying the same words and understanding each other? We have conflicts between those who are lay people working in Church and those who are ordained. We have generational differences and how we expect the workplace to exist. As we were saying, millennials are coming in expecting professional positions, they are coming in

having gone to get a degree to be formed, to be authorized, and I'm hired so I'm authorized, right? And then when we get in there, our workplace situations and our expectations of workplaces are very different. As we have said, the cultural expectation of what it means to be in a workplace is different. We have different visions of Church. And so the way that we do work is often full of conflict that is hard to manage.

It says in the first one, "The executive steering group took your recommendation to cancel all design projects."

And he responds, "What? I didn't recommend that!"

And he says, "Uh oh, your poor communication skills have sowed the seeds of our destruction."

And in the last square, he says: "Am I an unclear communicator?"

And he responds: "Six o'clock."

We have trouble with communication! There is a lack of expectation! I will tell you that in some of my work with young adults recently someone shared with me, "I am more certain about what I will get fired for, than I am what I am actually supposed to be doing."

And so how do we create a system that has clear expectations, good communication, and an understanding of the mutual responsibility? And then there is a lack of stability. So it is uncertain through pastor changes and bishop changes what will my status be? I was authorized by this bishop. This pastor said this is what your job is. What happens when that changes? There are inconsistent attitudes toward lay ecclesial ministers among lay ecclesial ministers, and from lay ecclesial ministers toward the ordained. We have uneven expectations, processes, and recognition from dioceses to dioceses despite the fact that we know people are more transient.

And so how do we come to a solution? What are some of the best practices that are working in these challenging situations? It is a two-part process. In *Co-Workers* and what was appropriate at that time in workplaces, a lot of it focuses on the human resource dimension of this. How do we create this as a profession? And we absolutely need to have policies and procedures for recruiting, for hiring, for retaining qualified ministers. That is an absolutely and necessary thing. Some of these policies that are already in place need to be re-examined to see, do they match the current reality of the Church that we are existing in? But the other part of it is that we need a workplace culture that supports those policies.

I was in a meeting in my job in the Archdiocese, I was in a meeting where our HR director was meeting with our Catholic school principals, and you may have recalled that in the Archdiocese of Cincinnati we made a little bit of news over our teacher contracts last year. As our HR director was talking to the principal, she said, “You need to recall that your employees are your most valuable resource and you need to treat them as such, and when it comes to decisions with hiring and firing, there should be no surprises.”

But that goes on both ends. And so how do we create a culture that supports these policies that we are putting in place? In both of these, the policies and the culture, need to support the mission of the Church. And I know that this seems like an obvious place to begin, but sometimes we get so caught up in the weeds that we forget that while we are workplaces, we are first Church. In the document it refers to this as that “Our workplaces must integrate Gospel values in organizational practices.” How do we bring those together?

We offer three categories for that. The first is engaged leadership, that there is an active conversation that is happening as we examine how we are co-responsible for the formation of all people and the work of the Church? How are we trained to work with each other to understand that we are co-responsible? Do we respect the various vocations, including for laity, many of them the vocation of marriage; that they have a vocation to marriage and family within their vocation to ministry? Are we trained in management and leadership? This is something that we see consistently that often pastors don’t feel comfortable in their formation to be leaders, but as the CARA research also suggested, neither do lay ecclesial ministers. So who is the one doing the supervising? How are we supporting those skills, and how do we handle conflict? Prior to working in the Church, I was an English teacher, and so I like to remind people that it is conflict that moves the plot forward. Conflict is not always bad. We have to handle it appropriately.

The next recommendation is to have a shared vision. It needs to be simple, clear, and commonly understood, both among those who we do identify as lay ecclesial ministers, and those who work in our Churches that we would not necessarily say are lay ecclesial ministers. Do we all share the same vision? Is it communicated well? Does it have a place where we can check in and say, “Are we still working in the direction of our vision?” Is it a way that we don’t assume that everyone is on the

same page, but that we integrate people and we help them to understand, “Here is how you fit within this vision.” And that our roles within it do not diminish the roles of others. And is it clear who makes the decisions?

This is often a question that comes up again with this connection of authorization, and if I’m hired does that mean I’m authorized, and it gets a little bit complicated. But at the end of the day as we look at what our vision is and how we move forward, is it clear how decisions are made?

And do we take time to appreciate each other? Is everyone in this workplace viewed as a valued contributor? This is the combination of that HR policy and that culture that supports it. So there is an element of this that is just wages and just benefits, and I will tell you that this was an interesting discovery for me. As I walked around and talked with people about, “I am doing this presentation, what would you say is the workplace issue?” It almost falls along a generational line where some people would say, “You can put up with a lot if the pay and the benefits are good enough.” And people who would say, “I would tolerate lower pay if it is a culture where I feel that my work is supported and valued.” So how do we bring those together?

How are we empowering each person to use their gifts and not simply accomplish the tasks on their job description? How do we bring those together? Do we respect boundaries between people, the way that we use time, what our expectations are? Because of the financial realities of our parishes, and quite frankly many of our dioceses and other entities, when someone has to leave because we don’t have money to pay them anymore, how do we redistribute those tasks and those things that remain to be done? Is it according to gift or is it according to, “Well, you’ve got nothing else going on, so you can take this one, right?” And are we open to new ideas?

One of the things that we have discussed is that in the document it talks about as part of orientation that the person who is coming onto staff needs to be oriented to the mission, the culture, and the history of the organization. I will tell you that particularly among younger adults, they don’t just want to understand it, they want to have a place where they can also form it. And so are we open to the new ideas of what it means to be a lay ecclesial minister? My previous supervisor, who retired after thirty years with the Archdiocese of Cincinnati, said to me one day, “Amy, it was fun! It was the Wild

West! We were creating this field of lay ecclesial ministry and defining what these roles meant and we got to experiment, and it was a lot of fun.” And there is a part of me that understood in a brand new way that this was something that he helped create and that it was something that he cherished because it was part of his vocation. And this second half of that is, I want to have fun, too. Where is this space for new voices, cultural, generational, vocational, to come in and shape as we move forward with this document?

And so, in the last section on workplaces, there is six categories that it talks about with recruitment and selection, orientation and support, evaluation and feedback, compensation, transitions and terminations, and grievance procedures. Those are the processes that it lists for a system of human resources.

On one hand, we know that these are not evenly distributed across our country. They exist in a whole variety of ways, and quite frankly, that many lay ecclesial ministers have been hurt because of the lack of them. On the other hand, I think we have to ask are these still the six areas that we need to be developing? Do they reflect our workplaces and our Church reality? Are they open to those who are entering this as a first career versus a second? So how do our HR policies and attitudes respect our vocations? How do we insure ongoing formation in addition to the initial formation, particularly in the role of mentorship? How do we deform those relationships to understand what it was like to tame the Wild West, and to still go on into the new frontier? How do we help develop strong communication, appropriate management of conflict, and the justice so that people in formation know the reality of what they are getting into so that when they enter into what they believe to be their call, that we believe to also be their call, that they aren't devastated by the reality that they find there. And how do we make our Church workplaces operate out of a place of joy that we can see that there is room to grow in this vocation, to grow as a Church, and to grow in our faith in Jesus Christ as we proclaim the Good News together.

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**Reflections on Next Steps and Closing Thoughts**  
Summit Co-Sponsoring Committee Chairs  
Bishops Richard Malone, Daniel Flores, and John Quinn

This was the point in the schedule when the three Chairmen who sponsored the summit came forward to give a few, quick reflections on what they were hearing during the summit and where they initially see this conversation going forward.

*Reflections of Bishop Malone, Chairman of the USCCB Committee on Laity, Marriage, Family Life and Youth*

First of all, just a general overall comment from my perspective that this has been an excellent experience being together. I think the level, and the depth, and the spectrum of topics and questions and suggestions really is indicative of a real maturation of lay ecclesial ministry in our country. Obviously, the reason we are here is to determine next steps as we move forward and how to be more effective and more fruitful. But I just think that the right questions are being asked and that put forth as a challenge for all of us to work on that. So, let me at least be one to thank everybody, all of you, and also all of the committee members and consultants, and the staffs at USCCB who help us to put all this together. It has been a tremendous experience!

From the Committee on Laity, Marriage, Family Life and Youth, just two observations: first of all (and these relate to things we have already heard during our time together), first of all, that we give more attention to the theology of vocation, and specifically, the theology of the laity. As we do that, that we make a real effort to learn from the ecclesial movements what lay ecclesial ministry is from their perspective, and in their experience what it looks like for them and how they understand it, how do they do formation for it. As we have heard, several of our presenters say during this time together beginning with Cardinal DiNardo the other evening, there is much more of a flourishing of lay movements in the Church than perhaps sometimes we are aware. I am beginning to see that in western New York, where I hang out as well. So, that we really look at the whole question of vocation and the theology of the laity, learn from this relatively new experience of the ecclesial movements.

Secondly, and this was just commented on a moment ago, that we would like as a Committee to join in the conversation regarding new pathways. That seems to have been kind of a topic at many of the tables today. New pathways, new access to the world of lay ecclesial ministry that will make it

accessible to communities and persons for whom now there are hurdles, but without in any way lessening the level of formation we need, and that is a tightrope to walk. I am the last person in the world who would ever argue for lowering standards, but how do we help people reach standards for whom it would be difficult to follow the usual tracks? I can see our Committee working with a cultural diversity on that with a certification committee and perhaps others, too.

Also in light of new pathways, not only new pathways with our cultural communities, but new pathways with young adults in general. We talked about millennials today. How do we find ways to encourage reflection on ministry and vocation more effectively with our youth and young adults? How do we foster that? So I think all of this will offer opportunities for new kinds of collaboration among us and among the committees of our Conference. Thank you.

*Reflections of Bishop Flores, Chairman of the USCCB Committee on Cultural Diversity in the Church*

Thank you very much. I would like to offer a few thoughts based on the perspective of the Cultural Diversity Committee.

First a word about cultural diversity: the Committee is comprised of five subcommittees, but in a lot of ways to describe it is work [sic], and I'm not going to go into that now. But I do think that one of the things that the cultural diversity committee offers to the wider Conference and to the Church is to perhaps help us name and deepen our appreciation of a wider ecclesial imaginary. That is to say, to have ways into looking at how it is that other cultures, other experiences, of the Church can expand our own and help us to appreciate more deeply how things need not necessarily be the way they are, they can be another way, and that other way might help us to make our way more effective, and so it fits into the pathway discussion.

So keeping that in mind, I would think cultural diversity might be helpful in some way in discussing what I think has been pin-pointed here in a number of ways, but basically I would describe as the distinction between authorization, or being sent, and a job; that there is a distinction there. Perhaps we have been **conflating** them too easily and too obviously, but there is a distinction there. I can give you many examples of groups who want an appointment with the bishop because they want to be given permission to go do something. "Bishop, we want to do something. What do you want us to do?" They often have an apostolic movement formation in some context, either in Latin America or



here in the United States, and they have a formation and they say, “We want to do something. We are at your service. Wherever you want us to go.” Basically I hear that as “send us.” Usually I can say, “I need you to go to the detention centers. Can you do that?” “Yes.” “Okay, I need you to get a little training for that.” But for the most part they are already engaged; but that is authorization. They didn’t come to me looking for a job.

Now, I think we obviously have a very important issue with regards for those who work for the Church. But we have to remember that in Latin America and many parts of the world, in fact most of the world, the Church is not understood that way. To imagine the possibility of working for the Church is not in the experience of many parts of the world. It is just not. It is here, and that is important to know; and it has been very helpful and fruitful in the life of the Church. But there is another imaginary out there and they sometimes bump up against each other. So, I think that we are seeing in that distinction between, “I want to be authorized, I want to be sent,” because there is an inbuilt sort of sense among many of the faithful, especially from other parts of the world, that the touchstone is the pastor who sends, or the bishop who sends, but that is not the same. So perhaps widening that imaginary might be a conversation that the Cultural Diversity can help especially with regard to the five subcommittees that address so many other parts of the world and knows of the ecclesial experience.

Which leads me to my second point. There are currently other ecclesial experiences of lay mission in the Church. It would be hubristic of us to think that we are the only ones who have been doing this for the last ten years. There are other cultures that obviously have a very strong experience of that and it would be very helpful to us, I think. It is incumbent upon us in the United States, especially those who are in leadership positions with a lay people or with bishops or clergy, to be much more competent as to how those expressions have been expressing themselves in other parts of the world because they are. And then kind of helping that expand our ecclesial imaginaries. “Well, okay, what does that teach us about some of the theological issues that we are facing? How are they being dealt with in Latin America?” *Aparecida* could be much more widely known in the United States amongst the leadership in terms of just that other way of understanding the lay mission. How can that inform us? How can that help us take our path? Our path is not somebody else’s path, it is our path; but it needs to be not closed off from what richness there might be in other experiences of the Church, especially when it comes to lay mission, and to kind of widen that lay imaginary. I do think that because of the experiences of the immigrant community in the United States, be it from the Asian-Pacific

Islands, be it from Africa, be it from Latin America, or elsewhere, there is a lot to be learned from that. I think we have to take our Holy Father very seriously because most of the immigrant population is largely poor. We have to learn from the poor in this sense because they have a lot to teach us about how the Holy Spirit creatively opens up a pathway that is perhaps outside of our imagination right now.

The third point is, right now we have to be very much aware that in our formation of lay ministry, how important is building in cultural competency right now? In that multi-cultural diversity as is experienced in so many parts of the United States in such a high percentage of our parishes, is the formation that many of our finest institutions in this country are performing and offering to our people? Is it sufficiently taking into account the particularity of the diversity because diversity like lay ecclesial ministry in a certain way is kind of a general term that names a lot of very specific things, but unless you get specific, you are kind of missing it because life is in the particular, it is not in the abstract, and it is in the particular diversity that we experience that we often encounter the biggest challenges.

Finally, I think it will be important for us to remember what our Holy Father said in *Evangelii Gaudium*, and also I think it comes out in the *Aparecida*, there is a different model, and here we go back to the ecclesial imaginary, that I think might be helpful for us to ask ourselves where does what we are talking about in at least a general sense fit into this? The Holy Father describes basically the reality in three layers: there are the believers who are committed, they are with us on Sunday for the most part. Then there are the believers who are, well, *ni tanto*, they are not so committed, they are kind of . . . but they are still believers! They don't come to Mass so often. Then there is the unbeliever. It is a mission that points the arrow out from the intensely active, faithful member of the Church who wants to go out, or at least needs to be poked to go out, to the other circles. So, you see it's a different . . . Now notice, in that way the Holy Father is describing the mission of the Church, the believers who are committed, who go out to the believers who are not so committed but could become more so; and then out to the world that doesn't believe. There is no distinction right there, ecclesialogically between the lay and the clerical. It is the mission of the Church, and I am wondering perhaps culturally how can we be more conscious of understanding how what we do in lay ecclesial ministry fits into that particular ecclesial imaginary of the mission of the Church, which is always outward? And perhaps we have to

describe or find some criteria about which we think in terms of evaluating our own different kinds of lay ecclesial ministry, evaluating them in terms of how well do they prepare us to take the arrow out instead of in? Thank you very much.

*Reflections of Bishop Quinn, Chairman of the USCCB Subcommittee on Certification for Ecclesial Ministry and Service*

It is my privilege to serve as the Chair of the Certification Subcommittee, so I just have a few thoughts that I will share. In listening to the speakers and the table conversations, I realize that from the time this wonderful document was written ten years ago, Co-Workers in the Vineyard, lay ministry has grown immensely, in fact there has been a huge growth and the Holy Spirit has been guiding this growth. Every time we talk about lay ministry, there is always some kind of tentativeness, because we know that we haven't really understood it completely. There is a sense, that the language we are using still needs more development, and that the theology of the laity also needs to be explored more fully. But I think it tells us that we are really in the midst of the Holy Spirit's work.

Lay ministry is not a program, and we like programs. We like to go ahead and have definitions, and put things into a system. There is something more at work here, and that is the mystery of how the Holy Spirit generates not only the life of the Church, but provides for the service of the Church by those who are both ordained and those who are going to carry out lay ecclesial tasks, so that the whole Church can be missionary. We are in the early stages and I thank you for your very blessed and graced reflections. I assure you that the Subcommittee on Certification is going to keep this discussion going.

The Subcommittee will certainly follow up on your ideas about the process of certification. In the words of my brother bishop, Bishop Flores, we need to imagine things sometimes differently, and I assure you we will do that. Not in a way that is patronizing but rather to see ways in which the Holy Spirit is tutoring the hearts of people, and to acknowledge the various ways in which people are being formed. So, I want to assure you the subcommittee is very much trying to simplify the process and still ensure there are pastoral competencies formed in those who exercise ecclesial roles. Also, we want to stay in close contact and to learn more from those carrying out lay ecclesial ministries. They have been very involved in forming people and going out on mission. We want to learn much more. Perhaps the committee needs to learn more of what is happening on the peripheries because, as one of the speakers said, the periphery is at our front door and has already come home. So how do we learn from that?

One last thing that I would add, on a personal note, it is a challenge to keep working through an area as exciting and challenging as lay ministry and not to give up. I always say to our priests, “Don’t take the bait.” Meaning when things get difficult, don’t go back to what is comfortable. Don’t take the bait to withdraw from what is really going to bring about new growth. I think all of us know, at times in our own life when we are under stress, we go back to unhealthy practices or old views. Don’t take the bait. Jesus Christ in St. Matthew’s Gospel, as he hung on the cross, was in pain and agony. The soldiers took some cheap wine and put it on a sponge to give to Jesus but he would not drink. I think all of us when we are under stress and in pain, because we don’t know where to go next and are overwhelmed by all the challenges; are tempted to take the cheap wine. Don’t take the bait. Stay spirit-filled. The Holy Spirit is guiding this process and is leading the Church. Through prayer, reflection and dialogue, and our own conversion we will follow the direction of the Holy Spirit.

Thank you for these two days and it has been very valuable. I have been enriched and I assure you that the Committee on Certification will be drawing on this for a long time to come. Thank you. God bless!

**Summit Closing Remarks**  
Archbishop Joseph E. Kurtz

What a privilege it is for me to give some final words here. This is a rich experience. I was about to say this was the best three days I have ever had. It was just last night and this morning, but wasn't it just filled chuck-full of a great experience?

I have a three-fold responsibility: one is to say "thank you." I thank Bishop Malone and others who have already done that, but I would like to say a word of thanks. Also to maybe say a final word about takeaway, and then to have our closing prayer. So let's do all three.

First, a word of thanks. How good it was to have Cardinal George in this room. I didn't expect that, and how wonderful it was! We all will take away various things. I wrote down three words. One was the word, "trusted," as he used that word, trusted, a lot. I think it brings in formation; it brings in acknowledgement by the people you are about to serve, so many things; but the word, trusted. The other was the word, "called," that spiritual dimension. And the final is a word that I am not sure if he used it, but I felt it in his presentation, and that was the word, "appreciated;" to simply be appreciated. You know, it is good for us to be able to say thank you. I want to say an appreciation for the process that we went through. Dominic, thank you for leading us in this process.

*[Applause]*

You probably have the same dread that I have when they say, "form small groups." But once you get in them, and you begin to meet people and rub shoulders with them, there is something enriching, isn't there? So, there is formal responses that we gave, but let's be grateful for the experience itself. Our Holy Father talks about encounter.

I do want to say again a word of thanks to Bishops Malone, Flores and Quinn, and I think also as rightly was mentioned with the Committee on Doctrine, Archbishop Nienstedt. To those bishops, as well as your Committees and to all the staff who have been involved, we're beneficial. We benefitted, I should say, from this great presence, and we really do thank you for that. The sponsors, themselves – the Catholic Apostolate Center and the Raskob Foundation for Catholic Activities; but all of the sponsors. We are very grateful for this. This process is something that we have begun to do in some ways, and that careful approach to planning is one that we are all going to benefit from.

So what are our takeaways because there are the formal ones, that Dominic said; but every one of us will take something home in our hearts. I came up with two. One comes from, I think, what Cardinal DiNardo said last evening, and that is, I took away the word, “dignity.” He talked about that what we are about is very foundational because our Church is sent, and our Church calls for co-responsibility. And to me that first response has to be what great dignity is entrusted to the people who are being called to serve. So the work we are doing is not kind of a sidebar but it is very central to our Church.

And the other thing – I wrote four or five different things. I thought, “Gee, when I go home I better look into the way in which our young priests are interacting with lay ecclesial ministers, or maybe I ought to look and see how lay ecclesial ministers are getting along with one another.”

We certainly spend enough attention looking at how the fraternity of our episcopate – our presbyterate – comes together, or even second-generations and how many are people who are in second careers, and how many are young people. So there are lots of things that filled my mind. But the most basic thing that I take home is this notion that predictably there is friction, and friction is opportunity. Whenever there is friction in our lives there is great opportunity for us to model what Christ calls us to model; and they are really the two takeaways I have. I would encourage you today or tonight just to pause and think about what you will take away from this experience, but to appreciate the dignity of the people who serve Christ in the Church, and then to see these frictions. I wrote down, “Conflict moves the plot forward. . . conflict moves the plot forward.”

Let us pray.

Oh God, who have taught the ministers of your Church to seek not to be served, but to serve their brothers and sisters, grant we pray that they may be effective in action, gentle in ministry, and constant in prayer. Through Our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen.

Let us go in peace.

*Most Rev. Joseph E. Kurtz  
Archbishop of Louisville  
President, United States Conference of Catholic Bishops*

## BIOGRAPHIES

**John C. Cavadini, Ph.D.**, is a member of the Department of Theology at the University of Notre Dame, and served as chair of the department from 1997-2010. He is also the McGrath-Cavadini Director of the Institute for Church Life at Notre Dame. As director, he inaugurated the Echo program in catechetical leadership, the ND Vision program for high school students, the seminar “What We Hold in Trust” for trustees and presidents of Catholic colleges and universities, the Sustaining Pastoral Excellence program and the Initiative in Spirituality and the Professions, among other initiatives. In November 2009, Dr. Cavadini was appointed by Pope Benedict XVI to a five-year term on the International Theological Commission and was also made a member of the Equestrian Order of St. Gregory the Great. He has served as a consultant to the USCCB Committee on Doctrine since 2003.

**Most Rev. Christopher J. Coyne** is the bishop of Burlington, Vermont. He was ordained to the priesthood for the Archdiocese of Boston on June 7, 1986. He then attended the Pontifical Athenaeum of Sant’ Anselmo in Rome, where he received a licentiate degree in Sacred Liturgy in 1992 and a doctorate in Sacred Liturgy in 1994. In January 2011, when he was appointed auxiliary bishop of the Archdiocese of Indianapolis, where he also served as apostolic administrator from September 21, 2011 to December 3, 2012 and as vicar general from March 2011 to January 2015. On December 22, 2014, Pope Francis appointed Bishop Coyne the 10th bishop of Burlington. He is a member of the Committee on Evangelization and Catechesis, member and the incoming chairman of the USCCB Committee on Communications, the Subcommittee on Certification for Ecclesial Ministry and Service, and the Subcommittee for the Catholic Communications Campaign.

**His Eminence Daniel Nicholas Cardinal DiNardo** is the Metropolitan Archbishop of Galveston-Houston. Born in Steubenville, Ohio, and raised in Castle Shannon near Pittsburgh, Pennsylvania, he attended St. Paul Seminary and Duquesne University in Pittsburgh. He received his master’s degree in philosophy from The Catholic University of America (CUA) and degrees of Sacred Theology from both the Pontifical Gregorian University and the Patristic Institute Augustinianum in Rome. He was ordained to the priesthood for the Diocese of Pittsburgh on July 16, 1977. He was appointed coadjutor bishop of Sioux City, Iowa, ordained to the episcopacy

in October 1997, and become bishop of the diocese in November 1998. He was named coadjutor bishop of Galveston-Houston in January 2004, becoming the archbishop in February 2006. He was elevated to the College of Cardinals in November 2007. In November 2013, he was elected Vice President of the USCCB. He is a member of the Pontifical Council for Culture, the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, the Pontifical Council for the Economy, and is on the CUA Board of Trustees.

**Most Rev. Daniel E. Flores** is the Bishop of Brownsville, Texas. He received a Bachelor of Arts in philosophy in 1983 and a Masters of Divinity in 1987 from Holy Trinity Seminary. In January 1988, he was ordained to the priesthood for the Diocese of Corpus Christi. He received his S.T.D. degree at the Pontifical University of St. Thomas Aquinas in 2000 and returned to Corpus Christi as Chancellor. In August 2001, he was sent to serve in the Archdiocese of Galveston-Houston as part of the formation faculty, and later Vice-Rector, of St. Mary's Seminary and the teaching faculty at the University of St. Thomas School of Theology. In October 2006, he was named auxiliary bishop for the Archdiocese of Detroit. On December 9, 2009, he was appointed Bishop of Brownsville. Bishop Flores currently serves as Chairman of the USCCB Committee on Cultural Diversity in the Church. He also serves as a member of the Ad Hoc Committee for Religious Liberty, the Committee on Divine Worship, the Committee on Pro-life Activities, and the Committee on Ecumenical and Interreligious Affairs.

**Fr. Tom Gaunt, S.J., Ph.D.** is a Jesuit of the Maryland Province and the executive director of the Center for Applied Research in the Apostolate (CARA). He holds a B.A. in Philosophy from St. Louis University, a S.T.B. from the Bellarmine School of Theology in Chicago, an M.Div. from Loyola University-Chicago, and an M.P.A. and Ph.D. in City Planning from the University of North Carolina-Chapel Hill. Fr. Gaunt's research interests are focused on the long-term impact of volunteer service, demographic changes and challenges for religious congregations, and community development efforts with disabled populations. He is currently an active board member of L'Arche Greater Washington, DC and has served on the Jesuit Volunteers International board. Fr. Gaunt was the Executive Secretary of the Jesuit Conference-USA for nine years. Before that, he served as the Director of Formation and Studies for the Jesuits of the Maryland and New York Provinces. Early in his ministry he served as a Pastor and Director of Planning and Research in the Diocese of Charlotte for ten years.



**Mark M. Gray, Ph.D.** is a Senior Research Associate at Georgetown University and the Center for Applied Research in the Apostolate (CARA) and the Director of CARA Catholic Polls (CCP). He holds a Ph.D. in Political Science and an M.A. in Social Sciences from the University of California, Irvine. He came to Georgetown in 2002 after completing his graduate work. Dr. Gray specializes in survey research, trend analysis, and cross-sectional time-series studies. His research focuses on political culture, political participation, religion and politics, mass media, and popular culture. His work has appeared in *Comparative Political Studies*, *International Organization*, *Review of Religious Research*, *PS: Political Science & Politics*, *Journal for the Scientific Study of Religion*, *Presidential Studies Quarterly*, *European Review*, and *Catholic Education: A Journal of Inquiry and Practice*. He is the editor of CARA's research blog, "1964."

**Most Rev. Joseph E. Kurtz, D.D.** is the current President of the United States Conference of Catholic Bishops, elected in November 2013, after serving as the Conference Vice-President from 2010 to 2013. He was appointed the fourth archbishop and ninth bishop of the Archdiocese of Louisville on June 12, 2007. Before coming to Louisville, Archbishop Kurtz served as Bishop of Knoxville from 1999 to 2007. Born in Mahanoy City, Pennsylvania, Archbishop Kurtz earned B.A. (1968) and M.Div. (1972) degrees from St. Charles Borromeo Seminary in Philadelphia and an M.S.W. from the Marywood School of Social Work in Scranton, PA in 1976. He was ordained a priest for the Diocese of Allentown on March 18, 1972. He is the vice chancellor of the board of the Catholic Extension Society, and serves on the Board of Trustees of the Catholic University of America and on the Board of Directors of the National Catholic Bioethics Center. He also serves on the board of St. Charles Borromeo Seminary and on the Advisory Board to the Cause for Archbishop Fulton Sheen's beatification. In February 2014, Pope Francis appointed Archbishop Kurtz to the Holy See's Congregation for the Oriental Churches.

**Most Rev. Richard J. Malone, Th. D.,** is the Bishop of Buffalo, New York. Born in Salem, Massachusetts, he graduated from St. John Seminary, Boston, with a B.A. in philosophy, a bachelor's degree in divinity and a master's degree in biblical studies. He was ordained a priest for the Archdiocese of Boston on May 20, 1972. He served as Director of the Office of Religious Education and later the Secretary of Education for the Archdiocese of Boston. He earned a doctorate in theology (Th.D.) from Boston University in 1981 and a licentiate in sacred theology

(S.T.L.) from Weston Jesuit School of Theology, Cambridge in 1990. In March 2000, he was appointed auxiliary bishop of Boston. He was subsequently installed as the bishop of Portland, Maine on March 31, 2004, and on May 29, 2012, was named bishop of Buffalo (and apostolic administrator of the Diocese of Portland until February 2014). Bishop Malone serves on the Board of Catholic Relief Services and as a member of the Committee on Evangelization and Catechesis and as chairman of the Committee on Laity, Marriage, Family Life and Youth.

**H. Richard McCord, Jr., Ed.D.**, has more than 40 years of experience in lay leadership roles in the Catholic Church, locally, nationally and internationally. He holds an Ed.D. from the University of Maryland, an M.A. from Princeton Theological Seminary, and an M.Div. from Mary Immaculate Seminary in Pennsylvania. Currently, he serves as a consultant on the national team of The Reid Group. He served as the Executive Director of the USCCB Secretariat of Laity, Marriage, Family Life and Youth, in particular during the development and implementation of *Co-Workers in the Vineyard of the Lord*. He also served as Executive Director of Adult and Family Ministries for the Arch-diocese of Baltimore. He has written various articles on lay ecclesial ministry including “Lay Ecclesial Ministry: Pastoral Leadership in a New Era” in *In the Name of the Church* (Liturgical Press, 2012), “The Development of Lay Ecclesial Ministry in the United States” in *Reflections on Renewal* (Liturgical Press, 2011), and “*Co-Workers* [...] : A Pastoral Perspective on Its Reception” in *Lay Ecclesial Ministry* (Rowman & Littlefield, 2010).

**Amy S. McEntee** is Executive Director for the National Catholic Young Adult Ministry Association (NCYAMA), which networks, trains and provides resources for Church leaders across the country in the field of young adult ministry. She holds an M.A. in theological studies from the University of Dayton. Amy is also an assistant director in the Office of Evangelization and Catechesis of the Archdiocese of Cincinnati. Amy has presented to parishes, dioceses, and national conferences across the United States, Canada, and the Antilles Episcopal Conference in the areas of faith formation, young adult ministry, social media, and the impact of generational differences in ministry. Amy serves on the executive team for the National Catholic Collegiate Conference, the advisory board for Catholics on Call at Catholic Theological Union, and the

Expert Advisory Council for Fuller Theological Institute's *Churches Engaging Young People* project. She has been a contributing author to both print and electronic publications, including the USCCB World Youth Day resources and *Young Adult Ministry in a Box*, an online resource kit developed by NCYAMA and Busted Halo for creating and sustaining vibrant young adult ministry.

**Hosffman Ospino, Ph.D.**, is Assistant Professor of Hispanic Ministry and Religious Education in the School of Theology and Ministry at Boston College. Born in Colombia, Dr. Ospino taught philosophy and religion at various academic levels and worked for the National Confederation of Catholic Education of Colombia. He holds an M.A. in theology with concentration in Church History and a Ph.D. in Theology and Education from Boston College. He has been involved in various research projects, nationally and locally, seeking to understand better the impact of the Hispanic presence in the Church and in the larger society. He was the principal investigator for the *National Study of Catholic Parishes with Hispanic Ministry* (2011-2014). He is the editor of *Hispanic Ministry in the 21st Century: Present and Future* (Convivium Press, 2010) and the author of *Peter's Catechism: Who Do You Say that I Am? Why Did You Doubt? Do You Love Me?* (Liguori, 2011). He has served as an officer of the Academy of Catholic Hispanic Theologians of the United States since 2007. He also serves on the Board of Trustees at Merrimack College. Dr. Ospino has served in various capacities as a lay ecclesial minister at the parish and diocesan level.

**Dominic J. Perri** is founder and principal consultant of the Essential Conversations Group. He has worked with over 100 organizations in more than 25 dioceses throughout the U.S., providing facilitation, leadership development, planning, and re-structuring. Dominic serves as a consultant to the USCCB Committee on Communications, and works with both the Amazing Parish movement and Catholic Leadership 360. He has facilitated over 20 priest convocations, working with over 2000 priests across the country. He has led planning processes for dioceses, healthcare organizations, religious communities, Catholic universities and national Catholic organizations. Dominic has presented at numerous national conferences and his articles have appeared in numerous publications, including *Human Development, Strategy and Leadership* and other journals. Dominic holds a B.S. in Physics from the Catholic University of America, an M.A. in Sociology and an M.A. in Economics from the University of Maryland-College Park. Dominic lives with his wife Patricia and their two daughters in Elmhurst, IL.

**Most Rev. John M. Quinn** is the Bishop of Winona, Minnesota. Born and raised in Detroit, Bishop Quinn was ordained to the priesthood on March 17, 1972. He holds a B.A. in philosophy from Sacred Heart Seminary, Detroit; an M.Div. from St. John's Provincial Seminary, Plymouth; an M.A. in religious studies and an M.A. in systematic theology from the University of Detroit/Mercy. He has also done graduate work in religious studies at The Catholic University of America. From July 1990 to July 2003, Bishop Quinn served as Director of the Education Department of the Archdiocese of Detroit. He was the Cardinal's delegate to Sacred Heart Major Seminary, Detroit and was an adjunct member of the faculty for twenty years. Bishop Quinn was ordained as the auxiliary bishop of the Archdiocese of Detroit on August 12, 2003. In October 2008, Bishop Quinn was named coadjutor and bishop of the Diocese of Winona. Bishop Quinn currently serves as a member of the Committee on Catholic Education, the Committee on Evangelization and Catechesis, and chairman of the Subcommittee for Certification for Ecclesial Ministry and Service.

**Most Rev. John C. Wester** is Archbishop of the Archdiocese of Santa Fe, having been appointed by Pope Francis on April 27, 2015. He was installed there June 5, 2015. A native of San Francisco, John Charles Wester was ordained a priest for the Archdiocese of San Francisco on May 15, 1976. He has earned degrees from Saint Joseph College, Saint Patrick College, Saint Patrick Seminary, the University of San Francisco and Holy Names College. After his priestly ordination, he served in a variety of ministries in the Church in the Bay Area, including serving as the vicar for clergy. In 1998, he was ordained auxiliary bishop of San Francisco and appointed to serve as the vicar general. From 2005-2006, Bishop Wester served as the apostolic administrator of San Francisco. On January 8, 2007, he was named the ninth bishop of Salt Lake City and installed on March 14, 2007. Archbishop Wester chairs the USC- CB Committee on Communication and the Committee on Migration, and is currently a member of the Committee on Catholic Education, the Subcommittee on the Church in Africa, the Committee on International Justice and Peace, the Catholic Education Foundation Advisory Board, and the Pontifical Council for the Pastoral Care of Migrants and Itinerant People. He is also the episcopal advisor to the National Association for Lay Ministry (NALM).

**C. Vanessa White, M.T.S., D.Min.** is Assistant Professor of Spirituality and Ministry and Director of the Augustus Tolton Pastoral Ministry Program at Catholic Theological Union in Chicago, where she also received her M.T.S. and D.Min. degrees. A professed Secular Franciscan with the Sacred Heart Province, she is a Past Convener for the Black Catholic Theological Symposium. She is also on the Board of Trustees of Divine Word College. She was appointed by Francis Cardinal George to the Tolton Guild to promote the cause of canonization of Fr. Augustus Tolton, working closely with Bishop Joseph Perry, postulator for the cause. Her publications include the co-edited book *Songs of our Hearts: Meditations of our Souls and Liturgy and Justice*. She is also a contributing author for the daily worship aid, *Give Us This Day*, published by Liturgical Press. She was invited to contribute to the CNN series, *Black in America*. She is a consultant for the USCCB Subcommittee on Certification for Ecclesial Ministry and Service.

We are grateful that lay persons have responded to the call to ecclesial ministry in such great numbers. Without them the work of the Church would be seriously diminished. Lay ecclesial ministers—and indeed all lay Church employees and volunteers—function in a workplace that shares both the characteristics of a faith community of co-workers, as described by St. Paul, and the characteristics of a modern organization.

(*Co-Workers*, “The Ministerial Workplace,” pg. 61)

**Resources in Folder for USCCB Summit on Lay Ecclesial Ministry**  
June 7-8, 2015, St. Louis

**Item #2 Summit Release for Recording of Event Statement for all Participants:**  
ct-LEMsummit-releaseforrecordingofevent2015 BIG

TOPIC	PRESENTER / FACILITATOR	Resource Shared
<b>Origins &amp; Background to Lay Ecclesial Ministry and <i>Co-Workers</i> Document</b>	<p><b>Most Rev. John Wester</b>, Archbishop of Santa Fe and Episcopal Advisor of the National Association for Lay Ministry (NALM)</p> <p><b>Dr. H. Richard McCord</b>, Former Executive Director, USCCB Secretariat of Laity, Marriage, Family Life and Youth</p>	<p><b>3. Item #3 --Co-Workers-Vineyard-Lay-Ecclesial-Ministry-2005 PDF</b></p> <p>4. Item #4 Bishop Cupich Speech to April 2008 Emerging Models Conference – the Theological, Sacramental and Ecclesial Context</p> <p>5. Item #5 --USCCB Summit on LEM – McCord Handout 1 PDF</p> <p>6. Item #6 --USCCB Summit on LEM – McCord Handout 2 PDF</p>
<b>New and Updated Research</b>	<p><b>Fr. Thomas Gaunt</b> and <b>Mark M. Gray</b> Executive Director and Senior Research Associate of the Center for Applied Research in the Apostolate (CARA) at Georgetown University</p>	<p><b>7. Item #7 CARA LEM White Paper Final 02-03-15 PDF</b></p>
<b>Opening Keynote Address</b>	<p><b>Cardinal Daniel DiNardo</b>, Archbishop of Galveston-Houston and Vice President of the United States Conference of Catholic Bishops</p>	

***For Co-Workers Part One: Foundations***

TOPIC	PRESENTER / FACILITATOR	Resource Shared
<b>Theological Foundations and Tribute to Cardinal Francis George, O.M.I. (1937-2015)</b>	<p><b>Most Rev. Richard J. Malone</b>, Bishop of Buffalo and Chairman of the USCCB Committee on Laity, Marriage, Family Life and Youth</p>	<p>8. Item # 8 --Cardinal George Memorial Video MP4</p> <p>9. Item #9--Cardinal George on LEM video segment MP4</p> <p>10. Item #10 --Cardinal George Full talk on Nature and Purpose of the Church MP4</p> <p>11. Item #11 --In the Name of the Church chapter 8 – with permission PDF</p>
<b>The Lay Apostolate and Lay Ecclesial Ministry</b>	<p><b>Dr. John C. Cavadini</b>, Director of the Institute for Church Life at the University of Notre Dame</p>	
<b>Co-Responsibility for the New Evangelization</b>	<p><b>Fr. Frank Donio, S.A.C.</b>, Director of the Catholic Apostolate Center, Washington D.C.</p>	<p>12: Item 12 a: New PDF 06-05-15: Article: <i>New Evangelization through Collaboration</i></p>

*For Co-Workers Part Two: Applications*

TOPIC	PRESENTER / FACILITATOR	
<b>Changing Pathways: Cultural, Generational, and Educational</b>	<b>Dr. Hosffman Ospino</b> , Assistant Professor of Hispanic Ministry & Religious Education Boston College School of Theology & Ministry	12. Item #12 --BC-NatlStudyParishesHM-Rep2-201405-Ospino PDF
<b>Formation and Authorization: Challenges and Best Practices</b>	<b>Dr. C. Vanessa White</b> , Director of the Augustus Tolton Pastoral Ministry Program Catholic Theological Union (CTU), Chicago	13. Item #13 Authorization for Lay Ecclesial Ministers for Ministry – A Report for the Canon Law Society of America PDF
<b>Church Workplaces: Challenges and Best Practices</b>	<b>Most Rev. Christopher Coyne</b> Bishop of Burlington <b>Mrs. Amy S. McEntee</b> , Executive Director National Catholic Young Adult Ministry Association	14. Item #14 LEM_YA_Exec Summary – McEntee-Coyne.PDF 15. Item #15 NEXT Gen EMP Full Report – McEntee-Coyne PDF

**Publications of the United States Conference of Bishops Re Lay Ecclesial Ministry:**

- *Called and Gifted*, the American Catholic Laity, 1980
- *Called and Gifted for the Third Millennium*, 1995 <http://www.usccb.org/about/laity-marriage-family-life-and-youth/laity/called-and-gifted-for-the-third-millennium.cfm>
- *Together in God's Service, Papers from a Colloquium, 1998, ISBN 1-57455-285-6*
- *Lay Ecclesial Ministry: The State of the Questions*, A Report of the Subcommittee on Lay Ministry, 1999, ISBN- 1-574545-345-3
- *Co-Workers in the Vineyard of the Lord*, A Resource for Guiding the Development of Lay Ecclesial Ministry, 2005, ISBN 978-1-57455-724-4.

**Helpful USCCB Webpages re: Lay Ecclesial Ministry:**

- GENERAL PAGE ON LAY ECCLESIAL MINISTRY, <http://www.usccb.org/about/laity-marriage-family-life-and-youth/lay-ecclesial-ministry/index.cfm>
- FREQUENTLY ASKED QUESTIONS ON LAY ECCLESIAL MINISTRY, [HTTP://WWW.USCCB.ORG/ABOUT/LAITY-MARRIAGE-FAMILY-LIFE-AND-YOUTH/LAY-ECCLESIAL-MINISTRY/LAY-ECCLESIAL-MINISTRY-FAQS.CFM](http://www.usccb.org/about/laity-marriage-family-life-and-youth/lay-ecclesial-ministry/lay-ecclesial-ministry-faqs.cfm)
- CERTIFICATION FOR ECCLESIAL MINISTRY AND SERVICE: [www.usccb.org/certification](http://www.usccb.org/certification)

### Additional Helpful Resources:

- **Church and Society: The Laurence J. McGinley Lectures**, 1988-2007, Avery Cardinal Dulles and Robert P. Imbelli, Print publication date: 2008, Print ISBN-13: 9780823228621, pp. 484-496
- **Diakonia**, Re-interpreting the Ancient Sources, John N. Collins, New York, Oxford University Press, 1990, ISBN 9780195396027, pp. 258-259 referenced by Cardinal Dulles for further thorough study of biblical concept of ministry.
- **Why Lay Ministry Formation? A Resource for the Inquiring**, Rev. Joseph T. Merkt, M.A.T., S.T.D., published by Gianiculum Press, Louisville, Kentucky, 2012, ISBN: 978-0-615-63648-1. (Opening introductory letter by Archbishop Joseph E. Kurtz, Archbishop of Louisville.)
- **In the Name of the Church: Vocation and Authorization of Lay Ecclesial Ministry**, William J. Cahoy Editor, published by Liturgical Press, Collegeville, Minnesota, especially:
  - Chapter 4, The Biblical Basis for understanding Lay Ecclesial Ministry, pp. 57-72 (Charles A. Bobertz)
  - Chapter 8, Developing Lay Ecclesial Ministry, pp. 141-150 (Francis Cardinal George, O.M.I.)

NOTE to participants: “Developing Lay Ecclesial Ministry” by Francis Cardinal George, OMI, appears in the book *In the Name of the Church: Vocation and Authorization of Lay Ecclesial Ministry*, edited by William J. Cahoy (Liturgical Press, 2012). Permission for distribution of this chapter to Summit participants was granted free of charge by Liturgical Press in honor of the life and ministry of Cardinal George.

- Video of Cardinal George’s full talk from the 2011 Lay Ecclesial Ministry Symposium can be found at: <https://vimeo.com/29143335> (33 minutes and 41 seconds)
- **The Difference God Makes: A Catholic Vision of Faith, Communion and Culture**, Francis Cardinal George, O.M.I., Crossroad Publishing, 2009, ISBN:-13-978-0-8245-2582-8 (Cloth), Part II, Chapters 10-12.
- **CARA Report on Authorization for Lay Ecclesial Ministers for Ministry** –for the Canon Law Society of America, Mary L. Gautier, Ph.D. and Carolyn Saunder, MA, Copyright 2012.

NOTE to Participants: The Canon Law Society of America grants permission *gratis* to the USCCB Summit on Lay Ecclesial Ministry to share a PDF of the *Authorization of Lay Ecclesial Ministers for Ministry*, a report conducted and published by the Canon Law Society of America. It is understood that the PDF will be restricted to a password-protected folder and available only to participants of the Summit. Additional distribution of the report by summit participants requires written permission from the CLSA. Questions and permission requests may be directed to the Office of the Executive Coordinator at (202) 832-2350.



**Principal Church Statements Regarding the Development  
of Understanding the Mission and Role of the Laity**

- 2014 — **Pope Francis**, *66th General Assembly of the Italian Episcopal Conference (19 May 2014)*
- 2014 — **Pope Francis**, *Address to the Meeting of the Pontifical Mission Societies (9 May 2014)*
- 2014 — **Pope Francis**, *Address to the Italian Catholic Action (3 May 2014)*
- 2013 — **Pope Francis**, *On the Joy of the Gospel (Evangelium Gaudium) (24 November 2013)*
- 2012 — **Pope Benedict XVI**, *Address to Latin American and Caribbean Bishops – Mexico (3/10/12)*
- 2011 — **Pope Benedict XVI**, *Bishops Must Set an Example through Sanctity of Life.*
- 2009 — **Pope Benedict XVI**, *Proclaiming a Year for Priests on the 150th Anniversary of the "Dies Natalis" of the Curé of Ars.*
- 2009 — **Pope Benedict XVI**, *Opening of the Pastoral Convention of the Diocese of Rome on the Theme: "Church Membership And Pastoral Co-Responsibility"*
- 2008 — **Pope Benedict XVI**, *Address of His Holiness Benedict XVI to Bishops and Representatives of Ecclesial Movements and New Communities*
- 2005 — **United States Conference of Catholic Bishops**, *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry.*
- 2004 — **United States Conference of Catholic Bishops**, *United States Catholic Catechism for Adults*
- 2000 — **Pope John Paul II**, *At the Beginning of the New Millennium, (Novo Millennio Ineunte)*
- 1999 — **USCCB Sub-Committee on Lay Ministry**, *Lay Ecclesial Ministry: The State of the Questions*
- 1998 — **USCCB Sub-Committee on Lay Ministry**, *Together in God's Service: Towards a Theology of Ecclesial Lay Ministry*
- 1995 — **National Conference of Catholic Bishops**, *Called and Gifted for the Third Millennium*
- 1992 — **Pope John Paul II**, *I Will Give You Shepherds (Pastores Dabo Vobis)*
- 1992 — **Pope John Paul II**, *Catechism of the Catholic Church, especially pars. 897-912*
- 1983 — **Pope John Paul II**, *Code of Canon Law: Latin-English Edition*, published by the Canon Law Society of America
- 1988 — **Pope John Paul II**, *The Vocation of the Lay Faithful in the Life of the Church (Christifideles Laici).*
- 1987 — **Pope John Paul II** opens the synod in Rome celebrating *The Vocation and Mission of Lay Christians in the Church and in the World, Twenty Years after the Second Vatican Council.*
- 1980 — **National Conference of Catholic Bishops**, *Called and Gifted: The American Catholic Laity*
- 1975 — **Pope Paul VI**, *Evangelization in the Modern World (Evangelii Nuntiandi)*
- 1972 — **Pope Paul VI**, *Certain Ministries (Ministeria Quaedam)*
- 1965 — **VATICAN II**: *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*
- 1965 — **VATICAN II**: *Decree on the Missionary Activity of the Church (Ad Gentes)*
- 1965 — **VATICAN II**: *Declaration on Christian Education (Gravissimum Educationis)*
- 1965 — **VATICAN II**: *Decree on the Apostolate of the Laity (Apostolicam Actuositatem)*
- 1964 — **VATICAN II**: *Dogmatic Constitution on the Church (Lumen Gentium)*
- 1963 — **VATICAN II**: *Constitution on the Sacred Liturgy (Sacrosanctum Concilium)*
- 1959 — **Pope John XXIII**, *Encyclical on The Mission, Native Clergy and Lay Participation*
- 1957 — **Pius XII**, *Address to the Second World Congress of the Lay Apostolate*
- 1951 — **Pope Pius XII**, *Address to the World Congress of the Lay Apostolate on Its Need Today*

**Input from 2015 Conference of the National Association for Lay Ministry**

- Archbishop Elect (at that time) Wester, Santa Fe, presented a keynote on the development of the document.
- Then during the NALM conference a member presented a 5 minute summary of each of these topics in the general sessions:
  - Tables then reviewed for 20 minutes what was working
  - Tables shared highlights for five minutes
  - Tables then reviewed challenges for 20 minutes
  - The large group had a summary conversation for 5-10 minute
- At the end of the 2015 NALM conference, Dr. Rick McCord did a summary and presented reflections on possibility for the future.

*What follows here is the list of the nine documents that the NALM board shared with staff of the USCCB. The documents below have not been reviewed or edited but do reflect a complete summary of the notes taken throughout the conference. Each table had a designated note taker and an intern from CTU took notes from the general discussions. These were included in the folder for participants as additional background; it was understood however that the USCCB staff and Committees would take a closer look at these in the future and utilize the information when advancing next steps after the Summit.*

TOPIC	Documents Shared
<b>Changing Pathways: Best Practices and Challenges</b>	16. Item #16 NALM General Notes Pathways 17. Item #17 NALM Pathways Table Notes: What’s working, what’s not working
<b>Formation Best Practices and Challenges</b>	18. Item #18 NALM Large Group Notes Formation 19. Item #19 NALM Positive Notes Formation 20. Item #20 NALM Challenges Formation
<b>Church Workplaces: Best Practices and Challenges</b>	21. Item #21 NALM Large Group Workplace 22. Item #22 NALM Table Notes Workplace – what’s working – what are the challenges
<b>Authorization Best Practices and Challenges</b>	23. Item #23 NALM Big Group Authorization 24. Item # 24 NALM Table Discussion Authorization — what’s working – what are the challenges

**Additional Background Materials:**

- 25. **Item 25 – Background PowerPoint Notes for Archbishop Wester**  
 –Growth in Understanding of Lay Involvement - 06-05-15  
 Prepared by Dr. Harry J. Dudley, Asst. Director for Certification, USCCB
- 26. **Item 26 - PowerPoint Notes - The Changing Landscape**  
 - for NCCL Session 308 Presentation 05-20-15 by Dr. Harry J. Dudley

**Center for Applied Research in the Apostolate  
Georgetown University  
Washington, D.C.**



**February 2015**

***Research Review:  
Lay Ecclesial Ministers in the United States***

**Abstract**

There are currently more than 39,600 lay ecclesial ministers (LEMs) in the United States. They are most commonly involved in religious education, sacramental preparation, and/or formation; liturgy and/or music ministry; or general parish administration. Eighty percent of LEMs are women and the median age is 55. Older LEMs are less likely than younger LEMs to have college degrees in ministry, religion, or theology and more likely to have begun their ministry as a volunteer within their home parish. Younger LEMs are more likely to come out of college looking for opportunities in parishes other than their own and are seeking paid positions from the outset. Younger LEMs are also more racially and ethnically diverse than older LEMs. Forty-seven percent of those currently enrolled in lay ecclesial ministry formation programs are Hispanic or Latino(a). Parishioners report high levels of satisfaction with the ministry of LEMs and about eight in ten priests agree that parish life would be aided by an increase in full-time professional lay ecclesial ministers and that the Catholic Church needs to move faster empowering laypersons in ministry. LEMs are most likely to say they began their career in ministry to be of service to the Church, in response to God's call, and because this fit their areas of competence, interests, and or gifts. LEMs report that they heard "the call" to ministry at about age 25. Nine in ten (89 percent) consider their ministry "a vocation, not just a job."

## Introduction

In this white paper, the Center for Applied Research in the Apostolate (CARA) utilizes and summarizes its existing data and resources to provide the most current profile possible of lay ecclesial ministers (LEMs) in the United States.<sup>1</sup> The definition of lay ecclesial ministers outlined in *Co-Workers in the Vineyard of the Lord* (2005) states that these individuals are adequately formed and prepared lay persons, authorized by the hierarchy to serve publicly in leadership for a particular area of ministry, in close mutual collaboration with clergy. In terms of research, most often this population has been defined as those professional and trained lay persons involved in paid parish ministry for at least 20 hours a week. Although there may not always be perfect overlap between the *Co-Workers* definition and the social science research on LEMs, we expect and assume that most often there is.

## The Ministerial Landscape

In 2010, the total number of people on Catholic parish staffs in the United States was estimated by CARA to be 168,448. This total included both ordained and lay ministry staff and volunteers as well as non-ministry staff and volunteers (including parish bookkeepers, groundskeepers, cooks, etc.). The average parish had a total staff size of 9.5 members with 5.4 individuals in ministry positions. The estimated number of lay ecclesial ministers (paid in ministry for at least 20 hours per week) in the United States at that time was approximately 38,000. This represents 23 percent of all parish staff and 40 percent of all staff members involved in ministry. CARA estimates that the Catholic Church in the United States in recent years has gained a net of about 430 additional LEMs on parish ministry staffs each year.<sup>2</sup> Thus, projecting forward to the end of last year, CARA estimates there were 39,651 LEMs in the United States in December 2014.<sup>3</sup>

Sixteen percent of LEMs work 20 hours a week, on average, and no more. One in four (26 percent) work more than 20 hours but less than 40 hours per week. Forty-nine percent work 40 hours on average per week. One in ten (9 percent) work more than 40 hours per week.

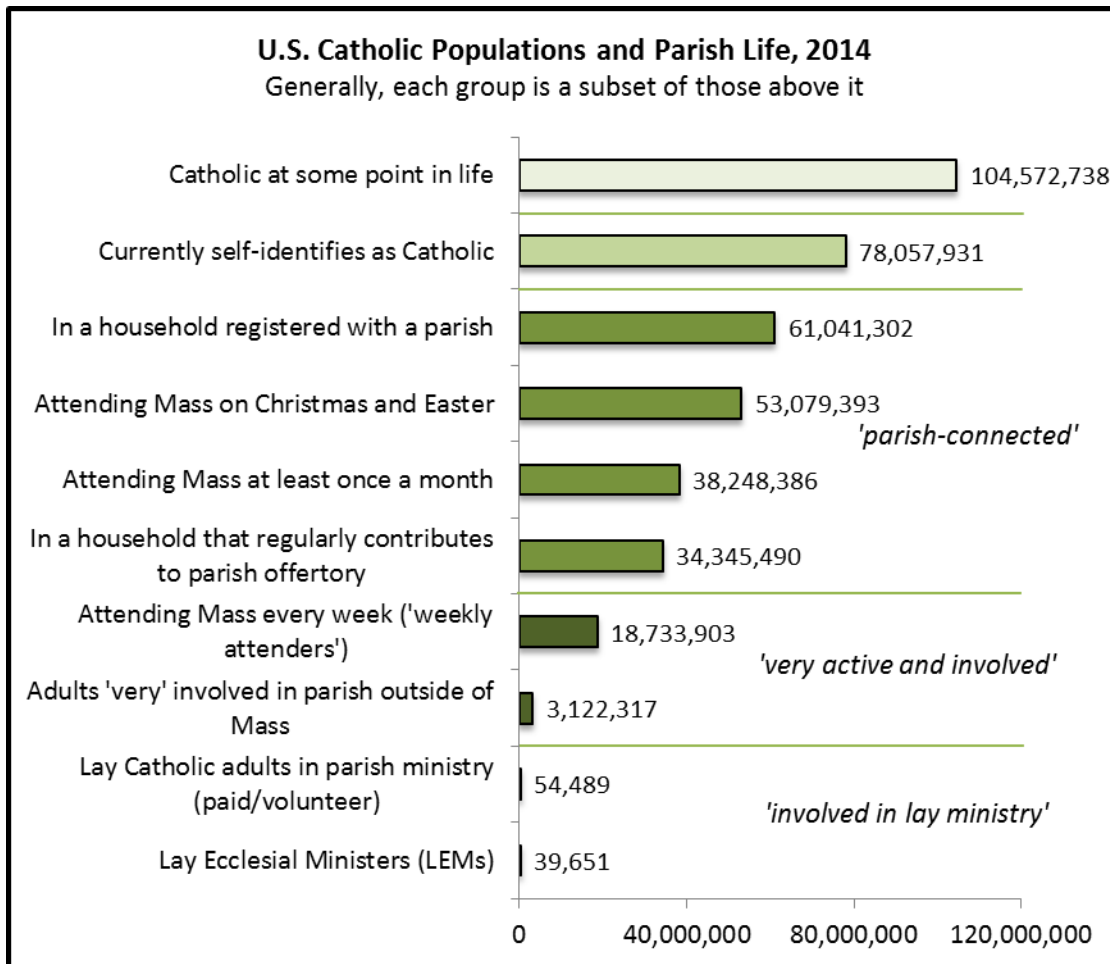
As shown in the figure on the next page, CARA estimates that there are currently more than 100 million people in the United States who have been baptized Catholic and more than 78 million who currently self-identify their religious affiliation as Catholic. Far fewer are very active in the life and community of a parish or serve in a parish leadership role. Based on CARA's regular national surveys of adult Catholics, about 18.7 million Catholics attend Mass on a weekly basis (i.e., at least once a week, *every week*). Significantly fewer, about 3.1 million report that they are "very" involved in their parish beyond attending Mass. More than 54,000 are involved in pastoral ministry in their parish.

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<sup>1</sup> These data are often collected in collaboration with CARA clients interested in lay ecclesial ministry and parish life. CARA also reports on some non-CARA research, when in-house data are unavailable and for trend analysis. However, CARA only reports here on surveys using scientific sampling. There are a handful of other non-CARA surveys of Catholic populations that do not rely on probability-based sampling. It is difficult to know how representative these are of the populations studied.

<sup>2</sup> This estimate represents *net* additions—accounting for LEMs who retire, pass away, or leave ministry for some other reason.

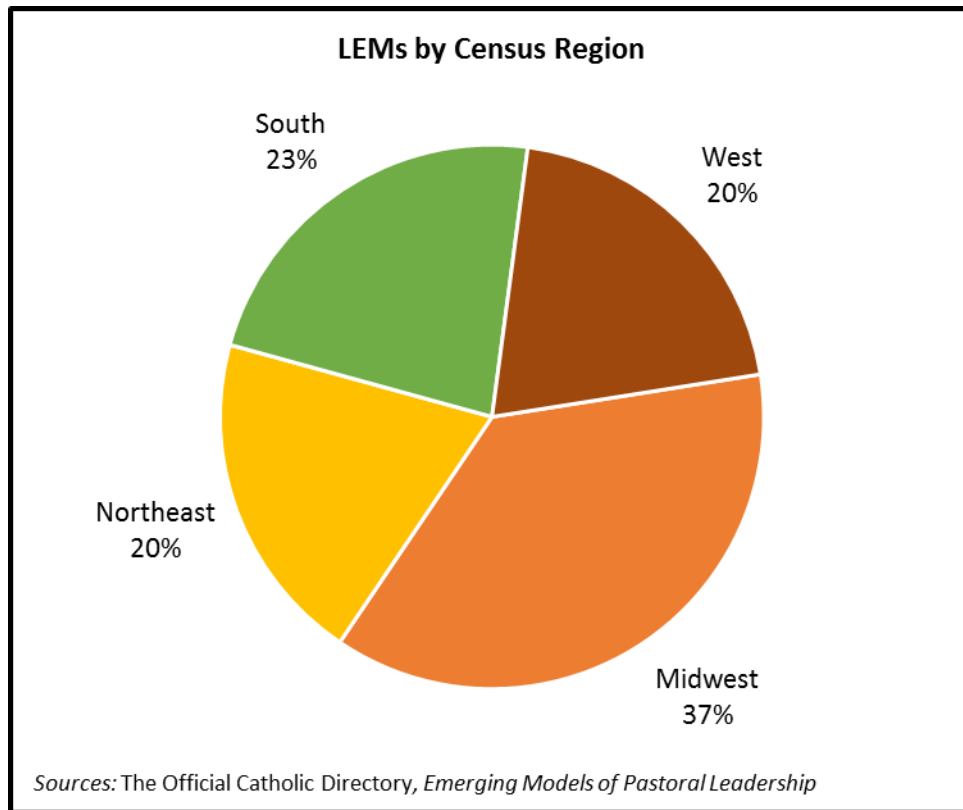
<sup>3</sup> Dioceses in the United States reported 3.7 percent growth in "professional lay ministers" from 2010 to 2014 in *The Official Catholic Directory*. If we use this as an alternative measure of growth, we would estimate the total number of LEMs in the U.S. at the end of 2014 to be 39,300.



Putting the total population figures shown above into a “per parish context” (i.e., 17,483 parishes in 2014) there are 4,465 self-identified Catholics per parish and of these, 3,491 are registered with their parish, 1,072 attend Mass every week, and 2.3 serve as lay ecclesial ministers.

As shown in the figure on the next page, 37 percent of LEMs are in a parish in the Midwest, 23 percent in the South, 20 percent in the West, and 20 percent in the Northeast.<sup>4</sup> The regional distribution of LEMs is strongly correlated to the distribution of parishes nationwide. For example, 37 percent of parishes are in the Midwest and CARA estimates 37 percent of LEMs are as well. The South has 27 percent of the parishes and 27 percent of LEMs. However, in the West and Northeast there is some variation between these proportions. The Northeast has 25 percent of the country’s parishes but only 20 percent of its LEMs. The West has only 15 percent of U.S. parishes but 20 percent of LEMs.

<sup>4</sup> Results from three data sources were averaged to produce this estimate. The first was the distribution of “professional lay ministers” reported by dioceses in *The Official Catholic Directory*. The second was the distribution of LEMs reported to CARA by pastors and parish life coordinators in the national survey of parishes conducted for the Emerging Models of Pastoral Leadership study. The third was the distribution of responding LEMs in CARA’s survey of parish leaders for the Emerging Models of Pastoral Leadership study. All three sources are very similar.



In 1990, Msgr. Philip J. Murnion conducted a survey of 1,163 parishes in 43 randomly selected dioceses. The pastor (or a person designated by the pastor to respond) listed parish staff, their positions, salaries, hours per week, and other demographic information. From these data Murnion estimated that there were 21,569 LEMs in the United States. These were defined as paid, non-ordained parish ministry staff working at least 20 hours per week. These LEMs were 42 percent vowed religious and 58 percent other lay persons. Overall, 85 percent were female and 15 percent male.

In 1997, Murnion and David DeLambo replicated the 1992 study with a survey of 949 parishes in the same 43 dioceses. This study estimated that the number of LEMs had grown to 29,146. These LEMs were 29 percent vowed religious and 71 percent other lay persons. Overall, 82 percent were female and 18 percent male.

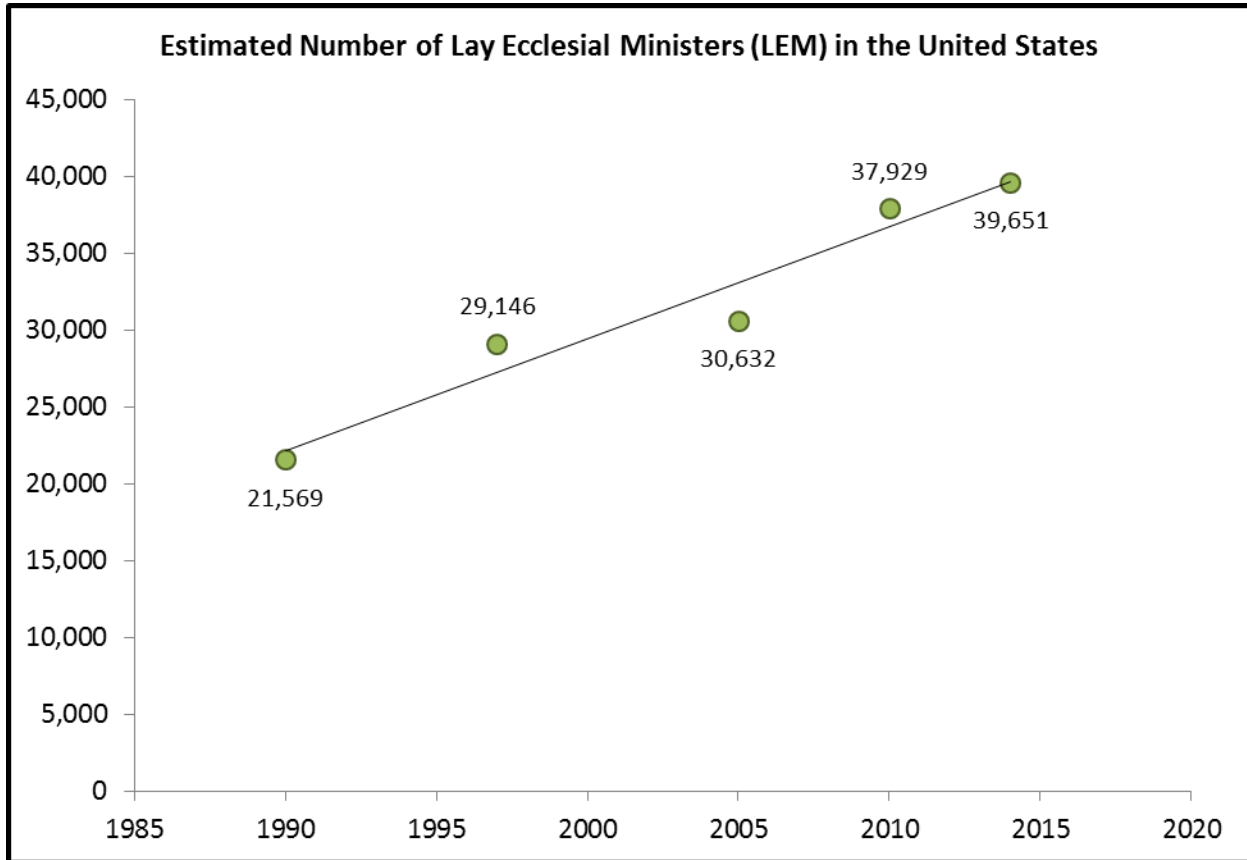
In 2005, David DeLambo replicated the 1992 and 1997 studies with a survey of 929 parishes in the same 43 dioceses. This study estimated that there were 30,632 LEMs in ministry in the United States. These LEMs were 16 percent vowed religious and 84 percent other lay persons. Overall, 80 percent were female and 20 percent male.

CARA's estimates are based on a 2010 national, random-sample survey of 846 pastors and parish life coordinators (PLCs).<sup>5</sup> The sample for this study included parishes in all U.S. territorial

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<sup>5</sup> This research was conducted for the Emerging Models of Pastoral Leadership research project.

dioceses and utilized a grid design that was very similar to that used by DeLambo to request information from respondents about the parish staff.<sup>6</sup>



In a follow-up survey in 2012, CARA obtained information directly from parish leaders, where 14 percent of LEM respondents indicated that they were vowed religious and 86 percent other lay persons. Overall, 80 percent were female and 20 percent male. Just under half of LEMs have a graduate or professional degree (46 percent). Sixty percent of LEMs attended Catholic primary schools, 47 percent were enrolled in a Catholic secondary school and 58 percent attended a Catholic college or university.

As shown in the figure on the next page, pastors and PLCs in 2010 reported that 5 percent of the LEMs in their parish were under the age of 30. Ten percent were in their 30s and 23 percent in their 40s. Thus, about four in ten LEMs in 2010 were estimated to be under the age of 50. A majority are 50 or older.

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<sup>6</sup> In addition to using the data provided by respondents, CARA researchers verified staff lists using secondary sources—primarily parish websites and online parish bulletins. It became evident that many parishes did not always include their full staff as instructed. In some cases pastors left off lay staff members. There are many possible reasons for this omission. Some may have not had the information about their lay staff members, others simply may have not taken the time to completely fill out this section, and others expressed concerns about confidentiality and providing this information for their staff. Regardless, relying on survey data alone would have provided an undercount of LEMs.

### Ages of Lay Ecclesial Ministers

Under 30	5%
30 to 39	10
40 to 49	23
50 to 59	33
60 to 69	23
70 or older	6

Source: CARA/Emerging Models (2010)

According to pastors and PLCs, 88 percent of LEMs (unchanged from DeLambo’s 2005 estimates) self-identified as non-Hispanic white, 9 percent as Hispanic or Latino(a), and less than 2 percent as black, African American or African (1.6 percent).<sup>7</sup> A similar percentage self-identified as Asian or Pacific Islander (1.7 percent) and less than 1 percent as Native American or Native Alaskan (0.2 percent).

### *The Changing Profile of Lay Ecclesial Ministers in the U.S. Catholic Church*

	2012	2005	1997	1990
<b>Number of LEMs</b>	37,929	30,632	29,146	21,569
<b>Gender</b>				
Male	20%	20%	15%	18%
Female	80%	80%	85%	82%
<b>Race/Ethnicity</b>				
Non-Hispanic white	88%	89%	94%	--
Hispanic/Latino(a)	9%	8%	4%	--
African American	1.6%	1.4%	1.2%	--
Asian/Pacific Islander	1.7%	1.7%	0.6%	--
Native American	0.2%	0.1%	0.1%	--
<b>Median age</b>	55	64	61	58
<b>Ecclesial Status</b>				
Vowed religious	14%	16%	28%	41%
Other lay person	86%	84%	72%	59%
<b>Graduate or professional degree</b>	46%	48%	42%	53%

Sources: CARA/Emerging Models (2010, 2012), DeLambo (2005), Murnion and DeLambo (1997), Murnion (1992)

The table on the following page puts the race and ethnicity of LEMs into the broader context of the workforce of the Catholic Church and the Catholic population.<sup>8</sup> Much of the racial and ethnic

<sup>7</sup> Ninety-seven percent of LEMs indicate use of English in their ministry. Eleven percent report use of Spanish. Three percent indicate using a language other than English or Spanish in their ministry.

<sup>8</sup> This figure is from CARA’s *Consideration of Priesthood and Religious Life Among Never-Married U.S. Catholics* (2012).



diversity of the U.S. Catholic population is concentrated among those born after 1960. As more of these younger Catholics enter ministry roles overall the diversity of LEMs will very likely shift. This is best represented in the diversity among those enrolled in LEM formation programs today.

<b>Race and Ethnicity of Groups within the Catholic Church in the United States</b>					
	<b>White</b>	<b>Hispanic</b>	<b>Black</b>	<b>Asian</b>	<b>Other</b>
<b>Clergy</b>					
Catholic priests	92%	3%	2%	3%	<1%
Catholic priests born after 1960	75	15	2	8	<1
Permanent deacons (active)	76	16	4	3	1
Ordinands (2012)	71	15	3	9	1
<b>Men &amp; Women Religious</b>					
Men and women in perpetual vows	94%	3%	1%	2%	<1%
Women professing perpetual vows (2011)	66	10	4	17	3
Men professing perpetual vows (2011)*	50	0	12	38	0
<b>Lay Persons</b>					
Lay ecclesial ministers	88%	9%	2%	1%	<1%
Adult Mass-attending Catholics (in-pew)	62	26	2	5	5
All adult Catholics	58	35	3	3	1
*Estimates for new religious brothers are based on a small sample. Sources: The CARA Catholic Poll (CCP), CARA Pastoral Assistance Surveys and Services (PASS) In-Pew Cumulative Statistics, <i>The Changing Face of U.S. Catholic Parishes</i> (2011), <i>New Sisters and Brothers in Perpetual Vows</i> (2011), <i>Recent Vocations to Religious Life</i> (2009), <i>The Class of 2012: Survey of Ordinands to the Priesthood</i> (2012), <i>Same Call, Different Men: The Evolution of the Priesthood since Vatican II</i> (2012), <i>A Portrait of the Permanent Diaconate</i> (2012).					

### **Lay Ecclesial Ministry Formation Programs**

CARA has been conducting studies of LEM formation programs nearly every year since 1994. These studies include all programs of at least two years' duration that provide training for professional lay ecclesial ministry. Reported enrollment in these formation programs has fluctuated over the more than 20 years that the data have been collected. The largest number reported in formation was in 2002-2003, when a record 36,048 total participants were identified. In 2013-2014, CARA identified a total of 210 active LEM formation programs and received program information from 195 of these. The total number of LEM candidates enrolled in degree and certificate programs in 2013-2014 was 22,791, of which 17,114 (75 percent) were working toward a certificate in ministry and 5,677 (25 percent) were working toward a graduate degree in ministry. The total number of enrollees is nearly identical to the 22,564 candidates reported in 2012-2013.

Many LEM formation programs can be classified as either exclusively diocesan-based or academic-based, but several are the result of collaboration between a diocese and an academic institution. In these cases, often the diocese assumes responsibility for the human, spiritual, and

pastoral formation, while the academic institution is responsible for the intellectual formation. Currently, 138 active programs are sponsored or co-sponsored by a diocese, 70 are sponsored or co-sponsored by a Catholic college or university, and 30 are sponsored or co-sponsored by a seminary or school of theology. In addition to academic and diocesan-based programs, independent Catholic organizations sponsor several other programs.

<b>U.S. Lay Ecclesial Ministry Formation Programs, 1994-2014</b>				
<b>Year</b>	<b>States/DC</b>	<b>Dioceses</b>	<b>Programs</b>	<b>Enrollment</b>
1994-1995	51	135	265	21,800
1996-1997	46	134	281	20,281
1997-1998	46	135	287	23,333
1998-1999	49	145	295	29,137
1999-2000	46	134	331	31,168
2000-2001	48	142	314	35,582
2001-2002	49	144	314	34,414
2002-2003	49	147	320	36,048
2003-2004	45	142	290	25,964*
2004-2005	46	143	289	18,847
2005-2006	45	122	226	16,037
2006-2007	44	126	253	20,240
2007-2008	44	130	240	18,622
2008-2009	44	119	234	17,538
2009-2010	47	123	233	17,935
2010-2011	45	116	233	18,493
2011-2012	45	111	200	17,452
2012-2013	45	119	227	22,564
2013-2014	43	109	195	22,791

\*Includes 7,630 estimated participants likely enrolled in the 23 programs that did not report enrollment.

Some programs are designed to meet particular needs in lay ecclesial ministry formation, including several programs designed specifically for ministry with and to the Hispanic community (such as the Escuela de Ministerios Pastorales of the Diocese of Oakland), one program designed for ministry formation in the African American community (the Institute for Black Catholic Studies in New Orleans, LA), and one program, offered by the National Association of Pastoral Musicians, which prepares pastoral musicians for certification as a Director of Music Ministries. Another program, the Master of Science in Church Management at Villanova University, is designed to prepare those who are in church leadership and administrative roles who are seeking to become better stewards of church resources by improving their business and management skills.

Most of the degree-granting programs offer graduate degrees, although a few also grant associate or baccalaureate degrees. The most commonly offered graduate degrees in degree-granting lay ministry programs are the M.A. in Pastoral Studies or Pastoral Ministry (55 programs), the M.A. in Theology, Theological Studies, or Pastoral Theology (45 programs), the M.A. in Religious Education (26 programs), the Masters in Divinity (20 programs), the M.A. in Religious Studies

(13 programs), and the M.A. in Spirituality (9 programs).

Most lay ecclesial ministry programs also grant certificates of completion. The most common certificate programs are in Pastoral Ministry (92 programs), Religious Education (60 programs), Catechetics (54 programs), and Youth Ministry (50 programs).

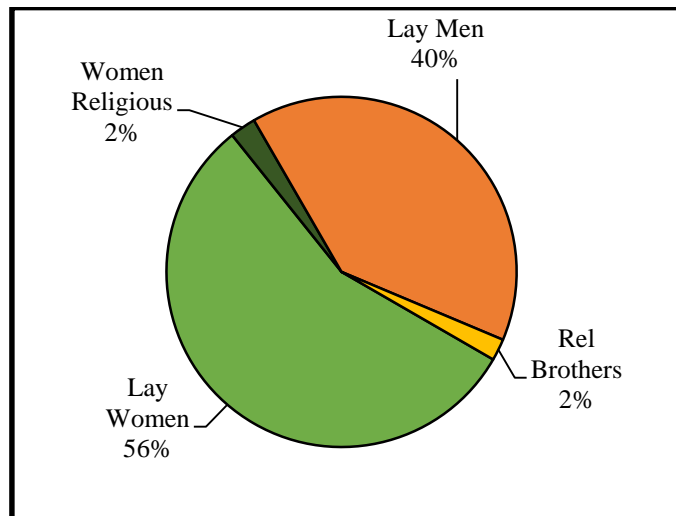
<b>Certificates Available in Lay Ecclesial Ministry, 2013-2014</b>	
<b>Type of Certificate</b>	<b>Number of Programs</b>
Certificate in Pastoral Ministry	92
Certificate in Religious Education	60
Certificate in Catechetics	54
Certificate in Youth Ministry	50
Certificate in Liturgy	34
Certificate in Theology	29
Certificate in Clinical Pastoral Education	17
Certificate in Pastoral Administration or Business Management	12
Certificate in Spiritual Direction	10
Certificate in Pastoral Counseling	8
Certificate in Hispanic Ministry	7
Certificate in Liturgical Music	7
Certificate in Biblical Studies	5

A number of programs are being developed to take advantage of the internet as a tool for expanding their reach to a wider audience. Several programs offer some coursework online and a few offer their entire program online. Thirty-two programs report that their certificate program can be completed online and 27 programs report that they have a degree program that can be completed online.

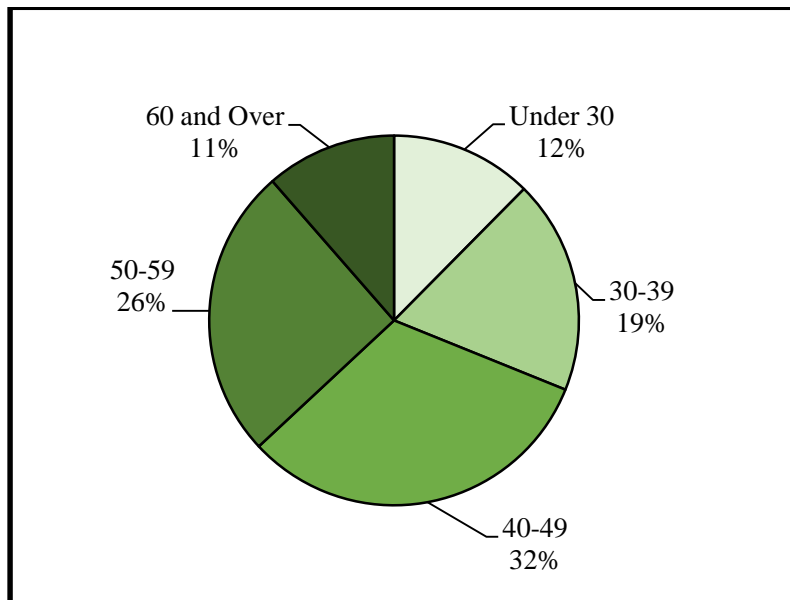
Lay ecclesial ministry formation programs are conducted in a variety of languages. Nearly all use English as the primary language of instruction, but 11 programs are taught only in Spanish, 40 use both English and Spanish, and two more make some accommodation for use of Spanish. In addition, one program uses English, Spanish, and Haitian Creole; and one uses English, Spanish, Vietnamese, and Korean.

Although intellectual formation is indispensable to lay ecclesial ministry formation, human, spiritual, and pastoral formation are also essential components of formation for ministry. Overall, among the 195 responding active programs half (51 percent) say that formal spiritual formation is required of program participants. Just as many (51 percent) report that the program includes a field education/internship requirement. Fewer programs (34 percent) require both.

To reflect more accurately the lay composition of these programs, CARA asked program directors to report statistics about lay program participants only. As shown in the figure on the next page, about three in five lay program participants (58 percent) are women (including women religious).



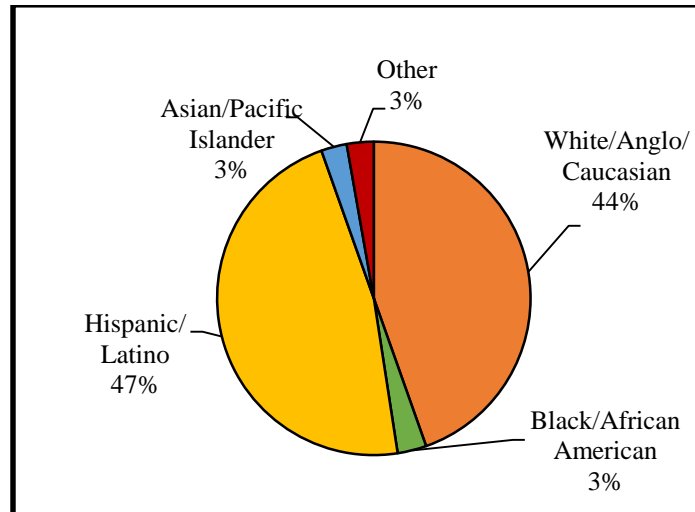
Women and men religious are slightly more likely to be enrolled in degree programs than to be enrolled in certificate programs. Lay women who are not members of a religious institute are more than twice as likely to be enrolled in a certificate program as in a degree program. Lay women who are enrolled in a degree program make up 16 percent and lay women enrolled in a certificate program make up 40 percent of all lay ecclesial ministry program participants. Lay men are also more than twice as likely to be enrolled in a certificate program (28 percent of all lay ecclesial ministry program participants) than in a degree program (12 percent).



More than half of students in lay ecclesial ministry formation programs (58 percent) are in their 40s and 50s. A third (31 percent) are under the age of 40 and about one in ten (11 percent) are age 60 and older.

Hispanics/Latino(a)s make up almost half (47 percent) of participants in lay ecclesial ministry

formation programs. White/Anglo/ Caucasian participants make up a little more than four in ten (44 percent). Blacks/African Americans and Asians/Pacific Islanders make up another 3 percent each. Others (including Native Americans) also make up 3 percent of enrollees in these programs.



Hispanics/Latino(a)s are much less likely to be enrolled in degree programs than in certificate programs. By contrast, whites/Anglos/Caucasians are much more likely to be enrolled in degree programs than in certificate programs. Hispanics/Latino(a)s comprise 17 percent of students enrolled in degree programs and 60 percent of students enrolled in certificate programs. Whites/Anglos/Caucasians make up 67 percent of degree candidates and 35 percent of certificate candidates. Blacks/African Americans, Asians/Pacific Islanders, and others are about equally likely to be enrolled in a degree program as in a certificate program.

**Authorization and Hiring**

In 2012, CARA surveyed representatives from selected diocesan lay ministry offices and lay formation programs around the country. The survey inquired about the practice and policies for authorizing LEMs for ministry. As shown in the figure on the next page, among the respondents, assurance that LEMs have proper training and formation is the most important aspect of the authorization process, with two thirds (67 percent) of respondents saying this particular aspect is “very important” in their diocese.

Approximately three-quarters (73 to 74 percent) of respondents say that the authorization process is “somewhat” or “very” important because it gives public validation and support for LEMs, grants the LEM the right to serve in a public ministry in the Church and strengthens the relationship between the LEM and the diocese. Over half (52 percent) say that the authorization process is “very” important because it ensure adequate ecclesiastical oversight of ministry. More than eight in ten (85 percent) say this oversight is at least a “somewhat” important aspect of the authorization process.

***How important are each of these aspects in the authorization process for lay ecclesial ministry in your arch/diocese?***

Percentage responding:

	<b>“Somewhat” or “Very”</b>	<b>“Very” Only</b>
Ensures adequate ecclesiastical oversight of ministry	85%	52%
Assurance that the lay ecclesial ministry has proper training and formation	84	67
Public validation and support for the lay ecclesial minister	74	55
Grants the lay ecclesial minister the right to serve in a public ministry in the Church	74	48
Strengthens the relationship between the lay ecclesial minister and the arch/diocese	73	52

Although the authorization process is seen to be important for the variety of the reasons noted above, nearly four in ten dioceses (38 percent) have not yet established a formal process for authorization. Forty-two percent of dioceses have an Office of Lay Ecclesial Ministry and just 27 percent have a written diocesan policy on authorization. Only one in five respondents (20 percent) says their diocese requires certification for all LEMs. Two in five respondents (40 percent) say that there is no commissioning ceremony or public installation for LEMs.

Two thirds of respondents (67 percent) say that the diocese recommends potential LEMs to pastors who inquire, but just under half (44 percent) say that there is no involvement of the diocese in placement of LEMs. Further, nine in ten respondents (89 percent) say their diocese does not provide a process for transferring LEMs from one parish to another. Less than one in ten (8 percent) respondents say that “most or all” or “many” of their LEMs serving in the diocese have an official appointment to their position by the bishop. About half (51 percent) of respondents say that “most or all” or “many” have a written job description, but fewer than one in five (17 percent) say that that “most or all” or “many” have a contract for their position.<sup>9</sup> Two in ten (21 percent) say “most or all” or “many” have a periodic, written evaluation of their ministry and fewer than one in 20 (4 percent) say “most or all” or “many” have a set term of appointment with provision for renewal.

Half of respondents (51 percent) say “most or all” or “many” of their LEMs were hired by the pastor of the parish in which they serve. Three in ten respondents (29 percent) say “most or all” or “many” of their LEMs are serving in a volunteer capacity. One in six (17 percent) say “most or all” or “many” of their parish lay ecclesial ministers were hired by another diocesan official. Fewer than one in ten (8 percent) say “most or all” or “many” were hired by the bishop.

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<sup>9</sup> In some cases, diocesan staff may be unaware of parish-level written job descriptions. In CARA’s 2012 survey of parish leaders, 86 percent of LEM respondents indicated their ministry position had a written job description.

***What proportion of parish lay ecclesial ministers serving in the arch/diocese have:***  
Percentage responding:

	<b>“Many (51 – 74%)” or “Most or all (more than 75%)”</b>	<b>“Most or all (more than 75%)” Only</b>
A written job description	51%	19%
A periodic, written evaluation of their ministry	21	2
A contract for their position	17	12
An official appointment to their position by the arch/bishop	8	5
A set term of appointment with provision for renewal	4	2

***What proportion of parish lay ecclesial ministers serving in the arch/diocese are:***  
Percentage responding:

	<b>“Many (51 – 74%)” or “Most or all (more than 75%)”</b>	<b>“Most or all (more than 75%)” Only</b>
Hired by the pastor of the parish in which they serve	51%	19%
Hired by another arch/diocesan official	17	12
Hired by the arch/bishop	8	5
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Serving as a lay ecclesial minister in a volunteer capacity	29%	12%
Serving in a part-time paid ministry position	21	2
Serving in a full-time paid ministry position	4	2

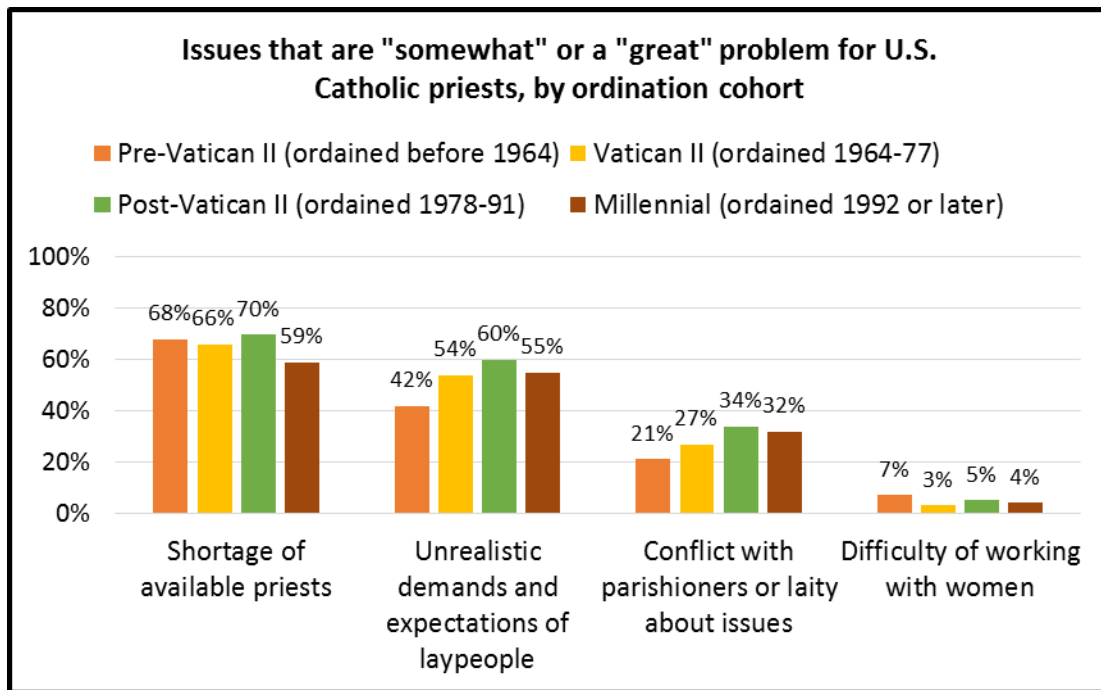
The most common authorized forms of lay ecclesial ministry in dioceses are pastoral associates (51 percent), religious education for children or youth (51 percent), youth ministry (47 percent), adult faith formation and/or RCIA (40 percent), liturgical or music ministry (36 percent), and young adult ministry (33 percent).

**Co-responsibility**

Collaboration between clergy and laity in ministry has become a regular part of parish life in the United States. In 1965 there were 35,925 diocesan priests in the United States and 94 percent of them were active in ministry in the country’s 17,637 parishes. In 2014, the number of these

priests available had declined to 26,265, of which only 68 percent are active in ministry in the country's 17,483 parishes.<sup>10</sup> In 1965 there were two active diocesan priests per parish and today there is only one. Because the number of diocesan priests available varies according to dioceses, there are nearly 3,500 parishes now without a resident priest pastor (20 percent of all U.S. parishes). Although the percentage of Catholics attending Mass on a given weekend has declined from an average of about 55 percent 1965 to about 31 percent now, the self-identified Catholic population has grown from 48.5 million in 1965 to approximately 78 million now.<sup>11</sup> To meet the needs of Catholics, priests collaborate with the laity as well as permanent deacons (which did not exist in 1965 and now number more than 17,000). Since 1965, lay participation in ministry, on councils, and in emerging roles such as parish business managers has become not only the norm but also a necessary dimension of the life and ministry of many parishes.<sup>12</sup>

For *Same Call, Different Men* (2012), CARA researchers surveyed 960 randomly selected U.S. Catholic priests. The figure below shows some of the issues that priests might consider problematic concerning the laity and parish life. As shown in the figure below, majorities of younger priests (those ordained 1965 or later) say that a shortage of priests and unrealistic demands and expectations of lay people are "somewhat" or a "great" problem for them on a day-to-day basis. Fewer cited conflicts with the laity or difficulties working with women as a problem.



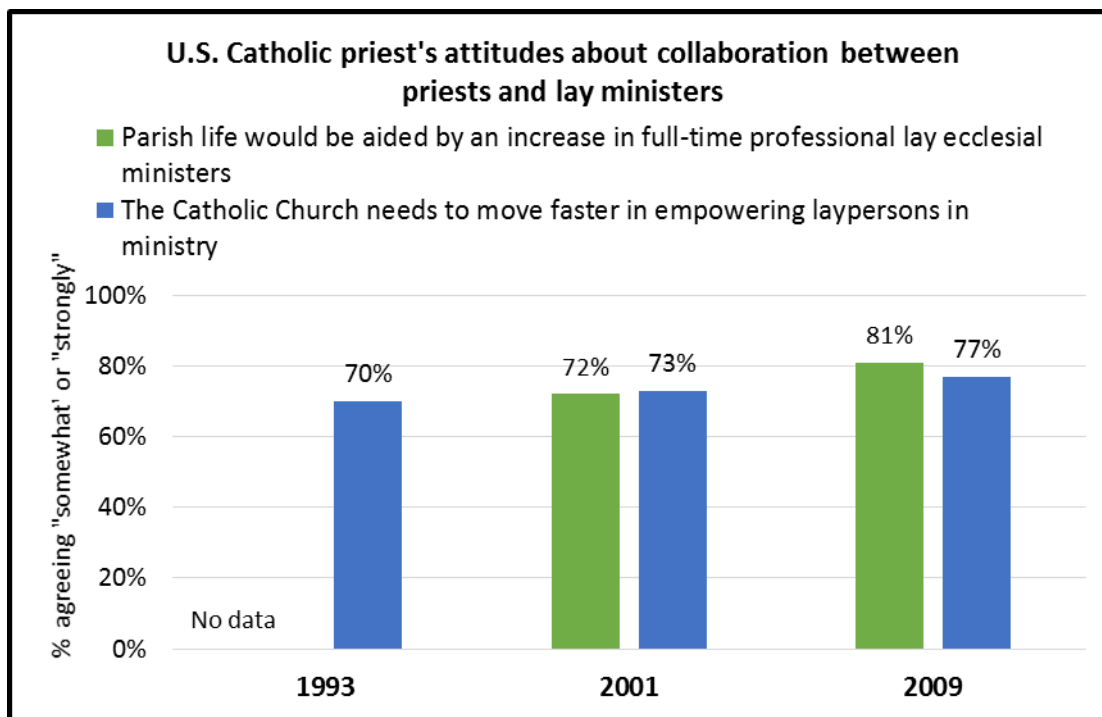
<sup>10</sup> The average age of priests in 1970 was 35 (Gautier, et al., 2012, pg. 3). In 2009, the average age had increased to 63. A larger share of priests are retired and no longer active in parish ministry now than in the past.

<sup>11</sup> For more see: "Sunday Morning: Deconstructing Catholic Mass attendance in the 1950s and now" at: <http://nineteensixty-four.blogspot.com/2011/03/sunday-morning-deconstructing-catholic.html>

<sup>12</sup> On average, parishes have a 12-member Parish Pastoral Council and typically 10 or 11 of these members are lay people (Zech, et al., 2010, pg.55).



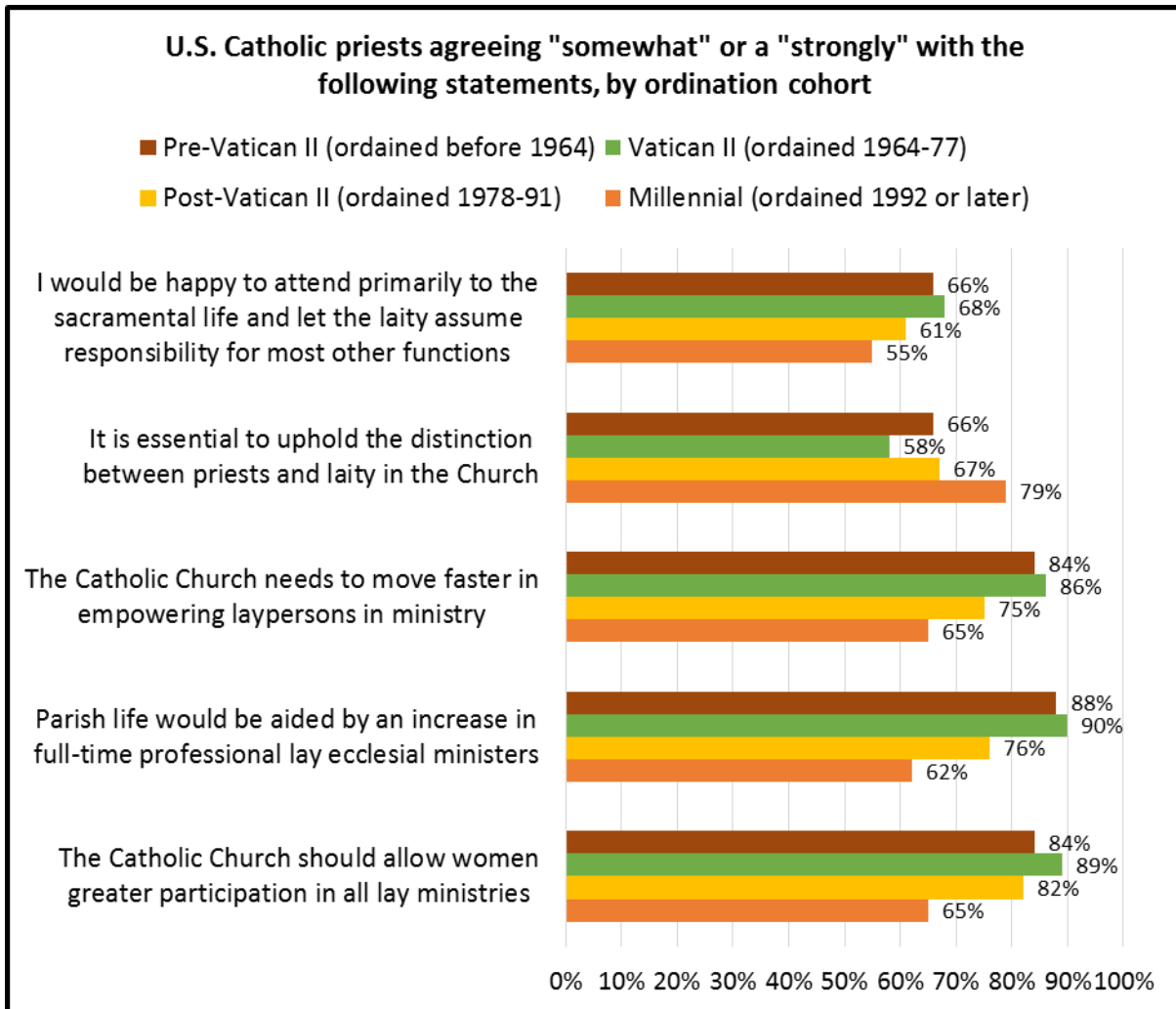
The survey conducted for *Same Call, Different Men* in 2009 is a replication of similar surveys conducted by researchers in 1993 and 2001. As shown below, seven in ten or more priests in these surveys agreed “somewhat” or “strongly” that the Catholic Church needs to move faster in empowering laypersons in ministry and that parish life would be aided by an increase in full-time LEMs.



Some examples of what priests indicated in their own words in the 2009 study include: “*More people are getting more and more involved in more things and that’s exciting to me. I just try to get out of their way*” (Gautier, Perl, and Fichter, p. 80) and “*I think we need to find leadership from within the people. ... We need to collaborate with the laity rather than taking the whole burden on us that we have to minister to them*” (p.82).

The numbers of priests in the Pre-Vatican II and Vatican II ordination cohorts are diminishing due to retirement and mortality. As shown in the figure on the next page, these older cohorts are the most supportive of moving faster to empower lay people in ministry and include more who believe that parish life would be aided by an increase in use of full-time LEMs. Nevertheless, majorities of priests in each cohort agree at least “somewhat” with each statement.

The *Same Call* authors note that more than one in five Post-Vatican II and Millennial cohort priests are international priests that were raised and formed for priesthood elsewhere in the world—often in developing countries. By comparison, fewer than one in 20 priests of older ordination cohorts are international priests. Thus, some of the attitudinal differences by cohort represents cross-cultural variations rather than period or generational effects.



### Pathways to Ministry

In 2012 CARA conducted a national survey of never-married Catholics ages 14 and older. Five percent of male respondents indicated that they had considered becoming a lay ecclesial minister at some point in their life. By comparison 13 percent said they had considered becoming a priest or religious brother. Among female respondents, 7 percent indicated that they had considered becoming a lay ecclesial minister at some point. By comparison, 10 percent said they had considered becoming a religious sister. Thus, it does not appear that many Catholics envision themselves serving as a LEM in their youth.<sup>13</sup>

This finding is supported by data collected in CARA’s 2012 survey of parish leaders, which included a number of questions about the call and path to pastoral ministry for LEMs. On average, LEMs report that at age 25 they “first felt the call to ministry or parish service in any setting (parish, school, hospital; paid or volunteer).”<sup>14</sup> Given the formation and placement involved, one can expect that the average person interested in pastoral ministry likely does not

<sup>13</sup> Ninety-two percent of LEMs say they were raised Catholic (similar to the adult Catholic population).

<sup>14</sup> LEM respondents reported feeling the call to ministry as early as the age of 10 and as late as the age of 70. LEMs report hearing the call, on average, a few years before other parish leaders (age 25 compared to 29).

begin their professional ministry before reaching their late 20s or early 30s. This means that only a small segment of the Millennial Generation (born 1982 or later) would be expected to be serving as a LEM currently.<sup>15</sup>

CARA statistically isolated the differences between respondents who had considered lay ecclesial ministry from those who had not in the 2012 survey of never-married Catholics.<sup>16</sup> The following statistically significant factors were associated with respondents being more likely to consider a LEM vocation:

- Faith is among the most important or the most important part of life (3.2 times more likely to consider than those not responding as such)
- Participated in campus ministry on a college campus (3.1 times more likely to consider than those who did not)
- Reads or prays with the Bible or Scripture at least once a week (2.9 times more likely to consider than those who do not)
- Has volunteered in a service project in their local community to help people in need (2.6 times more likely to consider than those who did not)
- Belongs to a group or organization that encourages devotion to Mary (2.4 times more likely to consider than those who do not)
- Self-identifies as Hispanic or Latino/a (2.3 times more likely to consider than those self-identifying as Non-Hispanic white)
- Being involved in their parish is “very important” to their sense of what it means to be Catholic (2.2 times more likely to consider than those not responding as such)
- Attended Mass at least once a week during high school (2.1 times more likely to consider than those who did not)
- Attends Mass at least once a week now (2.1 times more likely to consider than those who do not)
- Has a household income of less than \$40,000 per year (2.0 times more likely to consider than those with higher incomes)
- Participates in multiple Church-related groups, programs, and activities (1.6 times more likely to consider than those who do not)

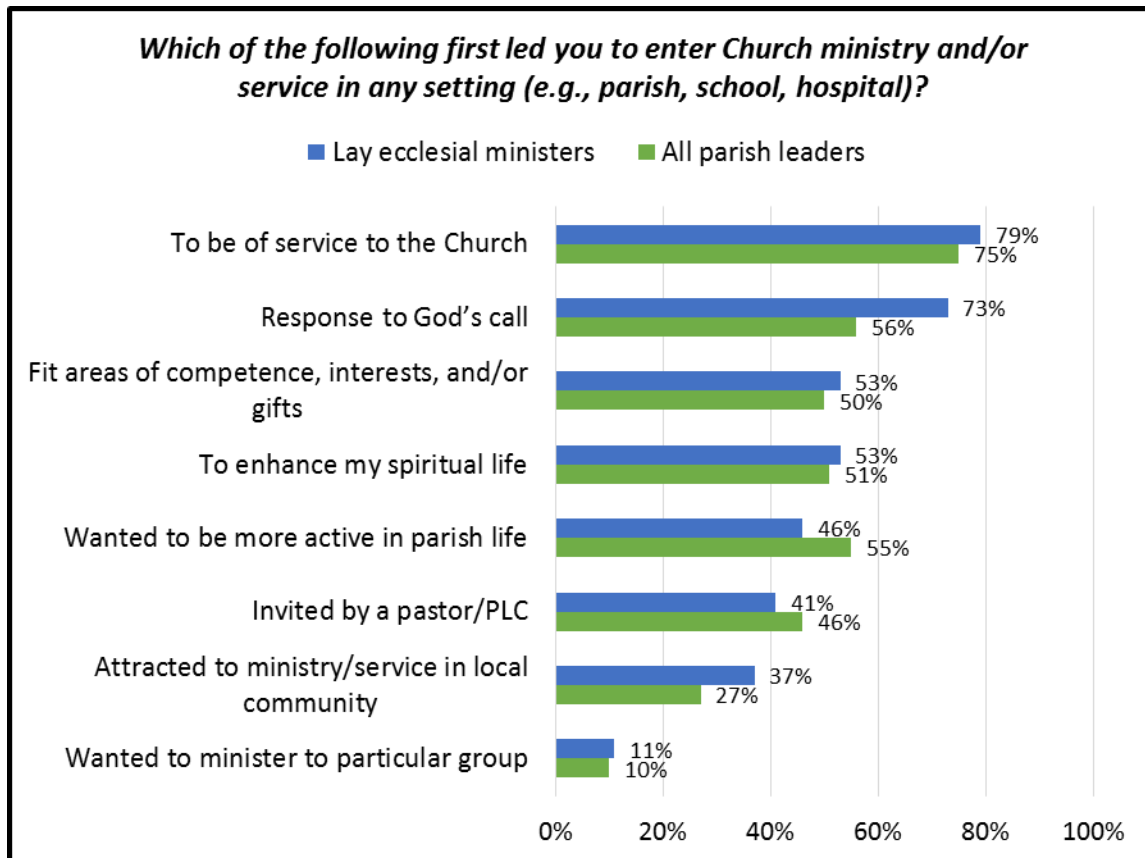
On average, LEMs report that about a year and a half passed between hearing the call to ministry and their beginning involvement in parish ministry or service. A majority of LEMs begin their parish ministry or service in their home parish (52 percent) and just under half start this as a volunteer (45 percent). However, there may be some changes occurring in the hiring of LEMs. In CARA’s survey of parish leaders for the Emerging Models of Pastoral Leadership project, Millennial LEMs were much less likely than older LEMs to say they were a parishioner in the parish where they serve before entering ministry (31 percent compared to 71 percent) or that they began as a volunteer (31 percent compared to 68 percent).

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<sup>15</sup> Only 5.4 percent of LEMs were of the Millennial Generation when this survey was conducted. At that time, the oldest members of the Millennial Generation were 30 (i.e., those born in 1982).

<sup>16</sup> For more see: “Who Wants to Be a Lay Ecclesial Minister?” at: <http://nineteensixty-four.blogspot.com/2015/02/who-wants-to-be-lay-ecclesial-minister.html>

CARA asked LEMs what first led them to enter Church ministry. The figure below shows the reasons most often cited and compares LEMs to all those serving in parish ministry (including clergy). Nearly three in four LEMs (73 percent) say they did so in “response to God’s call.” Among all those in ministry, only 56 percent indicated this. The most common reason for entering ministry for all respondents was “to be of service to the Church” (79 percent of LEMs and 75 percent of all parish leaders).



Forty-six percent say that one of the reasons they began their ministry was because they were invited to do so by the pastor or parish life coordinator (i.e., Canon 517.2 parishes). Three in ten LEMs note that they were inspired to enter their ministry through involvement with a movement within the Church such as Cursillo or RENEW. Millennial Generation LEMs are the most likely to say they began in ministry because it “fit areas of competence, interests, and/or gifts” (71 percent).

Forty-four percent of LEMs note that they were encouraged to begin their ministry or service by a priest. The next most common types of individuals to encourage are: friends (37 percent), a religious sister or religious brother (32 percent), a parishioner (31 percent), family members (26 percent), a teacher or professor (21 percent), another LEM (19 percent), a spouse (18 percent), and permanent deacons (3 percent).

Nine in ten LEMs (89 percent) say they consider their ministry “a vocation, not just a job.” As shown in the table on the following page, more than four in ten are primarily involved in

religious education, sacramental preparation, and/or formation (44 percent). One in five are primarily involved in liturgy and/or music ministry (21 percent). Fifteen percent are primarily involved in general parish administration.

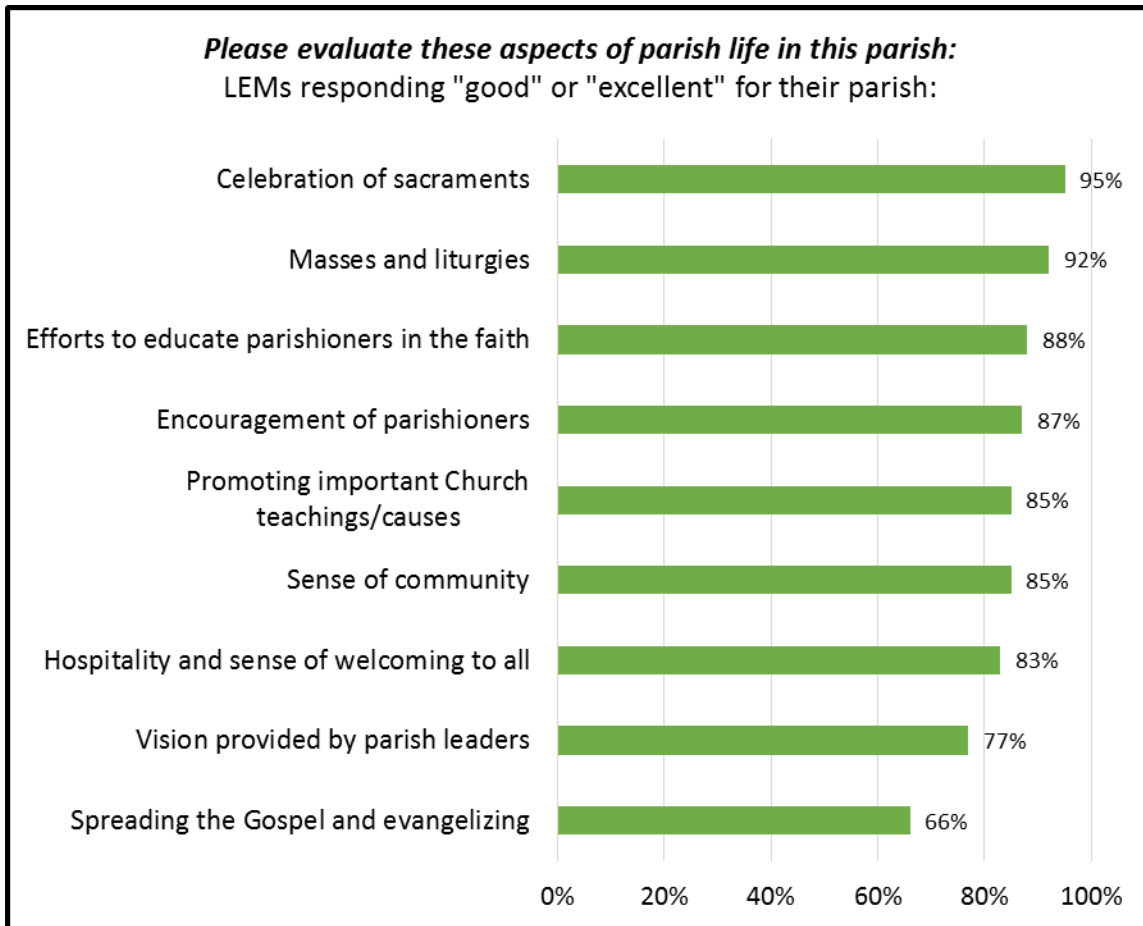
<i>Indicate your primary ministry area:</i>	
Percentage of LEMs responding:	
Religious education for youth	30%
Liturgy and/or music ministry	21
General parish administration	15
Adult faith formation	8
Sacramental preparation/RCIA	6
Youth ministry	4
Public affairs/advocacy	4
Budget and finances	3
Ministry to the sick, disabled, homebound	3
Young adult ministry	2
Evangelization	1
Stewardship and development	1
Parish council	1
Services to those in financial need	1
Ministry to the bereaved	1
Ministry to elderly/seniors	1

Eighteen percent of LEMs indicate their job title includes “pastoral associate” or “pastoral assistant.” Twelve percent report their title includes “director” or “coordinator” of “religious education.”

### **Their Parish and Workplace**

In CARA’s 2012 survey of parish leaders, 91 percent of LEMs say their overall satisfaction with their parish is “good” or “excellent.” Nine percent say their satisfaction is only “fair” and less than one percent say this is “poor.”

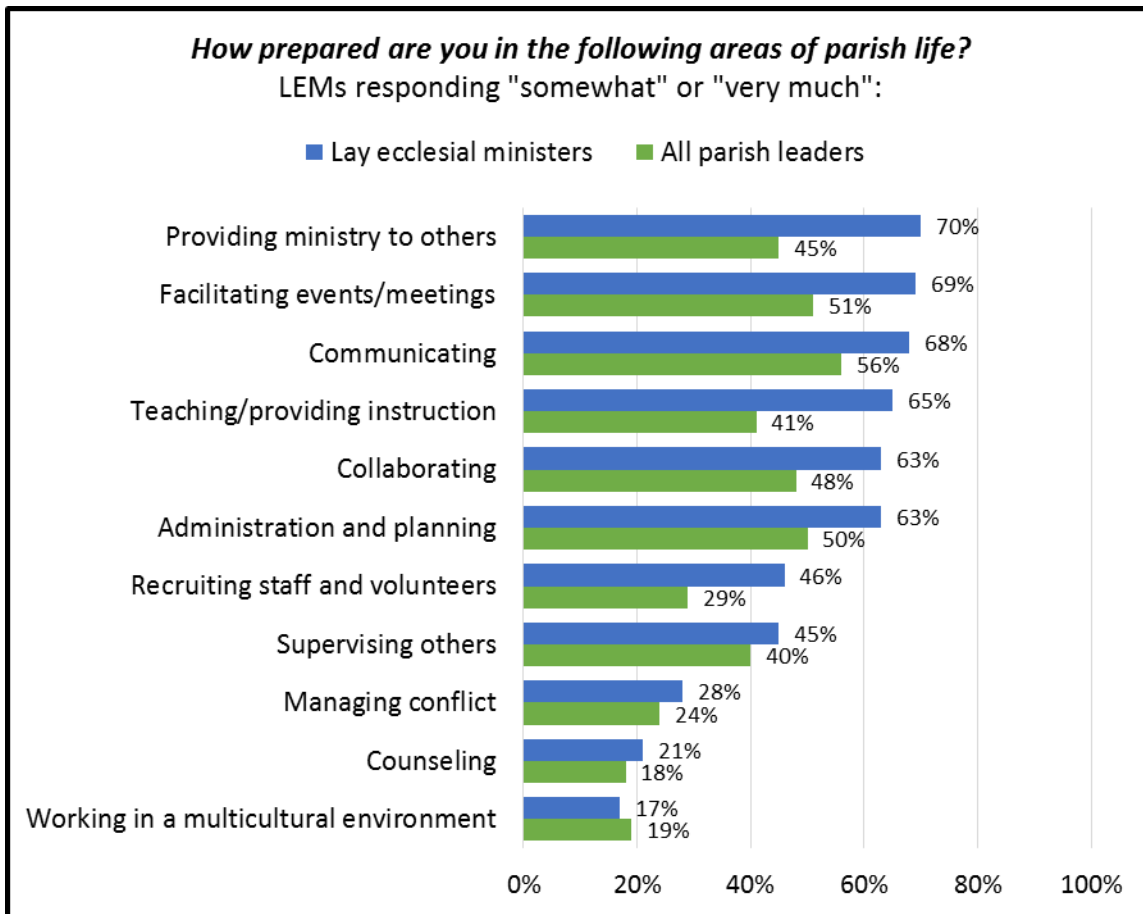
The respondents were also asked to evaluate more specific aspects of parish life as “good or “excellent.” The figure on the next page shows these results. In percentage terms, LEMs give the highest “A” marks to the celebration of sacraments (95 percent “good” or “excellent”) and the Masses and liturgies (92 percent). The following receive “B” ratings: efforts to educate parishioners in the faith (88 percent), encouragement of parishioners (87 percent), promoting important Church teachings or causes (85 percent), the sense of community (85 percent), and the hospitality and sense of welcoming to all (83 percent). The vision provided by parish leaders (77 percent) and spreading the Gospel and evangelizing (66 percent) receive only fair “C” level evaluations.



More than eight in ten LEMs say that their parish is “somewhat” or “very” successful at recruiting and retaining ministers and staff (87 percent) and promoting ministry opportunities (85 percent).

All of the LEMs CARA surveyed agreed “somewhat” or “very much” that they “feel adequately prepared for ministry” (88 percent “very much” only). Seventy-two percent agreed this much that they “felt adequately prepared” for their ministry at the time they began it (28 percent “very much” only). On average, LEMs report that they have served in ministry for 29 years (9 years in their current position).

The figure on the next page shows how prepared LEMs feel they are for different aspects of parish ministry. For comparison, the level of preparation for all parish leaders is shown as well. LEMs feel most prepared (“somewhat” or “very much”) for providing ministry to others (70 percent), facilitating events/meetings (69 percent), communicating (68 percent), teaching/providing instruction (65 percent), and collaborating (63 percent). Fewer than half feel this prepared for recruiting staff and volunteers (46 percent) and supervising others (45 percent). Fewer than three in ten feel this prepared for managing conflict (28 percent), counseling (21 percent), or working in a multicultural environment (17 percent).



Nearly all LEMs agree “somewhat” or “very much” that they “feel sufficient job security in the parish” (95 percent and 56 percent agree “very much” only) and that their parish provides them “with the resources I need for my ministry/service” (95 percent and 68 percent agree “very much” only).

The median number of hours worked per week by LEMs (i.e., those paid and working at least 20 hours per week), as reported to CARA by pastors and parish life coordinators in 2010 was 40 hours per week, with an average of 34.5 hours worked per week.<sup>17</sup>

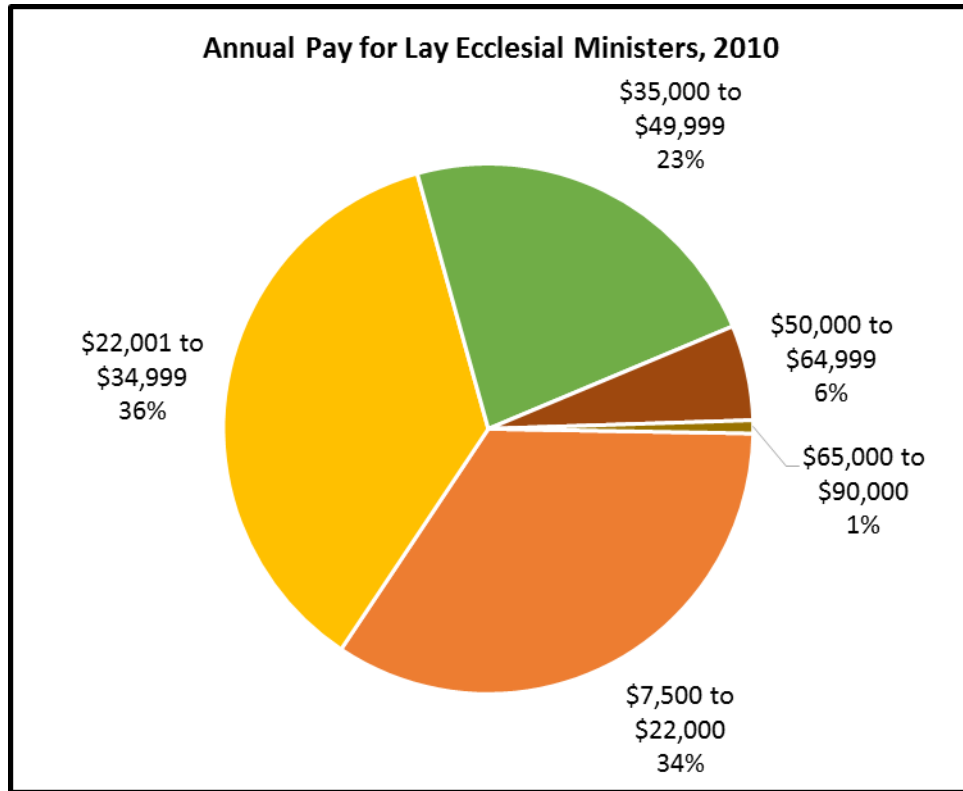
Nearly a quarter of LEMs (22 percent) agree “very much” that they “often feel overworked” in their parish ministry or service. Millennial Generation LEMs are most likely to agree “very much” that they often feel overworked (29 percent).

Majorities of LEMs agree at least “somewhat” that they have sufficient time for their ministry (96 percent), for personal prayer and spirituality (78 percent), for family responsibilities (73

<sup>17</sup> Forty-seven percent of LEMs report that they are involved in ministry in more than one parish and may have additional hours worked elsewhere (on average this is about 7.6 hours per week). Sometimes this is in the context of being a shared staff member in a multi-parish ministry setting. Twenty-percent of LEMs additionally have paid jobs outside of ministry.

percent), and for time with friends and guests (58 percent). However, fewer than half similarly agree that they have sufficient time for hobbies or special interests (48 percent).

The median annual pay for LEMs, as reported to CARA by pastors and parish life coordinators in 2010 was \$27,590.<sup>18</sup> The minimum annual salary/wages reported was \$7,572 and the maximum \$89,184.



The median annual salary/wages, if it were the only income for a family of four would be \$5,477 above the federal poverty line for 2010 (i.e., \$22,113). Thirty-four percent of LEMs earn \$22,000 or less per year for their ministry.<sup>19</sup>

The table on the next page shows the median hourly wage for selected ministry titles often held by Lay Ecclesial Ministers.

<sup>18</sup> This includes only those lay ministers in pastoral ministries working 20 hours or more per week in paid ministry. The median annual salary/wages reported by LEMs in CARA's 2012 survey was \$34,200. However, this may have included income from multiple parishes and was based on a smaller sample of individuals than CARA's 2010 data.

<sup>19</sup> Twenty-seven percent of LEMs surveyed in 2012 reported ministry and income wages at or below the poverty level for a family of four in that year.



**Median Hourly Pay for Selected LEM Position Titles**

Director of Liturgy and Music	\$33.50
Music Director	\$25.06
Catechetical Ministry Director	\$19.50
Pastoral Ministry Director	\$19.16
Parish Life Coordinator (Canon 517.2 parishes)	\$18.60
Pastoral Associate/Assistant	\$17.97
Youth Ministry Director	\$17.47
RCIA Director	\$16.83
Youth Minister	\$15.26
Pastoral Minister	\$15.11
Catechetical Ministry Assistant	\$13.48

*Source: Pay & Benefits Survey of Catholic Parishes (2011)*

Seventy-one percent of LEMs who are not vowed religious are married.<sup>20</sup> Of those who are married, 89 percent have a Catholic spouse. Eighty-one percent of married LEMs have a spouse who is working. Thus, for many, the income they earn is supplemented by a spouse's income.<sup>21</sup>

CARA research has highlighted the challenges of educational debt in the encouragement and recruitment of a variety of vocations. Given the incomes available to most LEMs, financing education and formation is an emerging issue.

In CARA's 2012 survey of representatives from diocesan lay ministry offices and lay formation programs around the country more than three in four respondents (78 percent) said their diocese subsidizes the formation of lay ecclesial ministers.

***If your arch/diocese subsidizes the formation of lay ecclesial ministers, what best describes the subsidy policy for lay ecclesial ministry formation?***

*Percentage responding:*

Arch/diocese pays the full cost for formation for lay ecclesial ministry	0%
Arch/diocese pays half, parish or lay minister pays half	9
Arch/diocese pays a third, parish pays a third, lay minister pays a third	20
Other	71

<sup>20</sup> Nineteen percent are have never married, 6 percent are separated or divorced, and 4 percent are widowed.

<sup>21</sup> The median household income in LEM households is nearly the same as the median for all U.S. households.

Subsidy policies varies by dioceses, but no respondents indicated that the diocese pays the full cost for formation. A fifth of respondents (20 percent) say that the diocese pays a third and the parish pays a third to subsidize the formation of lay ecclesial ministry. One in ten respondents (9 percent) indicates that the diocese pays half the cost for formation for lay ecclesial ministry. Seven in ten (71 percent) respondents listed other subsidy policies. Examples of some of these other policies are listed below:

- Diocese pays a third, lay minister pays two-thirds.
- For the Spanish speaking LEM Formation Program the Diocese pays the full cost. The English speakers are subsidized at about half of the total cost of running the program.
- In some cases, full scholarships are available; in other cases, a combination of grants and loans are offered.
- Parishes are encouraged to provide tuition assistance, diocesan scholarships are available.
- Tuition is waived by the diocese if the student is a good candidate, but lacks money.

In CARA's 2012 survey of parish leaders, some LEM respondents indicated that they had received financial assistance for their ministry formation from the following sources: their parish (46 percent), a college or university (16 percent), a religious community (13 percent), a diocese (12 percent), and a seminary (2 percent).

LEMs are most likely to report participation in a formation program sponsored by a diocese or a diocesan office or agency (66 percent). Fewer have participated in programs sponsored by a college or university (47 percent), an extension program (29 percent), or a seminary or school of theology (27 percent). Forty-four percent indicate participation in formation sponsored by some other certification program.

The most common degree held by LEMs is a master's in ministry, religion, or theology. Twenty-seven percent have this in hand and an additional 8 percent are in progress in a program that will lead to this degree. Twenty-eight percent have a ministry formation program certificate and 9 percent are in the process of earning this. Twelve percent have a bachelor's degree in ministry, religion, or theology and an additional 5 percent are in progress in a program that will lead to this degree. Five percent have an associate's degree in ministry, religion, or theology and 2 percent are working on earning this degree. Only 1 percent has a doctorate in ministry, religion, or theology with an additional 2 percent working on earning this degree. Millennial Generation LEMs are the most likely to have a bachelor's or master's degree in ministry, religion, or theology (43 percent and 57 percent, respectively).

Sixty-three percent of LEMs CARA surveyed said they currently had access to educational tuition assistance as part of their ministry. Of those with access to this benefit, 61 percent said they were "somewhat" or "very" satisfied with it. Seventy-nine percent of LEMs are "somewhat" or "very" satisfied with their ministry wages or salary.

As shown in the table on the next page, many LEMs also receive the following for their ministry: retirement savings (87 percent), paid sick days (84 percent), paid vacation days (84 percent), health insurance (71 percent), dental insurance (67 percent), and life insurance (66 percent). Among those who receive the benefits, the highest levels of satisfaction ("somewhat" or "very

much”) are given to paid sick days (95 percent), paid vacation days (92 percent), and health insurance (88 percent).

***For each type of compensation or benefit for your ministry listed below, how satisfied are you?***

	<b>Very much</b>	<b>Somewhat</b>	<b>A little</b>	<b>Not at all</b>	<b>Don't have benefit</b>
Retirement or pension	33%	27%	15%	12%	13%
Life insurance	29	23	7	7	34
Health insurance	40	23	3	5	29
Dental insurance	28	23	9	6	33
Paid sick days	63	17	3	1	16
Paid vacation days	61	16	5	2	16
Tuition assistance	25	14	9	15	37

LEM’s report use of a variety of new media and social networks in their parish ministry. This is most common among those of the Millennial and Post-Vatican II generations (i.e., those who grew up with computers and/or the internet). Forty percent of LEMs use Facebook in their ministry and 36 percent use YouTube. Sixteen percent blog as part of their ministry and 5 percent utilize Twitter. Ninety-five percent of LEMs are in parishes with websites and 87 percent of those in these parishes provide content for this site. Eighty-three percent of LEMs are provided with a parish email address.

LEM’s note that they receive assistance from the parishioners in their parish. Three in four LEMs agree “somewhat” or “very much” that parishioners in their parish “readily volunteer” (75 percent) and nearly all agree this much that “parishioners are invited and encouraged to participate in parish ministry” (93 percent).

**View from the Pews**

In 2012, CARA conducted in-pew surveys of parishioners in 23 randomly selected parishes in the United States as part of the Emerging Models of Pastoral Leadership research project. In all, CARA heard from 14,437 parishioners while they were attending Mass (an average of 628 respondents per parish; ages 16 and older). Many of the questions related to their evaluations of the ministry of LEMs. It is important to note that eight in ten respondents were registered with their parish and 35 percent were attending Mass at a parish of their own choosing rather than their territorial parish. This self-selection of parishes and connection to them are reflected in parishioner evaluations which tended to be very positive. Increasingly, parishioners are seeking out parishes that best meet their needs and preferences. This is common among young Catholics and those who self-identify their race and ethnicity as something other than non-Hispanic white.

Overall, 58 percent of parishioners surveyed in-pew rate their overall satisfaction with their parish as “excellent” (94 percent rate this as “good” or “excellent”). Eighty-five percent agree

“somewhat” or “strongly” that their parish has “sufficient qualified parish staff to meet the parish’s needs.”

In many cases, parishioners evaluate their parish more positively than the LEMs working in them. Parishioners are also very likely to provide positive evaluations (i.e., “good” or “excellent”) for the ministries that LEMs are most likely to be involved with. Nine in ten or more parishioners say the following in their parish is “good” or “excellent”: sacramental preparation for first reconciliation, first communion, and confirmation (95 percent), RCIA (94 percent), marriage preparation (94 percent), sacramental preparation for baptism (94 percent), children’s religious education (92 percent), youth ministry (90 percent), and faith formation for adults (90 percent).

Overall, 92 percent of parishioners say the ministry of the “professional ministry staff” is “good” or “excellent” (53 percent “excellent” only). Similarly, parishioners evaluate, as “good” or “excellent,” their parish’s Director of Religious Education (91 percent and 53 percent “excellent” only) and Youth Minister (90 percent and 52 percent as “excellent” only).<sup>22</sup>

More than six in ten parishioners say the following “very much” attracted them to their parish: its open, welcoming spirit (67 percent), the quality of the liturgy (63 percent), the quality of the preaching (63 percent), and the sense of belonging they feel there (62 percent). However, only 18 percent of parishioners “strongly agree” that they feel they have a role in the decision making of the parish. Half of parishioners (49 percent) “strongly agree” that they feel invited and encouraged to participate in parish ministry. One in four (25 percent) “strongly agree” that they are interested in being more involved in the ministry of the parish and 20 percent agree similarly that they have “felt a calling to a greater role in parish ministry.” Thirty-five percent “strongly agree” that it is clear to them how to become more involved in the ministry of the parish and 30 percent agree similarly that parish leaders encourage them to explore their vocation within the parish.

Seventy-seven percent of parishioners agree “somewhat” or “strongly” that the diversity of the parish is reflected in the diversity of the parish staff (33 percent agree “strongly” only). Eighty-eight percent of parishioners agree at least “somewhat” that they are comfortable with the idea of sharing staff with other parishes to meet the parish’s needs (37 percent agree “strongly” only).

In CARA’s 2008 national survey of adult self-identified Catholics, we asked respondents about what they would prefer to be done in their parish if a priest becomes less available. Overall, 55 percent said they would “support” or “strongly support” “increasing the use of lay ecclesial ministers.

As shown in the table on the next page, self-identified Catholics who attend Mass weekly or more often (i.e., those most likely to be in the pews) have even stronger majority support for the increased use of LEMs (60 percent). However, it is also important to note that there are several other alternatives that have broader support among the most frequent attenders, including: sharing a priest with another parish (76 percent), bringing in a priest from outside the United

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<sup>22</sup> The survey did not inquire about evaluations for other specific LEMs by job title or role.

States (73 percent), asking a retired priest to come in and do more (71 percent), and increasing the use of deacons (68 percent).<sup>23</sup>

*Listed below are some of the things the Catholic Church is doing to help meet Catholics' need in a time of fewer priests. Would you support or oppose each of the following if the parish you attend did not have a resident priest?*

Percentage of parishioners who "support" or "strongly support" each:

	<i>By Mass Attendance</i>		
	<b>Weekly or more</b>	<b>Less than weekly but at least once a month</b>	<b>A few times a year or less</b>
Sharing a priest with one or more other parishes	76%	78%	56%
Bringing in a priest from outside of the United States	73	67	45
Asking a retired priest to come in and do more	71	59	46
Increasing the use of deacons	68	70	46
Increasing the use of lay ecclesial ministers	60	56	38
Merging the parish with another nearby parish	50	51	40

In CARA's 2010 national survey of parishes, 53 percent of pastors or PLCs indicated that their parish had at least one LEM on staff. Parishes with LEMs are larger than parishes without them. The average annual operating revenue in parishes with at least one LEM in 2010 was about \$731,500 compared to \$630,000 in parishes without a LEM on staff. A parish that has at least one LEM has an average of 1,241 registered households compared to 1,069 in parishes without at any LEMs. Noticeably, as shown in the table on the following page, parishes with LEMs are better able to provide ministries to parishioners than parishes without at least one LEM on staff.

Nine in ten or more parishes with at least one LEM on staff provide sacramental preparation; religious education, faith formation, or catechesis for children and adolescents; RCIA; and marriage preparation. Parishes without a LEM on staff are less able to provide these ministries as well as many others listed in the table on the next page.

<sup>23</sup> The least favored option is merging the parish with another nearby parish (50 percent).

***Does the parish provide or offer the following ministries, programs, or services?***

Percentage of pastors or PLCs responding "Yes":

	<b>Has at least one LEM on staff</b>	<b>No LEMs on staff</b>
Sacramental preparation	99%	87%
Religious education, faith formation, or catechesis for children	98	88
RCIA	93	76
Marriage preparation	91	77
Religious education, faith formation, or catechesis for adolescents	90	75
Ministries to the infirm or homebound	89	75
Adult faith formation	87	71
Ministry to elderly or seniors	66	55
Social services to meet individual needs	66	47
Ministry to the bereaved	58	45
Evangelization	42	32
Social action to educate or effect change	39	25
Youth ministry	33	27
Ministry to persons with disabilities	28	22
Ministry to the divorced or separated	18	13

### **Remaining Questions**

The research reviewed here is neither conclusive nor complete. There are other important questions that remain understudied. The parish environment in the United States continues to undergo change as the Catholic population shifts geographically and demographically and parishes and dioceses plan for the future. Twelve percent of those currently in lay ecclesial ministry formation programs are under age 30. When they enter their parishes they will join the leading edge of Millennial Generation LEMs already at work. They will be more prepared than their elders, more racially and ethnically diverse, and more active in digital social networks. How will these new parish leaders affect parish life and evangelization?

Parishioners are currently broadly positive about the parishes they choose to attend. However, a greater depth of understanding is needed to fully comprehend the relationships between LEMs and parishioners in the pews, in religious education classes, at sacramental celebrations, and other parish activities. The roles of LEMs in reaching out to those Catholics who are not in the pews needs further examination as well.

Although we understand much about how priests view their working relationships with LEMs we have few, if any studies, that can provide significant insight into how LEMs view this relationship. We also do not know enough about how LEMs work with deacons within the parish. Differing attitudes among priests about LEMs also need further exploration. Essentially,

more research is needed on the co-responsibility for parish life and evangelization between these parish leaders.

Finally, the roles of LEMs outside the parish also needs more research. Lay people are also serving in ministry on college campuses, hospitals, relief and service organizations, as well as prisons. There are few, if any studies to date, that can shed light on LEMs active in these ministries.

### **Bibliographic Citations for Studies Referenced**

All of the studies referenced in this paper use probability-based, scientific, random sampling. The use of these quantitative methods ensure that the respondents and information collected from them is as representative as possible of the populations studied. Note the article text refers to survey years rather than publication years. Often a survey is conducted in one year and the report is not released or a book not published until the next year.

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## **About CARA**

CARA is a national non-profit research center that conducts social scientific studies about the Catholic Church. Founded in 1964, CARA has three major dimensions to its mission:

- to increase the Church's self-understanding
- to serve the applied research needs of Church decision-makers
- to advance scholarly research on religion, particularly Catholicism

CARA has more than 50 years of experience in quality social science research on the Catholic Church offering a range of research and consulting services for dioceses, parishes, religious communities and institutes, and other Catholic organizations. CARA's longstanding policy is to let research findings stand on their own and never take an advocacy position or go into areas outside its social science competence. All CARA researchers have advanced degrees in relevant academic disciplines as well as pastoral experience.

Many CARA researchers were involved in conducting the research summarized here. The CARA co-authors of this white paper are Mark M. Gray and Mary L. Gautier. For more information about or possible access to data cited in this report contact Mark Gray at 202-687-0885 or [mmg34@georgetown.edu](mailto:mmg34@georgetown.edu). CARA's offices are located at 2300 Wisconsin Ave., NW, Suite 400A, Washington, DC 20007. To contact someone at CARA call (202) 687-8080, fax to (202) 687-8083, or send an email to [CARA@Georgetown.edu](mailto:CARA@Georgetown.edu). CARA can be found online at: [cara.georgetown.edu](http://cara.georgetown.edu).

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