

# THE LISTENING CHURCH



A mural of the Holy Spirit painted in the apse of the Cathedral of St. Paul in St. Paul.

DAVE HRBACEK | THE CATHOLIC SPIRIT

## Archdiocesan synod planned for 2021

**Archbishop Hebda has wanted to hold a synod since he took the helm of the local Church in 2016. What it is, why it matters and how it aims to engage every Catholic in the archdiocese.**

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### Preparatory process begins this year

On June 8, Catholics from around the Archdiocese of St. Paul and Minneapolis will gather at St. Peter in Mendota to pray with a particular intention in mind: to invite the Holy Spirit's guidance throughout an archdiocesan synod process starting this year.

With the 7 p.m. Vigil Mass for Pentecost, our local Church will officially mark the beginning of the two-year process of prayer and consultation that will culminate in the archdiocesan synod — the first the archdiocese has held since 1939.

The process is designed for Catholics to have ample opportunities to share their views on the pastoral needs of the local Church, beginning this fall with prayer-infused listening sessions.

Scheduled for Pentecost weekend 2021, the synod assembly will gather delegates representing all facets of the local Church to help Archbishop Bernard Hebda discern and shape pastoral priorities for the following five to 10 years.



## Moving forward together

At this year's Vigil of Pentecost, I will be formally announcing that our archdiocese will be embarking on a synod, our first since 1939. A synod is a formal representative assembly designed to help a bishop in his shepherding of the local Church. It is my hope that the process outlined in these pages, involving every parish in our archdiocese, will help us over the next two years to draw on the gifts that have been bestowed in such abundance on the faithful of this archdiocese to discern and establish clear pastoral priorities in a way that will both promote greater unity and lead us to a more vigorous proclamation of Jesus' good news.



When St. John Paul II promulgated the new Code of Canon Law in 1983, he recognized that the laws of the Church needed to take into consideration the "new way of thinking" that had emerged from the Second Vatican Council. In particular, he identified a need for new canonical structures to reflect the conciliar teaching that presented the Church as the "People of God" and as a "communion," as well as the doctrine by which "all members of the People of God share, in a manner proper to each of them, in the threefold priestly, prophetic and kingly office of Christ."

One of the structures that took on a new prominence in that purposeful revision of the Code was the diocesan synod, a traditional structure for consultation and governance in the Church. The notion of the Synod was broadened and reconfigured precisely to serve as a tool for the bishop to engage the People of God (laity, clergy, consecrated men and women, and bishops all walking together) in exercising the responsibility that flows from our common baptism, always in the hope of strengthening the communion that is the Church. Since the reboot of this ancient structure, diocesan synods have consistently served as important instruments in effecting conciliar renewal within the local Church.

In the time that I have served in this archdiocese, I have come to believe that our local Church is particularly ripe for a synod. After the listening sessions that were held in 2015 when I was still serving as the temporary administrator, I drew up suggestions for the next archbishop, never thinking it would be me. At the top of that list was the convoking of an archdiocesan synod. We are blessed here with a particularly well-educated and articulate laity with a strong tradition of service to the Church, who along with their clergy and consecrated brothers and sisters, want to be involved in shaping her future, seeing that appropriately as both their right and their responsibility.

After the pastoral pause necessitated by the bankruptcy and related issues, I have sensed that many of you seem to be ready to roll up your sleeves to address some of the pastoral needs that had been placed on the back burner. The enthusiasm surrounding the new Lay Advisory Board would seem to confirm that. Without losing sight of either the critical importance of our Catholic schools or the urgency of creating safe environments and engaging in outreach to those who have in any way been harmed by the Church, we now need to be deliberate in moving forward on other fronts.

It is in that context that I have been hearing Pope Francis' repeated articulation of the need for us to be a "listening Church." While stressing that "discernment is a gift of the Spirit to the Church, to which she responds with listening," he has concretely modeled for us how a more intentional "listening" might work in discerning and establishing pastoral priorities. In the six years of his pontificate, he has held three synods, plus the recent global summit, and at each of them he has opened wide the process of consultation and encouraged even difficult discussion.

The Holy Father has emphasized that he is not talking about listening that is merely "pro forma," but rather a sincere and respectful "mutual listening" in which everyone has something to learn. Moreover, it is not just listening to one another but to the Holy Spirit, the "Spirit of truth" (Jn 14:17), to know what the Spirit "is saying to the Churches" (Rev 2:7).

The pre-synod process that we will be using over the next year has been designed to help us as a local Church to listen to each other and to the Holy Spirit. It reflects not only the excellent organizational work of the executive team headed by Bishop Andrew Cozzens, Therese Coons and Father Joseph Bambenek, but also the insights from members of a prayer team who have been meeting for the past seven months and supporting this effort in their daily prayer. They have wisely made sure that the 31 regional or focused listening opportunities that will shape our future discussion and deliberations will all be grounded in prayer and in God's word. As Pope Francis has noted: "Only in the silence of prayer can one learn the voice of God, perceive the traces of his language (and) have access to his truth."

I am hoping, brothers and sisters, that you will be active participants in this process. Please keep your eye on your parish bulletin, The Catholic Spirit and a new Synod webpage, [ARCHSPM.ORG/SYNOD](http://ARCHSPM.ORG/SYNOD), to see how and when you can become involved. The synod will bear fruit only if you, God's people, are willing to share what is on your heart and what is in your prayer. In the meantime, I would be particularly grateful for your prayers this Pentecost for me and for all those who will be involved in this critical undertaking. Come, Holy Spirit, fill the hearts of your faithful. Enkindle in us the fire of your love.

— Archbishop Bernard Hebda

### 2019

#### JUNE 8 PENTECOST VIGIL MASS OF THE HOLY SPIRIT

Begins the pre-synod process

#### AUTUMN PRAYER AND LISTENING EVENTS

Held at parishes and other sites across archdiocese

### 2020

#### WINTER PRAYER AND LISTENING EVENTS

Held at parishes and other sites across archdiocese

#### MAY 31 PENTECOST

Marks the beginning of second year of pre-synod process

#### SPRING/ SUMMER

Archbishop Hebda announces topics that will shape synod

#### AUTUMN PARISH CONSULTATION PROCESS

Small groups meet in parishes to pray and discuss synod topics

### 2021

#### JANUARY & FEBRUARY DEANERY CONSULTATION PROCESS

Parish representatives meet at deanery (regional) level to pray and discuss synod topics

#### MAY 21-23 PENTECOST SYNOD ASSEMBLY

Invited delegates from across the archdiocese meet to discern synod topics and vote on recommendations for the archbishop

#### NOV. 21 FEAST OF CHRIST THE KING

Anticipated publication of pastoral letter from Archbishop Hebda addressing synod's topics with pastoral plan to shape following 5-10 years

## Synod process aims to be collaborative, wide-reaching and led by Holy Spirit

By Maria Wiering  
The Catholic Spirit

In autumn 2015, Archbishop Bernard Hebda was apostolic administrator of the Archdiocese of St. Paul and Minneapolis, an interim role to help the local Church transition between archbishops. He held 10 listening sessions around the archdiocese to gather information for the next archbishop — only to have Pope Francis appoint him to the job the following March.

During those listening sessions, the archbishop was struck by people's care for the Church, their willingness to share their experiences and ideas, and their hopes for the future, despite wounds inflicted by the clergy sex abuse scandal.

He had planned to recommend to the incoming archbishop that he hold a synod once he was appointed here — and the idea remained after Archbishop Hebda was given the role. Now, four years later, the time is right, he said, and planning is well underway, with Auxiliary Bishop Andrew Cozzens the chairman of a 19-member executive team commissioned with determining and executing the logistics of the pre-synod process and the synod itself.

The central goal of that process has been to craft an archdiocesan-wide discernment process that allows the Holy Spirit to speak.

"A synod is a consultation process that the Church gives as a tool for a bishop to be able to discover what the faithful and others think about particular topics," Bishop Cozzens explained. Archbishop Hebda wants to use a synod to identify pastoral priorities that can direct the Church in the coming years, he added.

Therese Coons, the executive committee director, calls the synod a "spiritual strategic plan" for the archdiocese. Fellow committee member Debbie Keller, former president of the Archdiocesan Council of Catholic Women, thinks of it as a family meeting within the local Church, where the conversation is informed by members' ideas and experiences, rather than assumptions.

The synod is expected to take place over Pentecost weekend in 2021 and involve around 500 invited delegates from across the archdiocese. The "pre-synod" process leading up to the synod begins with a June 8 Mass, but will get underway in earnest with a series of more than 20 prayer and listening events this autumn and winter. The three-hour events have been organized to take place in each part of the archdiocese and at various days and times to make them accessible to as many people as possible, Coons said.

The aim of the pre-synod prayer

### MASS OF THE HOLY SPIRIT

7 p.m. June 8 • St. Peter, Mendota  
1405 Sibley Memorial Highway

All are invited to attend a Mass on the Vigil of Pentecost celebrating the beginning of the archdiocesan synod process. Mass will be led by local Catholic charismatic communities. A prayer meeting with praise and worship music will follow Mass.

and listening events is for Archbishop Hebda, Bishop Cozzens and the synod's consultative bodies to hear the needs expressed by Catholics and to discern with the Holy Spirit which topics should be addressed at the synod.

This approach is unique to the archdiocese's synod and pre-synod process, Bishop Cozzens said.

"Many other dioceses have done very successful synods recently," he said. In those other dioceses, he added, the bishops and their leadership determined the synods' themes at the onset. "What's unique to our process is that Archbishop Hebda has decided he doesn't want to determine those priorities, but wants to spend time broadly listening to the people to determine those priorities," he said.

Archbishop Hebda described the local pre-synod and synod process as following Pope Francis' "listening Church" model. "It's the confidence that comes from believing that the Holy Spirit works in the faithful, and it's in sharing those things that are most important to us that we're able to recognize the promptings of the Holy Spirit," he said.

The executive committee decided to dedicate a year to the prayer and listening process. Once the priorities are identified, a second year will be dedicated to listening to Catholics speak to the particular concerns and ideas around those priorities through a parish consultation process — which will include small groups — and a deanery consultation process, leading up to the synod assembly itself.

Also unique to the local synod is the parish-centered approach, said Father Joseph Bambenek, assistant director of the synod and outgoing pastor of St. Pius X in White Bear Lake. "Recognizing the workload already carried by pastors and parish staff, the parish processes are being intentionally designed to minimize the burden placed upon pastors and parish staff."

In addition to the executive team, other groups, such as the recently formed Lay Advisory Board and Priest Synod Advisory Group, are also assisting the pre-synod process.

Canon law values consultation, especially for a diocesan bishop, said Amy Tadlock, a canon lawyer,

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director of the archdiocese’s tribunal and a member of the synod’s executive committee. It mandates that the bishop consult advisory bodies, such as the diocese’s college of consultors or presbyteral council, before making certain decisions. The synod is a means for the diocesan bishop — in the case of the archdiocese, Archbishop Hebda — to expand his base of consultation, she said.

The local pre-synod consultation process outlined by the executive committee — including the fact that the synod’s topics are not predetermined by archdiocesan leadership — is very exciting, Tadlock said. “It speaks to the importance of the role of the laity,” she said. “This is actually a really exciting time for the lay faithful to be involved and to exercise this right that they have.”

The synod’s leaders are hoping to hear not only from Catholics who are active in their parish and regularly attend Mass, but also from those who have irregular Church participation, have left regular practice of the faith or otherwise feel disconnected from the Church.

Catholics throughout the archdiocese should care about the synod and participate in the pre-synod process “because it’s their Church — they are the Church,” Bishop Cozzens said.

He said it “does take an act of faith to believe God works through his Church,” but there are markers in the discernment process that give confidence the Holy Spirit is guiding it. It will always speak in concert with what it has already said through the Church, he said. It will also show itself through its nine fruits, listed in Paul’s letter to the Galatians: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

“We can surround the process in prayer and trust in the power of that prayer to bring us new insights and new light,” he said. To that end, Archbishop Hebda established a 26-member prayer team specifically for the synod that began meeting monthly seven months ago to reflect, pray before the Blessed Sacrament and share what they were hearing. And that’s also why the pre-synod process is officially opening with a Mass of the Holy Spirit on the Vigil of Pentecost, the Church’s commemoration of Christ sending the Holy Spirit to his Apostles, and why the synod will take place over Pentecost weekend in 2021.

Archbishop Hebda emphasized that the synod isn’t just an “organizational structure,” but rather a process that is rooted in the Catholic faith.

“The goal isn’t the synod,” he said. “The goal is renewal that takes place after the synod.”

Bishop Cozzens said he expects the pre-synod process and the synod to result in several “byproducts” that will strengthen the local Church, such as unity, healing, evangelism, re-engagement, catechesis and hope. He and other committee members said they’ve been inspired by the multi-year V Encuentro process recently undertaken in the U.S. by Latino Catholics. It involved local and regional meetings that informed a larger gathering.

Executive committee member Estela Villagrán Manancero held various leadership roles in V Encuentro. She is excited for the local Church to engage in similar consultation and discernment, because she found it to be an experience of “the Church fully alive.”

“The listening sessions will bring hope for everyone, because at that moment they’re all dreaming about what the Church could be, this new way of being Church,” said Manancero, director of the archdiocese’s Office of Latino Ministry.

Fellow committee member Yen Fasano, a Catholic speaker who is also part of the prayer team, said she has confidence in the process because it’s been driven by prayer. “What is special about our bishops’ (vision) is that it’s not just this to-do list, and it’s not just an action course to take, but that it’s a very meaningful and purposeful process (meant) to be inclusive of our entire Catholic Church,” she said, “so that everyone has a voice and an opportunity to take ownership of their faith and where it is that the direction and the priorities of the archdiocese should be set to best serve our local Church in the upcoming years.”

Her perspective was echoed by Pat Millea, a member of the executive committee and prayer team who is the senior high youth director at St. Joseph in West St. Paul.

“It gives the bishops a chance to listen in a really focused and particular way, (and) it gives the faithful a chance to speak in a way that is genuine and in a way that they know they’re being heard, which I think is really valuable,” he said. “It gives the Holy Spirit a chance to work in both ways.”

825,000

The approximate number of Catholics in the archdiocese

187

The number of parishes in the archdiocese

20

The number of general prayer and listening events planned around the archdioceses in fall and winter 2019-2020. Eleven others will be held for focus groups such as clergy and college students

19,000

The anticipated number of Catholics who will participate in the parish consultation process in fall 2020, based on an estimated average of 100 people per parish

2,000

The anticipated number of Catholics who will participate in the deanery consultation process, based on an estimated average of 10 people per parish

500

The anticipated number of Catholics who will participate as invited delegates to the synod assembly in 2021

Synods around the United States

In the Archdiocese of Detroit, parishes and schools may no longer schedule Sunday sports games or practices, according to a policy Archbishop Allen Vigneron recently established to encourage Catholics to reclaim Sunday as a day of holiness, rest and family. The policy is a direct response to questions about living the sabbath that arose during that archdiocese’s synod, held over three days in November 2016.

The policy illustrates how tangible directives that come of out diocesan synods can be, said Amy Tadlock, a canon lawyer and member of the synod’s executive committee.

“That’s a concrete result of that process of consultation — listening to the people saying ‘this is something that’s important to us,’ and a bishop taking action and hearing that ... and putting something in place to support it,” she said.

In the past decade, several U.S. dioceses have held diocesan synods. In addition to Detroit, others include Bridgeport, Connecticut; Burlington, Vermont; Milwaukee, Wisconsin; San Diego, California; and Washington, D.C.

Synod executive committee members

FATHER JOSEPH BAMBENEK is pastor of St. Pius X and chaplain of Frassati Catholic Academy, both in White Bear Lake. As of July 1, he will join the Archdiocesan Catholic Center staff as assistant director of the archdiocesan synod and will help the Parish Services Team with parish planning. He was ordained in 2010 after working in strategic planning with electric utility companies in Michigan.



THERESE COONS is an accountant and attorney who is a member of the board of trustees of The St. Paul Seminary in St. Paul and a parishioner of St. Anne in Hamel. She is director of the archdiocesan synod. She and her husband, Mike, have three children.



YEN FASANO is a parishioner of St. Anne-St. Joseph Hien in Minneapolis. She serves on the executive board of the Catholic Services Appeal Foundation and on the board of directors for the Aim Higher Foundation. A Catholic speaker, she has dedicated two decades to teaching in schools and parishes. She and her husband, Frank, have three children.



JILL FINK is the director of faith formation for Epiphany in Coon Rapids. She and her husband, David, have three children.



DEBBIE KELLER is a longtime parishioner of St. Pius X in White Bear Lake. She recently completed a two-year term as president of the board of directors for the Archdiocesan Council of Catholic Women. Debbie and her husband, John, have five grown children.



CHRIS KOSTELC is the director of faith formation at Holy Name of Jesus in Medina, where he and his wife, Liz, and their three children are also parishioners. Kostelc is also a speaker and retreat leader.



PAT MILLEA is a senior high youth director at St. Joseph in West St. Paul, which is also his family’s home parish. He also ministers as a speaker and musician. Millea and his wife, Kenna, have six children.



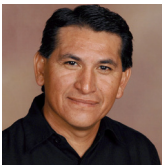
SHERYL MORAN came into the Catholic Church in 1988 and is a member of Our Lady of Grace in Edina. She and her husband, Dan, have two adult children and the two of them have volunteered for various Catholic organizations in the archdiocese. Moran has recently been involved in evangelism initiatives at the parish and archdiocesan levels.



TERESA EDALI MENDEZ ORTEGA is a member of St. Gabriel the Archangel in Hopkins, where she is coordinator of Latino ministry and Spanish-language faith formation programs. She and her husband, Jose, have six children.



PATRICIO PENA is the director of Latino ministry at Assumption in Richfield and has worked for 19 years in Latino ministry in the archdiocese. He and his wife, Maria Enriqueta, have four children.



PATTI WATKINS is the director of faith formation at St. Ambrose in Woodbury, where she and her husband are also parishioners. She has served as a faith formation leader in the archdiocese and the Diocese of New Ulm for 29 years.



The synod executive committee also includes seven current members of the Archdiocesan Catholic Center staff: Crystal Crocker, director of the Office of Evangelization; Tom Halden, director of the Office of Communications; Estela Villagrán Manancero, director of the Office of Latino Ministry; Father Thomas Margevicius, director of the Office of Worship; Deacon Steve Maier, director of the Office for Parish Services; Jean Stolpestad, director of the Office of Marriage, Family and Life; and Amy Tadlock, director of the tribunal. Auxiliary Bishop Andrew Cozzens is the committee chairman.



# Synod 101

For Catholics familiar with the term, a “synod” evokes the idea of the Synod of Bishops, or a gathering of bishops at the Vatican to discuss a particular topic, sometimes over several weeks. Recent synods of this kind include the Synods of Bishops on the Family in 2014 and 2015, and the Synod of Bishops on Young People, the Faith and Vocational Discernment in 2018.

At those synods, the participating bishops voted on recommendations for Pope Francis, who later issued documents known as post-synodal apostolic exhortations on the topics discussed. “*Amoris laetitia*,” or “The Joy of Love,” was released in 2016 as a response to the Synod of Bishops on the Family, and “*Christus vivit*,” or “Christ is alive,” was released in March 2019 as a response to the Synod of Bishops on Young People.

In 1965, with the Second Vatican Council’s call to revive structures that deepened the communion of bishops, Pope St. Paul VI established the structure for the World Synod of Bishops. There are three types: ordinary general synods, which address a theme chosen from bishops’ recommendations; extraordinary general synods, which address an urgent need in the Church; and special assemblies, which are limited to a certain region in the Church, such as the Synod of Bishops for the Pan-Amazon region, which is scheduled to meet in Rome in October.

Since 1967, popes have convened 15 ordinary general synods, three extraordinary general synods and 10 special assemblies, including one in 1999 on the Church in America.

## So what’s a diocesan synod?

Simply put, a diocesan synod is a coming together of the local Church. According to Canon 460, a diocesan synod is an “assembly ... of selected priests and other members of Christ’s faithful of a particular Church which, for the good of the whole diocesan community, assists the diocesan bishop.” The 1983 Code of Canon Law also allows each diocese’s bishop to determine the timing and frequency of synods.

Diocesan synods have a long history in the Church for establishing local Church law and pastoral priorities, and they follow structures outlined in canon law. The 1983 Code of Canon Law — the most current promulgation of the Catholic Church’s law — was inspired by the Second Vatican Council to renew the concept of diocesan synods and dedicate eight canons (Canons 460-468) to outlining their norms. Unlike previous versions, the 1983 Code requires that lay people be involved in a diocesan synod, and it permits the involvement of non-Catholics.

A synod is not a process for changing Church teaching, or wielding or amassing influence or political power. And while the synod itself will include voting, it’s also not a democratic exercise, Auxiliary Bishop Andrew Cozzens said. “It’s meant to be a spiritual exercise,” he said. “It’s a process of discernment that is meant to help the shepherds be better shepherds.”

## Is it like a Church council?

Synods — whether of bishops or on a

diocesan level — are a type of Church council. The best known Church councils are those known as “ecumenical councils” held periodically since the time of the Apostles. The Book of Acts records the first council, the Council of Jerusalem, which met around 50 A.D. to debate whether circumcision was necessary for non-Jewish converts to Christianity.

There have since been 21 ecumenical councils, some focused on Church doctrine, others on pastoral issues. The better known among them are the First Council of Nicaea in 325, which established the date of Easter as well as the wording of the Nicene Creed, and the Council of Trent from 1545 to 1563, which launched the Counter-Reformation in Europe. The most recent councils were the First Vatican Council from 1869 to 1870, and the Second Vatican Council from 1962 to 1965.

## What form will it take locally?

Church documents recommend the synod takes place at the cathedral, and require that the archbishop presides over the gathering. Official synod delegates invited from all areas of the local Church attend. While the details are yet to be determined, delegates may hear presentations and engage in discussion on the synod’s topics, and then vote on recommendations to be made to the archbishop on those topics.

Following the synod, Archbishop Bernard Hebda and his consultative bodies are expected to reflect on those recommendations. Ultimately, he anticipates publishing a pastoral letter addressing the work of the synod. That letter may include a pastoral plan to guide the work of the archdiocese over the next five to 10 years.

## What’s the role of the laity?

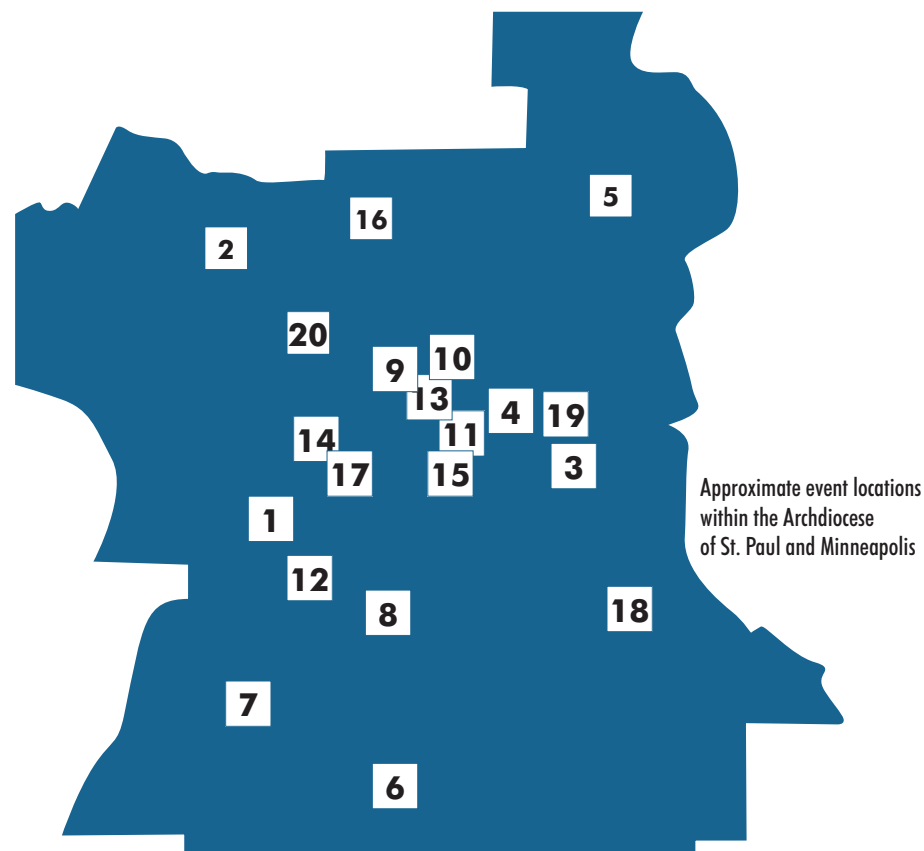
Not only does canon law allow lay Catholics to participate in a synod, the archdiocese’s pre-synod process and synod itself are designed to leverage as much input as possible from Catholics in the pews, executive team members said. The prayer and listening events, parish consultation process and deanery consultation process aim to engage lay Catholics to share their perspectives and ideas, and lay Catholics will be among the official delegates at the synod.

Bishop Cozzens pointed to Canon 212, which states that laypeople have a responsibility to make their needs known to their pastors: “Conscious of their own responsibility, the Christian faithful are bound to follow with Christian obedience those things which the sacred pastors, inasmuch as they represent Christ, declare as teachers of the faith or establish as rulers of the Church.

“The Christian faithful are free to make known to the pastors of the Church their needs, especially spiritual ones, and their desires.

“According to the knowledge, competence, and prestige which they possess, they have the right and even at times the duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church and to make their opinion known to the rest of the Christian faithful, without prejudice to the integrity of faith and morals, with reverence toward their pastors, and attentive to common advantage and the dignity of persons.”

— Maria Wiering



# Prayer and listening events

Twenty prayer and listening events are scheduled around the archdiocese in fall 2019 and winter 2020. The three-hour events will include prayer, a presentation or reflection, and discussion. Archbishop Hebda or Bishop Cozzens plan to attend each event, along with members of the synod’s consultative teams. The prayer and listening events will inform the themes chosen for the synod assembly in 2021.

**1** Tuesday, Sept. 24, 6–9 p.m.  
St. Victoria  
8228 Victoria Drive, St. Victoria

**2** Saturday, Sept. 28, 9 a.m.–noon  
St. Michael  
11300 Frankfort Parkway NE, St. Michael

**3** Friday, Oct. 11, 6–9 p.m.  
Guardian Angels  
8260 Fourth St. N., Oakdale

**4** Saturday, Oct. 12, 9 a.m.–noon  
Our Lady of Guadalupe  
401 Concord St., St. Paul  
Bilingual (English and Spanish)

**5** Saturday, Oct. 26, 9 a.m.–noon  
St. Peter  
1250 South Shore Drive, Forest Lake

**6** Tuesday, Oct. 29, 6–9 p.m.  
Divine Mercy  
139 Mercy Drive, Faribault

**7** Thursday, Nov. 7, 6–9 p.m.  
St. Wenceslaus  
215 Main St. E., New Prague

**8** Friday, Nov. 15, 6–9 p.m.  
All Saints  
19795 Holyoke Ave., Lakeville

**9** Sunday, Nov. 17, 1–4 p.m.  
St. Anne-St. Joseph Hien  
2627 Queen Ave. N., Minneapolis  
Bilingual (English and Vietnamese)

**10** Sunday, Jan. 5, 1–4 p.m.  
Holy Cross  
1621 University Ave. NE, Minneapolis

**11** Saturday, Jan. 25, 9 a.m.–noon  
St. Peter Claver  
369 Oxford St. N., St. Paul

**12** Tuesday, Jan. 28, 6–9 p.m.  
Pax Christi  
12100 Pioneer Trail, Eden Prairie

**13** Saturday, Feb. 1, 9 a.m.–noon  
St. Stephen  
2211 Clinton Ave. S., Minneapolis  
Bilingual (English and Spanish)

**14** Tuesday, Feb. 11, 6–9 p.m.  
Providence Academy  
15100 Schmidt Lake Road, Plymouth

**15** Saturday, Feb. 15, 9 a.m.–noon  
Lumen Christi  
2055 Bohland Ave., St. Paul

**16** Tuesday, Feb. 18, 6–9 p.m.  
St. Stephen  
525 Jackson St., Anoka

**17** Thursday, Feb. 27, 6–9 p.m.  
Our Lady of Grace  
5071 Eden Ave., Edina

**18** Saturday, Feb. 29, 9 a.m.–noon  
St. Pius V  
410 Colvill St. W., Cannon Falls

**19** Saturday, March 7, 9 a.m.–noon  
Transfiguration  
6133 15th St. N., Oakdale

**20** Saturday, March 14, 9 a.m.–noon  
St. Alphonsus  
7025 Halifax Ave. N., Brooklyn Center  
Bilingual (English and Spanish)

Eleven other prayer and listening events will be held for particular focus groups: priests, retired priests, deacons, consecrated religious, archdiocesan staff, parish staff, Catholic school principals, youth, college students, the Archdiocesan Council of Catholic Women, and seniors at various retirement and assisted living facilities.