THE DIOCESE OF
NEW YORK & NEW JERSEY

Part 1: Servant Leadership Know Yourself, Building Stronger Teams

Part 2: A Change Model for Knowing, Relating, and Taking Action and Embracing Newly Illumined

Dr. Bill **Marianes**
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STEWARDSHIP CALLING

HOMILIES ENGAGEMENT
LEADERSHIP PRESENCE

AUDIENCE PARTICIPATION TIME!
What Is The Single Biggest Challenge Facing Your Parish?

$$\Delta S = S_f - S_i = \int \frac{dq_{rev}}{T}$$

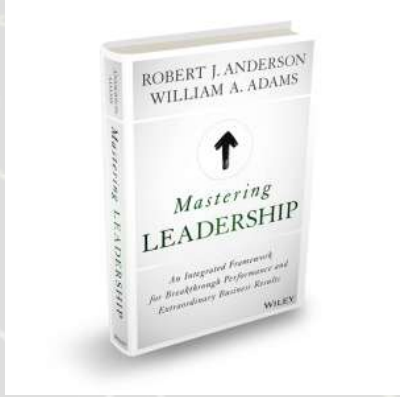
$$\Delta S = \frac{q_{rev}}{T}$$

Entropy

~ Everything in the universe moves from order to disorder, and Entropy measures that change

~ If you don't make positive changes, you will get negative changes

Mastering Leadership[1]



The top 2 challenges identified in a survey of 1,500 CEOs was:

1. **escalating complexity,**

2. **building the creative capacity in leadership to deal with it.**

Mastering Leadership (2016) Robert Anderson & William Adams

“In the next 10 years, we will experience as many changes as humanity has seen during the past century.”

Ray Kurzweil

Futurist at Google, Co-Founder of Singularity University

We Live In A VUCAD World

Volatile

Uncertain

Complex

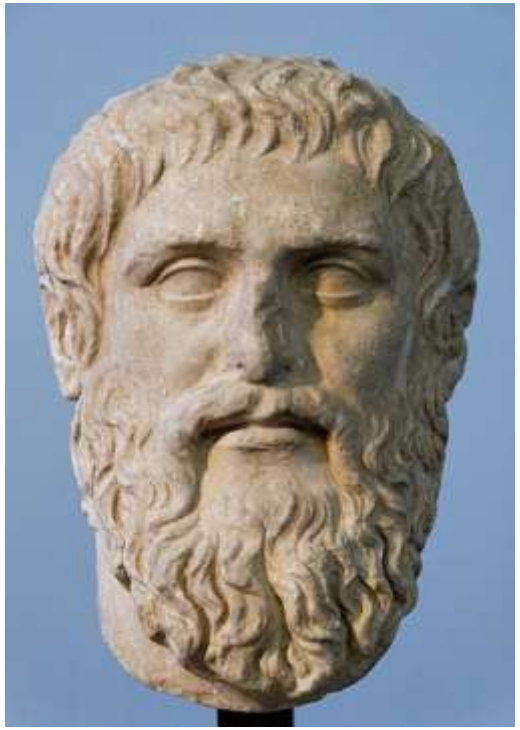
Ambiguous

Disruptive

Leaders of a church will either be risk takers, or church caretakers who will eventually become its undertaker.

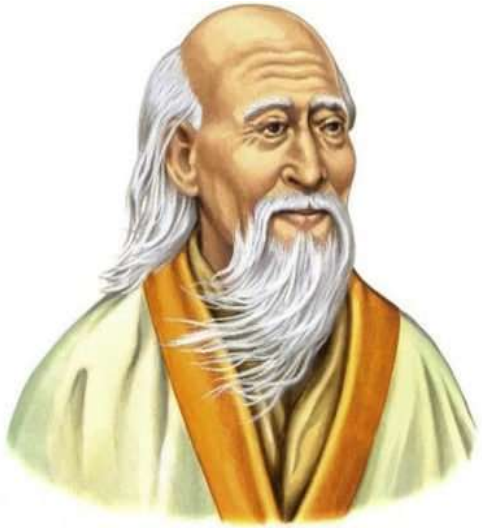
“There is nothing permanent except change.”

Heraclitus



“To improve is to change; to be perfect is to change often.”

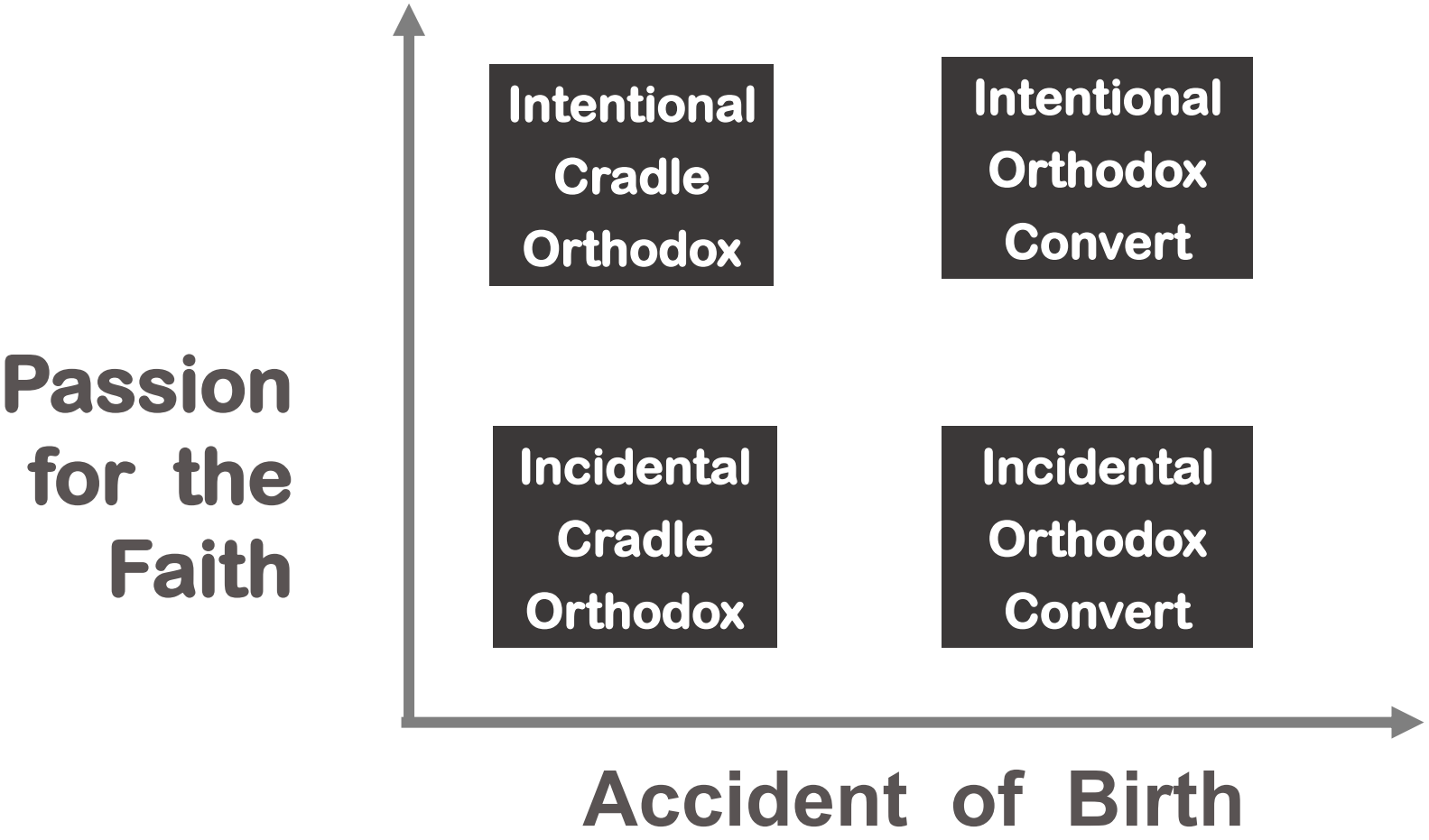
Winston Churchill

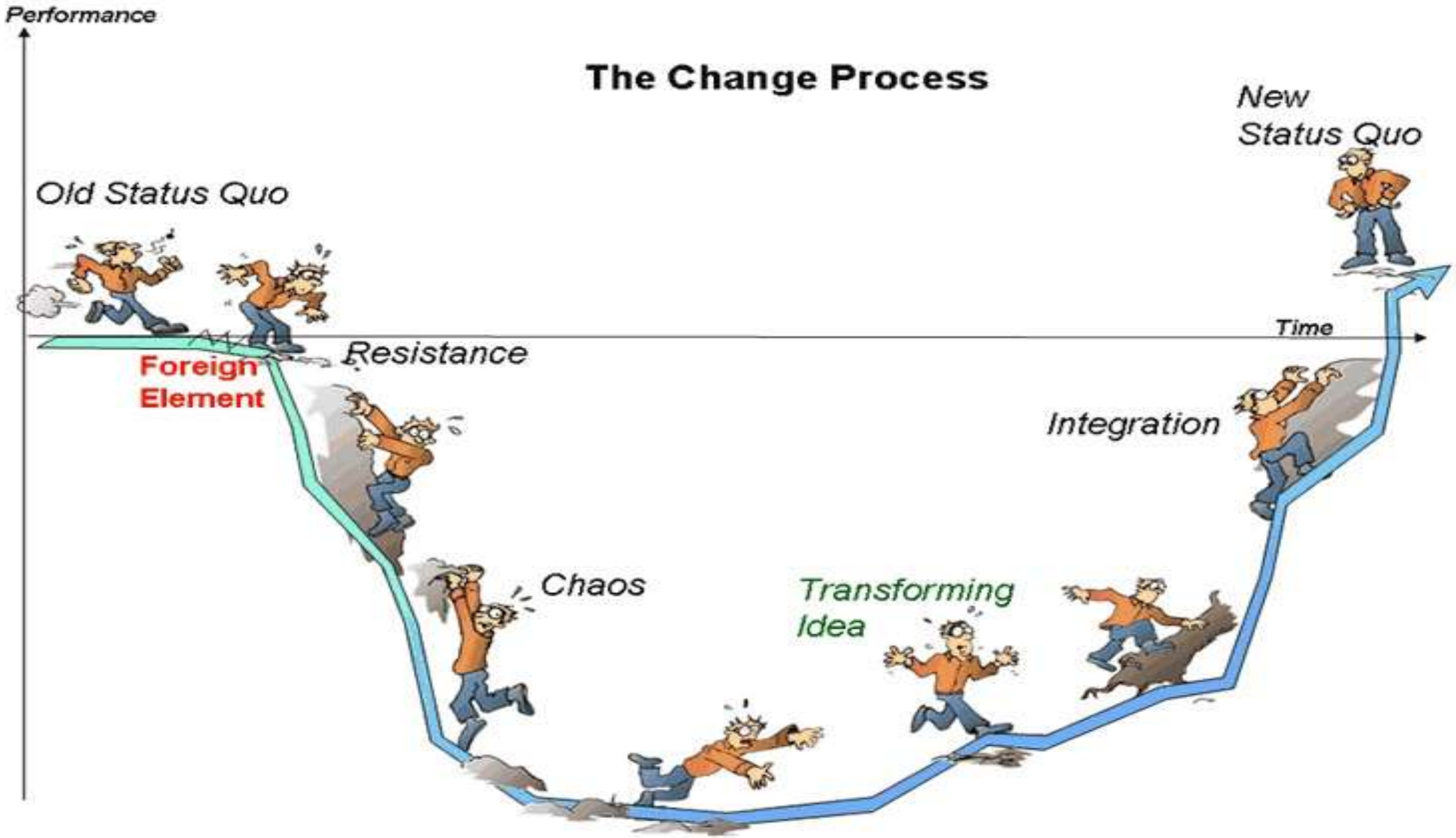


“If you do not change direction, you may end up where you are heading.”

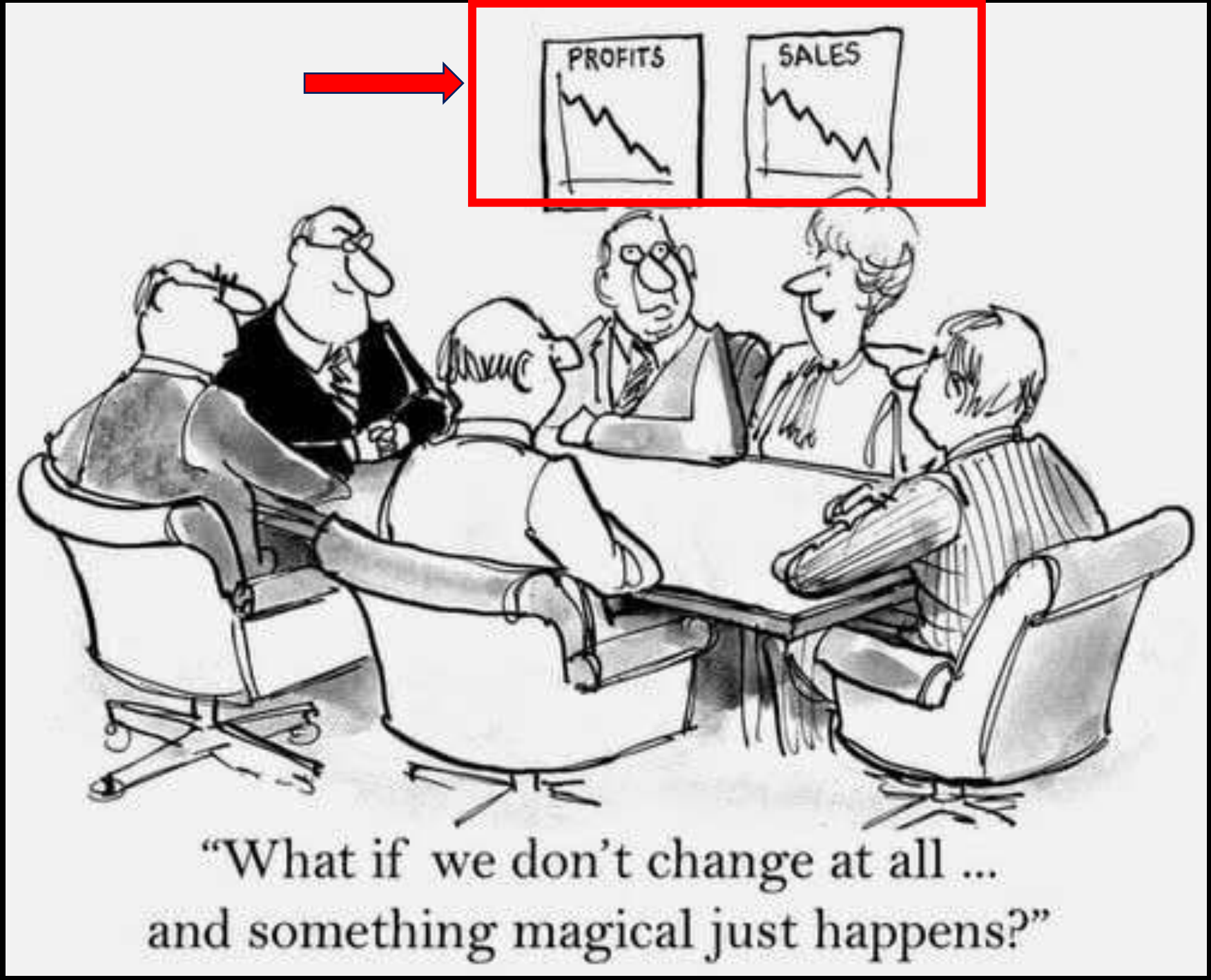
Lao Tzu

We now need 4 different strategies to effectively reach our 4 different PIPs (Parishioners In Pews)




Performance
The Change Process
New Status Quo
Old Status Quo
Time
Foreign Element
Resistance
Integration
Chaos
Transforming Idea

There is never only one way to get where you want to go.


PROFITS
SALES
"What if we don't change at all ...
and something magical just happens?"

Church Roadmap Podcast

EPISODE 31

Why Good People & Churches Resist Good Change

https://youtube.com/live/usQJZbYj6OY

A framework for understanding resistance and leading faithful change with wisdom

Part One The Human Wiring: Why Minds Resist Change

1 Status Quo Bias

The existing option gets chosen more often simply because it already exists, not because it was proven best. (Samuelson & Zeckhauser, 1988)

2 Loss Aversion

Potential losses are typically felt more powerfully than equivalent gains, so the fear of losing the familiar can outweigh the promise of something better. (Kahneman & Tversky)

3 Identity Protection

People fold their roles and ministries into their sense of self, so a proposed change can feel like a threat to who they are, not just what they do.

4 Groupthink & Confirmation Bias

Tight-knit groups can filter out dissent to preserve harmony (Janis), while everyone notices only the evidence that confirms what they already believe (Wason).

5 Sunk Cost Fallacy

Past investment of time, money, and effort makes people more likely to continue a course of action even when continuing no longer serves the mission. (Arkes & Blumer)

6 System Justification

People are often motivated, even unconsciously, to defend the existing order simply because it exists and questioning it feels destabilizing. (Jost & Banaji)

None of this describes bad Christians. It describes being human, and the same forces show up in every mature institution on earth.

Part Two

It's Not Just People — Institutions Resist Too

- **Defensive Routines** — Organizational habits and unspoken rules that avoid naming the real problem out loud, protecting people from an honest conversation at the cost of ever solving anything. *Argyris*

- **Bureaucratic Self-Preservation** — Rules built for a real problem can calcify into practices that continue simply because they are familiar and formally established.

- **Institutional Isomorphism** — Organizations in the same field grow more alike over time by imitating one another — similarity provides legitimacy, but not necessarily effectiveness. *DiMaggio & Powell*

- **Path Dependence & Institutional Memory** — Decisions made decades ago constrain today's options long after the original reasoning is forgotten — and memory can fossilize into mythology.

- **Organizational Antibodies** — Unfamiliar proposals get neutralized through endless review, repeated delay, or quiet failure to implement — rarely through outright opposition.

Part Three

The One Distinction That Changes Everything

Sacred Tradition (*capital "T"*)

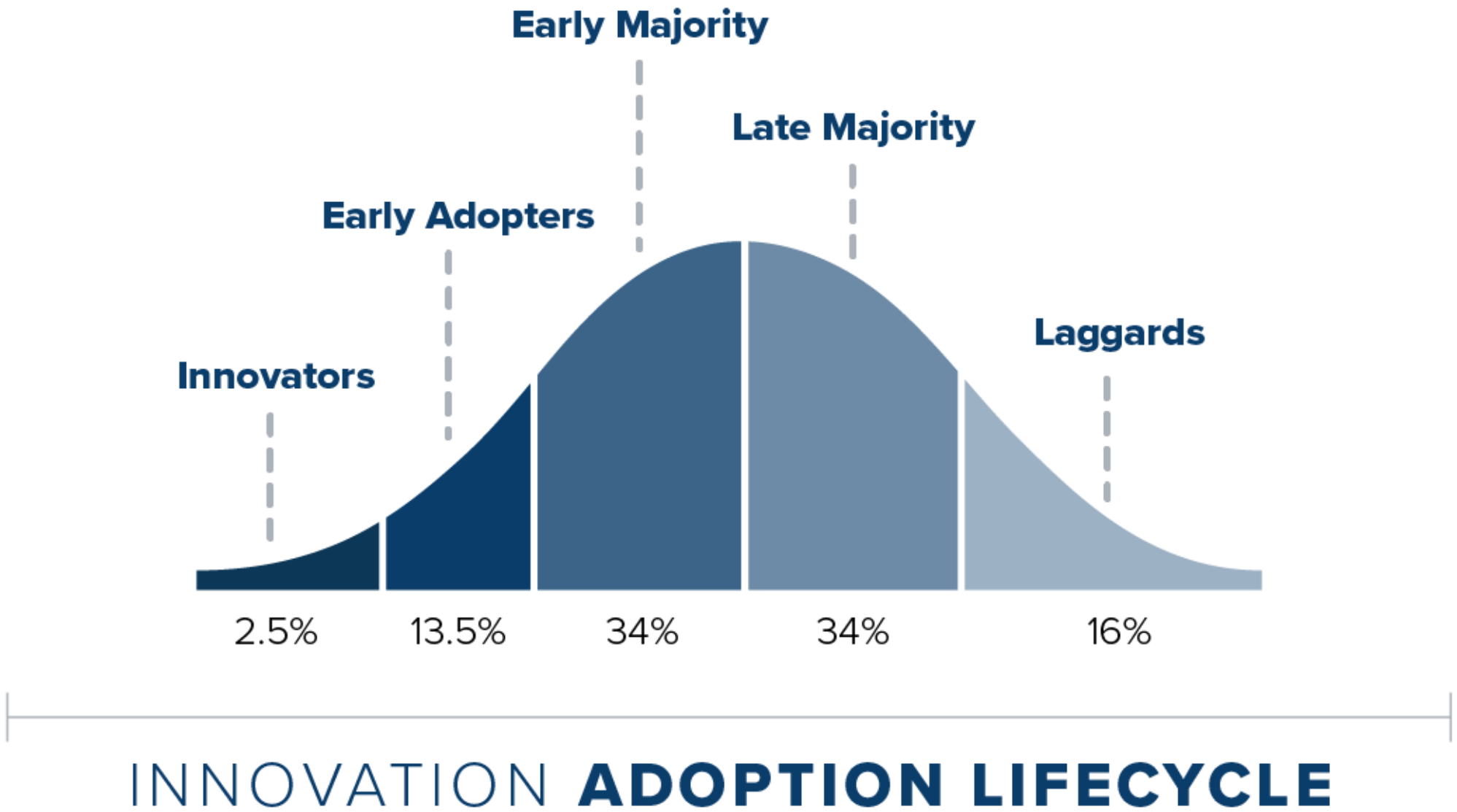
The apostolic deposit of faith, preserved by the Holy Spirit: Scripture as received in the Church, the Creed, the teaching of the Ecumenical Councils, the sacramental and liturgical life, and the witness of the Fathers. This is not ours to revise, edit, or modernize according to preference.

Human Tradition (*lowercase "t"*)

The accumulated, often beautiful, **but changeable** practices a community develops: schedules, bulletin formats, meeting times, program designs, committee structures. Good and worth honoring, that can quietly become a false idol if defended as fiercely as the truth it was meant to carry.

Matthew 9: new wine calls for new wineskins, so both are kept safe — the truth doesn't change; the containers that carry it sometimes must.

LAW OF DIFFUSION OF INNOVATION



Everett Rogers (1962) Diffusion of Innovations; Gabriel Tarde (1903); Ryan and Gross (1943)

Part Three (cont.)

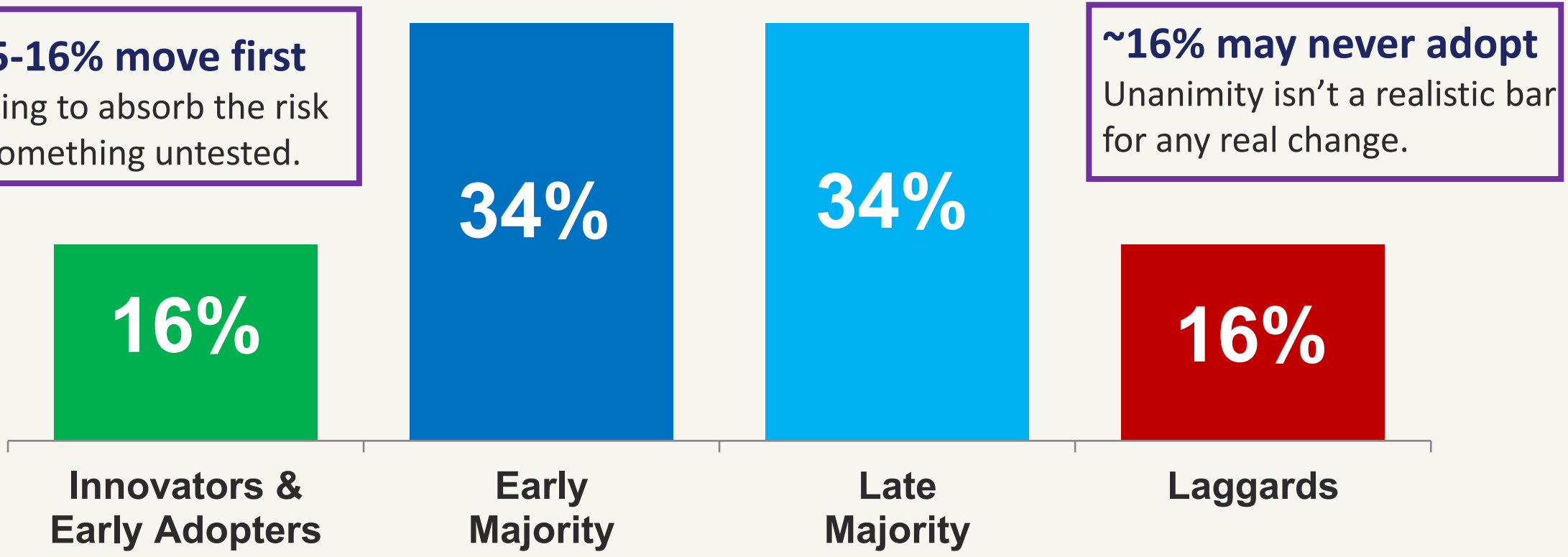
How Change Actually Spreads and is Adopted

~34% follow with proof - Early majority needs evidence and social proof before joining.

~34% wait for the Early Majority - Late majority won't move until the early majority has proven it works.

~15-16% move first
Willing to absorb the risk of something untested.

~16% may never adopt
Unanimity isn't a realistic bar for any real change.



Everett Rogers' diffusion-of-innovation research: communities never adopt something all at once — they move in a predictable curve.

Part Four

A Roadmap for Leading Faithful Change

1	**Build real urgency**	Tell the truth about the actual data. You cannot lead people out of a burning building they don't believe is on fire. (Kotter)
2	**Build a guiding coalition**	Include a respected, constructive skeptic, not just people who already agree with you. (Kotter; Heifetz on adaptive leadership)
3	**Protect psychological safety**	People need to raise concerns and ask questions without fear of interpersonal punishment. (Amy Edmondson)
4	**Win small before you win big**	A visible, 90-day win builds more momentum than a perfect five-year plan that never launches. (Kotter)
5	**Preserve dignity, always**	You can end a program with honor and retire a beloved volunteer with real gratitude while still changing what they built. (Bolsinger)

PAT Practical
Applied Theology

Four Concrete Immediate Steps

7 days

Write out the actual data behind one change your parish needs (numbers, not feelings).

30 days

Invite three people, including one who disagrees with you, into a real guiding coalition.

60 days

Launch one visible, achievable quick win connected to your larger vision — then tell that story often.

90 days

Have one honest, dignity-preserving conversation with someone whose ministry is affected by the change.

CHURCH ROADMAP PODCAST — EPISODES 28 & 29

Forming Engaged Disciples & Stewards, Not Just Receiving Converts and Catechumens

The Eight-Stage Convert Formation
PATHWAYS Roadmap for Parishes

P A T H W A Y S

Dr. Bill Marianes • StewardshipCalling.com • ChurchRoadmap.com

“

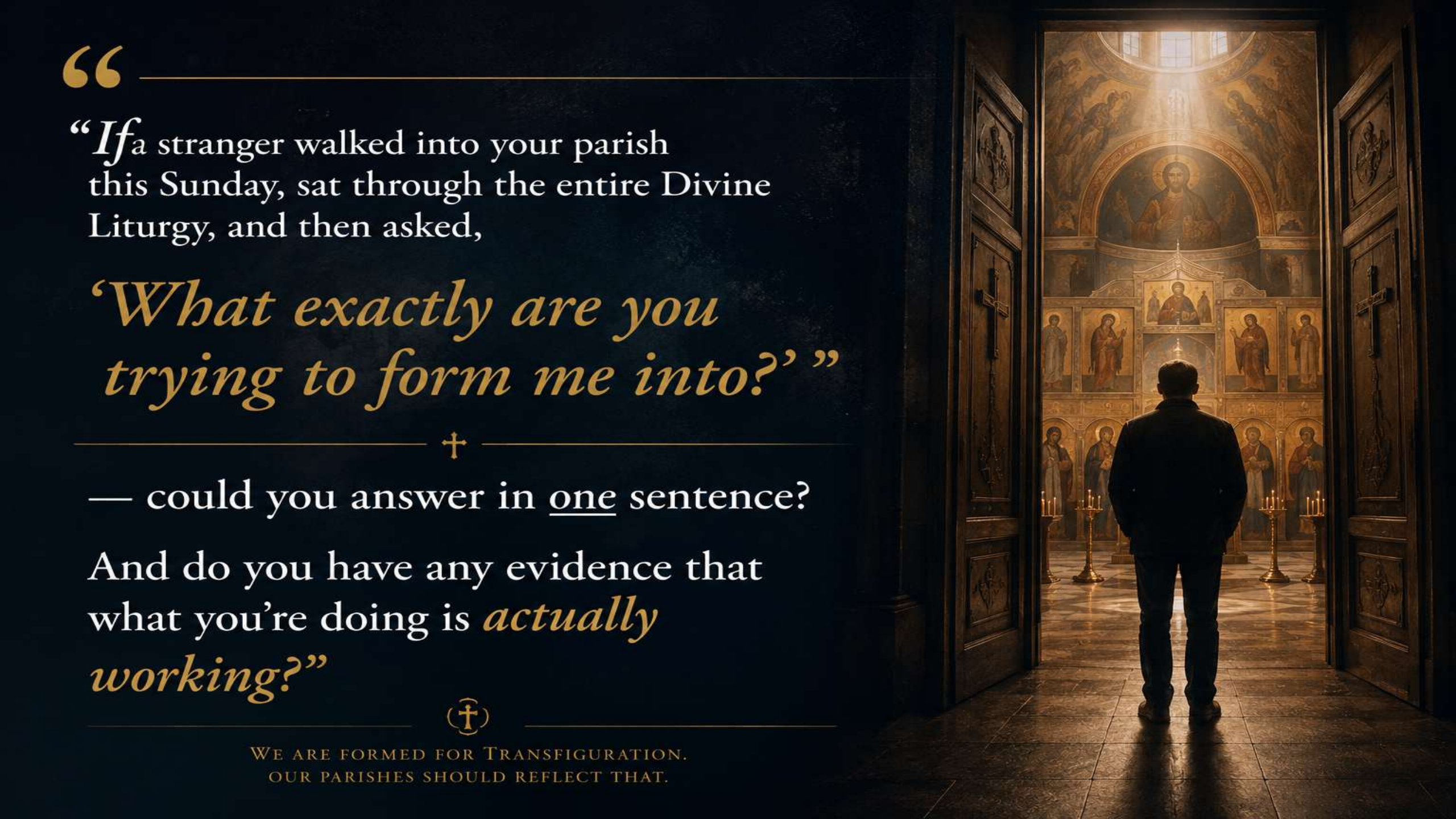
“*If* a stranger walked into your parish this Sunday, sat through the entire Divine Liturgy, and then asked,

‘What exactly are you trying to form me into?’ ”

†

— could you answer in <u>one</u> sentence?

And do you have any evidence that what you’re doing is ***actually working?”***



WE ARE FORMED FOR TRANSFIGURATION.
OUR PARISHES SHOULD REFLECT THAT.

FORMING CONVERTS AND CATECHUMENS, NOT JUST RECEIVING THEM

An Eight-Stage Roadmap for Parishes

THE PATHWAYS ROADMAP

P — PREPARE
Inquiry & Welcome

A — ASSESS
Pastoral Intake & Discernment

T — TEACH
Formal Catechumenate

H — HABIT
Embodied Liturgical & Ascetical Practice

W — WALK ALONGSIDE
Mentor & Sponsor System

A — ADMIT
Reception into the Church

Y — YOKE
First-Year Post-Reception Accompaniment

S — STRENGTHEN
Evaluation & Continuous Improvement

Relevant Church Roadmap Podcast Episodes

CHURCH ROADMAP
PODCAST
STEWARDSHIP CALLING MINISTRY

Part 1 – Forming Catechumens Into Disciples Through P. A.T.H.W.A.Y.S. (7-15-26)
https://youtube.com/live/M_5vSFGJHDg

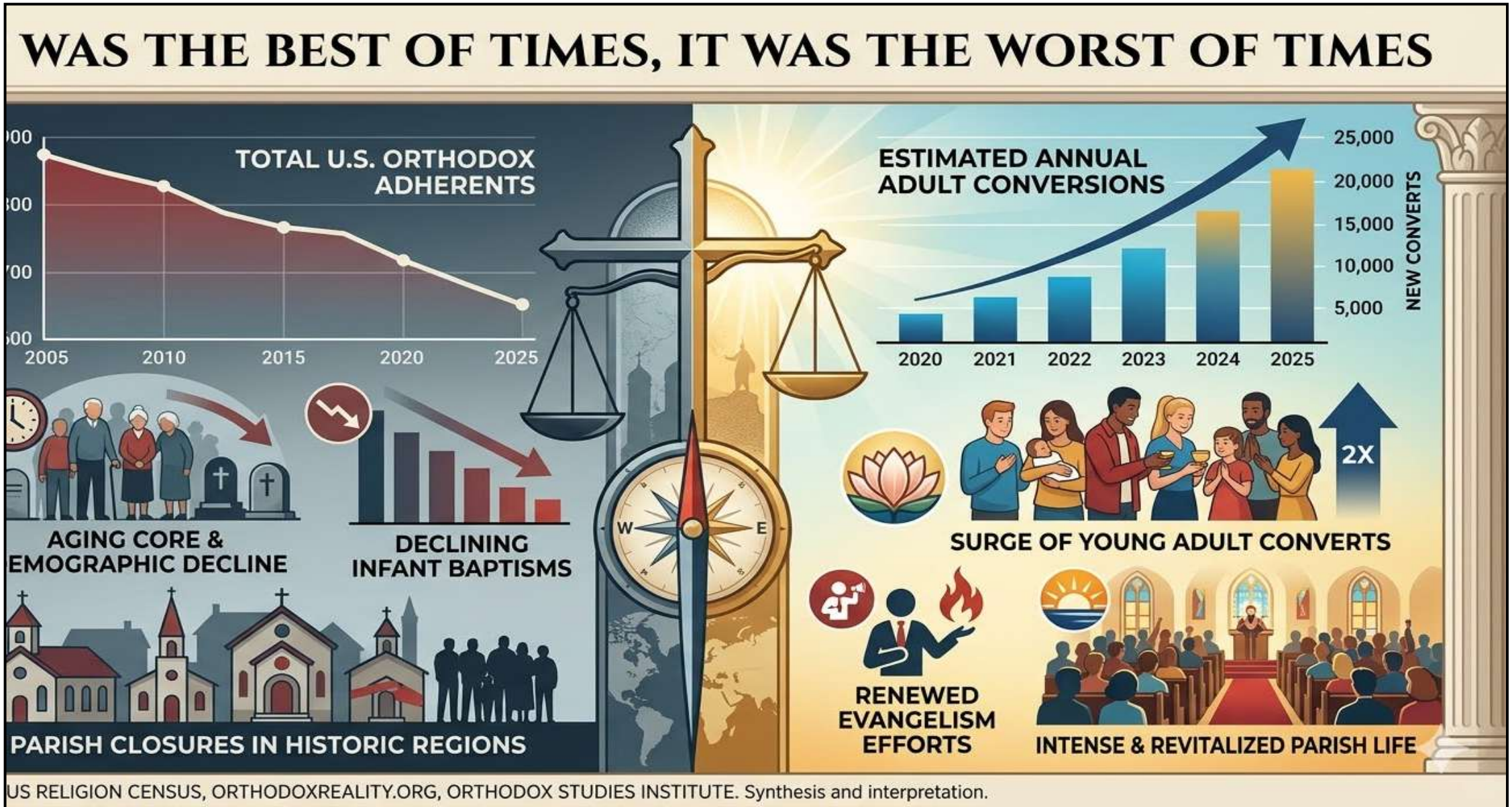
Part 2 – Forming Catechumens Into Disciples Through P. A.T.H.W.A.Y.S. (7-22-26)
https://youtube.com/live/PIYcq3i0E-c

Why "Sunday School" Is the Wrong Name and Isn't Making Disciples and What Would Work (6-17-26) https://youtube.com/live/r3aCMvBA25A

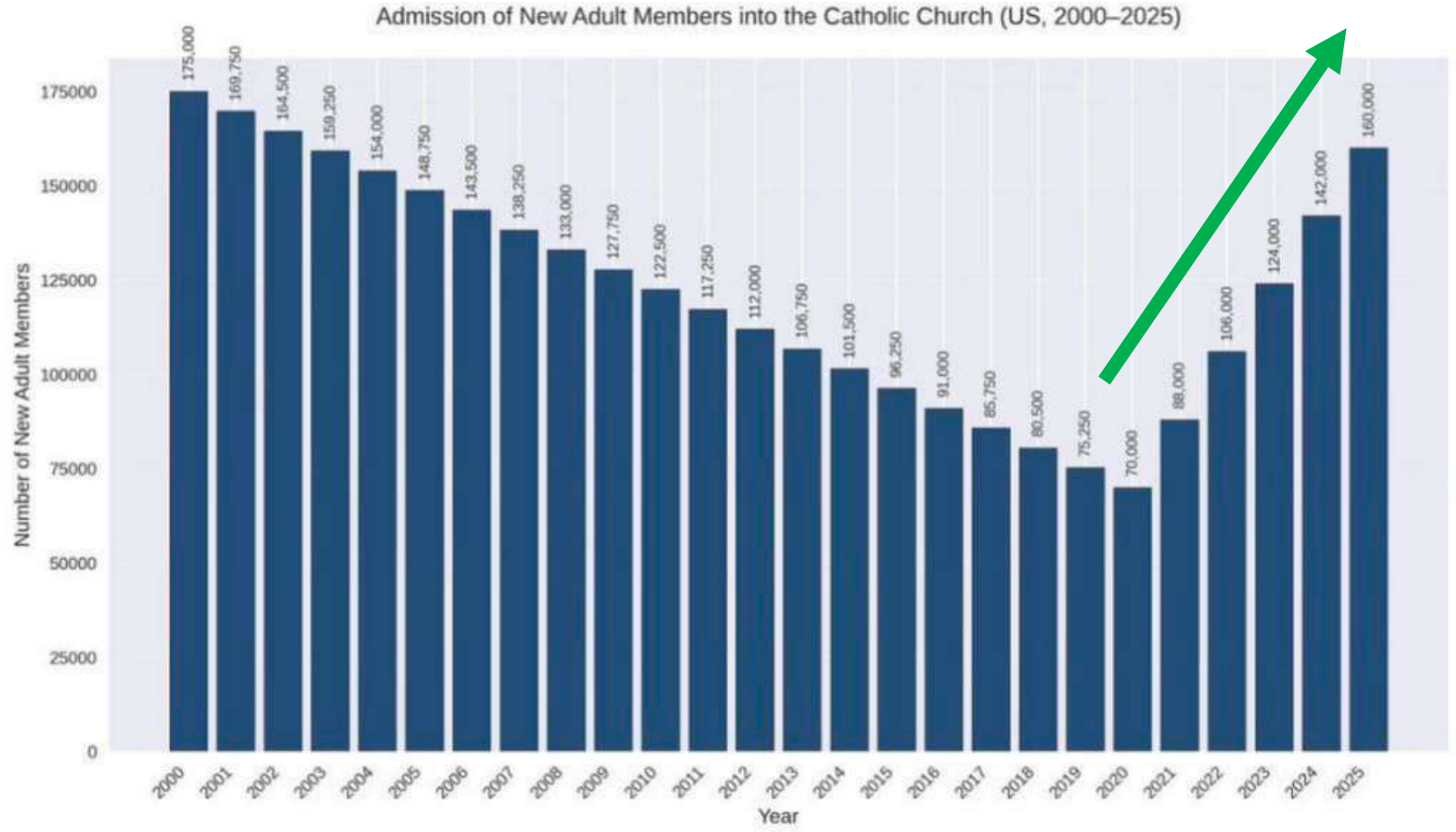
Recorded versions available at: www.churchroadmap.com/stewardship/

“Statistics don’t lie, but liars use statistics.”

(so be careful out there!)

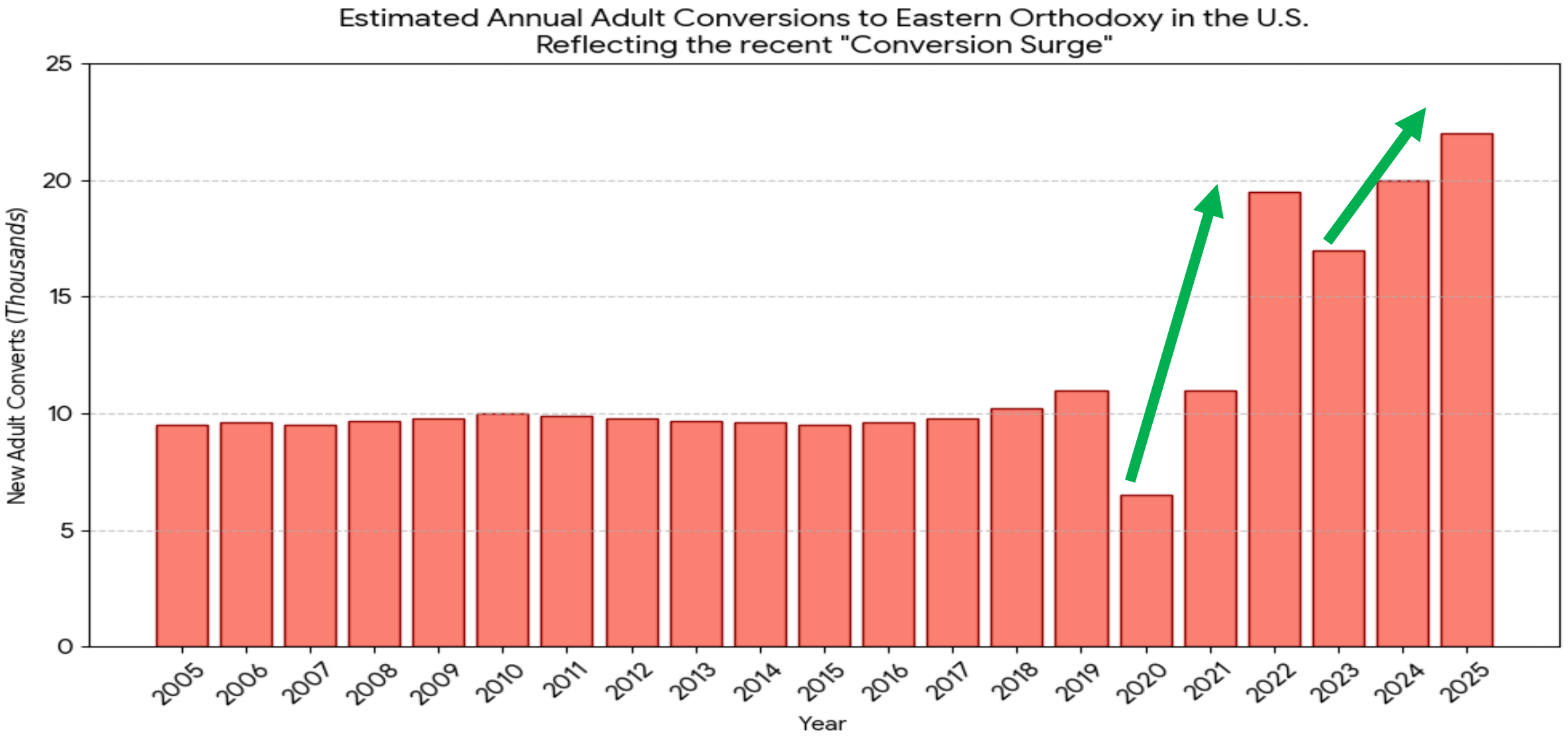


Lots of New Catholic Converts (glory to God!)



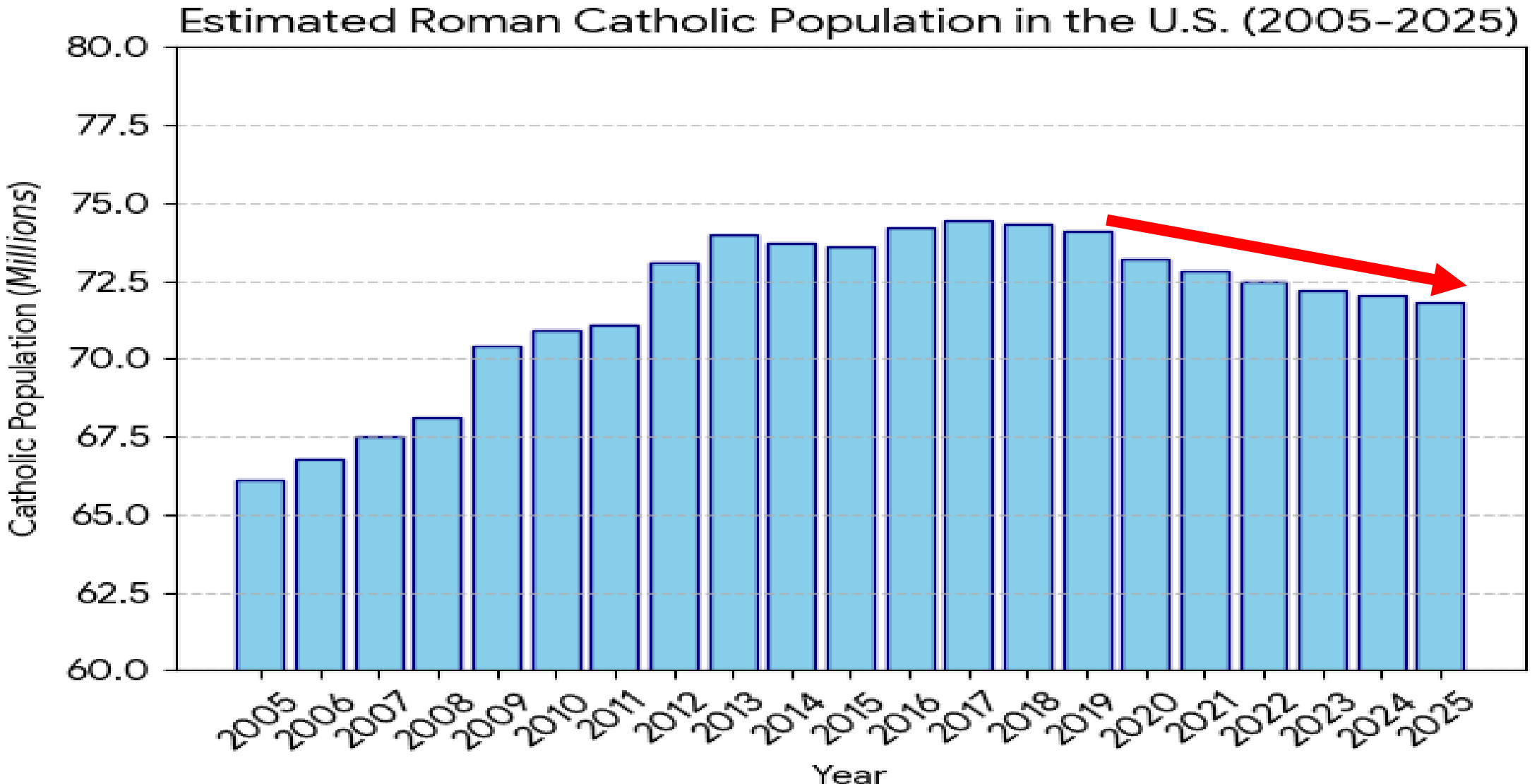
(Mostly) More New Orthodox Converts

(glory to God!)



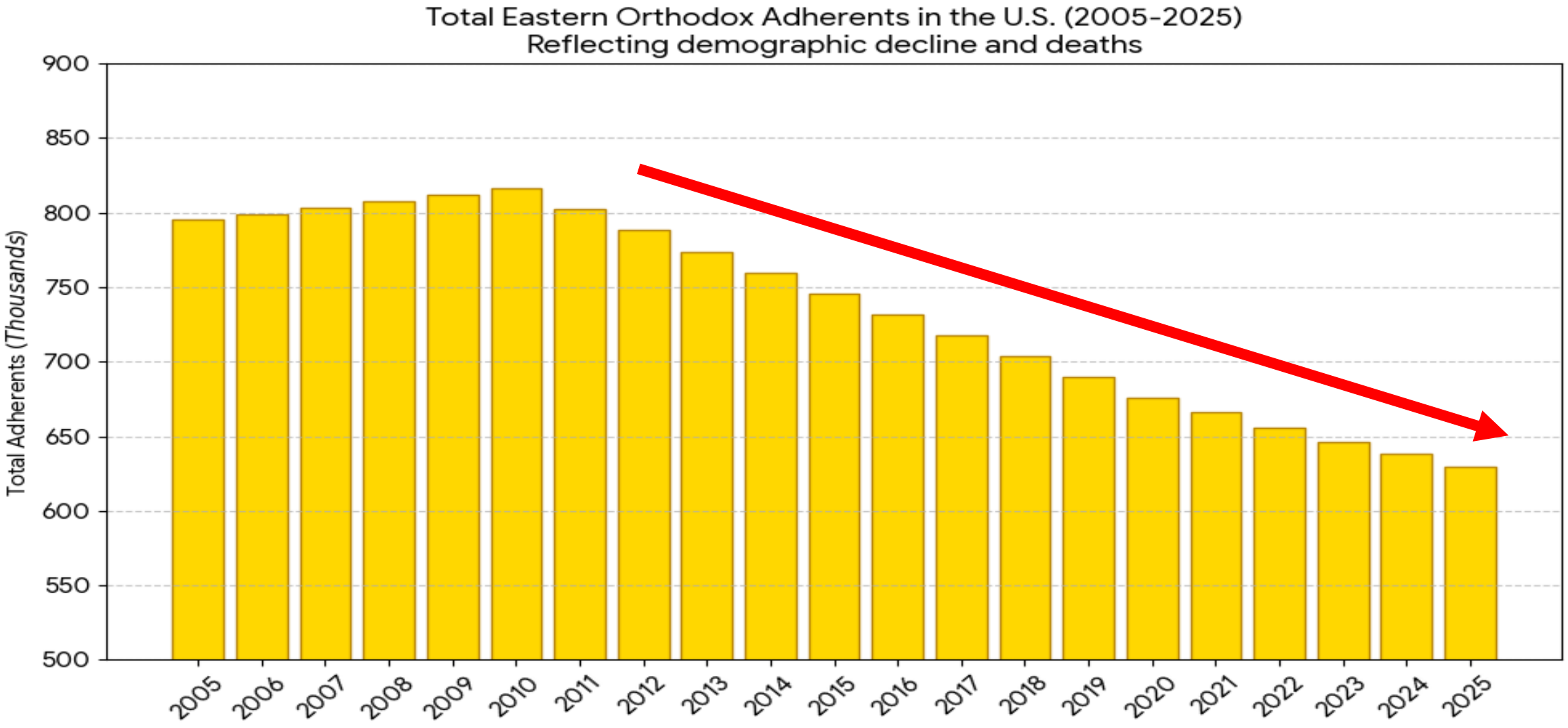
The Roman Catholic DC²
"Demographic Church Death Cliff."

(We're not in Kansas anymore, Toto!)



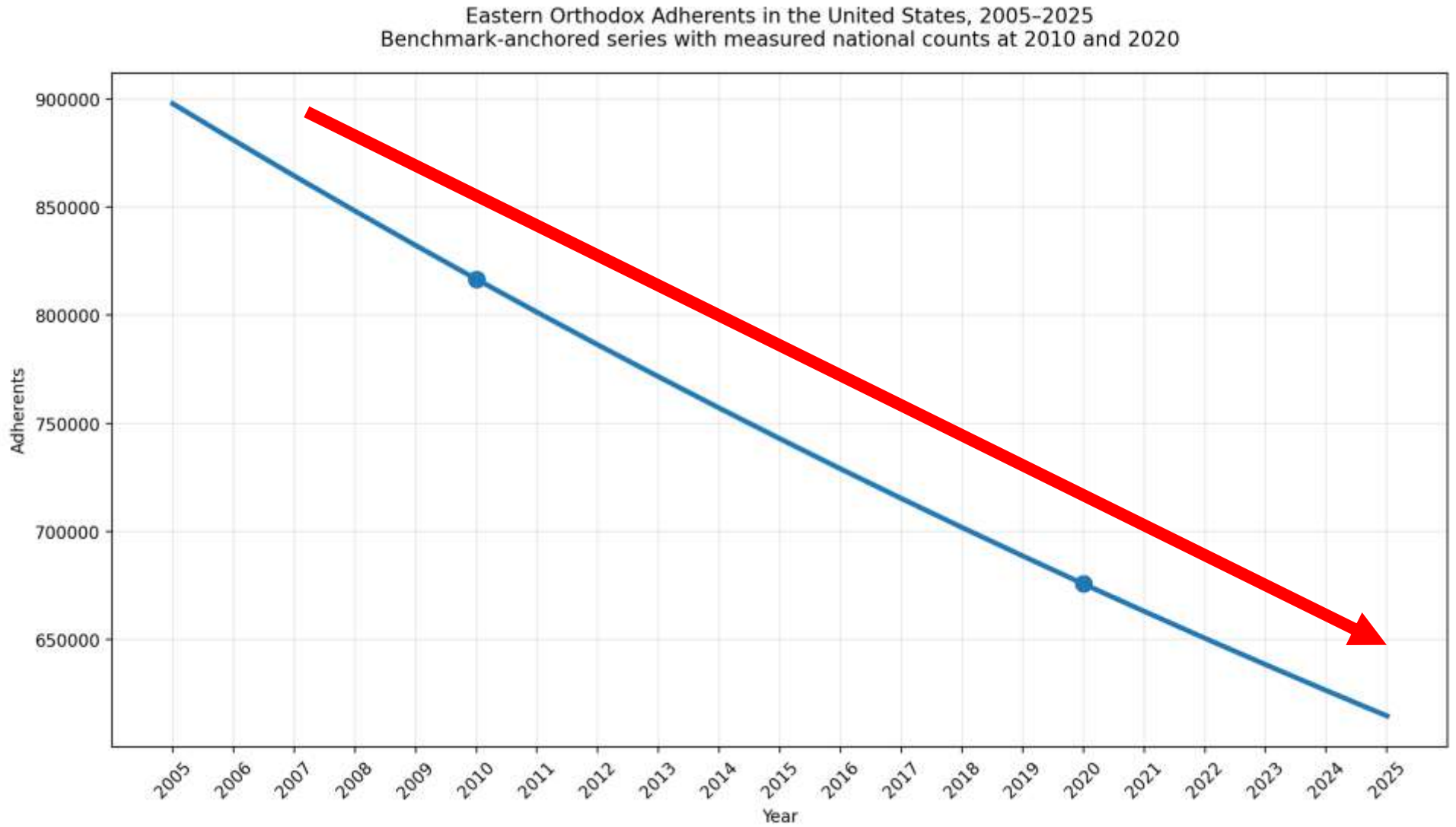
The Orthodox DC²
"Demographic Church Death Cliff."

(We're not in Kansas anymore, Toto!)



The Orthodox DC²

(A second AI Agent straight line calculation)



Does Geography Matter?

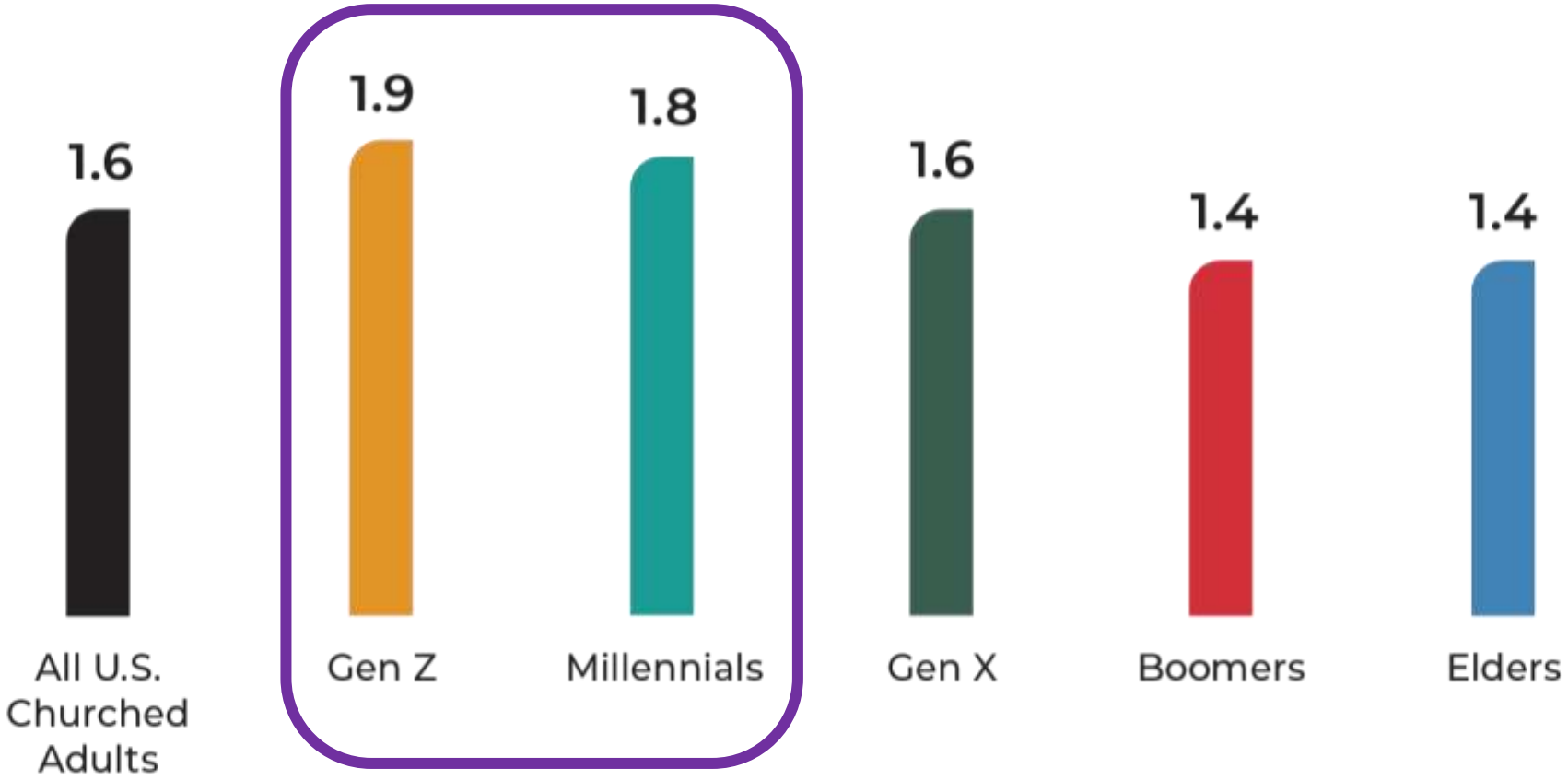
And now for something completely different...

...things may be changing, which means we must change also.

Young Adults Lead Church Attendance Resurgence

(https://www.barna.com/research/young-adults-lead-resurgence-in-church-attendance/) (Sep 2, 2025)

Number of Weekends U.S. Churchgoers Attend Church Per Month, 2025



n=3,579 U.S. Adults, January to July 2025.

Decline in young Orthodox females

Massive increase in female NONES over last 11 years from 29% to 40%

Source: PRRI Census of American Religion 2013 & 2024.

THE DATA

91,000,000 Left or Changed

91M

American adults no longer identify with the religion in which they were raised

Pew's 2023–24 Religious Landscape Study

- 21.9% of American adults (57.4 million) left Christianity, whether for no religion or another religion
- 20.2% of American adults (52.9 million) raised in a religion are now unaffiliated (e.g., atheist, agnostic, “nothing in particular”)

IF YOU REMEMBER NOTHING ELSE FROM THIS SEGMENT

~ Between 30% and 50% of all new members who are baptized in a new church do not stick around and will eventually fall away.

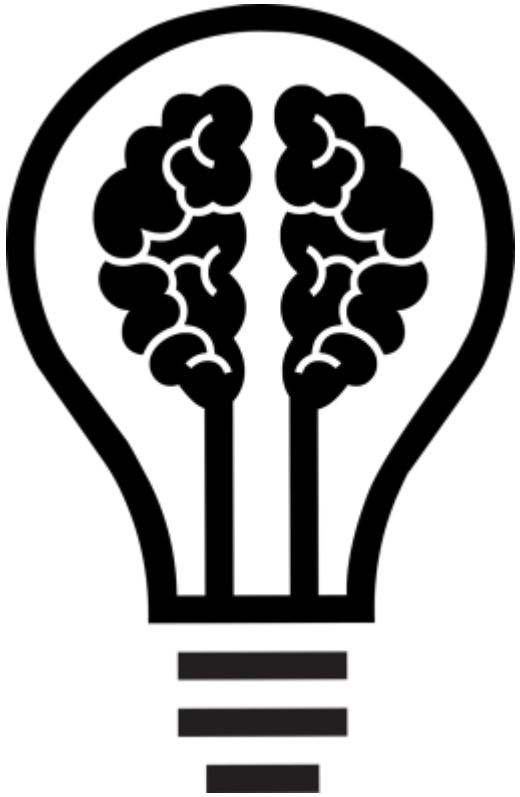
~ Each convert needs at least 7 close church friends in the first 6 months.

~ 100% of converts who developed only 0–2 close church friendships dropped out, but 100% with 7+ friends remained active (small convert study).

~ "It takes new converts an average of 2 years to become active members within a church family."

~ Jane Thayer, "Pastors' Perspectives on Assimilating New Members—Part 1," *Ministry*, February 2010, 7
~ Maxson, B. (1989). Discovering your people flow. *Ministry, 62*(9), 12–13.
~ Win Arn and Charles Arn, The Master's Plan for Making Disciples: Every Christian an Effective Witness Through an Enabling Church, 2nd ed. (Monrovia, CA:Church Growth Press, 1998), 155.
~ James A. Cress, *You Can Keep Them If You Care: Helping New Members Stay on Board* (Silver Spring,MD: Ministerial Association, General Conference of Seventh-day Adventists, 2000), 68.
~ Monte Sahlin, *Why Do Adventists Quit Coming to Church?* (Lincoln, NE: Center for Creative Ministry,1998)1,

THE BIG KEY IDEA FROM THIS SEGMENT

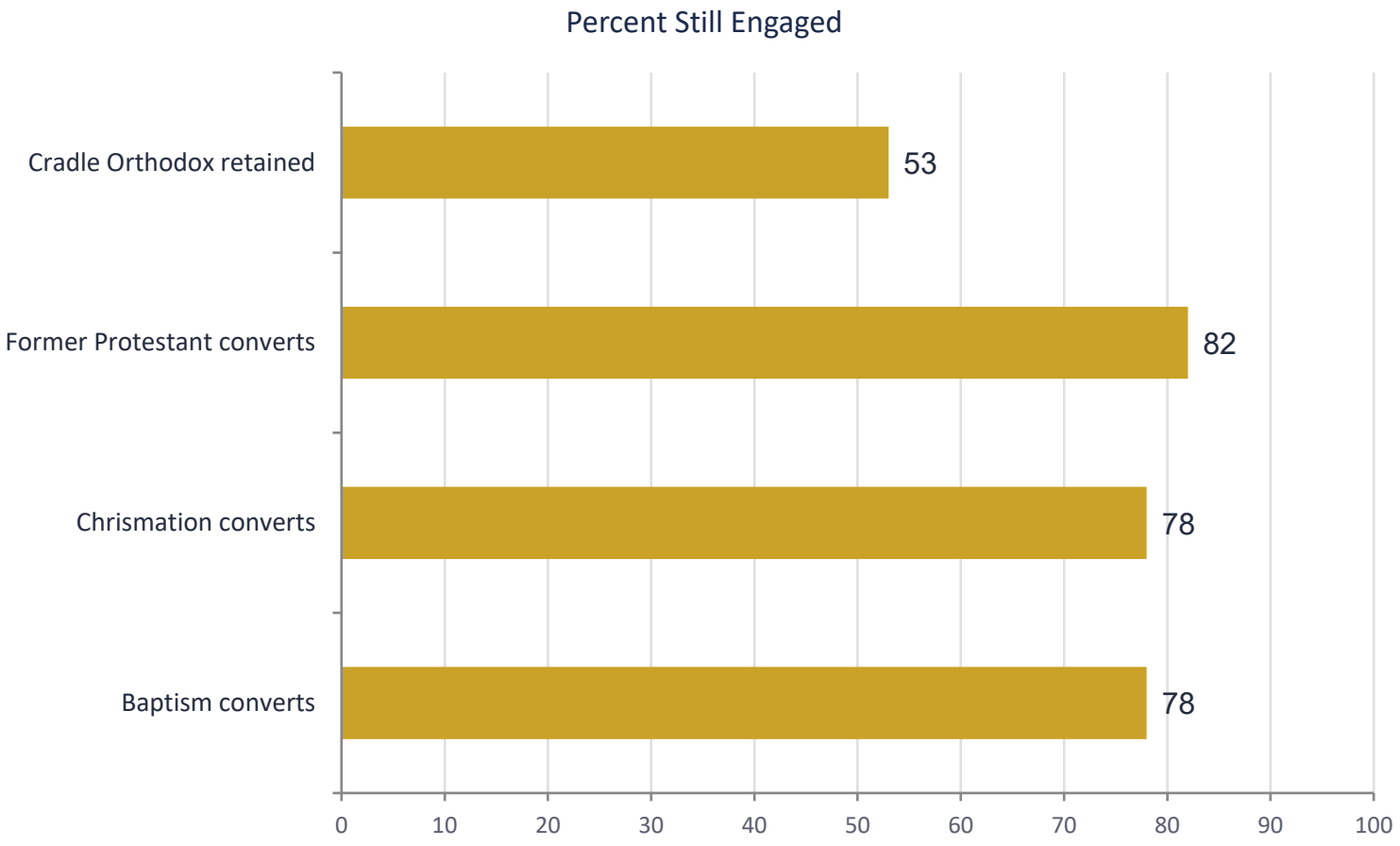


Great Catechetical Education is necessary but NOT enough to form an Engaged Disciple/Steward.

You have only 6 months to 2 years to finish the work.

THE DATA

People Are Looking — But Are They Staying?



~ The Orthodox Studies Institute tracked 20 parishes across 6 jurisdictions, 2013–2019 (very small, preliminary sample)

~ These numbers reflect engagement soon after reception, when zeal is highest.

~ The 6-month and 2- year rules show up to a third of converts drift within those windows.

~ Cradle retention (53% Orthodox, 56% Catholic, Pew 2024) tells us formation is a challenge for everyone not only converts.

THE DATA

The First Year Decides More Than You Think

80%+

still identify with their faith as adults, if their childhood religious experience was mostly positive

The quality of the experience in the first year or two after reception may be the single most decisive factor in whether a person becomes a lifelong, rooted Christian in their new faith or eventually drifts away.

Pew Research, December 2025 report on why Americans leave or stay in their religion.

We Are Formed by Participation, Not Information

A sobering patristic warning about what that means practically:

- You cannot form a Christian in a classroom alone.

- Formation happens in the nave, at the chalice, in the fast, at the icons, in confession, in ministry/service, in community and in living the faith.

- Embodied practice is what makes doctrine real (i.e., a phronema).

THE THEOLOGY

Metanoia and Theosis: A Fundamentally Communal Journey

Metanoia

A fundamental change of mind and heart, and reorientation of the whole person's seeing, living, and relating. (Romans 12:2)

Theosis

Becoming by grace what God is by nature is not achieved by passing an exam. It requires a lifetime of sacramental, prayerful, and communal

You cannot become a Christian alone. The renewing of the mind happens in the Divine Liturgy, the sacraments, the relationships of the parish, the accountability of confession, the discipline of fasting observed with others, and shared ministry work.

The 8 P.A.T.H.W.A.Y.S. are a roadmap, not bureaucratic checkboxes.

The Eight-Stage PATHWAYS Convert Formation Roadmap

P	A	T	H	W	A	Y	S
Prepare Inquiry & Welcome	**Assess** Pastoral Intake & Discernment	**Teach** Formal Catechumenate	**Habit** Liturgical & Ascetical Apprent-iceship	**Walk Along-side** Mentor & Sponsor System	**Admit** Reception into the Church	**Yoke** First-Year Mystagogy (leading through the mysteries)	**Streng-then** Evaluate & Improve

Stages 1–4 unfold through the catechumenate.
Stage 5 runs alongside all of it.
Stages 6–8 carry the journey through reception and beyond
(formation never really finishes).

STAGE 1

P Prepare

Inquiry and Welcome

> *A warm welcome is not optional pastoral courtesy. It is catechetical infrastructure.*

WHAT IT IS

The first contact. The door. A structured, warm, intentional newcomer path before anyone is a catechumen.

WHY IT MATTERS

Most parishes have no written inquiry protocol at all. The welcome depends on luck (i.e., whoever happens to be nearby). Luck is not a formation strategy.

PRACTICAL IMPLEMENTATION

- ✦ Train 6–10 greeters who engage with genuine curiosity, not a script.
- ✦ Create a simple one-page orientation handout with a real contact.
- ✦ Ask inquirers to attend Liturgy weekly for 4 weeks before formal catechesis starts.
- ✦ Follow up within one week (i.e., a phone call or personal invitation, not just an email).

P A T H W A Y S

STAGE 2

A Assess

Pastoral Intake and Discernment

> Reception is a gift of grace, discerned by the priest — not a right earned by completing a class.

WHAT IT IS

A substantial, unhurried one-on-one meeting — at least an hour — between the inquirer and the priest or a trained, supervised lay leader.

WHY IT MATTERS

This is the stage most parishes skip or rush, yet it may be the single most important act in the whole formation process. It surfaces the person's story, wounds, family situation, and expectations before the catechumenate begins.

PRACTICAL IMPLEMENTATION

- ✦ Schedule a private, unhurried meeting — not a hallway chat after Liturgy.
- ✦ Ask about spiritual background, family situation, and canonical issues early.
- ✦ Document the conversation as a pastoral tool, not a surveillance file.
- ✦ Set honest expectations: 9–12 months minimum, readiness discerned by the priest.

P A T H W A Y S

RESEARCH & SOURCE

Lewis Rambo's conversion model names the "quest" stage as highly formative

STAGE 3

T Teach

The Formal Catechumenate

WHAT IT IS

A structured, extended catechetical journey — normally 9 to 12 months or longer — where the faith's content is transmitted within a growing relationship, not a lecture series.

WHY LENGTH MATTERS

The ancient catechumenate ran up to 3 years. Research found fuller, more rigorous implementation predicts stronger post-reception involvement, more than how much participants enjoyed the program.

Two things to hold onto

It's a relationship, not a class. Remove the relationship with priest, catechist, and mentor, and you have a lecture series. Add it, and you have formation.

Rigor is a pastoral gift. Asking more — more attendance, more reading, more engagement — produces more stable, rooted converts. Lowering the bar only accelerates eventual drift.

Fr. John Parker's formulation: you cannot pass on what you do not possess. The catechist must embody the faith, not merely teach it.

STAGE 3

Minimum Catechumenate Topics

1. Doctrine

The Nicene Creed, Trinity, Christology, ecclesiology, and soteriology as participation in divine life.

2. Scripture

How the Church reads Scripture within Holy Tradition, liturgically, through a Patristic lens. (Orthodox Study Bible as the text.)

3. The Divine Liturgy

Understanding, not just attendance. What is happening in each moment, prayer, and gesture.

4. Church History

The Councils, the Fathers, and the specific history of the parish's own jurisdiction.

5. Fasting, Prayer, Asceticism

The body as a participant in salvation, fasting as reordering of appetite, prayer as relationship.

6. Moral Life

Marriage, sexuality, bioethics, wealth and poverty, stewardship — core content, not advanced electives.

Plus: required attendance across the full liturgical cycle — Vespers, Great Lent, Holy Week, Pascha — at least once before reception. The liturgical year is the curriculum.

P A T H W A Y S

STAGE 3

Making the Catechumenate Real

PRACTICAL IMPLEMENTATION

- Define a written minimum standard: length, content, attendance, and practice required before the priest considers a catechumen ready.
- Fr. Thomas Hopko's The Orthodox Faith series is a free core text; add parish-specific content.
- Share the standard with inquirers up front, so they know what they are entering.
- Require attendance at specific services beyond Sunday Liturgy (not optional decoration).

Memorable takeaway

The catechumenate is not a semester or season. It's a relationship carrying content and rigor. Applied pastorally, it’s one of the most loving things a parish can offer a convert.

STAGE 4

H Habit

Liturgical and Ascetical Apprenticeship

WHAT IT IS

Runs alongside Stage 3 from the beginning where the intellectual content of the catechumenate meets embodied practice: the prayer rule, the fast, confession, the calendar, service.

WHY IT MATTERS

Distinguish know-what (doctrine) from know-how (embodied practice). The most effective formation programs teach both (and most parishes forget the second).

SEVEN EMBODIED PRACTICES

- ✦ Personal prayer rule, assigned and followed up on
- ✦ Practical fasting guidance for real life
- ✦ First confession preparation
- ✦ Living through the full liturgical calendar
- ✦ Tithing Almsgiving
- ✦ Ministry engagement and service
- ✦ Structured Scripture reading
- ✦ A patron saint and their life story

STAGE 4

Habit

Know-What and Know-How, Together

Fowler's Stage 4 (the individuative-reflective stage) describes converts examining, owning, and reconstructing their faith from the inside. That work needs more than a curriculum.

Memorable takeaway

Converts need a community, a roadmap, and a companion present in the difficulty, not just another book handed to them.

STAGE 5

W Walk Alongside

The Mentor and Sponsor System

The mentor is the human face of the parish to someone still learning what it means to belong.

WHAT IT IS

Every catechumen is assigned a trained lay mentor (required, not optional) for the full catechumenate and at least the first year after reception.

WHY IT MATTERS

A mentor isn't a theology tutor. They're a friend who models parish life, notices isolation, and answers the questions a catechumen is embarrassed to bring to the priest.

PRACTICAL IMPLEMENTATION

- Choose mentors who've been faithfully engaged for 5–10+ years, not necessarily theologians.
- Train mentors with the priest: a 2-hour session and a written guide.
- Set the cadence: every two weeks during catechumenate, monthly the first year after.
- Define what mentors should flag to the priest (drift, isolation, online extremism.)

P A T H **W** A Y S

Lofland & Stark (1965) and later Snow & Phillips: affective bonds and intensive relationship are among the strongest predictors that a conversion holds long-term.

STAGE 6

A Admit

Reception into the Church

> Reception is the beginning of a new chapter of accompaniment — not a graduation ceremony.

WHAT IT IS

Baptism or chrismation — treated not as a finish line but as the beginning of a new depth of commitment and formation.

WHY IT MATTERS

Most parishes structure reception as a culmination (the candle, the garment, the photo) and then the parish moves on. The newly received often don't know what happens next.

PRACTICAL IMPLEMENTATION

- ✦ Talk about what comes after reception before reception happens — as a central feature, not an afterthought.
- ✦ Publicly introduce the newly received to the parish as a fellow member, not just a bulletin note.
- ✦ Meet within the first week to debrief and set the mystagogy schedule.

P A T H W **A** Y S

The ancient mystagogues (Cyril of Jerusalem, John Chrysostom) structured post-baptismal instruction because the newly baptized needed help interpreting what they had just lived.

STAGE 7

Y Yoke

Mystagogy: First-Year Spiritual Instruction

(leading through the sacred mysteries)

Monthly meetings for six to twelve months after reception covering seven recurring pastoral realities:

1. Confession, in depth
2. Communion preparation
3. Fasting after the honeymoon
4. Family tensions
5. Zeal and humility
6. Parish service, stewardship & engagement
7. Spiritual dryness

AOB Remarks of Metropolitan Saba named "internet fundamentalism" as a genuine pastoral hazard — zeal without humility, formed more by online debate than by prayer and confession.

P A T H W A **Y** S

STAGE 7

Why Mystagogy Can't Be Skipped

Most parishes have no first-year instruction period at all. The newly received are handed off to their own initiative right after reception, and that silence is where drift begins.

A parallel warning from another tradition

A 2024 JRIIE study of 1.4 million members baptized 2000–2005 found **28%** had dropped out, tracing the failure directly to inadequate discipleship systems and weak post-baptismal follow-up. Different tradition, same pastoral dynamic.

Memorable takeaway

Mystagogy is the difference between a parish that receives converts and a parish that forms disciples.
Practical: put a written 6-month mystagogy schedule in every newly-received convert's hands on the day of reception. Don't wait for them to ask.

P A T H W A Y S

STAGE 8

S Strengthen

Evaluation and Continuous Improvement

Tracking is not bureaucracy. Tracking is stewardship of souls. Nine metrics any parish can track with a simple spreadsheet:

1	First-time inquirers per year	2	Inquirers who reach formal intake	3	Catechumens enrolled + duration
4	Received by baptism/chrismation	5	Attendance at 6/12/24 months	6	Confession participation
7	Mentor coverage ratio	8	Drop-off points & stated reasons	9	Ministry & stewardship participation

STAGE 8 — PATHWAYS

Honest Data, Honest Improvement

A caution on statistics

CARA (Center for Applied Research in the Apostolate) has warned that popular convert-retention statistics are often anecdotal, not empirical. Don't repeat dramatic numbers without a credible, citable source — build reliable parish-level data instead.

PRACTICAL IMPLEMENTATION

- Build a simple shared spreadsheet (name, dates, mentor, attendance, contact notes).
- Review once a year with the priest, parish council, ministry leads: what are we learning?
- Pick one or two specific adjustments and actually make them.

Memorable takeaway

If you don't measure where converts are falling through, you'll repeat the same gaps next year, and the year after that.

Noticing and responding (a phone call when someone hasn't been seen in three weeks) is the most human, most effective retention intervention available.

PRACTICAL
APPLIED
THEOLOGY

Actions for PATHWAYS 1–4

30 days	**Audit your welcome process**	Write down, step by step, what actually happens when someone new walks in.
30 days	**Identify and train welcomers**	6–8 warm, relationally gifted parishioners, trained by the priest.
60 days	**Design an intake interview guide**	A simple one- to two-page pastoral, conversational guide for Stage 2.
60–90 days	**Define your catechumenate standard**	Minimum length, content, attendance — in writing, shared with inquirers.
Now	**Add one required service**	Pick one liturgical service every current catechumen must attend this quarter.

PRACTICAL
APPLIED
THEOLOGY

Actions for PATHWAYS 5–8

30 days	**Launch a mentor program**	Start with one trained mentor and a one-page role guide. Grow from there.
30 days	**Calendar a mystagogy schedule**	Six named monthly topics, handed to every newly received convert at reception.
60 days	**Create a tracking document**	One spreadsheet: dates, mentor, attendance, last pastoral contact, notes.
60 days	**Call every recent convert**	Personally contact everyone received in the past two years — not a mass email.
90 days	**Bring the model to parish council**	Present PATHWAYS as a conversation: where are the gaps, and what's next.

Stages 1–4: From First Contact Into the Catechumenate

P

Prepare

A trained welcome, not luck.

A

Assess

One real conversation before anything else begins.

T

Teach

9–12 months of doctrine, taught within a relationship.

H

Habit

The prayer rule, the fast, and the living practice alongside the teaching.

Every parish already does some of this. The question isn't whether, it's whether it's written down, assigned, and consistent.

P A T H W A Y S

Stages 5–8: From Reception Into a Lifetime of Formation

W

Walk Alongside

A trained mentor, required for every catechumen.

A

Admit

Reception as a beginning, announced and welcomed.

Y

Yoke

Monthly mystagogy for six to twelve months after.

S

Strengthen

Track the data. Adjust. Improve every year.

The parish that treats reception as a graduation sets converts up for drift. The parish that treats it as a beginning sets them up for a lifetime of rooted faith.

CLOSING

The Church Doesn't Need More Revolving Doors

- Formation happens through participation, not merely information (in services, sacraments, and stewardship engagement).

- The 8 PATHWAYS stages are 1 continuous act of accompaniment, not 8 separate boxes to check.

- The parishes that thrive write it down, assign it, execute it with deliberate excellence, track it, and improve it every year.

Every convert properly formed is a testimony that the Church is a living community of people being transformed and not a museum.

Relevant Church Roadmap Podcast Episodes

CHURCH ROADMAP
PODCAST
STEWARDSHIP CALLING MINISTRY

Part 1 – Forming Catechumens Into Disciples Through P. A.T.H.W.A.Y.S. (7-15-26)
https://youtube.com/live/M_5vSFGJHDg

Part 2 – Forming Catechumens Into Disciples Through P. A.T.H.W.A.Y.S. (7-22-26)
https://youtube.com/live/PIYcq3i0E-c

Why "Sunday School" Is the Wrong Name and Isn't Making Disciples and What Would Work (6-17-26) https://youtube.com/live/r3aCMvBA25A

Recorded versions available at: www.churchroadmap.com/stewardship/

Church Roadmap Podcast

Every Wednesday at 7 p.m.

Leadership - 1st Wednesday of every month
Stewardship & Engagement - 2nd Wednesday of every month
Spiritual Formation - 3rd Wednesday of every month
Christian Unity - 4th Wednesday of every month
Strategic Planning - months with a 5th Wednesday

Where to watch or listen live:

~ YouTube: https://www.youtube.com/@stewardshipcallingministry/live
~ Facebook: https://www.facebook.com/stewardshipcalling/videos
~ Recorded versions available at: www.churchroadmap.com

A Roadmap for American Churches and People of Faith: W.W.J.D. (What Would Jesus Do?)

Preface and Chapters 1-2: Setting the stage and relevant facts, figures and data

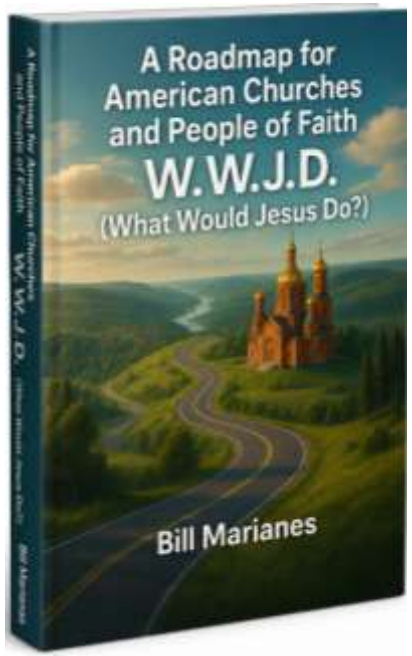
Chapters 3-5 & 8: Leadership Best Practices

Chapter 7: Church Strategic Planning

Chapters 9-11: Stewardship & Engagement Best Practices

Chapters 12 & 14: Spiritual Formation & Religious Education Best Practices

Chapters 15-18: Orthodox and Christian Unity



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What are your Takeaways or Questions

THE PATHWAYS ROADMAP

P — PREPARE
Inquiry & Welcome

A — ASSESS
Pastoral Intake & Discernment

T — TEACH
Formal Catechumenate

H — HABIT
Embodied Liturgical & Ascetical Practice

W — WALK ALONGSIDE
Mentor & Sponsor System

A — ADMIT
Reception into the Church

Y — YOKE
First-Year Post-Reception Accompaniment

S — STRENGTHEN
Evaluation & Continuous Improvement

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IN GOD
WE TRUST
ALL OTHERS
MUST BRING
DATA

W. Edwards Deming

Orthodox Christian Data Sources

~ US Religion Census 2020: Report on Orthodox Christian Churches
~ OrthodoxReality.org
~ The Orthodox Studies Institute (Saint Constantine College
~ OrthodoxHistory.org
~ Pew Research Center (Orthodox Christians in America 2020 U.S. Religion Census, Appendix F: Orthodox Christian Groups
~ US Religion Census 2020: Dramatic Changes in American Orthodox Churches
~ 2010 U.S. Orthodox Christian Census highlights ARDA / 2000 RCMS methodology note for Eastern Christian groups

Roman Catholic Data Sources

~ The Official Catholic Directory (OCD)
~ Center for Applied Research in the Apostolate (CARA) at
~ Georgetown University
~ Pew Research Center (Religious Landscape Studies)
~ US Religion Census (ASARB)

A Change Model for Knowing, Relating, and Taking Action

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