



The larger Church needs to reflect on the gift the Spirit provides through the lay ecclesial minister.

Co-Workers in the Vineyard at Fifteen: Polaroid Snapshots

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INTRODUCTION

When the United States Conference of Catholic Bishops (USCCB) issued *Co-Workers in the Vineyard of the Lord*¹ in November 2005, the document was enthusiastically received. *Co-Workers* became a widely used document, and colleges, dioceses, universities, and parishes held conferences and workshops, exploring and celebrating *Co-Workers*, and co-workers. Articles were published, national conferences held, and guidelines and curricula rewritten to incorporate the language and content that the bishops presented.

Fifteen years later, it is appropriate to explore the document's purpose and its continued influence. The framework for this effort is in the subtitle of the document, which shows its original intent: "A Resource for Guiding the Development of Lay Ecclesial Ministry." My purpose is to explore the various incarnations of this guidance. Because there are no major statistical, sociological studies of lay ecclesial ministers (LEM) today, I conducted phone interviews and utilized various other research. Conversations were with over thirty-five people, some with national perspectives, some more grass-root. They included parish

lay ecclesial ministers, leaders of national ministry and pastoral organizations, researchers, academics, diocesan leaders, and bishops.² The sample is random, and somewhat small, the interviews from thirty to eighty minutes. The description of polaroid snapshots in the title of this article suggests various individual pictures in which, like polaroids, the images may be unstable. The images capture aspects of this moment in time.

The influence of the two major societal upheavals of this year is bracketed for the purpose of discerning the patterns existing as we moved into the fifteenth anniversary year. We do not yet know the full effect of the COVID-19 pandemic on our Church.³ Nor do we know what will unfold because of the wakening of great numbers of US citizens to the inequities and injustice in our social system. The title referencing *Polaroid* was planned before these events and has greater relevance now: Polaroids sometimes simply fade away.

A RESOURCE

A Resource for Guiding the Development of Lay Ecclesial Ministry, the subtitle for *Co-Workers in the Vineyard*, indicates that the document is "for diocesan bishops and for all others who are responsible for guiding the development of lay ecclesial ministry."⁴ The document does not constitute particular law,

meaning it is not binding on the bishops. The subcommittee knew that approval from the Vatican would be needed to create law. While other countries also had significant growth in the numbers of laypeople serving in leadership roles in parishes (for example, Germany and Australia), this was not a widespread phenomenon. The work of the subcommittee included an inter-continental colloquium with bishops from Latin America and Canada. Canada affirmed a similar development there, but for the South Americans it seemed almost unthinkable that professional lay people would be hired in parishes. Clearly, professional laity working for the Church was not a universal development.

Support for ecclesial ministry varies from diocese to diocese, and in any one diocese, from time to time. This is most notable when seeing the number of diocesan formation programs that were vibrant for years, often with certification from the USCCB, that have been discontinued. Furthermore, some structures that marked fuller incorporation into the life of the local church, such as diocesan lay ecclesial ministry councils (parallel to presbyteral councils) formed some twenty years ago at the invitation of several bishops, have virtually disappeared.

When asked about “the health of lay ecclesial ministry today” more than one respondent answered that it depends on where you look. And it depends on whether you looked at lay ecclesial ministry ten years ago, five years ago, or today.

RESPONDING TO A NEW REALITY

The focus on lay ecclesial ministry evolved slowly in the life of the subcommittee; it had no clear mandate, simply the title: the Subcommittee on Lay Ministry. In part, their work was based on existing Church documents; in part, it was an effort to respond to something new. Not long before the subcommittee was formed, Pope John Paul II’s apostolic exhortation *Christifideles laici* emphasized the role of the laity “in the world.”

An impetus for the formation of the subcommittee was the newly published research by Msgr. Philip Murnion, *New Parish Ministers: Laity and Religious on Parish Staffs*.⁵ Murnion, a sociologist, reported that about 20,000 laypeople and religious were employed at least twenty hours a week as parish ministers in half of US parishes. “The number represents a dramatic change from a generation ago . . . [when] the priests took care of parish ministry.”⁶

Despite this starting point, the subcommittee struggled for a year and a half to determine how to interpret their charge, “lay ministry.” They noted that recent tradition placed significant emphasis on the mission of the laity to the world, to “transform the social order.” At the same time, there were great numbers of laity serving in volunteer roles in parishes—for example, as catechists, parish council members, ministers of holy Communion, and music ministers. The bishops feared that

emphasis on the professional laity could foster either the development of an elite group of ministers, or a diminishment of the laity’s role in the secular world. The subcommittee’s extensive discussion led it to conclude that what was new in this moment was exactly these professional ministers: “For several decades and in growing numbers, lay men and women have been undertaking a wide variety of roles in Church ministries . . . [which] presume a significant degree of preparation, formation, and professional competence.”⁷

The subcommittee saw it as its responsibility to study and then respond to this new reality.

In many ways, the ambivalence experienced by the subcommittee at the beginning can still be seen in the Church in the United States. The day *Co-Workers in the Vineyard* was passed, a bishop said to me, “I think we have made a major mistake today.” At times when formation programs offered in a diocese for decades are ended, the reason is a desire to focus on “ministry to the world” and/or on the great numbers of volunteers so central to the work of the Church. In a number of dioceses, emphasis on the formation of deacons has eclipsed lay ecclesial ministry formation. In parishes, many credentialed lay ecclesial ministers are being replaced after years of service by men and women without the theological and spiritual formation envisioned in *Co-Workers*. After thirty years of working with a local college sponsoring a lay ministry formation program, one diocese

moved instead to parishioner training for discipleship in the context of evangelization. Unfortunately, such training often lacks the deeper theological and spiritual formation previously provided in lay ministry programs.

On the other hand, some diocesan bishops offer strong support to their LEMs. Funding for their academic study, a day of prayer celebrating lay ministry, a grant-funded four-day residential assembly, and authorization rituals presided over by the bishop are some examples. One bishop emphasized the importance of his strong pastoral ministry department that supports lay ecclesial ministers in his parishes.

Part of the varied response has to do with theological differences among the bishops. Many commented on bishops’ desire to prepare volunteer missionary disciples. Several mentioned the issue of clericalism and the desire to strengthen clerical models by replacing the laity, especially women, with deacons. Other bishops are inspired by the desire to empower the lay vocation by supporting LEMs (especially women), and their efforts to form parish ministers. Some bishops fear that emphasis on lay ecclesial ministry will negatively affect vocations to the priesthood.

At the same time, the wider Church has responded in many constructive ways to the new reality of lay ecclesial ministry. Most notable is the fact that despite the uncertainty of the path on which they are embarking, numbers of women and men are choosing to study in order to serve the Church, and today



The vocation of the lay ecclesial minister is overlooked when parishes and dioceses pray only for vocations to the ordained and consecrated life.

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there are over 50,000 lay people ministering in parishes. (There are about 17,000 diocesan priests active in ministry today.)

These LEMs have formed professional organizations that provide mutual support, have been central in the development of competency standards and certification processes for their ministerial roles, and have participated with our bishops in the development of *Co-Workers in the Vineyard*. The bishops' emphasis on adequate education and formation is being tended through these associations, as well as by ministry formation programs at colleges and universities. Anecdotal evidence supported by some research indicates that local faith communities are supportive of lay ecclesial ministers.⁸

Representative of the recognition by national Catholic groups of the importance of lay ecclesial ministry is the focus on co-responsible leadership as the topic at this year's Leadership Roundtable Conference. Recommendations include equipping young adults for leadership positions in the Church and the world; providing leadership development to prepare them for roles in parish and diocesan life; providing a living wage, robust benefits, and other support for lay leaders.⁹ Like the bishops, the participants and board recognize the importance of formation, but from their perspective, understand the financial realities. Furthermore, their emphasis on the importance of formation and financial support will influence the efficacious fulfillment of these goals.

Many communities of vowed religious women and men have been consistently supportive of lay ecclesial ministers, both of individuals and of whole cadres of ministers. They have often been the initiators of both diocesan and university theological education and spiritual formation programs, and have offered challenge, encouragement, and support to generations of LEMs. For example, both the Pallottine Fathers and Brothers and the Missionaries of the Most Blessed Trinity have sponsored lay formation programs. The Pallottines (part of their mission is "to call the clergy, religious, and laity to work as partners"), through their Catholic Apostolate Center, have partnered with St. Luke's Institute to offer programs of support; a recent topic was "Understanding the Charism of Lay Ministry."¹⁰

LAY ECCLESIAL MINISTRY

The bishops chose the collective name *lay ecclesial ministry* for the myriad titles held by the "new parish ministers." One reason for this title was the recognition that individuals in parishes move from one role to another (the youth minister became the director of religious education), that some held multiple roles (youth minister and director of religious education), and that there were scores of titles. The term emphasizes that the roles are ecclesial (serving the good of the Church), held by lay people (the sacramental basis is baptism), and are ministry (participation in the threefold ministry of Christ). In the seven consultations on the draft with the body of bishops, and the debate at the meeting

that affirmed the document, the use of the term *ministry* was opposed by some bishops.

Already in 1980, laity and vowed religious were calling their work in the Church *ministry*. They described their sense of call to their work and celebrated it as a flowering of their baptism, themes incorporated in *Co-Workers in the Vineyard*. But while many see themselves as lay ecclesial ministers, a large number experience their ministerial identity relative to their roles: youth minister, catechetical leader, musician. Reinforcing this is the fact that the certification standards are cast in relation to these specialized roles, in a way creating division rather than unity. The lay organizations have done some work together, but

sometimes have difficulty collaborating. This limits their ability to capitalize on "scale," both in the use of resources, and in augmenting their voice in the Church.

Research has shown that effective leadership in our parishes today is vested in pastors, pastoral staffs, and parishioners, in "total ministering communities." What is notable regarding LEMs is that their "roles may be evolving beyond their specific theological and pastoral areas of training and education . . . —[they function less] as individual experts [and more] as collaborative leadership teams that facilitate and oversee the formation of lay leaders . . . than administer their own projects and priorities."¹¹ The more generic title *lay ecclesial minister* is consonant with this development, even while certification focuses on more specific roles.

A second problem with this term is that many claim it without the requisite formation and authorization from the Church.

The intention of the bishops—and the requirements of canon law—that there be adequate formation and authorization¹² is increasingly lost amid the desire to serve needs in the parish community.

Co-Workers in the Vineyard focuses on parish ministers, but says, "We suggest that the principles and strategies contained in this document be considered for their relevance to other settings in which laity serve in leadership in ecclesial institutions."¹³ Throughout the country in formation programs as diverse as those offered for teachers in Catholic schools, for lay leaders of ministries in programs sponsored by vowed religious, and through campus ministry, the influence of the document can be seen in the expansion of formation initiatives, often lasting multiple years. This expansion is creating a more theologically and spiritually mature body of the faithful.

FORMATION FOR LAY MINISTRY

It is notable that one-third of *Co-Workers in the Vineyard* is devoted to the matter of formation. Following the prescripts of canon law, the bishops wanted to ensure that lay ecclesial ministers have formation adequate for their roles in ministry. By 2005, much work was already done developing models of formation for lay ministry, initially in the 1970s and '80s for diocesan and academic



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A sense of their call and a desire to be faithful to their call motivates and supports lay ecclesial ministers.

programs. Subsequently, in the 1980s and '90s, the lay ministry associations developed standards and norms for their ministries, first individually (National Federation for Catholic Youth Ministry, National Association for Lay Ministry, National Council for Catechetical Leadership), and subsequently created common norms. The subcommittee recognized their value: "In preparing this chapter [on formation] we have also made extensive use of the document *National Standards for Lay Ecclesial Ministers*."¹⁴

One result is that the primary relationship of the lay associations with the USCCB is through the Commission on Accreditation and Certification, and the standards have shifted from an emphasis on formation to certification.¹⁵ The associations formed the Alliance for the Certification of Lay Ecclesial Ministers; together they have worked diligently to encourage their members to seek certification but have had limited success. Developing the necessary portfolio is time consuming and often expensive, while certification offers neither a credential for being hired nor a protection from being fired. Some leaders are concerned that certification creates a division between certified ministers and volunteers and associates who are not credentialed. Today groups such as the Catholic Campus Ministry Association have developed more tiered approaches to certification, and other organizations are exploring this.

The number of diocesan and academic programs of formation for professional lay ministry has decreased by 36 percent since 2010. In 2017–2018, there were 189 programs, in 2018–2019, 149. (The number peaked at 331 in 1999–2000 and has declined every year since.) From 2010 through 2019, the number of participants decreased by 28 percent. Reasons for the decrease include shifting priorities in dioceses, fewer positions in parishes, and a poor cost-to-potential income ratio. A further concern is that only 48 percent of the programs offer spiritual formation, and 47 percent field education (as part of pastoral formation),¹⁶ areas that the *Co-Workers in the Vineyard's* guidelines emphasize.

An issue is the undervaluing of professionally prepared LEMs by some clergy as well as some parish councils and boards. Various respondents spoke of pastors, especially younger and foreign-born clergy, who feel threatened by professionally credentialed LEMs. This question relative to lay chaplains was engaged by the National Association of Catholic Chaplains in 1973. "Underlying the discussions and debates were the concern for quality pastoral care and the recognition that theological education, skill development for ministry to the sick, and professionalism were demanded of certified chaplains."¹⁷ Respondents to my questions often said that theological formation is not valued. This is a concern: if the work of leaders is not grounded in our Catholic intellectual tradition, it can become more fundamentalist and pietistic, or excessively relativist or liberal.

In institutions beyond the parish—for example, in Catholic healthcare, Catholic charities, Catholic educational

institutions—there are national and local programs that engage laity for in-depth theological and spiritual formation. In these arenas, one could speak of an explosion of formation.

AUTHORIZATION

Earlier this year the National Association for Lay Ministry attempted to study the authorization of LEMs with an online survey of members supplemented with directory information from the Center for Applied Research in the Apostolate. It proved difficult to locate diocesan staff who could provide needed information. Reported authorizations focused on a range of actions from parish commissionings to diocesan ceremonies.

A number of dioceses that had formal authorization processes in the past do not have them now. One could conclude that the institutional desire to further this goal of *Co-Workers in the Vineyard* has faded.

At the same time, very few parish ministers are entering the certification process offered by their national ministry associations, a certification process that is endorsed and supported by the USCCB's Office for Certification of Ecclesial Ministry and Service. Some time ago, I interviewed two groups of lay ministers serving in a diocese with a formal authorization process. To be authorized, they needed to submit a portfolio documenting their formation and take a course relevant to the life of the diocese. Those in one group had done this and were happy to be recognized by the bishop. Those in the other group had chosen not to apply. Their reason: they had already served for many years, were accepted by the pastor and

parishioners, judged themselves competent and committed, and saw no reason to participate in the process. There seems to be an embrace of a more congregational and less hierarchical model by LEMs and the Church, especially pastors who hire without reference to diocesan guidelines.

THE MINISTERIAL WORKPLACE

The human resources section of *Co-Workers in the Vineyard* has been judged the least developed. Many comments by those interviewed address human resource issues. Some said that once a person could envision working in ministry for a lifetime, but this is less possible today: "There are no pathways to make a living." In one diocese, pensions were slashed for those still employed, affecting especially those nearing retirement. An LEM who thought she had been fired unfairly went to the diocesan human resource office to be told, "We do not deal with the laity, only priests." Some dioceses do not carry unemployment insurance for workers. The lack of an appraisal process is a serious shortcoming. "A new young pastor with very little experience, but all the power, can fire long-serving LEMs without showing cause," a respondent said.

And yet since 1986 a National Association of Church Personnel Administrators' document has offered comprehensive



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Church organizations should decide the structures and policies needed to ensure adequate financial and professional support for lay ecclesial ministers.

guidelines for the ministerial workplace.¹⁸ The association also offers consultation to dioceses and parishes on such topics as hiring procedures and salary guidelines. None of the diocesan nor parish ministers I talked with mentioned this resource.

Research on the ministerial workplace noted that there is much lamentation among parish LEMs. This theme was present, though not named as such, in many of the interviews. Stories were told of men and women no longer engaged in parish ministry because of a change of pastor or bishop, others no longer able to sustain their families as budgets tightened. As a Church, we have procedures for preserving our physical resources but seem to dispose without thought many who are called and gifted.

THE LAY ECCLESIAL MINISTERS

During the COVID-19 pandemic, many LEMs have worked creatively and with commitment to offer pastoral care to parishioners—for example, organizing phone contact chains, giving daily reflections, and leading online activities. Often, the younger members of parish staffs, such as youth ministers, arranged for live-streaming of parish Sunday liturgies. The behavior of LEMs was that of shepherds, not hirelings.

Research demonstrates how important LEMs are to the vitality of parish life. CARA reported: “Lay Ecclesial Ministers are a backbone of parish life.”¹⁹ A recent study found that excellent pastors and leadership teams working collaboratively are key to parish vitality. Pastors and parishioners alike attest to the value of the LEMs in their communities.²⁰

Many LEMs speak of how meaningful their ministries are for them. Someone who recently conducted listening sessions said, “They are very positive, have huge job satisfaction, commitment to service, and are very professional about their work.” A theme frequently mentioned is that their sense of call, their desire to be faithful to their call, is a primary motivation and support. Again and again, LEMs quote the opening section of *Co-Workers*: “God calls. We respond.” The bishops had heard this. They said, “These lay ecclesial ministers often express a sense of being called. This sense motivates what they are doing, guiding and shaping a major life choice and commitment to Church ministry.”²¹ And yet many dioceses and parishes invite prayers only for vocations to the priesthood, religious life, and the diaconate on websites and in prayers of the faithful, a sad and painful lack of recognition of LEMs. When LEMs are terminated, they often face a dual crisis: How can the Church act this way, and what does my call mean now?

The great majority of LEMs serve in pastoral ministry. They continue in new ways the ministries of vowed religious men and women: education in the faith, nurturing youth, creating community, care of the least, service of the people of God. Responders mentioned that some bishops see as central those who can assist with human resource and financial matters, service of the institutional Church, rather than pastoral service of the people. Some bishops fear that fostering lay ecclesial ministry is detrimental to fostering vocations to the priesthood. But LEMs are not replacing the sacramental ministry of priests; the ministries of LEMs are pastoral.

The majority of professionally prepared LEMs are white. Influencing this is that people of color, generally, have fewer edu-

cational opportunities due to finances and societal profiling. Also significant is that leadership is assigned differently in dominant culture communities, where credentials are central, and in minority cultures, where charismatic leadership is most valued. About 80 to 85 percent of LEMs are women, a statistic that has remained constant since the beginning. Salary is a factor here, but so is the lack of advancement possibilities.

A larger context is the great expansion of lay leadership in all our Catholic institutions, where formation is extensive. Many parish LEMs move to ministry in retreat work, spiritual direction, healthcare, education, pastoral counseling, chaplaincy, and serving communities of vowed religious women.

AN EVOLVING CONTEXT

The changes in lay ecclesial ministry in the past fifteen years are due to many societal and ecclesial factors; this is a brief and partial overview, drawn from the comments of those interviewed.

Financially, the Church has been greatly affected by the COVID-19 pandemic, and even more by the clergy abuse crisis. Some dioceses have gone bankrupt; some diocesan and parish staffs have been severely cut; investments and endowments have declined. A further effect of the abuse crisis is the reluctance of some bishops who do not want responsibility for another group in ministry. The subcommittee had encountered this concern, but in consulting canon and civil lawyers concluded that in not establishing norms, dioceses are at greater risk.

Religiosity is changing. There are more Nones (people not affiliated with any denomination), and more and more church-going is occasional rather than consistent. An expanding cadre of volunteers are engaged in ministry within parishes and beyond. Newer styles of spirituality have developed, including evangelical Catholicism. A greater divide exists between those Catholics called progressive and conservative.

Millennials often come to study in diocesan and academic programs with less general background in Catholic life and thought than earlier cohorts. Recent intense religious experiences sometimes shape their approach to the study of the tradition. Parish communities of faith vary in their religiosity; those who minister to them need to be able to serve this diversity of spiritualities. To effectively serve, they need a deep understanding of the Catholic community’s varied spirituality traditions and patterns of spirituality in varied ethnic communities.

SUSTENANCE FROM OUR TRADITION

Scripture offers stories and prayers of lamentation and hope. Engaging these in prayer as individuals and as communities of LEMs is necessary bread for the journey.

Strength can be found too in the stories of the many founders of apostolic communities. These stories tell of struggle with the hierarchy and of difficulty being accepted and understood as a new form of ministry in the Church. In their outline of elements of spiritual formation, the subcommittee wrote:

To minister with those who suffer or whose loved ones suffer, indeed in the face of their own suffering, lay ecclesial ministers need an informed theological view of suffering and a mature spirituality strengthened by faith

and hope to be able to face and embrace this mystery of human existence.²²

Yves Congar writes of the need for reform because of changed circumstances that require new theology, new structures, and new ways of relating to the world. He reminds us that “not one single religious order has ever been created by the central power. All such initiatives come from the periphery.”²³

CONCLUSION

In 2005, the bishops who presented *Co-Workers in the Vineyard* and the bishops who voted to affirm it (a majority) saw the rise of lay ecclesial ministry as due to the work of the Spirit, a gift to the Church. Their description of the ways that the Church should respond, ensuring adequate preparation and offering support to these women and men serving the Church, is not being fulfilled. Today they must seek to discern: What do the signs of the times relative to these new ministers tell us of God’s work in the Church today? What is our task now?

The whole Church must reflect on this new gift of the Spirit. Many organizations provide support for priests and vowed religious. They must discern what structures and policies are needed to further justice for these least powerful members of the ministry. Parish councils must ask what is necessary to ensure adequate financial and professional support, and what kind of evaluative processes should be used. Researchers and funders need to consider these signs of the times and seek ways to increase understanding of the responses that are needed.

And lay ecclesial ministers also must ask, What is our task now? Their emergence is due to changed circumstances in the Church; they have experienced God’s call to their ministry. They must seek to discern their responsibility in building the partnerships, collaborative structures, policies, and supports “for guiding the development of Lay Ecclesial Ministry”²⁴ as *Co-Workers in the Vineyard* invited the Church to do. ♦

Notes

1. This document was authored by the Committee on the Laity based on the ten plus years of work of the Subcommittee on Lay Ministry. The subcommittee consulted extensively; a summary is given in appendix 3 of *Lay Ecclesial Ministry: The State of the Questions* (1999). I served as an advisor to the subcommittee for those years and draw on that experience in my exploration here.

2. I am very grateful for the time given by those interviewed; their attention to the present reality is invaluable.

3. “Will the church financially survive the COVID-19 pandemic?” Josephine Everly, panelist, Duke University’s Faith and Leadership dialogue: “It will be 18–24 months before parishes, schools, and other Catholic institutions see a return to normal levels of giving.” Online, accessed April 29, 2020.

4. *Co-Workers*, 5.

5. National Pastoral Life Center, 1992. It is notable that this is the only national study ever conducted.

6. Murnion, v.

7. *Co-Workers*, 5.

8. “Two thirds of respondents said they feel that their ministry or vocation is recognized in their local faith community.” *Mainstreaming Women’s Ministries in the Roman Catholic Church: A Survey of Young Catholic Women in Formation and Ministry in the United States*, executive summary, Kate McElwee and Katie Lacz, p. 30. Although the sample is small, evidence that there is this support is significant. URL: <https://womensordination.org/mainstreaming-womens-ministries/>. Accessed July 21, 2020.

9. *We Are the Body of Christ: Creating a Culture of Co-Responsible Leadership*, a report from the 2020 Catholic Leadership Summit, especially p. 41.

10. Webinar, Rev. David Songy, accessed June 26, 2020; www.catholicapostolatecenter.org.

11. *The Changing Face of Church: Emerging Models of Parish Leadership*, Marti R. Jewell and David A. Ramey. (Chicago: Loyola Press, 2010), 119. *Open Wide the Doors to Christ* (2020), a Foundations and Donors Interested in Catholic Activities study on parish vitality by Marti R. Jewell and Mark Mogilka, identifies leadership teams as a central characteristic.

12. *Co-Workers*, 54–56 emphasizes the bishop’s responsibility for authorizing those who perform pastoral care in his diocese.

13. *Co-Workers*, 15.

14. *Co-Workers*, 34 (footnote no. 69).

15. Rev. Joe Merk has developed a not-yet-published analysis of the implications of this change.

16. “The knowledge, skills, and attitudes necessary for pastoral ministry may be taught in traditional classroom or seminar formats, but that is not enough. The teaching must be supplemented by practical experience in real situations and by mentored reflection on those experiences,” *Co-Workers*, 49.

17. Kay Sheskaitis, “The Commission on Certification and Accreditation became the official agent of the USCC (now USCCB) for persons in specialized ministries and accreditation of training programs.” National Association of Congregational Christian Churches’ document.

18. Barbara Sutton was to present this research at the St. John’s University Symposium in June 2020; the event was canceled due to the COVID-19 pandemic.

19. “Lay Ecclesial Ministry—A Backbone of Today’s Church,” *The CARA Report* 23, no. 1 (Summer 2017).

20. *Emerging Models*, 119.

21. *Co-Workers*, 12.

22. *Co-Workers*, 40.

23. Quoted by Charles Bouchard in “Sponsors Are Called to Be Prophets and Reformers,” in *Health Progress* (May–June 2019): 50–57.

24. Subtitle of *Co-Workers*.

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