

**AN INFORMATION-GATHERING  
RESOURCE FOR THE  
PARISH ASSESSMENT AND  
RENEWAL PROCESS**

**Holy Trinity Catholic Church  
Washington, DC**

**August 2016**

*"I know the plans I have for you, says the  
Lord. Plans of fullness, not of harm; to give  
you a future and a hope."*

*Jeremiah 29:11*

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***PRAYER FOR***

***THE PARISH***

***ASSESSMENT AND***

***RENEWAL***

*Loving God, you call us to be a people of faith. Bless us as we respond to the needs and plan for the future of Holy Trinity Parish Community.*

*Help us be attentive to those who feel left out or neglected. Help us support those who actively take part in our groups and programs.*

*During this time of assessment and renewal, may we affirm our strengths and open ourselves to new growth. We ask this through Jesus Christ, Our Lord. Amen.*

# THE SELF-STUDY PROCESS

These weeks of information-gathering and self-assessment prior to the on-site visit by the PAR team are meant as a period of reflection on the present state and the future direction of the parish.

The first step in the process was to select a PAR Oversight Committee (POC) whose task it will be to coordinate each phase of the process. Its first task has already been accomplished, that of overseeing the work of the Survey Committee in distributing and retrieving the survey of parishioners' and leaders' opinions and insights about the parish.

The next task of the committee is to distribute pages from the sections of this notebook to the appropriate groups that are best suited for collecting the necessary information and formulating plans for the future. For example, the staff and pastoral council might be best equipped to gather information for Section Two that answers the question "Where Are We Now As A Parish?"

Sections Three through Seven deal with areas of parish ministry and operation. Each of these sections is given to the appropriate groups that work with Worship, Community Life, Education, Outreach (Social Service, Pastoral Care, Evangelization) and Administration.

The overall objective in this first phase is to include as many people as possible in the information-gathering and self-assessment aspect of the process so that a large group of people takes ownership of PAR from the very beginning and that this work does not fall on the shoulders of a few individuals.

Ten days before the visit by the PAR team, the PAR Oversight Committee will gather all the information together and put it into this PAR notebook, sends copies around to all those who will attend the first PAR Saturday meeting, as well as sending a complete copy to the PEP Offices in Milwaukee, WI. This information will serve as the basis for the first Leadership Workshop with the staff and leaders on **September 10, 2016**.

It works best if a group of people answer the notebook questions, rather than individuals. This way, people have a chance to discuss their responses and write up a composite report representing the shared wisdom of a number of people. If committees already exist in each of the five areas of ministry, then these are the groups to work on the questions. If not, then an ad hoc committee for that particular area of ministry could be formed to fill out the responses.

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## **SECTION TWO: PASTORAL STAFF -- WHERE ARE WE NOW?**

The following individuals provided input: Judith Brusseau, Kathy DeJardin, Diane Favret, Kevin Gillespie, S.J., Kerri Edwards, Chris Kehoe, Tass McCarthy, Rose Mary Padberg, David Pennington, Bill Ryan, S.J., Sara Seligmann, Kate Tromble, Martina O'Shea

### **WHAT MAKES US UNIQUE AS A PARISH**

**This is who we are, this is our special charism, this is the special tone or atmosphere, these are essential elements or defining characteristics, this is how we want to be known to those who come.**

### **OPERATION OF PASTORAL STAFF**

**Describe the make-up of the pastoral staff, how often it meets, how the meetings are conducted, who leads the meetings and samples of recent decisions made by the pastoral staff.**

#### **Parish Staff Meeting**

All those on the parish staff meet the third Tuesday of the month at 11am. Fr. Kevin leads the meeting and suggests agenda items. The meetings usually last one hour and provide an opportunity for all to be updated on the many activities that are being planned.

#### **Directors' Meeting**

The intent of the Directors' Meeting is to gather together as colleagues and experience acceptance, refreshment, discernment, consolation and guidance; to touch base so that we can speak with one voice thus providing stability for our parishioners & our team; to allow the vision of our mission to be kept and shared with one another and new staff; to have a forum for solving problems; to have a place where operational issues and pastoral concerns from parishioners can be addressed; to have a forum where we can communicate with each other; to have a place where we can engage in ongoing formation.

Directors and Pastoral Associates, the Pastor and Associate Pastor(s) meet on the first and third Tuesday at 9:30 am for approximately one hour. . Frequently during the summer months, the Directors' meet only once a month - the group decides collectively, when this will take place. The Chair and note-taker rotate every two months. The Chair asks for agenda items several days prior to the meeting. These meetings provide an opportunity for deeper discussions regarding management decisions on programs and upcoming activities. We clarify details and confirm that future events are staffed and promoted.

### **PAPT - Pastoral Associates Planning Team**

Composed of full-time Pastoral Associates for Worship, Religious Education and Faith Formation, Social Justice, Youth Ministry and Ignatian Spirituality and Prayer. Our intention in gathering is to try to be of help to one another, by reviewing potential programs from Directors, parish committees and individual parishioners, asking probing questions and entering into a dialogue about how the potential program is in harmony with the mission of the parish. We are not a decision making body, rather we prayerfully discern a course of action and make recommendations to the Pastor and the Directors.

The PAPT meets twice a month for about 1.5 hours. The chairs and not takers rotate every three months. Meetings begin with the 'prayer for a spiritually oriented meeting' and move through an agenda, which the chair created from input of all attendees. Most recent decisions revolved around scheduling programs, events and space for 2016-2017.

## **THE STRUCTURE OF PARISH LEADERSHIP**

**Draw a diagram of how the staff, council and other leadership groups are connected or linked together.**

SEE ORGANIZATIONAL CHART, ATTACHED

- Fewer Jesuits offer opportunities for lay leadership. The staff is in transition. There are some silos and hence, faulty systems of communication.
- The chart shows an obvious need for clarification of the role of committees.
- What is the relationship of H&SA to the entire structure?
- Is there a relationship between the Director of Finance and the Finance Council?

## **RECENT PARISH DECISIONS**

**List a few significant decisions that were made by the leadership, indicating what group or individual made each decision, how it was done, what groups or individuals were consulted before the decision was made, how long the process took, how people learned about the decision once it was made, how well the decision was received by the parish and what implications it had for the parish as a whole.**

- We were struck by the number of times the word "collaboration" between staff and parishioners was mentioned.
- Decisions made over time in collaboration with Pastoral Associates/Directors, Pastor and parishioners were well received. We are not satisfied with the status quo - there is a dynamic process in how we minister. Decisions are made with some programs starting and changing, even stopping. When something was stopping or being changed by Pastoral Associates/Directors, and it was met with resistance by parishioners, the staff responded to parishioners' resistance with creative solutions.
- Even with resistance, there is change and movement - there is life, which leads us to state that parishioners care, which is better than being apathetic!

- There is inconsistency in the role that committees have in decision-making. [Is their role one of advise and consult?]

## **STRENGTHS OF THE PARISH**

**List the five greatest strengths or assets of the parish at this time. Other sections in this notebook will deal with specific areas of the parish, such as worship or education. What is asked for in this section are overall strengths that deal with the parish as a whole.**

+ INDICATES A PERSON UNDERScoreD THE POINT

### **THEME A - RESOURCES**

- Generational generosity of parishioners ++
- Level of professionalism and training of Pastoral staff. +
- Facilities that offer possibilities, e.g. Trinity Hall and spiritual direction rooms. ++
- Have healthy financial resources, at present +++

### **THEME B - LITURGY**

- Rich way we celebrate Liturgy/Music ++++
- Homilies and intercessions at Sunday Masses.
- Assembly participation at Liturgy.
- Rich celebration of Triduum and Easter. +

### **THEME C - SOCIETY OF JESUS**

- Jesuit identity and tradition +++++
- Connection to larger Jesuit community ++
- Connection to the Society and projects of the Society.

### **THEME D - PROGRAMS**

- Active parish that provides many opportunities for all ages.
- Variety of ways we are able to experience Ignatian spirituality ++++++
- Historical pattern of diverse and innovative ministries [93]
- Elementary school on campus ++
- Faith formation program +

### **THEME E - HUMAN INTANGIBLES**

- Our parishioners
- Our parishioners feel empowered to share their thoughts, feeling, and talents with the community.
- Parishioners are highly committed and caring.
- Parishioners are known personally by administration.
- Enough passion and intellectual power to push the norms. ++++
- Openness on part of Pastoral staff and parishioners to what is new - “let’s try it” is the attitude. ++

### **THEME F - BUILDING THE REIGN OF GOD**

- Welcoming community



- Rich history ++
- Committed to a faith that does justice ++++
- Through a variety of programs, we try to model what it means to be a parish that does justice.
- A University/pulpit parish ++
- Enough passion and intellectual power to push the norms. ++++
- Momentum of legacy and how it will affect our future. +
- Parishioners are generous in an abundance of ways - giving of their very selves. +

#### THEME G - LOCATION

- An urban parish in the Nation's capital, Georgetown neighborhood, near the University and the ADW is not the Arlington diocese. ++++++

## NEEDS OF THE PARISH

**List the five greatest needs or areas of weakness in the parish at this time. Other sections in this notebook will deal with specific needs, such as worship or education. What is asked for in this section are overall needs that deal with the parish as a whole.**

+ INDICATES A PERSON UNDERScoreD THE POINT

THESE THEMES WERE THE MAJOR NEEDS THE PARISH STAFF SEES THE PARISH HAS NOW AND WHERE WE RECOMMEND THAT WE FOCUS OUR TIME, FINANCIAL RESOURCES, AND ATTENTION.

#### THEME A - ADMINISTRATIVE

- A computer/data system that supports our ministry. +++
- A more efficient donor database to ensure accuracy of gifts and households. +
- Dedicated office manager.
- Development and consistent practice of formal operating procedures.
- Help with administrative responsibilities
- No mechanism by which "role" can be passed on to another person (parishioner & staff). +
- We lack a formal "new hire" orientation.+
- Need clarity about day-to-day operations that allow everyone's ministry to function at optimal level. +++
- Time management - so planning an activity is not last minute; balancing responsibilities. +
- Full-time in house IT person +++
- Increased technological resources. +

#### THEME B - SPACE AND FACILITIES

- Need a permanent Baptismal font.
- Location makes us a "Sunday only" parish +++
- Parking ++
- Reconfigure parish space to encourage collaboration and welcoming ++++++
- Lack of gathering space, especially for Liturgy. ++++
- Space at 10:15 am ++

#### THEME C - INVITATIONS TO MINISTRY

- Ways to involve “untapped” or “new” parishioners in committees +++++
- Consumerist mentality - “How can I be served? What am I getting?” +++
- Parishioners (some) join parish to be involved in one particular ministry or Sacrament and not the whole parish.
- More ways to worship in the absence of priests.
- Welcome and invite new parishioners into deeper participation in the life of the parish.
- Ways to actively involve 13-20 year olds in active liturgical ministry. +
- We do not challenge parishioners to come out of their comfort zone. +++
- Parishioners do not understand the role of the assembly in Liturgy. +
- Need more “worker bees”. +++++

#### THEME D - COMMUNICATIONS

- Communication not consistent with each other and parishioners in a way that is heard. +
- Lack of understanding of and communication among our respective ministries.
- Social media and website challenges +
- Parishioners do not understand the role of staff.

#### THEME E - STRATEGIC

- We need priests ++
- Lack of unified mission and vision for whole parish +
- Racial and economic diversity +
- Short and long term strategic plan with metrics +
- What is sustainable? ++ Ministries and leadership, Financial, Facilities
- Do not serve all generations as unified community.
- Some programs just need to end, don’t find compromises to keep a “dying” program going+
- Expenditure and revenue challenges
- We need indicators of vitality
- We forget we are part of ADW and the larger church.
- Relationship of HTS with HTP +

#### OTHER WEAKNESSES/NEEDS

Humility +++++++

Need to confront and address the role of slavery in history of the parish.

## CHANGES IN THE AREA AND IN THE PARISH

**Indicate what changes are likely to take place in the surrounding area, including population and age shifts, ethnic make-up, economic and educational backgrounds, commercial changes. Indicate how this is likely to affect the parish.**

**Describe what changes are likely to take place within the parish over the next few years, including variations in size, age, ethnic and economic backgrounds.**

This past decade the DC area has experienced an increase in the population of the young and elderly primarily due to growth in the public sector. (This increase follows 50 years of population decline.) There is also growth in the economy due to technological changes and

their impact on public sector and non-profit employment. Changes to Holy Trinity's parishioner base has been difficult to maintain in a comprehensive manner for a number of reasons. Historically, there has been a certain, though likely small, percentage of transient families which reflects the nature of region. (Military, universities, families attending church closer to their homes because of family issues and/or the difficulties of entering and parking in Georgetown on Sundays, etc.) We also have a large percentage of households who are older but have worshipped at Holy Trinity for decades. Anecdotally we have observed growing participation in younger adults over the past 10 years. What is certain is that over the past several years the absolute number of contributing households has been trending negatively.

- Where are we trending regarding diversity, e.g. African American, Hispanic?
- Our school and RE programs are at capacity with young families.
- What is our census?
- A good percentage of our parishioners have had experience or higher education at Jesuit institutions.
- How do we maintain/support the "magnet" parish reputation that we have had when most young people want a more traditional approach to Liturgy?
- Generational change has begun - how do we respond to shifts of older generations' needs to the younger generations' needs?
- Need a computer system that will provide accurate data.

## **EXPECTATIONS FOR THE PAR PROCESS**

**List some of the desires and expectations that the leadership has as a result of the PAR process taking place in the parish. Indicate any blocks or obstacles that may exist which could limit the success of PAR.**

- Clarify who is responsible for making a decision.
- Parish-wide mission and vision statement and from this flows each ministry's mission and vision statement. From this
- Greater awareness that we are one parish - we are members of a parish and not just a ministry.
- Create and narrate our next chapter of parish/school journey, e.g. bicentennial of school (A hope that PAR will inform this particular journey.)
- PAR process will help name the "elephants in the room" with the hope that we can discuss them.
- Clarify the role of committees.

# **PASTORAL COUNCIL – WHERE ARE WE NOW?**

This document was prepared by the following members of the Parish Pastoral Council: Linda Arnold, Cecilia Boudreau, Patrick Browne, Vince Dennis, Jennifer Gagnon, Christopher Hale, Constance Herron, Ned Hogan, Paul Maco, Diane Oakley, Richard Podulka, Jim Thessin, and Kirk Willison.

## **WHAT MAKES US UNIQUE AS A PARISH**

**This is who we are, this is our special charism, this is the special tone or atmosphere, these are essential elements or defining characteristics, this is how we want to be known to those who come.**

What makes us unique as a parish?

- a. A community that shares a thoughtful, analytical approach to faith and the institution of church.
- b. Action (as a community and individuals) that results from the thoughtful and analytical approach to faith and the institution of church.
- c. A community with empowered laity.
- d. A community (liturgy, RE, school, activities) of choice. Registered parishioners come from Maryland, Northern Virginia, and DC.
- e. A community formed by Ignatian Spirituality.

## **OPERATIONS OF THE PARISH PASTORAL COUNCIL**

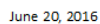
**Describe the make-up of the Parish Pastoral Council, how often it meets, how the meetings are conducted, who leads the meetings and samples of recent decisions made by the Council.**

The Holy Trinity Parish Pastoral Council (PPC) generally meets monthly between September and June. During the 2015-16 year, the PPC was comprised of 13 members of the parish plus its pastor (Frs. Mark Horak, Sept. 2015, and Kevin Gillespie, Oct-June). The PPC is shrinking its size going forward. For 2016-17, 11 parishioners will serve along with the pastor; thereafter, 9 members of the council, elected by parishioners, will serve three-year terms.

The PPC is an advisory board to the Holy Trinity pastor. It is led by a president, first vice president and second vice president, all selected by PPC members for one-year terms. [Note that going forward, the PPC has abolished the position of second vice president.] The officers, along with the pastor, make up the PPC's executive committee. Ideally, the executive committee meets monthly with the pastor between meetings of the PPC to discuss ongoing priorities of the parish and to create an agenda for the next meeting.

Votes are rare during PPC discussions and deliberations. The chair seeks consensus or, in the rare circumstance when that is not possible, council members offer their candid advice to the pastor, the ultimate decision maker for the parish.

**Draw a diagram of how the staff, council and other leadership groups are connected or linked together.**



## RECENT PARISH DECISIONS

**List a few significant decisions that were made by the leadership, indicting what group or individual made each decision, how it was done, what groups or individuals were consulted before the decision was made, how long the process took, how people learned about the decision once it was made, how well the decision was received by the parish, and what implications it had for the parish as a whole.**

As an advisory body to the pastor, the Parish Pastoral Council (PPC) makes few formal decisions. Significant decisions include: Adoption of current mission statement and adoption of document describing a “Re-envisioning” of the PPC.

The decision making process of the PPC generally incorporates the following:

- Identification of small working group
- Solicitation of feedback / input from parishioners
- Draft of position by small working group
- Discussion of draft by full PPC
- Revision as necessary to draft by working group
- Approval/rejection of revised draft by full PPC
  
- Decision to Adopt Current Mission Statement:
  - Parish Communal Prayer and Discernment Sessions
  - PPC reviews comments / data from discernment sessions
  - PPC working group drafts mission statement
  - Draft mission statement reviewed by entire PPC / revision recommended
  - PPC working group revises mission statement
  - Pastor revises and issues mission statement
  - New mission statement introduced in bulletin and on website
  
- Decision to Re-envision PPC (04/08/2014 – 05/03/2015)
  - PPC working group formed and created draft re-envisioning document
  - Draft re-envisioning document reviewed /discussed by full PPC
  - Draft re-envisioning document circulated “unofficially” to population of parishioners
  - Several parishioners provided feedback on draft re-envisioning document during “Open Forum” period of PPC meeting
  - Message from the Pastor (a regular column in the HT bulletin) addressed re-envisioning effort, feedback from parishioners who were not member of the PPC and the next steps
  - PPC discussed document and feedback from parishioners and recommended revisions to working group
  - PPC working group provided revised re-envisioning document to full PPC
  - PPC discussed and approved re-envisioning document
  - Small group of PPC members reviewed PPC Constitution / Bylaws changes needed per adoption of re-envisioning document
  - PPC voted/approved Constitution / Bylaws changes related to adoption of the re-envisioning document

- Message from the Pastor (column in the bulletin) written by PPC President to share with community the changes the PPC will implement around its governance.
- Re-visioning document posted on website

The Finance Council and School Advisory Board also have decision making processes and are responsible for advising the Pastor on issues that may have a parish-wide impact.

## **STRENGTHS OF THE PARISH**

**List the five greatest strengths or assets of the parish at this time. Other sections in this notebook will deal with specific areas of the parish, such as worship or education. What is asked for in this section are overall strengths that deal with the parish as a whole.**

1. The preaching at Holy Trinity is of high quality and is the reason many parishioners choose it as their parish. The homilies are engaging and challenging for the highly educated parishioners in attendance.
2. Holy Trinity parish is fortunate to have strong financial support from the parishioners.
3. We have a focused and engaged Social Justice program. We support the efforts both financially through our tithe but also but provide many opportunities for parishioners to be involved in a wide array of Social Justice activities.
4. Unique to Washington, D.C., parishes, we have a very developed Ignatian Spirituality program that attracts people from near and far. The offerings provide opportunities for people (regardless of their faith) to learn about Ignatian Spirituality from 'dipping their toes into the water' through 'total immersion.'
5. We are blessed with 'invested parishioners,' many of whom have decades-long connections to the parish. They have provided consistency to parish programs and parish spirit through many changes in pastoral leadership.

## **NEEDS OF THE PARISH**

**List the five greatest needs or areas of weakness in the parish at this time. Other sections of this notebook will deal with specific needs, such as worship or education. What is asked for in this section are overall needs that deal with the parish as a whole.**

1. Unfortunately, we are not a particularly diverse parish ethnically or socioeconomically. While the Church around us is quickly changing here in the U.S., Holy Trinity remains principally upper-income and white. (On the other hand, it provides us with the opportunity to target new audiences and attract more diverse parishioners.)

2. We should be more welcoming to new parishioners or visitors who are looking for a parish.
3. There is a lack of humility at Holy Trinity. (Fr. Bill Ryan recently reminded parishioners on Trinity Sunday that God didn't choose the term "Holy Trinity" from our parish, we choose it from him!) This includes a feeling of Holy Trinity being superior to other parishes in both the Archdiocese of Washington and the Diocese of Arlington and extends to Jesuits (and their spirituality) being superior to all other spiritualities.
4. "Lay clericalism" exists at Holy Trinity. That is, many of our long-term programs and projects are run by the same people year after year. This extends to many of the same people serving in ministerial roles, too, which likely discourages new parishioners from seeking opportunities to participate more fully.
5. Improved communications are needed to reach our parishioners. (We do have a talented communications committee but could continue to search out what other parishes are doing to connect with their parishioners and model ourselves after the very best of them.)

## **CHANGES IN THE AREA AND IN THE PARISH**

**Indicate what changes are likely to take place in the surrounding area, including population and age shifts, ethnic make-up, economic and educational backgrounds, commercial changes. Indicate how this is likely to affect the parish.**

**Describe what changes are likely to take place within the parish over the next few years, including variations in size, age, ethnic and economic backgrounds.**

1. There will be a declining presence of clergy, meaning that the parish must develop approaches to greater lay leadership and responsibility for the parish.
2. Our parish, while continuing to serve young families and children, is experiencing a "greying" of the community, and we must be ready to face the challenge of great numbers of people who want to be connected to the parish, despite being unable to regularly join in the Eucharist on Sunday. Our Homebound Ministry currently serves about 20 parishioners spread from Bethesda to Arlington, but we can anticipate a far greater geographic spread in years to come.
3. Need to broaden the call to ministry among men and women in our parish. Whenever we have non-Eucharistic liturgies, the presiders/reflectors are always women. While this practice is understandable, given that only men can preside at Eucharist, it does make a group in our parish (non-ordained men) 2<sup>nd</sup> class citizenry. (Side note: interesting contrast with the point above about using gifts of women. Maybe we are trying to say that we need to utilize lay persons in different and meaningful ways.)



## **EXPECTATIONS FOR THE PAR PROCESS**

**List some of the desires and expectations that the leadership has as a result of the PAR process taking place in the parish. Indicate any blocks or obstacles that may exist which could limit the success of PAR.**

1. How do we better inspire parishioners to go out into the world to bring our Christian values to the world?
2. How can we help parishioners to envision even greater responsibility and responsiveness for what the parish can and should do, in response to the Gospel call?
3. What is the role of Mercy in our lives, in our community, in our world?

## SECTION THREE: WORSHIP

Includes: Worship Committee

Chair: Katherine DeGreef

Members: Anusia Dickow, Judith Gilbert, Kathryn Kelly, Anne Koester, Malcolm McCluskey, Steve Piron, Robin Smith, Bryan Walsh, and Kevin Windels.

Consulted: Kathleen DeJardin and David Pennington

### SUMMARY

The detailed answers below expand on the individual and collective thoughts of members of the Ad Hoc Worship Group. Through a robust conversation, several themes arose regarding our desires for worship at Holy Trinity Parish. All should feel welcome when worshipping at Holy Trinity, as worship is an opportunity for the community to join together to pray together – and as one – with the Church worldwide. Holy Trinity encourages full, active, and conscious participation of the assembly through thoughtful celebration of liturgy and use of quality symbols. Recognizing that members of the community are in different places in their faith lives, Holy Trinity seeks to meet people where they are, provide them with a space to experience God, and engage in catechesis so that they and the community may grow closer to God and be moved to action in their daily lives. The committee also discussed the role and place for Ignatian Spirituality to be incorporated into regular worship activities at a Jesuit-sponsored parish. The group feels that the parish achieves these “goals” fairly well given the limitations discussed below.

A brief description of the various characteristics of the Masses can be found below. The group discussed how each Mass meets distinct needs of members of the parish. This creates a dynamic within the parish where the “character” of the Mass tends to define the community that attends it, and this can lead to fragmentation within the broad parish community and affects parish identity.

### THE BASIC THRUST OF WORSHIP

**What should we be trying to accomplish with parish worship at Holy Trinity?**

Every effort is made to open worship up to its beauty so that liturgical participation can be ACTIVE, CONSCIOUS, and FULL, as demanded by the very nature of the liturgy.<sup>1</sup> This can be accomplished when the assembly is led in a manner that encourages fully-conscious and active participation in ritual, prayer, and the Word.

The celebrations should reflect that the ASSEMBLY IS THE PRIMARY ACTOR and essential

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<sup>1</sup> *Sacrosanctum Concilium*, Constitution on the Sacred Liturgy (Vatican II), para. 14: “...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.”

liturgical symbol. We want those who worship at Holy Trinity to know they ARE the Community of Christ and participating in Mass is bigger than simply fulfilling an obligation; it is an expression of where all members of the assembly truly want to be.

Holy Trinity is a Jesuit parish and expressions of worship are informed by a JESUIT IDENTITY that finds God in all things and intentionally helps the assembly strengthen relationships with Jesus. Ideally this happens through a transcendent experience that draws people closer to God, provides comfort to them when they are troubled, invites them to active life grounded in social justice, and exposes them to the giving experience of community of believers by being in the world and contemplatives in action.

Because liturgy is the PRIMARY SOURCE FOR THEOLOGY AND FAITH FORMATION for the assembly, liturgical rites should be designed and in harmony with the principles of NOBILITY and SIMPLICITY. They do not need to be ostentatious or distant from regular life; instead, they should be noble (meaning “worthy of worship”) because of what they do, but simple enough to relate to everyday life.

- Rituals should be rooted in the best of the tradition, while not being a slave to old ways.
- Symbols used within liturgy should communicate what is intended without much, if any, explanation. They are to be experienced. Quality and fullness matter!
- The music should be “singable,” while also exposing the assembly to new, possibly unfamiliar music that would enrich the community’s liturgical experience.
- The proclamation of the Word should be clear, expressive, sufficiently loud, and not overly dramatic.
- Sacred silence should be an intentional part of the Mass and encouraged prior to it. It helps the assembly participate in mystery and brings eternal, quiet stillness and unity to our celebration; when done right, silence can be unifying (a “universal equalizer” when everyone is at one) and thus itself a form of welcoming others.<sup>2</sup>
- Celebrating sacraments within the Mass experience is encouraged.

We believe that HOSPITALITY should be an intentional component in the spectrum of worship experiences at Holy Trinity, from the gathering before Mass to socializing afterwards. This is a time and place where all should feel welcome no matter their background (age, gender, sex, race, sexual orientation, faith background), new to the area, visiting, and/or someone returning to regular attendance at Mass.

Sunday Mass is the epitome of our identity as Catholic Christians,<sup>3</sup> and should lay a spiritual foundation that carries one through the week, but we also want to offer and engage parishioners in other forms of worship on days other than Sunday and in places other than the main church.

### **Are we achieving these goals?**

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<sup>2</sup> *General Instruction of Roman Missal*, para. 45: “Sacred silence also, as part of the celebration, is to be observed at the designated times...even before the celebration itself, it is praiseworthy to be observed...so that all may dispose themselves to carry out the sacred celebration...”

<sup>3</sup> *Lumen Gentium*, Constitution on the Church (Vatican II), para. 11: “Eucharist is the source and summit of Christian life.”

For the most part, we do quite well towards achieving the goals.

Holy Trinity is a MAGNET PARISH, attracting worshippers from a wide geographic area beyond parish boundaries. People COME because they feel WELCOME, and a sizable number of the assembly participates in word and in song WITH FULL VOICE; presiders lead PRAYER DELIBERATELY and offer THOUGHTFUL HOMILIES; the MUSIC ENVIRONMENT is rich; LECTORS are prepared and trained; EUCHARIST MINISTERS look communicants in the eye, and there are MULTIPLE OPPORTUNITIES for prayer and social justice engagement.

Holy Trinity provides the assembly SPACE needed to be present at the Mass. There is an intentional effort to “get out of the way” in order to MEET PEOPLE WHERE THEY ARE. The music is music that can be sung. It is a place families feel comfortable bringing their children.

The AVAILABILITY OF SACRAMENTS is important, and all the priests at Holy Trinity are actively celebrating baptisms, weddings, funerals, confirmations, and reconciliation throughout the year.

### **What gets in the way?**

- It seems that not all the people attending the Masses truly understand the importance of assembly as the primary actor in the celebration of liturgy. Often times they are present in the pew, but not fully engaged in what is happening around them. The need for adult catechesis on liturgy and the sacraments is an ongoing need that is not being met.
- The music experience (choice of hymns and instruments) at the various Masses is quite diverse – which is good – but it also means the assembly that is only able to attend the same Sunday Mass time each week is not being exposed to the full richness of musical expressions within the Catholic Church.
- There is sometimes a reluctance to trust the liturgy; we may sometimes script it in detail, which can undermine or overshadow the fact that liturgy is prayer. At Masses involving large numbers of children, it seems we don’t always trust they have the capacity to comprehend mystery through symbolic action and thus literalism, or wordiness, or an attempt at entertainment may creep in.
- Hospitality ministry and active welcoming are not consistent at the various Masses.
- Quality of presiding and preaching at all the Sunday and daily Masses is uneven.
- The practice of sacred silence is not consistent among the various Sunday Masses.
- Sometimes the length of Mass can contribute to distractions, particularly Masses with very young children. They become antsy and louder as Mass goes on.
- Running two Masses at 9:00AM splinters the community and makes it hard to “staff” both Masses with ministers.
- There is a gap between Holy Trinity School (HTS) and non-HTS parishioners that manifests itself in a lack of visible HTS presence in weekend worship.
- Not all Masses have planned opportunities after the liturgy for parishioners to stay and be social with each other. Even if they wanted to gather informally, the Masses are tightly scheduled and parking is always an issue.

- Parishioners from outside the geographic parish boundaries often travel distances to be at Holy Trinity, and being far away from the Church (combined with the parking challenges) impedes their desire to participate in worship activities other than the Sunday Mass, which means many of our parishioners are together only a couple of hours a week. This, coupled with the on-going turnover in parish membership, makes it hard for formation of community and impedes the development of relationships among families.
- Looking forward, the number of priests at Holy Trinity may be reduced which will have a dramatic impact on the number of sacraments that can be celebrated.

The main church space is restrictive and doesn't fully support liturgical principles. Problems that need to be addressed are:

- A "less than wonderful" sound system;
- Inadequate space at the entrance of the church for gathering;
- The difficulty of movement within the choir loft and the choir space downstairs;
- Accommodation deficiencies do not allow for an equivalent experience for all, including those with some type of disability;
- The absence of a stationary baptismal font;
- There is no crucifix present in Masses at Trinity Hall;
- The presider's place in the sanctuary is quite far removed from the assembly;
- The architecture of the sanctuary area that makes it feel like a "stage" that overly focuses the action "up front"
- No visible or designated place for holy oils in the body of the Church;
- Lack of a proper place for the sacrament of reconciliation;
- The non-flex, "school bus" style assembly area impacts the assembly's understanding of its role as primary actor in worship.

## **DEFINING CHARACTER OF EACH MASS**

**What is the unique climate or character of each of the weekend Masses and how does the clientele differ between the Masses? In what ways do the presider, homilist, music, welcoming, congregational involvement differ at each of the liturgies?**

### **Vigil (5:30 Saturday)**

It has a greater concentration of couples, single adults, and families with older children.

### **7:30 Sunday**

It is very quiet and reflective.

### **9:00 Sunday Church**

This Mass is attended by many families with small children, families with school age children headed to RE, and adults who have been attending that Mass since their own children were young. It is possible that too many of the ministers are long-time parishioners. On the plus side, they are reliable, know the ropes, and are able to serve because their children are grown. On the

minus side, it may look to others that they are the insiders - that it is hard to become a minister or that others aren't needed. This Mass is often noisy. This Mass includes broad assembly involvement, especially involvement of school age children (particularly as acolytes).

### **9:00 Sunday Trinity Hall**

Holy Trinity is still feeling our way in Trinity Hall (new as of Fall 2015). The fact that the presiders consistently invite the children down to sit on the rug for the homily is a great strength of this liturgy. The children clearly look forward to it and come down eagerly. Some of the presiders are better at holding their attention than others and some parents let very young children (toddlers) roam around, which can be distracting. The use of the technology in Trinity Hall has been interesting. The sound system is awful and needs to be addressed. The singing seems lackluster, perhaps in part because it is hard to hear the cantor and in part because people aren't close to each other and the space swallows up sound.

### **11:30 Sunday**

It is the most "formal" of the Masses, using organ music extensively, more "traditional" music, use of adult acolytes for a variety of ritual expressions. The congregation is mostly adults, rather than small families, with many seniors, lots of regulars, but with many visitors as well. Usually well attended/ full with people in the balconies as well. Largest choir at HTC with high standards for quality of music and its singing, with the goal being "sung prayer," not performance. This Mass is rich in symbol and rituals; incense is consistently used.

### **1:15 Sunday**

This Mass typically has a smaller assembly and is a mix of both regular 1:15 members and newcomers. It is typically quieter with music similar to the vigil and 9:00am Masses.

### **5:30 Sunday**

This Mass has been described as "the Social Justice Mass." It has more contemporary music, with guitars, a choir, and percussion instruments. It is typically thought to attract younger parishioners.

### **Weekday (7am, 8am, 5:30pm)**

Weekday communicants have a strong sense of community that is nurtured by the smallness of the assembly. They don't feel "lost in the crowd" as they do on Sundays. They appreciate the intimacy of the worship and the lack of "distractions" they encounter at Sunday Masses, especially the 9:00. They often develop close relationships with the clergy and enjoy being able to continue talking with the priest about the homily after the Mass has concluded.

### **What are the similarities?**

Masses at Holy Trinity share preaching that is at a high level and often in the Ignatian perspective, music that is thoughtfully selected, arranged, and delivered, and the same overarching prayers and structure. At the beginning of each Mass there is the same "So there are no strangers among us please stand and greet those around you" announcement which is something that unifies all the Masses and is somewhat unique to our parish. The presider at each Mass rotates, which means no Mass becomes "Fr. So-and-so's" Mass, but rather each Mass community gets to experience each of the community's priests. Each Mass community seems to

be pretty involved in the Mass (singing, responding etc.), and Masses seem well attended.

**In what ways do the presider, homilist, music, welcoming, and assembly involvement differ at each of the liturgies?**

See each Mass time for differences.

**What affect does this have on the community and experience of worship at Holy Trinity?**

When done well, these differences create a space for different tastes in worship, which can be inviting to people who are drawn to different prayer styles or are at various stages in their faith journey. However, sometimes these differences mean each Mass can be almost “too unique” and lead to constraining rules and fragmentation —particularly by those in liturgical ministries— within the parish community. Liturgical ministers and parishioners often define their participation in the parish by the various Mass times or “Mass communities,” which can create a sub-community mentality.

## **OTHER OPTIONS FOR WORSHIP**

**What other options for prayer and worship exist in the parish? How often do they take place, how many attend?**

The parish offers the following invitations to prayer and worship:

- Christian meditation, weekly (6-8)
- Zen meditation, weekly (~10)
- Quiet spaces offered multiple times during the week
- Young Adult Community (YAC) Ignatian Evenings of Prayer occurs four times per year (10-20)
- YAC Mass, monthly Mass (50-70)
- Taize prayer and anointing of the sick offered monthly (15-20)
- Lent Reconciliation prayer services, once during each season (80-85)
- Lenten prayer group
- Reconciliation, weekly (15-20)
- Parish Picnic Mass, once a year (600)
- School Masses (300)
- Healing liturgies, infrequent (The school has one during Lent about 40 show up – student and sick)
- Shepherd’s Flock Mass, especially for families with children with special needs, quarterly (30-40)
- Ecumenical services with other Christian churches in Georgetown, especially “Seven Last Words” service on Good Friday (~150)
- Prayer services associated with other events; e.g., annual Twelfth Night celebration; (75-80)
- Vespers, periodically (50-80)
- Adoration of the Eucharist outside of Mass, first Fridays (8-10)
- Funeral liturgies, varies
- Weddings, varies
- In conjunction with Tuesday RCIA sessions – Evening Prayer and Night Prayer

Additional Programmatic Offerings:

- Invitation on the Spiritual Exercises offered annually for an 8-9 month period
- Young married couples on a periodic basis
- Retreats offered periodically
  - “Prayer in Daily Life” retreats
  - YAC Retreat
- Principium offered annually
- Training programs on the Ignatian tradition offered periodically
- Simple Suppers, weekly basis during Lent
- Spiritual Direction
- Camp Trinity (200)

**What is the character of the events and what needs of the people do they fulfill?**

The character of these options tends to be informal and engaging. These options satisfy the needs of certain groups to gather in community and pray for the benefit of growing in their understanding of their faith and relationship with Jesus.

## **AREAS OF STRENGTHS AND NEEDS IN WORSHIP**

**List three strengths associated with parish worship:**

- Thoughtful and intentional preparation of worship, evidenced particularly in music, homilies, and prayers.
- Strong formation and involvement of lay ministers.
- Engendering a strong sense of community by offering diverse opportunities for worship.

**List three areas of need that would improve worship in the parish:**

- Physical space and sound system.
- More opportunities for shared worship experiences across all weekend liturgies to more effectively foster that Holy Trinity is one parish, not a collection of different individual communities (i.e., Common hymn at all Masses during Advent and Lent, use of organ, piano, incense, etc. at all Masses on occasion, etc.).
- Welcoming all assembled (in particular those new, visiting, and returning), and encouraging active participation of the assembly and a wider diversity of participation in liturgical ministries.



## **DESIRES FOR THE FUTURE OF WORSHIP**

**If all options were possible, describe the ideal for liturgy, sacraments and public prayer in the parish. Indicate what would have to change, either in personnel, physical environment, attitudes or traditions of the people, to make this ideal happen.**

At the end of our discussions as a group, we believe that question 5 is answered fully in our previous answers, particularly question 1.

## **SECTION FOUR: COMMUNITY AND PARTICIPATION**

Includes: Parish Life Committee and Young Adult Community

Chair: Kenny Kraft

Members: Fran Butler, Kevin Carroll, Rosemary Chalk, Mauricio Gutierrez, Annette Hennessey, Megan McCarthy, Paul Ravencroft, Marylou Sheils, and Richard Shullaw.

Consulted: Rosemary Padberg

### **SUMMARY**

#### **1. GROUPS THAT FURTHER A SENSE OF COMMUNITY**

Camp Trinity

Holy Trinity Young Adult Community (YACs)

Holy Trinity School (HTS)

Religious Education (RE)

Senior Adult Activities

Book Discussion Group

Prayer Ministry Group

#### **2. PARISH TRADITIONS THAT BUILD COMMUNITY**

Parish Picnic

Coffee and Donuts after Masses

Camp Trinity

Toy Sunday

Advent Giving Tree Donations

Triduum Services

Power of One

Young Adult Community Mass and Café

Movie Moments of Grace

Winter Shelter Meals Ministry

#### **3. THE RECRUITMENT AND CARE OF VOLUNTEERS**

Current Recruitment:

Parish Staff Recruitment

Personal Invitation by fellow volunteers

Ministry Fair

Improvements Needed:

Better Communication

Spotlighting Volunteer Opportunities

Volunteers Should Feel Welcome and Appreciated

Better Follow-Up after New Parish Orientation/Ministry Fairs

#### **4. AREAS OF STRENGTHS AND NEEDS IN COMMUNITY-BUILDING**

Strengths:

- Jesuit Identity
- Liturgies at Holy Trinity
- Parish-Wide Activities That Further Community

Needs:

- Better Communication
- More Diversity
- Lack of Intentional Welcoming of New Parishioners

#### **5. PASTORAL CARE AND HOMEBOUND MINISTRY**

Current Pastoral Care and Homebound Ministries:

- Broad spectrum of programs across all Ad Hoc group missions
- Difficult to assess how many are served and if all needs are being met

Strengths:

- Wide and deep resources
- Diverse ministries
- Personal connection and relationship among volunteers and those in need

Improvements:

- Ad hoc structure of identifying needs is limiting
- Volunteer recruitment and succession planning needs improvement (i.e., some ministries are too closely tied to individual leaders)
- Enhancing visibility of pastoral and homebound ministries

#### **6. DESIRES FOR THE FUTURE OF COMMUNITY**

- More Welcoming
- More Diversity
- Shared Awareness of Jesuit Mission and Identity
- Improved Coordination, Communication, and Succession Planning

## **GROUPS AND ORGANIZATIONS THAT FURTHER A SENSE OF COMMUNITY**

**List some of the groups and organizations that help build up a sense of community in the parish, indicating how they go about doing this.**

### **1. CAMP TRINITY**

This organized parish event has become a favorite annual pilgrimage for many parishioners by offering a weekend retreat setting to strengthen and create friendships and community with multiple Holy Trinity families. The combination of structured agenda, informal conversations, and shared liturgies in a beautiful mountain setting offer the perfect environment for exploring common interests and creating bonds that can endure for decades. Camp Trinity also builds a sense of community through a common purpose which is to examine one's faith in a thoughtful and contemplative way.

### **2. HOLY TRINITY YOUNG ADULT COMMUNITY (YACs)**

This group ministers to young adults ranging in age from their early 20's to their late 30's. The group hosts a monthly young adult Mass, faith sharing, social justice volunteering and book club discussions, as well as monthly happy hours. The group has over 500 subscribers to email lists and social media accounts and attracts young adults from across the city and suburbs.

### **3. HOLY TRINITY SCHOOL (HTS)**

HTS involves many families in numerous shared activities, including service experiences, athletics, Trivia Nights, gala events, and book sales, inevitably building community with other parents and children and enriching their experience as parishioners.

### **4. RELIGIOUS EDUCATION (RE)**

Similar to HTS families, parishioners involved in the RE program build community as they get to know other families in the program with children of similar ages. Teaching or otherwise volunteering as a RE parent also affords a tremendous opportunity for building community among families who are similarly dedicated to instructing their children in Catholic beliefs and traditions. Also, like HTS, the RE service experiences (such as preparing SOME meals, class Mass, etc.) allow the children opportunities to build friendships and learn from each other.

### **5. SENIOR ADULT ACTIVITIES**

Senior adults are offered opportunities within the parish to socialize together, although there is no "group" per-se of senior adults. Activities have included annual Winter Weekend Getaways that include Mass along with social events like baseball games, art exhibits, etc. These activities offer opportunities for older parishioners to get to know each other better in a faith context while socializing together.

## 6. BOOK DISCUSSION GROUP

A weekly book discussion group has also built a sense of community for many within Holy Trinity parish. Guided by a theologian from Georgetown (and sometimes by local authors of some of the books discussed), the group reads and discusses about 50 pages per week on various areas of Catholic theology—doctrinal, biblical, liturgical, moral, historical, and spiritual. The group has also ventured into ecumenical and interreligious topics. The weekly meetings have forged a community among regular participants and have also created some links among parishioners who cannot attend regularly but receive communications via an e-mail list. The active participants range between 15 and 50, depending on the book and the season. The mailing list has over 100. In addition to e-mail communications regarding the books to be read, messages are also sent with pertinent articles related to themes being discussed and to current issues in theology and church structures. The group has forged friendships beyond the weekly discussions and has formed a group cohesive enough to want a celebratory dinner before breaking for the summer.

## 7. PRAYER MINISTRY GROUP

A community has been forged among approximately 250 parishioners who receive a monthly e-letter requesting prayers for specific parishioners, family, and friends with on-going needs. The names are carried over from those sent to the parish for listing in the Prayers of the Faithful and in the bulletin. Eventually, the names are transferred to a monthly list for prayers for those with on-going needs. There is a coordinator of this list and a team of six parishioners who contact those who requested the prayers to see if the parish can be of further help and to get periodic updates on the people for whom parishioners are praying. The coordinator sends the list to over 250 parishioners. The prayer ministry bonds parishioners with the sick and needy. Through the prayer ministry contact team, those with needs are linked to the parish in personal ways. The prayer list with the mention of specific names and a general description of need also makes prayers more personal and puts a face on the Body of Christ praying for the Body of Christ. People who have been on the list and relatives who request the prayers have expressed their gratitude for this expression of care and concern and those praying have sensed a new communal bond with others.

## PARISH TRADITIONS THAT BUILD COMMUNITY

**List some of the yearly community-building events that happen in the parish, such as picnics, dances, fund-raisers and the like. Indicate the climate or flavor of each of these events, what age or ethnic group they attract, how long a tradition each has had in the parish and about how many people come to each one.**

### 1. PARISH PICNIC

The parish tradition that was mentioned in every Community Ad Hoc Group member's response was the Parish Picnic, which has been a Holy Trinity Tradition for over 30 years. The picnic is held on the grounds of Visitation in mid-June and draws over 600 parishioners

of all ages for a Mass and a picnic afterwards. The ethnic group is predominantly white/Caucasian and reflective of the parish demographics as a whole. When Holy Trinity and St. Al's hosted the picnic together, there were more African Americans in attendance.

2. COFFEE AND DONUTS AFTER MASS – 7:30 a.m. 9:00 a.m., 11:30 a.m., and 5:30 p.m. This tradition provides the chance for each Mass community to gather after each Mass and connect with each other. It is a time for family members of all ages to meet new friends and enjoy coffee and donuts together. The length of time that this tradition has been around varies with each Mass. The 5:30 Café started in the 1980's, but we are not sure if it still exists. The ethnic representation varies slightly with each Mass but is still largely white/Caucasian.

3. CAMP TRINITY

Camp Trinity has been a tradition for well over 30 years. It was initiated by Holy Trinity families in the 1980's to gather for a weekend away in the Shenandoah Mountains for fellowship, worship, communal meals and to enjoy the beautiful surroundings. As time went by, Camp Trinity attracted a broader group of families and friends of all ages from all parts of the parish. The climate of this weekend is relaxed and fun and attracts families and their close friends who are couples or single to attend. The largest number in attendance has been over 400 but current levels of attendance hover around 125. Attendees are primarily white/Caucasian, but every year there are a few families with more diverse backgrounds.

4. TOY SUNDAY

This annual event is part of the 9:00 a.m. liturgy (family Mass) and occurs a few Sundays before Christmas. Children are encouraged to bring a toy from home in good condition to give to disadvantaged families from several organizations in Washington, D.C. The tradition has been around for a couple decades. An important part of this tradition was that the children brought up their donations and placed them at the altar as part of the liturgy. In recent years this tradition has been altered somewhat and seems to have dampened enthusiasm among the children.

5. ADVENT GIVING TREE DONATIONS

Paper tags are placed on large trees at the beginning of each Advent season and parish members are encouraged to purchase a gift associated with the tag. Wrapped gifts are delivered about a week prior to Christmas and volunteers then sort them according to the various community groups that serve the families who will receive the gifts. This practice allows the donors to participate in real acts of generosity and community.

In earlier years, a similar gift-giving tradition was associated with Easter, whereby parish members could sign up to bring a basket of gifts that were tagged with a specific age and gender appropriate. This tradition was stopped during a church renovation a few years ago due to lack of space but was not reinstated after the renovation was complete because the previous organizer had left the parish and no replacement stepped forward to lead the effort.

6. TRIDUUM SERVICES

The various services associated with the Triduum (Holy Thursday through Easter Sunday) are the only times when the entire parish worships as one community. This has been a tradition for many years. Depending on the service, there have been over 500 parishioners in attendance representing many ethnic groups.

7. POWER OF ONE

The Power of One is an annual parish-wide day of service that started in 2012 and has been held every year since on the first Saturday in May. Each year, approximately 200 – 300 Holy Trinity parishioners of all ages and varied ethnic groups volunteer at up to 20 non-profit organizations in the greater Washington, D.C., area. Organizations that have been represented include: A Wider Circle, Father McKenna Center, Holy Trinity Garden Ministry, Northwest Center and So Others Might Eat (SOME), among many others.

8. YOUNG ADULT COMMUNITY (YAC) MASS AND CAFÉ

The YACs celebrate Mass together on the second Sunday of each month at 7:15 p.m. in Ignatius Chapel. This is followed by YAC Café for fellowship. A high percentage of young adults who attend this Mass remain afterwards for fellowship, and many engage in YAC and parish-wide events.

9. MOVIE MOMENTS OF GRACE

Movie Moments of Grace offer unique opportunities for the community to meet, watch a movie, share beverages and snacks, and discuss the film through a faith perspective in facilitated small groups.

10. WINTER SHELTER MEALS MINISTRY

This ministry provides meals when homeless people are housed at Holy Trinity during the week between Christmas and New Year, as part of the Georgetown Ministry Center's outreach. This ministry provides a way for parishioners to give something tangible to those in need during the darkest and coldest days of the year, far from the bright and festive holiday lights and family cheer.

## **THE RECRUITMENT AND CARE OF PARISH VOLUNTEERS**

**Describe how people are recruited for volunteer positions in groups and ministries and how are they are trained and supported in their tasks? What more needs to be done to improve the volunteer ministry of the parish?**

Staff members often recruit volunteers after they've expressed interest in specific groups when joining the parish or following the New Parishioners Orientation session. A personal letter of invitation from the pastor is very effective in recruiting volunteers. In some cases, volunteers are recruited for a specific need, such as organizing the Parish Picnic. Those contacts result from a network of people already involved with parish ministries.

The most effective way to recruit volunteers is by personal invitation. Personal engagement with various ministries often results from a friend's invitation or chat during the coffee hour. In most cases engagement occurs because someone enjoys working with other volunteers who genuinely care that they have a good experience within the parish community.

The parish initiated an annual Ministry Fair several years ago as a structured opportunity to display work and educate others about the work of all the various parish ministries. Volunteers associated with each ministry are available during the Fair to describe the activity and to recruit new members. While the fair does attract some volunteers, it's often difficult to provide the necessary manpower to staff each exhibit and frequently it conflicts with other schedules.

In general, we are not aware of formal training for volunteers within the Parish Life ministries. That said, the facilitator for the Grief Support Group has developed a written outline describing what topics are covered during each of the six weeks. This specialized program is tailored to specific needs of the individual groups rather than following a precise script. Though not organized within Parish Life, the Homebound Ministry's coordinator provides training and written guidance to new ministers and pairs them with an experienced minister in order to familiarize them with how best to conduct visits. This ministry also holds an annual meeting of volunteers to share best practices and one of the parish priests shares his viewpoint at this event about the importance of the ministry. This may provide a model for recruiting volunteers in other ministries.

Similarly, the Parish Life Committee has recognized the need for more formal succession planning for certain ministries so that a ministry does not lapse when one leader is unavailable for one reason or another. Succession planning may include steering committees and a reference binder with general guidelines for selected activities (e.g., picnic vendors), meeting minutes, participants, calendar of regular events, etc.

*What more needs to be done to improve the volunteer ministry of the parish?*

More communication with the parish as a whole is necessary to make parishioners aware of the existing volunteer opportunities and the broad diversity of parish programs. While the Ministry Fair is excellent in providing a face-to-face exchange, this type of annual event is not adequate to recruit the necessary number of volunteers to support the broad scope of parish services.

A "Spotlight" feature in the weekly bulletins and web-based materials of the parish could highlight selected volunteers and their ministries. Existing materials describe the various ministries only in abstract terms without putting a human face on the people who are doing the work. When announcements occur at the end of each Mass, it would be helpful to include someone within that ministry to add a personal invitation. Also, "handouts" should be available in the same location as the worship guides. Additionally, the community needs to find a way to emphasize that coordinators, leaders, and volunteers are needed if the ministries are to continue. We might consider a "job announcements" section in the bulletin or otherwise publicized in the announcements following Mass.



Activities become stale when we lose sight of their overall purpose and seek to continue an activity for its own sake. Volunteers participate because they care about an individual or the community as well as deepening their relationship to Christ. So, volunteers should feel welcome at all activities, the parish should continually express thanks for their attendance and contributions, and gently encourage participation through personal invitation.

Holy Trinity frequently loses opportunities to involve and connect many parishioners through lack of follow-up at New Parishioner Orientations or Ministry Fairs. People feel more engaged in a community when they have a job, purpose or role to contribute to the greater good. While volunteer recruiting is best done through word of mouth or asking friends, these approaches can also create a clique environment for certain activities and groups.

## **AREAS OF STRENGTHS AND NEEDS IN COMMUNITY-BUILDING**

**List three strengths associated with the spirit of community in the parish. Give examples of how each strength is manifested.**

### **1. JESUIT IDENTITY**

- a) Many prospective parishioners come to Holy Trinity to continue a faith tradition they may have experienced at a Jesuit high school or university, including an emphasis on generosity of spirit, social justice, and becoming “men and women for others.”
- b) The parish’s priority on Ignatian spirituality is reflected in its dedicated staff.
- c) A dedication to “finding God in all things” fosters a spirit of independent critical thinking that is attractive to perspective members.

### **2. THE LITURGIES AT HOLY TRINITY**

- a) Diverse, vibrant liturgies bring us together.
- b) Jesuits deliver thoughtful, thought-provoking, and academically challenging homilies.
- c) Beautiful music is incorporated as part of the liturgy.
- d) The church, chapel and Trinity Hall all offer beautiful and contemplative worship spaces.

### **3. PARISH WIDE ACTIVITIES THAT FURTHER COMMUNITY**

- a) Camp Trinity weekend
- b) Annual Parish Picnic

- c) Opportunities to socialize before and after liturgies

**List three areas of need that would improve the sense of community in the parish and give examples of how these needs might be addressed.**

**1. BETTER COMMUNICATION**

- a) Improved communication is needed to make parishioners aware of the richness and diversity of the programs, including increased communication between staff and parishioners.
- b) Misunderstanding still exists about different activities and programs (e.g. Camp Trinity); enhanced communication may prevent groups from self-segregating into groups that appear as cliques to others.
- c) Enhanced communication may allow drawing correlations from one activity to other similar ones (ex: if you liked this, you may like this other program).

**2. MORE DIVERSITY**

- a) Holy Trinity is predominantly white/Caucasian with an upper-middle-class plus demographic.
- b) Many group members expressed a desire to connect or partner with another parish, using the prior relationship with St. Aloysius as a model. The parish should explore options to restart this type of partnership and be willing to go to them (St. Al's came to Holy Trinity's Parish Picnic at Visitation) rather than expect others to come to us, especially given the limited parking and transit options in Georgetown.

**3. IMPROVED WELCOMING OF NEW PARISHIONERS**

- a) Currently, Holy Trinity relies too much on written information to welcome and invite newcomers rather than personal contact.
- b) The parish could do more outreach to RE parents waiting around during class time – it's a prime opportunity to intentionally welcome newer parishioners and give them the information about the parish and its activities.
- c) The parish should have a special focus on reaching out and connecting with new parishioners who do not have children in RE or HTS so that they can also make lasting connections to the parish community.

## **PASTORAL CARE AND HOMEBOUND MINISTRY**

**Describe the present thrust or overall direction of pastoral care in the parish. Indicate how many people are served on average each month by pastoral care ministries and how these people's needs are being addressed.**

### **1. PASTORAL CARE**

Pastoral care includes a broad spectrum of ministries cutting across all facets of Holy Trinity, as represented by the ad hoc groups formed for the PAR process. For example, sacraments like First Communion and Anointing of the Sick can be opportunities for pastoral care as well as social justice efforts like food drives, school fundraising events, and Ignatian spirituality exercises or retreats. While the Community Ad Hoc Group cannot address those pastoral care initiatives within the Worship, Education, Social Justice, Ignatian or other groups (or calculate how many people are served), several Parish Life ministries provide pastoral care outreach, including: Grief Support Group; Job Seekers Ministry; Prayer Ministry; Separated/Divorced/Widowed Support Group; Caregivers Support Network; Seniors Group; and Trinity Adult Community. These groups typically form after the pastor or parish staff identifies a spiritual or physical need within the parish community, oftentimes after a parishioner has asked for help for one reason or another. Much of this process is ad hoc, and the pastor or parish staff member assigned to assist the individual makes use of the existing ministries or explores options to create a new ministry with existing staff and/or volunteer resources. Like other activities and ministries, pastoral care initiatives often require volunteers who are in short supply.

### **2. HOMEBOUND MINISTRY**

Though Homebound Ministry falls under the Worship Ad Hoc Group, several members of the Community Ad Hoc Group were very involved and familiar with the ministry as a form of pastoral care serving Holy Trinity's parish community. The parish Homebound Ministry is supported by more than 40 volunteer members from the laity in collaboration with the Pastor and staff director for the liturgy. Ministers are recruited through word of mouth, peer referrals, parish announcements in the bulletin and website, as well as referrals from the parish Seniors Group, the Eucharistic Minister coordinators for the various parish liturgies, and the annual Ministry Fair. Homebound individuals are identified through these same strategies. Family members often request the Eucharist for members who are recovering from recent illness or who have serious mobility challenges. The Homebound Ministers visit those requiring assistance in their homes or in hospital or nursing home settings if necessary, often on a weekly basis. The ministry involves reading scriptural passages for the selected week, shared prayers, and the expression of spiritual support from the parish for the homebound member.

The Homebound Ministry faces some challenges familiar to other parish ministries, such as volunteer recruitment and visibility to the parish as a whole with little (e.g., no formal commissioning during the liturgy). In addition, homebound ministry tends to serve parishioners with long-term illness or mobility issues without much focus on address short term needs (e.g., when people are recovering from surgery or other medical procedures).

*List three strengths associated with pastoral care ministry in the parish*

1. Holy Trinity is blessed with resources that are wide and deep. With a large congregation scattered broadly across the Washington, D.C., metropolitan area, parishioners bring to the community a sophisticated and informed array of talents, expertise, and experiences that inform and guide the parish community and leaders. In addition, the community generously gives of its significant financial and other material resources whenever needed.
2. Holy Trinity offers a wide range of rich and diverse ministries that appeal to the sacramental, spiritual, and physical needs of the community.
3. As for the Homebound Ministry, this form of pastoral care provides a personal connection and relationship between the volunteer ministers and those who receive the Eucharist and in this way it enriches the parish as a whole by sharing the scriptural readings and communion with our most vulnerable members. Those who receive the Eucharist in this way are not only recipients but also bless the parish by their witness to the importance of receiving the Eucharist and sharing our spiritual gifts in times of great need. Volunteer ministers are enriched by sharing their experience of faith with those who struggle with physical illness.

*List three areas of need that would improve social service ministry*

1. The ad hoc structure of identifying and meeting pastoral needs of the parish may present challenges for individuals who are newer to the community or otherwise less involved/connected for any number of reasons. For example, though many people don't ask for help for themselves, another parishioner who knows of their need may be more likely to call the pastor or parish staff to ask for assistance. The current ad hoc structure may prevent help from reaching a lesser known member of the community without a social network who might pick up the phone on their behalf. Improved communication channels and more visible, clearly advertised, or available ways to seek help may ensure that all in need are served.
2. Volunteer recruitment and succession planning in groups meeting pastoral needs across all ministries is needed to ensure that social service ministries continue to meet the ongoing needs of the parish and its community. Many ministries have become too closely tied to the individual leaders and volunteers, leaving the delivery of care and services vulnerable to one person's health, work schedule, family emergencies, and even burn-out. All groups should consider succession planning, but certain ministries that the parish considers essential or core to its mission and identity should create steering committees or other established mechanisms to select and train present day volunteers and future leaders.
3. The Homebound Ministry requires an active and reliable volunteer commitment and more participants are needed to meet the needs of those requesting this service, especially on a short-term basis. Enhancing the visibility of this ministry within the Sunday liturgy would strengthen the importance of meeting the needs of the Homebound and may help identify other volunteers.

## DESIRES FOR THE FUTURE OF COMMUNITY

**If all options were possible, describe the ideal for community spirit in the parish. What hampers community spirit in the parish, either from outside or from within the parish community?**

The Community Ad Hoc Group identified several key aspects to an ideal community spirit at Holy Trinity, described below:

1. *More Welcoming* - Ideally, Holy Trinity would nurture a spirit or sense of belonging among its many parishioners so that the parish would feel as much like home to newcomers as it does to long-time members of the community. Being in the Washington, D.C., metropolitan area, Holy Trinity attracts parishioners from all parts of the country with different church, school and family experiences and expectations. For those who are established parishioners or otherwise connected to existing ministries or social networks, Holy Trinity brings a strong sense of identity and belonging. However, without an established “Welcome Committee” or “Welcome Ministry,” parishioners naturally begin to silo themselves into social circles that share their preferred Mass times, school associations, and other organization affiliations. To avoid building walls and ensure that we come to the community with open hearts and minds, Holy Trinity must find a way to actively reach out and welcome newcomers while also creating opportunities for existing members of the community to meet each other for the first time. The annual Parish Picnic is an excellent example of creating these opportunities to cross-pollinate but other opportunities could be created with more social gatherings like spaghetti dinners or pizza nights. An increased focus on welcoming each other - both old and new - would surely lead parishioners to become more involved, bringing more time, treasure and talent to support the community’s mission.
2. *More Diversity* - Holy Trinity’s reputation is one of an affluent, predominantly Caucasian community. Whether deserved or not, some may come to view the parish community as elitist and find it unwelcoming or uncomfortable. A focus on enhancing diversity in the community (e.g., socioeconomic, ethnic, cultural, lifestyle, language, etc.) would bring varied experiences and fresh perspectives to a community trying to live the Gospel of Jesus. If we are to “be in solidarity” with people on the margins of society and work to change unjust social structures, as our website states, then our community would benefit from more diversity among ourselves. Recognizing the relative isolation of the parish, Holy Trinity should harness its missionary spirit and seek diversity outside the Georgetown neighborhood which lacks sufficient public transit options. For example, the community could establish structured interactions or relationships with other churches in the DC area that serve disadvantaged communities. Such bridging efforts could expose our members to a much broader range of social and economic concerns and highlight ways in which our own resources might be focused on areas of critical need. The parish-wide response to the Gulf Coast communities affected by Hurricane Katrina many years ago represent an important model that deserves further consideration.
3. *Shared Awareness of Jesuit Mission and Identity* - Ideally, all members of the Holy Trinity community would share a common awareness of our Jesuit mission and identity. At our

core, we share the Society of Jesus' mission to serve the faith and promote justice. We should keep in mind that our community is to help every member grow in faith and to provide opportunities to serve. We grow through our celebration of the Eucharist and practice of Ignatian Spirituality. Additionally, our community spirit would be characterized by a strong partnership between the clergy and lay members. Facing a future with fewer priests, Holy Trinity should build on its Jesuit identity as "men and women for others" to create shared roles and responsibilities, in the liturgy as well as supporting ministries.

4. *Improved Coordination, Communication, and Succession Planning* - The Community Ad Hoc Group members believe that the ideal community spirit is hampered by poor coordination and communication among certain programs and duplicative or stove-piped programs. Ideally, every community ministry or organization would know what the others do and how they contribute to the sense of overall community. Holy Trinity is an unusual parish – its strength is the ability to draw parishioners from all over the DC Metropolitan area and at the same time it can be its weakness as that makes it more difficult for a wider group of parishioners to be involved. Seemingly, the same smaller group is the most involved. So, ideally, more coordination and communication would increase the likelihood that more people would become involved in leading the ministries.

To that point, core ministries should establish clear succession planning processes (e.g., steering committees) so that turnover occurs without disruption to the ministry. A more refined procedure is needed to develop leaders and make the parish as a whole more knowledgeable about the variety and value of the programs. In addition, a clear succession plan may motivate others to volunteer as leaders for a short term without fear that they would get saddled with the role for years to come. Finally, the Community Ad Hoc Group would like to see a greater emphasis placed on incorporating the Young Adult Community into existing non-YAC programs so that they can join the next generation of parish leaders.

## SECTION FIVE: FORMATION AND EDUCATION

Includes: Holy Trinity School, Religious Education, RCIA, and Youth Ministry

Co-Chairs: Tina Namian and Tom Strike

Members: Joseph Calogero, Megan Dennis, Bob Ewald, Brenna Isman, Christine Jacobs, Gene Morris, Listi Sobba, Nancy Skonberg, Eric Witiw

Consulted: Judith Brusseau, Anne Koester, Charlie Hennessey, Sara Seligman,

### THE CATHOLIC ELEMENTARY SCHOOL

**For those involved with the Catholic elementary school, what is the current size of the elementary school and future projections? In what ways are the parents involved in the Catholic education of their children through the school?**

Central to the mission of Holy Trinity Parish, Holy Trinity School (HTS) passes on Catholic teaching to the next generation and is committed to the Jesuit traditions of educational excellence, the service of faith, and the promotion of justice. Additionally, HTS is committed to attracting and enrolling a student population that is economically, academically, culturally, and racially diverse to increase the strength of the student body and enhance educational experiences. This discussion of the school focuses on faith formation and parish integration rather than academics.

**Enrollment:** For school year (SY) 2015-2016, 325 students were enrolled at HTS in Pre-K through 8<sup>th</sup> grade. For SY 2016-2017, the projected enrollment is 332-334. The ideal enrollment is 328 students. Catholic families make up 88 percent of HTS.

At this time, there is no plan to enlarge the school or increase the number of students enrolled. Enrollment fluctuates somewhat each year due to a variety of circumstances. Currently, the Lower School is at capacity, projecting ideal numbers for the future.

To meet its commitment to economic diversity, HTS strives to provide financial aid to all students accepted for admission who demonstrate financial need. For SY 2014-2015, overall financial support to students totaled \$1.35 million. This included tuition subsidies for parishioners, multi-child discounts, and need-based aid. Need-based financial support was provided to 23 percent of students and totaled \$712,000, including \$309,000 to support 10 students through the Gavigan Program. The Gavigan Program provides full tuition assistance and additional support services to children from low-income families who have academic motivation and potential for personal growth.

A 2014 survey of families with students in the Holy Trinity Religious Education (RE) program, in addition to the history of applicants, suggest that HTS is meeting the needs of the parish. The survey sought to assess the desire of RE families to have their children attend HTS. The survey results indicated that transportation and logistics and the good quality of suburban schools are the primary factors in the decision of parishioners to send their children to schools other than HTS. This is not to say that all parishioners who apply are accepted to

the school. To increase the likelihood of acceptance, applications must be made on a timely basis and generally for pre-k, kindergarten, or 5<sup>th</sup> grade, which are the traditional entrance points.

**Parent Involvement:** HTS parents are most successfully involved in the Catholic education of their children through the numerous service opportunities offered through the school. For SY 2015-2016, those opportunities included making sandwiches each week for the McKenna Center, participating in the annual Walk for the Homeless, participating in a 5K for Bright Beginnings, annual gleaning events, and contributing to various parish-wide collections, such as the Thanksgiving Turkey Drive, the Christmas Giving Tree, and a spring diaper drive. As the students are taught in the Jesuit tradition to be children for others, there also is strong emphasis on community service in the religion classes. Students do "service" field trips and projects as part of religion class and parents can participate. In recent years, the parish Social Justice Director has become more involved with the school activities. The school and the parish are well integrated in community service and there is a high level of parent involvement.

Additionally, this year, overall parent volunteer hours were tracked and recorded for each family. Approximately 300 individual parents volunteered in some capacity at the school this year. Of those, 95 individuals volunteered for more than 20 hours and 10 families volunteered for over 70 hours. This data demonstrates an impressive commitment from the school's families.

Beyond the service element, children in the school generally have religion homework three nights per week, so parents can easily see what their children are learning and studying. Parents are comfortable communicating with teachers and feel welcome in the classroom and are often invited in for various events and activities.

The Home and School Association, the HTS parent association, also has established an Ignatian Spirituality chair in order to help parents better understand and experience the Ignatian principals that their children are learning at school. The chair works closely with the Parish Pastoral Associate for Ignatian Spirituality to plan events and coordinate with parish activities.

Parents are also invited to school Masses throughout the school year and to the individual class Chapel Masses scheduled approximately every six weeks throughout the year. Parent participation in these Masses is limited.

- **List three strengths associated with the Catholic elementary school:**

As a primary mission of the Holy Trinity Parish, HTS has a specific focus on educating students within the tenets of the Catholic Church, Jesuit tradition and Ignatian spirituality. These traditions include academic excellence, critical thinking, introspection, a bias for action, and a presupposition of the inherent goodness of others. The accomplished graduates of HTS exemplify these traits.

HTS students are taught to pray and reflect in the Jesuit tradition. Each day starts with a student doing a scripture reading over the intercom system. All students then join together in



reciting the *Suscipe* and students are given an opportunity to offer prayers for those in need. Time is also reserved each day for some form of the *Examen*, based on the age of the children in the class. Older students are taught the *Examen*, more technically, while the younger children are encouraged to reflect on their day and find God in the simplest of ways. Ignatian spirituality is not something that is studied like a particular subject, but is the heart of the school and experienced in every moment of the day.

Students attend religion class three to four times per week. Some of the religion classes are taught by the parish priests, which is inspiring for the students. The HTS faculty also provides living examples of Ignatian principles. Often the religion teacher is also the English or social studies or homeroom teacher. This helps build relationships among students and teachers and provides a safe environment for exploring spirituality. Because teachers know the students so well, they are able to connect closely. HTS religion teachers are creative and adapt the religion curriculum to include Ignatian identity. Younger students are encouraged to use their imaginations and older students are prompted to own their spirituality and faith. Each grade is responsible for conducting Mass once throughout the school year. The Mass is typically reflective of the religion lessons for that specific grade or its chosen service project. These monthly school-wide Masses also strengthen the students' bond as a community.

As noted above, there is a strong emphasis on social justice and service at HTS. The students are taught to be “children for others.” Each grade has a service project that is a focus during the year and there are opportunities for school-wide service projects both during and outside of school.

The activities at HTS are well integrated with the parish in many respects. For example, David Pennington, Pastoral Associate for Liturgy, provides guidance in developing the liturgy for the school Masses. Martina O’Shea, Pastoral Associate for Ignatian Spirituality, helps train the HTS teachers in the practices of Ignatian Spirituality. Kate Tromble, Pastoral Associate for Social Justice, assists in the coordination of service projects. Courtney Mattison, former Communications Director, developed marketing materials for recruitment and admissions and assisted with human resources issues. All of these relationships are helpful and supportive of the needs and structure of the school.

- **List three areas of need that would improve the Catholic elementary school.**

In discussions with parents and school staff, an issue that was raised repeatedly, and has been an issue for a number of years, is dissatisfaction with the lack of integration of preparation for the sacraments into the school curriculum. Preparation for the Sacraments of First Reconciliation, First Holy Communion, and Confirmation is managed through the RE program.

In recent years, HTS students have attended sacramental preparation with the RE students in an attempt to build one faith community. However, parents expect that in sending their children to Catholic school, preparation for the sacraments will be an integral part of that Catholic education. Additionally, parents noted that the RE program can seem disjointed, difficult to navigate, and unwelcoming. It has been suggested that instead the HTS religion teachers should conduct sacramental preparation for HTS students during the school day; parents do not understand why this is not part of attending a Catholic school. The school is

prepared and willing to take this responsibility. Preparation for Confirmation was adjusted this past year to allow students to attend sessions immediately after school. This was a good first step, but a more full integration into the 8th grade curriculum has not been accomplished.

There also does not seem to be enough integration between the school and the RE program overall. HTS teachers have expressed a desire for a better understanding of what is being taught in the RE program. Similarly, many parents commented that the RE program makes parents feel uncomfortable and unwelcome and that school parents feel subordinate to the parish catechists. There seems to be a disconnect between the intended spirit of the parish program and the execution.

Some parents have expressed concern that the religion class curriculum, particularly lessons that are Bible focused, are sometimes too difficult and advanced for the students. Some parents have suggested that it would be more meaningful if the religion lessons focused on current issues and events and incorporated information about other religions. It was also noted that there needs to be more consistency in the religion curriculum from year to year and a shared purpose expressed throughout the grades. New teachers also need to be well trained, especially in the elements of the Mass and the reasoning behind the prayers and actions.

## **RELIGIOUS EDUCATION FOR THE ELEMENTARY GRADES**

**For those directing the religious education program for children attending public elementary and pre-elementary grades, describe what the present program for these children includes.**

The Religious Education (RE) program at Holy Trinity provides children with an understanding of God's love, forgiveness, and the Catholic Faith.

RE classes for children grades Kindergarten – 8<sup>th</sup> grade are held every Sunday morning for one hour during the school year. Classes are led by trained catechists (parents, Georgetown University students, and parish volunteers) with the support and guidance of the RE staff. There were 805 student enrolled for the 2015-2016 school year. *Finding God* is the textbook used in the classroom. Each catechist is given a curriculum map for the year and supplemental materials are available, including the Finding God website. The curriculum is based on the four pillars of the catechism, Prayer, Morality, Sacraments and Creed, as incorporated in the Archdiocese of Washington curriculum standards.

A liturgy unit is offered for children in each grade level. Children in grades 3 and 4 serve in the ministries of usher, welcoming, and dressing the altar. In grades 5 through 8, children also have the opportunity to serve as a lector. Beginning in Kindergarten, catechists are encouraged to incorporate elements of the Ignatian charism and prayer in age appropriate manners. The *Examen* is prayed in most classrooms in grade 5 through 8.

Sacramental preparation for Holy Communion, Reconciliation and Confirmation is also provided for children in elementary school, but is separate from the RE program. Reconciliation and First Eucharist Preparation includes approximately 135 – 150 parents and children. Children making their First Communion or Reconciliation receive a book and are expected to prepare at home for those Sacraments. In this way, parents are invited to participate as the first teachers of their children in a tangible, concrete manner through engagement with their child in the sacramental text completed at home for Reconciliation and Eucharist. Confirmation is a separate program supported by the youth minister.

The RE Program at Holy Trinity incorporates social justice and provides several service activities that support our parish mission. Community building and intergenerational opportunities are offered in programs such as the class liturgies, Communion of Saints, Advent celebration, Lenten Stations of the Cross, and Simple Supper.

The RE Program is overseen by the Education Committee and the RE Advisory Parents (REAP) Board. The Education Committee is made up of the Adult Faith Committee, RE Advisory Parent Board, Youth Ministry Advisory Board, and at large members. These groups serve in an advisory role to assist the Faith Formation ministry.

- **List three strengths associated with this level of religious formation:**

The volunteer catechists are an impressively diverse group of individuals whose education and various life experiences provide the children with a uniquely advantageous opportunity to form their faith.

The coordination between the parish's Social Justice Ministry and the RE department provides the children the occasion to live out the parish's commitment to social justice and service. Participation in these service projects is a successful way of building community among RE families.

Holy Trinity's RE program is accepting of all types of families, inclusive, and developmentally appropriate for all. The curriculum, textbook, and instruction are age appropriate and engaging for all levels. Diversity is embraced and the program is sensitive to families of mixed religious beliefs. Holy Trinity is also fortunate to have Shepherd's Flock, a truly unique RE program for children with special needs. Approximately 10 children participate in this program each year. This is an outstanding feature of Holy Trinity's Faith Formation program with over 10 years of service to those who need additional support. Some families drive long distances to ensure their child has the opportunity to participate in an adapted RE program and can participate in the sacraments. Very few other parishes offer such a program.

- **List at least three areas of need that would improve this level of formation:**

Communication from the RE department could benefit from better organization and a more positive approach. It should be presupposed that parents are here in support of the program. The tone used in general group meetings and individual exchange regarding attendance, service hours, and parental obligations can be seen as chastising. While regular communication (newsletter) is sent, often information is incorrect or incomplete. For

example, the day of a Mass will be celebrated with a particular grade will be wrong or the information provided will assume parents have knowledge of particulars of a program that they do not necessarily have.

RE teachers are the first line of communication and they need to have current information and sometimes do not. A print out with the status of various activities/events provided each Sunday might alleviate this issue. Also, because the program relies almost exclusively on volunteers, it is important that volunteers (administrative, substitute catechists, etc.) understand their responsibilities. For these volunteers, an advance email communication outlining expectations would be helpful. Several volunteers said they showed up to help and there was nothing to do or that their responsibilities were more than they understood them to be.

Catechists and parents alike believe the program could benefit from a more standardized and comprehensive lesson plan developed for each grade level so there is more uniformity across grade levels. While a curriculum map is provided it is not complete enough to fully engage students during class so most teachers supplement which leads to very different classes. Catechists report that preparation for class can take several hours each week. Some parishioners have expressed a hesitancy to volunteer because they are intimidated by the unclear expectations of a catechist's responsibility and the amount of work involved in developing weekly lesson plans.

Current catechists suggest a more detailed all-inclusive lesson plan developed by staff would lessen the time commitment of teaching and encourage more volunteers. (This past year, lesson plans were not regularly sent to the catechists as they had been in previous years.) While it is understood that there will be differences among teachers, each grade should be doing the same extra activities whether it be a craft or other activity. Additionally, there is an opportunity to combine classes for certain lessons and have teachers at the same grade level work as a team. Lesson planning should be a grade-wide process with a lead teacher helping other teachers prepare.

Many parishioners, RE families, and Holy Trinity School parents have expressed unhappiness with the Sacrament of First Eucharist being diffused over so many Masses. The wish is for our children to be given a separate Mass in which the Sacrament of First Eucharist is properly celebrated and acknowledged with their peers and their families. If a separate Mass is against current guidelines, then making sure that the child is acknowledged in a special way would be expected. The whole parish is interested in welcoming the child to the table.

Parents also do not understand why the Sacraments are not incorporated into the RE curriculum. Preparation for First Eucharist and Confirmation is conducted through separate instruction rather than through the regular RE classes. Parents often find this confusing and have difficulty managing multiple schedules and priorities.

Parishioners and RE staff struggle with the large scale of the RE program. With over 800 children enrolled, it is both a strength and a weakness of our parish. It has been noted that the popularity of the program is an indication of strength. However, many worry that with its growth, we are sacrificing quality. It seems there is a gap between the resources available and the size of the program. "Can our parish support such a large program?" This is a question

that many continue to consider. Since the program is supported by a mostly volunteer “staff,” there should be explicit expectations for parents in the program. Currently, there is a volunteer hour requirement but it is not strictly enforced. At the start of last year, there were not enough catechists to support the program and substitute catechists are very difficult to find. Holy Trinity needs to find a way to encourage parents to play a more active role in the RE program.

## **RELIGIOUS EDUCATION FOR THE HIGH SCHOOL GRADES**

**For those directing the religious education program for the youth attending public high school, describe what the present program for these teenagers includes. On average, how many youth participate in the program in a given month on each grade level and what percentage of the total eligible youth does this represent? How are the parents of the youth included in the program?**

High School age youth participating in Religious Education (RE) meet in the Holy Trinity School Faculty Lounge at 10:15 on Sunday mornings during the school year. The classes are led by the Youth Minister, Sara Seligman. Each class is focused on a message or issue that is presented in terms that relates to youth. The youth then engage in discussion on the topic. It was noted that the discussion topics opened up the kids’ minds. The classes are somewhat unstructured with no set curriculum or text, but this is what is enjoyable about it for the youth. Sara also invites guest speakers to the classes, which has been positively received.

There are additional opportunities for High School age youth through the Youth Ministry. Youth Ministry is not formal education, but provides community, guidance, leadership opportunities, and activities to keep youth engaged in the parish. This includes the summer service trips to Camden and Baltimore. Youth register in the fall for the trip planned for the following summer. They meet three times during the school year to prepare for the trip and then spend a week on the trip. There is also a monthly youth Mass and monthly youth service opportunities. The service opportunities help to fill the community service commitment that many high school students need to fulfill. The Youth Ministry is also responsible for setting up the donuts after the 9:00 am Sunday Mass. One of the most successful Youth Ministry programs is Peer Ministry. There are 15 Peer Ministers that meet regularly for their own spiritual development and help lead the Confirmation program for the 8<sup>th</sup> graders.

**On average, how many youth participate in the program in a given month on each grade level and what percentage of the total eligible youth does this represent?**

The High School RE group had 25 registered participants for the 2015-2016 school year. About 20 came to the classes on a regular basis. There were 104 youth in the 8<sup>th</sup> grade confirmation class, so there is a considerable drop off in attendance for the high school program. Additionally, as the youth progress through high school, the number participating declines.

There are 19 youth participating in the summer service trips. There is no overlap between the youth participating in RE and those going on the service trips. Participation in the monthly

youth Mass has been steady. However, the parish is considering moving it to Wednesday nights and providing pizza and an opportunity to socialize. A non-Sunday Mass is much more flexible and therefore is open to more creativity. The Pastor and Youth Minister envision the youth Mass as a great way to creatively catechize the youth. Although the Wednesday night youth Mass may have smaller numbers than the Sunday youth Masses, they will be very intentionally planned and will have access to more parish resources.

Holy Trinity is also starting a Wednesday night program called Koinonia that will meet six weeks in the fall and six weeks in the spring. This is a small group program to build community and deep relationships among the youth while they explore themselves and their faith.

### **How are the parents of the youth included in the program?**

Parents of students in the High School RE program are contacted and updated often by email. Parents are informed about what is going on with the programs their teens are involved in and are informed of other opportunities. A parent volunteer is used as the RE service coordinator and other needs throughout the year. Parents are not encouraged to be volunteers in small group activities with their own teen unless the teen is comfortable. Youth Ministry seeks volunteers from all adult parishioners.

### **List three strengths associated with this level of religious formation.**

The High School RE program is focused on community and the power of community. This helps youth understand the importance of maintaining a relationship with the church community that will hopefully lead to lifelong participation in the church. Because there are several different types of youth activities that are offered, the ministry provides many opportunities for involvement and some youth are very involved. The opportunities provided also are meaningful experiences, so those that participate in activities often continue their participation. Having a full-time Youth Minister is a strength for the program. Sara seems to be very organized, has great ideas, and is working hard to build community among the youth of the parish.

### **List three areas of need that would improve this level of formation.**

Participation in High School RE and the youth ministry activities is low. After Confirmation, the sense of community among the teens drops dramatically, because so few participate. Parents report that it is hard to convince teens to continue in high school when so few youth are participating. One student said that s/he felt like an “RE dork.”

It is difficult to reach this cohort of parishioners. They are very busy with school and other activities, so finding times that are convenient for people and that will draw wider attendance is difficult. The geographic diversity and overall size of the parish makes it difficult as well. Many of the youth likely don’t know each other because they attend a wide variety of high schools and live in many different communities. Getting teens to participate in activities where they likely won’t know anyone is never easy.

The service component of the Youth Ministry component does not seem to be coordinated with the RE component. It would be helpful if there were community service opportunities that were focused on the high school group and were incorporated into the RE program as another option to build and maintain a sense of community. As it is now, it seems that the various offerings of the Youth Ministry attract entirely different groups of youth, so there is little cohesion.

## **RELIGIOUS EDUCATION FOR THE ADULTS OF THE PARISH**

**For those directing the religious formation program for the adults of the parish, describe what present opportunities exist. On average, how many adults in a given month come to each offering.**

- Holy Trinity offers a 5-week Marriage Preparation Program that is designed to support engaged couples as they prepare for this lifetime commitment to each other within the faith community. Approximately 60-100 couples participate each year and 30 individuals volunteer as facilitators.
  - Parents wishing to baptize their first child at Holy Trinity or who have not participated in baptism preparation in more than two years are expected to participate in a preparation class before the Rite of Baptism. Godparents of children being baptized at Holy Trinity or at another parish also are invited but not required to take this preparation class. Approximately 18-30 couples participate in each session offered.
  - Adults wishing to join the Catholic Church may participate in the Rite of Christian Initiation of Adults (RCIA) or Reception of Baptized Christians. An average of about 30 adults participate in the program each year, in addition to volunteer sponsors, catechists and other team members.
  - Adult lectures are offered regularly and occasionally as a series. Recent years' examples have included the anniversary of Vatican II, a review of Catholicism with Prof. Anthony Tambasco, etc. Attendance varies from about 15 to 75, presumably according to topic, day/time, etc.
- **List three strengths associated with this level of religious formation:**
    1. The peer catechists in marriage and baptism preparation and RCIA sponsors are diverse and committed parish volunteers and provide quality programming.
    2. RCIA and RCI for children are faithful to the vision of the Church's rite and catechetical directory. That is, these programs are always available depending on one's readiness and stage of faith and relationship to the church, liturgical and personal spiritual focus, etc.

3. There is a strong spirit of inclusiveness, flexibility, and welcome within the adult programs.
  4. The Parish Community and access to Georgetown University and the Jesuit Community provides a deep well of talented and presenters available for lecture-style adult education.
  5. All stages of RCIA, including initial inquiry catechesis for candidates and catechumens preparing for baptism/reception and mystagogia for those recently initiated have a high rate of continuation/commitment (i.e., a low “drop out” rate).
- **List at least three areas of need that would improve this level of formation:**
    1. There is very low attendance by most adults in the parish at adult education experiences. The experiences offered often do not reflect principles of adult learning (such as the need to discuss and process the material presented in light of one’s own experience) and catechetical principles (such as being liturgical, scriptural, and able to connect with lived experience). This may result in missing opportunities to empower more ordinary parishioners’ participation in faith formation.
    2. More paid staff and/or volunteers are needed to fully implement RCIA with “mentoring” of candidates and neophytes. Additional training is needed to allow for an expanded role of sponsors that would enable sponsors to provide mystagogia reflection and encourage continued engagement of new members in church/parish life in the year after joining the church.
    3. Parishioner awareness of RCIA is limited. Parishioners have limited opportunities to witness rites of initiation or to meet the candidates and catechumens.
    4. The parish is missing sufficient opportunities when people come to church on Sunday to broaden their experience of community and help with reflection on faith and life of justice and love. There should be continued discussion and study of whether this is especially important for Holy Trinity where parishioners do not necessarily live in the same communities and are often very busy with jobs and other activities.

## **OTHER OPTIONS FOR FORMATION**

**List what other options for religious formation outside of the formal religious education programs now exist in the parish, such as those connected to liturgy, ministries, socializing or social service.**

Holy Trinity offers a multitude of opportunities for parishioners to deepen their relationship with God through worship, prayer, social interaction, social justice activities and others. A unique characteristic of Holy Trinity is the breadth of offerings related to Ignatian Spirituality. This is discussed in great detail in Section 8.



Holy Trinity also offers numerous opportunities to engage in direct service and to consider the principles of social justice through education activities and prayer. These are discussed in detail in Section 6. The parish also offers numerous opportunities to build community through social activities, including Camp Trinity and the parish picnic. These are discussed in more detail in Section 4. Parents of young children are also provided an opportunity to socialize and worship together. Approximately 15 families participate in this program each year.

## **DESIRES FOR THE FUTURE OF FORMATION**

**If all options were possible, describe what would be the ideal for religious formation in the parish, cradle to grave. Indicate what would have to change in the parish to make this ideal come true.**

### **Description of Ideal:**

Holy Trinity Parish should be a community that supports and encourages lifelong faith formation, including a prominent and perhaps formal program for adult faith formation, both for the individual adult, and for parents who have children enrolled in Holy Trinity School (HTS) or the parish Religious Education (RE) program, so that parents/caregivers feel prepared to support the faith formation of their children/dependents. Faith formation should be viewed as an engaging activity that does not end with, and in fact encourages participation beyond, confirmation day. This would be supported through a strong sense of community and inclusiveness. Ideally, families would receive support from the parish in their efforts to bring/continue faith formation efforts in the home, in order to supplement and expand on the formal religion program offered through HTS and RE. Support would also be extended to adult Catholics who are looking for a way to feel personally connected to the parish community and continue their own individual faith formation journey.

Faith formation in the parish should comprise many modalities to address the varying needs, practicalities, and style/temperament of these various groups, including social media offerings, age- and interest- groupings at church, in neighborhoods, and at home, and an effort to strengthen households/families to allow as many individuals to participate in some way as possible.

Faith formation should be a lifelong experience of growth in faith with particular sacramental moments (Baptism, First Eucharist, Confirmation, Marriage) a part of that continuum, rather than a driver of participation in the church. Catechesis for those wanting to become Christian, those wanting to become Catholic and those seeking to reconcile with the Church would be central to the Parish's mission and way of acting.

### **What Would Have to Change:**

There would have to be some resolution of tension over the importance of Sunday, the experience of the Christian community (worship/prayer, faith, growth, community and mission/justice), and the geographic diversity of our parish. This may involve finding a way to enhance and strengthen parish activities for most parishioners on Sunday/weekend and/or

some ways to offer some experiences on weekdays in family/household or neighborhood/regional level or at Holy Trinity on weekdays.

The culture of the parish would need to change to value baptism as the beginning of a lifelong commitment to individual faith formation. This would be a step towards viewing ourselves and the parish as a whole as a group with an evangelizing and reconciling mission to support new and existing Christians and reconcile others to the Church. In this vision, those celebrating sacraments at Holy Trinity, especially marriage, baptism, and confirmation, would continue as active members of the parish and consider Holy Trinity their faith home as long as they remain in the DC area.

Another key element of this would be the necessary distribution of financial and human resources, including sufficient paid and volunteer staff, and adequate physical space to support an inclusive faith formation program for various age groups, not just those in the age range between First Eucharist and Confirmation.

Perhaps one of the most tangible first steps towards developing a strong and cohesive Holy Trinity community could be the development of a parish directory, accessible to all registered parishioners, to invite and encourage additional/spontaneous communications and connections between members of the community.

## SECTION SIX: SOCIAL JUSTICE

Includes: Social Justice Committee

Co-Chairs: Charlotte Mahoney and Paul Maco

Members: Ken Bagstad, Ron Castaldi, Richard Coll, Jennifer Cook, Allison Cummings, Kittie Fitzgerald, Bob Stump, Bob Vollinger, Maria Vorel.

Consulted: Molly Bayer, Chair of the Social Justice Committee (“Committee”) and Kate Tromble, Pastoral Associate for Social Justice.

### SOCIAL JUSTICE MINISTRY

**Describe the present thrust or overall direction of social service in the parish. Indicate how many people are served on average each month by parish social service ministries.**

Over the last several years, the Social Justice Ministry focused primarily on issues of Income inequality, including homelessness and described its work in terms of functional areas (advocacy, education, tithe, events, volunteer management and communications).

In 2016, the Committee identified six thematic areas of concern on which our activities now and will in the future focus: Economic Inequality (inclusive of homelessness), Migration & Refugees, Peace & Solidarity, Care for Creation, Restorative Justice, and Dignity of Life. This thematic reorganization was in response to parishioners who brought these issues to the attention of the Committee, the Committee’s desire to have activities that serve these needs, and the hope that a thematic articulation would help parishioners to better understand the breadth and scope of the parish social justice ministries as well as provide a way to organize direct service, education and advocacy and spiritual development in the areas of people’s passions.

The Social Justice Ministry is comprised of the following main components. The participants and individuals or organizations affected by these are summarized in the matrix provided in response to the next question.

**Drives and Donations.** Throughout the year HT school students, Religious Education Students and parishioners in general participate in approximately 23 drives and donations that occur, weekly, monthly or annually.

**Direct Service Opportunities:** Parishioners donate their time and talent to many social service agencies. To support this, the Parish highlights at least one opportunity a month for individuals or families to serve as well as opportunities for service sponsored by other groups such as Catholic Charities of the Archdiocese of Washington.

We have an annual event – Power of One – that is a parish wide day of service in which 200-225 parishioners participate and provide support to two dozen organizations. We also have an e-

mailing list of approximately 1,100 individuals who have asked to be kept informed about these and other opportunities.

### **Advocacy**

The Ministry includes a number of efforts to advocate for change within our society and to promote social justice. As issues arise, the Committee applies established criteria to determine whether or not it will support advocacy activities.

**Education and Spirituality.** Throughout the year the Committee hosts conversations with individuals and organization involved in various social Justice activities such as Jesuit Refugee Service, Laudato Si, Restorative Justice, etc. The Ministry hosts a quarterly Social Justice reflection in conjunction with the Ignatian Spirituality ministry. The Committee has an annual day long retreat for Committee members and other parishioners active in the ministry

**Social Justice Tithe:** For several decades, Holy Trinity set aside 10% of its ordinary income to support the Social Justice Ministry. These funds, which total nearly \$400,000 annually in recent years, are distributed to a number of organizations and applications, including scholarships for low income elementary and middle school students to attend Catholic schools in DC, support for our Sister Parishes in Haiti and El Salvador, and a variety of social service organizations in the District of Columbia. Roughly a quarter of the funds go to large grants that support major efforts in a particular area. The grants may also open up opportunities for parishioners to serve. In addition, we have set aside 2.5% of our recent Capital campaign (\$250,000) for a one time project that will focus on increasing or improving affordable housing units in DC. These funds will be awarded to one or more agencies who respond to an RFP issued in May 2016.

List all the groups or organizations that deal with social justice in the parish and the number of people in each group or organization. NOTEBOOK P. 33:

**Holy Trinity Social Justice Ministry - Events and Activities**

| <b>Event / Activity</b>                            | <b>Description</b>  | <b>Why did we start to do this?</b>  | <b>Timeframe</b>  | <b>Volunteer Requirements</b>   | <b>Delivery</b>                                  |
|--|---|--|---|---|--|
| Social Justice Committee                           | Standing Committee in Parish to plan and monitor activities of Social Justice Ministry and to educate and engage parishioners in Social Justice | Initially formed to manage distribution of Tithe. The Committee is the foundation of social Justice ministry.                                | Monthly Meetings Sept - June; involvement in other activities below | 15 members  |  |
| Power of One                                       | Parish-wide day of service. Many parishioners serve at various locations around the DC area.  | To provide an opportunity for our geographically dispersed parish to feel connected in service by working across the region on the same day. | Annual, usually May or June.  | 2 overall coordinators. One liaison for each of the 23 organizations served. Approx. 200 parishioners participate | N/A  |
| <b>Economic Inequality, including Homelessness</b> |   |  |   |   |  |
| School supply drive                                | Collect paper, binders, folders, pencils, pens, markers, and other basic school supplies.   | Ensure that low income students in DC Catholic Schools have sufficient school supplies; (Original ask came from a recipient school)          | Two weekends near beginning of the school year                      | 1 coordinator; 4-5 people to sort donations   | Recipient organizations pick up at Holy Trinity. |

### Holy Trinity Social Justice Ministry - Events and Activities

| <b>Event / Activity</b> | <b>Description</b>  | <b>Why did we start to do this?</b>  | <b>Timeframe</b>   | <b>Volunteer Requirements</b>  | <b>Delivery</b>  |
|-------------------------|---|--|--|--|--|
| Thanksgiving Food Drive | Collect complete Thanksgiving meals or \$40 donations. Parishioners take a bag with a meal list and return all grocery items.   | Provide healthy Thanksgiving meals to poor families in DC  | Saturday evening and Sunday before Thanksgiving  | 1 coordinator; 4 people per Mass to hand out bags week before drive and 4-6 people per Mass to collect donations                       | Recipient organizations pick up at Holy Trinity.   |
| Giving Tree             | Collect gift requests from 11 organizations serving vulnerable men, women, and children in the DC area and meet those requests. Parishioners take a tag from the tree (or a virtual tag) and return a wrapped gift. | Because every church does this. Also, people thought it better responded to needs than just providing used toys (as collected on Toy Sunday)   | Gather requests from organizations in October. HTS Students make tags in November. Tags up on trees on the first Sunday of Advent. Collect gifts by the third weekend of Advent. | Two overall coordinators. Organizations divided among seven people (sub-coordinators). MANY people help on the day gifts are returned. | Recipient organizations pick up at Holy Trinity. Kate and Ron spend the week before Christmas delivering gifts that are returned late. |
| Toy Sunday              | Collect gently used toys during the offertory at the 9:00 AM liturgy  | Originally, to provide Christmas toys to children at Sursum Corda who otherwise would not receive presents. Now, Sursum Corda is closed. We provide them to organizations willing to accept used toys. | Third Sunday of Advent.  | Small group (approx. 8) to coordinate getting a truck, loading the truck, and organizing the procession during Mass.                   | Holy Trinity delivers the toys to the recipient organizations.   |

### Holy Trinity Social Justice Ministry - Events and Activities

| Event / Activity       | Description  | Why did we start to do this?   | Timeframe  | Volunteer Requirements   | Delivery   |
|------------------------|--|--|--|--|--|
| Rice Bowls             | In conjunction with the Archdiocese of Washington and Catholic Relief Services, collect money for worldwide poor. Mostly students in R.E. program and at the school. | Because every church does this.  | Rice Bowls go home on or near Ash Wednesday and come back on or near Easter. | In R.E. the Service Coordinators collect them from each room. In the School, the teachers collect them from the students. Any others can be returned directly to the parish center. The Sunday collection counters count this money. | Holy Trinity sends money to ADW by check.        |
| Greg Gannon Food Drive | In conjunction with the Greg Gannon organization, the HTS Fathers' Club collects non-perishable food from neighborhood families.                                     | Mo Gannon was a Holy Trinity School teacher. She asked the school to join the food drive in memory of her husband. Since then, the ADW has encouraged parishes to participate in the food drive. | Thanksgiving time  | HTS Fathers' Club coordinates.   | Recipient organizations pick up at Holy Trinity. |

### Holy Trinity Social Justice Ministry - Events and Activities

| <b>Event / Activity</b> | <b>Description</b>   | <b>Why did we start to do this?</b>  | <b>Timeframe</b>             | <b>Volunteer Requirements</b>   | <b>Delivery</b>   |
|-------------------------|--|--|------------------------------|---|---|
| Winter Gear Drive       | Collect new and lightly used winter coats, hats, scarves, and gloves for homeless men, women, and children in the DC area. | To ensure the homeless have winter gear. Part of the ADW Coat of Many Colors drive.  | Late October/early November. | 1 coordinator; 4-5 confirmation candidates over two weekends to sort donations.   | Holy Trinity delivers donated items to the recipient organizations on designated dates. |
| Baby Basic Needs Drive  | Collect diapers, wipes, and good condition car seats for low income mothers in the DC area.                                | To assist mothers during the Easter season when we are focused on new life as a liturgical matter and because an organization identified a need. | Just after Easter.           | 1 coordinator; 4-5 volunteers to sort and deliver donations. Service Coordinators will collect from R.E. classes. 6th Grade Girl Scout Troop will collect from HTS. | Holy Trinity delivers donated items to the DC Diaper Bank and Northwest Center.         |
| Christ House lunch      | Monthly lunch prepared and served by parishioners for the residents and staff of Christ House.                             | Have been doing this for a LONG time. Many churches to do this. Christ House is a mostly volunteer run organization.                             | Third Saturday each month    | 1 coordinator. 2 volunteers to shop/deliver food. 4-5 volunteers to serve lunch.  | Holy Trinity brings the food to Christ House.   |
| Christ House breakfast  | Monthly breakfast prepared and served by parishioners for the residents and staff of Christ House.                         | Continued relationship with Christ House. Need was identified and HT met the need.   | One Saturday per month       | 1 coordinator. 2 volunteers to bring serve food.  | Holy Trinity brings the food to Christ House.   |



### Holy Trinity Social Justice Ministry - Events and Activities

| <b>Event / Activity</b>                         | <b>Description</b>   | <b>Why did we start to do this?</b>  | <b>Timeframe</b>  | <b>Volunteer Requirements</b>   | <b>Delivery</b>  |
|---|--|--|---|---|--|
| McKenna Food Drive                              | Monthly non-perishable food donation to fill the Fr. McKenna Center food pantry. | Relationship with McKenna Center, identified need. Have been doing this for a LONG time.           | Second Sunday each month                                | 3-4 volunteers to rotate food delivery to McKenna Center.   | Holy Trinity delivers food to the recipient organizations.   |
| So Others Might Eat (SOME) Provide a Meal       | Prepare and serve brunch at SOME.  | SOME wanted to start a provide a meal program and asked Holy Trinity to be the first organization. | Fourth Sunday each month                                | 1 coordinator. 2-3 volunteers to collect casseroles on Sunday morning. 1 R.E. grade to make the casseroles. 1 8th grade or high school class to serve. When no R.E., 10-15 parishioners to serve. | Holy Trinity brings the food to SOME.                        |
| Saturday suppers @ Mt Zion or Jerusalem Baptist | Prepare and serve dinner to homeless men and women in Georgetown                 | There were no dinner meal programs offered on the weekend  | Every Second Saturday and sometimes the Fourth Saturday | 2 overall coordinators and about 15 weekly volunteers   | Volunteers prepare and bring food, served at the host church |
| Sunday suppers at Georgetown Presbyterian       | Prepare and serve dinner to homeless men and women in Georgetown                 | There were no dinner meal programs offered on the weekend  | Every Sunday  | 2 overall coordinators and about 15 weekly volunteers   | Volunteers prepare and bring food, served at the host church |

### Holy Trinity Social Justice Ministry - Events and Activities

| <b>Event / Activity</b>         | <b>Description</b>   | <b>Why did we start to do this?</b>   | <b>Timeframe</b>  | <b>Volunteer Requirements</b>   | <b>Delivery</b>   |
|---------------------------------|--|---|-------------------|---|---|
| Sasha Bruce lunches             | Prepare Wednesday hot lunch for students of Sasha Bruce Youth Works program                                  | Perceived extra capacity in our meal program volunteer corps and a request from Sasha Bruce to help fill a need for food                          | Wednesday         | 3 overall coordinators  | Volunteers deliver food to Sasha Bruce                                    |
| HTS sandwiches (Martha's Table) | Students bring extra sandwiches to school on Wednesdays  | Been doing it forever   | Every Wednesday   | 1 parent to drive the sandwiches to Martha's Table  | parent drives to Martha's Table, Martha's Table delivers on McKenna Wagon |
| Cup of Joe                      | Students pack meals for residents of Catholic Charities' shelters  | To provide a school wide hands on service opportunity for the students at HTS and because Catholic Charities needed some assistance packing meals | Twice a year      | 1 Assistant Principal, 1 overall coordinator, 1 parent to help pick up and deliver supplies | Kate and parent deliver to Catholic Charities shelter                     |
| Mini-Walk for the Homeless      | Holy Trinity School conducts an assembly and walk each Fall to learn about homelessness and N Street Village | We've been doing it forever   | Fall, once a year | Coordinated by a teacher at the school  |   |

### Holy Trinity Social Justice Ministry - Events and Activities

| <b>Event / Activity</b>                     | <b>Description</b>   | <b>Why did we start to do this?</b>  | <b>Timeframe</b>           | <b>Volunteer Requirements</b>   | <b>Delivery</b>  |
|---|--|--|----------------------------|---|--|
| Monthly service opportunities               | Each month the parish offers a different service opportunity to parishioners at an organization funded by our tithe grants                                   | After the Power of One some consistent feedback we received was that parishioners wanted to be able to come together more often to serve | Each month, on a Saturday  | 1 overall coordinator   |  |
| Clothing Drive at Annunciation Church       | Donate clothing and small household items to Annunciation Church where they are separated, organized, and offered to non-profits working with the poor in DC | We've been doing it forever  | November, once a year      | 1 overall Holy Trinity coordinator, other volunteers to assist during the weekend | Donations are delivered to Annunciation, organizations pick up from Annunciation |
| Georgetown Ministry Center's Winter Shelter | HT houses 10 homeless people for 2 weeks around Christmas time as part of the rotating shelter program of 9 congregations in Georgetown                      | HT joined the other congregations in Georgetown in the early '90s to respond to the need   | Two weeks around Christmas | 3 committee members; 100+ volunteers prepare breakfasts and dinners               |  |

### Holy Trinity Social Justice Ministry - Events and Activities

| <b>Event / Activity</b>                 | <b>Description</b>  | <b>Why did we start to do this?</b>  | <b>Timeframe</b> | <b>Volunteer Requirements</b>   | <b>Delivery</b>   |
|---|---|--|------------------|---|---|
| Bread for the World Offering of Letters | Conduct offering of letters on topics related to global hunger in conjunction with Bread for the World and 4 other east coast Jesuit parishes | To raise awareness and our concerns about ending world hunger; to join together with other Jesuit parishes on a topic of importance to all of us | June             | 1-2 overall coordinators; 2-5 volunteers to attend Hill advocacy day with Bread for the World   | Parishioners deliver signatures to Congress   |
| Good Faith Communities Coalition        | Interfaith Coalition of faith communities in DC focused on ending homelessness in DC thru Advocacy with City Leaders.                         | To create a moral voice which speaks to the Injustice of homelessness in our City to our Government leaders and decision makers                  | Ongoing          | Three HT parishioners have spearheaded this effort. They welcome any and all people of faith willing to speak with a moral voice to end homelessness. | Good Faith delivers signatures to DC Council and Mayor, testifies at hearings, and coordinate efforts with DC government agencies |
| SJ Capital Campaign                     | Set aside \$250,000 (2.5%) from recent Capital Campaign to increase or improve stock of Affordable housing in DC                              | Continuing practice of sharing part of any capital campaign to help others' housing needs  | Early 2017       | Social Justice Committee and special task force making awards   |   |

### Holy Trinity Social Justice Ministry - Events and Activities

| Event / Activity | Description   | Why did we start to do this?  | Timeframe | Volunteer Requirements   | Delivery |
|------------------|---|---|-----------|--|----------|
| Tithe Grants     | 10 % of Parish annual regular income (approx \$400,000) distributed to service agencies in DC - scholarships, homelessness services, and many others; | Response to challenge in 1970's to share our wealth with needs in DC. | Annually  | Social Justice Committee members are responsible for creating the requests for proposal and making award recommendations to the Pastor |          |

### Migration and Refugees

|                      |   |  |   |   |  |
|----------------------|---|--|---|---|--|
| Families to Families | Religious Education (R.E.) version of Giving Tree. Each class is assigned a family and provides that family's gifts. There are 34 R.E. Classes. | Help the children feel more of a connection to the people they are helping.  | Gather requests from organizations in October. Classes assigned the family in early November. Gifts returned the third weekend of Advent. | Service coordinator for every R.E. class. | Recipient organizations pick up at Holy Trinity.                 |
| Welcome Packs        | Parishioners provide packs of toiletries for new immigrants arriving in the country for Catholic Charities Immigration Legal Services           | There were so many unaccompanied minors in 2014 - 2015 that needed basic supplies when they arrived. CC ADW asked us to assist | Throughout the 1st year, now it's sporadic  | 1 overall coordinator                     | Church delivers to Catholic Charities - usually McCarrick Center |

### Holy Trinity Social Justice Ministry - Events and Activities

| Event / Activity                        | Description  | Why did we start to do this?   | Timeframe | Volunteer Requirements  | Delivery                                    |
|---|--|--|-----------|---|---|
| ISN Month of Advocacy                   | Conduct offering of letters or petition signing in conjunction with Ignatian Spirituality Project's advocacy month and focused on a particular issue (immigration, ecology)  | To encourage parishioners to engage in advocacy, to raise awareness of justice issues that are priorities for the Jesuit Conference              | February  | 1 overall coordinator, ~10 volunteers to collect signatures   | Parishioners deliver signatures to Congress |
| Bread for the World Offering of Letters | Conduct offering of letters on topics related to global hunger in conjunction with Bread for the World and 4 other east coast Jesuit parishes  | To raise awareness and our concerns about ending world hunger; to join together with other Jesuit parishes on a topic of importance to all of us | June      | 1-2 overall coordinators; 2-5 volunteers to attend Hill advocacy day with Bread for the World             | Parishioners deliver signatures to Congress |
| St. Jean Baptiste, Haiti                | Supports sustainable projects to help area farmers: fair trade coffee program and agricultural mill. Provides financial and other assistance for secondary school (450 students) and a remedial school (100 students). University scholarship program benefits 3 students. | Parish response to 2010 earthquake in Haiti, the poorest country in the western hemisphere.  | Ongoing   | 15 parishioners on committee; 6 parishioners visit each year; 14 parishioners sponsor university students |   |

### Holy Trinity Social Justice Ministry - Events and Activities

| Event / Activity                   | Description  | Why did we start to do this?  | Timeframe | Volunteer Requirements   | Delivery |
|------------------------------------|--|---|-----------|--|----------|
| Maria Madre Committee, El Salvador | Support a comprehensive pre-K and elementary education program for students expelled from public and private schools; Support the community's comprehensive violence prevention plan, particularly, youth leadership formation; Build and strengthen relationships between members of our respective parishes. | A sister parish relationship started in 1980s by concerned parishioners to build a mutually respectful relationship so that we can understand and communicate their reality, support them in their work and, together, grow in faith. | Ongoing   | 20 members of the committee; Annual visits to Maria Madre by 6-10 parishioners |          |
| Maria Madre Godparents             | Provide financial and other support to 50 children in the parish   | Response to need expressed by families in Maria Madre   | Ongoing   | 42 parishioner households  |          |
| Tutors at San Miguel School        | Tutoring some of the 83 students in this middle school focusing on elevating the performance level of students not succeeding in public schools  | Expressed need from school that the HT tithe has supported for many years   | Ongoing   | 10 volunteer tutors  |          |

### Holy Trinity Social Justice Ministry - Events and Activities

| Event / Activity             | Description   | Why did we start to do this?           | Timeframe | Volunteer Requirements                    | Delivery |
|------------------------------|---|--|-----------|---|----------|
| ADW Haiti Twinning Committee | This committee is comprised of members of the area parishes with sister parishes in Haiti. We meet every other month at Holy Trinity to share ideas and coordinate activities | Initiated by Archdiocese of Washington | Ongoing   | 4 of the 12 members are from Holy Trinity |          |

#### Care For Creation

|                              |   |  |         |                    |  |
|------------------------------|---|--|---------|--------------------|--|
| Sustainability Working Group | Promotes education and action to care for creation in response to Pope Francis' encyclical Laudato Si | Desire to respond to Pope's call to action | Ongoing | 20 regular members |  |
|------------------------------|---|--|---------|--------------------|--|

#### Restorative Justice

|  |  |  |         |                       |  |
|--|--|--|---------|-----------------------|--|
| Restorative Justice Working Group (just forming) | Promotes use Restorative Justice process to resolve conflict within the parish | Recognition of the power and value of RJ in resolving conflict and promoting justice | Ongoing | 4 people coordinating |  |
|--|--|--|---------|-----------------------|--|



## **HOW DOES THE SOCIAL JUSTICE MINISTRY EVOLVE AND TAKE ON NEW ISSUES/TOPICS?**

In recent years, the Committee developed criteria to assess whether or not we should address a specific issue or topic. In 2016 the Committee adopted the criteria. They are:

- Involves personal spiritual transformation
- Deepens a connection to faith and our parish community
- Involves doing what no one else is willing to or is doing
- Focus is the poor, marginalized and vulnerable
- Balances between service, advocacy and promoting the word of God
- Is capable of responding to crises, both individual and community/global
- Each component or activity has leadership to run it
- Each component or activity has energy to work on it

It was particularly important to the Committee to recognize that an issue or topic could not be supported if there were neither volunteer leadership nor volunteers willing to spend time and energy on it.

From time to time the Committee is asked to take a position on or support an advocacy position on a particular issue. In Spring of 2013, the Committee adopted criteria to help decide how to deal with an advocacy proposal brought to it:

- Issue has immediate relevance for HT to get involved (an upcoming vote, a crisis has happened, etc.)
- HT's position has the support of the Pastor
- HT's position is supported by the Jesuit Conference, and / or the US Conference of Catholic Bishops, etc. This may act as a possible surrogate for polling parishioners directly.
- HT's position has a chance of success (polls show support, legislators are listening, etc.)
- HT's position is represented as a position of SJ Committee and/or the Pastor

## **VOLUNTEER RECRUITMENT**

**Describe how people are recruited for volunteer positions in groups and ministries and how are they are trained and supported in their tasks?**

- Personal invitation seems to be the most effective.
- Various ways the parish publicizes service opportunities - bulletin, website, announcements at the end of Mass, tabling at different events.
- Annual training and orientation for Committee members.
- Training done by the other groups active in the Ministry for their volunteers.
- Social justice component at new parishioner orientation; being sure to ask & understand where people's talents and interests lie related to social justice.

- Each Religious Education class has a volunteer service coordinator whose job it is to inform the parents of many volunteer opportunities throughout the year, they include Families to Families, Diaper Drive, Canned Food drive, Coat Drive, Rice Bowls, etc.. In addition, each RE class (except Kindergarten) is responsible for a SOME meal. The Volunteer Service Coordinator is recruited when signing their child(ren) up for RE. Each family is asked to volunteer 5 hours of their time throughout the year. The Committee head “trains” the coordinator by hosting a meeting at the beginning of the year and laying out all the ways families can get involved. In addition, there are email reminders throughout the year.
- The Committee has made a concerted effort to document tasks and resources needed to accomplish on-going activities thereby making it easier for volunteers to accomplish their goals.
- Volunteers are recruited for agencies we provide financial support to these organizations have a proven track record and ties to the parish.

### **What more needs to be done to improve the volunteer ministry of the parish?**

- Create a database of parishioners’ skills and interests to be able to more effectively align persons to opportunities.
- Retreats, prayer and reflection sessions help to support volunteers
- More focus (as well as education) on Jesuit Conference social justice priorities
- Listing of activities from other parishes that both serve the poor and provide an arena for transformation.
- Interaction between the various ongoing ministries so they don’t become insular and limited - potential volunteers need to know there are a huge variety of opportunities for direct and indirect service.
- Possible addition of a role to support the recruitment and engagement of volunteers.

## **STRENGTHS AND AREAS OF NEED**

### **List three strengths associated with social justice ministry in the parish.**

1. Structure: Committee, people, staff, resources
  - Dedicated full time staff person leading the ministry.
  - The Committee is a standing committee of Holy Trinity parish and has a Pastoral Parish Council Member serving as a liaison between the Pastoral Parish Council and the Committee.
  - Significant financial resources are available at Holy Trinity - an annual tithe of approximately \$400,000 is available for local service, advocacy and educational groups as well as international ones.

- Volunteer leaders are generous with their time in developing, organizing and staffing programs, events, etc. They are generally well informed on Catholic social teaching and are working to ensure that the parish's commitment to promoting social justice issues and causes is fully integrated into the parish life in as many ways as possible, including worship, education, advocacy, youth programming, and all aspects of parish life.
2. Rooted in Ignatian spirituality and a preferential option for the poor.
  3. Work with and support other groups in metro area
    - Our location, with its wealth of local, national, and international institutions, offers many opportunities for engaging in social justice work.
    - Sustained support for organizations in our area. Parishioners are able to identify some of the organizations (SOME and McKenna Center, for example) that the parish has sustained over the years.

**List three areas of need that would improve social justice ministry:**

Most of our suggestions for improving the social justice ministry are process suggestions:

- Better pairing our parishioners' diverse skills with the right social justice ministries.
- To the extent possible, talking more about social justice issues and opportunities from the pulpit.
- Better understanding of Catholic social teaching by parishioners
- Clearer understanding of the implications of issues raised in *Toxic Charity* (book by Robert D. Lupton).
- Clearer understanding of the huge range of opportunities to get involved as a new parishioner, and what areas have the greatest need help and or volunteer leadership.
- Linking those with passion for an issue to be aware of opportunities from spiritual growth and lectures to direct service, funding and advocacy.
- Maintain the ability to evolve as social justice calls for discernment, learning, prayer and action.
- Ability to encourage parishioners to engage in social justice activities in their own communities, e.g. we've included contact information for county volunteer offices in the surrounding jurisdictions in our Volunteer Handbook "Direct Service Volunteer Activities."

## **OPPORTUNITIES FOR FURTHER INVOLVEMENT**

**What are the areas of social Justice need (issues) that we are not involved in - locally, nationally, internationally? As well as some additional thoughts on how to improve the social justice ministry**

More dedication to changing the systems that support poverty, as opposed to works of charity.

Many of today's high school and college students have an unprecedented acceptance of gender preference matters and much to teach their elders; bringing them into our efforts

The Committee has not focused specifically on prison ministry (direct service and ministry to those in prison and/or immigration detention centers, reintegration into work and society upon release from prison) or on specific issues of gender and violence (human trafficking, expanding health, education, economic opportunity, and human dignity for women and girls), although each of these topics could be covered by one of the other areas of focus - i.e., homelessness and economic injustice, immigration and refugee concerns.

Ultimately, the Committee is committed to evolving the scope of social justice issues as certain issues become timely or urgent - recent examples include moving tithe from homelessness to refugee as the priority area in our large grant funded by the tithe, and adding an emphasis on climate change in response to the issuance of Laudato Si - while retaining a focus on certain broad areas of concern. Specific areas of social justice need that are not currently being addressed thus can be addressed under a broader category that evolves over time.

## **EVANGELIZATION MINISTRY**

Describe the present thrust or overall direction of evangelization in the parish. How are people who are inactive, unchurched or interested in the Catholic faith contacted and how are their needs being addressed? How are the needs of those from diverse cultural backgrounds being addressed?

- Our parish engages in the ministry of evangelization guided by the words of St. Francis, "Preach the gospel at all times, use words if necessary". As Pope Francis has interpreted this phrase, we evangelize not by argumentation, but by attraction. In ministering to the needs of our brothers and sisters, we invite others to be drawn into our love for Christ and the Kingdom.
- Most of our activities are open to people who are not members of the parish. We publicize our work in order to be open to the gifts of those both within and without our parish community. Our awards and grants make an effort to reach those in need, both in our immediate community, as well as across the world.
- Recipients of these grants have included agencies that address the needs of migrants and the homeless in Washington DC, as well as of the poor and marginalized in the

Middle East, Africa and Latin America. In addition, our parish is active in its support of sister parishes in El Salvador and Haiti.

- In direct service activities the intent is to assist with material needs. Those who are not members of our parish or faith communities are made aware of our endeavors through published materials and through our participation in community and international projects. Greater outreach and communication of our efforts is a goal for the future.
- By advertising our service opportunities outside the parish in the local community (on campus, in the neighborhood, etc), and in national and international settings, we engage in an active and fruitful evangelization.
- The needs of diverse cultural backgrounds are often addressed in the ministries themselves, through direct service to specific underserved communities.
- We evangelize through our actions and by setting an example. Being visible in the community in support and in advocacy is our principal area of outreach. In this regard, we hope to engage in greater levels and sources of communication with younger members of our community, as well as with those from diverse population, racial and ethnic backgrounds.
- In being the hands and feet of Jesus, as St. Teresa of Avila states, we hope to become a caring, inclusive and diverse community that promotes encounter, dialogue and conversion among all its members.

## **DIRECT SERVICE AND ADVOCACY**

### **How does the Social Justice ministry balance between direct service and advocacy efforts?**

The ministry has been effective in addressing advocacy, particularly at the local level with a specific focus on homelessness in the District of Columbia. More recently there have been additional efforts directed to the environment and immigrant / refugee issues and in this way demonstrates the work needed to be done for the poor beyond the important direct service activities. New work by the ministry in restorative justice will also work to this end.

The ministry adopted a strategy several years ago where direct service tithe grants would be tied to advocating for better services for the homeless and new efforts of refocusing grants on six areas is working to this end.

The ministry was the primary support for Good Faith Communities which has built a coalition of churches and synagogues to press the DC City Council and Mayor to provide better services and opportunities for the homeless population. Additionally many parishioners serve on non-profit boards working in advocacy.

The ministry needs to articulate more clearly the continuum of opportunities that exist from direct service to advocacy. Much more education of the parish is needed on this continuum based on Ignatian Spirituality and Catholic Social Teaching. Emphasis on these issues from

the pulpit would be helpful. Also, parishioners should have a better grasp of what the specific efforts sponsored by the ministry are and the degree to which they lead to change.

Measurements need to be put in place to assess the effectiveness of direct service and advocacy efforts supported by the parish.

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## **SOCIAL JUSTICE EDUCATION**

**Describe how the parish educates and raises parishioners' awareness on pressing social justice issues.**

The parish uses various methods and communications media to further the Social Justice goals, raise awareness and educate parishioners including:

- **Written materials** including, weekly bulletin announcements, content on parish website, *Notes from the Pastor*, dedicated listserv, and other written materials and publications. The parish maintains a booklet (on the website) of volunteer activities including opportunities in the surrounding counties.
- **Educational presentations**, including book groups, discussions, speakers, etc.
- **Outreach**, such as tabling at ministry fairs and events.
- **Direct service activities** at least once a month parishioners are encouraged to participate in Social Justice causes, including an annual parish-wide day of service (the Power of One).
- **Liturgy**, including attempts to integrate Social Justice themes into homilies, Prayers of the Faithful, and other messages from parish staff.
- **Funding** devoted to key causes and organizations providing much-needed services.
- **Students and youth.** Social justice activities and education that involve students in the school and religious education program

**Identify strengths and weaknesses of this effort.**

Holy Trinity staff and volunteers have created an abundant and diverse amount of opportunities to heighten parishioners' knowledge of Social Justice issues and to give of their time and resources. From direct service to presentations, many and most Social Justice themes are covered throughout the year. In addition, the opportunities to get involved generally require minimal parishioner effort, whether attending a discussion following Mass or participating in a canned food drive. Furthermore, the impact of our efforts on the larger DC community is significant due to the size and generosity of our parish.

The area where Holy Trinity seems to fall short is the inability to evaluate our efforts and to track if the current opportunities are of real interest to parishioners. The efforts that are currently in place sometimes lack a linkage to the actual issue that it is addressing. Also, there seems to be a greater want for more discussion around Social Justice themes from the pulpit.

This would potentially create an experience for those, who might only attend Mass, to get a greater sense of what we seek to attain for the marginalized and impoverished. Hopefully, an emphasis from clergy would invite and challenge more parishioners to become advocates for

the defenseless. Finally, despite the best of efforts on the part of staff and volunteers, some parishioners are too busy to engage in these issues or are hindered by our parishioners' geographic dispersion.

## **COLLABORATION**

**Describe how the parish collaborates with other parishes, organizations within the Archdiocese of Washington, or Jesuit organizations as it works to promote justice?**

- The Jesuit Province - collaborating primarily with Nick Napolitano, Provincial Assistant for Social Ministries, but also with others within the province. For instance, Holy Trinity's pastoral associate was part of East Coast delegation to Jesuit Gathering for Social and International Ministries gathering in Santo Domingo (bringing together Jesuits of USA/Canada, Central America and Antillies).
- St. Ignatius in Baltimore - - sharing of best practices.
- Bread for the World - Offering of Letters with 5 other East Coast Jesuit parishes.
- Catholic Charities of Archdiocese of Washington (CC ADW) - various service events with them, including Cup of Joe - a breakfast meal packing event that Holy Trinity School does for CC ADW's shelters.
- Georgetown Weekend Suppers - - ecumenical service with 5 parishes rotating to host dinner for the homeless in Georgetown. Holy Trinity also hosts the Sunday Dinners in conjunction with Georgetown Presbyterian Church.
- Good Faith Community Coalition supported by HT and a member congregation. Additionally, HT is a member of the Way Home Campaign to end chronic homelessness in DC.
- Georgetown Ministry Center - collaboration/support (Georgetown churches) and HT parishioner serves on the board.
- HT representatives on non-profit boards and other congregations ( Ignatian Volunteer Corps, San Miguel School, Catholic Charities of ADW, Jesuit Refugee Service).
- Georgetown University - HT collaborates with the social justice center and campus ministry at Georgetown and the Young Adult Community is currently collaboration around some interfaith praying, learning and serving with the Muslim Student Association at Georgetown.
- Winter Shelter - It is coordinated by the Georgetown Ministry Center and hosted by Holy Trinity and other Christian churches (non-Catholic) in Georgetown.
- Ignatian Solidarity Network - HT parishioners sit on its board and on the steering committee for the Ignatian Family Teach in For Justice. A delegation of parishioners always attends the Teach In and participates in Family Month of Advocacy.

- The St. Jean Baptiste Haiti Committee participates in and hosts the ADW Haiti Twinning Committee, which encompasses all parishes within the Archdiocese that twin with a parish in Haiti.
- ADW Care for Creation Team - Members of Holy Trinity's Sustainability Working Group participate in the Archdiocese wide care for creation team.
- This summer HT will jointly serve at So Others Might Eat (SOME) with the Jewish Community Center of Washington.
- The Northwest Center - the Holy Trinity 6th Grade girl scouts, with support from the social justice committee, has started a relationship with the Center. This year the scouts ran a diaper drive for the Center, visited to meet the moms that live there, and spent a day painting the maternity home's living/dining room area.
- In 2016, Holy Trinity School shared, for the first time, a service day with St. Joseph's Academy from Seattle, Washington when St. Joseph's is in DC for its annual 8th grade trip. This will likely continue again next year.

## **LINK TO IGNATIAN SPIRITUALITY**

**Describe what the parish does to link spirituality or its Ignatian identity with its social justice work? Identify strengths and weaknesses of this effort.**

- The Committee engages in an annual reflection guided by representatives of the Ignatian Spirituality ministry, traditionally at its last meeting of the year (June). In addition, the Committee also benefits from the guidance and participation of the Ignatian Spirituality ministry at its annual planning retreat, traditionally held in the Fall.
- We have also begun a series of quarterly reflection session open to all parishioners.
- The principles of Ignatian Spirituality, therefore, are used to guide the process of planning for the projects of the Committee, and thereafter to evaluate their effectiveness and fruitfulness as measured by these same principles. Reflections drawing upon experiences of “consolation” and “desolation” are used to identify areas of positive and negative developments.
- The Committee will further participate in the guidance offered by these principles through its new program on restorative justice (and through its related work with the Catholic Solidarity Network).
- Working through the Ignatian Spirituality ministry and its engagement with homeless individuals and other disadvantaged members of our community, greater contact and dialogue with members of diverse socioeconomic, racial and ethnic groups could be enhanced and encouraged. In this way, the role of spirituality is emphasized in the fostering of encounter and accompaniment among diverse members of our community, with true exchange of experience leading to transformation, growth and conversion.



- Greater opportunities should be offered for more parish-wide programs, including the possibility of a day of reflection guided by the principles of Ignatian Spirituality, where the topics of social justice could be reviewed in the context of the Ignatian tradition.
- In addition, increased collaboration and communication among the various parish-wide committees should be fostered. This collaboration could take the form of periodic retreats, under the auspices of the Ignatian Spirituality ministry, at which exchange of ideas and information could be facilitated.
- More settings for collaboration could also be explored with representatives of the religious education program at the parish, focusing on guiding children and adults through these respective educational opportunities to become more deeply aware of the Ignatian tradition and its link to social justice.

## **SUSTAINABILITY**

### **What has sustained the Parish's Social Justice Ministry through the years?**

- Ongoing commitment by pastor(s), clergy, parish council, staff and parishioners "to serve the faith and to promote justice." This prophetic witness, enunciated in our Parish mission statement, is inspired by Ignatian Spirituality (foundational to our Jesuit parish) as well as Catholic Social Teaching -- the preferential option for the poor.
- Parish-wide liturgies, homilies, spirituality and prayer programs, faith formation and social justice sessions, new parishioner orientations, etc., have inspired many parishioners to a commitment to a faith that does justice.
- A Committee of parishioners who discern, design, implement and assess a parish-wide Social Justice Ministry, staffed by a full time Pastoral Associate, provides a wide range of educational, service, advocacy, and accompaniment opportunities directly or through our faith-based and other partners.
- Parishioners, including Religious Education and Holy Trinity School students and their parents, give of their time and talent to serve the marginalized and poor people in the District of Columbia and close-in suburbs. This includes accompaniment, advocacy, prayer, and service opportunities.
- A designated 10% tithe of ordinary parish income -- this tithe recently totals some \$400,000 annually -- supports organizations engaged in social justice work. These funds are distributed to support parish ministries and our sister parishes in El Salvador and Haiti, are used for scholarships for low-income elementary and middle Catholic-school students in DC, go to various social service organizations in the DC metro area, and are distributed in 2-3 larger grants (\$40,000 - \$50,000) with a specific purpose. In 2016 those grants went to 3 organizations working on refugee issues in Syria, South Sudan, and Nicaragua.

- Updates in the Parish Bulletin, website, Facebook, Social Justice e-letters, and other social media outlets invite parishioners to volunteer and heighten awareness of Social Justice issues and concerns.

### **What will be needed to sustain our Social Justice Ministry in the future?**

- Renewed dedication to service to the poor as a primary parish goal. Ongoing Communication efforts through many avenues listed above.
- Staffing and a coordinating structure such as the current Social Justice Committee to coordinate efforts to address the changing needs of poor and marginalized people in the greater Washington area and in selected sites around the world.
- Develop ways to reach younger parishioners and those who want to be involved yet travel or have other time limitations, etc.
- A parish-wide volunteer database to track information contact data info, volunteer interests, etc., needs to be prioritized and developed. Other social media teaching mechanisms such as PodCasts could support the education efforts.
- More partnerships with outside faith-based and other groups will increase volunteer opportunities and broaden our reach.

## **SECTION SEVEN: ADMINISTRATION, FINANCE AND STEWARDSHIP**

Includes: Development Committee, Finance Committee, Facilities, Communication

Chair: Cayce Roy

Members: John Byrnes, Maury Devine, Dan Donovan, Pete Forster, Bill Fritton, Mike Gill, Shannon Hynds, Jerry McQuaid, Barbara Patocka, Jenny Smulson

Consulted: Fr Kevin, Fr Ryan, Chris Kehoe, Courtney Madison, Charlie Hennessy, Diane Favret, Kate Tromble, details from various parish admin efforts and facilities working group

### **AREAS OF STRENGTHS AND NEEDS**

**List three to five strengths associated with administration in the parish:**

1. Financial Stability of the Parish and School
  - b) Solid base of Giving and Support
  - c) Well-funded reserves for maintenance and repair
  - d) Existence of endowment for the school
  - e) Success in raising more than \$10 M in Capital Campaign
  - f) Well-established commitment to tithing for Social Justice
  - g) Establishment of paid positions in Social Justice and Ignatian Spirituality
  - h) Self-sustaining and well managed School
2. Fundamentally Solid Organization and leadership
  - a) Pastors who have sought, listened and taken advice from lay leadership
  - b) Consistently supportive and strong Finance Council
  - c) Competent, Professional and Committed Staff
  - d) Desire to improve and stay current with technology and communication
- 3) Capacity and Commitment of the Parishioners and the Parish
  - a) Size, scope and scale of the efforts, volunteers and commitment in the parish
  - b) Energized parishioners for large efforts (capital campaign) and day to day
  - c) Capacity to raise funds or generate support for efforts moving forward
- 4) Location and Facilities are very positive for future growth
  - a) Connection to Georgetown University and our ability to leverage the facilities, Jesuits and university resources
  - b) Upgraded Facilities in an attractive, safe area to enable support for the parish
- 5) Diocese Support
  - a) We have mended and created a very supportive relationship with diocese

**List three to five areas of need that would improve parish administration:**

- 1) Strategic/Operational Planning and Parish Organization
  - a) The Parish lacks a five-year plan with a clear mission to help set ongoing priorities
  - b) The lack of mission and clear strategy hampers our ability to galvanize and coordinate our development and fundraising efforts
  - c) The Parish does not have a collective annual planning and budgeting process to establish key priorities and support the allocation of resources and budget
  - d) There is a lack of metrics and information to gauge progress on priorities
  - e) There is a complex, very flat organization creating great pressure on the pastor to be effective in leading the day to day on top of spiritual responsibilities
  - f) Weak transition planning across Jesuit or lay leaders creating strains as new pastors, priests and lay leaders assume important roles within the parish
2. Facility Location, Age, and Constraints
  - a) Lack of parking/mass transit makes participation difficult for many who do not live in the area
  - b) Above constraints combined with the difficult historic grounds that limit ADA access makes it difficult on older or less mobile parishioners
  - c) Constrained footprint limits growth of the school or additional facilities (meeting rooms, parking)
  - d) Significant capital expenditures are needed due to age of facility
  - e) The expensive neighborhood and constrained footprint add to renovation and upkeep costs.
- 3) Development and Revenue potential for the future
  - a) Revenue decline from the Annual Pledge over the last five years
  - b) Limited understanding of development potential across areas like the annual pledge, future campaigns (upcoming bicentennial) or other areas
  - c) Failure to optimize the development efforts and communication
  - d) Desire to enable greater diversity within the community and school – admission should be available to any capable student regardless of financial need
- 4) Demographics of the Parish
  - a) High percentage of Arlington/No VA parishioners
  - b) Average Age of the Parish
  - c) Diversity within the parish
- 5) Capability of our data/information technology and communications
  - a) Difficulty in accessing information from our existing systems to drive development
  - b) Existing systems do not support improved coordination across teams (silos)
  - c) Communication is not adequately reaching younger demographics or full parish

## **PARISH FINANCES**

**List the spending priorities of the parish along with what percentage of the budget is spent for each priority.**

Holy Trinity Parish prepares a break-even annual budget. The graphs below, from FY 2014 thru FY 2015 and FY 2016 through March 31, 2016 provide details regarding the actual

expenses and percentage of total expenditures. With few exceptions actual amounts and percentages of total budget have not changed materially over the periods presented. Noteworthy items include the following:

A) Overall Parish revenue has been steady for the past 10 years until recently when it began to trend negatively. FY 2015 collections were flat with FY 2011. School revenue increased an average of 2.7% annually from FY 2011 to FY 2015.

B) Priority expenditure items include the following:

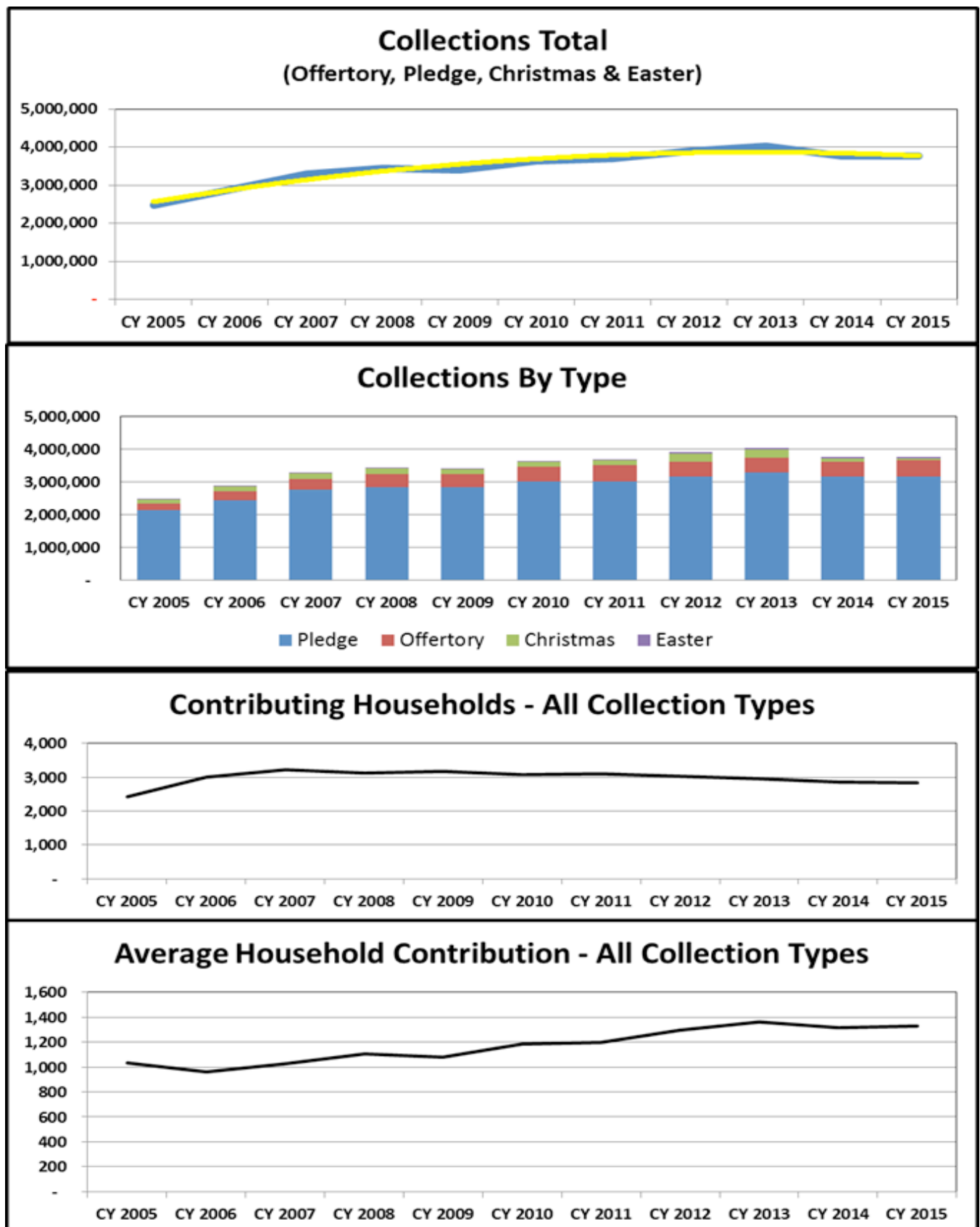
1. Parish Staff - Compensation costs are approximately 45% of the annual budget. Between FY 2011 and FY 2015 these costs increased 4%, with an overall reduction in FTE's. Health care expense increased 15% from FY 2015 to FY 2016.
2. Physical Plant – Due to the size and age of campus buildings these costs are approximately 20% of the annual parish budget. (Maintenance staff, utilities, repairs and Capital Budget). Renovations to the School buildings were completed in FY 2016 at a cost of approximately \$10M.
3. Administration – The cost to “manage” the operations of Holy Trinity are approximately 15% of the annual parish budget. (Administrative staff, contract services, postage, printing, IT). Capital Campaign staff/other costs were budgeted at \$120k for FY 2016.
4. Parish Other – These costs are approximately 13% of the parish budget and relate primarily to Archdiocesan Assessments.
5. Social Justice – The parish distributes 10% of all offertory revenue to Catholic and Jesuit organizations which assist the poor and vulnerable.

| <b>PARISH ACTUAL</b>             | <b>Fiscal Year<br/>2015</b> |             | <b>Fiscal Year<br/>2016</b> |             | <b>Increase/<br/>(Decrease)</b> | <b>Increase/<br/>(Decrease)</b> |
|----------------------------------|-----------------------------|-------------|-----------------------------|-------------|---------------------------------|---------------------------------|
|                                  | <b>Actual</b>               | <b>%</b>    | <b>Actual (Prelim)</b>      | <b>%</b>    | <b>(\$)</b>                     | <b>(%)</b>                      |
| <b>INCOME:</b>                   |                             |             |                             |             |                                 |                                 |
| Collections                      | \$3,779,582                 | 91%         | \$3,652,637                 | 89%         | (\$126,945)                     | (3.4%)                          |
| Other Revenue                    | \$396,342                   | 9%          | \$461,698                   | 11%         | \$65,356                        | 16.5%                           |
| <b>Total Income</b>              | <b>\$4,175,924</b>          | <b>100%</b> | <b>\$4,114,335</b>          | <b>100%</b> | <b>(\$61,589)</b>               | <b>(1.5%)</b>                   |
| <b>EXPENSES:</b>                 |                             |             |                             |             |                                 |                                 |
| Liturgy & Music                  | \$400,965                   | 10%         | \$425,361                   | 10%         | \$24,396                        | 6.1%                            |
| Rectory & Parish Clergy          | \$190,235                   | 5%          | \$174,943                   | 4%          | (\$15,292)                      | (8.0%)                          |
| Religious Education              | \$353,201                   | 8%          | \$343,592                   | 8%          | (\$9,609)                       | (2.7%)                          |
| Social Justice                   | \$529,800                   | 13%         | \$513,747                   | 12%         | (\$16,053)                      | (3.0%)                          |
| Ignatian Spirituality            | \$114,082                   | 3%          | \$162,330                   | 4%          | \$48,248                        | 42.3%                           |
| Administration                   | \$695,239                   | 17%         | \$729,952                   | 18%         | \$34,713                        | 5.0%                            |
| Physical Plant                   | \$467,102                   | 11%         | \$538,163                   | 13%         | \$71,061                        | 15.2%                           |
| Parish Life & Assessments        | \$581,006                   | 14%         | \$498,563                   | 12%         | (\$82,443)                      | (14.2%)                         |
| Parish Other                     | \$325,737                   | 8%          | \$222,874                   | 5%          | (\$102,863)                     | (31.6%)                         |
| <b>Total Operating Expenses</b>  | <b>\$3,657,367</b>          | <b>88%</b>  | <b>\$3,609,525</b>          | <b>88%</b>  | <b>(\$47,842)</b>               | <b>(1.3%)</b>                   |
| <b>OTHER EXPENDITURES:</b>       |                             |             |                             |             |                                 |                                 |
| Reserve Accrual                  | \$300,000                   | 7%          | \$300,000                   | 7%          | \$0                             | 0.0%                            |
| Capital Budget                   | \$218,557                   | 5%          | \$204,810                   | 5%          | (\$13,747)                      | (6.3%)                          |
| <b>Total Parish Expenditures</b> | <b>\$4,175,924</b>          | <b>100%</b> | <b>\$4,114,335</b>          | <b>100%</b> | <b>(\$13,747)</b>               | <b>(1.5%)</b>                   |
| <b>Total Income-Expense</b>      | <b>\$0</b>                  |             | <b>\$0</b>                  |             | <b>\$0</b>                      |                                 |

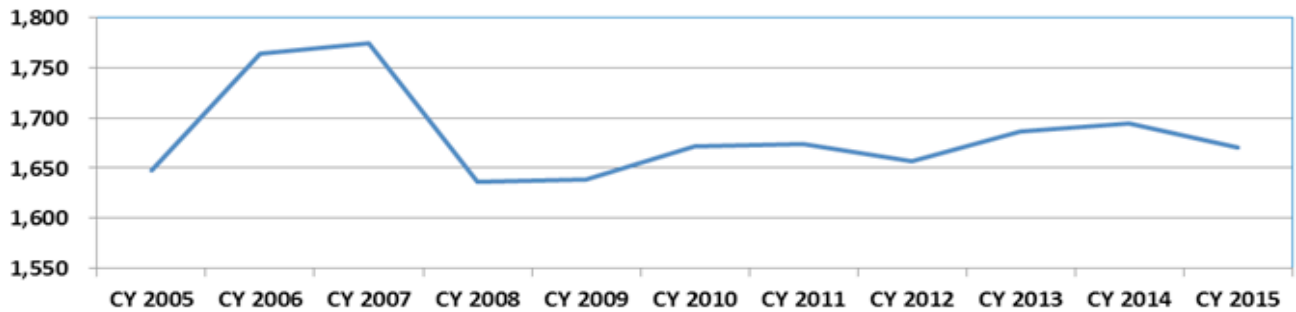
**SCHOOL ACTUAL**

|                              | Fiscal Year<br>2015 |             | Fiscal Year<br>2016 |             | Increase/<br>(Decrease) | Increase/<br>(Decrease) |
|------------------------------|---------------------|-------------|---------------------|-------------|-------------------------|-------------------------|
|                              | Actual              | %           | Actual (Prelim)     | %           | (\$)                    | (%)                     |
| <b>INCOME:</b>               |                     |             |                     |             |                         |                         |
| Contributions & Donations    | \$1,330,559         | 25%         | \$1,150,065         | 22%         | (\$180,494)             | (13.6%)                 |
| Tuition                      | \$3,434,241         | 65%         | \$3,623,144         | 69%         | \$188,903               | 5.5%                    |
| After School                 | \$355,922           | 7%          | \$349,009           | 7%          | (\$6,913)               | (1.9%)                  |
| Other                        | \$158,421           | 3%          | \$169,204           | 3%          | \$10,783                | 6.8%                    |
| <b>Total Income</b>          | <b>\$5,279,143</b>  | <b>100%</b> | <b>\$5,291,422</b>  | <b>100%</b> | <b>\$12,279</b>         | <b>0.2%</b>             |
| <b>EXPENSES:</b>             |                     |             |                     |             |                         |                         |
| Instruction                  | \$2,787,937         | 53%         | \$2,844,988         | 54%         | \$57,051                | 2.0%                    |
| Maintenance & Operations     | \$71,832            | 1%          | \$128,658           | 2%          | \$56,826                | 79.1%                   |
| Administration               | \$933,056           | 18%         | \$884,680           | 17%         | (\$48,376)              | (5.2%)                  |
| Auxiliary Services           | \$257,833           | 5%          | \$274,466           | 5%          | \$16,633                | 6.5%                    |
| After School                 | \$260,051           | 5%          | \$239,832           | 5%          | (\$20,219)              | (7.8%)                  |
| Facilities Rent              | \$575,000           | 11%         | \$575,000           | 11%         | \$0                     | 0.0%                    |
| Capital Reserve contribution | \$150,000           | 3%          | \$150,000           | 3%          | \$0                     | 0.0%                    |
| School Other                 | \$243,434           | 5%          | \$193,798           | 4%          | (\$49,636)              | (20.4%)                 |
| <b>Total Expenses</b>        | <b>\$5,279,143</b>  | <b>100%</b> | <b>\$5,291,422</b>  | <b>100%</b> | <b>\$12,279</b>         | <b>0.2%</b>             |
| <b>Total Income-Expense</b>  | <b>\$0</b>          |             | <b>\$0</b>          |             | <b>\$0</b>              |                         |

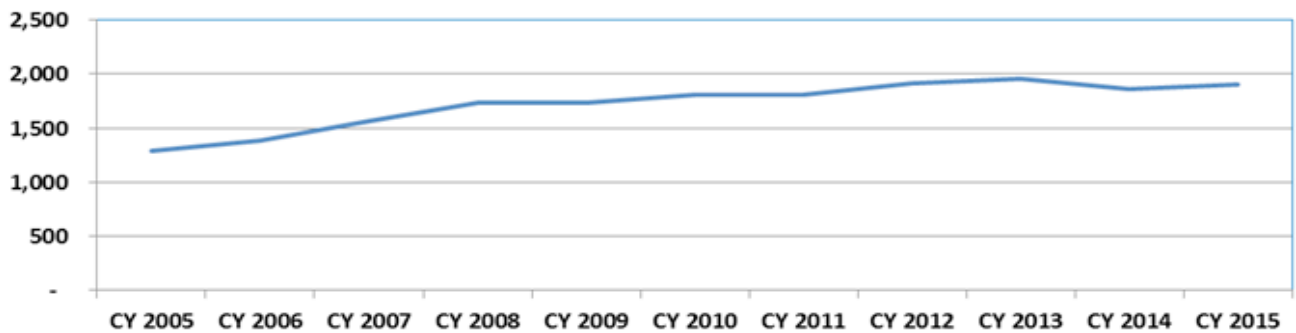
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|---|--------------------|---|-------------------|
| <b>Campus Renovation<br/>Capital Expenditures</b> |                    | <b>Capital Campaign Summary</b>               |                   |
| FY 2011   | 0.                 | Goal  | 12,500,000        |
| FY 2012   | 1,931.             | Pledged Thru 3/31/16                          | 11,495,234        |
| FY 2013   | 204,922.           | <b>Goal Deficit</b>                           | <b>1,004,766</b>  |
| FY 2014   | 1,839,550.         | Capital Campaign Pledges                      | 11,495,234        |
| FY 2015   | 4,703,318.         | Capital Campaign Receipts                     | 7,878,533         |
| FY 2016   | 3,315,272.         | <b>Pledges Receivable</b>                     | <b>3,616,701</b>  |
|   | <b>10,064,993.</b> |   |                   |
| <b>Non-Renovation<br/>Capital Expenditures</b>    |                    | <b>Capital Campaign Pledges</b>               |                   |
| FY 2011   | 349,513.           | School Reserve Contribution                   | 1,700,000         |
| FY 2012   | 200,289.           | Parish Reserve Contribution                   | 100,000           |
| FY 2013   | 209,022.           | School Additions to Project                   | 73,000            |
| FY 2014   | 86,640.            | Redirected Bequests                           | 370,000           |
| FY 2015   | 18,557.            | HTS Home & School Assoc.                      | 100,000           |
| FY 2016   | 204,810.           | Other Contributors                            | 9,152,234         |
|   | <b>1,068,831.</b>  | <b>Total</b>                                  | <b>11,495,234</b> |
| <b>Total Capital Expenditures</b>                 |                    | <b>Capital Campaign Receipts</b>              |                   |
| FY 2011   | 349,513.           | School Reserve Contribution                   | 1,700,000         |
| FY 2012   | 202,220.           | Parish Reserve Contribution                   | 100,000           |
| FY 2013   | 413,944.           | School Additions to Project                   | 73,000            |
| FY 2014   | 1,926,190.         | Redirected Bequests                           | 370,000           |
| FY 2015   | 4,721,875.         | HTS Home & School Assoc.                      | 100,000           |
| FY 2016   | 3,520,082.         | Other Contributors                            | 5,535,533         |
|   | <b>11,133,824.</b> | <b>Total</b>                                  | <b>7,878,533</b>  |
| <b>Reserve Account Balance</b>                    |                    | <b>Renovation Indebtedness at 6/30/16</b>     |                   |
| FY 2011   | 1,133,042          | Capital One Loan (Int. Rate 2.25%)            | 300,000           |
| FY 2012   | 1,685,729          | Parish Reserve Loan                           | 975,000           |
| FY 2013   | 2,299,656          | <b>Total</b>                                  | <b>1,275,000</b>  |
| FY 2014   | 962,472            |   |                   |
| FY 2015   | 1,563,341          | <b>Employee Full Time Equivalents (FTE's)</b> |                   |
| FY 2016   | 589,555            | FY 2011                                       | 25                |
| <b>Parish Volunteer Participation</b>             |                    | FY 2012                                       | 27                |
| Committee Volunteers                              | 125                | FY 2013                                       | 28                |
| Participant volunteers                            | 1,500              | FY 2014                                       | 26                |
|   |                    | FY 2015                                       | 25                |
|   |                    | FY 2016                                       | 24                |



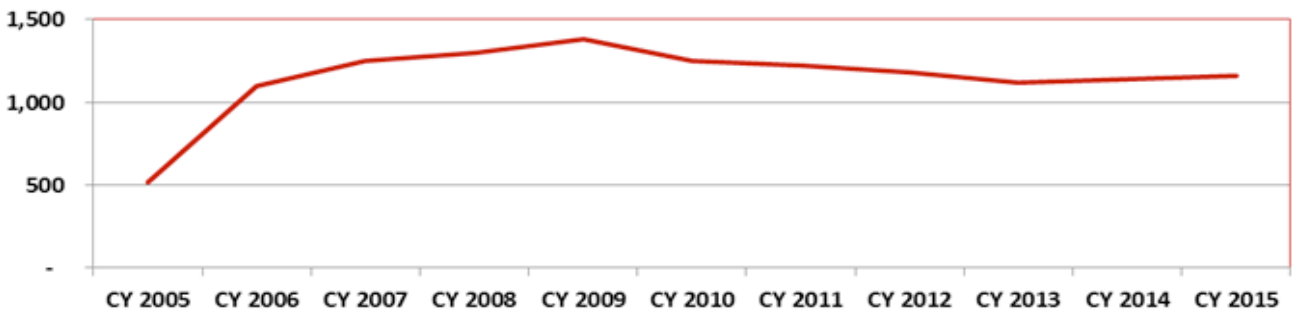
### Contributing Households - Pledge Collections



### Average Household Contribution - Pledge Collections



### Contributing Households - Offertory Collections



### Average Household Contribution - Offertory Collections





| Holy Trinity School - 5 Year Budget Projection |                    |       |                     |                 |                                 |                    |                |               |                             |                         |                             |           |                        |
|--|--------------------|-------|---------------------|-----------------|---------------------------------|--------------------|----------------|---------------|-----------------------------|-------------------------|-----------------------------|-----------|------------------------|
|  |                    |       |                     |                 |                                 |                    |                |               |                             |                         |                             |           |                        |
| Revenue Projections                            | 1-8 ADW Tuition ** | % Δ   | Budgeted Enrollment | Tuition Total * | Former reserve contribution *** | HSA Contribution @ | Endowment Draw | Annual Fund @ | Gavigan Support from Parish | Targeted FA from Parish | General Support from Parish | Other     | Total Expected Revenue |
| 2015-2016 budget                               | \$12,800           | 3.80% | 316                 | \$4,134,503     | \$0                             | \$108,000          | \$91,800       | \$290,500     | \$128,000                   | \$200,000               | \$375,000                   | \$222,768 | \$5,550,571            |
| 2015-2016 projections                          | \$12,800           | 3.80% | 325                 | \$4,188,340     | \$0                             | \$136,000          | \$91,800       | \$276,000     | \$100,000                   | \$200,000               | \$375,000                   | \$276,892 | \$5,644,032            |
| 2016-2017                                      | \$13,300           | 3.91% | 320                 | \$4,342,450     | \$150,000                       | \$108,000          | \$99,000       | \$281,520     | \$100,000                   | \$200,000               | \$375,000                   | \$114,360 | \$5,770,330            |
| 2017-2018                                      | \$13,766           | 3.50% | 320                 | \$4,494,436     | \$150,000                       | \$110,160          | \$106,000      | \$287,150     | \$100,000                   | \$200,000               | \$375,000                   | \$106,745 | \$5,929,491            |
| 2018-2019                                      | \$14,247           | 3.50% | 320                 | \$4,651,741     | \$150,000                       | \$112,363          | \$113,000      | \$292,893     | \$100,000                   | \$200,000               | \$375,000                   | \$90,464  | \$6,085,462            |
| 2019-2020                                      | \$14,746           | 3.50% | 320                 | \$4,814,552     | \$150,000                       | \$114,610          | \$120,000      | \$298,751     | \$100,000                   | \$200,000               | \$375,000                   | \$84,240  | \$6,257,154            |
| 2020-2021                                      | \$15,262           | 3.50% | 320                 | \$4,983,061     | \$150,000                       | \$116,903          | \$127,000      | \$304,726     | \$100,000                   | \$200,000               | \$375,000                   | \$76,117  | \$6,432,807            |
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|  |                    |       |                     |                 |                                 |                    |                |               |                             |                         | </                          |           |                        |

**Include the parish budget for the current and previous fiscal year. How is the budget determined and who is involved in the process? What are the controls of funds? (Budget and capital campaign)**

Parish Budget: The Parish operates on a July through June Fiscal Year. The budget is initiated by the Finance Director who works with Program Directors and the Pastor to ensure that budgets are prepared appropriately and that overall spending can be supported by budgeted revenues. The schedule for budget approval is as follows:

- Budget guidance presented at the March FC meeting,
- Preparation with ministry Directors and the Pastor by April 15,
- Draft budget detail presented to Finance Council at April meeting,
- Final Budget approval scheduled for May FC meeting.

| <b>PARISH BUDGET</b>               | <b>Fiscal Year<br/>2015</b> |             | <b>Fiscal Year<br/>2016</b> |             | <b>Increase/<br/>(Decrease)</b> | <b>Increase/<br/>(Decrease)</b> |
|------------------------------------|-----------------------------|-------------|-----------------------------|-------------|---------------------------------|---------------------------------|
|                                    | <b>Budget</b>               | <b>%</b>    | <b>Budget</b>               | <b>%</b>    | <b>(\$)</b>                     | <b>(%)</b>                      |
| <b>INCOME:</b>                     |                             |             |                             |             |                                 |                                 |
| Collections                        | \$3,890,000                 | 88%         | \$3,862,600                 | 88%         | (\$27,400)                      | (0.7%)                          |
| Other Revenue                      | \$510,000                   | 12%         | \$537,400                   | 12%         | \$27,400                        | 5.4%                            |
| <b>Total Income</b>                | <b>\$4,400,000</b>          | <b>100%</b> | <b>\$4,400,000</b>          | <b>100%</b> | <b>\$0</b>                      | <b>0.0%</b>                     |
| <b>EXPENSES:</b>                   |                             |             |                             |             |                                 |                                 |
| Liturgy & Music                    | \$427,000                   | 10%         | \$470,000                   | 11%         | \$43,000                        | 10.1%                           |
| Rectory & Parish Clergy            | \$220,000                   | 5%          | \$195,000                   | 4%          | (\$25,000)                      | (11.4%)                         |
| Religious Education                | \$375,000                   | 9%          | \$390,000                   | 9%          | \$15,000                        | 4.0%                            |
| Social Justice                     | \$490,000                   | 11%         | \$500,000                   | 11%         | \$10,000                        | 2.0%                            |
| Ignatian Spirituality              | \$117,000                   | 3%          | \$165,000                   | 4%          | \$48,000                        | 41.0%                           |
| Administration                     | \$715,000                   | 16%         | \$655,000                   | 15%         | (\$60,000)                      | (8.4%)                          |
| Physical Plant                     | \$905,000                   | 21%         | \$935,000                   | 21%         | \$30,000                        | 3.3%                            |
| Parish Other                       | \$701,000                   | 16%         | \$640,000                   | 15%         | (\$61,000)                      | (8.7%)                          |
| <b>Total Operating Expenses</b>    | <b>\$3,950,000</b>          | <b>90%</b>  | <b>\$3,950,000</b>          | <b>90%</b>  | <b>\$0</b>                      | <b>0.0%</b>                     |
| <b>OTHER EXPENDITURES:</b>         |                             |             |                             |             |                                 |                                 |
| Reserve Accrual                    | \$300,000                   | 7%          | \$300,000                   | 7%          | \$0                             | 0.0%                            |
| Capital Budget                     | \$150,000                   | 3%          | \$150,000                   | 3%          | \$0                             | 0.0%                            |
| <b>Total Parish Expenditures</b>   | <b>\$4,400,000</b>          | <b>100%</b> | <b>\$4,400,000</b>          | <b>100%</b> | <b>\$0</b>                      | <b>0.0%</b>                     |
| <b>Total Income-Expense</b>        | <b>\$0</b>                  |             | <b>\$0</b>                  |             | <b>\$0</b>                      | <b>0.0%</b>                     |
| <b>FUNCTIONAL EXPENSE ANALYSIS</b> |                             |             |                             |             |                                 |                                 |
| Compensation Costs                 | \$1,784,000                 | 41%         | \$1,834,000                 | 42%         | \$50,000                        | 2.8%                            |
| Assessments                        | \$614,000                   | 14%         | \$637,000                   | 14%         | \$23,000                        | 3.7%                            |
| Other Costs                        | \$444,000                   | 10%         | \$351,000                   | 8%          | (\$93,000)                      | (20.9%)                         |
| Social Justice Grant               | \$403,000                   | 9%          | \$401,000                   | 9%          | (\$2,000)                       | (0.5%)                          |
| Ministry Program Costs             | \$239,000                   | 5%          | \$274,000                   | 6%          | \$35,000                        | 14.6%                           |
| Utilities                          | \$219,000                   | 5%          | \$226,000                   | 5%          | \$7,000                         | 3.2%                            |
| Physical Plant - Other             | \$97,000                    | 2%          | \$77,000                    | 2%          | (\$20,000)                      | (20.6%)                         |
| Capital Budget & Repairs Expense   | \$300,000                   | 7%          | \$300,000                   | 7%          | \$0                             | 0.0%                            |
| Reserve Contribution               | \$300,000                   | 7%          | \$300,000                   | 7%          | \$0                             | 0.0%                            |
| <b>Total Operating Expenses</b>    | <b>\$4,400,000</b>          | <b>100%</b> | <b>\$4,400,000</b>          | <b>100%</b> | <b>\$0</b>                      | <b>0.0%</b>                     |

School Budget: The School operates on a July through June fiscal year. The budget process is initiated by the School's Finance Officer, working closely with the School Principal and the Assistant Principal who has finance and budget development within his responsibilities.

The timeline for School budget preparation and approval is as follows:

- Initial budget guidance for the upcoming fiscal year is presented by the Principal, School Finance Officer and Assistant Principal (with input from School Finance Committee previously solicited and incorporated) at the December Parish Finance Council Meeting.
- Final budget, approved by the School Finance Committee, is completed by Dec 31<sup>st</sup>.
- The final budget is presented for approval at the January Parish Finance Council Committee meeting. (This timing enable tuition to be disclosed to existing/prospective parents during the Catholic Schools Week - when other ADW schools publish tuition rates for the upcoming year).

In developing the budget, key strategic objectives are taken into account each year. In 2016 and 2017:

- Moving teacher compensation gradually above the ADW scale to 80% of Prince George's County and, over time, ultimately to 80% of Montgomery County. This is critical in attracting and retaining quality teachers and maintaining the high quality of education in the School.
- Making financial aid available to qualifying students from a financial need perspective that meet the School's admission standards. In recent years, using the guidelines on financial assistance from TADS, the School has offered financial aid to the families of all the students who have been accepted. Expanding the availability of financial aid is a strategic objective of the School to fulfill the School's Jesuit mission and enhance the diversity of the student body.
- Expanding in-school tutoring. This is less costly than the first two objectives but enhancing the availability of tutoring facilitates the School's objective of providing an excellent education to by allowing supplementary help to all students who need it.

To meet these objectives and the ongoing operational costs, the School has adopted and gained approval of the Parish Finance Council, a five year plan to support the following key elements:

- Tuition increases of 3.25% per year and the budget will be based on the "ideal" enrollment of 327 (subject to change if there is an anticipated significant deviation from that target known at the time of budget preparation). Because the budget is by necessity prepared before enrollment for the coming year is known, using the target enrollment figure helps with prudent budgeting.
- The School will not contribute \$150,000 to the Reserve Fund, as it has been for the last several years ago in anticipation of the recently completed renovations to the School. That money will be retained in the School's general operating budget and used primarily to bolster the objectives of increasing need-based financial aid and teacher salaries to 80% of Montgomery County.
- If the School has a surplus at the end of the fiscal year, 50% will go to the Targeted Initiatives Fund (below) and 50% to the School endowment. If the Fund has reached its cap, all surplus funds for that year will go to the endowment.

- The School will create a Targeted Initiatives Fund, not to exceed an amount of \$200,000, to be used to meet the financial aid and teacher salary objectives. It is anticipated that this Fund will grow gradually from any available School surplus and that disbursements from it will be made in some years if circumstances warrant or carried forward for use in future years. Disbursements from the Fund will be made in consultation with the Pastor of the Parish.

At the end of the five years, the strategic plan will be revised in accordance with circumstances existing at the time (and, as noted, the above guidelines are subject to change earlier if circumstances change).

| <b>SCHOOL BUDGET</b>                 |                             |             |                             |             |                                 |                                 |
|--------------------------------------|-----------------------------|-------------|-----------------------------|-------------|---------------------------------|---------------------------------|
|                                      | <b>Fiscal Year<br/>2015</b> |             | <b>Fiscal Year<br/>2016</b> |             | <b>Increase/<br/>(Decrease)</b> | <b>Increase/<br/>(Decrease)</b> |
|                                      | <b>Budget</b>               | <b>%</b>    | <b>Budget</b>               | <b>%</b>    | <b>(\$)</b>                     | <b>(%)</b>                      |
| <b>INCOME:</b>                       |                             |             |                             |             |                                 |                                 |
| Contributions & Donations            | \$1,202,200                 | 23%         | \$1,267,472                 | 24%         | \$65,272                        | 5.4%                            |
| Tuition                              | \$3,518,400                 | 68%         | \$3,507,589                 | 68%         | (\$10,811)                      | (0.3%)                          |
| After School                         | \$299,500                   | 6%          | \$283,585                   | 5%          | (\$15,916)                      | (5.3%)                          |
| Other                                | \$155,700                   | 3%          | \$171,800                   | 3%          | \$16,100                        | 10.3%                           |
| <b>Total Income</b>                  | <b>\$5,175,800</b>          | <b>100%</b> | <b>\$5,230,445</b>          | <b>100%</b> | <b>\$54,645</b>                 | <b>1.1%</b>                     |
| <b>EXPENSES:</b>                     |                             |             |                             |             |                                 |                                 |
| Instruction                          | \$3,056,500                 | 58%         | \$3,013,534                 | 56%         | (\$42,966)                      | (1.4%)                          |
| Maintenance & Operations             | \$178,000                   | 3%          | \$254,166                   | 5%          | \$76,166                        | 42.8%                           |
| Administration                       | \$632,700                   | 12%         | \$740,841                   | 14%         | \$108,141                       | 17.1%                           |
| Auxiliary Services                   | \$204,200                   | 4%          | \$204,200                   | 4%          | \$0                             | 0.0%                            |
| After School                         | \$219,400                   | 4%          | \$236,500                   | 4%          | \$17,100                        | 7.8%                            |
| Shared Administration                | \$195,000                   | 4%          | \$88,500                    | 2%          | (\$106,500)                     | (54.6%)                         |
| Capital Campaign                     | \$83,000                    | 2%          | \$112,000                   | 2%          | \$29,000                        | 34.9%                           |
| Facilities Rent                      | \$575,000                   | 11%         | \$575,000                   | 11%         | \$0                             | 0.0%                            |
| Capital Reserve contribution         | \$104,000                   | 2%          | \$150,000                   | 3%          | \$46,000                        | 44.2%                           |
| <b>Total Expenses</b>                | <b>\$5,247,800</b>          | <b>100%</b> | <b>\$5,374,740</b>          | <b>100%</b> | <b>\$126,940</b>                | <b>2.4%</b>                     |
| <b>Income Adjustments</b>            |                             |             |                             |             |                                 |                                 |
| Endowment withdraw                   | \$82,000                    |             | \$91,800                    |             | \$9,800                         | 12.0%                           |
| restrict class gift (STEM)           | 0                           |             | (3,000)                     |             | \$0                             | 0.0%                            |
| release chorus gift                  | 0                           |             | 1,000                       |             | \$0                             | 0.0%                            |
| release playground gift              | 0                           |             | 1,000                       |             | \$0                             | 0.0%                            |
| release class gifts (ebooks)         | 0                           |             | 15,103                      |             | \$0                             | 0.0%                            |
| release class gifts (bells)          | 0                           |             | 13,075                      |             | \$0                             | 0.0%                            |
| release technology funds             | 0                           |             | 35,317                      |             | \$0                             | 0.0%                            |
| transfer to savings (class gift)     | (10,000)                    |             | (10,000)                    |             | \$0                             | 0.0%                            |
|                                      | \$72,000                    |             | \$144,295                   |             | \$9,800                         |                                 |
| <b>Expense Adjustments</b>           |                             |             |                             |             |                                 |                                 |
|                                      | \$0                         |             | \$0                         |             | \$0                             |                                 |
| <b>Total adjusted income-expense</b> | <b>\$0</b>                  |             | <b>\$0</b>                  |             | <b>(\$62,495)</b>               | <b>0.0%</b>                     |

## PARISH FINANCIAL STEWARDSHIP

**Indicate the method used for encouraging people to contribute financially to the parish.**

| Type of Fund                             | Beneficiary  | How Gifts Are Solicited  | Deadline   |
|--|--|--|--|
| Holy Trinity Church Annual Parish Pledge | The Annual Pledge is a well-established program that funds the vast majority of the Parish's expenditures. HTS families who are pledging members of the Parish receive the discounted tuition rate for Archdiocese of Washington. The amount raised is approximately \$3M. | In October, parishioners are asked to make a pledge for the coming calendar year. Requests are made both from the pulpit and in the mail. Follow-up by a phon-a-thon and letters occurs in February. Pledges can be fulfilled using envelopes at Sunday liturgies, by arranging for regular charges on a credit card, or making scheduled cash or stock gifts throughout the year. | The Annual Parish Pledge runs on the calendar year. All gifts should be received by Dec. 31. |
| Holy Trinity School Annual Fund          | The Annual Fund is the primary means of raising funds for HTS from individuals. This year's goal is \$175K   | Funds are solicited by mail in the fourth quarter of the calendar year and again in the spring. Gifts may be made as one-time contributions or via a pledge.   | The Annual Fund runs from July 1 through June 30. All gifts should be received by June 30.   |
| Endowment and Scholarship Program        | The endowment is approximately \$2M. Gifts to the endowment are frequently made in honor of or in memory of an individual. The annual payout is \$85-90K.  | <u>Funds are solicited from individuals connected with the school as well as foundations.</u>  | All gifts should be received by the close of our fiscal year on June 30.                     |
| Gavigan Program                          | The Gavigan Program, a current use scholarship fund, provides an education at Holy Trinity School for low-income family students who have academic motivation and potential for personal growth.   | Funds are solicited from individuals and from foundations.   | All gifts should be received by the close of our fiscal year on June 30.                     |
| 8 <sup>th</sup> Grade Class Gift         | The Class Gift is a Holy Trinity School tradition since 1995, given to the school by the families of the graduating class. A parent committee works with the principal and teachers to determine a gift that would be the most beneficial to the school.                   | Gifts are solicited in the spring and are paid on-line and by check.   | All gifts should be received by the close of our fiscal year on June 30.<br>Note:            |
|  |  |  |  |

**Give the percentage of registered households in the parish who contribute and how this has changed in recent years.**

The firm registered households number is being verified with the data cleanup in preparing for ParishSoft/Family Suite. For now, the estimate is approximately 3,500:

Parish Pledge:

2013 - 1,591 Households, totaling \$3,081,975

2014 - 1,635 Households, totaling \$3,090,036

2015 - 1,629 Households, totaling \$3,131,940

Offertory:

2013 - \$456,599

2014 - \$451,519

2015 - \$497,352

**List other sources of revenue in the parish besides the offertory contribution.  
Purpose, Current state and Effectiveness (past and present)**

**Parish Pledge Goal:** \$3 Million- Currently (May) at \$2,502,820 with a ~50% participation rate

**Capital Campaign:** Total Pledges/Gifts to date (May): \$11,497,737 - Total Donors: 697

Percentage of Giving to the Capital Campaign:

HTS Current/Former Parents (most of whom are parishioners): 30%

Parishioners (who are not HTS parents): 68%

Visitors: 2%

Holy Trinity Parish generated operating revenues (unaudited) of \$4.175 million in FY 2015. The bulk of the revenues -- \$3.779 million or 90.5% of Parish revenues -- were provided by financial contributions to the Parish through the Parish Pledge and offertory (holiday included) contributions. The remaining revenues were raised through Religious Education (4%), Weddings/Sacraments (3%) and Other (2%).

Holy Trinity School generated revenues of \$5.279 million from a Tuition and tutoring (65%), Parish Assistance (11%), Contributions and Donations (9%), Before and After Care (7%), Scholarships and Grants (5%) and Other (3%). Although the percentages may vary from year to year, the relative share of revenue contribution in future years is expected to remain roughly similar to FY 2015.

The Development of the Parish's revenues can be generally viewed in three categories:

- **Parish Development**
- **Parish Clubs & Services**
- **Holy Trinity School**

**Parish Pledge & Offertory.** The Parish raises the substantial majority of its revenues through its Parish Pledge Program and its Offertory Collection. The 2014 Parish Pledge Program in excess of \$3.1 million from 1,635 households. Both the dollars raised and the number of households contributing to the Parish Pledge peaked in 2013 and have remained flat (or declining slightly)

since. Based on a couple analyses the capital campaign did *not* affect these revenues or the giving to the parish pledge efforts.

### **Parish Clubs & Services. [to be developed]**

**Capital Campaign.** The Capital Campaign has raised \$10,622,989 with gifts and pledges from 636 donors through a coordinated targeting and development over the last three years.

**Holy Trinity School.** The School raises the majority of its revenues from tuition, tutoring and child care revenue. In addition, the School receives revenues from contributions and scholarship donations. The Holy Trinity School Annual Fund exceeded its goal with combined efforts totaling \$291,277. Unrestricted Gifts: \$172,012 / Restricted Gifts: \$119,265. Over 80% of the 8th grade parents participated in the 8th grade class gift, with contributions totaling \$22,504 to benefit the Science, Technology, Engineering, Art and Math (STEAM) program. The Home & School Association (HSA) held three fun and successful fundraisers throughout the year -- The Golf Classic, Book Fair, Trivia Night, and Annual Auction. These events generated over \$148,000 to support and enhance the various school programs and provide need-based scholarships to deserving students.

### **Describe the ways in which financial stewardship is presented to the people and the extent to which the parishioners respond to this.**

- Parish Pledge Mailing from the Pastor to all Parishioners & RE Families - Mailing: mid November
- The Pastor announces Parish Pledge goal & appeal from the pulpit, prior to mailing
- Reminders in Bulletins, Website and eLetter, emphasizing importance of parish pledge, HTS annual fund, and Capital Campaign
- Personal calls & visits with Prospects for Capital Campaign Gifts (HTS Principal, Capital Campaign Committee Members, the Pastor, Development support)
- Personal calls, emails & visits with top donors
- Personal reminder letters for Parish Pledge from the Pastor - March/April and Sept/Oct
- Listing of Capital Campaign Donors in Bulletin (2x yr) posted on Website soon
- Phone-a-thon - After Cardinal's Appeal: February/March
- Personal calls/emails from Development to Parishioners who gave previous year/not yet current
- New Parishioners - Welcome letter from Development mailed within two months of joining Parish, explaining importance of Parish Pledge, Offertory, Capital Campaign.
- Alumni & grandparent mailings, social media outreach, personal visits, class reunions
- RE Families - New this year: Adding Parish Pledge information to RE Application and follow up letter to parents. Copy of letter below
- Capital Campaign efforts driven by the Pastor, Capital Campaign committee and development office resources.

## PARISH ADMINISTRATION

**Describe present staff and critical volunteer positions and duties, as well as future staffing needs.**

**Parish Staff (3 Jesuits [4 later this year] and 25 full-time and 1 part-time lay employees:**

### **Jesuit Staff**

Rev. C. Kevin Gillespie - Pastor

Rev. William Ryan, S.J. - Parochial Vicar

Rev. Paul Campbell, S.J. - Parochial Vicar (Effective, August 1, 2016)

Rev. William Kelley, S.J. - Parochial Vicar (Effective, September 5, 2016)

### **Pastoral Staff (12 lay people):**

#### **A) Martina O'Shea, Pastoral Associate for Ignatian Spirituality**

Responsible for developing and leading programs to educate parishioners, parents, faculty and staff about Ignatian spirituality and the Jesuit identity and mission of the parish and school. Planning, promoting, and giving the Spiritual Exercises as well as retreats, spiritual direction and other prayer programs; developing and directing Ignatian lay leadership formation programs; creating and directing the training program to form spiritual directors/spiritual companions, and 'givers' of the Spiritual Exercises of St. Ignatius. *Full-Time. Reports to Pastor. 1 Direct Report.*

#### **Catherine Heinhold, Ignatian Spirituality and Prayer Program Administrator**

Responsible for organizing and managing all facets of Holy Trinity's training program for spiritual directors, spiritual companions, and 'givers' of the Spiritual Exercises; coordinating with the Young Adult Community all Ignatian Spirituality retreats and prayer programs; scheduling, creating publicity for, and coordinating parish-wide Ignatian spirituality and prayer activities. *Full-Time. Reports to Martina O'Shea.*

#### **B) David Pennington, Pastoral Associate for Liturgy**

Responsible for the liturgical life of the parish including all sacramental celebrations and liturgical music, the design and direction of liturgical celebrations, and the formation and recruitment of lay liturgical ministers with the advice and under the supervision of the pastor. *Full-Time. Reports to Pastor. 4 Direct Reports.*

#### **Kathleen DeJardin, Director of Music Ministries**

Responsible for parish liturgical music for all liturgical and sacramental celebrations including direction of parish choirs; recruitment, training, formation of parish musicians including cantors and instrumentalists; maintenance of music library. *Full-Time. Reports to Pastoral Associate for Liturgy.*



**Tim Duhr, Associate Director of Music Ministries/Principal Organist**

Responsible for accompanying parish liturgical music, creation of Sunday worship aids and maintaining a record of dept spending. *Full-Time. Reports to Pastoral Associate for Liturgy.*

**Helene Flanagan, Coordinator of Baptism and Weddings**

Responsible for organizing the celebration of baptisms and weddings including: scheduling, rehearsals, and communication with families and couples. *Full-Time. Reports to Pastoral Associate for Liturgy.*

**Coordinator of Sacramental Records (vacant)**

Responsible for paper and electronic recording of all sacraments celebrated at the parish, responding to requests for updated sacramental certificates, notifying parishes of record of sacraments celebrated at Holy Trinity, recording sacraments celebrated outside the parish for which Holy Trinity is the parish of record. *Full-Time. Reports to Pastoral Associate for Liturgy.*

**C) Kate Tromble, Pastoral Associate for Social Justice**

Responsible for planning and effectively implementing social justice programs including: direct service, advocacy and educational opportunities. This is done by identifying service and justice opportunities for parishioners, networking with faith-based and community groups to build effective partnerships, and communicating themes, programs and activities to the parish at large. *Full-Time. Reports to Pastor. No Direct Reports.*

**D) Judith Brusseau, Pastoral Associate for Faith Formation/Religious Education**

Responsible for the Faith Formation/Religious Education for adults and youth including the Sunday Morning Religious Education program; planning the Adult Faith Formation and Raising Faith Filled Kids series; preparing participants and planning sacramental preparation in the areas of Baptism, Reconciliation, Eucharist, Adult Confirmation, Marriage Preparation, RCIA Adapted for Children. *Full-Time. Reports to Pastor. 2 Direct Reports.*

**Mary Tull, Religious Education K-6 Coordinator** Responsible for supporting the Sunday Morning Religious Education Program, including preparing materials for catechists and arranging for substitutes. *Part-Time. Reports to Pastoral Associate for Faith Formation/Religious Education.*

**Lisa Dittmeier, FF/RE Ministries Office Coordinator.** Responsible for providing administrative support for all FF/RE programs including inputting registrations, communicating with participants, preparing materials, ordering supplies and providing event support. *Full-Time. Reports to Pastoral Associate for Faith Formation/Religious Education.*

**E) Anne Koester, Rite of Christian Initiation of Adults (RCIA) Coordinator**

Responsible for overall facilitation of all aspects of the RCIA process, including the faith formation and catechesis of catechumens preparing for Christian initiation, baptized Christians for full communion with the Catholic Church, and baptized (Catholic), uncatechized adults preparing for Confirmation and Eucharist; recruitment and formation of godparents and sponsors. *Part-Time. Reports to Pastor.*

**F) Sara Seligmann, Pastoral Associate for Youth Ministry**

Responsible for ministering to teens in grades 9-12 involving elements of religious catechesis, community service, prayer and spirituality, and leadership development as well as leading the Confirmation program for grades 7<sup>th</sup> and 8<sup>th</sup>. *Full-Time. Reports to Pastor. No Direct Reports.*

**Administrative Staff (13 full-time employees and 1 part-time employee)**

**H) Executive Assistant to the Pastor (vacant):** Responsible for (1) supporting the Pastor with scheduling, drafting correspondence, events; (2) assisting with fundraising events sponsored by the Home and School Association and Garden Ministry, including ensuring acknowledgement of donor gifts, gift processing, record keeping and communications and for assisting the planning and implementation of fundraising for the parish and school including cultivation and stewardship of gifts, annual parish pledge, HTS annual fund, planned and deferred giving; (3) for building community through programs and events that allow parishioners to connect with one another on social, pastoral, spiritual, and emotional levels. Book Discussion Group, Separated, Widowed and Divorced, Annual Parish Picnic, Trinity Adult Community are a few examples.

**Margaret Goldrick, Receptionist**

Responsible for answering phones, welcoming and greeting visitors to the parish center. Provides information about the Parish, and its activities. Provides Mass cards, schedules Mass intentions and maintains the Mass intention schedule book. Receives deliveries and alerts recipients. *Part-Time. Reports to Executive. No Direct Reports.*

**I) Chris Kehoe, Director of Finance**

Responsible for full-range of financial issues at the parish and school, including maintaining financial books, preparing financial reports and analysis, accounts receivable and payable, and establishing appropriate internal controls. *Full-Time. Reports to Pastor. 1 Direct Report.*

**Shauna Creary, Accountant**

Responsible for timely and accurate recording, reconciling and reporting all financial related transactions and accounts for the organization. *Full-Time. Reports to Chris Kehoe.*

**Accountant (vacant)**

Responsible for managing/maintaining the constituent relationship database and donor files, drafting outreach letters and donor acknowledgements. *Full-Time. Reports to Chris Kehoe.*

**J) Tass McCarthy, Facilities Supervisor**

Responsible for overseeing all aspects of the parish and school's buildings and grounds maintenance including operational issues, plant safety and risk management, contracting and procurement, and emergency services. *Full-Time. Reports to Pastor. 8 Direct Reports (2 Maintenance Workers (Full-Time)/6 Custodians (1 Part-Time/5 Full-Time)).*

**Leonard Haigler, Brad Taylor: Maintenance Worker**

Responsible for providing preventative maintenance, repairs and renovations, locking and unlocking of buildings, set-ups and take-downs for all parish/school events, cleaning, and responding to emergency calls for service. *Full-Time. Report to Facilities Supervisor.*

**Miriam Martinez, Daniel Letran, Mayra Venegas, Johnnie Greene, Genaro Serrano (Full-Time); Elena Hernandez (Part-Time): Custodian:** Responsible for providing janitorial services in the parish and school buildings as well as set-ups.

**K) Angela Grady, HR**

Responsible for conducting job searches, issuing appointment letters, submitting documentation regarding employee issues, providing the ADW and HT payroll administrators with salary/benefit information, working with Pastor and Principal on identifying staffing needs/changes. *Reports to Pastor/Principal. No Direct Reports.*

**L) Communications Director (vacant):** Responsible for updating and distributing the media of the parish including the bulletin, eLetter and website; working with the Communications Committee to identify upcoming communication needs of the parish; assisting the HTS Director of Admissions with developing admissions collateral, ads, etc. *Reports to Pastor/Principal. No Direct Reports.*

**HOLY TRINITY SCHOOL Staff**

For the 2016-2017 school year, there are 32 full-time/lead teachers, 8 full-time assistant teachers, 4 full-time tutors, 2 full-time librarians, 1 tech teacher/IT support, 1 full-time guidance counselor, 5 full-time administrative staff, 2 Assistant Principals and 1 Principal.

**M) Charlie Hennessy, Principal**

Responsible for overall operation of the school from budget & enrollment to supervision of curriculum and teaching as well as religious instruction and sacramental life of the students, Personnel decisions on hiring and evaluation in collaboration with assistant principals. Representing school to parish and archdiocese, and parent association for fundraising and community development. Communication with parents, teachers, and school-parish community. Teaches 1 class each day. *Full Time. Reports to Pastor.*

**Kevin McShane, Assistant Principal**

Responsible for Upper School (5<sup>th</sup>-8<sup>th</sup> grade) on a day to day basis, math curriculum and teaching throughout the whole school, finance and budget development, testing & assessment. Leads all Upper School meetings, activities and service projects, handling student discipline and teacher support and supervision. Supervises implementation of Developmental Designs (classroom management) in all Upper School classes. Collaborates with principal and other assistant principal on major priorities of scheduling, professional development, teacher evaluation and support of teachers and students. Also teaches 2 class periods each day. *Full Time. Reports to Principal.*

**Kerri Edwards, Assistant Principal/Director of Admissions**

Responsible for Lower School (PreK-4<sup>th</sup> grade) on a day to day basis, English/language arts curriculum and teaching throughout the whole school, Jesuit Identity and admissions, preparation for school liturgies and prayer services. Leads all Lower School meetings, activities and service projects, handling student discipline and teacher support and supervision, including classroom assistants. Supervises implementation of Responsive Classroom in all Lower School classes. Collaborates with principal and other assistant principal on major priorities of scheduling, professional development, teacher evaluation and support of teachers and students. Also teaches 2 class periods each day. *Full Time. Reports to Principal.*

**Harriet Winslow, Administrative Assistant to the Principal**

Responsible for coordinating office operations and school events, supporting the principal with correspondence and acting as a liaison between principal and parents, coordinating admissions visits and testing with the Lower School Assistant Principal, and editing weekly parent newsletter. *Full Time. Reports to Principal.*

**Valinda Smith, Finance Officer**

Responsible for full-range of financial issues at the school, including maintaining financial books, preparing financial reports and analysis, accounts receivable/payable and payroll. *Full Time. Reports to Principal.*

**Karelia Pallan, Alumni Coordinator**

Responsible for maintaining and updating family information, billing, and student-related databases including Cornerstone, TADS, DirectorySpot, Raiser's Edge and Scantron; assisting Communications Director with website and social media postings; monitoring phones and doors. *Full Time. Reports to Principal.*

**Mary Cooter, Permanent Substitute**

Responsible for acting as a regular substitute, scheduling substitutes, coordinating Child Protection training for volunteers, filling in as needed for teachers/administrative staff. *Full Time. Reports to Principal.*

**Eileen Darcey/Stephanie Wimmer, Nurse**

Responsible for receiving/greeting students, parents and visitors; maintaining and updating daily attendance; ordering milk, organizing various school forms; taking care of sick/hurt students and maintain medicine bags; recording and updating immunization records and authorization forms. *Shared Position. Full Time. Reports to Principal.*

Ministries of the Parish & Groups Associated with each Ministry 5.27.16

**PARISH PASTORAL COUNCIL(12) – KEVIN GILLESPIE, S.J.****COMMUNICATIONS – Courtney Mattison**

*Communications committee (8)*

**DEVELOPMENT – Diane Favret**

*Development Committee (15)*

*Capital Campaign Committee (20)*

**FACILITIES – Tass McCarthy**

*Facilities Committee*

**FINANCE COUNCIL – Chris Kehoe (11)****IGNATIAN SPIRITUALITY & PRAYER – Martina O'Shea**

*Ignatian spirituality committee (8)*

*Iconography Guild (12)*

YAC faith sharing (15-19)  
YAC annual retreats (100)  
YAC young married couple's' prayer group (20)  
Zen meditation (12)  
Christian meditation group (6)  
Movie Moments of Grace (80-100; 400)  
Ignatian Retreat Team (15; 125)  
Ignatian Formation Program (25)  
Faber Training Program (12)  
Explore and Discern (15)  
Ignatian Spirituality Project  
Repetitio (8-10)  
Principium (12)

**PARISH LIFE – Rose Mary Padberg**

Parish Life Committee (9)  
Camp Trinity (10)  
Weekly Book Discussion Group (2)  
Conscious Living Group (1)  
Garden Ministry (2)  
Grief Support Group (2)  
Job Seekers Ministry (1)  
Holy Trinity Seminar Group (1)  
Parish Connections (2)  
Parish picnic (8)  
Prayer Ministry (5)  
Seniors Group (3)  
Separated, Divorced & Widowed Support Group (2)  
Trinity Adult Community (TAC) (3)  
Trinity Caregivers Support Network n/a

**RCIA – Anne Koester**

Inquirers, catechumens, baptized candidates,  
"baptized (Catholic), uncatechized"  
for Confirmation and Eucharist (47)  
Sponsors (40)  
Prayer partners (47)  
Catechists 3 & 7 volunteer parishioners

**RE & FAITH FORMATION – Judith Brusseau**

Sacramental preparation  
Adult Confirmation: (5-10)  
Baptism Prep (18 – 30 couples @ session)  
RCIA adapted for children (5-10 families)  
Reconciliation Prep (135 – 150 parents & children)  
Eucharist Prep (135 – 150 parents & children)  
Marriage Prep (30 facilitators; 60 - 100 couples)

Faith Formation

RE Sunday morning catechists & substitutes (100)  
Religious Education (645 families; 805 children)  
Shepherd's Flock (10 families)  
Parents of young children (15 families)

*Adult Faith Formation (25 – 100+)*  
*Education committee (12)*  
*Religious Education Advisory Parent Board (10)*  
*Adult Faith Formation Committee (6)*

**SOCIAL JUSTICE – Kate Tromble**

*ADW Haiti Twinning Committee (10)*  
*Christ House meals (15)*  
*Environmental Working Group (20)*  
*Giving Tree (30)*  
*Good Faith Communities Coalition*  
*Hands on Housing (25)*  
*Maria Madre Committee (20)*  
*Power of One (200)*  
*Saturday and Sunday Suppers (150)*  
*Social Justice Committee (15)*  
*St Jean Baptiste Haiti Committee (10)*  
*YAC Social Justice Book Club (10)*  
*Capital Campaign Social Justice Committee (6)*  
*San Miguel Tutors (10)*  
*S.O.M.E. provide a meal (75)*  
*Winter Shelter*

**WORSHIP – David Pennington**

*Liturgical Ministries*

*Sacristans (20)*  
*Ushers/Beadles (38)*  
*Greeters (14)*  
*Lectors (132)*  
*Extraordinary Ministers of Communion (298)*  
*Acolytes (9)*  
*Youth Altar Servers (33)*  
*Homebound Ministers (28)*  
*Funeral Hospitality Ministers (14)*  
*Music Ministries – Kathy DeJardin*  
*Loyola Ensemble (25)*  
*Ignatian Choir (40)*  
*5:30 Contemporary Ensemble (30)*  
*YAC Ensemble (15)*  
*Men's Choir and Women's Choir (25)*  
*Resurrection Choir (10)*  
*Triduum Choir (50)*

**YOUNG ADULT COMMUNITY - STAFF**

*Steering committee (10)*

**YOUTH MINISTRY – Sara Seligmann**

*High School RE (3 volunteers) (24 participants)*  
*High School Youth Group (3v) (32p)*  
*S4J (2v) (15)*  
*Confirmation (107p); team: Peer Ministers (16), Adult Ministers (8)*  
*High School Service Trips (18p) (2v)*  
*Peace Camp (9)*

**Holy Trinity School - Charlie Hennessy**  
School Advisory Board (SAB 18)  
Home & School Association (H&SA 31; 438)  
HTS Men's Group (30)

**Indicate the present physical condition of parish facilities, the year they were constructed, as well as anticipated future needs and areas of possible expansion or renovation.**

Report developed by Fr Ryan and Facilities task force to be provided separately.

**Describe the current vehicles of communication in the parish and how these keep people informed about what is happening in the parish.**

**Description of current communication tools at the parish (alphabetical order).**

***Announcements at Mass:*** Upcoming events announced at the end of each Mass at the parish. Shared with those attending specific Masses each week.

***Bulletin:Printed weekly.*** Moving to a bi-weekly schedule in the summer months. All directors provide content for the bulletin. Available at Mass for those parishioners attending services that week.

***E-Newsletter:*** Distributed weekly by email to 1,304 addresses. All directors provide content for the e-newsletter. E-newsletter is opt in – parishioners had to sign up - Newly registered parishioners are now automatically registered for the e-newsletter (not sure when this started). Funeral notices go out to those subscribed to the e-newsletter

***Facebook:*** Currently 1,025 Likes - May 11th-June 7 (the dates of posts within the last month): reached 3,783 people; 139 total page views.

***Website:*** 23,300 page views; pages per session 2.5 and about 1.5 minutes on a page. Mostly accessed on desktops so more likely an older population using the website. Top 5 pages on the website: Homepage; Worship Music/Mass Schedule; Bulletins; Directions; Parish staff directory

Specific ministries have their own communications strategies. Over time, they have developed their own email lists and they use them to communicate broadly about their activities to interested parishioners as well as to their core volunteers.

- Social Justice for example has “We are Called” which goes out monthly to about 1,000 people via email. To subscribe, you must contact the Director of Social Justice. The newsletter is also linked on the website.
- RE Families- monthly communications to about 500. RE Volunteers: monthly to 89 people.
- Young Adult Community (YAC) – bulletin in a digest for once a month

Communications for the parish is separate from the Development team's communication and from the school's communication. Each has their own communications tools and use different forms of delivery (mail chimp/ constant contact). Communications staff does not have centralized information about participants in or for individual ministries .

Communication is a somewhat siloed operation in terms of how communications is handled. Each group has a great deal of autonomy and there is little direction to coordinate content or timing of communications. Because each group or ministry has autonomy, communication is not consistently branded with each their own style and voice.

School has its own communications. They use constant contact to email Tuesday newsletter to families; Use websites and old style Tuesday folder. Also on Facebook and Instagram

## **RECORDKEEPING AND SECURITY**

**What is the current state of IT/Data/records/Security of Info and future needs?  
Including development needs?**

### **Current Hardware Resources and Primary Software Solutions**

#### **Hardware Resources**

- Two servers housed in a secure storage room on the ground floor of the parish center
- These servers are used primarily for CMS, Logos, and confidential record keeping
- 200+ PCs/Tablets/Laptops
- Dozen (or so) Printers
- 5 Copiers

#### **Software/Solution Stack**

- CHRIS – Human Resources (cloud)
- CMS – Repository for parish census and household data, donor management, payment management. CMS was mandated by ADW; is being phase out across the dioceses, and will be replaced at Holy Trinity on/about June 30, 2016 (local network hosted)
- Connect Now (Parishsoft) – General ledger and accounting system. This product is mandated by ADW and was fully implemented in late 2015. (cloud)
- Family Suite (Parishsoft) – Coming online at Holy Trinity on July 1, 2016, this product will replace CMS. Family Suite has the capability to manage all parish household data, pledge and contribution information, religious education participation, sacramental records, and enhanced reporting capacity. (cloud)
- Forte – Merchant account for credit card and ACH processing. (cloud)
- Logos – Sacramental records tracking. (local network hosted)
- Maestrosoft – A cloud based charity auction manager. Used by the school to manage annual events. (local host; network license available for purchase)
- MS Office Suite – Includes Word, Excel, Publisher, PowerPoint. Used by all parish staff.(local)
- Raisers Edge – A standalone donor and fundraising solution. The development staff uses this product to manage the school's donors, fundraisers, and annual events (local network hosted)



- Rediker – A cloud-based school administrative solution with gradebook and parent portals for HTS.
- TADs – A cloud-based tuition management and bill paying solution for HTS.
- VeraCart – Cloud-based, hosted, integrated shopping cart solution for online merchants. Integrated with Holy Trinity website to allow donors to make pledge payments over secure, online connection.

### Software Solutions with Functional Area

| Solutions/<br>Functions  | Accounting<br>/Finance | Developmen<br>t | Human<br>Resources | Religious<br>Education | Sacramenta<br>l Records | School<br>Record<br>s | Integrates<br>Automatically<br>With... |
|--|------------------------|-----------------|--------------------|------------------------|-------------------------|-----------------------|--|
| CHRIS  |                        |                 | X                  |                        |                         |                       | NONE                                   |
| CMS (phasing<br>out beginning<br>6/30/2016)                            | X                      | X               |                    | X                      |                         | X                     | NONE                                   |
| Connect Now –<br>ParishSoft  | X                      |                 |                    |                        |                         |                       | Family Suite                           |
| Family Suite -<br>ParishSoft<br>(phasing in<br>beginning<br>6/30/2016) | X                      | X               |                    | X                      | ?                       | X                     | Connect Now                            |
| Forte  |                        | X               |                    |                        |                         |                       | NONE                                   |
| LOGOS (CMS)  |                        |                 |                    |                        | X                       |                       | NONE                                   |
| MS Office Suite  | X                      | X               | X                  | X                      | X                       |                       | Its other<br>products                  |
| Raiser's Edge  |                        | X               |                    |                        |                         |                       | NONE                                   |
| Rediker  |                        |                 |                    |                        |                         | X                     | TADS                                   |
| TADs   | X                      |                 |                    |                        |                         | X                     | Rediker                                |
| VeraCart   |                        | X               |                    | ?                      |                         |                       | NONE                                   |
| Website Hosting  |                        | X               |                    | X                      |                         |                       | NONE                                   |
| Calendar/<br>Communications  |                        | X               |                    | X                      |                         |                       |  |

## Security

- Our local network has a secure firewall to minimize website and locally hosted data from being accessed by unauthorized users or hackers.
- Security for cloud-based solutions is managed and maintained by each vendor, who have met the requirements stated by the Archdiocese.
- Non-network PC hosted solutions (such as Maestrosoft), with locally stored data are of concern as there is no policy for securing information, they are not regularly backed up, may contain sensitive information, and are vulnerable to theft. The parish should consider developing a policy for securing these PCs, especially when laptops are used outside of the parish center.

## Records

- Sacramental Records - FamilySuite has the ability to store/track sacramental records, as did its predecessor CMS. It is unclear if the responsible stakeholders have consistently recorded sacraments into CMS (and now FamilySuite). Sacramental records are recorded manually into a logbook, as required by the archdioceses, however these log books are vulnerable to any number of threats.
- Parish/Parishioner Historical Records - Parishioner information is readily available for all parishioners from the past 20 years; records for the period before 1995 can be collected from a variety of non-electronic sources.

## Future Needs

- Add new products to increase efficiency and security of recording and retrieving information for the School's permanent records (identify possible solutions, as this function is currently not being performed...permanent records are stored in boxes).
- Take advantage of CRM functions within FamilySuite *or* procure another CRM solution that allows development to track interactions and conversations with donors.
- Use CardRefresher (or similar) to improve process time of expired/invalid credit cards
- Take advantage of all ADW software training
- Human Resources to work closely with new employees during the on-boarding process to ensure that they have the requisite training.
- Finance/Development/School are all required to report financial data, yet due to a lack of integration of solutions, there is no process in place to cross check the data (nb - this problem will likely go away once FamilySuite is up and running, as it integrated with Parishsoft, the accounting package)

## EFFECTIVE TRANSITION

### **Indicate the view on how effective and efficient admin of the parish is in transitioning between individuals and new pastors?**

Holy Trinity is a large complex parish seeking to support numerous callings and efforts. There are 13 leaders reporting to the pastor all seeking varying levels of support, time and attention from the pastor and the resources of the parish. There are 90+ active groups within

the parish with hundreds (maybe a thousand) volunteers supporting these efforts all requiring some coordination and support. There is a large active school that is currently self-sustaining and represents roughly 50% of the operating budget of the parish. This creates a relatively complex operation with a broad array of personalities and situations for any new leader to learn making a quick, effective transition difficult even in the most coordinated system.

The transition process between pastors, directors and even between years (budget/planning) lacks a systemic capability to ensure smooth transitions and consistency of focus on the key priorities of the parish. Over the last years, the pastor has been the focal point for decisions and dissemination of information. This can create risk for a parish where pastoral transition is a stated goal of the Jesuit ideals. There is limited transition support for new lay leaders within the parish but with a new dedicated HR leader this is seen as an area that can be addressed moving forward.

In addition, the planning processes or prioritization of the parish budgets/efforts have been less clear or transparent. This tends to create efforts within the parish that are more silo'd and the appropriate resourcing on efforts more difficult to manage. The less transparent overarching priorities and limited coordination across the different teams at times creates unnecessary stresses and difficulties in the operations of the parish. Exacerbating this is an inconsistent clarity on the roles and coordination of the various lay committees in the support of each director and the overall guidance of the parish. These combine to create an environment where there is less coordination across the various teams, less clarity on the overarching priorities for the short or mid-term and difficulties in creating smooth, consistent transitions between new pastors and/or directors.

There is an opportunity to resolve the roles and structural support of the committees and lay leadership to create common support for the directors, pastor and organization a whole. In addition, there is an opportunity to develop a more organized planning process to set the mid-term strategic and near term priorities with the metrics to gauge progress. This should help to establish the appropriate resourcing and create a transparent parish administration focused on serving the parish priorities. Building this capability would enable the transition between pastors/lay leaders and improve the overall morale and operating effectiveness of the parish.

***The following are the observations obtained while speaking with Fr Kevin, Courtney Madison, Diane Favret, Chris Kehoe and Charlie Hennessy***

Transition process between pastors is distinct from the parish lay leadership with the province leading the efforts with the pastors and priests. The Province does have a process to support the transition between Pastors but this does not engage the parish or lay leaders in the transition. The PAR process is seen as a transition tool for Fr. Kevin.

The Jesuit time and attention will become more sacramental in the coming years placing greater requirements on the lay leadership of the parish.

There is limited transition support for lay leaders into new roles, although there is a feeling that a new HR leader will support this, as the role is dedicated to HR efforts with an experienced HR leader.

Pastor relationships seem to define much of the effectiveness between the lay leaders and themselves. The Parish is currently dependent on the Pastor's skills and abilities to support ongoing leadership and governance of the Parish, which given transitions and greater focus on the sacramental areas creates an area of mid-term risk for the Parish.

There is a dependency today on the pastor for effective governance of the different areas but given the organizational size there is a tendency for direct oversight to occur when a problem happens and then it is closely managed. At other times there is less or minimal focus due to large number of priorities and responsibilities of the pastor. This combination of oversight is not ideal for long-term morale.

The committees provide a varying level of support, the roles of each can be different and can change depending on who is on the committee. Those committees that are seen as effective provide value to the Directors/Pastor for guidance, experience, counsel and decision support. Other committees are also helpful as hands support with efforts not capable of being accomplished by the Director or direct parish resources. Finance Council was noted as a consistent source of support and guidance. Some questioned the value of elected positions within the committees.

There was a lack of clarity of how the committees fit together, whether they were working well, organized effectively and wondered how to create a common plan across the large number of committees with varying and sometimes poorly defined roles.

There is not a central plan or strategy in the Parish each year or strategically over a longer period. The school has a 5-year plan that is ending and an annual process to define the budget priorities that drive the requests to finance council for approval.

There was general feeling that there were lots of ideas but a limited ability to plan or prioritize across the parish teams. This creates silo's across the teams and a focus on adding to director efforts versus planning/prioritizing to an agreed set of parish priorities.

There was limited cross-team support for efforts or sharing of resources, despite being a mission driven leadership team. Parish resources and budgets are established from past years without a larger review due to the lack of a central plan or overarching set of parish goals/objectives/plan.

There are sessions/working groups formed with the directors (13) and there are six that primarily meet to coordinate the largest activities. There was concern expressed that with Courtney leaving that some coordination and organization will be lost, as she acted as the coordinating force for many efforts.

One area that does have strong cross-team coordination is the Pastoral efforts and scheduling of the liturgical calendar/efforts.

Directors tend to get on with their own areas but there are no clear metrics/goals for each and limited transparency of activity/results across the teams.

Stability in the team/lay leadership and the ability to attract talent is seen as an important factor in the Parish being so strong despite some the larger planning/coordination efforts noted.

Doubt was expressed over the Accenture recommendations for action but there is an agreement that it should be easier to create a coordinated team effort across the Parish, remove the silos and improve the effectiveness of the teams given this is a Parish with a strong identity. There was a desire to improve but not a clear understanding how to improve.

Data on parishioners and giving was noted as an issue a couple times and there is not confidence that it is being fully addressed, although it is critical to our ability to be effective as a coordinated team moving forward. This may be due to the lack of transparency of efforts noted or specific concerns.

## SECTION EIGHT: IGNATIAN SPIRITUALITY

Includes: Ignatian Spirituality

Chair: Larry Padberg

Members: Maureen Clark, Sonja DeCarlo, Mike Flanagan, Frank Frost, Kelly Kinneen, Julia Lamm, Dennis Reeder, Roger Sullivan

Consulted: Martina O'Shea, Pastoral Associate for Ignatian Spirituality and Prayer

### GROUPS AND MINISTRIES ASSOCIATED WITH IGNATIAN SPIRITUALITY

**List the programs offered through the Ignatian Spirituality and Prayer Ministry, and note the number of persons involved in offering each.**

The following is a list of programs/groups offered or sponsored within the Ignatian Spirituality and Prayer Ministry; the numbers in parentheses indicate the number of persons generally involved as participants:

- Ignatian spirituality committee (8-10)
- Iconography Guild (12)
- Young Adult Community (YAC) faith sharing (15-19)
- YAC annual retreats (100)
- YAC young married couples' prayer group (20)
- Zen meditation (12)
- Christian meditation group (6)
- Movie Moments of Grace (80-100 each event; 400+ through the year)
- Ignatian Retreat Team (15 each retreat; 125 through the year)
- Ignatian Formation Program (14)
- Faber Training Program (12)
- Explore and Discern (14)
- Ignatian Spirituality Project (50)
- Repetitio (8-10)
- *Principium* (12)

A further overview of many of these activities and how they are organized to reach out to interested people and groups is shown in the diagram on page two of this document.

In addition to the explicit programs offered by the Ignatian Spirituality and Prayer ministry that are mentioned above, the work and activities of the ministry include initiatives such as offering an Ignatian way of praying to open a committee meeting or a Parish Pastoral Council meeting, introducing the Presupposition to new HTS faculty and staff, distribution of over 4000 *Examen* bookmarks placed at the entrances to the church and chapel throughout the year, offering monthly conversations to HTS parents about an Ignatian principles that their

children are learning in the classroom. Such activities help to spread Ignatian spirituality principles through parish activities and programs.

## *If you are a Curious or an Experienced Prayerer,*

The *Website* and *Bulletin* provide information about our Ignatian tradition:

*Movie Moments of Grace* offers the viewing of films followed by small group discussion as a doorway into

*The Examen, as a pause in the day's activities,*

is practiced with: teachers, staff, and parents of children at our school catechists, parish staff.

We offer the

full *Spiritual*

*Exercises of St. Ignatius*

in daily life over 8-10

*Ignatian Retreats in*

*Daily Life* take place

throughout the year. We

invite retreatants to pray

individually with scripture

passages we suggest and meet

with a spiritual director.

One week and six week retreats are

available.

*God's Abiding Love retreat* is offered in the fall and winter months.

*Principium*, a six-session program, is designed for parish lay leaders.

*Quiet Spaces: An Invitation to Pray* is a mini-retreat offered Sunday mornings or weekday evenings.

*Parents who are engaged in our sacramental U.A.P. Evenings or Prayer. Charis Retreats introduce proper time programs or invited to*

Young adults

use their gifts by

becoming facilitators for

the *Charis retreats* and *small faith sharing groups*.

*Explore and Discern* A program

designed to help explore one's

desires and abilities for the

ministry of spiritual direction or

spiritual companioning.

The *Ignatian Formation Program*

is designed to train individuals who

discerned a call to the ministry of

**Describe how Ignatian Spirituality and Prayer Ministry interfaces with, collaborates with, and serves the different ministries and groups in the parish.**

As can be seen in the list/range of programs and activities offered within the Ignatian Spirituality and Prayer Ministry, and the additional consultation with and instruction for many other parish ministries and programs, this ministry affects many other components of parish life. Thus the Ignatian Spirituality and Prayer Ministry interfaces with and collaborates with a wide array of, and potentially all, parish programs and activities.

Holy Trinity Parish describes its mission (taken from the Constitution and By-Laws of the Holy Trinity Parish Pastoral Council) as follows:

Holy Trinity is a Catholic parish sponsored by the Society of Jesus. We share the Society's mission to serve the faith and to promote justice. As disciples of Christ, we seek to be transformed by the Holy Spirit through our celebration of Eucharist and our practice of Ignatian spirituality into a welcoming and prayerful community that shares God's life and love with each other and the world.

While the Mass is the center of worship at Holy Trinity, Ignatian spirituality enlivens the prayer life of the parish. The Ignatian Spirituality & Prayer Ministry leads to the practical development of programs that are part of the practice of Ignatian spirituality (e.g., retreats, faith sharing, and spiritual direction), and also influences how parish leadership and parishioners discern future directions for Holy Trinity. Key Ignatian principles—such as finding God in all things, discernment of spirits, Ignatian indifference, being a contemplative-in-action—are present in much of the day to day work of the parish and encouraged in the daily lives of parishioners. Introducing Ignatian spirituality throughout all aspects of parish life is, of course, an ongoing “work in progress.”

Holy Trinity offers many opportunities to learn more about the essential elements of Ignatian spirituality, including the practice of the Daily *Examen* and many adaptations of the full Spiritual Exercises. The practice of Ignatian spirituality, in which the Gospel is central, also leads Holy Trinity parishioners to respond to the call for social justice. It provides an excellent starting point and complement to the social justice ministry of the parish. Ignatian spirituality and social justice feed each other, supporting parishioners as they seek to live as “contemplatives in action.”

As a Jesuit sponsored and staffed parish, some may assume that Ignatian spirituality is, of course, a “natural” base for the programs and activities of the parish. However, the Ignatian spirituality ministry has been developed very intentionally. It both draws upon and supports the Jesuit identity of the parish; and it also represents a focus for parish activity that goes beyond simply being a Jesuit sponsored parish. And as noted previously, this ministry interfaces with and collaborates with nearly all Holy Trinity Parish programs and activities.



## **THE THRUST AND PURPOSE OF IGNATIAN SPIRITUALITY IN THE PARISH**

**Describe the present thrust or overall direction of Ignatian Spirituality in the parish and who is involved in determining this direction.**

**More specifically, describe how the Ignatian Spirituality and Jesuit Identity ministry strives to be faithful to its mission as stated in the Parish Pastoral Council By-Laws. Who are the parishioners, staff and advisors that discern the way forward? What is the discernment process they engage in to plan future programs?**

The mission of (the Committee on) Ignatian Spirituality and Jesuit Identity, as given in the Parish Pastoral Council By-Laws, is:

To foster Ignatian spirituality and identity within Holy Trinity and to educate parishioners and staff on Ignatian principles, Jesuit traditions, and what it means to be a Jesuit parish.

Further, the responsibilities of the Committee are identified as:

- a. Advise and assist the Pastoral Associate for Ignatian Spirituality in the promotion, coordination, implementation, and evaluation of the practice of Ignatian spirituality in the parish.
- b. Report to the Parish Pastoral Council parish activities that support the priorities of the Society of Jesus and mission plan of the Maryland Province.

### Background:

It is helpful to understand the roots and development of this ministry at Holy Trinity. Holy Trinity has been sponsored by the Jesuits since its founding, and thus has always had a grounding in Ignatian spirituality. The more recent development of this ministry flows from the Second Vatican Council's call to religious orders to explore their founding charisms and draw upon those to invigorate and guide their work. One result of this effort among the Jesuits in our locality was the invitation in 1983 by the Maryland Province of the Society of Jesus for Father Jerry Campbell, S.J. to establish the Jesuit Center for Spirituality located at Holy Trinity Parish. He was entrusted with a mission "to preserve, promote and enrich the Apostolate of the Spiritual Exercises," which the Center did through giving the Exercises and Retreats in Daily Life. Between 1983 and 2009, the Center introduced more than 4,000 individuals in the parish and the greater Washington area to an Ignatian way of living with Christ, in service to others.

In 2009, Fr. Jim Shea, then pastor, formed a task force to explore how best to strengthen the parish's identity as a Jesuit parish with Ignatian Spirituality as its grounding. The task force, in its report to Father Shea and the Parish Pastoral Council, recommended establishment of a new Committee on Ignatian Spirituality and Jesuit Identity, which would have responsibility for developing and overseeing the parish's prayer and Ignatian spirituality programs. The Parish Pastoral Council agreed, and its By-laws were amended to include this new committee.

Effective September 15, 2009, the Jesuit Center for Spirituality and Holy Trinity Parish combined their respective efforts to promote the Spiritual Exercises of St. Ignatius into a

single parish-sponsored ministry. The merger was announced to the parish in the September 27, 2009 parish bulletin. Martina O'Shea, formerly Director of the Jesuit Center and currently Pastoral Associate for Ignatian Spirituality and Prayer) would serve as staff liaison to the Committee. Fr. Mark Horak, who had succeeded Fr. Shea as Pastor, charged this Committee with seeing that the Spiritual Exercises underlie and inform all the parish's ministries and activities.

#### The Ignatian Spirituality and Prayer Ministry today:

The Ignatian spirituality ministry is led by the Pastoral Associate for Ignatian Spirituality, supported and assisted by a large cadre of volunteers including: the 8 to 10 member Ignatian Spirituality Committee (with several members representing various parish programs such as RCIA and religious education), spiritual directors, the 12-member retreat team, and a paid, full-time Pastoral Assistant for Ignatian Programming, recently hired to support the Pastoral Associate in this ministry.

Decisions on the programs and directions of the ministry are made intentionally, using the underlying principles of Ignatian spirituality. Emphasis is placed on listening to what parishioners want/seek, and then to respond, through a process of prayerful discernment.

At the end of every year, the Ignatian Spirituality and Jesuit Identity committee, the Ignatian retreat team, and the Steering Committee of the Young Adult Community look back on the year. Prior to meeting, all the participants are invited to look back on the year and the different aspects of work together as a team or as a committee. The following questions guide reflection and preparation:

- What features did you really enjoy, felt uplifting, encouraging?
- What experiences were discouraging, draining of energy?
- What were the gaps or omissions in our efforts?
- What did we contribute to Holy Trinity?

People who are not able to attend the meeting are asked to send an email to the chair so that everyone's voice is heard. The flow of the meeting is:

- Opening prayer
- Explanation of how we will proceed
- Prayer and silence – to consider the negatives of the year
- Each person is invited to share one negative and continue to go around the room until each person has had a chance to express all his/her negatives
- Prayer and silence – to consider the positives of the year
- Each person is invited to share one positive and continue to go around the room until each person has had a chance to express all his/her positives
- Look for patterns
- Close with a prayer of Thanksgiving

In ongoing planning work, groups look at the patterns that have emerged, and discuss and consider what those patterns provide for shaping future directions of this ministry.

This discernment process used by the Ignatian spirituality ministry as part of its ongoing assessment and planning may serve as a model for other committees and groups that lead ministries and programs in the parish.

**List three strengths that the Ignatian Spirituality and Prayer Ministry offers the parish:**

Group discussion has identified a number of special strengths of the Ignatian spirituality program and what it offers the parish. While it is difficult to provide just three, we have organized this information under three headings.

**People:**

- All those working in this ministry strive to listen, and to be inspired and guided by the Holy Spirit so that through this ministry the fruits of the Spirit as expressed in Galatians are made manifest.
- The ministry is blessed with the involvement and commitment of many people, most of them volunteers. As noted in earlier comments, these include the members of the spirituality committee, the retreat team, the leaders in the Young Adult Community, Ignatian Formation Program Advisory Board, parish staff members and literally hundreds of participants in the full range of the ministry's programs.
- The ministry is blessed with the leadership of Martina O'Shea, who devotes extraordinary time and energy to this effort, and who brings depth of understanding of the full Spiritual Exercises and the Ignatian approach to prayer, an ability to draw effective volunteers, and sensitivity to the variety of needs/requests for ministry activities.

**Meeting people where they are:**

- The Ignatian spirituality ministry provides opportunities for, and nurtures development of, prayer life (both individually and group prayer) that goes beyond what Mass attendance and adult continuing religious education programming provide. It also provides a variety of programs/activities/approaches, thus offering options that meet differing interests and needs.
- The ministry provides guidance in the Ignatian methods of individual prayer, an understanding of prayerful discernment, a shared language for discussing faith life, and an accessible spirituality which can benefit anyone on an active faith journey.
- The group notes that the Jesuit way of proceeding, which guides the Ignatian spirituality ministry, emphasizes listening to the hungers of parishioners in whatever way they are expressed, and then responding to them. It eschews the imposition of programs or policies from the top down.

**Collaboration:**

- The integration of Ignatian spirituality into the Holy Trinity School curriculum is seen as a significant strength. (The group noted that integration into the religious education and sacramental preparation programs is a work in progress; this may be more difficult to achieve due to the dependence on a large number of volunteer teachers and the need to follow curriculum materials provided by the archdiocese.)
- The ministry is an unusual, unique ministry with great potential to benefit many more people, within our parish and beyond. Holy Trinity is already looked to as a special

resource for similar spirituality programs in other Jesuit parishes on the east coast and other faith communities in the Washington, DC area. The group believes it can, and should continue to be a resource for people/communities beyond our parish. (At the same time, we recognize the burden this can place on the limited human and financial resources available to this ministry within Holy Trinity.)

- The ministry is, or can be, a powerful tool for evangelization; it has helped many individuals reconnect (or simply to connect) with the Church and their faith.

### **List three areas of need: How can the Ignatian Spirituality and Jesuit Identity ministry be improved?**

As in the discussion of strengths, the group discussion voiced differing ways of expressing possible improvements. Some ideas focused on programs within the ministry itself (e.g., expand particular programs, provide even more prayer time within the programs, etc.) while others looked at how to bring more people into the ministry, or to expand its reach, or to develop better understanding of Ignatian spirituality, etc.

At times, discussion focused on how to “do more.” This was understood less in terms of numbers of programs or people involved (though increasing numbers has been raised) than in terms of how to more deeply understand Ignatian spirituality. And so some of the “areas of improvement” strive to address how we can more deeply, more fully, understand and live Ignatian spirituality, while others focus more directly on programmatic structure and outreach.

- We suggest that there we should strive to develop a greater depth of understanding and use of Ignatian spirituality principles and practices, and the Jesuit way of proceeding, throughout the parish. We feel that an overarching goal should be expanding/enhancing the integration of the Ignatian spirituality approach in all areas of parish life. Ignatian discernment especially would be an effective practice for all committees and programs of the parish.
- We suggest that there may be a need for this ministry to become more visible inside the parish, and we suggest that some type of basic introduction to Ignatian spirituality, something we dubbed “Ignatian Spirituality 101,” be developed and regularly offered to introduce more people in the parish to this form of spirituality, how it is central to Jesuit identity, and why it can support individuals in their prayer life.
- We noted that there is increasing effort to encourage parish leadership (parish council, staff, volunteer leadership in various ministries) to experience Ignatian spirituality programs. Both as a result of this effort, and to continue to grow the ministry, there is a need to grow the capacity of the Ignatian spirituality ministry, principally through the recruitment and training of more individuals who might participate as spiritual directors or other program leaders. [This particular need is being addressed through parishioners’ generous contributions to the capital campaign to support the training of spiritual directors and spiritual companions in the Ignatian Formation Program and the Faber Training Program.] We recognize that growing the capacity of this ministry would likely entail a need for more resources (staff, space, financial support) which must be balanced with other needs of the parish.
- It is obvious that the Ignatian spirituality ministry has its roots in the reality that Holy Trinity is a Jesuit sponsored parish, and that our Jesuit priests’ own spirituality is

based in Ignatian principles that undergird their personal spiritual training and development. It is very important that the leadership of the Jesuit province, in making assignments of Jesuits to Holy Trinity and/or the greater Washington community, continue to consider the assignment of men with the special training and personal talents to support and serve in the Ignatian spirituality ministry.

- We see a “hunger” among many who have experienced the Spiritual Exercises, retreats in daily life, and other programs of the Ignatian spirituality ministry, to have opportunities to connect with each other through ongoing prayer groups or other community activities. How might this interest be addressed, again recognizing limitations of resources?

We also noted that it may be helpful to take steps to provide greater awareness of how individuals can become involved in the leadership of this ministry. Such steps might include publishing/promoting opportunities for participation (for example, publishing on the parish website when applications to serve on the committee on Ignatian Spirituality and Jesuit Identity can be submitted by interested individuals), and publishing information on when the committee meets, its agenda for meetings, etc. (As these ideas were discussed, it was agreed that having this type of information published for all of the parish’s various committees would be very helpful.)

## **IGNATIAN SPIRITUALITY MINISTRY & EVANGELIZATION**

**How does the ministry of Ignatian Spirituality and Jesuit Identity reach out to those individuals who have left the Church, or who are looking for a parish where they feel at home, or who are exploring Catholicism?**

The group experienced extended discussion regarding what evangelization means and how the Ignatian spirituality program in particular contributes to evangelization. The group looked into many definitions of evangelization, but in the end, we decided the essence of evangelization is joy. The Ignatian Spirituality and Jesuit Identity Ministry offers individuals ways to deepen their faith and experience the love of God, which brings the fruit of His love, joy.

This ministry invites individuals who are already practicing Catholics, individuals who may be disaffected and/or non-practicing Catholics, and individuals who are not Catholic, whether adherents of a different faith or not, to the programs and groups within the ministry. Programs and groups are designed to meet people where they are on their faith journeys, and let the Spirit guide them to deepen their faith.

People come to these programs and activities through information shared within the parish (bulletin, e-newsletter, website, brochures) as well as through personal referrals and personal networks. Ignatian spirituality programs are open to anyone in the metro area who is interested; questions are welcomed and answered on a personal basis; programs are typically free (though donations are welcomed). The programs are ongoing and have grown organically, demonstrating that the invitations have been fruitful.

**List three strengths associated with the evangelization ministry in the parish:**

- Programs and groups within the ministry create a space where any person attending has an opportunity to develop a deeper relationship with God in order to know, love and serve God and others more. The Ignatian spirituality ministry offers programs to meet people where they are with different types of ways to experience God, from offering the full Ignatian Spiritual Exercises in various forms, to Zen meditation, to Movie Moments of Grace.
- New programs and groups have come from listening to the needs and hungers of parishioners and attendees. There is an intentional process for proceeding with an idea, with prayer and discernment. Programs are not imposed, but begin with hearing parishioners' needs, seeing what is realistic, and then prayerfully discerning the next steps forward.
- Holy Trinity has an advantage in reaching out to others due, in part, to being a Jesuit-sponsored parish. The Jesuit identity is seen by many as one of deep faith, of intellectual rigor, of openness to many viewpoints, and with willingness to engage in serious consideration of differing views.

The Jesuit identity and Ignatian spirituality grounding of Holy Trinity are key strengths of the parish and serve as strengths for Holy Trinity's work in evangelization.

**List three ways that the Ignatian Spirituality and Jesuit Identity ministry can reach out more to those who are seeking God through the lens of Ignatian spirituality:**

The group struggled at times with how best to respond to this direction/question. We recognize that the Church as a whole has been called upon by Pope Francis to re-envision evangelization. Within the larger context of what has been called the "new evangelization," we see a need for the parish to clarify what it can and wishes to do in terms of evangelization. As noted above, we see Ignatian spirituality as a key strength for any of the parish's work in this area of evangelization.

Some specific actions/approaches that the parish may undertake to enhance the reach of the Ignatian Spirituality and Prayer Ministry include:

- As stated before, the growth of this ministry is the result of the inspiration of the Spirit and hard work. Information regarding its programs is distributed widely in the metro area, and all interested individuals are welcomed to the programs and activities. Any new outreach should follow the process already in place for new programs (led by requests, prayer and discernment). The group also noted that increased outreach activities would need to be supported with added resources.
- At times in discussion, our group often spoke about how programs might be expanded; yet, as noted above, the reality of resource availability may limit such growth. This ministry already serves as a resource to many other groups in the metro area (and beyond), and this suggests that "growth" may be sought in finding ways to serve as a catalyst for new programs being established in other parishes/faith communities. One example raised was the Movie Moments of Grace, a very successful program at Holy Trinity and one that people from outside the parish, once introduced to it, would like

to join. But the group's feeling was that, rather than expand capacity of our MMG program, we might help other churches to initiate/develop their own, similar programs.

- We suggest the development of an introductory program on Ignatian spirituality, which we have called "Ignatian Spirituality 101." We believe this type of program might be helpful for some individuals to be introduced to Ignatian spirituality. We noted that some individuals are attracted by the reputation of the Jesuits, but have limited understanding of the spiritual grounding of Jesuits in Ignatian spirituality, and will be attracted to learn more in a comfortable group setting that such a program might provide.
- Where not already present, more components of Ignatian spirituality could be included in the RCIA program, in the religious education program, in training programs for catechists, and in other formation programs within the parish.