

# RENEWAL- APOSTOLATE CYCLE ANALYSIS

This is a tool for conducting an analysis of the parish based on the Renewal-Apostolate Cycle. The task is to increase your understanding of the parish's dynamics and issues in terms of this model and to identify steps for possible improvement.

YOUR NAME: \_\_\_\_\_

*If needed, review the model.*

## SELF-ASSESSMENT

*If you have not recently assessed your own Renewal-Apostolate Cycle, do that, before assessing the parish's cycle.*

1. How are you renewed in your baptismal identity and purpose?
  
2. How do you renew yourself emotionally and physically?
  
3. How to you get in the way of your own renewal?
  - Baptismal renewal
  - Emotional/physical renewal
4. How to you live your apostolate in (note specific patterns of behavior, commitments):
  - Family
  - With friends
  - Workplace
  - Civic life
  - Church (parish, diocese)
5. What are two things you could do to improve your own Renewal-Apostolate Cycle?

PARISH ANALYSIS

1. Your estimate of the percentage of regular participants in the parish’s Sunday Eucharist that have a very or mostly faithful, effective and efficient cycle between renewal and apostolate (circle the closest)

0%    5%    10%    15%    20%    25%    30%    more

2. An adequate cycle (circle) --

0%    5%    10%    15%    20%    25%    30%    more

3. An uncertain cycle (hesitant, blocked, immature, etc.)

Less than 25%    25%    30%    35%    40%    45%    50%    more than 50%

[Note: If you are unable to even estimate the percentages in the above, consider engaging in an effort to learn more about the spiritual life and discipline of parishioners. Try interviews, faith sharing exercises and small group discussions that allow people to explore their Cycle and related issues.]

4. Where is the parish strong/weak in its nurturing of people’s baptismal identity and purpose?

	Low			High
	1	2	3	4
a. The Sunday Eucharist				
b. Training people for --- Participation in the Eucharist				
c. Training people for -- Use of the Daily Office in a manner that fits their life				
d. Training people for -- Personal Devotions (intercessions, contemplation/ centering prayer, meditation, etc.).				
e. Helping members become grounded in the use of the scriptures, tradition and reason as the base for their discernment/decision making				
f. Helping members clarify their prayer life and ethical responsibilities in relationship to the sectors of their daily life, i.e., workplace, family/friends, civic life, church				

Comments:

5. Effectiveness of parish resources to assist people in:

	Low			High
	1	2	3	4
a. Finding resources for spiritual guidance directed at the deepening and enlarging of their spiritual life				
b. Establishing a spiritual discipline (rule of life) that fits their life				
c. Understanding the dynamics of the Renewal - Apostolate Cycle in their own life				

6. How well does the parish communicate:

	Low			High
	1	2	3	4
a. That the primary ministry of the baptized is with the people and in the circumstances of daily life				
b. That it is in our family, with friends, in the workplace and in civic life that we join in the work of Christ				

7. How does the parish get in the way of (sabotage, distort, block, become a barrier to) people’s Renewal-Apostolate Cycle? Circle any of the below that seem to apply, add comments.

The parish gives the impression that the world doesn’t matter. There may be a protective or sentimental piety involved. It’s as though we are stuck on the renewal side of the cycle.

The parish has a fearful spirit. The fears generated by daily life have an emotional upper hand. The irrational reactivity of the world has a grip on people, e.g., feeling safe by getting SUVs that are big but roll-over, or intincting at communion to avoid illness when we know that to be the more dangerous practice. If a parish is absorbed by this fearfulness it is likely to nurture a form of unproductive dependency in people.

The parish seems to imply that our task is to force the society to conform to "Christian" views. The language of the parish may have an over-and-against quality. Sermons and newsletter articles attack the "secular" culture with an angry undercurrent.

The parish functions as a place to reinforce and support already established and safe religious views. There is little challenge to the culture or conventional religious views.

The parish operates as a reinforcer of secularism. It gives the impression that this world is all there is, that there is really no need for renewal beyond oneself. The focus is on achievement in this life, here and now. It may take on an activist stance for many good works of service and justice. It may have a stance that is wrapped around a desire for financial success or social status.

The parish becomes just another demand upon people for their energy, money and time.

Parish life seems hectic and overly busy. There is pressure on people to take part in parish activities; e.g., to serve on the vestry, attend the potluck dinner. There may be a weak sense of the centrality of participation in the Sunday Eucharist. A productive alternate message might be, "It is okay to come to the 8:00 Eucharist, participate in the daily prayer of the church, give financially according to your means, participate in an occasional parish town meeting; and to never serve on a vestry, teach church school, come to social events, or be on a committee."

The parish has a climate that helps people avoid their deeper and broader self.

The parish doesn't challenge people's being captured by the demands and expectations of workplace, family and civic life. It may even encourage them, e.g., workaholic behavior, or an idolizing of the family, or a restless activism about social justice.

The parish gives the impression that the apostolate in the parish is of more value than the apostolate in the world. On the parish web site there is a lot of attention to the activities and people that serve the parish's life and there is little or no mention of the apostolate in the daily life of the laity at work, in civic activities, and with family and friends.

8. List several ways in which the parish could improve how it nurtures people in their Renewal-Apostolate Cycle.

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