

cl CATECHETICAL LEADER



SHARING THE EARTH'S RESOURCES EQUITABLY

IN THIS ISSUE:

Environment and Catholic Imagination
Oil in the Gulf

CATECHETICAL UPDATE:

Catechesis in the Military

NCCL
125 Michigan Avenue, NE
Washington, DC 20017

Non-Profit Org.
U.S. Postage
PAID
Permit No. 225
Youngstown, OH

Sadler resources help form disciples.

PARISH • BILINGUAL • SCHOOL



visit WeBelieveWeb.com
visita CreemosWeb.com



 Sadler

1832

877-930-3336 • Sadler.com

CATECHETICAL LEADER Table of Contents

September/October 2010

IN EVERY ISSUE

- 2 **From the President** Anne Roat
It's a Privilege to Work with Your Board
- 3 **From the Executive Director** Leland Nagel
Survive...or Sustain?
- 13 **Books in the News** Reviewed by
What Happened at Vatican II Barbara Kay Bowie
- 14 **Tech Center** Cheryl Dawley
Catechesis on the Go!
- 16 **Diocesan Directors' Forum** Rebecca Titford
Oil in the Gulf
- 18 **Adult Faith Formation** Joseph A. Bound
A Catechetical Allocation Model for Parishes
- 20 **Echoes of Faith** Jo Rotunno
Using *Echoes of Faith* in Armed Forces Catechetical Programs
- 23 **Young Adult Ministry** Stacia Guzzo
Recovering Our Childhood Sense of Fairness
- 24 **Notable Resources** Dan Pierson



Not Constraint, But Conversion
page 4



Update: Building on Community
page U1



From the Pews in the Back
page 24

FEATURES

Sharing the Earth's Resources Equitably

- 4 Not Constraint, But Conversion Charles M. Murphy
- 8 Environmental Justice in the Catholic Imagination Keith Douglass Warner, OFM

CATECHETICAL UPDATE

Catechesis in the Military

- U1 Building on a Sense of Community Sr. Michael Bochnowski, SSC
- U2 To Feed His Lambs JoLynda Strandberg

NCCL BOARD OF DIRECTORS

- Dr. Anne D. Roat**
President
Diocese of Lafayette-in-Indiana
- Mr. Russell Peterson**
Vice-president
Diocese of Belleville
- Dr. Kathy Kleinlein**
Treasurer
Diocese of Venice

- Ms. Joanie McKeown**
Secretary
Diocese of Superior
- Mr. Leland D. Nagel**
Executive Director
Washington, DC
- Most Rev. Leonard P. Blair**
NCCL Episcopal Advisor
Diocese of Toledo

- Ms. Michele Harris**
At-Large
St. Francis de Sales Parish,
Salisbury, Maryland
- Ms. Karen Pesek**
At-Large
Diocese of Springfield-Cape
Girardeau
- Mr. Peter Ries**
At-Large
St. Thomas Aquinas Parish
and St. John Student Center
East Lansing, Michigan

- Dr. Michael Steier**
Ex-officio
USCCB, Secretariat of
Evangelization and Catechesis
- Ms. Mary Jo Waggoner**
At-Large
Diocese of San Diego
- Mr. Michael Westenberg**
At-Large
St. Matthew's Parish
Green Bay, Wisconsin

NCCL STAFF

- Mr. Leland D. Nagel**
Executive Director
- Ms. Patricia Dudley**
Office Manager

IT'S A PRIVILEGE TO WORK WITH YOUR BOARD

Anne Roat



National Conference For Catechetical Leadership



Dear NCCL Members,

This issue of *Catechetical Leader* features the theme of 'sharing earth's resources equitably.' You will receive it in September but as I write to you it is June and your NCCL board of directors just finished our June board meeting in

Washington, DC. During the board meeting the directors were cognizant of the fact that we needed to be good stewards of the earth and its resources. Most of you will remember that a year ago NCCL signed on as a member of the Catholic Climate Covenant. As part of our pledge the majority of the board members brought computers so we did not have to print files, we walked to meals or took the Metro, and we used real dishes not paper or plastic.

I am always amazed at the work ethic of your board and this June was no exception. I presented them with a nine page agenda and they finished it without a complaint. They also managed to have fun and respect the diverse personalities that make up the board. Some agenda items that we discussed were tough issues that required the wisdom and insights of differing viewpoints. However, in each discussion consensus was reached and everyone felt that they truly had been able to express their opinions. It is a privilege for me to work with your board!

Once again during our meeting we checked in with our members. It is an energizing experience to speak with all of you. Too often I only hear from some members when they have a complaint—but with our random calls we get to speak to the silent majority. For the most part the calls

were affirming, with our members telling us they would be with us at our next annual conference in Atlanta. It seems that the decision to push the conference date to late May 2011 is a good one.

We also spent time during our meeting looking at our committees. These groups are the lifeblood of our organization. We wanted to be sure they were functioning and to get an

update on the projects on which they were working. It was a chance for us to find out which committees were working together on projects and to see if they needed any assistance from the board.

One important agenda item during our meeting was an update on our strategic plan.

No good meeting could ever be without 'parking lot issues.' Items of interest kept surfacing all during the four day meeting and we kept track of each one. Vice President Russell Peterson helped us focus on each of the issues and develop a course of action for each one. We dealt with eighteen issues and decided, among other actions, to create a marketing subcommittee and to insert 'work time' into the annual conference. You will hear more about this in the future.

One more important agenda item during our meeting was an update on our strategic plan. Each board member is shepherding two action items and it was gratifying to hear how our committees were working on the items. Remember if you want to be involved in NCCL—join a committee. If you want to join—just ask me!

God bless,

Anne

125 Michigan Avenue, NE Washington, DC 20017
202-884-9753 • FAX 202-884-9756 • Email nccl@nccl.org
Website www.nccl.org

SURVIVE...OR SUSTAIN?

Leland Nagel



I wonder how your summer unfolded. Did you curse the heat or laughingly run through a sprinkler...maybe even turn the hose from watering the flowers to squirting someone who was as surprised as you that it happened. Was there time to read a novel or did textbooks crowd out your imagination? Did you actually “sleep in” and not set an alarm or did your daily routine dig an even deeper rut?

Did you spend time caring for God’s creation or did you allow God’s creation to take care of you? Are you refreshed or fatigued? Have you gone from sustaining to survival without any reflection? Of all the gifts that can be found in God’s creation, how many did you open and enjoy?

Summer is one big Sabbath. It is God’s gift to us. In years past, people respected the sun. They would rise early and work till noon and then rest while the sun ripened the grapes and the corn stretched and raised its tassels as it reached for the sun. In late afternoon they would often return to their toils and then engaged in an evening feast as they watched the sun set. There was a rhythm to life that was in harmony with the season.

Today some places adopt summer hours and close their doors at noon on Friday allowing for a weekend where too often R & R becomes a Rat Race rather than Relaxation and Recreation. It’s a guise to play God. Rather than accept the gift of summer, we demand air conditioning so we can make sure we keep the same schedule we do all year. I doubt if we ever consider this disrespectful; and maybe we shouldn’t. But I wonder: if you refuse the gift, are you rejecting the Giver?

Caring for God’s creation is a communal responsibility. It’s not about survival, it’s about sustaining. No longer can we consider if it’s simply good for us, we have to determine what is good for all of us. Survival of the fittest is not good enough because it ignores “the widow, the orphan, the alien.” It’s one of the core tenets of our faith; we are the one body of Christ, and we cannot stand alone.

Ironically this is one of the doctrines of the US military. You are part of a unit and you watch each other’s back. And medals of honor are given to women and men who give of their lives for the lives of others. Not only do soldiers understand community but their families live it every day. It’s easy for us to talk about how hard it is to build community in a mobile society but few of us share the mobility of a parish on a military base. We can learn a lot from how they form vibrant communities of faith where 25 to 50 percent of the population can change in a year’s time.

Being open to God’s rhythms of life and patterns of nature adds new meaning to the concept of sustainable energy.

I pray you weren’t a slave to summer, spending all your time trying to survive. Instead I hope you were a beneficiary of summer and allowed the gifts of summer to sustain you in your ministry. You can’t

make the seasons something they aren’t; you need to be open to God’s rhythms of life and patterns of nature. If you can do that, it adds new meaning to the concept of sustainable energy.

After all, accepting every day as a gift is a matter of respect for the God who created it and the season in which God placed it. Don’t forget to share the gift and break the shell of the selfish survivor. Today, like each and every day, is God’s gift, and that’s why we call it the present. Don’t reject the Giver! ■

Not Constraint, But Conversion

There is no easy way to go “green.” It demands nothing less than a drastic turn-around, a conversion.

by Charles M. Murphy



The arrival of the Monarch butterflies each August in my home state of Maine is like a spiritual apparition. With their brilliant orange wings streaked with black lines and white dots, the Monarchs make a definite splash. We observe as they alight on our flowers and lay their eggs on the milkweed during their annual migration from faraway Mexico. While they are here, a new generation must be bred so that when fall comes the Monarchs can make their remarkable return journey of twenty-five hundred miles from Maine back to Mexico and their overwintering sanctuaries.

After their winter hibernation, the Monarchs take flight again, forming giant columns that follow the greening of the milkweed, their food, along their route north. Monarchs actually navigate, using the sun as their compass. Except during these migrations, the lifespan of the butterflies is only a month, but, mysteriously, each new generation remembers the migration path.

In a way that is unstated but at the same time deeply felt, the Monarch's annual appearance has become part of our spirituality. As we contemplate them they enrich our lives. That is why there is so much concern that these beloved creatures may soon become extinct.

Out of this concern, a group of teenagers from my parish in Maine made a winter visit to Rosario, seventy miles west of Mexico City, where the Monarchs hibernate in the Oyamel fir trees. In Maine the milkweed is becoming scarcer and scarcer as development uses up more and more open space. In Rosario, to the dismay of the teenagers, they discovered the fir trees are being cut down. They were told that the poor people who live there needed this wood just to survive.

Upon their return to the parish, the youth offered a presentation on what they had seen and learned. They showed wrenching pictures of people barely kept warm by the gas

stoves the government supplied to prevent further devastation of the forests. We also saw images of children kept in bed all day just to keep warm, bundled up against the cold. The youth were confronting a moral dilemma. What is the value of the Monarch compared with human life?

Here we confront the survival of a species and the social justice which requires that we share the Earth's resources equitably. From a religious point of view, every creature, including the Monarch, is precious and irreplaceable as coming from the creative hand of God whose beauty is reflected in each of them. All God's creatures including ourselves have been given by God our earthly home to share. We also believe that human beings in God's design are unique among the creatures. We are unique in our transcendent value as made in God's own image. We are also unique in the responsibility

A sacramental consciousness is at the heart of Catholic environmentalism.

invested in us by God for the well-being of every other creature, especially the poorest among us, to share the earth's resources equitably. The teenagers began their journey to Mexico to save the Monarchs but when they returned they had been exposed to even wider issues.

OUR PRESENT ENVIRONMENTAL CHALLENGE

In his recent book, *Hot, Flat and Crowded. Why We Need a Green Revolution and How It Can Renew America*, Thomas L. Friedman identifies three problematic developments that have caused our planet to become dangerously unstable: global warming, the rise of a vast new middle classes in developing countries, and rapid population growth. Energy supplies have tightened, which intensify the extinction of plants and animals, growing energy poverty and accelerating climate change. In a statement issued in 2007 entitled *Faithful Stewards of*



St. Francis's wolf can stand for the whole natural world which, unless it is cared for, can cause unforeseen destruction.

God's Creation. A Catholic Resource for Environmental Justice and Climate Change, the American bishops made the following observations about the conditions Friedman describes:

The global climate change debate cannot become just another opportunity for some groups—usually affluent advocates from the developed nations—to blame the problem on population growth in poor countries. Historically, the industrialized countries have emitted more greenhouse gases that warm the climate than have the developing countries. Affluent nations, such as our own, have to acknowledge the impact of voracious consumerism instead of simply calling for population and emission controls from people in poorer nations.

Most of the discussion so far among politicians, economists, and others has been in terms profit and loss and the economic effects of measures such as “cap and trade” which seek to limit consumption of scarce resources through added taxes and at the same time allowing commercial entities to trade rights, for example, to higher energy use by buying them from somebody else. The problem here is that there will always be someone rich and powerful enough to purchase these rights and our environmental challenge will not be solved. People will be allowed the illusion that they can continue to live just as they are used to doing. That is why Pope Benedict XVI, who has become much identified with this issue, in his most recent encyclical, *Charity in Truth* (2009), urges us to undertake a serious review of our lifestyles and examine the harmful consequences of hedonism and consumerism. He asks us to see nature as a gift to be contemplated and shared rather than consumed for personal gain. He urges that we acknowledge

continued on page 6

the covenant bond in our earthly life between God, ourselves, and other creatures. The common good of all thus is to be valued as well as solidarity with all peoples, especially the least advantaged, across the generations, not just the present one. To put it succinctly, the ultimate resolution of the environmental challenge will not be constraint but conversion.

Last fall I went to Assisi to celebrate Mass at the tomb of St. Francis with a group of deacons, deacon candidates, and their wives. Coming from an affluent country, we sought the spiritual grace of a greater simplicity of life by the practice of evangelical poverty. We recalled how Francis startled this tiny town by discarding in the public square the expensive garments his father had given him to wear and we saw portrayed in the ceiling of the basilica the touching scene of the marriage of Francis to Lady Poverty who was so disheveled and ugly no one else would want her.

CONSTRAINT—OR CONVERSION

Francis of Assisi, “il poverello,” has much to teach us as we seek to be converted to become as Jesus commanded “poor in spirit” (Matt 5:3). It is helpful to recall that like us Francis lived at a time of great transition. In our case, it is globalization and its pressures on local cultures and the environment. In the case of Francis, his whole village-based feudal system of local guilds and farms was being replaced by an international system of commerce. It is significant that the father of St. Francis was part of this new way of life, engaging in the trade of expensive garments based in France. The shedding of his clothes therefore for Francis had a very concrete significance, the repudiation of this new materialism. The charming tales from St. Francis’ life collected in *I Fioretti* tells the story of the ravaging wolf of Gubbio, which everyone feared until Francis tamed him by making sure he was well fed. The wolf of Gubbio can stand for the whole natural world which, unless it is cared for, can cause unforeseen destruction.

The chapel where Francis died was his favorite, the *portiuuncola*, “the little portion.” We all need to learn how to take smaller portions of the earth’s limited resources. It is said that visiting Assisi is like being in Bethlehem. We found this to be

true in Assisi because we became aware that God is encountered not in big things but small ones. In Bethlehem God became small in order to save the world not by feats of power but by humility and love.

The occasion for Pope Benedict’s *Charity in Truth* was the fortieth anniversary of Pope Paul VI’s encyclical *On the Progress of Peoples* (1967). Pope Paul had just visited India and was personally shocked to encounter poverty on the scale and depth that he witnessed there. He saw the need to incorporate a more global vision in Catholic social teaching. “The social question is now world-wide,” he stated. Pope Benedict’s encyclical was delayed as it went through several drafts but it benefited from the world-wide financial crisis that was taking place before its issuance in 2009. That crisis gave his message a sharper focus and a deeper urgency. His conclusion was that the social question has now become what he called “an anthropological question.” By this he means to say that “entranced by an exclusive reliance on technology, reason without faith is doomed to flounder in an illusion of its own omnipotence” (Nos. 74, 75). Technology, the science of what is possible, must not become our only measure of a fully human life or the only safeguard of our planet’s well-being.

In my recent book, *The Spirituality of Fasting. Rediscovering a Christian Practice* (Ava Maria Press, 2009), I note that the ultimate grounding and motive of fasting is to move our heart toward greater compassion, what Pope Benedict calls “social charity.” The prophet Isaiah, in a passage selected for Ash Wednesday in the Liturgy of the Hours, declares that God rejects fasting and prayer that are not accompanied by “sharing your food with the hungry and sheltering the homeless poor” (Is 58:7).

The fasting undertaken by the early Christians always had social charity in mind. When not fasting they ate the same as poor Egyptian peasants, one meal a day consisting of two small loaves of bread seasoned with salt and water. It is easy to understand why they placed gluttony at the very top of the seven capital sins: in lands where famine and starvation were common, eating to excess and the desire to do so were social sins.

We are responsible for the well-being of every other creature, especially the poorest among us.

A SACRAMENTAL CONSCIOUSNESS

Using the rhetoric of the still-raging Cold War, Rachel Carson launched her attack on the pesticide DDT in her fusillade, *Silent Spring*, published in 1962. Carson brought the nation's attention to harmful effects of chemicals thoughtlessly employed to increase agricultural production of cheap food. Birds and other creatures absorbed these dangerous toxins and we faced the prospect of spring becoming "silent." It was the start of the environmental movement. In 1952 Carson had purchased property in Southport, Maine, on the Sheepscot River. She drew on her experience there in her landmark testimony before Congress in June 1963. In *Rachel Carson, Witness for Nature* her biographer, Linda Lear, writes about that testimony:

"Carson would not be silent. She had peered into the furry cover and tide pools of her beloved Maine coast and had seen the fragility and tenacity with which even the smallest creatures struggle for life against the relentless ocean tide. Her flashlight had captured the unforgettable spectacle of the solitary crabs on the rolling beach at midnight, vulnerable yet unassailably resilient. She could not stand idly by and say nothing when all that was in jeopardy, when human existence itself was endangered. That was the message she brought to the Senate hearing room. That was what had sustained her for the past five difficult years."

continued on page 22

CALL to CELEBRATE

BAPTISM | RECONCILIATION | EUCHARIST | CONFIRMATION

AVAILABLE IN ENGLISH AND BILINGUAL



for more information or samples, call 1-800-348-2440, ext 2173
or visit www.osvcurriculum.com

Our Sunday Visitor
Curriculum Division

Environmental Justice in the Catholic Imagination

by Keith Douglass Warner, OFM



A few years back, I was halfway through my lecture on the ecological theology of Pope John Paul II when I noticed one of my students staring at me with his mouth open in disbelief. He had a dazed look on his face, so I asked him if he had a response. After a moment he blurted out: “I have been concerned about the environment all my life, and this is my fourteenth year of Catholic education. Why has no one ever told me they were connected?”

This is the kind of question I field regularly from audiences of all kinds—in parishes, at workshops, and in the classroom. John Paul II gave more than thirty formal talks that addressed environmental protection, and at least four that were dedicated to this theme, yet few U.S. Catholics have heard of them. It’s not surprising, because conventional and Catholic media have done a very poor job reporting the environmental teachings of the church. In 1979, John Paul II named St. Francis, the founder of my order, the patron saint of environmental education, and that is why my ministry is religious education about the environment. Pope Benedict XVI has continued to develop this theme. Terrific catechetical resources for engaging young people lie, largely ignored, in Catholic social teaching about the environment. Many young people are clearer about their personal environmental values than their religious identity. Today’s catechesis can fruitfully engage youth with the church’s social teaching about the environment, but more importantly, with the Catholic imagination.

ENVIRONMENTAL JUSTICE AS SOCIAL TEACHING

The Catholic Church began in earnest to address the environment with Pope John Paul II’s 1990 World Day of Peace message, *The Ecological Crisis: A Moral Responsibility*. This marked the official end of the debate about whether Catholics should be concerned about the environment, and shifted the focus to how Catholics should express their care for creation. Catholic environmental concern builds upon the Catholic vision for society and its relationship with creation. Contem-

porary environmental concern is typically expressed in the language of Catholic social teaching, or Catholic social ethics. Examples of these would be the moral principles of social justice, participation, solidarity, and the common good.

In *The Ecological Crisis*, John Paul II described creation as ethically significant in its own right (i.e., regardless of how it benefits humans), and framed the ecological crisis as a moral crisis for humanity. Drawing from the creation story in the Book of Genesis, he described humanity as having an inherent ethical responsibility to steward the Earth. Science and technology could be used to help us in exercising stewardship, but he pointed to many examples in which humans have used these foolishly, and thus caused great harm. Reflection on this “has led to the painful realization that we cannot interfere in one area of the ecosystem without paying due attention both

to the consequences of such interference in other areas and to the well-being of future generations,” he wrote. To remedy this, he recommended all human beings—and especially Catholics—conduct a serious moral reflection on our

shared moral responsibility to care for God’s creation.

In 1991, the U.S. Conference of Catholic Bishops issued the pastoral letter *Renewing the Earth: An Invitation to Reflection and Action on Environment in Light of Catholic Social Teaching*. The bishops grafted their vision of the environment onto recently articulated economic justice in their 1986 pastoral letter *Economic Justice for All* and interpreted Pope John Paul II’s teachings in a more specific way for an American audience. *Renewing the Earth* proposed a “distinctly Catholic” contribution to addressing environmental crises. It lays out classic Catholic social teaching themes for an environmental ethic: a sacramental universe, a consistent respect for human life, common good, solidarity, and an option for the poor. In keeping with John Paul II’s vision, it presents a vision of stewardship as human responsibility—but more than Papal statements, it emphasizes the interdependence of socioeconomic justice and environmental justice.

Stated simply, environmental justice is environmental concern as if people mattered.

What do the bishops mean by *environmental justice*? Stated simply, it is environmental concern as if people mattered. It is environmentalism where people live, work, and play. No one should have to experience toxic pollution in the home. No one should be exposed to dangerous environmental hazards in the workplace, whether field or factory. No child should have to worry about the safety of the air he or she breathes in the classroom or on the playground. Environmental justice incorporates social justice values with environmental protection by making the poor and marginalized the object of special concern. Its power lies in its appeal to a fundamental ethic of fairness: that it is unjust for politically marginalized, low-income communities of color to suffer such a heavy burden of polluting activities. Consequently, environmental justice concerns are always embedded in a broader vision for social justice in society.

Environmental justice brings ethical analysis to bear on the social justice dimension of our relationship with the environment. Drawing from Biblical notions of justice as “right relationship,” theologians have shown how this vision of justice also applies to the relationship between humans and the

Earth. Justice, from a Biblical perspective, imposes duties on those with power and resources to care for people who are vulnerable (the widow, orphan, migrant), but also to care for the land and all creatures that depend upon it. From a theological perspective, justice is a quality of relationship, and not the outcome of a legal process. This is a broader understanding of justice than merely legal rights or economic human rights. The Hebrew Scriptures envision justice as right relationship between all created things: human, nation, animal, and element. The creation stories from Genesis describe human beings as having the moral responsibility to care for the Earth on behalf of the Creator, reflecting the care and love God shows for the Earth.

*From a theological perspective,
justice is a quality of relationship, and
not the outcome of a legal process.*

In the 1980s, civil rights leaders realized that poor communities of color had to bear an unfair burden of pollution, toxic waste, and dangerous industrial work. To make matters worse, these marginalized neighborhoods and communities were generally ignored by public environmental regulators as well as conventional environmentalists. These injustices were initially described as “environmental racism.” Drawing from the civil rights, public health, labor and community organizing efforts, these civil rights church leaders

continued on page 10

were the first to use the term “environmental justice” as a positive vision for action to protect poor communities of color. The U.S. Catholic bishops began use of this term concurrently, which has led to occasions of confusion.

The environmental justice movement began as anti-toxics activism to fight environmentally-caused illnesses, but now works to create positive economic alternatives for underserved communities. Many nonprofit and community groups actively recruit forms of economic development that are environmentally and socially responsible. “Clean technology” is a broad set of energy, transportation, and manufacturing enterprises designed to dramatically reduce resource use and pollution. Many of these businesses provide “green jobs,” or green-collar jobs, for working class people, often from neighborhoods with a history of pollution.

The most dynamic expression of American Catholic environmentalism has been a series of regional initiatives, bringing a Catholic social vision to bear on local issues through lay civic engagement: in Appalachia, the Columbia River Watershed, and New Mexico, and more recently in the Dioceses of Stockton and San Jose, California (described in my 2008 article “The Greening of American Catholicism” in the journal *Religion and American Culture*). These programs offer ethical principles from the Catholic tradition to guide our treatment of the environment and a vehicle for deliberating the difficult moral choices we face regarding environmental protection. These are relatively small and poorly known due the few resources allocated to them, but they portend increased public engagement with environmental concerns by U.S. Catholics. They weave Catholic social teaching with environmental justice themes into parish educational initiatives.

THE CATHOLIC IMAGINATION

As a complement to reasoning based on the principles of social teaching, engaging the Catholic imagination offers a compelling approach to a religious understanding of the natural world. The term *Catholic imagination* was coined by priest and sociologist Andrew Greeley. In his 2000 book by that name, he offers a vision of the created world as enchanted with God’s activity, as exemplified by the sacraments. The seven sacraments of the Catholic Church are not singular ritual events, but rather expressions of a deeper reality in which God’s love breaks forth in the world. The Catholic imagination perceives all of creation to have a religious charge, to carry the potential of leading us to salvation, and therefore spiritually and morally significant.

The sacraments of the Catholic Church assume that the material world is capable of revealing God’s love. For example,

Catholics believe that God can use baptismal water to cleanse sins and to initiate a person into the life of the Spirit. The sacrament of Eucharist is a ritual meal of bread and wine that discloses Jesus Christ, and is able to draw people deeper into the mystery of God. Sacraments reveal God in the material world, but they do not exist apart from a broader understanding of God’s activity in creation. Healthy and safe water, agriculture, and food are essential to the sacraments. The Catholic, sacramental imagination is a broader disposition of the human heart that is open to receiving gifts of God’s grace through the physicality of the world.

The Catholic imagination describes a religious worldview, but it also discloses Catholic belief in the inherent value of creation: the natural world, and along with it our sensory

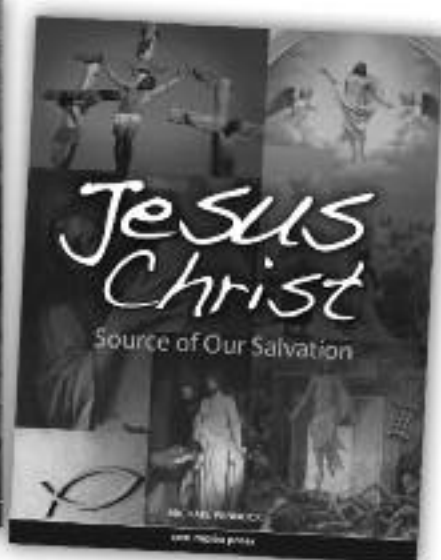
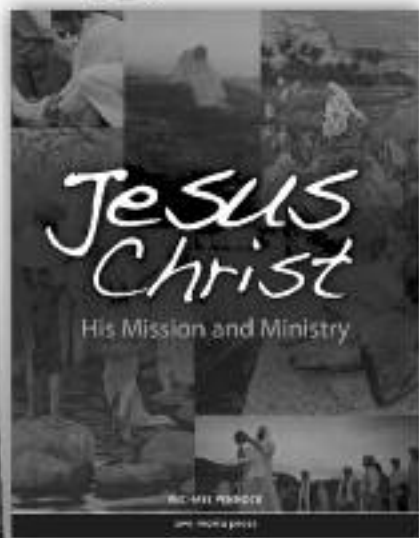
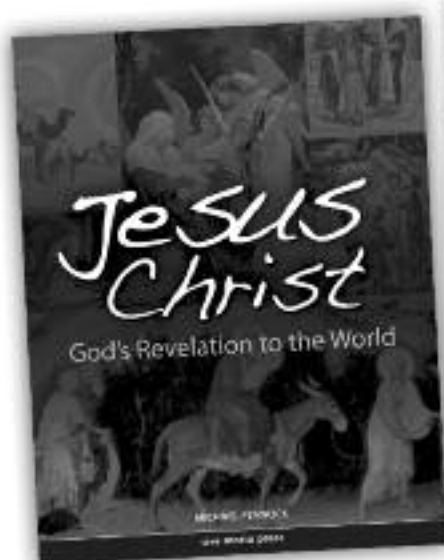
The greatest obstacle to using Catholic social teaching is our conceptualization of ethics as prescriptive lists.

participation in life. The Catholic imagination finds expression through symbolic and practical means. Encountering the divine through active participation in the sacramental life of the church is but one expression. Much Catholic visual and performing art reflects the belief that God can be recognized in beauty. Church architecture, liturgical music, images of Mary, opera, and religious passion plays all reflect this imagination. Faith-filled scientists have probed the structure and meaning of the biological, chemical, and physical world as an expression of divine goodness. Many farmers throughout history have cared for their land so as to sustain their harvests but also to express their gratitude for God’s abundant blessings. This approach to sacrament asserts that our bodily senses can help us access the goodness of God.

Pope Benedict XVI’s first encyclical letter articulated the Catholic, sacramental imagination in terms of practical action on behalf of neighbor. His 2005 encyclical *Deus Caritas Est (God is Love)* first presented a religious vision of God’s love expressed by Jesus Christ and the sacraments, and then explained the duties of today’s Christian community to translate that love into practical service to humanity. He envisions the Eucharist as more than a ritual in which Catholics listen to a static message, but rather a spirituality in which we enter into the reality of God’s generous love. He describes this as sacramental mysticism, the sense of spiritual unity of all people and

continued on page 12

Leading the Way...



A new three-book high school series by Michael Pennock
from **ave maria press**

"Christ is at the heart of these texts. They are both user-friendly for teachers and appealing to students. They help teens to love Jesus more!"

Dawn Miller
St. John's Catholic Prep, MD

Now Available!

I. God's Revelation to the World

Available October 2010

II. His Mission and Ministry

Available Spring 2011

III. Source of Our Salvation

Developed in accordance with the USCCB Doctrinal Elements of a Curriculum Framework, this new series offers high school students a thorough and engaging study of Jesus Christ.



View sample chapters and online resources for these textbooks @

www.avemariapress.com



ave maria press

Notre Dame, IN 46556 / www.avemariapress.com / Ph: 800-282-1865
A Ministry of the Indiana Province of Holy Cross • holycrossvocations.org

creation brought into communion by God's love. Benedict asserts that this sacramental mysticism is social in character, that it imposes obligations on Catholics to undertake concrete acts of charity, solidarity, and justice on behalf of one's neighbor. Celebration of the sacraments thus imposes moral duties on Catholics to express love in practical ways within the world.

IMAGINATION AND CATECHESIS

The greatest obstacle to using Catholic social teaching about any theme is not the theme itself, but rather our conceptualization of ethics as prescriptive lists. By embedding a Catholic vision of creation and the human family in our imagination, we can provide authentic faith formation experiences for the church. This approach simultaneously fosters moral development, civic engagement, and Catholic identity.

The most important point of departure for the Catholic imagination is the arts, in prayer, liturgy and worship. This is where we can best share our sacramental mysticism: through sign and symbol, preaching the just Word; by recalling creation through our sensory experiences of our sacramental life; by making explicit the relationship between Catholic worship, Catholic identity, and Catholic (public and private) moral duties. We can encourage contemplative prayer to deepen our identity in the mystery of God and to foster ecological awareness.

In religious education programs, we can incorporate environmental themes into every aspect of faith formation. We can present a moral vision for living our faith with a sense of justice for the poor and the Earth. With adult faith formation, we can lead critical reflection on the role of science, technology, and our economic structures in furthering justice or injustice in a globalized world. Perhaps the greatest opportunities lie in youth faith formation: through environmental service opportunities, themed retreats, and outdoor activities. If Catholic social teaching is our best kept secret, then its environmental themes are doubly so. We can combine greater concern for the Earth with pastoral care of the people of God, especially youth. St. Francis, patron saint of environmental education, pray for us! ■

Keith Douglass Warner, OFM, is a Franciscan friar, a lecturer in the Religious Studies Department and the assistant director for education at the Center for Science, Technology & Society. With *Ilia Delio, OSF*, and *Pam Wood*, he is co-author of *Care for Creation: A Contemporary Franciscan Spirituality of the Earth* (St. Anthony Messenger Press, 2008). Find more Franciscan environmental theology at www.scu.edu/kwarner.

IF YOU WANT TO CULTIVATE PEACE, PROTECT CREATION

Excerpted from the 2010 World Day of Peace message from Pope Benedict XVI

A greater sense of intergenerational solidarity is urgently needed. Future generations cannot be saddled with the cost of our use of common environmental resources. In addition to a fairer sense of intergenerational solidarity there is also an urgent moral need for a renewed sense of intra-generational solidarity, especially in relationships between developing countries and highly industrialized countries...The ecological crisis shows the urgency of a solidarity which embraces time and space. It is important to acknowledge that among the causes of the present ecological crisis is the historical responsibility of the industrialized countries. ...

It should be evident that the ecological crisis cannot be viewed in isolation from other related questions, since it is closely linked to the notion of development itself and our understanding of man in his relationship to others and to the rest of creation. Prudence would thus dictate a profound, long-term review of our model of development, one which would take into consideration the meaning of the economy and its goals with an eye to correcting its malfunctions and misapplications. The ecological health of the planet calls for this, but it is also demanded by the cultural and moral crisis of humanity whose symptoms have for some time been evident in every part of the world.

Humanity needs a profound cultural renewal; it needs to rediscover those values which can serve as the solid basis for building a brighter future for all. Our present crises—be they economic, food-related, environmental or social—are ultimately also moral crises, and all of them are interrelated. They require us to rethink the path which we are travelling together. Specifically, they call for a lifestyle marked by sobriety and solidarity, with new rules and forms of engagement, one which focuses confidently and courageously on strategies that actually work, while decisively rejecting those that have failed. Only in this way can the current crisis become an opportunity for discernment and new strategic planning.

CATECHETICAL UPDATE

A publication of the National Conference for Catechetical Leadership



BUILDING ON A SENSE OF COMMUNITY

by Sister Michael Bochnowski, SSC



Serving as a director of religious education affords me and the fifty-five DREs that serve the Army the opportunity to be all that we can be. The best part of my job is serving God and others. I love being able to minister to children and families in good times and in hard ones. It is a gift to be able to match the values of your personal life and the work you do.

Religious education is one of the primary functional areas of support that the U.S. Army Chaplaincy offers to the military community worldwide. The U.S. Army Chaplaincy assists the commander in ensuring that the soldiers' "right to free exercise" of religious/spiritual faith as granted by Congress (U.S. Code Title 10) and the U.S. Constitution. Regardless of the soldier or family member's faith tradition or spiritual journey, the chaplaincy stands ready to support them in pursuing their personal faith goals.

In order to provide the highest quality of spiritual formation and religious education in the Army the chaplaincy employs professional civilian religious educators and develops programs and process to facilitate the faith formation of soldiers and family members.

Today, the context for this mission of the Army has been affected by the global war on terrorism. "The Army will not break because of its soldiers, but the wear and tear on families is almost unbearable," said Lt. Gen. Rick Lynch, commander of Installation Management Command, in an address to IMCOM leaders.

That's why the ability to multi-task in an environment of growth and activity with efficiency and effectiveness is essential to success in this position. As the garrison DRE, I am the team leader and support the religious practices and religious education/spiritual formation needs of all soldiers and family members of all faith



Military people prove that experiences in life provide us with special gifts of sensitivity to others.

groups: Protestants of all denominations, liturgical and non-liturgical Christians, evangelical and non-evangelical Christians, Orthodox, Catholic, Jews, and Wiccans.

In my responsibilities as the Catholic DRE, my primary concern is to present learning opportunities that are based on the *Catechism of the Catholic Church* and the *General Directory for Catechesis*. But I also realize that the program's resiliency must be built on a sense of community. I believe that our God is good and a just God who would not

leave us a mission without providing the assistance needed to accomplish that mission. I am always on the lookout for people with ability to work in the catechetical mission.

We offer classes for children from the age of three through adulthood. Military people who support this program help each other. They prove that experiences in life provide us with special gifts of sensitivity to others who have experienced something similar.

Catechist training and excellent curriculum materials are provided. I have always believed that a basis for a good program was to keep the catechists happy. In other words, we support their giftedness and commitment to the catechetical ministry. Opportunities for additional conferences, using the *Information for Growth and the Assessment for Catholic Religious Education* instruments from the National Catholic Education Association, a well stocked resource center, and opportunities for virtual learning contribute to the sense of purpose for the catechist. Maximum communication amongst the groups of catechists by means of weekly newsletters and e-mails is important as it prevents confusion and misinformation.

continued on page U4

TO FEED HIS LAMBS

THE DISTINCTIVENESS OF CATECHESIS IN THE MILITARY

by JoLynda Strandberg



Catechesis is no small task. It is an incredibly vital and visionary element of our Catholic faith. *The Catechism of the Catholic Church* tells us that the goal of catechesis is to make disciples in Christ's name by educating about his life and his message, which will build the body of Christ. The goal of catechesis is unbounded, and it must take place in

all Catholic communities, despite circumstances. How does catechesis take place within transient and diverse populations such as the military? Having been involved in catechesis with the military for a number of years, I offer this lens to view catechesis within the armed forces.

In the Gospel of John (21:15-19), Jesus asks Peter if he loves him; when Peter replies affirmatively, Jesus tells him, "Feed my lambs." Jesus asks Peter three times if he loves him. Each time Peter repeats his answer, and the Lord repeatedly replies as he did the first instance. Just like Peter, all religious educators are called to feed his lambs. Those who carry out catechesis within the military tend to the spiritual needs of service members, civilians and family members through sound faith formation programs, often in less than ideal circumstances and often in challenging environments.

REALITIES OF THE MILITARY ENVIRONMENT

The military presents a unique environment for catechesis with both many challenges and many blessings. Some of the challenges Catholic military religious education programs experience are pastor and parishioner transition, pastoral staff constraints, and sacramental preparation challenges.

When working with Catholic, Army communities and religious education programs, it is important to keep in perspective the constraints felt by many Catholic chaplains. (My experience is with US Army religious programs.) The priest is the chief catechist; this is an educational tenet of our faith. However, Catholic chaplains rarely find themselves *only* dedicated to a worshipping community. Most are assigned to military units where their primary obligation is to address the spiritual needs of all soldiers. Furthermore, we are a nation at war, and many Catholic chaplains are experiencing multiple deployments for extended durations. The relationship between the Catholic chaplain and the worshipping community can be brief, depending on deployments and military mission requirements.

While not all Catholic chaplains are assigned to deploying units, those assigned to non-deploying units still hold many other chaplain-specific job titles. It is not uncommon for them to serve as resource managers, deputy chaplains, or installation chaplains. No matter the assignment, Catholic chaplains spend most of their time

with duties that are outside of the worshipping community. Further complicating the execution of comprehensive faith formation, Catholic chaplains are approximately 5% of the total Army chaplain population. Just as many civilian parishes feel the challenges of a decrease in vocations to the priesthood, military communities also are gravely affected by this deficiency. Where does this leave religious education programs?

Catholic chaplains do not have a paid and dedicated pastoral staff to rely on. Civilian personnel within government services work for the entire community and are not specifically dedicated to Catholic education or Catholic pastoral staffs. The US Army employs civilian federal employees as directors of religious education (DREs) to administer religious education programs on installations. Directors of religious education help pastors provide comprehensive faith for-



Catechists Michael Allford and Laurie Godinez in the preschool/kindergarten class at NATO Allied Joint Force Command Headquarters in Brunssum, The Netherlands, with students (l to r) Sonya and Brian Povilus and Katie Appelbans.

mation to communities and are considered the subject-matter experts on religious education. It is important to note that DREs are not faith-specific; DREs administer *all* religious education programs—Protestant, Jewish and those of other faiths. So, while Catholic chaplains find support for faith formation in DREs, the Army installation's DRE may not be Catholic. For communities with a DRE who happens to be Catholic, the Catholic religious education programs are among one of many programs the DRE oversees. In some instances temporary personnel can be contracted to help with these programs when the DRE and/or chaplain facilitates religious programs on several installations; this is typically the case in Europe. In these cases, contracted temporary personnel become vital. The increasing challenge across Army installations becomes carrying out sound faith formation programs with reduced pastoral staffs.

VOLUNTEERS OFTEN STRESSED

Catholic military communities increasingly rely on parishioner volunteers to carry out faith formation. Recruiting catechists is an essential mission for Catholic chaplains and DREs. Needless to say, not only is the Catholic chaplain population transient, but the population of parishioners is also transient. Active duty soldiers and their dependents make up the vast majority of parishioners in Catholic chapels; therefore, Catholic chapels experience approximately 30% transition each year. The high rates of transition directly affect catechist retention and catechist recruitment. It has been my experience that Catholic chapels can experience even higher transition rates among catechists depending on deployment cycles and increasing family stressors.

Catechesis is a relational ministry of the heart. It is important for catechists, civilian and military, to deliberately devote sacred time to the ministry in order to effectively catechize. The current state of military operations, which is engaged on two combat fronts, has dramatically increased the stress on our armed forces and their families. This effects the recruitment of catechists in Catholic chapels on military installations. Since our military families experience high volumes of stress during deployments, spouses left behind essentially operate as single parents trying to sustain their families in a period of intense worry and anxiety. While catechesis may remain a priority for the family, spouses left behind may find it difficult to commit the very little time they have to serve as catechists—not because they do not want to, but perhaps because they are fully aware of the vitality of catechesis and may not be able to minister effectively during a period of deployment. The time prior to and the time after a deployment are also periods of sacred family time; some families limit outside commitments during this period in order to reinforce family cohesion and strength.

TIME PRESSURES

Sacramental preparation in military chapels is unique and can be demanding in light of ministering to a transient population. Ideally, preparation for Confirmation and for initiation rites for adults should span a couple of years in order to provide in-depth instructional time and time for discernment. However, due to the short time periods soldiers and their families may remain stable at location, sacramental preparation typically takes place in one school year. This is a necessary accommodation Catholic chapels typically make.

The resulting intensity of sacramental preparation on military affects students, parents and teachers. Students and parents must engage fully in classes and retreats and meet specific guidelines in a short amount of time. Catechists, in turn, must build relationships on a spiritual level with their students very quickly while ensuring essential content is covered.

Another challenge arises when students transition midway through the preparation process from other areas across the globe. It is not uncommon to gain students midway through sacramental preparation or even right before the administration of the sacrament. Chaplains, DREs, and

catechists must be flexible in their approach to ensure sound catechesis takes place and to readily minister to the transient military population.

Catechesis and sacramental preparation does not always take place in chapels. Like Peter, Catholic chaplains may find themselves feeding his lambs in the midst of turmoil. Conditions downrange present an even more unique situation and have many added challenges for catechesis. Catholic priests are often faced with providing catechesis to soldiers under extreme circumstances who are spiritually thirsty; they brave dangerous environments and mentally and physically exhausting conditions in order to bring faith formation to their soldiers.

ANSWERING THE CALL

Highlighting the challenges of military catechesis is not to say military families do not play an active and essential role in catechesis; quite the opposite is true. The resiliency of the Army family is visible throughout all Catholic chapel communities. It is with great fortitude and discernment soldiers, spouses, and civilians answer the call to a vocation in religious education. In *Let Your Life Speak*, Parker J. Palmer says vocation “comes from listening. I must listen to my life and try to understand what it is truly about—quite apart from what I would like it to be about . . . a calling that I hear.” Despite the demands of military life, catechists in our Army chapels do discern vocation to catechesis and are engaged in parish catechesis in an authentic way. This is the great witness of faith often modeled in our Army chapels. Our catechists promulgate the faith to others through their actions as catechists and as models living the Catholic faith.

The Archdiocese for Military Services, USA, provides much needed oversight and support to Catholic chaplains and religious educators. Through diocesan services, priests and catechists find pastoral care which help in a number of ways. By providing structure to catechist certification, the diocese offers parishioners the opportunity to study and discern their call to catechesis. The archdiocesan staff and bishops have a developed and appreciative understanding of the demands and challenges of what it means to be a chaplain in the military; this can provide Catholic chaplains with strength through their military career. The archdiocese intensely supports the vocations of priests and educators.

It is clear that the needs of military families are unique. Military families are often without extended family, and therefore typically have childcare needs when participating in or ministering in chapel programs. Most Catholic chapels offer no-cost childcare for parish events from Mass to Bible studies. Offering childcare not only helps parishioners, but it also helps catechists with infants in their duty and commitment to religious education. This assistance, coupled with flexible scheduling of religious education classes, allows parents and catechists to know they are supported and cared for by the parish.

No doubt in a military community there will be instances where individualized preparation and programs are necessary. Due to the military mission requirements and transition, soldiers and family members may find themselves in special circumstances which require special preparation for sacraments. In these cases the chaplain and

continued on page U4

Sacramental preparation may require extreme acceleration or alternative schedules.



Catechist Tisha Walter's first communion class in Brunssum, The Netherlands, includes her daughter, Katie Walter, and classmate Jacob Webb.

DRE work together to ensure proper preparation; preparation may require extreme acceleration or alternative schedules. Catholic chaplains and DREs must be flexible without compromising the nature of the sacrament.

The Gospel of John is clear about what it means to love Christ; Jesus directly states that feeding his lambs demonstrates that love. All Catholics are called to demonstrate the same love asked of Peter. Catechists feed others spiritually through the formation of faith. This vital ministry is a vocation to love Christ and to love others. Our vocation to religious education knows no bounds. This is apparent in the military where transition, circumstance and change pose additional demands upon priests and religious educators. Through faith in Christ, his faithful overcome these challenges and hope that he fulfills his promises in them (CCC, No. 1698). |

JoLynda Strandberg, Ed.S., has been a DRE with the US Army for the past thirteen years and is currently serving in Belgium. She tends to the religious education programs across three installations in both Belgium and the Netherlands.

BUILDING ON A SENSE OF COMMUNITY *continued from page U1*

ARMY MISSION ENCOMPASSES FAMILIES

It is essential to realize that to accomplish the Army's mission, each member of the total Army family—whether they be active duty, Army National Guard, Army Reserve, DA civilians, veterans, retirees, or family members, whether in a combat zone or garrison environment—must embrace this concept: We have an opportunity to serve in support of something larger than ourselves.

This means that instead of experiencing the Chapel as a “place where” it become a “people who.” Opportunities to provide for times to gather people together to teach in a different way have been discovered. For instance, on Christmas Eve when many families leave to spend time with extended families, there are many families who remain on post. The youth group decided to have “Breakfast with Angels.” This provided an opportunity for children younger than eight to enjoy a morning experience recognizing the meaning of Christmas as told by a teenager and at the same time enjoying breakfast and receiving tangible Christmas thoughts! Planned activities such as a fall festival, Advent wreath making, Easter egg preparation, and vacation Bible school offer opportunities for intergenerational groups.

An intergenerational approach is a non-hierarchical and non-linear way to look at religious education. All ages are valued for what they can contribute. All are learners and all are teachers. Religious education changes hearts and minds in an interdependent web of relationships. This approach fits well for families in which a spouse is deployed and members of families are far from grandparents. Naturally there is an intermingling of the generations, and events at one

level have a powerful effect on relationships at each level. Life and faith are passed on from generation to generation.

The sacramental life of the Catholic Chapel is the deepest expression of who we are. All sacraments are community celebrations of our encounters with the risen Lord in the most important moments of our lives. Preparation programs or processes for sacraments are designed to help people focus on the meaning of the sacrament and their readiness for celebration. The foundation of our sacramental preparation program is the conviction that parents carry out the primary role in the faith formation of their children simply by being parents, the most important Christian adults in their children's lives. We look at this time as unique teachable moments. The elements of our model are built on the fact that sacraments are so important to us that we prepare for them seriously. In considering the diversity of schedules of military personnel a variety of experiences are offered. Classes, celebrations of significant stages, and being together are all intended to nourish and refresh individuals within this worshipping community.

Long separations, frequent relocations, and the stress of deployment can subject Army families to extreme hardship. We hope that the contributions and the prayer that the Army DRE offers and the insights that he or she contributes can help the faithful people attend to the Word of God in their daily lives. |

Sister Michael Bochnowski, SSC, PhD, director of religious education for the Catholic Chaplain's office at Ft. Belvoir, Virginia, also serves as the team leader for spiritual formation needs of all faith groups at the fort.

Everything You Always Wanted to Know about Vatican II

What Happened at Vatican II by John O'Malley SJ.
Cambridge, Mass: Belknap Press of Harvard
University Press, 2010. (Paperback, 400 pages, \$18.95)

Reviewed by Barbara Kay Bowie



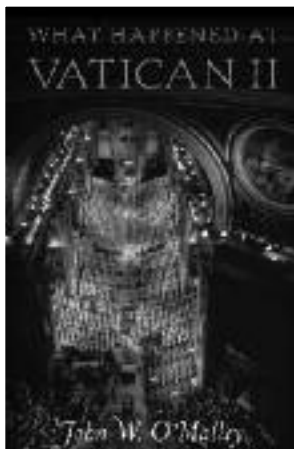
What Happened at Vatican II is a magnificent resource for studying the events and documents of the Council for those who lived during the 1960s and for future generations. O'Malley, an award

winning author and esteemed church historian, not only writes about the Vatican Council sessions, the participants, and the documents, he also provides background on events of the nineteenth and twentieth centuries during which many pioneers researched and wrote about topics (especially liturgy) that became part of the documents.

This book reads like a novel. The descriptions of John XXIII and Paul VI are enlightening; we learn of each pope's management style during the sessions. John XXIII is more hands-off while Paul VI appears to micromanage. Two popes so different in personality and leadership style are open to the Holy Spirit as both separately guide the members of the Council throughout the sessions, John XXIII during the first session and Paul VI during the second.

John O'Malley stuns the reader with his extensive research, footnotes, and bibliography throughout the chapters. O'Malley's writing style is delightful and easy to read. He records the surprising initiation of Vatican II by the newly elected Pope John XXIII, the preparations for the opening session and each successive session, and finally, the debates to adopt the documents at each session. Some documents are not approved until the following session. Father O'Malley describes many members of the Council, discussing their beliefs, leadership struggles, and positions. He writes about the participants both in the sessions and during the nightly meetings among the various groups.

The greatest accomplishment—perhaps miracle—is that the documents are researched, written, debated, and finally approved by over two thousand bishops and cardinals during a six-year span. How grateful we are that a Tower of Babel did not exist, because this was the first Vatican Council that included such wide participation. In attendance were over 1,000 bishops



from Europe, 489 bishops from South America, 404 from North America, 374 from Asia, 84 from Central America, and 75 from Oceania.

While reading O'Malley's account, you may find yourself responding with a "Whoa" or "I didn't know that." Seeing how the politics of the Council penetrated each session is an astonishing surprise, whether one was born before or after the Council. O'Malley describes both the conservative and the more liberal clergy during the four sessions. Cardinal Alfredo Ottavini, a conservative leader, quickly voices his opinions not only during the council sessions but also to the pope. O'Malley highlights Ottavini and other cardinals' conversation with Pope Paul VI concerning priestly celibacy. Reading about the

meeting and the results is another "I didn't know that happened" moment.

Another historic turn of events that O'Malley describes is the leadership of Melkite Patriarch Maximos Sayegh. During the Council, Maximos champions the cause of the Eastern church, opposes latinization and seeks reconciliation with the Orthodox Church. Maximos also encourages that the people's language be incorporated into the liturgy. Included in the Council's participants were non-Catholics and women, another historic precedent. Several women are non-voting members, but at times their advice and knowledge on subjects are sought.

John O'Malley's *What Happened at Vatican II* is truly a must-read book, especially during this waiting time for the new liturgical changes, because it fills in the blanks concerning the Council. O'Malley's researched chapters inspire others to read the documents and implement their spirit, especially the documents on the church and liturgy. |

Dr. Barbara Kay Bowie has been an author, educator, and speaker for over 48 years. She recently co-authored, with Joyce Crider, *The Prophets, an activity book for children*. (Paulist Press, 2009). She is a participant in a Loyola University of Maryland book club, whose members took four meetings to read and discuss *What Happened in Vatican II*.

Catechesis on the Go!

by Cheryl Dawley



As we become more mobile with our laptops, smart phones, and iPads, how can we use these devices to further our own learning? What is already out in the everyday market place that will serve the catechist who is on the go? We are no longer weighed down by books and tied to lecture rooms. Some of the best speakers are willing to come to you. Great classes are as close as your computer or iPod. Go on retreat, pray the rosary, join the worldwide Catholic community in prayer and praise using the latest tools in communication and networking technology.

PODCASTS—THE PORTABLE CLASSROOM

Nearly everyone has an MP3 device of some sort these days, making Podcasts one of the most accessible forms of online catechesis available. Don't despair if your children monopolize your iPod. Podcasts are now available to you through virtual classes on your computer, iTunes, and many applications for your iPod, iPhone, or Droid or your new iPad (yes, this will soon be a tool for catechesis!) You can listen without the headphones, if you prefer check the box on the next page to find out which apps you can use with what. I am highlighting a few below:

BOSTON COLLEGE SCHOOL OF THEOLOGY AND MINISTRY

C21 Online

ONLINE LEARNING FOR SPIRITUAL ENRICHMENT AND FAITH RENEWAL

FALL COURSES AND WORKSHOPS BEGIN 9/20

WITH VIDEO AND GUIDED DISCUSSION

- Christian Faith and Moral Character
- Teaching Religion (Elementary)
- Spirituality Matters
- What Makes Us Catholic, Parts I and II
- Encountering Jesus (C21 Resources Workshop)
- **NEW!** Vocation of the Laity (C21 Resources Workshop)

Try our free Mini-Courses, available 24/7

- The Birth of Jesus: Two Gospel Accounts
- The Death of Jesus: Four Gospel Accounts
- La muerte de Jesús: Cuatro Narrativas Evangélicas

24/7 access from home or office

Online Certificate in Basic Catechesis available

Reduced rates available

Join Us On **facebook**

jessica.salefski@bc.edu
800-487-1167

www.bc.edu/c21online

- **Two Podcast series**—one for the catechuminate, great for those exploring the faith (or needing a refresher) and the PACE series for “adult Catholics who seek a vigorous faith life.” <http://www.catholicclasses.org>
- **Liturgy of the Hours.** This can also be played from the website using your laptop or iPad. <http://divineoffice.org>
- **Bible Study** podcast with Dr. Bill Creasy has a variety of free bible study resources as well as some great subscription resources. The daily Podcast has been readings from “The Imitation of Christ” by Thomas a Kempis, translated by Bill Creasy and read by Don Ranson. <http://www.logosbiblestudy.org/Logos>
- **iPadre Catholic Podcasting.** <http://www.iPadre.net>
- A Jesuit site that provides prayer for your MP3 device in both MP3 and WMA formats. <http://www.pray-as-you-go.org>
- **iTunes U** free online courses include Introduction to New Testament History and Literature—Professor Dale B. Martin, Yale University, and Introduction to the Old Testament—Christine Hayes, Yale University. <http://www.apple.com/education/itunes-u/>
- **The SaintCast**—An award-winning Podcast that brings the saints alive. Also available for iPod and iPhone. <http://web.mac.com/pcamarata/SaintCast/Home.html>

Here are the applications described, and some additional ones, along with the devices for which they are available

	iPhone	Droid	iPad	Devices w/ Web Acc.
The SaintCast (See above)	★		★	★
A Year of Grace-Filled Days (Loyola Press)	★		★	★
Stations of the Cross (Ave Maria Press)	★			
Divine Office (see above)	★		★	★
AllPopes	★			
MassTimes	★			
Mobile Prayerbook		★		
Lectio Divina	★	★		
Mobile Litanies		★		
Catholic Daily Mass Readings		★		
SincerePrayer		★		
Praise 88.7FM		★		
Rosary		★		
NIV Bible		★		
Logos Bible Study (see above)				★
Other6 <i>http://www.Other6.com</i> —A Loyola Press site is dedicated to finding God the other 6 days of the week.	★			★
3-Minute Retreat <i>http://www.loyolapress.com/online-community-3-minute-retreats.htm</i> Either view today's retreat on your computer or iPad or follow the link to connect your mobile device.	★			★
An Online (Ignatian) Retreat <i>http://onlineministries.creighton.edu/CollaborativeMinistry/cmo-retreat.html</i>				★
iMissal	★	★		
ChurchFinder	★	★		
iBreviary	★	★		
CatholicTV <i>http://www.CatholicTV.com</i>		★		
Universalis A source of the Divine Office (Liturgy of the Hours.) Also available in Kindle and ePub formats.				★

CATECHESIS ON THE GO! *continued from page 14*

Do you see an interesting app for a device you don't own? Be sure to take a look at the application's specifications online—developers add capabilities faster than articles can be published. If it is still not available in the format you need, take the time to request that it be made available for your device. Publishers and/ or developers may not invest the effort to create cross-platform solutions unless they know there is a demand.

As we become more mobile with each passing day, how will these tools bring us to a closer and deeper understanding of our faith? What else will become available? What can we do to encourage our catechists to use these tools? |

Cheryl Dawley is director of catechetical ministry for Saint Gregory the Great Parish in the Diocese of San Diego.

Oil in the Gulf

A Perspective from Five Dioceses along the Coast

by Rebecca Titford and Gulf Coast colleagues



On April 20, while we were still conferencing in Las Vegas, Matt Lauer was announcing a “massive oil spill in the Gulf.” It hardly made a blip on our radar. Many of us were still too immersed in the business and pleasure of being together in the city that never sleeps.

We could not even imagine the impact this would have. Fast forward two months, and for those of us living along the Gulf Coast, there is now the lived experience of full blown rage, impatience, despair and even suicide. “Folks down here are sad and worried. We fear paradise really is lost, that recovery is all our children will ever know. In short, spewing oil is making the coast crazy!” I tell those who ask.

Of course, we as people of faith are asking the age old question, “Where is God in all of this?” It is certainly the question we diocesan directors raised after Katrina. We ask it again in this head-smacking moment, as the ‘what-have-we-done realization’ sets in. “Ivan and Katrina at least had a beginning and end,” observes Sr. Margaret Kuntz from Pensacola-Tallahassee. “This has no end in sight, and that poses particular challenges for the human spirit and faith.”

In a collaborative effort, five of us—directors from the coastal South—ponder the faith message for this time and place. We are probably too close to the reality to be complete in this reflection, so we invite our colleagues from around the country to help us identify additional faith themes and applications (contact information below). Maybe together we can chart a catechetical plan that will meet the faith needs of our people in the upcoming fall months and beyond.

For now, minds and hearts are focused on this titanic disorder and its ensuing consequences. “At present little else matters” observes Leo Trahan from Biloxi. “*This* is truly the teachable moment.” From the Louisiana Diocese of Houma-Thibodaux, Dr. Faith Ann Spinella adds, “Daily we hear things like ‘I can’t believe I ever took this for granted!’ and ‘Why did we let oil companies have stewardship over paradise (a.k.a. “our beautiful coastlands”)? Perhaps this indicates that we are finally ending the delusion that ‘someone else’ is taking care of the earth. If so, this is indeed an awakening!” The faith message from sacred Scripture and our tradition is that we humans occupy a very special place within the web of creation. Ours is to have skilled mastery and



Faith Ann Spinella, PhD.
Diocese of
Houma-Thibodaux
fspinella@htdiocese.org



Ann Broussard
Diocese of Lafayette
ABroussard@diolaf.org



Leo Trahan
Diocese of Biloxi
ltrahan@biloxidiocese.org



Margaret Kuntz, ASCJ
Diocese of
Pensacola-Tallahassee
kuntzm@ptdiocese.org



Rebecca Titford
Archdiocese of Mobile
rtitford@mobilearchdiocese.org

responsibility within it, not to overpower it . . . even if it is “to preserve our way of life.”

We as church have a commitment to environmental protection. This flows from our religious duty “to protect earth, water and air as gifts of God the creator meant for everyone, and above all to (protect) mankind from the danger of self-destruction.” If we “want to cultivate peace, protect creation.” With these and other quotes, some may think Pope Benedict XVI is writing a new chapter in church teaching. He is not. Rather, he is simply advocating for the moral restraint, justice and protection we must have for creation; and reiterating what the Scriptures (Gn 1:26; Ps 104, 148; Jer 2:7; Neh 9:6; John 1:3; Col 1:16-17; Rev 11:18) and the *Catechism* (CCC 337-344, 2415-2418) already tell us. (See <http://conservation.catholic.org/> for more). This awareness in itself can be a moment for conversion.

With this as our standard we must recognize that our use of natural resources is a moral issue with moral implications. When political and financial forces ask “can we?,” we must counter with the deeper question of “should we?” Just because we have the technology, the capital, or the political clout to do something, doesn’t mean we should do it. There is more at stake here. What will be the impact beyond the economic benefit? Will it be worth

the damage to creation, even if it means the loss of just one species? This matters to God! Creation has intrinsic value beyond its usefulness to us. Created by God, it gives glory to God by its *very* being. Yes, it is our earth but it was God’s earth first!

Some theologians speculate that God brought forth such diversity, magnificence and beauty in the universe because no one creature could fully image the richness of who God is. “Oil in the Gulf isn’t just killing birds, ruining beach tourism or creating a shortage of shrimp for our gumbo in Lafayette,” says Ann Broussard, observing the situation in Louisiana. “What is lost is a piece of the image of God.” Truly, how we treat the earth matters. It matters to us. It will matter to our children and their children. In sacred text, the land’s being fruitful and productive is often a metaphor of right relationship with God. “With this awareness, the People of God throughout history have been able to move from depression to hope, and hope is not a foolish option,” says Biblical scholar Ellen Davis. “In order to have hope, you have to first be able to see the depths and desperation of the situation.”

This is where we are now. We pray for protection in this hurricane season, and the strength to proclaim a catechesis of hope for our people! |

**NOW
AVAILABLE!**

RCL Benziger

Family Life K-8

A Moral Catechesis for Today’s Catholic Families

Provide the knowledge, skills, and support that catechists, teachers, and parents can use to:

- Build strong Catholic families
- Share Catholic values
- Live Christian virtues
- Promote child safety

**Order Your
Review Pack Today!**

Call 1.877.275.4725 or visit www.RCLBenziger.com

206 East Bethany Drive • Allen, Texas 75002-3804



RCL
Benziger

A Catechetical Allocation Model for Parishes

by Joseph A. Bound



Here's a news flash! The laws of economics do not stop at the church door! Parishes and schools are faced with the same problems of scarcity of resources and increasing demand for services that all households, businesses, and non-profit organizations face every day. Consequently, all five forms of catechesis—

adult faith formation, parish religious education, school, youth ministry, and young adult ministry—challenge each parish's budget. Also, these various ministries find it more difficult to operate in the current economy. So, what's a parish to do? Here's an allocation model for parishes in terms of these five forms of catechesis—especially for adult faith formation.

In the U.S. bishops' *Our Hearts Were Burning Within Us* it says (quoting previous documents), "Adult faith formation, by which people consciously grow in the life of Christ through experience, reflection, prayer, and study, must be 'the central task in [this] catechetical enterprise,' becoming 'the axis around which revolves the catechesis of childhood and adolescence as well as that of old age.'" Clearly, this statement is asking all parishes to develop, sustain, and grow adult faith formation programs, stressing that adult faith formation is central to parish catechesis. In addition, the statement says that adult faith formation is an "enterprise." As an enterprise, it must have adequate financial and human resources in order to sustain and grow this most important ministry.

I work in a diocese where parishes historically have allocated between 50 and 100 percent of their ordinary income to subsidize a Catholic school and/or have invested very little in the other forms of catechetical ministry. It quickly became apparent to me, when I first became Director of Education for the Diocese of Green Bay, that many parish and catechetical ministries were suffering from a lack of financial and human resources. As I was called in to help facilitate the budgeting, strategic planning, or board development process at various parishes and schools, I began developing ideas on allocating financial resources.

In charts A and B you will find the model that I am recommending. Please note that the percentages listed under each fiscal year are recommendations, not mandatory percentages.

Going back to what is said above regarding the centrality of adult faith formation: I believe that an equal amount of parish financial resources should be allocated to adult faith formation and parish religious education. Thus, the percentages recommended for adult faith formation and parish religious education in models A and B are the same—reflecting this belief.

These percentages take into consideration all salaries, stipends, personnel taxes, benefits, honoraria, curricular materials, and other expenses necessary to operate a quality program. I would

A. PARISH WITH A SCHOOL OR PART OF A SCHOOL SYSTEM.

Recommended percentage of parish ordinary income devoted to the following ministries:

	2010-11	2013-14	2016-17
Adult Faith Formation	5%	6%	7%
Parish Religious Education	5%	6%	7%
School	40%	32%	27%
Youth Ministry	5%	5%	5%
Young Adult Ministry	2%	2%	2%
Total	57%	51%	48%

B. PARISH WITHOUT A SCHOOL OR NOT PART OF A SCHOOL SYSTEM.

Percentage of parish ordinary income devoted to the following ministries:

	2010-11	2013-14	2016-17
Adult Faith Formation	15%	16%	17%
Parish Religious Education	15%	16%	17%
Youth Ministry	5%	8%	10%
Young Adult Ministry	2%	3%	4%
Total	37%	43%	48%

recommend that parishes which do not have enough money to cover all of these expenses and operate their own quality programs pool their resources with neighboring parishes and share administrative and other personnel related costs, program materials, and supplies. As a result, regional catechetical systems or consortiums could be developed.

Another way of addressing these financial challenges is to look at the three main revenue streams for catechetical ministry: tuition, parish subsidy, and third-source revenue such as fundraisers, planned giving programs, annual funds, and trust programs. Typically, our Catholic schools operate with these three revenue sources. My contention is that all catechetical ministries should be funded in this way. In other words, parents or other adults should pay tuition or fees for programs and services. When people have an investment in something, they tend to remain committed to the program. Also, the parish should subsidize all five forms of catechesis, not just one or two forms, since catechesis is one of the principal ministries of a parish.

It is equally important for parishes and schools to engage in annual giving programs focusing on all five forms of catechesis. Parishioners and other people in the community should be encouraged to remember the parish catechetical programs in their wills, to secure charitable remainder trusts which will benefit themselves and the parish, to chair the directorships of the various catechetical programs, and establish endowments. Thus, efforts should be made to secure these types of funds for the long-term vitality of a parish's adult faith formation program and other forms of catechetical ministry.

Below is my recommendation on how a parish should budget the three main revenue streams for any given catechetical ministry or program. Once again, please note that the percentages listed under each fiscal year are recommendations, not mandatory percentages in the Diocese of Green Bay. Also, what is listed under fiscal year 2010-11 is not the current reality in our parishes, but rather represents how we wish most, if not all, of our parishes and schools were currently operating.

	2010-11	2013-14	2016-17
Tuition	50%	53%	55% (or more)
Parish Subsidy	40%	36%	33% (or less)
Third Source	10%	11%	12% (or more)

Again, these are models that could be used in those dioceses or parishes that have traditionally subsidized the schools at high levels. I am aware that these models would not be appropriate for those dioceses or parishes that generally do not subsidize a school or subsidize at a much lower level than that found in the Diocese of Green Bay.

In conclusion, I would like to point out that in those parishes in which I have discussed these models, parish administrators are beginning to use them as long-range targets. They realize that they cannot change the way they allocate parish resources or budget revenue streams overnight without having a detrimental effect on enrollment, especially in our Catholic schools. Consequently, they are developing three- to seven-year plans to gradually move closer to the percentages indicated above. The key is to move away from the status quo through a systematic, planned process which is shared with all of the parishioners and stakeholders. To paraphrase the well-known advertising slogan, "Try it! You just might like it!"

Joseph A. Bound, Ph.D., director of education for the Diocese of Green Bay, is responsible for adult faith formation, parish religious education, Catholic schools, youth ministry and young adult ministry. He is a Byzantine Catholic and a member of St. George Melkite-Greek Catholic Church in Milwaukee and St. Pius X Parish in Appleton. He can be reached at jbound@gbdioc.org.

Knowing Jesus and His Message A Tool for Catechists

Conociendo a Jesús y Su Mensaje

Una Herramienta para Catequesis Parroquial

*Using the Four Pillars of the Catechism of the Catholic Church
this product focuses on:*

- The "big ideas" (Standards) the overall direction of the lesson
- The Performance Indicators, what the student should know or be able to do when the lesson is complete
- The Assessment, namely how the catechist ascertains the children's understanding of the lesson.

**This offer is not valid at the NCCL Bookstore
You must place your order through the NCCL
office by calling 202-884-9753.**

Designed for Grades Pre-K through Grade Eight



You can order **Knowing Jesus and His Message: A Tool for Catechists** comes in a three ring binder complete with a CD for only \$55.00.

Shipping and Handling: \$ 6.00 Media Mail

\$12.00 Priority Mail (2-3 days)

For Quantity Discounts of 10 or more contact the NCCL Office at 202-884-9753

Using *Echoes of Faith* in Armed Forces Catechetical Programs

by Jo Rotunno



I began married life over forty years ago in San Antonio, Texas, on an Air Force base. My contacts with the church during those four years were limited to weekly Mass on the base and the baptism of our infant son. My husband left the Air Force before our son reached the age to enter a catechetical program, but I have had the opportunity to meet many dedicated military catechists over the years, first through my work in diocesan ministry and later in Catholic curriculum publishing. Their strengths and needs are in some ways similar to those of parish-based catechists, and in other ways unique.

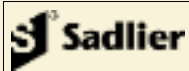
I especially remember the military catechists and DREs that I met in the Archdiocese of Los Angeles when I worked there as a regional consultant. The catechists seemed eager to connect with

diocesan in-service events and had the same enthusiasm as catechists in any parish. But they were a transient group, and many of them would move on to a new location before they could complete a diocesan formation program. Their formation tended to be episodic and no doubt varied in quality from place to place.

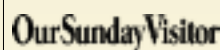
Later, when I began my work in religion publishing, I went onto a number of military installations to provide in-service for catechists who used our catechetical programs. My impressions were the same. Catechists were eager to learn, but their skills varied in quality depending on the opportunities they had had for formation and training.

Over the years I've spent at RCL Benziger, a number of my fellow consultants have commented to me what a great gift *Echoes of Faith*, and now, *Echoes of Faith Plus*, can be for this

Advertisers' Directory



Since 1832, William H. Sadlier, Inc. has been a family owned and managed publisher dedicated to developing quality catechetical materials that address the needs of the Catholic community. William H. Sadlier, Inc. • 9 Pine Street New York, NY 10005-1002 • 800.221.5175



Our Sunday Visitor is one of the largest Catholic publishing

companies in the world. We publish Catholic books, periodicals, curricula, bulletin inserts, and offering envelopes. Our Sunday Visitor • 200 Noll Plaza • Huntington, IN 46750



RCL Benziger is committed to all those we serve through the production of effective and engaging Catholic faith formation materials for lifelong

learning. We are proud to be your partner in ministry. Visit us at RCLBenziger.com or call toll free 1-877-275-4725.



St. Mary's Press is a nonprofit Catholic publisher administered by the Christian Brothers of the Midwest Province. Saint Mary's Press is a contemporary expression of the Catholic Church's mission to proclaim the Good News of Jesus Christ and the Lasallian mission to provide a human and Christian education for young people. With our partners in

schools, parishes, and families, we share the Good News of Jesus Christ with Catholic Christian youth, ages 10-19, through publications and services.



Celebrating 140 years in publishing.

Phone
800-282-1865 x1
Fax 800-282-5681

Postal Mail: Ave Maria Press



C21 Online, a program of Boston College School of Theology and Ministry, offers online courses for adult spiritual enrichment and faith formation. With a focus on shared reflection in an online learning community, C21 Online models the kind of conversation and participation that lead to deeper understanding of and personal growth in faith. Visit us at www.bc.edu/c21online

PO. Box 428 •
Notre Dame, IN 46556 • USA
E-Mail avemariapress.1@nd.edu

CATECHETICAL LEADER

EDITOR: Joyce A. Crider, President and CEO, Visual Dynamics, Inc., 1216 Deerfield Point. Alpharetta, GA 30004

EDITORIAL CONSULTANT: Mary Kay Schoen

DESIGN: Rings Leighton Design Group

PUBLISHER: Leland D. Nagel

PRINTER: Tri-State Printing Company
Catechetical Leader (ISSN: 1547-7908) is published six times a year by the National Conference for Catechetical Leadership (NCCL), 125 Michigan Avenue, NE, Washington, DC 20017.

Authors' views do not necessarily reflect those of

NCCL. Letters to the editor and submissions of news items are encouraged. Send to *Catechetical Leader* at the address above or email nccl@nccl.org. Phone: (202) 884-9753

Fax: (202) 884-9756. Contact NCCL for reprints. Copyright 2010 by NCCL

Subscription rates: (U.S. addresses): One year \$24; two years, \$42; three years, \$54. (Foreign addresses): One year \$48; two years, \$86; three years, \$114. NCCL members receive *Catechetical Leader* as a part of membership. To subscribe, send name and address with check or credit card number to NCCL at address above.

Bulk rate subscriptions: 2-5 subscriptions, \$22 each; 6-10 subscriptions, \$20; 11-20, \$18; 21 or more, \$16.

POSTMASTER: Send address changes to NCCL, 125 Michigan Avenue, NE, Washington, DC 20017.

Please recycle CL.



constantly moving yet dedicated population. Here are some of the reasons why *Echoes* is such an ideal choice for the military.

Consistency. First of all, catechists who use *Echoes of Faith* can be assured of consistency in theological presentation and excellence in the demonstration of catechetical skills. While every military chaplaincy certainly has as its goal the excellence in its formation programs and in the individuals and teams who lead them, the personnel they would hope for are not always available. *Echoes* can help insure that all personnel can meet a basic standard of competency, even as they move from place to place. A catechist might complete one module or series of modules in one location, and then continue their formation at their next assignment. As we move closer to our dream of online delivery of *Echoes*, such catechists can be further assured of ongoing formation.

Convenience. *Echoes of Faith* provides a style of formation that can be always available. Many military catechists are parents of growing families or even active members of the military themselves. In other words, just like their counterparts in civilian life, they are busy. The new booklet format of *Echoes Plus*, with its accompanying CD-Rom, offers catechists the option to complete a module at home on their personal computers. The reflection process that is built into the booklets insures that the experience of any topic will never be purely informational. Catechists whose spouses might be deployed to a new location in the middle of a program, or even during the process of an individual module, will never have to stop and then start all over somewhere else.

Community. Perhaps most important, *Echoes* can provide a rich avenue to community for military users. The constant movement of military life creates a camaraderie among military families whose shared experience binds them together. The common reflection experience that *Echoes* provides can enrich the solidarity felt by Catholic military families by taking it to the deeper level of shared faith. *Echoes* is already used by a number of military chaplaincies and, if it were to be adopted as a model for the entire military ordinariate, would allow the chaplaincy program to establish a basic level certification for all its catechists. Location would cease to matter, because the consistency and excellence the program provides would be available to everyone, everywhere. Remember, too, that the theology modules in *Echoes of Faith* are excellent resources for general adult faith formation. A single module can provide a foundation for at least four evenings of faith formation, making it a great choice for Advent, Lent, or a variety of topics within the catechumenate or during mystagogy.

If you are a member of the active military, or work with those who are, we hope you will consider the value that *Echoes of Faith* can have for your ministry. We thank you for your dedication to your own faith and to the faith needs of our dedicated military families and their children. ■

Jo Rotunno is director of catechist and professional development for RCL Benziger. *Echoes of Faith* is a joint endeavor of NCCL and RCL Benziger.

Echoes of Faith[®] Plus

Order Today!



Two Bonus Interviews Included On Each DVD!

- Nationally known theologians and catechetical experts
- Content conveniently divided into topical segments
- Outlines of content in Program Director's Manual
- A resource for enrichment workshops



Visit EchoesofFaith.com or call RCL Benziger
Customer Service at 1.877.275.4725.



“You have to see it to save it,” Thomas Friedman concluded in his book *Hot, Flat and Crowded*. “If I’ve learned anything about ecology,” he reports, “it is that all conservation is local.” You find that word “local” showing up a lot today in connection with the growing consciousness of saving and sharing the planet. Local gardens, local farmers’ markets, local loyalties giving flesh to a vision of how much the earth means to each of us. Michael Pollan, who has written much on the food movement, says in a recent article in the *New York Review of Books* (June 10, 2010) that what this movement is all about is “community, identity, pleasure, and more notable, carving out a new social and economic space removed from the influence of big corporations on the one side and big government on the other.” Seeing nature as not just material to be used but as a creation, God’s creation with its own grammar and limits, is what I referred to as a “sacramental consciousness” in my earlier book, *At Home on Earth: Foundations for a Catholic Ethic of the Environment*. A sacramental consciousness is at the heart of Catholic environmentalism. The natural world is, along with Scripture, a book in which

God is revealed. We feel at home in it and experience something of what the biologist E. O. Wilson called “biophilia,” the loving bonds that should exist among every living thing.

But there is no easy way to go “green.” It is not merely a question of “looking” green, as at a costume party, because that is now the acceptable color. It demands nothing less than a drastic turn-around, a conversion, from our acquired bad habits that have brought on this crisis along with the adoption of a whole new way of living. It means the development of a sacramental consciousness that sees as essential to our human flourishing such things as the annual migrations of the Monarch butterflies. It also means a commitment to share more equitably the limited resources of the earth. This religious vision of our shared planetary life has never been more crucial. ■

Msgr. Charles M. Murphy S.T.D., director of the diaconate for the Diocese of Portland, Maine, is the author most recently of The Spirituality of Fasting: Rediscovering a Christian Practice (Ave Maria, 2009).

Catechetical Update Is Available Online

Catechetical Update is a valuable resource for our members. You can access the pages free of charge from the NCCL website (www.nccl.org) under the “resources” tab. You must login as a member in order to view the page and download the articles.

Subscribe now to *Catechetical Leader*

As an NCCL member you receive *Catechetical Leader* as a part of your membership.

Rates:

One year: \$24.00 Two years: \$42.00 Three years: \$54.00
(Foreign addresses) One year: \$48 Two years: \$86 Three years: \$114

Please indicate the number of years you wish to subscribe.

One year Two years Three years

Amount Enclosed or Charged \$ _____

Please send the subscription to:

Name _____
Parish _____
Street Address _____ PO Box _____
City _____ State _____ Zip _____

Credit card:

Fax information to NCCL at (202) 884-9756

Visa MasterCard American Express

Card no. _____

Card Security Code (3- or 4-digit) _____

Signature _____

Check:

Mail to: National Conference for Catechetical Leadership
125 Michigan Avenue, NE, Washington, DC 20017

Recovering Our Childhood Sense of Fairness

by Stacia Guzzo



As children, many of us grew up with a natural concept of “fairness.” Our parents encouraged us to share our toys instead of hoarding them. As a former elementary school teacher, I would frequently hear the emphatic plea, “But that’s not *fair!*” Fairness, it seems, is instinctively obvious to the young—even if not always easy to act upon.

Yet that natural understanding of “fairness” somehow gets lost for many people during the transition from childhood to young adulthood. Our world slowly becomes focused on competition and individual attainment rather than an equitable sharing of our goods, our rights, and our resources. Current American culture certainly instructs us in the ways of accumulation and the power of our personal wealth. Indeed, as catechists, we have a powerful tide to work against, particularly when working with a generation of young adults who face the future with both hope and uncertainty.

But this culture of accrual is not present everywhere in the world. The USCCB publication “The Faces of Global Poverty” notes that around 1.4 billion people in this world live on less than \$1.25 each day. Over 140 million children are underweight from hunger and disease, 1 billion people have no access to clean drinking water, and over 2.5 billion people have no access to sanitation. In addition to the lack of these basic necessities, about 75 million children cannot get a fundamental education, and around 5,500 people die every day from AIDS-related complications. These figures seem unfathomable to many of us in America, where water flows freely from faucets and unused food is thrown away daily in restaurants and grocery stores. The questions seem almost inevitable: Where is the fairness in this? And how do we, as Christians, faithfully respond?

Catechetical leaders have an opportunity to invite young adults back to their childhood sense of fairness—only this time with faith as the backdrop. The resources to assist in this call are becoming more and more abundant, from USCCB publications on social justice to participation in Catholic Relief Services to

parish opportunities such as hunger banquets or JustFaith groups. In many cases, young adults are yearning to do something that makes a difference in the global community—they simply need guidance in what they can do and how they can do it. Here exists a wonderful opportunity to integrate this group of energetic individuals into both the activities of the local parish and of the global church.

Yet exposure to such inequity is never a comfortable thing. We all must be prepared for a certain amount of discomfort as we bravely face the unfairness of it all. We must embrace the suffering of the world, and understand our own role in it. It is a feeling to which Henri Nouwen refers in *Compassion: A Reflection on the Christian Life* as “voluntary displacement,” and it is a necessary part of moving toward a more equitable sharing of our earth’s resources. It stares squarely at the cross, unmoving, arms outstretched. It tells us without hesitation that we must change our own hearts and lives in order to turn the tide. It is a call to come face to face with our own conscience. And it is a part of the necessary change, whether priest or lay, catechist or catechumen. We must balance the discomfort with the call to action, and help each other not to become paralyzed by the overwhelming challenge before us. For it is, indeed, a challenge—a challenge and a responsibility.

Mother Teresa wrote, “It is a poverty to decide that a child must die so that you may live as you wish.” When we fail to recognize the need to take action toward a more equitable sharing of the resources on this earth, we increase the poverty of this world. But it is not just poverty of money, food, or water. It is also a poverty of Christian love. ■

Stacia Guzzo is a writer and speaker who lives in Tehachapi, CA. She has spoken at schools, churches, retreats, and regional religious education congresses on the topics of creation care, sacred simplicity, theology of the body, sexuality, and food ethics. She received an M.A. in theological studies from Loyola Marymount University and is currently pursuing a Masters of Divinity at Fuller Theological Seminary. You can contact her at staciaguzzo@gmail.com.

Books, websites, and media for the enrichment of the parish catechetical leader.

Compiled by Dan Pierson

Featured Title



The Nature, Tasks and Scope of the Catechetical Ministry: A Digest of Recent Church Documents

Rev. Berard L. Marthaler, OFM Conv., STD, PhD. (National Catholic Educational Association, \$38.00.

NCCL members may purchase this book at the special NCEA member price of \$25.00. Contact NCEA at www.ncea.org.)

During a rich and long tenure at The Catholic University of America, Fr. Berard Marthaler witnessed and also served the evolution of catechetical ministry in the North American church. His title promises a “digest” of post-conciliar documents that give shape to catechesis and offer direction to those who would lead catechesis.

That raises a question: how many catechetical leaders in U.S. parishes actually serve informed by the vast array of official church documents issued by popes, congregations, episcopal conferences, and ordinaries since Vatican II?

At Loyola University Chicago’s Institute of Pastoral Studies, students who are candidates for the Master of Arts in Religious Education program and aiming at service in the Archdiocese of Chicago must take “IPS 487: Documents of the Church in Catechesis and Religious Education.” Most delay their enrollment, dreading what looms as a seemingly reading-intensive immersion into turgid recitations of church-speak.

They find the “reading-intensive” expectation was well founded, but most are utterly surprised at what else they find: a rich, vibrant succession of statements that support, nurture, and—especially—challenge the work they do and the work they want to do. Some use the course to discern the kind of catechetical ministry they will enter. All are taken by some of the “disconnects” between what the documents say and what we actually do. They “get” that the message is first and foremost the person of Christ, and they gravitate toward adult formation as priority. Class discussions are lively, sometimes echoing the back-and-forth of Emmaus Road.

Students find *The Nature, Tasks and Scope of the Catechetical Ministry: A Digest of Recent Church Documents* indispensable, and at the end of each course student evaluators declare it a “keeper” as a required text. Most read Fr. Marthaler’s comments before plunging into a document: it offers handholds and thematic guidance, and every so often an historical tidbit that links to earlier or later texts.

Marthaler’s digest is a gateway resource that allows each church document to speak for itself—to ears prepared to hear. It is easily a text that ought to be a nearby reference for any pastors or catechetical leaders concerned about both the authorization and the authenticity of their ministries.

—Reviewed by Daniel Gast, director of INSPIRE, a partnership initiative of Loyola University Chicago and the Archdiocese of Chicago
www.inspireproject.org

CPA Book Awards

Every year the Catholic Press Association (CPA) presents awards to diocesan and national Catholic newspapers, magazines and books. First, second, third, and honorable mention are awarded to books in 23 topic areas. Here are a few winners of special interest for those in the catechetical ministry. For a complete list visit the association’s website at www.cpa.org.

Ascend: The Catholic Faith for a New Generation

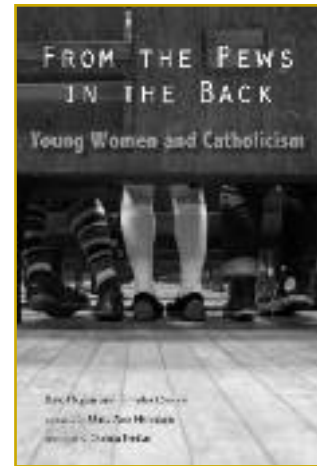
Eric Stoltz and Vince Tomkovicz (Paulist Press)
Anyone who picks it up will find it hard to resist, given its broad scope and lively writing coupled with a sounded grounding in Scripture.

Jesus From A to Z

Kevin Graham. Illustrated by Jennifer Yoswa. (Wisdom Publishers)
An engaging introduction to the Bible stories of Jesus.

The Naked Now: Learning to See as the Mystics See

Richard Rohr (Crossroad Publishing)
Rohr demonstrates that the spiritual tradition of the Christian faith is a sure path that can lead us to the vision of God that the mystics experienced.



From the Pews in the Back: Young Women and Catholicism

Kate Dugan and Jennifer Owens (Liturgical Press)

Twenty-nine essays written by young women question and, in many cases, struggle with their place in today’s Catholic Church. (The book’s website provides resources and opportunity for ongoing comments.)



The Genius of the Roman Rite: On the Reception and Implementation of the New Missal

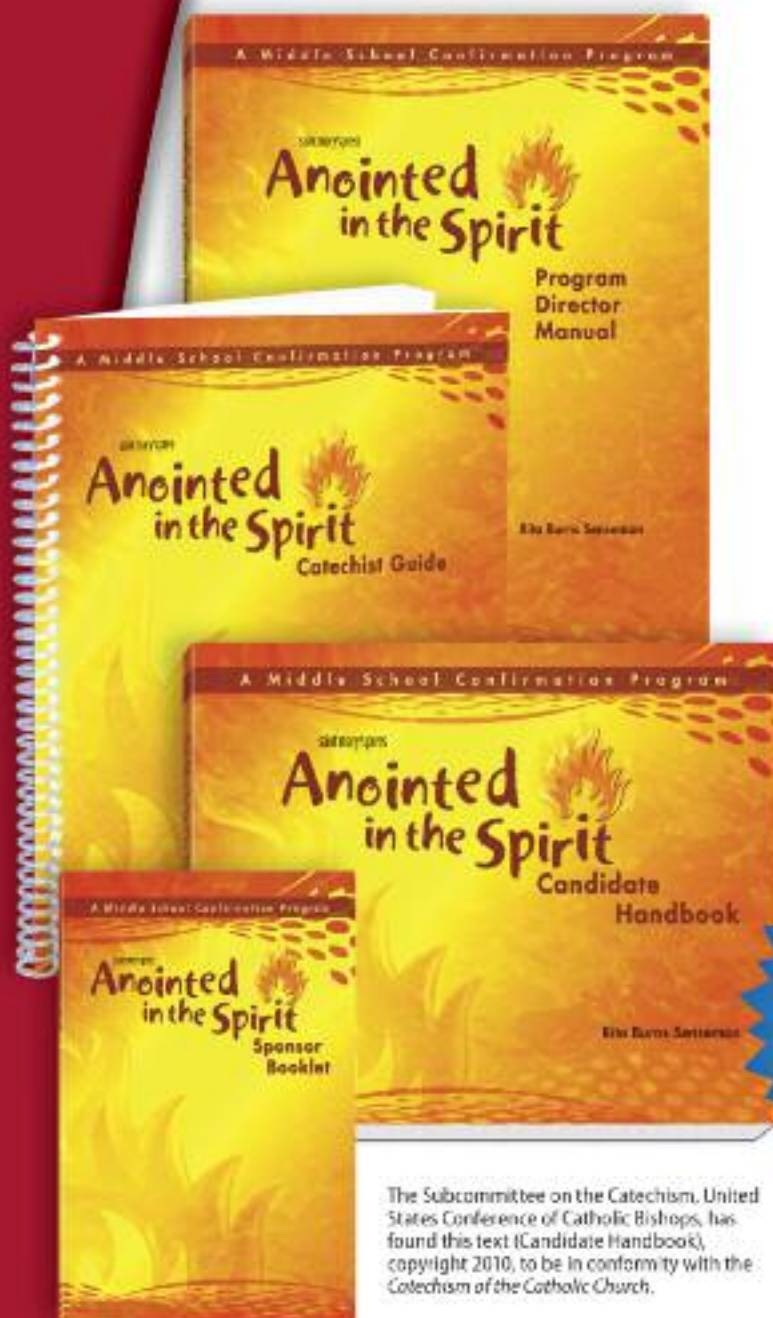
Keith F. Pecklers (Liturgical Press)
Pecklers’ book is a concise and accessible resource for all those who wish to understand the Roman Missal and the reasons for the proposed changes. Its own genius is as a valuable source of catechesis for those involved in the implementation of the new Missal.

Dan Pierson served as director of religious education for the Diocese of Grand Rapids for seventeen years. He is the founder of www.faithAlivebooks.com and www.eCatechist.com.

ONLY FROM SAINT MARY'S PRESS

Anointed in the Spirit

A **NEW** Middle School Confirmation Program



Anointed in the Spirit supports a liturgical catechesis approach to Confirmation and engages candidates with these special features:

- **Jesus Connection**
helps candidates understand who Jesus is
- **Dear God**
offers a short prayer
- **Did You Know?**
explores topics related to Confirmation
- **Catholic Connection**
reviews central teachings of the Church
- **Right from the Rite**
quotations from the rites of the Church
- **Words from the Word**
Scripture quotations
- **My Mission**
invites candidates to record ideas for how to live as a follower of Jesus
- **Journaling**
includes suggestions for reflection

The Subcommittee on the Catechism, United States Conference of Catholic Bishops, has found this text (Candidate Handbook), copyright 2010, to be in conformity with the *Catechism of the Catholic Church*.

Order Now!
800-533-8095

smp.org



saint mary's press
touching the hearts of teens™

NEW!

Allelu!

Growing and Celebrating with Jesus

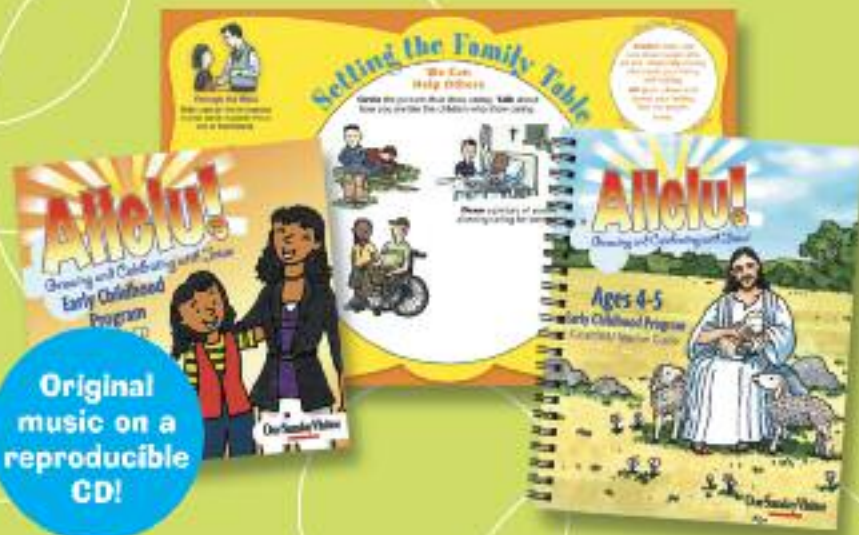
Early Childhood Curriculum: Ages 4-5

A brand-new early childhood curriculum, Allelu! makes it easy to engage every child and build their faith!

Christ-centered and age-appropriate, Allelu! is a unique, 28-lesson multisensory curriculum featuring innovative activities, Bible stories, ritual, music, crafts, prayer, games, and more. Kids imagine, explore, create, and do, engaging all their senses to inspire a lifetime of Catholic Faith!

Visit www.allelu.com

for a **FREE** music sampler and preview video!



Original music on a reproducible CD!

Christ-Centered

Multisensory Learning

Leads into any Basal Program

Family Activities & Involvement

Order Your \$69.95 Value-Priced Introductory Starter Kit today!
Call 1-800-348-2440 x 2173

Prices do not include any applicable sales tax.

OurSundayVisitor

Publishing • Offertory Solutions • Institute • Curriculum
www.osv.com