

**CATHOLIC CULTURAL
DIVERSITY NETWORK
CONVOCATION
NOTEBOOK**



*The Secretariat of
Cultural Diversity
in the Church*



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Introduction



Researcher and pastoral theologian Fr. Brett C. Hoover, CSP, has pointed out the importance of the concept of the “shared parish.” He is referring to the trend reported by the Center for Applied Research in the Apostolate at Georgetown University (CARA) that the cultural and racial/ethnic composition of our parishes is changing markedly as a result of immigration and birth rates. Going back 150 years the national, ethnic, or “personal” parish (as they are referred to in the 1983 Code of Canon Law) was the most popular model for parish, and there are still communities of people such as the Vietnamese and the Koreans who find the “personal” parish with a pastor who speaks their language and usually comes from a similar background the most effective. African American Catholics have also tended to prefer the personal parish. Among Hispanics there are many de facto “personal” parishes, but they are not increasing in numbers. The personal parishes are frequently urban and located in the inner-city core.

The personal parish approach is in decline. In the 1960’s–1980’s the Church’s stunning growth occurred in suburban areas where millions of assimilated children and grandchildren of immigrants went to live. This group of Catholics was the most English-speaking, middle class, and Americanized in history. Today, however, suburban parishes made up of assimilated, middle-class Catholics are not growing as much as the shared parish, or what some have called the “multicultural parish.” Fr. Hoover, however, prefers to call them “shared” since the word “multicultural” may have certain connotations in terms of how diverse groups—sometimes in various language and ministry tracks—are to be served. The word “shared” is simpler in that it refers to the fact that several different language and cultural groups—some of them not having what one would call a critical mass to require a separate pastoral track—find themselves in the same physical parish. What to do? CARA reports that about 33% of our U.S. parishes are in this situation and the number grows.

Responding to this diversity by creating personal parishes tailored to each and every group is unfortunately less and less possible for a variety of reasons. Certainly this option has not been eliminated. However, what else can be done? Part of the answer may be found in increasing the internal capacity of parishes, dioceses, Catholic schools and organizations in the area of **intercultural relations and communications**. The Church’s mission to evangelize, especially in light of the New Evangelization fostered by Pope John Paul II and Pope Benedict XVI, actually requires familiarity with culture - what it is and how it works. Dealing with the changing demographic, as well as other social changes, occurring throughout the United States in virtually every ecclesial context makes **intercultural competency** a basic requirement for ministry and leadership at every level.

The Catholic Cultural Diversity Network Convocation sponsored by the United States Conference of Catholic Bishops' (USCCB) Committee on Cultural Diversity at the University of Notre Dame in May 2010 was a follow-up to Encuentro 2000, which was held in Los Angeles at the beginning of the third millennium. At the Notre Dame event, as well as at Encuentro 2000, the focus was on the role that cultural diversity is playing, and will play, in the life and mission of the Church in the new millennium. The Convocation provided an impetus to the process of recognizing cultural diversity that is taking place throughout the Church today in response to the "signs of the times."

The following is a reasonably flexible template for the design of a Catholic Cultural Diversity Network Convocation. Wherever possible, we have tried to provide guidelines (instead of prescribing requirements) for replicating the process. This is reflected in the contents of various sections and subsections of the document. A few sections, such as the timeline, provide a more detailed description. We hope that this document will give you enough information to enable you to convene your own convocation.

It is critically important that parishes, dioceses or Catholic organizations who use this Notebook feel free to adapt whatever models and suggestions are given to their own particular situation. What is shared in these pages is what seemed most advisable for a national gathering sponsored by the Bishops Conference. It would be going against good principles of interculturality, however, to insist on a "one-shoe-fits-all" approach.

The Committee on Cultural Diversity through the Bishops' Priority Plan is working on providing guidelines for intercultural competence. Workshops on Building Intercultural Competence for Ministers will be piloted in 2011 and "training for trainers" workshops are planned for 2012. The goal of the workshops is to address issues of knowledge, attitudes and skills in intercultural relations and train priests, deacons, men and women religious and lay leaders in related competencies. For now the Convocation process outlined here is a place to begin building the trust and willingness of the faithful to engage the challenges with hope and in the spirit of Catholic identity and catholicity which ground the bishops' priority on recognition of cultural diversity.

I. DESIGN CONSIDERATIONS



The Catholic Cultural Diversity Network Convocation held May 6-8, 2010, at the University of Notre Dame in South Bend, Indiana, brought together Catholic leaders from all the major families that make up the Church in the United States. Groups throughout the country have asked about replicating the process and there already have been several efforts to do so in various parts of the country.

The Convocation process included the following main ideas:

Assumptions

Crucial to the process is the convening of a credible but workable group of persons from the major families to take responsibility for the process at the beginning. The major families are: European American, African American, Hispanics, Asian and Pacific Islanders, Native Americans and Migrants, Refugees and Travelers. This last family is quite diverse itself and includes Africans, Caribbean peoples including Haitians, and recently arrived Eastern European immigrants. This way of dividing up the “families” corresponds to the structure of the USCCB Committee on Cultural Diversity. There may be other categories or ways of distinguishing among the cultural/ethnic and racial groups in your particular context.

The main input in the gathering will come from the **witnesses** and the processing of the stories by each **family** in small group or semi-plenary sessions. However, there is one other input that must be communicated by credible ecclesial leadership. At the Notre Dame Convocation it was given by Archbishop Pietro Sambi, papal nuncio, and by Bishop Jaime Soto, chairman of the USCCB Committee on Cultural Diversity. The heart of their input was the integral connection between cultural and Catholic identity. The Convocation is not just a celebration of multiculturalism and diversity. Rather, it is a celebration of **Catholic identity**, since the Church is a hierarchical and participatory **communion**. Recognizing cultural diversity is fundamental to achieving the unity or communion that is the Church. The inclusion of all in this communion is closely linked to the Church’s **catholicity**. For these reasons the Catholic bishops have made **recognition of cultural diversity** a priority for the Church throughout the United States.

While a serious effort must be made to balance the presence and participation of all cultures including the European American, it is clear that the framework for the gathering is not provided by the European American culture that often or usually prevails. Rather, the gathering is an honest effort to acknowledge a shift in the prevailing context of and for the Church in the United States; one that reflects the diverse demographic realities where, increasingly, European Americans no longer make up the majority.

Of special importance is a clear focus on young adult participation. Youthfulness is one of the main features of many of the diverse families. The credibility of the convocation process requires special attention and opportunities within the program for young adults to shine forth as planners, witnesses, facilitators, music, prayer and worship leaders.

Convocation Planning and Implementation

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- Convene the major “families” including the European American.
- Design a process that focuses on dialogue.
- Keep your eye on the goal which is the creation of an environment of trust across racial and cultural lines: cultural identity **and** Catholic identity together.
- Maintain openness and hospitality in every aspect of the planning, preparation and gathering.
- People’s collective stories are key: It is about story-telling in which cultural and Catholic identity are linked.
- The fact that the European American culture does not provide the backdrop but is one among many cultures is important in creating better conditions for mutual relationships. Consider the evangelical precept of caring especially for the “least among us,” “the most marginal culture.”

II. GETTING STARTED

Step One: Preplanning

- Discuss the convocation's purpose and how it fits with the parish/organization/diocese goals and mission.
- Consider the size of the group, gender mix, ages of attendees, and any special needs and strive for a good balance.
- Determine Convocation dates and location.
- Develop a 2-day experience and a list of potential participants.
- Identify a location.
- Hold small group discussions on priority concerns that answer the question "what do you want to accomplish at this Convocation?"
- Record priority items from small groups and give them to the core team.

Step Two: Infrastructure

- Meet with a core team of advisors to debrief the initial planning meeting.
- Set up committees which will become the backbone of the experience. Essential committees are: Budget, Communications/Social Media, Environment, Hospitality/Registration, Liturgy and Worship, Process, Program and Youth and Young Adults.
- The chairpersons of these committees become the Steering Committee. Establish duties and responsibilities for each of the committees they lead.
- Establish committee meeting dates and times.
- Develop a realistic budget. (Note: Fundraising may be a necessity to offset costs).
- Fundraising may be a necessity to offset costs
- Meet with the bishop and/or organizational leadership to go over plans and to seek their ideas and support.
- Consider scholarship assistance to help some invitees who otherwise could not attend.

Step Three: Convocation Program Tasks (See Section on Convocation Implementation)

- Liturgy and Worship
- Youth and Young Adults
- Leadership within the Convocation (roles and training for them.)
- Social media implementation (especially important for youth and young adults).
- Prepare an evaluation to be distributed at the end of the convocation or via e-mail.

Step Four: Post-Convocation/Follow-Up

- Hold a post-convocation evaluation meeting with the same people who attended the pre-convocation meeting.
- Evaluate what worked and what did not; review the budget and costs and solicit feedback immediately from the facility.
- Review evaluations immediately after the meeting while opinions are still fresh.
- Communicate with attendees (See Section on Social Media Plan regarding specifics)
- Prepare a final report for stakeholders and collaborators

III. CONVOCACTION IMPLEMENTATION

Convocation Preparation Tasks	10 mo	9mo	8mo	7mo	6mo	5mo	4mo	3mo	2mo	1mo
Event Coordination/Management: Planning Team Meetings	X	-	-	X	-	-	X	-	X	X
Administrative Tasks: 1 ½ years ahead										
Prepare and monitor budget	1 ½ years ahead	X	X	-	X	-	X	X	X	X
List of donors and solicitation letters	1 ½ years ahead	X	X	-	X	-	-	-		-
Identify/contract printer for registration, program and liturgy guides	-	-	-	X	X	-	-	-	-	-
Accommodation:										
Identify and contract venue	X	-	-	-	-	-	-	-	-	-
Apply for Master billing	X	-	-	-	-	-	-	-	-	-
Clarify participant reservations procedure and payment schedule	X	-	-	-	-	-	-	X	X	X
Submit/update rooming list	-	-	-	-	-	-	-	-	-	-
Process payment	-	-	X	-	-	-	-	X	X	X
Request update on room reservations	-	-	-	-	-	-	X	X	X	-
Site visit to determine meeting rooms requirements/assignments	-	-	X	-	-	-	-	X	-	X
Transportation: (if buses are needed)										
Identify and contract bus company	X	X	-	-	-	-	-	-	-	-
Clarify schedule of payment	X	X	-	-	-	-	-	-	-	-
Process payment	Down	X	-	-	-	-	-	-	-	X
Clarify transportation subsidy procedure for speakers/ participants	X	-	-	X	-	-	X	X	-	-
Send list to Travel Agency for subsidized plane tickets	-	-	-	-	X	X	-	X	X	X
Meals/Catering:										
Prepare/review meal plan with catering manager	X	-	-	-	X	-	-	X	-	X
Submit guaranteed numbers	-	-	-	-	-	-	-	-	-	X

CONVOCATION IMPLEMENTATION (continued)

Convocation Preparation Tasks	10 mo	9mo	8mo	7mo	6mo	5mo	4mo	3mo	2mo	1mo
Process payment	Down	-	-	-	-	-	-	-	-	X
Registration:										
Design registration procedures (online, mail)	X	X	-	-	X	-	-	-	-	-
Produce and mail packet	-	-	-	-	X	X	X	X	X	-
Produce and publish pre-event materials/activities	-	-	-	-	X	X	X	X	X	X
Registration online live	-	-	-	-	X	X	X	X	X	X
Produce site registration packet	-	-	-	-	-	-	X	X	X	X
Design/order bags	X									
Identify, order, collect cultural mementos	-									
Produce name tags	-									
Order/ship packet	-									
Design/reproduce program book and liturgical aid	-									
Collate registration packet	-									
Program and Process:										
Design event program and process	X	X	X	-	X	-	X	X	-	-
Schedule plenaries, workshops, etc. for registration packet	-	X	X	X	X	-	-	-	-	-
Identify and contact speakers and facilitators	-	-	-	X	X	X	-	-	-	-
Print and send registration packet	-	X	-	X	X	X	X	X	-	-
Design and produce program guide book	-	-	-	X	X	X	X	-	X	X
Ship program guide book	-	-	-	-	-	-	-	X	-	X
Signage on meetings rooms	-	-	-	-	-	-	-	-	-	X
Orientation of facilitators, etc.	-	-	-	-	-	-	-	-	-	X
Environment:										
Design environment (plenary, breakout, liturgy, special events)	X	-	X	-	-	X	-	-	-	-
Coordinate with venue	-	-	X	-	X	-	-	-	-	X
Order/ship materials	-	-	X	-	X	-	-	-	X	-
Set-up and take-down	-	-	-	-	-	-	-	-	-	X

CONVOCATION IMPLEMENTATION (continued)

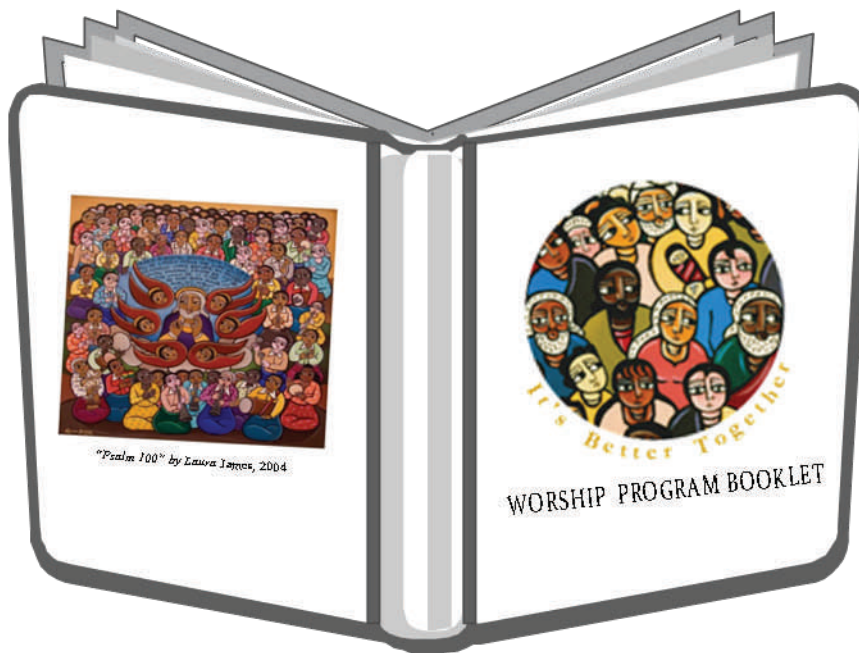
Convocation Preparation Tasks	10 mo	9mo	8mo	7mo	6mo	5mo	4mo	3mo	2mo	1mo
Hospitality:										
Plan hospitality/special events	X	-	X	-	-	X	-	-	X	-
Identify and contract performers (choirs, bands, dancers, etc.)	-	-	X	X	X	-	X	-	X	-
Design participants' packet	X	-	-	X	X	-	-	-	X	-
Collect cultural mementos	-	-	-	X	X	X	-	-	X	-
Implement welcome and special Events	-	-	-	-	-	-	-	-	-	X
Liturgy:										
Plan liturgies and contact presiders, readers, etc.	X	-	-	X	-	X	-	-	-	-
Coordinate with venue and host diocese regarding rooms and equipment	X	-	-	-	-	X	-	-	-	X
Order /prepare flowers, wine/hosts, vestments, choir	X	-	-	-	-	X	-	X	-	X
Prepare liturgy aid	-	X	X	X	X	X	-	X	-	X
Ship liturgy materials	-	-	-	-	-	-	-	-	-	X
Communications:										
Design and set-up website including on-line registration, event art work	X	X	-	X	-	X	-	-	-	-
Post pre-event, during and post event materials	-	-	-	X	-	X	-	X	X	X
Develop event press releases	-	X	-	X	-	-	-	X	-	X
Coordinate with venue regarding equipment, communications room, etc.)	-	X	-	-	-	X	-	X	-	X
Assist in designing registration packet, program guide book and liturgy aid	-	-	X	X	-	X	X	X	-	-
Identify and contract videographer and photographer	-	-	-	X	-	-	-	X	-	-
Prepare press kit and if required arrange press conference	-	-	-	-	-	-	-	-	X	X
Miscellaneous:										

IV. LITURGY AND WORSHIP

Introduction

“In the *liturgy of the New Covenant* every liturgical action, especially the celebration of the Eucharist and the sacraments, is an encounter between Christ and the Church. The liturgical assembly derives its unity from the “communion of the Holy Spirit” who gathers the children of God into the one Body of Christ. This assembly transcends racial, cultural, social – indeed all human affinities.” (*Catechism of the Catholic Church*, no. 1097).

Liturgy was central to the Catholic Cultural Diversity Convocation, engaging the culturally diverse families in a conscious, active and fruitful participation. The liturgy was a ‘seamless thread’ woven to the fabric of the convocation, intentionally begun in the planning of the process and program of the convocation.



CONVOCATION LITURGY

Some Elements

Plan the liturgies, that is, the times of prayer and the Eucharistic liturgies, bearing in mind that the convocation should unfold in the context of the prayer, ritual and symbols of the diverse cultural families who will be participating.

The liturgy planning team represented a cross section of liturgists/musicians from diverse ethnic groups. They proposed the following aspects of liturgy and prayer for use at the Convocation:

- Scriptural/theological themes in the readings, liturgical music and movements.
- Incorporation in the liturgical planning such elements as environment and art.
- Consultation with the appropriate liturgical authorities in your parish and diocese, e.g., the pastor or the diocesan Office of Liturgy and Worship.

For the different moments of prayers and Masses, identify readers and other participants in consultation with the appropriate resources in your diocese or institution. Principal presiders for prayer and liturgy should be identified by the overall steering committee.

LITURGY PLANNING TASKS/TIMELINE

	10 mo	9 mo	8 mo	7 mo	6 mo	5 mo	4 mo	3 mo	2mo	1mo
Convene Liturgy team	X									
Mark planning meetings	X									
Contact local host - worship spaces, liturgical vessels/supplies, vestments and environment	X	X						X		
Identify/contact presiders	X									
Identify liturgical texts/readings for Mass and prayer moments		X								
Plan for music, identify choir, musicians and musical instruments		X	X	X	X	X	X			
On site practice of musicians/choir, one day prior to the convocation.										X

CONVOCATION LITURGY (continued)

	10 mo	9 mo	8 mo	7 mo	6 mo	5 mo	4 mo	3 mo	2m o	1m o
Consult appropriate liturgical authorities	X	X X						X		
Contact diocese office of liturgy		X	X	X	X	X	X	X	X	X
Liturgy planning continues										
Identify/contact readers and other liturgy participants		X	X	X	X					
<i>Note: Liturgy participants practice on site prior to the start of the convocation.</i>										
Site visit – worship spaces							X			
Secure appropriate copyright licensing for music and art						X				
Preparation of worship aides			X	X	X	X	X	X		
Printing of worship aides									X	
Ship liturgy materials										X

V. LEADERSHIP ROLES AND TRAINING

WITNESSES AND FACILITATORS

The Convocation is above all a process of intercultural conversation that takes place in a safe environment, and seeks to build trust and mutual understanding among the participants. This intercultural process calls for carefully crafted questions, assigned moments for conversation, well prepared facilitators to moderate the conversations, and witnesses representing each of the six families. A particular methodology may be added to this process. In the case of the national convocation, we used Erik Law's Mutual Invitation Method during the first two assigned sessions of the process.

The conversation process is triggered by a five-minute presentation by two pre-assigned witnesses for each family (an adult and a young adult). The witnesses need to be highly regarded within their own communities and deeply rooted in the experience and perspectives of their respective families.

The subsequent assigned moments for conversations are based on sets of questions that move the families into a deeper conversation within themselves and with other families. The role of the facilitator is to keep the conversation going, making sure that all participate and that the small groups stay on track responding to the assigned questions. There is a need for one facilitator for each eight people within each family. Facilitators need to have a clear understanding of the process, and of the questions asked within each moment of the process. The criteria for selecting the facilitators includes: People who are good listeners, have previous experience facilitating, are respectful of others and of the process they are facilitating, are willing and able to participate at an orientation for facilitators prior to the event.

One witness within each family, or one of the small group facilitators, can function as the facilitator for the plenary sessions within each family. Another facilitator can be the person reporting for his/her family during the plenary with the Six Families.

The assigned times for conversation during the process include:

- Conversation in small groups within each family followed by a plenary.
- Conversation in small groups composed by participants from different families (mixing the families).
- Conversation in small groups within each family to identify and prioritize needs and aspiration within each family
- Plenary with all six families.
- Conversation of future action within each family- where do we go from here?
- Plenary with all six families.

The training of witnesses and facilitators consists in going over the described process in detail. It also includes a clear understanding of the roles of **witness** and **facilitator**, along with a commitment to attitudes and skills called for by this intercultural process. The training may take two to three hours for participants to experience and understand the process fully.



VI. SOCIAL MEDIA



The use of social media as part of the marketing strategy for the convocation was and continues to be a means to help build awareness of the Church's efforts to foster diversity through many means including new media.

The main goal is to create a space that will allow people to come together and engage in authentic dialogue on cultural diversity. The following online platforms are used to help foster a sustainable community of ecclesial leaders who reflect the Church's cultural, racial, and generational diversity. While many generations can be reached online, the younger ones are the most engaged. This provides an opportunity to reach a priority group.

Tools

Facebook Fan Page: This is the central point that will feature and gather all the outlets including Twitter, the blog, Flickr, and YouTube.

Twitter: An official Twitter account is created to disseminate the blog messages, attract traffic to the blog, reflect the various discussions on facebook and to build community among attendees and interested Church leaders before, during and after the Convocation.

Blog: The blog will be used as a strategic communications tool to send official messages across all the platforms and to encourage active discussions. * Post-Convocation

YouTube: A channel that will feature the official messages but also the different testimonies of the participants/leaders. Suggested Name: *"Many Faces with One Spirit"* where priests, women religious, committed lay ministers can talk about who they are and what they do (very spontaneous and informal). * Post-Convocation

Flickr: (optional) An account that can gather all the pictures taken during the Convocation and later during the different activities associated to Cultural Diversity. Members will be the attendees and they will have the opportunity to share their photos.

Strategic Timeline

Community Building (one month before the convocation) Start building community among those who will participate in the convocation by connecting with them online through their Facebook, LinkedIn, or Twitter accounts and invite them to follow the CatholiCultures blog. A Twitter list/directory is created in order to allow members to find and follow one another. Tools: Blog, Twitter, Facebook, and SM Monitors.

Note: Ethnic communities historically have been ‘disconnected’ on the Internet; therefore, a proactive PR campaign to encourage individuals to get connected is a crucial component of the plan to engage communities of color online. This is an essential part of the planning process. The use of new social media platforms can be furthered by engaging active, Catholic youth and young adults that already have a presence in the world of social media.

**Select the social media leaders (blog editors, Facebook administrators, Twitter hosts, and video reporters) to help manage the various platforms and review the strategic timeline and goals.*

Engagement (2-3 weeks before the Convocation)

Once a community is built, engage those who are interested in the topic but will not attend the Convocation. They will be able to bring questions, discussions, opinions. The scope is to build a larger community that will feel intrinsically involved and will then serve to create the buzz about the messages communicated through the Convocation. Tools: Blog, Twitter, Facebook, and SM Monitors.

Promote Dialogue (1-2 weeks before the convocation)

Official Documents are circulated. The message will be shared through the various platforms. Begin discussions with pre-Convocation documents on SharePoint or blog and invite key participants to share thoughts on reflection papers and other reading material to begin the conversation online. The overall blogging community can also be engaged. The Twitter hash tag (#) will be introduced. Tools: Blog, Twitter, Facebook, and SM Monitors.

During the Convocation

The social media leaders (blog editors, Facebook administrators, Twitter hosts, and video reporters) will meet and if possible, be introduced to the attendees. These leaders become liaisons between the convocation leaders and the larger community by bringing questions, engaging the audience on Facebook, encouraging live “tweets” during official messages, and video recording the testimonials. Attendees will be encouraged to share their pictures on Flickr and their videos on YouTube

Tools: Twitter, YouTube, and SM Monitors

Post- Convocation

A blog is encouraged in order to continue the ‘conversation’ with attendees and generate feedback and community reactions. Select blog editors to help lead monthly discussions on the experience of the Convocation. Use video of Witness interviews, key participant interviews, quotes of key points to provide discussion topics. (See SCDC 2010-2011 Communications Plan)

Tools: Twitter, YouTube, Facebook, CatholiCultures Blog and SM Monitors.

Evaluation

An online survey will gather the overall results of the convocation and can be presented to the participants along with analysis on the use of social media. It can serve as a strategic instrument of communication, community building and evangelization of the Church's mission and ongoing efforts.

Social Media Monitors

Different social media monitoring/analytical tools will be used to measure reach, growth, impact and sentiment (pre, post Convocation). The overall goal is to engage the Catholic community in the new digital era and lessen the digital divide that separates ethnic communities from the “mainstream” Catholic European community so that there is a greater level of dialogue and faith sharing through new media.

APPENDIX

ERIC LAW'S MUTUAL INVITATION METHOD

Intercultural Communication

RESPECTFUL COMMUNICATION GUIDELINES

R: take **RESPONSIBILITY** for what you say and feel, and speak with words others can hear and understand

E: use **EMPATHETIC** listening, not just words but also feelings being expressed, non-verbal language including silence

S: be **SENSITIVE** to differences in communication styles

P: **PONDER** what you hear and feel before you speak

E: **EXAMINE** your own assumptions and perceptions

C: keep **CONFIDENTIALITY**

T: **TRUST** the process because we are NOT here to debate who is right or wrong

(This is a modified version of the Guidelines first published in *The Bush Was Blazing But Not Consumed* by Eric H. F. Law.)

The Invitation Method is a way to include all people in the conversation in a very respectful atmosphere. While each person is speaking, the others listen. No one may interrupt the speaker nor jump in to speak without being invited by name. In this method, no one has more authority than anyone else – each person is invited to share, and after sharing that person has the privilege to invite who will share next.

The Mutual Invitational Process

PURPOSE: To ensure that each person in the group is invited by name to share in an atmosphere of mutual respect.

METHOD:

1. The leader clarifies what the group members are being invited to share.
2. The leader gives guidelines about the use of time.
3. The leader may share first or may invite another person by name to share.
4. Who you invite does not need to be the person next to you.
5. After the person has spoken, that person is given the privilege to invite another to share.
6. If the person invited chooses not to share, the person may simply say “pass” and proceed to invite another to share. No explanation is needed or given for passing.
7. The process will continue until everyone has been invited to speak.
8. At that time, any person who passed will be invited again to share. Persons are still free to pass.
9. The main activity of the group is to listen.

(This is a modified version of the process first published in *The Wolf Shall Dwell with the Lamb* by Eric H. F. Law.)

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**A Model for Convening a Catholic Cultural
Diversity Network Convocation**

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**“Then the LORD answered me and said:
Write down the vision clearly upon the tablets,
so that one can read it readily.”**

(Habakkuk 2:2, The New American Bible)

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