



PLANS OF HOPE
HOUMA-THIBODAUX PARISH PLANNING

**DIOCESAN PLANNING PRIORITY NO. 3: OUTREACH
MAJOR LIFE MOMENTS**

**CHAPTER 13
RESOURCE A**



Assessing Baptism preparation

SCORE THE ACTIVITIES BELOW USING THIS SCALE:

NONE	POOR		DECENT		EXCELLENT
0	1	2	3	4	5

- | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| | SCORE |
| • Baptism prep <i>intentionally catechizes</i> the parents and Godparents instead of merely “getting them ready” to celebrate a singular Baptism | _____ |
| • Baptism prep <i>intentionally</i> connects parents and Godparents to other parents and parishioners in such a way that Baptism prep also serves as a way of connecting people to people | _____ |
| • During Baptism prep there is some form of an intentional invitation such that Baptizing parents hear the vision of the parish <i>and</i> know how “take the next step” after Baptism | _____ |
| • Baptism prep is facilitated with excellence such that we see Baptizing parents join the parish and eventually become practicing parishioners | _____ |
| • Baptisms are celebrated in such a way that all those participating encounter the power and presence of God during the Baptism itself | _____ |
| • People come to our parish and stay in our parish not merely to get their baby Baptized <i>but because of</i> the way we prepare for and celebrate Baptisms | _____ |
| • Baptism prep is done in someone’s home instead of on the church property | _____ |
| • Former Baptizing parents eventually join the Baptism prep team because of their own experience of participating in Baptism prep | _____ |



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RESOURCE B**



Assessing First Holy Communion

SCORE THE ACTIVITIES BELOW USING THIS SCALE:

NONE	POOR		DECENT		EXCELLENT
0	1	2	3	4	5

- | | SCORE |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| • There is clear and measurable evidence that our children receiving First Holy Communion know <i>what</i> they are doing, <i>why</i> they are doing it, and <i>who</i> they are ultimately receiving | _____ |
| • First Holy Communion is celebrated with excellence such that we see more than 80% of our second graders (not in Catholic school) eventually joining our third grade formation program | _____ |
| • Preparation for their child’s for First Holy Communion <i>intentionally</i> connects parents to other parents in such a way that preparation also serves as a way of connecting people to people | _____ |
| • During preparation for First Holy Communion there is some form of an intentional invitation such that parents hear the vision of the parish <i>and</i> know how “take the next step” | _____ |
| • Parents participate in the actual formation of their child’s preparation for First Holy Communion | _____ |
| • Preparation for their child’s First Holy Communion also <i>intentionally catechizes</i> the parents | _____ |
| • People come to our parish and stay in our parish not merely so that their child receives First Holy Communion <i>but because of</i> the way we prepare for and celebrate First Holy Communion | _____ |
| • First Holy Communion is celebrated with excellence such that we see parents join the parish and eventually become practicing parishioners | _____ |





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**CHAPTER 13
RESOURCE C**



Teenage Confirmation

SCORE THE ACTIVITIES BELOW USING THIS SCALE:

NONE	POOR		DECENT		EXCELLENT
0	1	2	3	4	5

- | | SCORE |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| • There is clear and measurable evidence that our teenagers receiving Confirmation know <i>what</i> they are doing, <i>why</i> they are doing it, and <i>who</i> they are ultimately receiving | _____ |
| • Confirmation preparation is celebrated with excellence such that we see more than 50% of our 11th graders (not in Catholic school) eventually returning for 12th grade formation | _____ |
| • Preparation for Confirmation <i>intentionally</i> connects teens to adults in such a way that preparation also serves as a way of connecting people to people | _____ |
| • Preparation for their child's Confirmation <i>intentionally</i> connects parents to other parents in such a way that preparation also serves as a way of connecting people to people | _____ |
| • During preparation for Confirmation there is some form of an intentional invitation such that teenagers hear the vision of the parish <i>and</i> know how "take the next step" | _____ |
| • During preparation for Confirmation there is some form of an intentional invitation such that parents of Confirming teens hear the vision of the parish <i>and</i> know how "take the next step" | _____ |
| • Parents participate in the actual formation of their child's preparation for Confirmation | _____ |
| • Preparation for their child's Confirmation also <i>intentionally catechizes</i> the parents | _____ |
| • People come to our parish and stay in our parish not merely so that their child receives Confirmation <i>but because of</i> the way we prepare for and celebrate Confirmation | _____ |
| • Confirmation is celebrated with excellence such that we see teenagers eventually become active parishioners | _____ |
| • Confirmation is celebrated with excellence such that we see parents join the parish and eventually become practicing parishioners | _____ |



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CHAPTER 13
RESOURCE D



Adult Confirmation

SCORE THE ACTIVITIES BELOW USING THIS SCALE:

NONE	POOR		DECENT		EXCELLENT
0	1	2	3	4	5

	SCORE
• The concept of Adult Confirmation, as well as who is a candidate for preparation, is mentioned from the pulpit <i>clearly</i> and <i>regularly</i> <u>throughout</u> the year	_____
• The invitation to join the Adult Confirmation preparation process is mentioned from the pulpit <i>clearly</i> and <i>regularly</i> <u>throughout</u> the year	_____
• There is clear and measurable evidence that our parishioners know when and how to invite possible candidates for Confirmation into the process of learning more	_____
• There is clear and measurable evidence that our adults receiving Confirmation know <i>what</i> they are doing, <i>why</i> they are doing it, and <i>who</i> they are ultimately receiving	_____
• Preparation for Confirmation <i>intentionally</i> connects candidates to mentors in such a way that preparation also serves as a way of connecting people to people	_____
• Families participate in the actual formation of a candidate’s preparation for Confirmation	_____
• Preparation for their Confirmation also <i>intentionally</i> catechizes the candidate’s family	_____
• During preparation for Confirmation there is some form of an intentional invitation such that candidates hear the vision of the parish <i>and</i> know how “take the next step”	_____
• During preparation for Confirmation there is some form of an intentional invitation such that sponsors and families of candidates hear the vision of the parish <i>and</i> know how “take the next step”	_____
• People come to our parish and stay in our parish not merely so that they receive Confirmation <i>but because of</i> the way we prepare for and celebrate Confirmation	_____
• Confirmation is celebrated with excellence such that we see Confirmandi eventually become active parishioners	_____
• Confirmation is celebrated with excellence such that we see the families of Confirmandi join the parish and eventually become practicing parishioners	_____





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RESOURCE E**



RCIA

SCORE THE ACTIVITIES BELOW USING THIS SCALE:

NONE	POOR		DECENT		EXCELLENT
0	1	2	3	4	5

- | | SCORE |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| • The concept of RCIA, as well as who is a candidate for preparation, is mentioned from the pulpit <i>clearly and regularly throughout</i> the year | _____ |
| • The invitation to join RCIA is mentioned from the pulpit <i>clearly and regularly throughout</i> the year | _____ |
| • There is clear and measurable evidence that our parishioners know when and how to invite possible candidates into the process of RCIA | _____ |
| • There is clear and measurable evidence that our RCIA candidates know <i>what</i> they are doing, <i>why</i> they are doing it, and <i>who</i> they are ultimately receiving | _____ |
| • RCIA <i>intentionally</i> connects candidates to mentors and parishioners in such a way that formation also serves as a way of connecting people to people | _____ |
| • Families participate in the actual formation of a candidate’s formation in RCIA | _____ |
| • RCIA also <i>intentionally catechizes</i> the candidate’s family | _____ |
| • During RCIA there is some form of an intentional invitation such that participants hear the vision of the parish <i>and</i> know how “take the next step” | _____ |
| • During RCIA there is some form of an intentional invitation such that sponsors and families participants hear the vision of the parish <i>and</i> know how “take the next step” | _____ |
| • People come to our parish and stay in our parish not merely so that they can participate in RCIA <i>but because of</i> the way we administer RCIA | _____ |
| • RCIA is administered with excellence such that we see more than 90% of our participants actively engaged in their faith five years after “their” Easter Vigil | _____ |
| • RCIA is celebrated with excellence such that we see the families of participants join the parish and eventually become practicing parishioners | _____ |



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CHAPTER 13
RESOURCE F**



Marriage Preparation

SCORE THE ACTIVITIES BELOW USING THIS SCALE:

NONE	POOR		DECENT		EXCELLENT
0	1	2	3	4	5

- | | SCORE |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| • The Church’s vision for marriage, as well as the Sacrament of Matrimony, is mentioned from the pulpit <i>clearly</i> and <i>regularly</i> <u>throughout</u> the year | _____ |
| • There is clear and measurable evidence that engaged couples know when and how to start the process of marriage preparation | _____ |
| • There is clear and measurable evidence that our engaged couples know <i>what</i> they are doing, <i>why</i> they are doing it, and <i>why</i> the Church is essential for their marriage | _____ |
| • Marriage preparation <i>intentionally</i> connects engaged couples to mentor couples in such a way that marriage preparation also serves as a way of connecting people to people | _____ |
| • During marriage preparation there is some form of an intentional invitation such that engaged couples hear the vision of the parish <i>and</i> know how “take the next step” | _____ |
| • During marriage preparation there is some form of an intentional invitation such that mentor couples hear the vision of the parish <i>and</i> know how “take the next step” | _____ |
| • People come to our parish and stay in our parish not merely so that they can participate in marriage preparation <i>but because of</i> the way we administer marriage preparation | _____ |
| • Marriage preparation is administered with excellence such that we see more than 90% of our prepared couples actively engaged in their faith five years after their wedding | _____ |
| • Marriage preparation is celebrated with excellence such that we see the families of couples join the parish and eventually become practicing parishioners | _____ |





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**CHAPTER 13
RESOURCE G**



Marriage Counseling

SCORE THE ACTIVITIES BELOW USING THIS SCALE:

NONE	POOR		DECENT		EXCELLENT
0	1	2	3	4	5

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| | SCORE |
| • The need for marriage counseling is mentioned from the pulpit <i>clearly</i> and <i>regularly</i> <u>throughout</u> the year | _____ |
| • The direct invitation to participate in marriage counseling is mentioned from the pulpit <i>clearly</i> and <i>regularly</i> <u>throughout</u> the year | _____ |
| • There is clear and measurable evidence that our parishioners know when and how to invite people into the parish’s ministry of marriage counseling | _____ |
| • There is clear and measurable evidence that the way our parish offers and facilitates marriage counseling is changing people’s lives | _____ |
| • Marriage counseling <i>intentionally</i> connects couple to other couples in such a way that marriage counseling also serves as a way of connecting people to people | _____ |
| • During marriage counseling there is some form of an intentional invitation such that couples hear the vision of the parish <i>and</i> know how “take the next step” | _____ |
| • People come to our parish and stay in our parish not merely so that they can receive marriage counseling <i>but because of</i> the way we administer marriage counseling | _____ |
| • Marriage counseling is administered with excellence such that we see more than 50% of our participating couples engaged in their faith five years after they received marriage counseling | _____ |



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RESOURCE H**



Divorce Counseling

SCORE THE ACTIVITIES BELOW USING THIS SCALE:

NONE	POOR		DECENT		EXCELLENT
0	1	2	3	4	5

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| | SCORE |
| • The reality of divorce is mentioned from the pulpit <i>clearly</i> and <i>regularly</i> and <i>pastorally</i> <u>throughout</u> the year | _____ |
| • The direct invitation to reach out to those who are divorced is mentioned from the pulpit <i>clearly</i> and <i>regularly</i> and <i>pastorally</i> <u>throughout</u> the year | _____ |
| • There is clear and measurable evidence that our parishioners know when and how to invite someone into the parish’s ministry of divorce counseling | _____ |
| • There is clear and measurable evidence that the way our parish offers and facilitates divorce counseling is changing people’s lives | _____ |
| • Divorce counseling <i>intentionally</i> “moves” people through the stages of grief, facilitates any needed healing, and prepares them for the next chapter of life | _____ |
| • During divorce counseling there is some form of an intentional invitation such that participants hear the Church’s vision for the annulment process and know how “take the next step” | _____ |
| • During divorce counseling there is some form of an intentional invitation such that participants hear the vision of the parish <i>and</i> know how “take the next step” | _____ |
| • People come to our parish and stay in our parish not merely so that they can receive divorce counseling <i>but because of</i> the way we administer divorce counseling | _____ |
| • Divorce counseling is administered with excellence such that we see more than 50% of our participants engaged in the parish after receiving divorce counseling | _____ |





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**CHAPTER 13
RESOURCE I**



Annulment Preparation

SCORE THE ACTIVITIES BELOW USING THIS SCALE:

NONE	POOR		DECENT		EXCELLENT
0	1	2	3	4	5

- | | SCORE |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| • The reality of divorce, as well as the Church’s vision for an annulment, is mentioned from the pulpit <i>clearly</i> and <i>regularly</i> and <i>pastorally throughout</i> the year | _____ |
| • The direct invitation to reach out to those who are divorced is mentioned from the pulpit <i>clearly</i> and <i>regularly</i> and <i>pastorally throughout</i> the year | _____ |
| • There is clear and measurable evidence that our parishioners know when and how to invite someone into the process of discerning if they are a candidate for an annulment | _____ |
| • There is clear and measurable evidence that the way our parish offers and facilitates annulment preparation is changing people’s lives | _____ |
| • Our parish’s annulment preparation <i>intentionally</i> “moves” people through the stages of grief, facilitates any needed healing, and prepares them for the next chapter of life | _____ |
| • During annulment preparation there is some form of an intentional invitation such that participants hear the vision of the parish <i>and</i> know how “take the next step” | _____ |
| • People come to our parish and stay in our parish not merely so that they can participate in annulment preparation <i>but because of</i> the way we walk them through the process | _____ |
| • Annulment preparation is administered with excellence such that we see more than 50% of our participants engaged in the parish after the process is complete | _____ |



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RESOURCE J



Bereavement

SCORE THE ACTIVITIES BELOW USING THIS SCALE:

NONE	POOR		DECENT		EXCELLENT
0	1	2	3	4	5

	SCORE
• A lay bereavement team participates in funeral preparation with, or on behalf of, the pastor	_____
• A lay bereavement team visits the home of family after funeral preparation, but before the funeral	_____
• A lay bereavement team is on site, at the church, as ministers of hospitality the day of the funeral	_____
• A lay bereavement team visits the home of family after funeral	_____
• Someone from the parish makes an in home visit within 30 days after the funeral	_____
• Our parish celebrates an annual Memorial Mass	_____
• The reality of dying and death is mentioned from the pulpit <i>clearly and regularly</i> and <i>pastorally throughout</i> the year	_____
• The direct invitation to reach out to those who are bereaved is mentioned from the pulpit <i>clearly and regularly</i> and <i>pastorally throughout</i> the year	_____
• There is clear and measurable evidence that our parishioners know when and how to invite someone into the process of bereavement	_____
• There is clear and measurable evidence that the way our parish offers and facilitates bereavement ministry is changing people’s lives	_____
• Our parish’s bereavement ministry <i>intentionally</i> “moves” people through the stages of grief, facilitates any needed healing, and prepares them for the next chapter of life	_____
• During bereavement ministry there is some form of an intentional invitation such that participants hear the vision of the parish <i>and</i> know how “take the next step”	_____
• People come to our parish and stay in our parish not merely so that they can participate in bereavement ministry <i>but because of</i> the way we walk them through the process	_____
• Bereavement ministry is administered with excellence such that we see more than 50% of our participants engaged in the parish after the process is complete	_____

