Resonance:

/ˈrezənəns/ noun
1. the quality in a sound of being deep, full, and reverberating.
2. PHYSICS the reinforcement or prolongation of sound by reflection from a surface or by the synchronous vibration of a neighboring object.
Resonance in Our Diocese

In 2011, Bishop Bambera published his pastoral letter, “Wounded and Loved, Regathering the Scattered.” While acknowledging the scars we carry, he called us to renew our trust in the Spirit’s companionship as we unfold God’s universal mission and together serve God’s people in the eleven counties that make up our diocese. My hope lies in you, and our recommitment to the Eucharist and parish life. (p. 1)

And people all over the diocese have responded to this call. All kinds of people – diocesan and parish leaders, lay people, religious and priests – have worked on renewal through pastoral planning, inviting more people to participate, initiating new programs and reinvigorating tried-and-true programs. Leaders are listening to their parishioners and parishioners are recognizing their co-responsibility for the vibrancy of their parish community.

As the staff of the Office for Parish Life, we travel the diocese all the time, listening so we can provide assistance and resources for all the new conversations and initiatives. We have noticed that throughout the diocese, the plans, the ideas and the new life have many common themes. We hear the resonance of Bishop Bambera’s pastoral vision reverberating in each of the parishes. What a lovely sound that is resulting from our trust in the Spirit’s companionship as we participate in God’s mission!

When we analyzed the parish pastoral plans written so far, we heard the following twelve goals repeated and so are pairing them with each of the twelve months of this liturgical year:

- Holiness & giftedness
- Stewardship of gifts
- Becoming more welcoming
- Deepening spiritual life
- Evangelization
- Faith formation for all stages & circumstances
- Knowledge of Catholic social teaching
- Vibrant liturgy
- Well–formed catechetical ministers
- Improving communication strategies
- Offering charity, justice & peacemaking
- Optimizing parish operations

We hear your wish to continue to study and develop each of these topics and so are providing these resources herein:

- A brief introduction to parish pastoral planning and an invitation to use our parish staff to assist you with it
- A list of books and websites for each of these twelve motifs
- A prayer service for each month that includes
  - the goal we have heard resonating throughout the diocese,
  - a quote or two about that goal from actual parish plans,
  - passages from popes, bishops, other leaders in the field and/or Scripture,
  - reflection/discussion questions and
  - a prayer.

You can use these prayer services at all kinds of parish meetings as a way to educate and generate prayer-based conversation on the motif.

- Additional prayers on the motifs
- Trending Headlines collected from parish-generated pastoral plans in the Diocese of Scranton (2014-2016)

We are excited by the resonance we hear and we give thanks for the goodness and hard work all of you are doing to make the Church of the Diocese of Scranton flourish. Please know that we are always available to support you in any way we can – and we are very willing to drive anywhere! 😊

The OPL Staff
What Is Pastoral Planning?

Listen to your parish to gather INPUT

Appreciate strengths, hopes and dreams as evidence that God is already at work

Discover ways to RENEW parish life

Create goals, action steps and new teams

CELEBRATE as NEW LIFE begins in your Parish

I would like to make our good parish even better!
Contact the Office for Parish Life
Ann Marie Cawley, Coordinator for Parish Council Development
570-207-2213 ext. 1131
Resources

December: Holiness & Giftedness
1. A Sacred Voice Is Calling by John Neafsey
2. Let Your Life Speak by Parker Palmer
3. The Joy of the Gospel by Pope Francis

January: Stewardship of Gifts
1. Living Your Strengths by A. Winseman, et al. – and try an LYS retreat w/ Bernadette Rudolph
2. Called and Gifted by the USCCB
3. Ears to Hear: Recognizing and Responding to God’s Call, Scripture-based discussion guide, by Edward S. Little
4. A Theology of Ministry by Edward Hahnenburg
5. Catholic Life and Faith, Leisa Anslinger’s website on stewardship, evangelization and leadership development, www.catholiclifeandfaith.net
6. Servant Leadership Models for Your Parish by Dan Ebener

February: Welcome
2. The Ministry of Hospitality by James A. Comiskey
3. Hospitality: The Doorway to Evangelization, see the OPL webpage
4. Embracing Hospitality: 10 Reflections on the Virtue of Welcoming by Richard F. Morneau
5. Rebuilt: The Story of a Catholic Parish, M. White and T. Corcoran, especially chapter 6

March: Spiritual Life
1. Theological Reflection: Connecting Faith and Life, by Joye Gros, OP, or other titles from Catholic Basics: A Pastoral Ministry Series collection
3. www.vibrantfaithathome.org: prayers for all life stages/family types
4. Exploring the Sunday Readings, a weekly guide for the Sunday readings, for faith sharing or personal reflection, by Alice Camille, published monthly by Twenty-Third Publications
5. The Dynamic Catholic by Matthew Kelly
6. The Interior Journey: A Spirituality for Contemporary Seekers by Dolores Leckey
7. The Spirituality of Parenting by Kathy Hendricks
8. The Spirituality of the Psalms by Margaret Nutting Ralph

April: Evangelization
1. The Joy of the Gospel by Pope Francis
2. Forming Intentional Disciples by Sherry Weddell
3. Divine Renovation by James Mallon
4. You Are the Catholic Brand by Matthew Kilmurry
5. Great Catholic Parishes by Michael Novak

May: Faith Formation – All Stages & Circumstances
2. Center for Ministry Development: www.cmdnet.org/family–faith–formation
4. Engaging a New Generation: A Vision for Reaching Catholic Teens by Frank Mercadante
5. VLCFF – Virtual Learning Community for Faith Formation, www.vlcff.udayton.edu
6. Little Free Library, list of books on spirituality, Bible, church, etc. Follow Bernadette Rudolph on Pinterest or call OPL for a pdf version
June: Catholic Social Teaching (CST)
1.10 Themes of CST, www.tinyurl.com/CSTthemes
4. Principles, Prophecy, and a Pastoral Response: An Overview of Catholic Social Teaching by the USCCB
5. Responses to 101 Questions on Catholic Social Teaching by Ken Himes, OFM
6. Call to Mercy by St. Teresa of Kolkutta

July: Vibrant Liturgy
1. Liturgical Ministry Resource, a binder of training and enrichment materials, with CD, for liturgical ministers, from the OPL
2. Sourcebook for Sundays, Seasons and Weekdays - annual resource by Liturgy Training Publications
3. Living Liturgy - annual resource by Liturgical Press
4. My Sacrifice and Yours by Rev. Paul Turner
5. Liturgy Training Publications Virtual Workshops at www.ltp.org
6. “Make the Message Matter,” chapter 8 in Rebuilt by M. White and T. Corcoran
8. God’s Word Is Alive by Alice Camille

August: Catechetical Ministers
1. VLCFF - Virtual Learning Community for Faith Formation, www.vlcff.udayton.edu
2. Echoes of Faith 3.0, online catechist training at www.echoesoffaith.com & contact Mary Anne Malone for discount
3. The Catechist’s Toolbox by Joe Paprocki
5. eFormation, a learning community practicing ministry in a digital world - sign up for eBootCamp in Boston in March or in Virginia in June at www.eformationvts.org

September: Communication Strategies
1. The Digital Cathedral: Networked Ministry in a Wireless World by Keith Anderson
3. Message for the 48th World Communications Day, Pope Francis

October: Charity, Justice & Peacemaking
1. Becoming a Community of Salt and Light by Peggy Heins
2. Parish Social Ministry: Strategies for Success by Tom Ulrich
3. Communities of Salt and Light: Reflections on the Social Mission of the Parish by the USCCB

November: Parish Operations
1. www.amazingparish.org: see resources such as:
   - “Engaging Meetings,” conference video
   - “Managing Transitions,” conference video
2. Death by Meeting by Patrick Lencioni
3. Leadership Roundtable Standards by the National Leadership Roundtable on Church Management
4. The Art of Change by John Reid and Maureen Gallagher
5. Prayer for Parish Groups: Preparing and Leading Prayer for Group Meetings by D. Harrington and J. Kavanagh
7. Tool for Rebuilding by M. White and T. Corcoran
Goal: To awaken the baptismal call to holiness and giftedness

“We recognize God’s call to serve our parish family and neighbors near and far.”

Reader 1: The US Conference of Catholic Bishops wrote in Co–Workers in the Vineyard of the Lord, their document on lay ministry:

Discipleship is the fundamental vocation in which the Church’s mission and ministry find full meaning. The call to discipleship is, first of all, a gift. God offers to us a share in the Trinitarian communion, the love of Father, Son, and Holy Spirit. This is the essence of holiness, a participation in and belonging to God. Holiness is nothing other than the gift of loving union with God and the sharing of this love in right relationship with others. This gift, in turn, becomes a mission that must shape the whole of Christian life. (p. 19)

Reader 2: A reading from the prophet Isaiah (Is 43: 1, 4a, 6a-7, 10)

But now, thus says the Lord, who created you, O Jacob, and formed you, O Israel;
Fear not, for I have redeemed you;
I have called you by name: you are mine.
You are precious in my eyes and glorious, and I love you.
Bring back my sons from afar and my daughters from the ends of the earth;
Everyone who is named as mine, whom I created for my glory, whom I formed and made.
You are my witnesses, says the Lord; my servants whom I have chosen To know me and believe in me And understand that it is I.

For Reflection/Discussion

♦ What convinces you that you “belong to God?” Tell about a time you came to believe this.
♦ How has the gift of God in your life also become a mission? In other words, for what purpose has God called you?

Closing Prayer (based on Psalm 139)

Creator God,
We rejoice that we are each fearfully, wonderfully made.
You knit each one of us uniquely in our mother’s womb, and you call us each by name to live in communion with you and with all of your precious sons and daughters.
Help us to fully recognize your call to holiness of life, And to dedicate all that we are and all that we have been given to serving your mission. Amen.
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Goal: To nurture parish members in the stewardship of their gifts

“Our parish radiates an enthusiasm that comes from sharing our gifts and serving others in the parish and the wider community. We offer opportunities for everyone – young and old – to be involved in a spirit of generous giving and ministry.”

Reader 1: To Be a Christian Steward, the U.S. Bishops’ pastoral letter on stewardship tells us:

What identifies a steward? Safeguarding material and human resources and using them responsibly are one answer; so is generous giving of time, talent, and treasure. But being a Christian steward means more. As Christian stewards, we receive God’s gifts gratefully, cultivate them responsibly, share them lovingly in justice with others, and return them with increase to the Lord. Jesus’ disciples and Christian stewards recognize God as the origin of life, giver of freedom, and source of all things. We are grateful for the gifts we have received and are eager to use them to show our love for God and for one another. We look to the life and teaching of Jesus for guidance in living as Christian stewards.

Stewards of Creation: Caring for our common home and building up the world through our work is a partnership with God – our share in a divine/human collaboration in creation.

Stewards of Vocation: Each one of us – clergy, religious, lay person; married, single; adult, child – has a personal vocation. God intends each one of us to play a unique role in carrying out the divine plan. The challenge, then, is to understand our role – our vocation – and to respond generously to this call from God.

Stewards of the Church: We are also cooperators in continuing the redemptive work of Jesus Christ, which is the Church’s essential mission. This mission – proclaiming and teaching, serving and sanctifying – is our task. It is the personal responsibility of each one of us as stewards of the Church. All Catholics, who give generous support – time, money, prayers, and personal service according to their circumstances – to parish and diocesan programs and to the universal Church are good stewards.

The life of a Christian steward models the life of Jesus. It is challenging and even difficult, in many respects, yet intense joy comes to those who take the risk to live as Christian stewards. Women and men who seek to live as stewards learn that “all things work for good for those who love God” (Rom 8:28).

Reader 2: A reading from the first letter of St. Peter (1 Peter 4:8-10)

Above all, maintain constant love for one another, for love covers a multitude of sins. Be hospitable to one another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received.

For Reflection/Discussion

❖ Tell about a person you know who best demonstrates this gospel spirit: “Freely have you received, freely give.”
❖ In what specific ways does our parish invite and support members in being stewards of creation, stewards of vocation and/or stewards of the Church?
❖ Decide for yourself one specific action you will take this month to become an even more effective Christian steward.

Closing Prayer

God of Great Generosity, thank you for the many and varied gifts in our parish. We are confident that you have poured out into this faith community the gifts needed in order for us to accomplish the mission you have entrusted to us. Guide us to be good stewards of your varied grace, and to freely give to others in the same spirit with which you have so freely blessed us.
# January 2017

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<td>Martin Luther King, Jr Commemoration</td>
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<td>DRE Network Mtg St. Paul of the Cross, Scranton</td>
<td>Christian Unity Week Service 12:10pm Cathedral St. Peter</td>
<td>DRE Network Mtg Our Lady Lourdes, Montoursville</td>
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**ARISE TOGETHER IN CHRIST — Season 4 Facilitator Training — specific dates and locations TBA**
Goal: To involve the whole community in extending a spirit of welcome

“We welcome and create a place for all who wish to be part of our parish family.”

Reader 1: In Rebuilt, Michael White and Tom Corcoran describe their parish’s former approach to community, why it did not work and the change all parishes need to make:

People congregated at Nativity, but the congregation wasn’t a community. In fact, much of what was in the culture here actually worked against the idea of community… There was never any emotional connection among parishioners (if you didn’t count the tension in the parking lot)… This is not very affirming to parishioners, and it’s terribly unattractive to the lost… Unfriendliness is also unhelpful to our purpose. If we’re challenging people to go deeper in their faith but providing no support system to sustain that exercise, it won’t work… Neither does community happen accidentally, nor even easily… We must make our large churches more personal, providing fellowship and consistent member care. And in parishes of any size we need to encourage relationships and support congregants’ faith. In an age of technology and increasingly superficial personal relationships we must strive to provide a community of friendship in faith… (p. 154-155)

Reader 2: Karie Ferrell and Paul Turner explain the importance of welcome in their Guide for Ushers and Greeters:

Saint Benedict wrote a rule for life for those who wanted to live as monks. He expected these dedicated men to form a religious community. But they were not to live in complete isolation. They had to be ready to welcome the visitor. Some visitors come at inopportune times. Their presence may feel like an intrusion into one’s home. But Benedict wanted his monasteries to be known for this virtue: hospitality. He wanted monks to welcome all guests and to have the right attitude towards them. Some people merely tolerated guests. Benedict had another idea. When you are a greeter at church, you are the face of Christ, and you are receiving each guest as if he or she were Christ.

In fact, they are. Jesus said that wherever two or three are gathered in his name, he is there in the midst of them (Mt 18:20). So when we gather for worship, “Christ is really present in the very liturgical assembly gathered in his name.” (The General Instruction of the Roman Missal, 27) We greet Christ in one another long before we receive him in the sacrament of communion. (p. 7)

For Reflection/Discussion

◆ Recall a time when you felt welcomed in a strange place. What did people do to make you feel that way? Are you and your fellow parishioners doing that now?
◆ What is one thing you can do to help everyone feel at home in your parish?
◆ If you imagine your parish as a model of hospitality, what 3 things would be key?

Closing Prayer

Lord, give us the eyes of Jesus to see our neighbors and the strangers we meet. Teach us what it means to love the stranger as we love ourselves. Forgive us for our selfishness, for our silence, for not caring enough for the strangers who come to our communities. Teach us to love and care for the stranger the way you do. Amen.

– Rebecca Jiménez Yoder
## February 2017

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|     |     | **V ENCUENTRO**  
Parish Team Training,  
Late February in  
Multiple Sites | 1 | 2 | 3 | 4  
PreCana  
Duryea  
Confirmation Retreat (TBA) |
| 5   | 6   | 7   | 8   | 9   | 10  | 11  
YM/YA Advisory Team Mtg 3-5pm  
Giving Life to Your Pastoral Plan: Workshop Part One  
DPCenter 6-9pm |
| 12  | 13  | 14  | 15  | 16  | 17  | 18  
World Day of Sick Mass 10:00am  
Cathedral St. Peter  
Ministering to Persons with Disabilities  
St. Maximilian Kolbe 6:30-8:30pm  
Giving Life to Your Pastoral Plan: Workshop Part Two  
DPCenter 6-9pm  
Ministering to Persons with Disabilities  
St. Joseph the Worker 6:30-8:30pm  
Ministering to Persons with Disabilities  
DPC 6:30-8:30pm  
PreCana Montoursville  
NPM: Preparing the Paschal Triduum  
DPC, Scranton 9am-2:00pm  
DivineMercy Scranton |
| 19  | 20  | 21  | 22  | 23  | 24  | 25  
Developmental Disabilities Mass 10:00am  
(ASL Interpreter)  
Cathedral St. Peter  
Ministering to Persons with Disabilities  
St. Maximilian Kolbe 6:30-8:30pm  
Ministering to Persons with Disabilities  
DPC 6:30-8:30pm  
I.S.L.I. Camp Ladore, Waymart  
ALSO Feb 18th  
Workshop for New DRE’s  
9:00am-2:00pm  
DPCenter, Scranton |
| 26  | 27  | 28  |     |     |     |     
I.S.L.I.  
Ministering to Persons with Disabilities  
Our Lady of Fatima 6:30-8:30pm  
ALSO Feb 18th  
Workshop for New DRE’s  
9:00am-2:00pm  
DPCenter, Scranton |
Goal: To deepen spiritual life

“We want to provide opportunities for spiritual development and growth for all ages and people in varied life circumstances.”

Reader 1: The US Conference of Catholic Bishops tells us in Co-Workers in the Vineyard of the Lord:

A personal experience in and through the Church of the love of the Father in Christ and through his Spirit is foundational for all ministry, as it is for true discipleship. If ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how “accomplished” it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit. Nothing can substitute for this true conversion and personal encounter with Christ. Spiritual formation cannot produce it, for it is God’s gracious gift; but spiritual formation can teach and help those who seek it, prepare them to receive it, and, when it is given, develop its fruits in their lives and ministry... When daily life is lived intentionally and reflectively in light of the Gospel of Jesus Christ, it is a school of holiness. (p. 38)


A spirituality is a way of living in relationship with God. Within the Christian tradition, all spiritualities, no matter what their origins, have the same focus – the desire for union with God... Spirituality is like a bridge... Every spirituality offers you a distinctive “passage” to God. (p. 2-3)

Your relationship with God will change over your lifetime: sometimes it will happen naturally, almost easily, and feel rich and consoling; at other times it will seem difficult, almost a chore, yielding little in the way of “results.” But the important thing – as in any friendship – is to keep at it and, ultimately, come to know and love the Other more deeply. And to let the Other come to know and love you more deeply... No form of prayer is any better than the other, any more than one way of being a friend is better than the other. What’s better is what’s best for you. (p. 142-143)

For Reflection/ Discussion

♦ What is a current form of prayer you use? How does this practice enrich your relationship with Jesus?
♦ How is your daily life a “school of holiness” for yourself and for others? What is the latest lesson you have learned?

Closing Prayer

In his book, Father Martin discusses a contemplative form of prayer know as lectio divina, praying through Scripture. To begin, pick a favorite passage in the Bible or look ahead to the readings for Sunday. Sit quietly and pray through the following stages:

1. lectio (reading) – As you read the passage, focus on a word or phrase that stands out to you.
2. meditatio (reflecting) – What does this word or phrase stir in you? Do you see yourself in the scene? Ask if there is something particular that God wants to reveal to you through this text.
3. oratio (praying) – Talk to God about what is happening in this experience. This could be active dialogue or simply listening to God’s wisdom for you.
4. contemplatio (contemplating) – Free your mind and rest in the Lord. Just BE. Allow God to love you!
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<td>Rite of Election 3:00pm Cathedral St. Peter</td>
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<td>Giving Life to Your Pastoral Plan: Workshop Part One Monroe Cty 6-9pm</td>
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<td>St. Patrick Parade Day Mass 10:00am Cathedral St. Peter</td>
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- **March 5– April 8 VLCFF Cycle 2**
- **Monash WEDNESDAY Retreat, DPC 9am-3pm Mass 12:10pm Cathedral St. Peter**
- **PreCana Tannersville Confirmation Retreat (TBA)**
- **LMF Retreat Villa of Our Lady, Mt. Pocono**
Goal: To evangelize

“Challenge all to seek, invite and welcome”

Reader 1: John and Therese Boucher in their booklet, “When You Notice the Empty Pews,” describe the role prayer plays in evangelization:

Ask God about the next step someone might take, spiritually speaking. For example, “show me what Michelle needs in order to move closer to you, Jesus.” It might be someone to listen to her troubles, or the healing of her relationship with her husband. Whatever God shows us as the next step then becomes the subject of further and more focused prayer, rather than a mishmash of petitions. When we pray this way, we should also express our willingness to share faith with Michelle. John often begins his daily prayer with an evangelizing prayer, “Jesus, please send someone into my day with whom I can share your love and your word. Help me recognize the opportunities you give me.” It is this sacrifice of readiness to share faith that is in itself instrumental in helping someone come closer to God, even if all you do is pray for them. (p. 13)

Reader 2: In The Joy of the Gospel, Pope Francis states that accompaniment is essential to evangelization. Accompaniment includes listening and being nonjudgmental.

Today more than ever we need... to practice the art of listening, which is more than simply hearing. Listening, in communication, is an openness of heart which makes possible that closeness without which genuine spiritual encounter cannot occur. Listening helps us find the right gesture and word which shows that we are more than simply bystanders…

One who accompanies others has to realize that each person’s situation before God and their life in grace are mysteries which no one can fully know from without. The gospel tells us to correct others and to help them grow on the basis of a recognition of the objective evil in their actions (cf Mt 18:15), but without making judgments about their responsibility and culpability (cf Mt 7:1; Lk 6:37). Someone good at such accompaniment does not give in to frustrations or fears. He or she invites others to let themselves be healed, to take up their mat, embrace the cross, leave all behind and go forth ever anew to proclaim the Gospel. Our personal experience of being accompanied and assisted, and of openness to those who accompany us, will teach us to be patient and compassionate with others and to find the right way to gain their trust, their openness and their readiness to grow. (¶ 171-172)

For Reflection/Discussion

✦ Who has accompanied and assisted you in your faith life? What was effective about what they did?
✦ What opportunities did you have today to share God’s love and word?

Closing Prayer:

Reader 3: For, ‘Everyone who calls on the name of the Lord shall be saved.’ But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, ‘How beautiful are the feet of those who bring good news!’ (Rom 10:13-15)

All: Heavenly Father, pour forth your Holy Spirit to inspire me with these words from Holy Scripture. Stir in my soul the desire to renew my faith and deepen my relationship with your Son, our Lord Jesus Christ so that I might truly believe in and live the Good News. Open my heart to hear the Gospel and grant me the confidence to proclaim the Good News to others. Pour out your Spirit, so that I might be strengthened to go forth and witness to the Gospel in my everyday life through my words and actions. In moments of hesitation, remind me:

✦ If not me, then who will proclaim the Gospel?
✦ If not now, then when will the Gospel be proclaimed?
✦ If not the truth of the Gospel, then what shall I proclaim? Amen.
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**Easter Season Gatherings of Parish Social Concerns Ministry Committees** — multiple sites — Focus on Catholic Social Teaching: charity, justice and peacemaking basics (Dates and Locations TBA)
Goal: To address catechesis at all life stages and circumstances
“As people of faith we value and encourage lifelong faith formation as essential to spiritual growth.”
“Any opportunity the parish provides for faith development strengthens our parish community.”

Reader 1: The US Conference of Catholic Bishops wrote in Our Hearts Were Burning within Us, their pastoral plan for adult faith formation:

Adult faith formation, by which people consciously grow in the life of Christ through experience, reflection, prayer, and study, must be “the central task in [this] catechetical enterprise,” becoming “the axis around which revolves the catechesis of childhood and adolescence as well as that of old age.” This can be done specifically through developing in adults a better understanding of and participation in the full sacramental life of the Church. (¶ 5)


Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, “What are you discussing with each other while you walk along?” They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, “Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?” He asked them, “What things?” They replied, “The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.”

Then he said to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, “Stay with us, because it is almost evening and the day is now nearly over.” So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?”

That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, “The Lord has risen indeed, and he has appeared to Simon!” Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

For Reflection/Discussion
◆ Describe a time in your adult life when your eyes were opened to the meaning of Jesus for you.
◆ How can you help others in your parish, no matter how young or old, have eye-opening opportunities?
◆ What would it take to see Adult Faith Formation as the “central task” of catechesis in your parish?

Closing Prayer (or Song) by Jesse Manibusan

Open my eyes, Lord. Help me to see your face. Open my eyes, Lord. Help me to see.
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<td><strong>Conference for Pastoral Planning, Council Development (CPPCD) - Kansas City</strong></td>
<td>Bishop’s Youth Awards Mass 7pm Cathedral St. Peter</td>
<td>Bishop’s Youth Awards Mass 7pm Cathedral St. Peter</td>
<td>6 PreCana Duryea Annual Mens’ Conference King’s College</td>
<td>7 World Day of Prayer for Vocations Mass 12:15pm Cathedral St. Peter</td>
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<td>9 Reflection Evening For Extraordinary Ministers of Communion 6:30pm DPCenter</td>
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Goal: To expand social ministry
to reflect the whole of Catholic social teaching

“Ignite the parish’s desire to fulfill Christ’s call to service
with sustained local, regional and international service opportunities.”

The 7 Pillars of Catholic Social Teaching

1. **Life and Dignity of the Human Person** – The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

2. **Call to Family, Community and Participation** – The person is not only sacred but also social. How we organize our society – in economics and politics, in law and policy directly affects human dignity and the capacity of individuals to grow in community. Marriage and family are the central social institutions that must be supported and strengthened. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

3. **Rights and Responsibilities** – every person has a fundamental right to life and a right to those things required for human decency; additionally, we have a duty to one another and to the larger society.

4. **Option for the Poor and Vulnerable** – A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

5. **The Dignity of Work and the Rights of Workers** – The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of God’s continuing creation of the world. If the dignity of work is to be protected, then the basic rights of workers must be respected – the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property and to economic initiative.

6. **Solidarity** – We are one human family, whatever our differences. We are our brothers’ and sisters’ keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught, “If you want peace, work for justice.” The gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

7. **Care for God’s Creation** – We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan; it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God’s creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

For Reflection/Discussion
- Which of these pillars has motivated you?
- Is there something new here that interests you? How could you begin to minister in that area?

Closing Prayer

Send your Spirit upon us, O Lord!
And anoint us for your mission.
Send us, Lord: To bring glad tidings to the poor;
Food to the hungry; shelter to the homeless;
To proclaim liberty to the captives; peace to those at war;
Solidarity with the peoples of the world;
To restore sight to the blind;
Hope to the hopeless; perspective to those in power;
To release those in prison; liberate those bound by fear;
Loosen the bonds of prejudice;
And to announce a time of favor from you, Lord Most High.
Help us to be salt and light for your kingdom. Amen!
# June 2017

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<td>World Refugee Day Celebration, Nay Aug Park</td>
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*Quo Vadis Days – Misericordia University Campus*
Goal: To provide vibrant liturgies
“Living out the connection between liturgy and life”
“Create a Eucharistic experience that graciously welcomes and accepts everyone.”

Reader 1: During the Second Vatican Council, the Catholic bishops of the world promoted the renewal of the Church’s liturgy in the first document issued by the Council, The Constitution on the Sacred Liturgy:

Mother Church earnestly desires that all the faithful should be led to that fully conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as “a chosen race, a royal priesthood, a holy nation, a redeemed people (1 Pt 2:9; cf 2:4-5), is their right and duty by reason of their baptism. In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work. (¶14)

Reader 2: Fr. Paul Turner offers this reflection in “My Sacrifice and Yours” on the meaning of our fully conscious and active participation in liturgy:

When you come to the Eucharist, you are bringing a sacrifice – the sacrifice of your very self. You are not only giving thanks, not only making petitions. You are offering to God all that you are. You are putting your life in God’s hands. Some people find this easy. It does not feel like a sacrifice any more than parents feel they are sacrificing when they take care of their children, or spouses when they cooperate with each other. Some people, though, find it hard to do what God wants. No matter how it feels, offering yourself is a sacrifice.

For Reflection/Discussion

- What is needed in your parish to help parishioners be fully conscious and active?
- What is needed in your heart for you to be fully conscious and active in liturgy?
- Theologian Aidan Kavanaugh defines liturgy as “‘doing’ the world the way the world was meant to be done.”
  - For what difficult or troubling areas of life does the liturgy give you hope?
  - What do you have the courage to do because of the strength you receive from the liturgy?

Closing Prayer: Ps 116: 5–9, 12–19

Gracious is the LORD, and righteous; our God is merciful.
The LORD protects the simple;
when I was brought low, he saved me.
Return, O my soul, to your rest,
for the LORD has dealt bountifully with you.
For you have delivered my soul from death,
my eyes from tears, my feet from stumbling.
I walk before the LORD in the land of the living.

What shall I return to the LORD for all his bounty to me?
I will lift up the cup of salvation and call on the name of the LORD,
I will pay my vows to the LORD in the presence of all his people.
Precious in the sight of the LORD is the death of his faithful ones.
O LORD, I am your servant;
I am your servant, the child of your serving–maid.
You have loosed my bonds.
I will offer to you a thanksgiving sacrifice
and call on the name of the LORD.
I will pay my vows to the LORD in the presence of all his people,
in the courts of the house of the LORD,
in your midst, O Jerusalem.
Praise the LORD!
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*USCCB Convocation*
Goal: To form and support catechetical ministers for children, teens, adults and catechumens

“We believe catechists do have a responsibility to develop in their Catholic faith, and recognize (that) adult spiritual growth occurs in structured as well as unstructured ways.”

Reader 1: The National Catechetical Directory explains:

Since catechists nurture the faith that was implanted by the Holy Spirit in those being catechized, their formation should also include training in catechetical methodology. Catechists do not merely instruct their students about Christ; they lead them to him. Consequently, their formation should be inspired by God’s own original methodology of faith: his gradual Revelation of the truth that is Christ. Their formation should help them grow in their capacity as genuine teachers of that truth, keenly aware of both the authentic Gospel message and the circumstances of those for whom the message is intended. It should help them to develop their own style of handing on the faith “by adapting the general principles of catechetical pedagogy to [their] own personalit[ies].” (p. 241)

Reader 2: The US Conference of Catholic Bishops wrote in their document on lay ministry, Co–Workers in the Vineyard of the Lord:

The Church has always required proper preparation of those who exercise a ministry. In the same way, [the Code of Canon Law], canon 231, states that “lay persons who devote themselves permanently or temporarily to some special service of the Church are obliged to acquire the appropriate formation which is required to fulfill their function properly.” Lay ecclesial ministers, just like the ordained, need and deserve formation of high standards, effective methods, and comprehensive goals... Effective formation methods address the whole person: emotions, imagination, will, heart, and mind. It is the whole person who ministers, so the whole person is the proper subject of formation. (p. 33)

For Reflection/Discussion
- What do you think a catechist specifically needs for her/his important task of leading students to Christ?
- How does your parish form and support catechetical ministers?
- What are the advantages of encouraging a well–formed laity? What kinds of formation would you enjoy/benefit from?

Closing Prayer: A Catechist’s Prayer

Heavenly Father,
Enable me to teach with WISDOM, for I help to shape the mind.
Equip me to teach with TRUTH, for I help to shape the conscience.
Encourage me to teach with VISION, for I help to shape the future.
Empower me to teach with LOVE, for I help to shape the world.
Amen.
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Goal: To incorporate use of modern communication media and strategies

“Improve all aspects of parish community and communication”

Reader 1: Saint John Paul II wrote in his apostolic exhortation, *Rapid Development*:

In the communications media the Church finds a precious aid for spreading the Gospel and religious values, for promoting dialogue, ecumenical and inter–religious cooperation, and also for defending those solid principles which are indispensable for building a society which respects the dignity of the human person and is attentive to the common good. The Church willingly employs these media to furnish information about itself and to expand the boundaries of evangelization, of catechesis and of formation, considering their use as a response to the command of the Lord: “Go into the whole world and proclaim the gospel to every creature” (Mk 16:15)... The current phenomenon of communications impels the Church towards a sort of pastoral and cultural revision, so as to deal adequately with the times in which we live... Everything possible must be done so that the Gospel might permeate society, stimulating people to listen to and embrace its message.

Reader 2: Pope Francis proclaimed in his “Message for the 48th World Communications Day;”

How, then, can communication be at the service of an authentic culture of encounter? What does it mean for us, as disciples of the Lord, to encounter others in the light of the Gospel? In spite of our own limitations and sinfulness, how do we draw truly close to one another? These questions are summed up in what a scribe – a communicator – once asked Jesus: “And who is my neighbor?” (Lk 10:29). This question can help us to see communication in terms of “neighborliness.” We might paraphrase the question in this way: How can we be “neighborly” in our use of the communications media and in the new environment created by digital technology? I find an answer in the parable of the Good Samaritan, which is also a parable about communication. Those who communicate, in effect, become neighbors. The Good Samaritan not only draws nearer to the man he finds half dead on the side of the road; he takes responsibility for him. Jesus shifts our understanding: it is not just about seeing the other as someone like myself, but of the ability to make myself like the other. Communication is really about realizing that we are all human beings, children of God. I like seeing this power of communication as “neighborliness.”

For Reflection/Discussion

- Pope Francis notes that “Communication is really realizing that we are all human beings, children of God.” Describe a time when modern media helped you realize that.
- St. John Paul II urges “a sort of pastoral and cultural revision” in order to respond to the command to spread the Gospel. How do you see your parish evolving “to deal adequately with the times in which we live?”
- In what ways can you use the gifts of digital and social media to enrich your efforts to be neighborly within your community?

Closing Prayer: See “Merciful Technology Prayer” on the Additional Prayers page at the end of the calendar.
# September 2017

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<td>La Festa Mass 10:00am Cathedral St. Peter</td>
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<td>Mass of Holy Spirit Chancery Staff 12:10pm Cathedral St. Peter</td>
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<td>Ministry Skills: “RCIA’s Witness, Community, Journey” St. Catherine, Moscow, 9am-3pm EMC Training 9:00am-2:30pm DPCenter</td>
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<td>Catechetical Sunday ASL Interpreted Mass 11:00am Holy Family, Luzerne</td>
<td>Regional Worship Meeting — 6:30pm St. Ann, Williamsport</td>
<td>Regional Worship Meeting — 6:30pm St. Elizabeth Ann Seton, Swoyersville</td>
<td>Echoes of Faith Reflection Evening</td>
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<td></td>
<td>Regional Worship Meeting — 6:30pm St. John Neumann, Scranton</td>
<td>Regional Worship Meeting — 6:30pm St. Luke, Stroudsburg</td>
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Goal: To create a vibrant parish social ministry filled with charity, justice and peace

“Meet the needs of new immigrants.”

“As a community committed to justice, we reach out with compassion to those in need.”

Reader 1: The US Conference of Catholic Bishops says on their website:

Catholic disciples on mission are called to put Two Feet of Love in Action! This foundational tool describes two distinct, but complementary, ways we can put the Gospel in action in response to God’s love: social justice (addressing systemic, root causes of problems that affect many people) and charitable works (short-term, emergency assistance for individuals).

Charitable Works are our "response to immediate needs and specific situations: feeding the hungry, clothing the naked, caring for and healing the sick, visiting those in prison, etc." (God Is Love, no. 31)

We step with the Charitable Works foot when we work to aid or assist others both locally and globally to meet their immediate, short-term needs. Examples include engaging in direct service or providing food, clothing, shelter, or monetary assistance to help those in need.

Social Justice "concerns the social, political, and economic aspects and, above all, the structural dimension of problems and their respective solutions" (Compendium of the Social Doctrine of the Church, no. 201). We step with this foot when we work to address the root causes of problems facing our communities by advocating for just public policies and helping to change the social structures that contribute to suffering and injustice at home and around the world.

Reader 2: The relationship between the two is described by Pope Benedict XVI in his encyclical, Charity in Truth:

If we love others with charity, then first of all we are just towards them. Not only is justice not extraneous to charity, not only is it not an alternative or parallel path to charity; justice is inseparable from charity, and intrinsic to it. Justice is the primary way of charity.

Reader 3: The third essential prong of parish social ministry is peace-making. Every January 1, the World Day of Peace, the pope speaks about peace. In 2016, Pope Francis explained how indifference leads to violence and called on us to overcome indifference:

Indifference towards God transcends the purely private sphere of the individual and affects the public and social sphere. As Benedict XVI pointed out, “the glorification of God and human peace on earth are closely linked”… Disregard and the denial of God, which lead [humans] to acknowledge no norm above [themselves and themselves] alone, have produced untold cruelty and violence.

On both the individual & communitarian levels, indifference to one’s neighbor, born of indifference to God, finds expression in disinterest and a lack of engagement, which only help to prolong situations of injustice and grave social imbalance. These in turn can lead to conflicts or, in any event, generate a climate of dissatisfaction which risks exploding sooner or later into acts of violence and insecurity. (¶ 4)

We … are called to make compassion, love, mercy and solidarity a true way of life, a rule of conduct in our relationships with one another. This requires the conversion of our hearts: the grace of God has to turn our hearts of stone into hearts of flesh (cf. Ezek 36:26), open to others in authentic solidarity. For solidarity is “…a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all.” (¶ 5)

For Reflection/Discussion

◆ How do you practice charity as an individual, family or parish community?
◆ How do you practice justice as an individual, family or parish community?
◆ Towards which persons or groups is it easy to be indifferent? What is the common ground between you and that person/group?

Closing Prayer

Mary, Queen of Peace, we entrust our lives to you.
Shelter us from war, hatred and oppression.
Teach us to live in peace, to educate ourselves for peace.
Inspire us to act justly, to revere all God has made.
Root peace firmly in our hearts and in our world. Amen!
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<td><strong>Respect Life Mass 10:00am Cathedral St. Peter</strong></td>
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<td>YM/YA Advisory Team Mtg 3-5pm</td>
<td><strong>Feast of St. Francis: “Holy Land, Environment and Peacemaking” DPCenter 6:30-8:30pm</strong></td>
<td><strong>Red Mass 12:10pm Cathedral St. Peter</strong></td>
<td><strong>Candidate Mass for Permanent Diaconate 4:00pm Cathedral St. Peter</strong></td>
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|     | **COLUMBUS DAY** |     |     |     |     | **CATECHIST Convocation** (for all ministries of WORD and lifelong faith formation) |

| 15  | 16  | 17  | 18  | 19  | 20  | 21  |
| **Blue Mass 12:15pm Cathedral St. Peter** |     |     |     |     |     |     |
| **ASL Mass 11:00am Holy Family, Luzerne** |     |     |     |     |     |     |

| 22  | 23  | 24  | 25  | 26  | 27  | 28  |
| **World Mission Sunday Mass 12:15pm Cathedral St. Peter** |     |     |     |     |     | **WORSHIP Convocation** (for all liturgical ministers) |
|     |     |     |     |     |     | **PreCana - Drums** |

| 29  | 30  | 31  |     |     |     |     |
|     |     | **HALLOWEEN** |     |     |     |     |
|     |     | **October 22- November 25 VLCFF Cycle 7** |     |     |     |     |
Goal: To develop best practices in regard to all aspects of parish administration and operations

“Maintain financial stability while maintaining our parish physical resources and providing for the faith education of our parishioners.”

Reader 1: Bishop Bambera wrote in his pastoral letter, “Wounded and Loved, Regathering the Scattered”.

Essential to the development of an evangelizing community is clear leadership. Parish leadership challenges all parishioners to recognize and accept responsibility as members of the evangelizing community. This implies not only openness to ongoing conversion and growth in holiness but also witness within and outside the Church, as stewards of God’s kingdom.

To accomplish the task at hand, pastoral leadership encourages the fullest possible collaboration of clergy, religious and laity, men and women in the common mission of the Church. This participation is possible only with the support of appropriate structures which both insure participation in decision-making and facilitate involvement in the ministry areas of community, word, worship and service.

Vital to this call for renewal is our appreciation for strategic pastoral planning. The pastoral plan for each parish within a regional partnership or deanery needs to be a prayerful and participative process by which members acknowledge their purpose, their goals and their priorities, then devise accountable ways to ensure the realization of their pastoral plan.  (p.13)

Reader 2: A reading from the letter to the Colossians (Col1: 9–12, 23)

We have been praying for you unceasingly and asking that you may attain full knowledge of his will through perfect wisdom and spiritual insight. Then you will lead a life worthy of the Lord and pleasing to him in every way. You will multiply good works of every sort and grow in the knowledge of God. By the might of his glory you will be endowed with the strength needed to stand fast, even to endure joyfully whatever may come, giving thanks to the Father for having made you worthy to share the lot of the saints in light. You must hold fast to faith, be firmly grounded and steadfast in it, unshaken in the hope promised you by the gospel you have heard. It is the gospel which has been announced to every creature under heaven, and we are its servants.

For Reflection/Discussion

◆ In what part of your life today do you seek “full knowledge of God’s will” and/or the “strength needed to stand fast”? How does being a person of faith and a member of this parish help you in these moments?
◆ What would be the best next step for this parish in terms of supporting “appropriate structures which both insure participation in decision-making and facilitate involvement in ministry?” Who can help this to happen?

Closing Prayer

God of Wisdom and Insight,
we pause in this meeting to notice your presence and to welcome your guidance.
There are many plans and decisions before us (or mention something specific) and we seek to do your will.
In the choices and actions we must discern on behalf of our parish, help us to be firmly grounded and steadfast in the faith and hope promised us by the gospel, and to multiply good works of every sort. Amen.
# November 2017

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<td>Ministry Skills: “Virtues of Christian Discipleship” St. John, Pittston 9am-4pm</td>
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**NCYC 2017 — "Called/Llamados" Indianapolis, IN**
Additional Prayers

Merciful Technology Prayer
Leader: [L]et us reflect on how our efforts to bring technology and faith together might bind the wounds of those who need to feel the healing touch of Jesus in the world today.

- Many are hungry and thirsty. May we bring awareness to their needs and respond in generosity through the power of the Internet and social media.
  
  R: Holy Spirit, impel us.

- The sick, the disabled and the elderly often cannot join us in our churches. May our videos and live broadcasts reach out to touch, reassure and nurture them, bringing community into their homes.
  
  R: Holy Spirit, inspire us.

- Isolation brings doubt and ignorance. May wisdom fly to those who are alone, reassuring them of God’s powerful and constant love, through our digital stories and emails.
  
  R: Holy Spirit, guide us.

- Though we may be tempted to hold grudges, withhold kindness or spread phobias, may we always choose to use digital media to forgive, instruct and share God’s love for all people, no matter their race or creed.
  
  R: Holy Spirit, direct us.

- In all that we do in our ministries with technology, may we always be mindful of those in need, and may we call on the creative breath of God to find new ways to show mercy to all.
  
  R: Holy Spirit, we trust in you.

- CyberPilgrim Blog, Caroline Cerveny, SSJ–TOSF, January 18, 2016

Prayer for an Amazing Parish
Heavenly Father,
You have gathered us together as _____________ Parish to be Your visible life in our world.
Here we unite in worship, proclaim Your word, celebrate the Eucharist, and are sent forth to share Your love and make disciples.
Lord, we take your Great Commission seriously and long for our parish to be so on-fire that we draw people to You.
Help us in that endeavor, as we strive to work together — ordained, religious and laity.
Please make our parish amazing, through Your power and Your grace.
Amen.

- www.AmazingParish.org

Hospitality Prayer
Welcoming and gracious God,
whose love and compassion are boundless, place in us a desire to greet each person we meet with the same love, compassion and respect we would show to you.
Help us to see your face in every person and to serve your people with dignity & care.
Bless us as we seek to love as you loved and serve as you served.
We ask this through Jesus Christ, our Lord.

– Archdiocese of Cincinnati

A Catechist’s Prayer
Father of all families, you have called me to serve the family in truth and love as a catechist. May I be faithful to this call, rooted in your Word and open to the gifts of the Holy Spirit. May I use these gifts, especially the gifts of faith, hope and love, to serve the family as a witness to you, who are love and life and the source and destiny of all families. Let your Spirit enlighten my mind and strengthen my heart so that I can be a path of Christ’s love to families, especially those in need, the homebound and aged, the disabled and disheartened. Through the intercession of Mary and Joseph, I pray for the Church, the Bride of Christ, whose mission to build a civilization of love passes through the family.

Amen.

– The USCCB

The Music of Divine Love
Praised be God who has created us to sing the music of divine love in the world, and to give shape to the unspeakable treasure that is the divine presence in and among us. May our joyful living out of this knowledge be to the greater glory of God, that the song of God’s praise may resound to the ends of the earth.

– From Prayer for Parish Groups by D. Harrington and J. Kavanagh, p. 59
Parishes plan to **awaken the Baptismal call to holiness and giftedness**, so that active parish participation is realized as a response of gratitude and a fulfillment of this vocation. This involves:

- nurturing and activating core members in a culture of stewardship of gifts;
- inviting, expanding, and developing a caring community of disciples – of all ages and walks of life – who share gifts and resources freely; and
- fashioning a way of life among parishioners that makes the parish a center (hub) for families and for the civic community in which it is rooted.

Parishes plan to **actively seek out and invite everyone to accept the good news and to belong** to our community, by:

- involving the whole community in extending a spirit of welcome;
- strengthening relationships with people in all life circumstances;
- learning about evangelization and 21st Century approaches; and
- initiating deliberate evangelization activities.

Parishes plan to **invest in dynamic experiences of prayer and worship**, in both communal and personal approaches, in order to:

- support individuals in a deepening spiritual life which will provide a connecting bridge between worship and everyday life;
- make “increasingly true and obvious our response to God in Christ” through vibrant liturgy expressive of our unique parish community (full, active and conscious participation; well formed ministers; liturgy committee); and
- enhance proclamation of and interaction with the Word of God, with relevance, inspiration and prophetic challenge.

Parishes plan to **provide life-long religious formation** for individuals and families, in ways that:

- integrate faith and life;
- address all life stages and circumstances; and
- stem from well-formed and supported catechetical ministers.

Parishes plan to **expand into a social ministry reflective of the whole of Catholic Social Teaching**, integrating:

- charity/outreach responsive to real needs of parishioners and the neighborhoods we serve;
- advocacy and action on behalf of justice; and
- peacemaking at the local, national and global levels.

Parishes plan to **incorporate use of modern communication media and strategies** in order to:

- meet, connect with and engage people where they are;
- share our story, inviting parishioners and seekers to understand who we are, where we are going and what we have to offer; and,
- listen effectively to understand the real hungers and quests of our times.

Parishes plan to evaluate and implement **best practices in regard to all aspects of parish administration and operations** – fiscal management, facilities maintenance and utilization, personnel practice, allocation of time – all in the service of and as the means for the mission.
OFFICE FOR PARISH LIFE TEAM

Diocesan Secretary for Parish Life: Catherine Jantsch Butel
Director for WORD and Lifelong Faith Formation: Mary Anne Malone
Consultant for Youth and Campus Ministry: Fred Mercadante
Director for WORSHIP: David Baloga
   Coordinator for RCIA: Fr. Bob Simon
Director for SERVICE and Social Concerns: Richard DeBona
   Coordinator for Diocesan Missions and
       Director for Pontifical Missions: Deacon Ed Kelly
   Coordinator for Mission Education: Miriam Hieverline
   Coordinator for Pilgrimages – Fr. Andrew Hvozdovic
Director for Family and COMMUNITY Development: Bernadette Rudolph
   Coordinator for Ecumenical and Interfaith Relations: Msgr. Vincent Grimalia
   Coordinator for Diocesan V Encuentro: Alejandra Marroquin
   Coordinator for Parish Pastoral Council Development: Ann Marie Cawley
   Coordinator for Lay Ministry Formation: Kitty Scanlan
Events Coordinator for Diocesan Pastoral Center: Sue Burke
Receptionist: Jennifer Andres Data Manager/Registrar: Nancy Valtos
Office Manager: Marge Kosmahl Administrative Assistant: Diane Franklin