

Opening Reflection

January 27: Reading 2 [1 COR 12:12-30](#)

Brothers and sisters:

As a body is one though it has many parts,
and all the parts of the body, though many, are one body,
so also Christ.

For in one Spirit we were all baptized into one body,
whether Jews or Greeks, slaves or free persons,
and we were all given to drink of one Spirit.

Now the body is not a single part, but many.

If a foot should say,

“Because I am not a hand I do not belong to the body,
“it does not for this reason belong any less to the body.

Or if an ear should say,

“Because I am not an eye I do not belong to the body, “
it does not for this reason belong any less to the body.

If the whole body were an eye, where would the hearing be?

If the whole body were hearing, where would the sense of smell be?

But as it is, God placed the parts,
each one of them, in the body as he intended.

If they were all one part, where would the body be?

But as it is, there are many parts, yet one body.

The eye cannot say to the hand, “I do not need you, “
nor again the head to the feet, “I do not need you.”

Indeed, the parts of the body that seem to be weaker
are all the more necessary,

and those parts of the body that we consider less honorable
we surround with greater honor,

and our less presentable parts are treated with greater propriety,
whereas our more presentable parts do not need this.

But God has so constructed the body

as to give greater honor to a part that is without it,

so that there may be no division in the body,

but that the parts may have the same concern for one another.

If one part suffers, all the parts suffer with it;

if one part is honored, all the parts share its joy.

Now you are Christ’s body, and individually parts of it.

Some people God has designated in the church
to be, first, apostles; second, prophets; third, teachers;
then, mighty deeds;

then gifts of healing, assistance, administration,
and varieties of tongues.

Are all apostles? Are all prophets? Are all teachers?

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Do all work mighty deeds? Do all have gifts of healing?
Do all speak in tongues? Do all interpret?

Why Is Listening, Building Relationships, And Community Organizing A Good Part Of Our Parish Ministry Work?

We believe in the communion of saints, the spiritual solidarity which binds together the faithful on earth, the souls in purgatory, and the saints in heaven. The communion of saints is the Church, one that comes together in our common experience of the Eucharist, where all are welcome: brothers and sisters and the Holy Trinity. We are called to build **community**.

The Eucharist draws each of us closer to Christ as individuals, but also as a community.

As Catholics, we never really worship alone.

John Paul II: “A truly Eucharistic community cannot be closed in upon itself.”

The Eucharist challenges us to recognize our place within a community and the human family.

We prepare for communion with Christ and the Spirit, but also with one another.

We come to the reception of the Holy Communion.

Though they are many, they receive one Body through the bread.

Cardinal Ratzinger: “We don’t like each other, some don’t like us—we would not share a meal with them—but at mass we assemble—we become one Body of Christ—our disunity becomes unity.”

“In my prayer at communion I must always keep clearly in mind that in [being transformed by the Eucharist] he unites me organically with every other person receiving him – with the one next to me, whom I may not like very much; but also with those who are far away, in Asia, Africa, America or in any other place.

“The purpose of the Eucharist is unity, that peace which we, as separate individuals who live beside one another or in conflict with one another, become with Christ and in him.

“We cannot love God who we cannot see, and hate our brothers and sisters who we do see.

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“1 John 4:20: Those who say, ‘I love God’, and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen.

“We cannot be in Communion with the Body on the table (the altar) and not be in communion with the body (assembly) at the table.”

Monsignor Chuck Lienert: Building Relationships through One-to-Ones

How well do you know people – their passions and their concerns – in your parish?

What are One-to-Ones?

1. Set up an appointment
2. Stay within 30 minutes
3. When you meet ask:
 - a. What are your pressures?
 - b. What do you love about the parish? What do miss? Why do you come to (name of parish)?

Move to more probing questions, where you can dig deeper and ask why

- c. What are you passionate about?
 - d. What are you angry about?
 - e. What concerns you?
4. Remember to listen; you are not making a sales pitch!
5. **Do not take notes during your conversation.** Immediately after the conversation, when you're away from the other person, write down your notes: who, when, where, things that stood out, etc.

Two volunteers come up and demonstrate for the audience

Audience Feedback

Practice Individual One-to-Ones

Open Sharing

How to Use One-to-Ones in Your Parish to Establish a Parish Culture and/or Build Your Ministry

“We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something, and to do it very well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord’s grace to enter and do the rest.” - attributed to Oscar Romero

Our goal is to develop the parish as a **community** of faith with a unique identity, purpose and dynamics

The goals of parish development include:

1. Developing the community of faith by enabling a pattern and culture of congregational life that is:
 - Rooted in our Catholic tradition
 - Adapted to the local context
 - Appropriate for the particular group(s) of people drawn to the congregation
 - Reflective of the teachings of the Church.

2. Developing the congregation as an organization that:
 - Has established structures, processes and climate
 - Has increased its ability to adapt to new conditions, solve problems and learn from experience.

In other words: **Building a Parish Culture**

We can do this through the One-to-Ones because **networking leads to relationships**

Communities that are isolated do not have enough power to create a positive parish culture, much less create change. An organized community, where people are in relationships with each other, have the power and capacity to change their world. To bring the Kingdom of Heaven a little bit closer to our world. It is all about loving thy neighbor.

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One of the greatest commandments is Love Thy Neighbor as Thyself. The capacity or the power to act in the world lies in our ability to create a broad enough pool of relationships to act **cohesively**. The focus is on power with the people rather than power over.

Love-thy-neighbor power rests in relationships. The power to move from the world as it is to the world as we'd like it to be, rests in building enough positive relationships among diverse members of our community to effect change.

We **intentionally** love our neighbor by building positive relationships through 1 to 1 visits.

For our purposes today there are two types of 1 to 1's.

First is with our fellow parishioners.

Jean Vanier, the founder of L'Arche movement, said, "One of the dangers in our world is wanting to do big things, heroic things. We are called to do little things lovingly – to work to create **community**."

There are two ways to engage people:

Operationally

- Efficient means of communication
- We measure our success by how many people show up at the event

Relationally

- Through conversation; a personal invitation

1 to 1's with our fellow parishioners is a **relational** way to engage people.

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Exercise: Take a couple minutes and jot down three ways you and your ministry engage people. Are they more relational or operational?

Tips for Conducting One-to-Ones in the Parish

- Establish a small group of people who will go out and conduct One-to-Ones and then a larger group in order to have as many listening sessions as possible.
- Folks will be skeptical when you ask to meet with them. First have the pastor announce that in order to build a parish community some folks are going out and meeting with fellow parishioners for 30 minutes just to get to know each other better.

The second type of 1 to 1's is through existing parish structures.

Parishes have inherent organizational structures and a community with shared values. If we aren't paying attention to the existing patterns of relationships, we're missing the key assets of our parish community.

Building a web of relationships shifts the patterns of relationships within our parish

The goal of building a web of relationships within a parish is to take advantage of an existing relational culture and mobilize the parish for positive change.

Exercise: name as many people in your parish who are at the heart of the parish? Who are the people that others automatically gravitate towards? Who has history?

Share generally without using specific names

Possible answers include: Pastor, Finance Committee, other Parish Social Committees, Pastoral Council, Administrative Council, Liturgy Committee, Office Staff, RCIA, Youth Group, Welcoming Committee/Hospitality, Faith Formation, and Knights of Columbus.

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Important to Integrate the Catholic Social Mission throughout Parish Life

Pope Benedict: The Church's mission—to be Catholic—is to:

1. Proclaim the Word of God (Gospel)
2. Celebrate the Sacraments
3. Exercise the Ministry of Charity.

These three are inseparable.

Justice is the primary way of charity or, in Paul VI's words, "the minimum measure" of it.

Is your Parish Social Ministry a program that addresses certain problems? Or is it a mission and a ministry that is at the heart of our faith, a necessary part of all aspects of faith and parish life, and integrated throughout parish life?

Is there a beginning and an end or is it on-going?

In Communities of Salt and Light the U.S. Bishops remind us that: Our social mission should be integrated throughout parish life. As the story of the Last Judgment in Matthew's Gospel reminds us, in the end we will all (not just the usual suspects on the Parish Social Ministry committee) be judged by how we have cared for the least among us. **This means that the Catholic social mission is an essential part of the faith life of every able Catholic.**

Because one of the greatest commandments is Love Thy Neighbor as Thyself. And everyone is our neighbor? And we are in communion with our neighbor at the table through relationship.

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6 Things to Remember

1. Be Relational then Operational

Be Effective then Efficient

Speak to the Heart then the Head

Be Personal then Communicate with Paper

First build a Culture then start a Committee

2. Folks do not accept an invitation from a flyer or bulletin announcement. Being invited moves people. Jesus didn't use email.

3. Listen. Don't make a sales pitch.

4. Networking leads to relationships

5. This will take a long-time but don't give up. Remember St. Francis de Sales who converted no one in his first three years before changing his approach and converting 40,000.

6. By Easter Sunday, March 31st, have your first one-to-one with a parishioner and one with influence in another ministry.

Closing Prayer

Prayer for Results

St. Thomas More

Lord, give me the grace to bring about the things I pray for.

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Key Concepts

- **Faith-based organizing:** the members of a congregation determine the issue, rather than the established congregation leadership or a select committee.
- Community organizing groups are made up of *relationships* between individuals.
- Why are “relationships” so important (Practical)
 1. People don’t come to meetings because they see a flyer or read an announcement in the church bulletin. *People come to meetings because someone invited them.*
 - a. Being invited makes a person feel more important, it seems like it actually matters if they show up or not. And you can’t be accountable to a flyer.
 2. People feel a part of organizations and actions *because they feel connected to the individuals in that organization.* The more relationships you have with people in an organization, the more you will feel a part of it and actually responsible for its success or failure.
 3. Your relationship with someone allows you to engage with them around their self-interests or “passions.”
 - a. **Self-Interest** = that which is important to me. We only act on what is important to me in relationship with (among) others.
- Why are “relationships” so important (Catholic)?

We believe in the communion of saints, the spiritual solidarity which binds together the faithful on earth, the souls in purgatory, and the saints in heaven. The communion of saints is the Church, one that comes together in our common experience of the Eucharist, where *all are welcome*: brothers and sisters and the Holy Trinity. We are called to build community.

When we understand that the Eucharist, communion, is for *everyone*, then we understand that *the Eucharist is the foundation for social justice.*

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- **One-to-Ones:** Reaching out and listening to the families of our congregation / community to deepening our relationships and understand the needs and concerns.
 1. So that we can build community in our parish
 2. So that we can act collectively to change conditions in our community

The one-to-one is NOT

- Chit chat
- A survey
- Selling a program

The one-to-one IS

- The building of community
 - Intentional
 - A conversation with another parishioner
 - The building of a relationship of caring
 - A sharing of personal story, values, experience, hope, faith
- One-on-one interviews have two key goals:
 1. To develop a “relationship” with an individual that you can draw upon later.
 2. To discover a person’s “passion,” which will help you hook this person into particular issues they may be “self-interested” in working on.
 - **The One-to-One Process:** The means through which hundreds of interviews are conducted with individual congregation members.
 1. Concerns about the community are elicited, and then the congregation selects the concern that seems most pressing.
 2. Enables people from all sectors of the congregation to be invited into sharing their concerns about the community and then be invited to be a part of creatively addressing and solving their concern.

Conceptos clave

- **Organización basada en la fe:** los miembros de una congregación determinan el problema, en lugar de la directiva congregacional establecida o un comité especial.
- Los grupos de organización comunitaria están compuestos por las *relaciones* entre individuos.
- ¿Por qué son tan importantes las “relaciones” (prácticas)?
 3. La gente no asiste a las reuniones por el simple hecho de ver un volante o leer un anuncio en el boletín parroquial. *La gente acude a las reuniones porque alguien las invitó.*
 - a. El hecho de ser invitado hace que una persona se sienta más importante, parece que realmente importa si la persona acude o no. Y no puede ser responsable ante un volante.
 4. La gente se siente parte de las organizaciones y las acciones *porque sienten una conexión con los individuos de esa organización.* Entre más relación tenga con las personas de una organización, más se sentirá parte de ella y, de hecho, responsable de su éxito o fracaso.
 4. Su relación con alguien le permite participar con ellos en torno a sus intereses personales o “pasiones.”
 - a. **Auto-interés**= aquello que es importante para mí. Nosotros sólo actuamos sobre lo que es importante para uno en relación con (entre) los demás.
- ¿Por qué son tan importantes las “relaciones” (católicas)?

Creemos en la comunión de los santos, la solidaridad espiritual que une a los fieles en la tierra, las almas del purgatorio, y los santos en el cielo. La comunión de los santos es la Iglesia, que se reúne en nuestra experiencia común de la Eucaristía, donde *todos son bienvenidos*: hermanos y hermanas y la Santísima Trinidad. Estamos llamados a construir la comunidad.

Cuando comprendemos que la Eucaristía, la comunión, es para *todos*, entonces comprendemos que *la Eucaristía es la base de la justicia social.*

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- **Uno-a-uno:** Extendiendo la mano y escuchando a las familias de nuestra congregación/comunidad para profundizar nuestras relaciones y comprender sus necesidades y preocupaciones.
 3. Para que podamos construir una comunidad en nuestra parroquia
 4. Para que podamos actuar de manera colectiva para cambiar las condiciones en nuestra comunidad

El uno-a-uno NO ES

- Un cotorreo
- Una encuesta
- La venta de un programa

El uno-a-uno ES

- La construcción de una comunidad
 - Intencional
 - Una conversación con otro feligrés
 - La creación de una relación de solidaridad
 - Compartir una historia personal, valores, experiencia, esperanza, fe
- Las entrevistas uno-a-uno tienen dos objetivos fundamentales:
 3. Desarrollar una “relación” con un individuo al que puedes recurrir en el futuro.
 4. Descubrir la “pasión” de una persona, que le ayudará a conectar a esta persona a las cuestiones particulares en las que quizá tenga un “interés personal” en trabajar.
 - **El proceso uno-a-uno:** El medio a través de cual se llevan a cabo cientos de entrevistas con miembros individuales de la congregación.
 3. Las preocupaciones por la comunidad son resaltadas, y después la congregación elige el asunto que parece más urgente.
 4. Permite a las personas de todos los sectores de la congregación ser invitados a compartir sus preocupaciones acerca de la comunidad y después se les invitará a formar parte de una manera creativa para abordar y resolver sus inquietudes.