

# Deepening Spiritual Engagement

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## I. INTRODUCTION

As we chart the future course for faith formation in the Diocese of Erie, this is a moment to be unafraid to ask hard questions and open ourselves to different pastoral approaches. This proposal, while responding to the very real challenges posed to faith formation today, is fundamentally about the opportunities posed by a uniquely spiritually poor and spiritually hungry culture. There is tremendous potential for growth, and with the right methods and mindsets the years ahead can be rich in faith and renewal. We wish to bring three emphases to the forefront from the outset. **First, we are concerned with the evangelization of all of the baptized.** Solutions for faith formation will clearly be found in lifelong, family-centered, and inter-generational approaches. **Second, we place the needs of youth and young adults at the forefront of a path towards renewed lifelong faith formation.** The needs and experiences of young adults serve as a crucial lens through which to acknowledge the challenges of our culture and to ensure approaches that do not leave behind our most at-risk age group. One can identify pervasive spiritual poverties in our culture, such as loneliness, fragmentation, anxiety, and hopelessness, which have left young people wounded and hungry. Welcoming, engaged, evangelized, open-minded, committed adult parishioners are a necessary prerequisite to building connections with young adults.

**Third, in order to accomplish these first two emphases, we place our initial energies on the spiritual renewal and evangelization of adults.** Although reaching out to young people, inactive members, and the un-churched are all fundamental to the baptismal call, before our members can evangelize, they must first be disciples of Jesus. The *General Directory for Catechesis* reminds us that “catechesis for adults must be considered the chief form of catechesis” (GDC #590), and further exhorts that the Christian faith is above all conversion to Jesus Christ, full and sincere adherence to his person and the decision to follow in his footsteps” (GDC #53). One of the greatest gifts we can give the young church is to let them witness and experience, through words, actions, and commitments, how the adult church is newly catching fire in its love for the Lord.

Our Diocese is too diverse for a one-size-fits-all approach. Our goal is not a new slate of prescriptive programs. The Gospel can be furthered and families strengthened by doing much of what is already done in the parish (such as liturgy, sacraments, community life and service) with a renewed evangelizing perspective. Our goal is rather a clear and uncompromising set of priorities for faith formation as we move to develop local and regional plans. The parish snapshots demonstrated that few parishes had a strong local pastoral plan; it is our job to keep life-long faith formation at the top of the heap as this local planning deficiency is addressed. Our task force must make specific

recommendations concerning how to educate, inspire, and support parishes and deaneries in their planning. We do not propose a brand new set of pastoral ideas (these have all been stated and used before) so much as a renewed focus and emphasis.

What is recommended is a decisive emphasis on ***deepening spiritual engagement*** (each of these three words is expanded upon in ***Appendix A***). As will become clear, this is not a subtle shift; in some ways we need to substantially shift our course. In this document we will first briefly and separately consider the needs of children and youth. Much more consideration will then be given to the needs of young adults. Then we will make some observations and proposals about raising the bar of expectations for faith formation leadership while calling for a greater number of spiritual directors and guides throughout the Diocese. Finally, we will share some concluding thoughts while restating and making clear our priorities as we chart the future course of faith formation in the Diocese of Erie.

## II. WHAT IS HAPPENING WITH CHILDREN?

Our task force is not directly focusing its energies on children at this time. While involvement of families and especially young adults (with and without children) is of tremendous importance, we have opted not to reconceive programming for children because we believe that stronger involvement with families and parents will naturally lead to a strengthening of the faith formation of children.

## III. WHAT IS HAPPENING WITH YOUTH?

Several clear themes emerge for our young people. Young people are less attached to their religious traditions, including Roman Catholicism. While a small minority portray a more clear-cut and conformist approach to religion typical of Modernity, the vast majority of young people rest their allegiance on personal conscience and demonstrate clear post-modern sensibilities. These sensibilities are not just ideas they have learned—these sensibilities are fundamental to their worldviews. Many young people are likely to maintain their religious heritage as one marker among many that form their identity. While some retain a weak Catholic identity, we also must wrestle with what we can learn from the steady and substantial rise of the “Nones” (those claiming no religion), especially among young adults. These young people are leaving behind religious labels, and perceive this to be a permanent and nonnegotiable movement. These are in many ways uncharted pastoral waters for the U.S. Catholic Church demanding new paradigms of evangelization and accompaniment. ***Appendix B*** offers more details from three different recent studies that shed light on today’s young people.

Our emphasis on deepening spiritual engagement is positioned in response to this challenging landscape with the young Church. Comprehensive youth ministry as defined in the Bishop’s document *Renewing the Vision* includes three goals: (1) empower young people to live as disciples of Jesus in our world today; (2) draw young people to participate

in the life, mission and work of the faith community; and (3) foster the spiritual growth of each young person. Simply put, when a Catholic youth enters junior high, it should mark the end of their time in a traditional classroom setting. At this time they should find themselves in a welcoming, relational, evangelizing, and engaging program that includes liturgy, sacraments, peer relationships, leadership development, service, intergenerational connections, substantial roles in the life of the parish, and the list goes on. Every young person should feel themselves drawn into the full life of the parish and into a community where their questions, doubts, hopes, and dreams are welcomed and nourished. Our youth do not need more classes, they need to be evangelized, personally known and nurtured, and empowered. In order for this to happen, every young person needs not just a faith formation coordinator, but a youth minister along with adult mentors who are personally invested in them.

Our current practice of eleventh grade Confirmation poses challenges to this model of comprehensive youth ministry. What we find are students who are enrolled in programs (though not often engaged in the life of the parish) towards the final goal of Confirmation, which often serves as a graduation and a cease-enrollment from active engagement in the parish. If Confirmation was a program that was freely entered-into after a minimum age, rather than positioned as a grade level class, this would greatly serve the goal of allowing all of the junior/senior high experience to be one of freely-sought growth and engagement. We would welcome an open dialogue about the Sacrament of Confirmation.

#### IV. YOUNG ADULT AND FAMILY-FRIENDLY PASTORAL SHIFTS

Young adults hunger for a different experience of a faith community. They also leave formal religious practice at alarming rates. Two primary needs emerge for young adults: **(1) intentional small groups in which to form relationships and share faith and (2) spiritually mature mentors who personally befriend and guide young adults.** Before we say more about these needs, here are some examples of young adult and family-friendly pastoral shifts that are proving effective in contemporary churches. The parish:

- Places its primary emphasis on a generous and active welcoming and outreach, shifting from belonging as *membership* to belonging as the experience of an engaged, welcoming, and thriving community. It is noteworthy that many successful mega-churches and nondenominational churches have become less concerned with who is and is not a member of the church. The emphasis is on how many people are being drawn to programs and worship on a regular basis and the quality of those experiences. This posture reflects a realistic acceptance of the transience and fluidity of the lives of young adults.
- Is intentionally family-friendly and child-friendly (with liturgy, community-life, etc.) and positioned to respond to the needs and challenges of young adults and young families. Young families with children are especially vulnerable for ceasing their parish involvement. Parents, and especially young parents, are not seen as the “problem” of

faith formation, but are seen as those needing the most active support and encouragement.

- Actively welcomes and evangelizes at all parish events. This can include simple yet thoughtful prayer and sharing at social gatherings. Parish leaders bring a mindset of “teachable moments” to all aspects of the parish experience.
- Respects people’s various places on the spiritual journey, moving from a compliance-based model (you must do this because these are the rules or obligations) to a conscience-based model (you are invited to do this because of the meaning and value this might have for you).
- Actively welcomes and supports the diverse family compositions in our society, taking its pastoral lead from the Holy Father’s recent post-synodal apostolic exhortation *Amoris Laetitia*. When couples approach the parish for marriage preparation or baptismal preparation, they are actively welcomed and supported with a mature, dynamic team of mentors offering guidance and encouragement to couples.
- Makes use of strategic, intentional small groups, viewing these as a spaces for dialogue with the tradition rather than a space for depositing of information. Small communities for faith sharing and scripture study are carefully interwoven with relevant topics. Catechesis is not primarily positioned as “knowing” the content of faith, but rather as lifelong faith formation as a means to encounter, love, and serve Jesus Christ.
- Is known for ministering to more than just its Catholic members (those in “the fold”), and generously reaches out to people in the local community, especially those in greatest need. The parish is not an ivory tower. This shift implies that more ministry and programs must take place outside of church buildings, and calls for a level of outreach and visibility in the community that is alien to many Catholics.
- Is a place where people find themselves spiritually awakened and drawn into deeper relationship with Christ, where they are well-served and where they can in turn use their God-given gifts to serve others.

What current, consistent practices do we have in which the Church listens in deep, sustained ways to the unique experiences, questions, and perspectives of our young adults? Who teaches our faithful how to prayerfully discern important life events, decisions, and transitions? Unless they are clergy or religious, how would young adults, catechists, etc. be introduced to the practice of spiritual direction? How and when are people invited to better understand their own developing prayer life? How are they meaningfully introduced to the Church’s devotional life, to *lectio divina*, to forms of Christian meditation and centering prayer, and to various contemplative practices that conform to a person’s unique spirituality? A decisive shift towards *deepening spiritual engagement* is needed. In order to begin making such a shift, two initial areas of emphasis are explored below: a decisive **emphasis on small groups for faith sharing**, and **new mindsets and training programs for spiritual guides**.

## V. YOUNG ADULTS AND SMALL CHRISTIAN COMMUNITIES

Small Christian communities are not a new emphasis for our diocese by any means, but it is time to elevate the parish emphasis on these, especially for young adults. Small groups might be distinguished by particular needs of people, including age and life situation. Many Christian churches have small groups for young adult single persons, for families with young children, for retired persons, and so on. These small groups can offer a primary place to encounter scripture, to explore theological and catechetical themes, and to practice new forms of prayer and reflection, particularly styles of prayer that encourage discernment and contemplative practices. Small faith communities also create ideal contexts for meaningful service and social justice, allowing us to encounter and reflect upon the unique experience of Christ in the poor.

## V. A CALL FOR SPIRITUAL GUIDES AND DIRECTORS

Parish programs still need to have trained catechists of the more traditional mold. These catechists must realize that their role is both informational and formational. Catechists should be trained to use textbooks (especially for younger grades) and catechetical materials but also to be spiritual guides and mentors for the children and youth, not just disseminating information, but also forming disciples who are learning to love and follow Jesus. Many of our current catechists are extraordinarily faithful Catholics—they are genuine and generous and unsung heroes in our Church.

While we must be realistic that not everyone has the gifts or maturity for such a ministry, we need many more people whose service is along the lines of a spiritual director. Such people offer a deep and compelling witness of faith to young seekers. We need to encourage the lay faithful to deepen spiritually and nurture their own unique quality of prayer of presence that cannot be created through any canned program. This quality of presence is the fruit of a deepening relationship with Christ through prayer and sacrament. It is time to discuss new emphases on spiritual growth and prayer life. A spectrum of persons available as spiritual companions, spiritual guides, and spiritual directors would be a tremendous gift to persons of all ages.

What will spiritual guides do? The spiritual guide is the ideal mature, authentic person to: hang out and get to know young people, gently teaching them how to pray and connect with God; to accompany young people for service experiences; to assist with parish retreats; to help young people with vocational and gift discernment; to serve as a Confirmation Sponsor; or to offer critical, active support for “moments of return” with young adults, such as marriage and baptismal preparation and connection with families of children receiving sacraments. Guides are well-practiced in prayer and meditation and basic skills in listening and pastoral counseling. Guides demonstrate that God is not merely a concept to be discussed, but a deep and accessible mystery whom we can experience in tangible ways. A trained spiritual guide is also the perfect person for facilitating small faith communities.

Where does this new emphasis leave our existing programs for lay ministry training? The *General Directory for Catechesis* states that “the task of adult catechesis is to purpose the Christian faith in its entirety, particularly to promote the formation and development of life in the Risen Christ through the sacraments, the prayer life of the church, works of charity and justice, retreats and spiritual direction” (GCD #175). We can lay a foundation for this effort through the program “Echoes of Faith,” which is already used as the basis for catechist certification in this diocese. These courses can be offered in all ten deaneries of the diocese and also be made available online or in person to all interested adults. Along with trained professional staff, all lay ministers in the parish are entitled to the training they need in order to competently carry out their ministry. Using the above courses as basics, particular formation for all lay ministers should be developed and executed by the appropriate Diocesan offices. Beyond continuing and expanding on traditional catechists training programs, we will need to investigate the resources within our Diocese and neighboring dioceses for forming and training spiritual guides and directors. This second task will require more creativity, and will invite a number of engaging retreat and training opportunities.

## VI. RAISING THE BAR FOR EXPECTATIONS OF FAITH FORMATION LEADERSHIP

Pastors have plenty on their plates amidst all that is involved in Diocesan pastoral planning and parish restructuring. There will be no successful plan for faith formation without an accompanying plan for lay leadership and oversight of the path forward. It should be clear that with this host of challenges, we require leaders with clear vision and open hearts. The National Catechetical Directory says that the key to a vibrant faith formation program in a parish is having a competent, trained Religious Education Director. In the recent past pastors have replaced educated professional leaders with untrained, though dedicated and sincere parishioners. Each program must have access to a trained leader who oversees religious education efforts in the parish. If the leader has no previous training they should be enrolled in Silo’am, the diocesan process for forming leaders.

Some people perceive the “low bar” of faith formation to be ensuring that sacramental preparations follow diocesan guidelines, that textbooks are ordered, and that catechists are in place for classes. We need to do away with that low bar. It is important to pause to ask what most pastors presume to be the minimum amount of leadership required to direct parish faith formation. **In every case where the pastor does not see that all people of all ages need and deserve ongoing faith formation, including robust adult education, along with special resources, personnel and emphasis for youth and young adults, that low bar needs to be revisited and raised substantially.** Every adult should be offered various forms of ongoing faith formation besides Sunday liturgy. Every youth should be able to name the person who is their youth minister or leader, someone who knows their name and cares for them. Every parish should have people eagerly waiting to welcome, support, and befriend single young adults and young families. This is, at a minimum, what parish faith formation should look like. This cannot happen without effective leadership.

## VII. WHAT STEPS MIGHT WE TAKE TO BEGIN THIS SHIFT?

- 1) For a two- year period, ideally beginning in September of 2017, **the diocese can engage in a process of spiritual renewal** geared toward forming a Church of Disciples. All parishes would be invited to be part of this renewal process. *Appendix C* details possible means for accomplishing this goal.
- 2) Since conversion to Christ precedes catechesis, **the period of spiritual renewal would be followed with diocesan-wide adult education opportunities** centering on basic theological spiritual topics, while also preparing for specific opportunities to train spiritual guides and spiritual directors across the diocese.
- 3) **Engage pastors in conversation about how the importance of professional leadership for faith formation**, not only to keep up with changing parish structures and multi-parish programs, but also with a raised bar of expectations for life-long faith formation that is youth, young adult, and family-friendly.
- 4) **Engage in dialogue about the age of Confirmation**, a dialogue that would, at the very least, serve the very important end of explaining the type of comprehensive parish experience that every junior and senior high youth deserves.
- 5) **Consider strategic initiatives for preparing the monies, support, and training programs** necessary to prepare positions for new faith formation leaders. Consider how we can incentivize talented young people of faith in our diocese to remain with us as lay ministers.

Before these pastoral shifts are feasible for our Diocese, our pastors and pastoral leaders will need to be on board to understand why this shift is important not only to reinvigorate the faith of current members but also to prepare us to better respond to the spiritual hungers of the young Church. We cannot afford to let faith formation slide off of our radar amidst other challenges we face as a local Church. Parish-based (and, as we move into the future, regionally-based) faith formation programs face challenges, but also hold tremendous potential to evangelize, to inspire, and to educate existing and new Catholics. As stated previously in this document, we believe that simply offering new programs will not sustain the long-term renewal that is needed to nourish parishioners of all ages. We do, however, believe that wisely-chosen programs can be used as a catalyst to spiritual growth and renewal. We also believe that a decisive emphasis on deepening spiritual engagement is timely and crucial. The spiritual renewal of a diocese, a parish or individual will not happen by osmosis. Consecrated efforts must be given toward this endeavor. Let all in the Diocese of Erie open up our hearts and minds to the growth that God invites each of us to today and in the future.

## APPENDIX A: DEFINING “DEEPENING SPIRITUAL ENGAGEMENT”

What is meant by a shift towards deepening spiritual engagement? It is first of all a renewed emphasis for adult life in the parish. It highlights that adult faith is not just about various forms of parish activity, but about a deepening relationship with Christ. The secondary effect of this emphasis is that more people will be positioned then to guide and lead others to the many ways in which we encounter Christ in the Church through prayer, sacrament, service, faith sharing, and continuing education. Before explaining how we might begin this shift, it is helpful to first explain the choice of each of these three words.

### ***DEEPENING***

This word is in direct response to the pervasive shallowness of information and experience in contemporary culture in the west. Technology, financial burdens, a sense of social insecurity, and a frenetic pace of life have left people with a tremendous poverty of depth. People hunger for experiences to plunge deeply into a particular story, idea, or experience. However, people are not very good at doing this because they are often anxious and multi-tasking and our society does not offer skills for facilitating silence, depth, and patience. In order to deepen, we need to offer feasible experiences that facilitate depth; however, we also need to be sensitive to and patient with people’s busy schedules. This area of focus calls for ingenuity and creativity in transforming existing habits of how we pray and engage when we gather as church.

### ***SPIRITUAL***

Many young people report that they maintain practices and beliefs that they label “spiritual,” such as belief in God or a higher power, regular prayer, occasional public worship, and use of scriptural and devotional resources. The assumption of many people who claim this spiritual identity is that they can be spiritual without the rubrics, obligations, membership expectations, and (from those who have had more negative experiences) hypocrisy or injustices that are attached to formalized religion. For the postmodern young person authority and validity are earned through authenticity and integrity. Few people will accept a person or institution as true, right, or authoritative just because of the claims they make to their own authority. This presents challenges for a Church that is rooted in apostolic succession and a corporate understanding for how truth is preserved and perpetuated through the unfolding tradition.

Many theologians and spiritual writers have converged with similar responses to the “spiritual but not religious” debate. First, they point out that religious traditions provide most, if not all, of the prayer forms, scriptures, practices, and belief that people use for their reportedly nonreligious spirituality. People likewise point out the need for community in order to reach spiritual maturity; that if one abandons religion for another spiritual path they will eventually recognize the need for another community that is committed, accountable, and somehow grounded (a religion of some sort). Religion and Christian churches in particular have a great opportunity to contemplate how they present themselves to people as places for spiritual practices and spiritual deepening. We have



millennia of spiritual treasures to share. Deepening spirituality is about allowing people to personally encounter Jesus Christ, who we have experienced in Scripture, Sacred Tradition, the Sacraments, personal experience, and the poor. Deepening spirituality is the pilot light feeding a deeper appetite for growth and engagement in the faith community.

### ***ENGAGEMENT***

Spiritual practices do not come from new lists and brochures to memorize and follow. Spiritual practices need to be experienced and engaged. Contemporary theology and ministry are continuing to learn from the field of phenomenology, which makes important considerations as to the meanings and actual experiences of people, as opposed to what we say an experiences does or should mean. For example, we might tell people our richest theology on what Eucharist means, but it might, for any number of converging factors, have drastically different meanings for those who experience and receive the Eucharist. Another example is community, which is a value and a great need for postmodern young people. The measure of community for them is not what it claims it is, but rather how it is concretely experienced by that individual. The quality of community means everything.

To engage people spiritually means that we must have mentors who can serve as wise, experienced, responsible, and sensitive examples of living faith. Effective small group bible studies, for example, will not come from great new resources. These groups will be effective because of small group leaders who are trained, experienced, and share a passion and love for this form of study and devotion. Practices of Christian meditation will not take hold through great new mobile apps and websites; instead, these will be born because of people who are actively guided and engaged in spiritual direction and personal and communal practices of meditative prayer.

In other words, deepening spiritual engagement will come through joyful accompaniment, welcoming and merciful postures and attitudes, and a deep commitment to an evangelization that centers on what Pope Francis calls the “apostolate of the ear” in response to the deep wounds of people in today’s world (Pope Francis, *The Name of God is Mercy*, 2016.)

## APPENDIX B: RECENT STUDIES OF YOUTH, YOUNG ADULTS AND RELIGION

1. Christian Smith et al., *Young Catholic America: Emerging Adults In, Out of, and Gone from the Church* (2014). Compared to previous generations, young Catholics are:

- Less educated and knowledgeable about the Catholic faith
- More individualistic and subjective in their approach to religious authority and beliefs
- Very selective about those parts of the tradition that they do practice and believe
- Loosely affiliated or “tethered” to the Church
- Less involved in the Church as an institution
- More tolerant of non-Catholic faiths and non-religion
- Largely retaining a Catholic identity but reserving the right to define that as they wish
- Less likely to place Catholic identity at the center of their identity
- Unable to articulate a coherent account of what it means to be Catholic

2. William V. D’Antonio and Michele Dillon, *American Catholics in Transition* (2013):

- We are seeing a clear shift from a pre-Vatican II “compliance-based” mindset towards religion to a post-Vatican II “conscience-based” view towards Roman Catholicism. This shift is primarily due to broad cultural attitudes and understandings about the nature of truth, authority, morality, and experience, and this shift is not likely to be reversed.
- When Canon Law speaks about the duties and rights surrounding Catholic Education, it supports the formation of conscience: “Since a true education must strive for the integral formation of the human person, a formation which looks towards the person’s final end, and at the same time toward the common good of societies, children and young people are to be so reared that they can develop harmoniously their physical, moral and intellectual talents, and that they acquire a more perfect sense of responsibility and a more correct use of freedom, and that they be educated for active participation in social life” (Canon 796).
- The Hispanic presence on the Church is already being felt in profound ways. While all young people share some similar sets of beliefs and values that are in tension with Catholic teachings, Hispanic young people (especially women) are most accepting of Church teachings and most committed to regular faith practices.

3. The Pew Forum on Religion (2015, <http://www.pewforum.org>) revealed important findings about the growing category labeled the “Nones.”

- While most of the general population still affiliates with a religion, among young adults ages 18-30, 32% now claim no religious affiliation.
- Among these “Nones” **88% responded that they are not looking for a religion with which to affiliate.** They state that they have made a decisive and final turn away from religious affiliation. This means that just shy of one-third of today’s young adults are not interested in formal religious affiliation. Some contemporary scholars use terms such as “disaffiliation” and “deconversion to understand this process.” What might religious traditions learn from the deconverting and the deconverted?

## APPENDIX C: SUGGESTED APPROACHES FOR DIOCESAN ADULT RENEWAL

Each parish (and in many cases many parishes working together) will form a plan for adult spiritual renewal. Clear suggestions for parish renewal programs will be provided. This Task Force along with the diocesan Offices for Small Christian Communities, Religious Education and Youth Ministry will work together to develop a plan for this Renewal Experience. Included in the plan will be parish retreat ideas, materials for small communities, and whole community catechesis models. Whatever method a parish might discern, in addition to the Sunday liturgy, each parish must provide opportunities for parishioners to build relationships with Jesus Christ and also with other members of their parish. The Task Force is presenting the Diocese with two options regarding the spiritual renewal of parishes. As stated before, the first option is to have this group and some diocesan offices design a process for the renewal of parishes.

The second option would be to let parishes pick their own journey to discipleship by using one of the following processes. These opportunities can provide conversion experiences using prayer, reflection and sharing in a small group setting.

- **Be My Witness** is a Christ centered, Spirit-led process that draws its inspiration from the *Joy of the Gospel*, Pope Francis; landmark document on evangelization. It consists of twelve faith sharing sessions with prayers, reflection, sharing questions, and stories from saints and contemporary people of faith.
- **New Wine, New Wineskins** provides a pastoral process, tools, and resources to engage the faithful in the process of change following a diocesan restructuring effort.
- **ARISE Together in Christ** is a three-year, parish-centered process of spiritual renewal and evangelization that enables people to deepen their faith, develop a closer relationship with Christ, grow in community, and reach out in service to others. It emphasizes people living in good relationship with one another as they make concrete applications of the gospel to their life situations.
- **Parish Alive** is an adapted version of *Cursillo* for presentation in parishes. This mini-course in Christianity has as a primary goal the building of community in a parish.
- **Christ Renews His Parish** is a parish renewal process that uses parishioners to prepare weekend retreat experiences.
- **Living the Eucharist** is a parish-based renewal experience that fosters spiritual growth and discipleship by promoting full, conscious, and active participation in the Eucharist. It can help adults, families and teens in a parish grow in holiness and in the Church's mission (through Paulist evangelization ministries).
- **To Live as Jesus' Disciples** is a spiritual formation program published by Paulist Press done that aims to strengthen a person's spiritual growth by looking closely at love of God, love of self, and love of neighbors and friends, done in a small group process format over five seasons. The topics for each season include, Jesus, Discipleship, Prayer, Baptism and Eucharist.
- In some cases, a parish plan could also connect with existing diocesan retreat programs, such as *Cursillo*.