

DARE TO BELIEVE, RISE UP TO ACT PARISH ASSESSMENT TOOL

DARE TO BELIEVE, RISE UP TO ACT is a multistep process of deep formation of pastoral and catechetical leaders and laity to **empower the laity for their proper role in church and society**. Details of this process appear on pages 7 and 8.

DARE TO BELIEVE, RISE UP TO ACT is designed for use at the **regional (deanery or vicariate) or diocese level**, because its focus is on the region in which the local church is situated, and enables the laity to participate in a **regional conversation for larger change and greater good**.

This **assessment tool** enables pastors, preachers, catechetical leaders, parish visionaries, and laity to assess how engaged they are—and how engaged the regional church is—in the work of being church in service to our world today.

This tool assesses the **(1) sacramental, (2) intellectual, and (3) experiential engagement** of pastoral and catechetical leaders and laity—including families and youth—in ways that confidently animate the church’s social tradition in the civic sphere.

The assessment begins on the next page.

In the deep of night,
at the *worst* moment,
in the midst of the storm,
Peter cried out,
“Lord if it is you ...”

And Jesus said, “Come!”

Peter got out of the boat,
fixed his eyes on the One who called him,
and began to walk,
across the uncertain surface,
toward Jesus.

See Matthew 14:25-29



1. DARE TO BELIEVE: SACRAMENTAL ENGAGEMENT			
1-1. Am I— <i>are we</i> — aware of the rhythms of paschal mystery (dying and receiving new life) that shape each sacramental experience and make sense of our lives?	5 Yes	3 Sort of	1 No
How so, or why?			
1-1a. Are our families aware of the rhythms of paschal mystery (dying and receiving new life) that shape each sacramental experience and make sense of their lives?	5 Yes	3 Sort of	1 No
How so, or why?			
1-1b. Are our youth aware of the rhythms of paschal mystery (dying and receiving new life) that shape each sacramental experience and make sense of their lives?	5 Yes	3 Sort of	1 No
How so, or why?			
1-2. Am I— <i>are we</i> — increasingly more deeply conformed to Christ by our sacramental experience of paschal mystery for intentional engagement in the world?	5 Yes	3 Sort of	1 No
How so, or why?			
1-2a. Are our families increasingly more deeply conformed to Christ by their sacramental experience of paschal mystery for intentional engagement in the world?	5 Yes	3 Sort of	1 No
How so, or why?			
1-2b. Are our youth increasingly more deeply conformed to Christ by their sacramental experience of paschal mystery for intentional engagement in the world?	5 Yes	3 Sort of	1 No
How so, or why?			
1-3. Am I— <i>are we</i> — able to name these rhythms of paschal mystery at work in our own personal and family life? in the surrounding community? in the larger social and political rhythms of society?	5 Yes	3 Sort of	1 No

How so, or why?			
1-3a. Are our families able to name these rhythms of paschal mystery at work in personal and family life? in the surrounding community? in the larger social and political rhythms of society?	5 Yes	3 Sort of	1 No
How so, or why?			
1-3b. Are our youth able to name these rhythms of paschal mystery at work in personal and family life? in the surrounding community? in the larger social and political rhythms of society?	5 Yes	3 Sort of	1 No
How so, or why?			
1-4. Am I— <i>are we</i> —able to share stories of God at work—in <i>us and through us</i> —for the good of the world we touch?	5 Yes	3 Sort of	1 No
How so, or why?			
1-4a. Are our families able to share stories of God at work—in <i>them and through them</i> —for the good of the world they touch?	5 Yes	3 Sort of	1 No
How so, or why?			
1-4b. Are our youth able to share stories of God at work—in <i>them and through them</i> —for the good of the world they touch?	5 Yes	3 Sort of	1 No
How so, or why?			
2. DARE TO BELIEVE: INTELLECTUAL ENGAGEMENT			
2-1. Am I— <i>are we</i> — confidently versed in the core elements of Catholic social teaching and the church's social tradition?	5 Yes	3 Sort of	1 No

How so, or why?			
2-1a. Are our families confidently versed in the core elements of Catholic social teaching and the church’s social tradition?	5 Yes	3 Sort of	1 No
How so, or why?			
2-1b. Are our youth confidently versed in the core elements of Catholic social teaching and the church’s social tradition?	5 Yes	3 Sort of	1 No
How so, or why?			
2-2. Am I— <i>are we</i> — able to coherently discuss the issues of the day from the perspective of Catholic social teaching and tradition?	5 Yes	3 Sort of	1 No
How so, or why?			
2-2a. Are our families able to coherently discuss the issues of the day from the perspective of Catholic social tradition?	5 Yes	3 Sort of	1 No
How so, or why?			
2-2b. Are our youth able to coherently discuss the issues of the day from the perspective of Catholic social tradition?	5 Yes	3 Sort of	1 No
How so, or why?			
2-3. Am I— <i>are we</i> — well practiced in “reading the signs of the times through the lens of the Gospel”?	5 Yes	3 Sort of	1 No
How so, or why?			

2-3a. Are our families well practiced in “reading the signs of the times through the lens of the Gospel”?	5 Yes	3 Sort of	1 No
How so, or why?			
2-3b. Are our youth well practiced in “reading the signs of the times through the lens of the Gospel”?	5 Yes	3 Sort of	1 No
How so, or why?			
2-4. Do I— <i>do we</i> —bring Christ-formed intellectual depth and compelling Gospel clarity to the larger conversation in the social or civic arena?	5 Yes	3 Sort of	1 No
How so, or why?			
2-4a. Do our families bring Christ-formed intellectual depth and compelling Gospel clarity to the larger conversation in the social or civic arena?	5 Yes	3 Sort of	1 No
How so, or why?			
2-4b. Do our youth bring Christ-formed intellectual depth and compelling Gospel clarity to the larger conversation in the social or civic arena?	5 Yes	3 Sort of	1 No
How so, or why?			
3. DARE TO BELIEVE: EXPERIENTIAL ENGAGEMENT			
3-1. Do I— <i>do we</i> — actually engage in the broader civic conversation on today’s social and political concerns?	5 Yes	3 Sort of	1 No
How so, or why?			
3-1a. Do our families actually engage in the broader civic conversation on today’s social and political concerns?	5 Yes	3 Sort of	1 No

How so, or why?			
3-1b. Do our youth actually engage in the broader civic conversation on today’s social and political concerns?	5 Yes	3 Sort of	1 No
How so, or why?			
3-2. Do I— <i>do we</i> — confidently invite others into the wisdom of Catholic social tradition to build a world of generosity, justice, and peace for the good of all of society?	5 Yes	3 Sort of	1 No
How so, or why?			
3-2a. Do our families confidently invite others into the wisdom of Catholic social tradition to build a world of generosity, justice, and peace for the good of all of society?	5 Yes	3 Sort of	1 No
How so, or why?			
3-2b. Do our youth confidently invite others into the wisdom of Catholic social tradition to build a world of generosity, justice, and peace for the good of all of society?	5 Yes	3 Sort of	1 No
How so, or why?			
3-3. Do I— <i>do we</i> — have stories to share of real personal engagement in society that reveals God’s vision of a world of generosity, justice, wise stewardship, and peace?	5 Yes	3 Sort of	1 No
How so, or why?			
3-3a. Do our families have stories to share of real personal engagement in society that reveals God’s vision of a world of generosity, justice, wise stewardship, and peace?	5 Yes	3 Sort of	1 No
How so, or why?			

3-3b. Do our youth have stories to share of real personal engagement in society that reveals God’s vision of a world of generosity, justice, wise stewardship, and peace?	5 Yes	3 Sort of	1 No
How so, or why?			
3-4. Do I— <i>do we</i> —publicly live our faith in ways that persuade others to join us? or return to us?	5 Yes	3 Sort of	1 No
How so, or why?			
3-4a. Do our families publicly live their faith in ways that persuade others to join us? or return to us?	5 Yes	3 Sort of	1 No
How so, or why?			
3-4b. Do our youth publicly live their faith in ways that persuade others to join us? or return to us?	5 Yes	3 Sort of	1 No
How so, or why?			

The next practical step?

Email Mary Sharon Moore (marysharonmoore@gmail.com) to explore the Dare to Believe process for your regional church or diocese.

The DARE TO BELIEVE process includes:

1. A two-day **Pastoral Leaders Inservice**
2. A weekend **Parish Immersion**
3. A weekend home church **Family Camp**
4. A weekend **Junior High Youth Challenge**
5. A weekend **Senior High Youth Challenge**
6. Ongoing **Accountability Circles**
7. Pentecost **Visioning Day**
8. Ongoing **Rapid Response Networks**
9. **Quarterly Check-ins**, plus consultation as needed

DARE TO BELIEVE, RISE UP TO ACT:

- **Enables** your pastoral and catechetical leaders and laity to grasp the demands of Jesus and the Gospels for our times
- **Shapes** conversation for the laity's responsibility for the church's mission in the world today
- **Delivers** clear teaching, challenge, and stories that encourage and inspire
- **Includes** customized sessions to sharpen the message and “up the engagement” for everyone

ABOUT MARY SHARON MOORE

An evangelizing missionary for over twenty years, Mary Sharon Moore unites a living love of Jesus and the riches of Scripture and sacrament with a pastoral heart for the church.

Recognized for her **honest talk on the nature of God's calling**, Mary Sharon gently and irresistibly nudges people out of the “**good enough zone**” and opens up horizons of invitation, possibility, and the urgency of the church's mission: **to remain in Christ, and to reveal him everywhere.**

To learn more or to schedule
DARE TO BELIEVE, RISE UP TO ACT
please visit marysharonmoore.com
or call 541.687.2046 (Pacific)



An encouragement from Pope Francis ...

Politics is an expression of our compelling need to live as one, in order to build, as one, the greatest common good: that of a community which sacrifices particular interests in order to share, in justice and peace, its goods, its interests, its social life.

September 2015 address to the U.S. Congress