



# CATECHETICAL LEADER



# THE PAST, PRESENT, AND FUTURE OF CATECHESIS

## IN THIS ISSUE:

Prestigious Award  
Conferred on NCCL

75 Years of Conference Memories

## CATECHETICAL UPDATE:

National Initiative  
on Adolescent Catechesis

Non-Profit Org.  
U.S. Postage  
PAID  
Permit #38  
Fulton, MO



Updated for back to school 2011,  
***We Believe with Project Disciple***, K–8  
 and ***Creemos · Haciendo discípulos***  
 incorporate the **Roman Missal, Third Edition**.

To preview, visit [Sadlier.com/WBPD](http://Sadlier.com/WBPD)



**NEW!**

Engage children with fun and engaging  
 interactive Whiteboard activities.

Visit [WeBelieveWeb.com](http://WeBelieveWeb.com)

***Gather In My Name*** (GIMN) bring together people of all ages to learn  
 about and share their faith. For whole community catechesis, GIMN seasonal  
 events come complete with detailed leader's guides, preparation charts,  
 handouts, promotional ideas, organization materials, and much more.

Join us for the latest events:



***Gather In My Name*** is "going green" with new  
 environmentally-friendly PowerPoint™ presentations.  
 Download yours at [WeBelieveWeb.com](http://WeBelieveWeb.com).



**Coming  
 summer  
 2011!**

Celebrate the beauty of the Eucharist in light  
 of the implementation of the Roman Missal, Third Edition.

Find resources at [Sadlier.com/RomanMissal](http://Sadlier.com/RomanMissal).

# CATECHETICAL LEADER Table of Contents

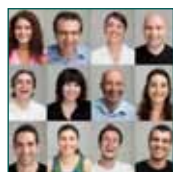
July 2011

## In Every Issue

- 2 **From the President** Anne Roat  
Our 75th was an awesome gathering
- 3 **From the Executive Director** Leland Nagel  
Work-Life Balance
- 26 **Tech Center** Caroline Cerveny, SSJ-TOSF  
Dare to lead digital natives
- 28 **Notable Resources** Dan Pierson



*The Life-Giving Spirit of Jesus  
in the Gospel of John*  
page 4



*The Future of Catechesis*  
page 8



*We Remember, We Celebrate, We Believe*  
page 13

## Features

- 4 The Life-Giving Spirit of Jesus in the Gospel of John  
Luke Timothy Johnson
- 8 The Future of Catechesis Pam Coster
- 13 We Remember, We Celebrate, We Believe  
Hosffman Ospino
- 14 Prestigious Award Conferred on NCCL
- 18 75 Years of Conference Memories  
Our Sunday Visitor Curriculum Division

## Catechetical Update

- 22 National Initiative on Adolescent Catechesis

### 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

**Mr. Brian Garcia-Luense**  
*At-Large*  
Archdiocese of Galveston-Houston

**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*

# OUR 75<sup>TH</sup> WAS AN AWESOME GATHERING

Anne Roat



## National Conference For Catechetical Leadership



While it may be summer when you read this issue of *Catechetical Leader*, I am actually writing this column three days after our 75<sup>th</sup> Anniversary Conference and Exposition in Atlanta. I am still trying to recover from one of the most energizing and exciting conferences of all times. The speakers were outstanding, the exhibit area full of

great resources, and the liturgies were inspiring. Over 600 of our NCCL members attended, and they can attest to the fact that the breakouts were excellent. We received an award, and we presented awards to some great individuals. I do not know how we can ever top this event, but the 2012 conference committee assures me that they are committed to offering you more of the same.

One of the highlights of our Representative Council meeting in Atlanta was the election of three at-large board members. We said good-bye and thank-you to Michele Harris, a PCL from the Diocese of Wilmington. Both Pete Ries and Mike Westenberg were re-elected to another three-year term as at-large board members. We welcomed Brian Garcia-Luense who was also elected to a three-year term on the board. Brian is the Associate Director of CCE, Consultant for Catholic Schools for the Archdiocese of Galveston-Houston. He will be with the board of directors for our July face-to-face meeting in Washington, DC.

Your Representative Council was also briefed on how the NCCL Strategic Plan is developing. Vice President Russell Peterson provided them with a report card that showed the progress on each action item. Some were completed in a timely fashion, others are in-progress, and

still others are far from completion. I have requested that Russell's report be placed on the NCCL website so that all our members may read it. In November, the Rep Council will be embarking on another strategic planning process, and we will be involving all our members in that process this fall. As a member driven organization, your participation and input does make a difference.

*I am still trying to recover from one of the most energizing and exciting conferences of all times. The speakers were outstanding, the exhibit area full of great resources, and the liturgies were inspiring.*

During our time in Atlanta, I was struck by how we benefit from our publisher partners. All of our keynote presenters were sponsored by a publisher. We had meals and food events that were completely paid for by various publishers. I noted that over a dozen NCCL committee members were employed by publishers. Our publisher partners provided learning sessions and hosted meetings for our members. I was able to visit each of the booths in the exhibit area and was edified to meet publishers who expressed the desire to assist NCCL in our catechetical mission. On behalf of NCCL—many thanks to our publishers for your help with our 75<sup>th</sup> Anniversary Conference and Exposition!

In case you still haven't noticed—our 75<sup>th</sup> was an awesome gathering. Ask anyone who was there and they are sure to be able to tell you about their favorite speaker, event, product, or moment. If you missed this event—do not worry, we will be endeavoring to repeat it again next year in San Diego. Hope to see you then if not before! ■

God bless,

Anne

125 Michigan Avenue, NE Washington, DC 20017  
202-844-9753 • FAX 202-844-9756 • E-mail [nccl@nccl.org](mailto:nccl@nccl.org)  
Website [www.nccl.org](http://www.nccl.org)

# WORK-LIFE BALANCE

Leland Nagel



Greetings,

Now that the 75<sup>th</sup> Annual Conference and Exposition is over, I have had a chance to reflect on work-life balance. As you can imagine, pulling off a successful conference is a lot of work by a lot of people. Suffice it to say that the Province of Atlanta, especially the diocesan offices were amazing.

After Dennis Johnson accepted our request and initiated an invitation, the Province representative Ann Pinckney took the lead. It wasn't long into 2011 before Amy Daniels, new diocesan director in Atlanta jumped in with both feet running. Both offices had staff members whose work-life balance was way off for the week. For that, we are most grateful. I would be remiss without also thanking Sister Rose Marie Adams and Mary DiSano of the Diocese of Raleigh for all the signage.

The conference was a success. The committee exhibited creativity, the chair Anthony Marchica was innovative, and the secretary Joanie McKeown made sure every detail was checked and double-checked. More than 500 participants had a joy-filled time, and we have been receiving a lot of positive feedback.

We didn't plan it this way, but each day of the conference had a good work-life balance. The professional sessions—including keynotes and learning sessions—generally filled 8 hours of the day. People used the remaining 16 hours to visit, answer e-mail, network, attend movies, talk with publishers, dine, pray, socialize, and sleep. It was a good balance.

I recently read about the OECD's (Organization for Economic Cooperation and Development) Better Life Index for *work-life balance*. The score for the category of work-life balance is compiled using three indicators:

- ◆ the amount of time spent on personal activities
- ◆ the employment rate of women with children between 6 and 14 years of age
- ◆ the number of employees working over 50 hours a week

The second item is the most interesting. The survey suggests that mothers employed after their children are in school are able to successfully balance family and career. No differentiation is made between a mother's desire to work and the necessity that demands she work.

The survey also divides the day into two categories: work, which is one's job, and life which includes personal care (eating, sleeping, etc.) and leisure (socializing with friends and

family, hobbies, games, computer and television use, etc.). Overall, the average person in the OECD's countries works 1,739 hours, or 217 work days a year and spends 64 percent of their day on leisure and personal activities.

I am not sure that most of us would classify all our time "outside of work" and therefore "our life" as only containing personal care and leisure, but it does offer an interesting perspective. The use of the term "care" rather than "activities" is a distinction that bears reflection. For some, "care" can be concern, interest, or oversight. For others, "care" can be seen as a burden or heavy responsibility. I sense the distinction might occur because of a perceived choice versus obligation.

The OECD also claims that various aspects of people's lives affect the general well-being of whole countries. If that's true, then one must consider the ripple effects of one's personal work-life balance on the family, the community, and the country as a whole. That's a little more burden than I care to shoulder at this time. So let's just look at ourselves.

In the past nine months, how often have you spent more than 36 percent of your day on work (8.64 hours)? In other words, how often in the last nine months did you have less than 64 percent of your day (17.36 hours) to spend on your life (leisure and personal activities)?

When I consider shopping, cooking, eating, doing laundry, and taking my car for an oil change as personal care, I see these activities differently. On the days I work more than 8.64 hours, I have to ask myself why I so easily cast aside my personal care and leisure.

Considering that the average person in the United States only uses 15.13 hours a day for leisure and personal care, one wonders what makes us so willing to give up those 2.23 hours a day to the work side of the life balance scale. When does an imbalance occur? What are the signs that you are off balance or worse, unbalanced?

Maybe summer can be an opportunity to consider your work-life balance. Begin by seeing everything outside of your actual job (8.64 hours) as your personal care and leisure time. Choose carefully. See how your attitude and choices affect those around you. Then, especially if people are happier, embrace those choices. If the 40 days of Lent are enough time to create a new habit, you might just have enough time to start the fall with a work-life balance that isn't so easily destroyed. ■



# The Life-giving Spirit of Jesus in the Gospel of John

## *Recognition and commission in our present time*

Luke Timothy Johnson



The gospels are good news because they witness to what God did in the life, death, and resurrection of Jesus, and even more because they witness to the same powerful work among the followers of Jesus in every age. All the gospels were written because of, and in light of, the experience of the crucified

Jesus as exalted Lord manifested through the power of the Spirit given to believers. All the gospels—above all the Gospel of John—interpret every aspect of Jesus’ story from the perspective of the ongoing experience of him in the church as life-giving Spirit. John’s gospel is explicitly and candidly composed in light of the deeper truth about Jesus’ words and deeds that have been given by the Paraclete, the Spirit of Truth, whom Jesus promised his disciples. The gospels address the present as much as they report the past.

If such is the case throughout all the gospel narratives, it is even more the case with each gospel’s account of Jesus’ appearances to his followers after his death and burial. Like the explicit appearances of Jesus reported in the Gospels of Matthew, Luke, and the longer ending of Mark, John’s account of Jesus’ appearance combines the elements of recognition and commission. The disciples recognize Jesus as the one who encounters them. But Jesus is present in a new and more powerful mode; this Jesus commands them with the authority of God. Readers of John’s gospel who have received the Paraclete—including those of us who have been shaped by the experience of the Spirit over the centuries—see dimensions of meaning and significance in the story not available even to those in that locked room.

### RECOGNITION

First, there is the recognition. Jesus enters into their space, says to them, “Peace be with you,” and shows them his hands and side. They experience Joy because they have seen the Lord. (Jn 20:19-20). Each element in this sequence is important for Jesus’ disciples and has even more meaning for us. The greeting of peace reminds Jesus’ followers—and us—of the promises he made in his final discourse: “I am leaving you my peace, the peace that is mine I am leaving you” (Jn 14:27), and again, “I have said these things to you so that you might have peace in me” (Jn 16:33). Likewise, the joy that they experience

is not simply a transitory feeling. It is an abiding condition that Jesus promised would be theirs after his return to the Father. He had spoken to them, he said, so that his joy might be within them and that their joy might be full (Jn 15:11). He reminded them of how the sorrow of childbirth gave way to a joy that no longer remembered pain. He said such fullness of joy would be theirs—never to be taken away from them (Jn 16:20-24). He had prayed to the Father that his joy might be brought to fulfillment in them (Jn 17:13). In the experience of peace and joy, then, the disciples recognized the presence of Jesus through the sharing of the peace and joy that were his to give and which he had promised.

The story states, however, that although it was Jesus who entered the room, it was the Lord whom they recognized. The

---

*The disciples recognize  
Jesus as the one who encounters them.  
But Jesus is present in a new  
and more powerful mode;  
this Jesus commands them  
with the authority of God.*

---

term *kyrios*, “Lord,” is both the distinctive title given Jesus because of his exaltation (“Jesus is Lord,” 1 Cor 12:3), and the proper name of God in Scripture. Whereas in John’s earlier narrative, the term frequently appears in its ordinary sense of “sir” or “mister” (see e.g. Jn 4:15; 6:34; 11:3), the title carries its full meaning in John’s resurrection accounts, reaching a climax in Thomas’ cry when invited to touch Jesus’ wounds, “my Lord and my God” (Jn 20:28).

The recognition of Jesus as Lord is connected directly to his showing the disciples his hands and side (Jn 20:20). In an obvious way, the hands and side point to John’s own version of Jesus’ crucifixion, and therefore certifies that the one now appearing before them is the one who had been executed and

given the *coup de grace* by the soldier who lanced Jesus' side (Jn 19:34). More significant, the wounds indicate that the one who stands in their midst is not simply someone who can cleverly enter through closed doors, but is the one who can and has crossed from violent death to new life, indeed has crossed from empirical life through violent death to a share in the life-giving power of God. Thus, the competent reader of the gospel knows that the water and blood that came from Jesus' side signify the gift of the Holy Spirit to his followers. As Jesus had stated on the great day of the feast, "If anyone is thirsty let him come to me and drink. Whoever believes in me; as the Scripture has said, streams of living water will flow from within him" (Jn 7:37-38). And John tells his readers, "By this he meant the Spirit whom those who believe in him were to receive; the Spirit had not yet been given because Jesus had not been glorified" (Jn 7:37-39).

When Jesus now breathes on them and says, "receive the Holy Spirit," (Jn 20:21), then, his disciples recognize the truth of Jesus' promise, and the reality of his new status as Lord and life-giving Spirit. In turn, they understand more fully the dimensions of Jesus' statement, "as the Father has sent me, so I also send you," (Jn 20:21) for now, everything Jesus had spoken previously about the unity between himself and the Father is brought to fulfillment. As Jesus told them at the last supper, "The words I say to you I do not speak on my own authority; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father in me" (Jn 14:10-11), and, "When the Paraclete comes, whom I shall send to you from the Father, even the Spirit of truth who proceeds from the Father, he will bear witness to me; and you also are witnesses, because you have been with me from the beginning" (Jn 15:26-27).

What Jesus' first followers could not yet grasp, what was perhaps only still intuited by the gospel writers themselves, was the full recognition of Jesus' identity as God's son and God's word within the life of the blessed Trinity, a recognition that depended on the continuing work of the Spirit in the church to reach full realization. But we who now strive to follow the great commission to "baptize in the name of the Father and of the Son and of the Holy Spirit" (Mt 28:20) understand that within that formula derived from ancient Christian experience and liturgy was a new and richer understanding of God. God is not as an isolated monarch who created and revealed law and then judged humans. God is a community of life that entered into human existence in order to lift human existence into the rich giving and receiving that is the triune God's own life. So here in this moment, Jesus is the one sent by the Father who also bears the name of God; Jesus is the one who breathes the Spirit that also comes from the Father. Only living with and reading this passage in the context of the actual experience of the Holy Spirit that brings to human existence the peace and joy that are properly God's own enables this level of recognition.

## COMMISSION

The moment of recognition in this passage is followed immediately by the moment of commission. The indicative—the experience of the presence of the exalted Lord in their midst—leads directly to the imperative—that his disciples are to be present to the world in the way he has been. When Jesus breathes the Holy Spirit on the disciples, it is not simply to share his own peace and joy with them; it is to empower them to bring such peace and joy to others. Jesus' words to them are, "Just as the Father has sent me, so I send you" (Jn 20:21). The phrase "just as" here does not indicate merely a simple imitation at the level of action (he sent me so I am sending you), meaning that the disciples are Jesus' delegates just as Jesus was God's delegate. It suggests rather a deep continuity in the manner of representation: just as Jesus was sent by the Father to represent God to the world through his obedient performance of God's will, thus being God's word to the world that called it to judgment, so are the disciples to represent God to the world through their obedient performance of God's will, thus continuing to speak the word that is Jesus to the world.

---

*God is not as an isolated monarch  
who created and revealed law and then  
judged humans. God is a community  
of life that entered into human existence  
in order to lift human existence into  
the rich giving and receiving  
that is the triune God's own life.*

---

John's gospel specifies two ways in which the disciples continue to represent God in the world in the manner of Jesus, and thus speak God's word to the world. First, Jesus lived his life and died in witness to the truth. He tells Pilate, "For this reason I was born and for this I came into the world, to testify to the truth. Everyone on the side of the truth listens to me" (Jn 18:37). And Jesus tells his disciples at his last meal with them, "When the Paraclete comes, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will testify about me; but you also must testify, for you have been with me from the beginning" (Jn 15:26-27). How do the disciples bear witness to God in the world? By obeying Jesus' commandment of love, which reveals the very character of God's life among humans: "As the Father has loved me so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love.... My command is this: love each other as I have loved you." And the





expression of this love revealed by Jesus and carried forward by the disciples? “Greater love has no one than this, than that one lay down his life for his friends” (Jn 15:9-13).

Jesus’ commission to the disciples concludes with the statement that whose sins they forgive (or release) are forgiven, and whose sins they retain (or hold) are retained (Jn 20:23). The assurance echoes the one found twice in Matthew’s gospel, the first time uttered to Peter, “what you bind on earth will be bound in heaven and what you loose on earth will be loosed in heaven,” (Mt 16:19), and the second uttered to the community as a whole, “...whatever you loose on earth will be bound in heaven and whatever you loose on earth will be loosed in heaven...” (Mt 18:18). In Matthew, the statement pertains to the authority of Peter and the church concerning the decisions they make. In John, however, the statement speaks of the consequences of the disciples representing God in the world through their witnessing to the truth and mutual love.

The forgiveness of sins is an expression of God’s love in continuation of Jesus who as the Lamb of God takes away the sin of the world (Jn 1:39) and who forgave the sins of the woman caught in adultery (Jn 8:1-11). Love demands such forgiveness. But what of the holding or retaining of the sins of some? We can understand this as an aspect of witnessing to the truth, the second mode of representing God in the world. John shows how the truth witnessed by Jesus is not accepted by all, and when his witness is not accepted, the consequence is that the rejecters are in danger of dying in their sins (Jn 8:21-24;

9:41). The good news from God is not good news for all; humans have the choice of responding in faith and obedience, or not. The awful compliment God pays to human freedom is the ability to say no to God. At the last supper Jesus speaks to his disciples with words such as these: “If I had not come and spoken to them they would not be guilty of sin; now, however, they have no excuse for their sin ... if I had not done among them what no one else did, they would not be guilty of sin” (Jn 16:22-23). And he warns them, “If the world hates you, keep in mind that it hated me first ... if they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. They will treat you this way because of my name, for they do not know the One who sent me” (Jn 15:18-21).

Jn 20:19-23 shows how the recognition of Jesus as risen Lord leads to the experience of peace and joy through the power of the Holy Spirit. But such recognition bears within it the difficult commission of continuing to represent God in the world in the manner of Jesus through love and witness to the truth. Such representation is difficult because although the world always loves to be loved, it does not always love to hear the truth. ■

*Luke Timothy Johnson is the R. W. Woodruff Professor of New Testament and Christian Origins at Candler School of Theology and a Senior Fellow at the Center for the Study of Law and Religion at Emory University.*



# The Future of Catechesis

## *A look at formation through a multicultural and multigenerational lens*

Pam Coster



This past February, we had an election in Chicago. In May, Rahm Emmanuel was inaugurated as the new mayor. Immediately after the election, many in the media noted that, although Emmanuel is an observant Jew, his religion was hardly mentioned.

Others candidates tried to make his race a factor—without success. They tried to make his wealth a factor, and that also went nowhere.

Emmanuel won support from all manner of racial and ethnic groups. He won among the rich, the poor, and the middle class. The people of Chicago simply joined together and united behind the person they thought was most competent to lead the city. Imagine that! The media said that a new day had dawned in Chicago. And I thought about the church. (It's an occupational hazard.)

### THE MARK OF UNITY

Perhaps it's time we looked again at what it means that one of the four marks of the Church is that we are *one*. Unified not behind a mere man, but as disciples of the Son of God—who prayed that “all may be one, as the Father and I are one” (Jn 17:11). Let's not forget that a catechist “echoes” God's word. We must be working for unity.

Within the church today, we have the Vietnamese culture, the young adult culture, the Hispanic culture, and on and on. What we do as catechetical leaders in the coming years will determine whether the church lives into Christ's vision. Or will it, instead, continue on a path that leads, in too many cases, to a *separate but equal* way of being church. Or sometimes separate but unequal.

The way we form people, the expectations we create about what it means to be a mature Catholic Christian, will determine people's perceptions of what it means to be a unified church of many cultures. For the church in the United States today, “The goal is the mutual enrichment of peoples, not

their assimilation to one way of being human” (*Welcoming the Stranger*, USCCB, page 8).

### SEPARATE BUT EQUAL IS STILL SEPARATE

I met a man several months ago who was in his mid-20s, Catholic, and a Vietnamese-American. He told me of growing up in a parish that was half “Anglo” (or we could say mainstream), and half Vietnamese. He mentioned in passing that they each had their own celebration of the Triduum. And as the conversation went on, all of a sudden, I was taken aback, not by the fact of *separate but equal* Triduum celebrations, but by the fact that I accepted it as nothing unusual.

Fr. Brett Hoover, in his research, calls these “shared parishes” where “arriving and resident communities develop in parallel fashion, only occasionally coming together” (*American Catholic Studies Newsletter*, Fall 2010, page 1). He says they are numerous and nearly ubiquitous in the Catholic landscape in America today. And I became bothered that we think it's all right for us to be separated in Christ Jesus, and of all times, at the Triduum.

---

*What brought us to the point where we accept this about ourselves as church? Where we too often look at cultural diversity as a problem to be solved instead of a resource to be explored?*

---

What brought us to the point where we accept this about ourselves as church? Where we too often look at cultural diversity as a problem to be solved instead of a resource to be explored? We often speak of being *multicultural* when instead our goal should be to become *intercultural*. To speak of being *intercultural* is to speak of shared power and

mutual respect. Like the citizens of Chicago, perhaps it's time for us to be change agents in the process of transcending the boundaries of age and language and ethnic background.

Catholicism is an incarnational faith. Jesus was “the firstborn of all creation,” meaning that we are all interconnected through his incarnation. Our God became human and lived in a particular time and culture. And the early church was not homogenous. We hear in Galatians 3 that there were Jews and Greeks, slaves and free people, males and females. And we could add, there were citizens of



Rome and non-citizens. It was not a neat, tidy, homogenous package. The early church had its problems, but at the center of it was one Lord. All worshipped together, and people said of them “See how they love one another.” (Tertullian, *Apology*, Ch. 39:7) St. Paul sets out what one author has called, the “effective ecclesiological paradigm”—the Body of Christ, in which we are all different but interdependent (see 1 Cor 12:12-26).

### HOW WILL WE SHAPE THE FUTURE?

And St. Paul says, “God placed the parts, each one of them, in the body as he intended.” (1 Cor 12:18) God has placed many different cultures in the American church, *as he intended*. What does that mean for us? It means diversity is a God-given

opportunity. The Spirit is moving in this, challenging us to live, worship, and learn differently in our faith communities. The Spirit is calling us to articulate a theology of diversity for those to whom we minister. In a recent article, Hosffman Ospino said, “We are transitioning into a new way of being U.S. Catholics that is more diverse. Instead of hoping for some sort of assimilation, we are giving birth to a new way of being Catholic” (“Many Nations Under God,” *U.S. Catholic*, May 2011, page 18). I think that’s tremendously exciting. This is the future that we, as catechetical leaders, can shape.

William Rademacher says that “two cultures, new to each other, cannot ‘interculturated’ until they have learned to communicate clearly and to respect each other as equals” (*Healing*

## CATECHETICAL LEADER

**PUBLISHER:** Leland D. Nagel

*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 e-mail [nccl@nccl.org](mailto:nccl@nccl.org). Phone: (202) 884-9753

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

Copyright 2011 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.





*and Developing our Multiculturalism*, page 19). How do you foster this kind of communication? By sharing leadership. “There is no room for a power imbalance at the foot of the cross” (Dan Sheffield, *The Multicultural Leader*, page 62).

What does this look like in our formation programs? St. Paul says “God shows no partiality.” (Rom 2:10-11) What about us? What do our adult formation gatherings look like? How are we challenging people to come out of their box and encounter the “other” in whom Christ dwells? How are we leading people to be in relationship and to be open to new ways of praying and worshipping which those who are different from us may bring? What we should be seeking, as the bishops make clear in *Welcoming the Stranger*, is unity, not uniformity (see especially page 6).

Rademacher says that we have a *choice* regarding our relationship to culture. We can be passive, or we can be “builders” (3). We can be passive and reactive or we can be proactive culture builders within our faith communities, shaping the future. Which are *we* going to be in forming the children, youth, and adults in our care? As catechetical leaders, we can teach, we can model, we can help people move to awareness of each other, and then from mutual awareness to mutual acceptance and shared leadership.

I don’t have any answers. I don’t have any programs or products that will make this all come about. We are all working

in settings with different cultural groups, be they ethnic or generational, and we know the reality. We know the issues. This movement to mutual acceptance, to relationship, to intercultural faith communities is a process that can take a number of years.

The important thing is to be *intentional* about the process. Culture builders manage change. They articulate a vision for the ways in which different cultural groups will communicate, share power and come to mutual acceptance. Peter Block said, “Community is fundamentally an interdependent human system given form by the conversation it holds with itself” (*Community, the Structure of Belonging*, 30). What does the conversation in your faith community sound like and who is part of the conversation?

As catechetical leaders, we play a key role. We are gatekeepers, because catechetical programs are often the first thing that engage people in the parish. What is our invitation to them? What do we model by our behavior? We know we should welcome the stranger, while always respecting and valuing those already in the community. It’s easy to know it, but how do we begin to move to that intimate, interdependent relationship within the Body of Christ? How do we become “catholic leaders,” with a small “c”?

What I *do* have for you is a challenge and that is to gather “builders” from the cultural groups within your faith

community, to reflect on the theology of diversity, and begin to craft your vision for the future and how you will get there together.

In speaking of the Scripture passage about the healing of the man born blind, Dr. Barbara Reid, OP, said, "The logical arguments why it cannot be so are endless. Those who allow themselves to quell their objections and to see with the heart, can lead the way into a transformed future" (Reflections from

Catholic Theological Union, April 3, 2011). Christ labors with us in this work. He calls us to unity.

Many languages, one church. Many customs, one church. Many different abilities, one church. Many ages, *one church!* ■

***Pam Coster** is the executive director of Charis Ministries in Chicago, Illinois. Contact her through their website, [charisministries.org](http://charisministries.org).*



## 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. \_\_\_\_\_

Signature \_\_\_\_\_

### Check:

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

# We remember, we celebrate, we believe

*Cultural memory is the way in which we keep  
our faith alive*

Hosffman Ospino



The transformative power of the Christian experience is rooted in the fact that Jesus Christ is risen from the dead, that he defeated death and sin with his resurrection, and that God constituted him Lord of all: *Kyrios*. This is the heart of the message that Christians

have shared from generation to generation for nearly 2,000 years. Such is the truth that inspired the disciples in the upper room to not be afraid anymore, a truth that inspires us today in our catechetical ministry. The resurrection event is foundational in the life of the Christian community because it really happened in a specific moment of history and in transformed the lives of flesh-and-blood people. Every group of Christians, shaped by the particularity of our socio-historical circumstances, appropriates the foundational events of our faith with the resources that are available to us and interprets it searching for ultimate meaning. Appropriation and interpretation then lead to handing on the faith. Altogether, we can call this process *traditioning*.

## HOPE OF A MEANINGFUL FUTURE

In the process of traditioning the foundational events of the Christian experience, faith communities develop symbols that give meaning to women and men of all ages. Cardinal Avery Dulles, SJ, defined symbol as “a type of sign.” It is a word, gesture, picture, statue, or some other type of reality which can be made present to the senses or the imagination, and which points to a reality behind itself.” Symbols are dynamic realities inserted in the complexity of communities of meaning. In the community symbols simultaneously receive and give meaning. Symbols *receive* the meaning from the people who developed them and who through their memories, narratives, and rituals keep them alive. Without the community, said theologian Paul Tillich, the symbol is bound to die. At the same time, symbols *give* meaning to the people for whom

they mediate meaning. Symbols enhance the present experience of the people and place such experience in a historical perspective: they remind us of the past where they were born and how they sustained the faith of countless believers; they provide the hope of a meaningful future.

Communities are constantly interpreting, negotiating, and (re)envisioning the symbols associated with their faith. As we pass such symbols (which in themselves are rooted in the foundational events and narratives of our tradition) onto the next generation, we develop what is called a “cultural memory.” The foundational events, the narratives, and the symbols associated with them belong to us because we remember them and they remain alive in our communal memory.

In short, cultural memory is the way in which a particular community collectively remembers certain events and symbols from the past in order to (re)construct its present identity and shape potential directions for the future. We remember primarily as individual persons. But we do not live in isolation; we remember as individual persons who are part of a specific community. Moreover, because our community is not just “one” community but many, we remember as a community of communities. This makes perfect sense in the context of the U.S. Catholic experience where diversity shapes every single aspect of how we live

our Christian identity. Diversity is not contrary to unity but a multifaceted expression of being a community of communities: one Church alive in many ecclesial communities.

## TRADITIONING IS A VITAL PROCESS IN THE LIFE OF THE CHURCH

The church has been traditioning for nearly two millennia and must continue to do it. *Remembering* the foundational



*continued on page 28*

# PRESTIGIOUS AWARD



At 75th Anniversary Conference and Exposition in Atlanta, NCCL received the F. Sadlier Dinger Award. The award was established in 1980 to honor a person or organization that has made significant contributions to Catholic education.

## SOME PAST RECIPIENTS INCLUDE:

<b>1980</b> Rev. William Paradis	<b>1991</b> Rev. Donald Senior	<b>2000</b> Sr. Maureen Shaughnessy
<b>1981</b> Rev. Johannes Hofinger	<b>1992</b> Mr. James De Boy	<b>2001</b> Dr. Gloria Durka
<b>1982</b> Sr. Maria de la Cruz Aymes	<b>1993</b> Sr. Catherine Dooley	<b>2002</b> Sr. Edith Prendergast
<b>1983</b> Dr. Thomas Groome	<b>1994</b> Rev. Avery Dulles	<b>2003</b> Dr. Gerard Baumbach
<b>1984</b> Sr. Ita Ford	<b>1995</b> Participants in Priests' Symposium	<b>2004</b> Dr. Thomas Walters
<b>1985</b> Mr. William Reedy	<b>1996</b> Organización Nacional de Catequistas para Hispanos (NOCH)	<b>2005</b> Mr. Edmund Gordon
<b>1986</b> Sr. Mary Charles Bryce	<b>1997</b> Rev. John Pollard	<b>2006</b> Sr. Rosa Monique Pena
<b>1987</b> Rev. Virgilio Elizondo	<b>1998</b> Dr. Maria Harris and Dr. Gabriel Moran	<b>2007</b> Ms. Anne Comeaux
<b>1988</b> Sr. Suzanne Hofweber	<b>1999</b> Most Rev. Sylvester Ryan	<b>2008</b> Most Rev. Richard Malone
<b>1989</b> Most Rev. Raymond Lucker		<b>2009</b> Ms. Jeanne Schrempf
<b>1990</b> Martyrs of El Salvador and Nicaragua		<b>2010</b> Ms. Carol Augustine

"I treasure NCCL's integrated vision of catechesis that has strengthened and expanded my own vision of catechesis."

—MARIBETH MANCININI, 2002 NCCL PRESIDENT

"I appreciate most, the amazing ability of NCCL to adapt and change, throughout these 75 years in order to meet the realities and needs of catechesis in the country."

—MARUJA SEDANO, 2000 NCCL PRESIDENT

"I am grateful for NCCL's support of and encouragement to use technology in catechetical ministry."

—DON KURRE, 1999 NCCL PRESIDENT

"The facet that I reflect is NCCL's shining commitment to the gifts that the academy can bring to the ministry. Since its earliest beginnings through its identity as the National Conference of Diocesan Directors to its current configuration the Conference has always promoted and supported research and the importance of sound theological training for everyone engaged in the catechetical ministry."

—TOM WALTERS, 1998 NCCL PRESIDENT

"The facet of NCCL I treasure most is that its members, like the gospel they proclaim, offer both comfort and challenge for catechetical leaders. And always, always, they are bringers of hope!"

—CAROLE EIPERS, 1997 NCCL PRESIDENT

"I have always valued NCCL's efforts at inclusivity. When I first joined NCDD, the board always had two representatives of the Eastern Churches. In the early nineties, the board ensured that at least one representative of the Hispanic communities served on the board. NCDD, NCCL has always invited others into conversation so that the other would become us."

—ED GORDON, 1996 NCCL PRESIDENT



# CONFERRED ON NCCL



## RESPONSES FROM THE NCCL BOARD

“From our beginning NCCL has always valued our relationship with the United States Conference of Catholic Bishops. At the most recent USCCB meeting Bishop Herzog of Alexandria called on the Bishops to not make the same mistake as we did at the time of Guttenburg’s printing press. Through continual increase in the use of technology and by providing training on and through web 2.0 tools, NCCL is seeking to inculturate the gospel for the present and future.”  
—RUSSELL PETERSON

“Through fund-raising efforts such as \$75 for 75 and Echo the Promise, NCCL is able to award scholarships to emerging leaders in catechesis as well as to those whom without assistance would not be able to attend our annual conference. Thank you Sadlier for partnering with NCCL in awarding additional scholarships to NCCL members.”  
—KATHY KLEINLEIN

“NCCL traces its roots back to 1934 when a group of diocesan directors met together and decided to petition the bishops to establish a national CCD office that would support them. From the very beginning, NCCL has been a member-driven organization which needs everyone’s voice to fulfill our mission.”  
—JOANIE MCKEOWN

“NCCL has always been led by the conviction of its members that adult faith formation is foundational to the success of every catechetical program in parishes and schools.”  
—PETER RIES

“A key component of NCCL has been the ability to provide a membership network—supporting our diverse ministries in catechesis. NCCL provides us the opportunity to gather with colleagues, with whom we share wisdom and understanding while always challenging one another to strive for an ever broader and more comprehensive vision of catechesis.”  
—MICHELE HARRIS

“Throughout its 75-year history, NCCL has developed products to respond to the needs of its members. Perhaps in the form of “White Papers” exploring current catechetical issues, or developing study guides to help break open catechetical documents, or perhaps creating a formation series for DREs; or envisioning the first multimedia catechist training program in *Echoes of Faith*, or *Eco de Fe*.”  
—MIKE WESTENBERG

“We would like to recognize and thank Carol Eipers for her significant contribution to NCCL as a member of the Rural Catechesis Committee. The very first national meeting of CCD directors, in St. Paul, Minnesota, which was to become today’s NCCL, was held in conjunction with the 1934 convention of the National Catholic Rural Life conference. On behalf of the rural catechetical leaders of the United States, and the rural catechesis committee, I thank you.”  
—KAREN PESEK

“NCCL is dedicated to evangelization, spreading the ministry of the gospel to all. I would especially like to thank Bill Dinger as the forerunner in publishing textbooks for Spanish speakers. NCCL has especially been supportive of the Forum for Catechesis with Hispanics that meets just prior to NCCL each year.”  
—MARY JO WAGGONER

# 75 years of conference memories

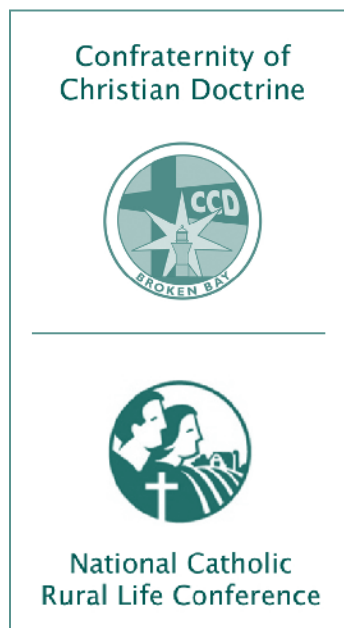
## *...and challenges for the future*

### Our Sunday Visitor Curriculum Division

At the annual conference in Atlanta, Our Sunday Visitor Curriculum Division hosted a reception for the participants and presented a walk-through—well really a sprint-through—the 75-year history of NCCL conferences. It was a celebration of the movement of the Holy Spirit in those gatherings as well as the echoing of the good news in the United States.

#### IN THE BEGINNING...

In the 1930s, long before the National Conference for Catechetical Leadership was established, Bishop Edwin O'Hara of Great Falls, Montana, began to champion the cause of the Confraternity of Christian Doctrine (CCD). Bishop O'Hara was a man on the cutting edge, and he invited Miriam Marks to organize the CCD in Great Falls. She became the executive secretary of the national office when the Confraternity became an official body in the United States. She worked tirelessly until she retired in 1960.



1934 was the first gathering of CCD diocesan directors in conjunction with the National Catholic Rural Life Conference. In 1935, the National

Center of Religious Education-CCD was established as part of the organization we now call the United States Conference of Catholic Bishops (USCCB). That group initiated a series of national congresses. The congresses were to promote and coordinate the work of the CCD throughout the country. The first national congress was in 1935.

#### RECORD ATTENDANCE

The 1940s brought continued growth. The Confraternity of Christian Doctrine continued to hold its annual congress. Attendance peaked in 1940 at the sixth congress when 75,000 people participated in the four-day event! There were 94 for-

mal papers presented. There were also live demonstrations and general sessions that gave practical advice for those working on vacation school, year-round programs, adult discussion clubs, parent education, and the apostolate to non-Catholics. The theme of the 1941 congress was "A New Testament and Catechism in Every Home." The congress underscored the need for these books in every home, since the home was the primary place where religion was taught and lived.

The first seven congresses addressed:

- ◆ The relationship of CCD and the Catholic School
- ◆ The dominant role of Scripture over the catechism
- ◆ Training of the laity
- ◆ Funding of diocesan centers and staffs
- ◆ Liturgy
- ◆ Evangelization
- ◆ Catechizing of immigrants
- ◆ Parent education and involvement



Archbishop O'Hara

#### NEW MINISTRY, NEW CRITERIA

The National Center for Religious Education-CCD continued its work but suspended the annual congress until after the war. They decided at that point to gather every five years. At the ninth congress in 1951, O'Hara acknowledged the most significant problem yet remaining after 15 years—the training of lay volunteers to direct all phases of CCD in parishes.

# Celebrating 75 Years of Gathering



These discussions led to the birth of the ministry of the “Director of Religious Education.” The 1950s also focused on the need to establish criteria and standards for certification of catechists. The vision of these early pioneers was that catechesis be both lifelong and parish-based. They called for programs enriched by the Scriptures, liturgy, and formative Christian living. The debate about content versus method began to fuel discussions about the goals of religious instruction.

### LIFELONG LEARNING

The eleventh congress in 1961 featured Father Joseph Collins. His statement, “There is no such thing as ‘teaching the catechism’ in the lexicon on CCD. We teach religion through the catechism!” marked the influence that educational theory had on catechesis.

By 1966, every diocese had a religious education office that promoted a vision of lifelong learning. In response to the revised sacramental rites, Christiane Brusselman began her work in bringing a vision of liturgical catechesis based on the catechumenal model. And, at the 12th National CCD Congress a year after Vatican II ended, the National Conference of Diocesan Directors (NCDD) was formed. These years also saw the development of textbook series that approached the task of religious education not simply as the appropriation of an intellectual body of truths, but as a developmental process



---

*The vision of these early pioneers was that catechesis be both lifelong and parish-based.*

---

of faith formation. Remember, “On Our Way,” “Come to the Father,” and “Life, Love, Joy?”

### THE NATIONAL CONFERENCE OF DIOCESAN DIRECTORS TAKES CENTER STAGE

The 1970s brought a wave of excitement about life, catechesis, and the church. Catholic universities began graduating laypeople with degrees in Scripture, theology, and catechesis. The 13th and final congress of the Confraternity of Christian Doctrine took place in Miami in 1971. The sessions focused more on adults than children, and the use of media was emphasized.

During this decade, the National Office for Religious Education and CCD closed and the NCDD continued the work of lifelong faith formation. This decade saw the birth of parish directors of religious education. How many of us were called to ministry in these years? And remember those filmstrips? In 1976, the NCDD produced, “A Filmstrip on the Parish Director of Religious Education.” Religious educators began training volunteer catechists in both theology and methods. The text of the *General Catechetical Directory* was promulgated and the work of creating a National Directory began with final approval being given in 1977. And of course, in 1972 Rome issued the Rite of Christian Initiation of Adults, the process that became a focal point for catechesis.

This decade also saw tremendous change in the papacy, with the death of Pope Paul VI in 1978, the election and death of Pope John Paul I within 34 days, and the subsequent election of Pope John Paul II.

### GOING INDEPENDENT

In the 1980s, the NCDD became independent from the United States Catholic Conference of Bishops. While the organization adapted itself to fit the needs of the age, adolescent catechesis and its relationship to youth ministry becomes a focus as we received the document *The Challenge of Adolescent Catechesis* in



1986. A truly significant movement of the decade came as the result of the formation of the North American Forum on the Catechumenate. Liturgical catechesis, lectionary-based catechesis, and many small faith-sharing groups like Renew and Christ Renews His Parish grew from our understanding of the RCIA process.

### EXPANDING THE MISSION

In the 1990s, the NCDD opened its membership to all ministers who have a specific religious education mission. During this decade, the NCDD introduced the DRE Perceiver Instrument and the highly anticipated catechist training series, “Echoes of Faith.” Many important catechetical documents debuted or were updated in the 1990s, including the *General Directory for Catechesis, Renewing the Vision*, as well as *And Our Hearts Were Burning Within Us*.

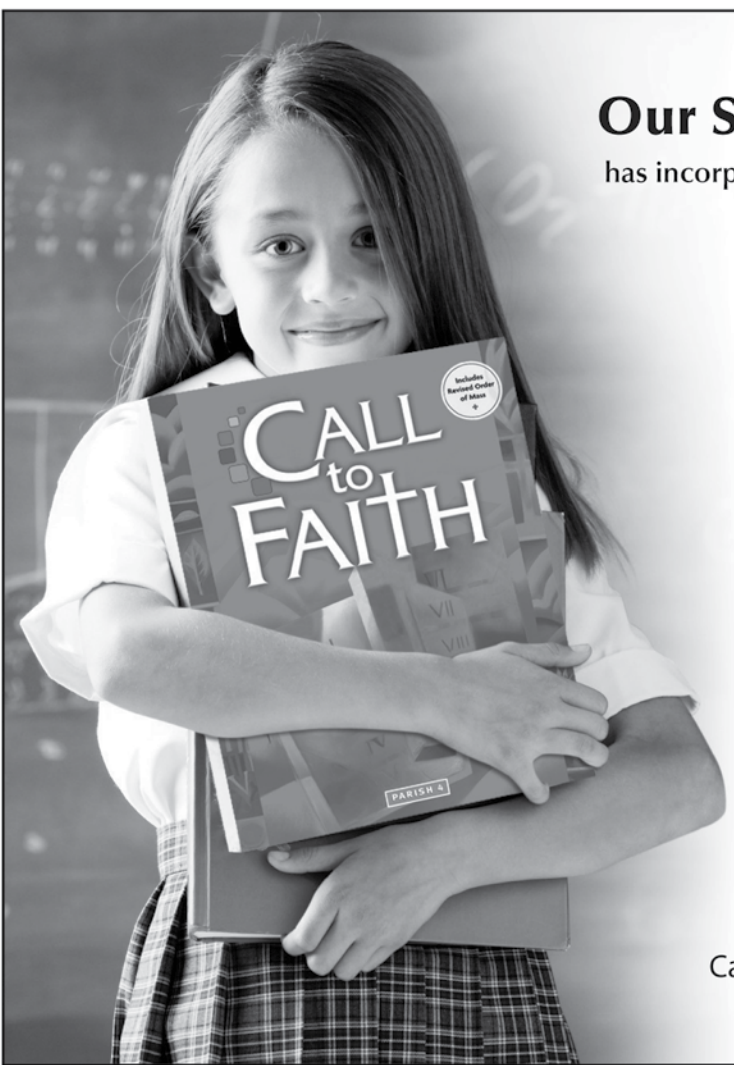
*Our Hearts* issued the challenge: “Adult faith formation, by which people consciously grow in the life of Christ through experience, reflection, prayer, and study must be the *central task* in (this) catechetical enterprise, becoming the axis around which revolves the catechesis of childhood, adolescence as well as that of old age.” The Office of the Catechism was established by the Bishops in preparation for the promulgation of the *Catechism of the Catholic Church*.

### CHALLENGES FOR A NEW MILLENNIUM

That brings us to the new millennium—do you remember the central themes of catechesis as we approached the year 2000? Pope John Paul II was calling us to reconciliation. He called on us to practice a year of jubilee and to forgive the debt of developing countries. Yet, in the United States, we were driven by thoughts of Y2K and the end time, stocking up on bottled water and buying generators.

In 2000, the National Conference of Diocesan Directors became the National Conference of Catechetical Leaders (NCCL). It is the only independent national organization exclusively dedicated to serving the church’s catechetical mission in the United States. During this decade, we saw the birth of *Catechetical Leader* magazine and the branding of the CL Weekly. The NCCL leads the country in the implementation and understanding of the *National Directory for Catechesis*, published in 2003.

The formation of catechists, the funding of diocesan offices, the education and involvement of parents, catechizing immigrants and evangelization, and the new evangelization rest at the heart of our efforts today. In the early years of this decade, we can only wonder what the remaining years will hold! ■



## Our Sunday Visitor Curriculum Division

has incorporated the **Third Edition of the Roman Missal** into our products.

Look for this logo on exciting new product as well as revised Student, Teacher, Catechist, and Bilingual Editions.



For information on the revised Roman Missal changes, visit:  
[www.osvcurriculum.com/home/roman\\_missal](http://www.osvcurriculum.com/home/roman_missal)

**Our Sunday Visitor** | Curriculum Division

Call 800.348.2440 ext. 2173 or visit [www.osvcurriculum.com](http://www.osvcurriculum.com)



# National Initiative on Adolescent Catechesis

A Project of the Partnership for Adolescent Catechesis



## Five Years of Championing Adolescent Catechesis

Young people grow in their Catholic faith by falling in love with the person and message of Jesus Christ, and mature in faith when they let that love form and transform them within the church, a community of disciples. Adolescent catechesis is one stage of a lifelong process of embracing the Catholic way of life that forms young disciples by empowering them to know and follow Christ in their daily lives, thus becoming leaven for the Kingdom of God in the world.

In order to champion this vision, systematic change is required in the way we think about and engage in adolescent catechesis. Knowing this level of intentional transformation requires a long-term vision rather than a short-term program. Through the National Initiative on Adolescent Catechesis (NIAC), champions of young people have worked on critical research projects and valuable print and online resources, including the pivotal *Vision and Outcomes of Adolescent Catechesis* statement.

### The Goal

To chart a new course for adolescent catechesis and foster systemic change in the way we think about and do adolescent catechesis.

### The Partnership for Adolescent Catechesis

The Partnership for Adolescent Catechesis (PAC), formed in 2003, is a unique collaboration of the National Federation for Catholic Youth Ministry, National Catholic Educational Association, and National Conference for Catechetical Leadership with support of the United States Catholic Conference of Bishops, in particular the Secretariats of Cultural Diversity in the Church, Evangelization and Catechesis, and Laity, Marriage, Family Life and Youth.

# Initiative Projects

Working with more than sixty individuals from around the country who are involved in Catholic schools, dioceses, academic institutions, parishes, and national ministry organizations, the National Initiative on Adolescent Catechesis has spurred the conversation on adolescent catechesis through research and resources. To date, NIAC has:

- Created an interactive and bilingual website where all findings, articles, and resources developed by NIAC are available for free download
- Conducted a National Symposium on Adolescent Catechesis (November 2008)
- Enabled parishes and dioceses to host virtual symposia based on the National Symposium
- Presented at numerous conferences nationally
- Published two volumes on adolescent catechesis
- Identified and articulated a clear vision and outcomes for adolescent catechesis
- Linked specific indicators in young people to the outcomes
- Identified current practices of the grades at which young people receive the sacrament of confirmation
- Evaluated the Wave III data on Catholic young adults from the *National Study on Youth and Religion* (Wave III follows up with participants who are now emerging young adults) and published the findings in a document titled *A Faithful Challenge*.

Currently NIAC is:

- Conducting a national random sample of young people engaged in Catholic faith formation that will assess their faith knowledge, beliefs, practices, attitudes, and perceptions using NCEA's ACRE III assessment
- Developing a change initiative process called *Transforming Adolescent Catechesis* for parishes and schools to re-think how they view and engage in adolescent catechesis



## What We Know About Fostering Faith in Young People

- Parishes that prioritize ministry to youth are more likely to draw young people into their religious lives, however only 20% of Catholic young people are in parishes with part-time or full-time youth ministers.
- Partnering with parents is critical to effective ministry with youth.
- Young people pursue their faith when their head, heart, and hands are engaged and they experience “divine transcendence.”
- Young people learn best when they are engaged to act, when content collides with experiences, when multiple teaching methods are used, when they are challenged to apply knowledge to life, when the presentation and content is challenging, relevant, and developmentally appropriate, when they discuss, share, and work together, and when they learn as an apprentice.

See references on page 23



# Foundational Elements

A key moment of NIAC was the development of the *Vision and Outcomes of Adolescent Catechesis*. This statement, rooted in catechetical documents, has provided a common language and goals for all three PAC organizations. It contains not only the eight outcomes for adolescent catechesis but also the foundational elements necessary for them to occur. The foundational elements are:

- Empowered parents and faith-filled families
- Vibrant, youth-friendly parishes
- Fruitful partnerships
- Comprehensive ministry to youth with intentional and systematic faith formation
- Inclusion, trust, and acceptance

Fostering these foundational elements in our parishes and schools is critical because there is a tremendous power in the community to form the environment in which young people grow in their faith.



# Transforming Adolescent Catechesis

## *A Process for Change*

*Transforming Adolescent Catechesis* is a process that helps re-envision how communities think about and engage in adolescent catechesis, in order to cultivate the most fruit within youth and help them grow in their Catholic identity. It capitalizes on the gifts and strengths of a community—recognizing that each parish, each school is unique and one size will not fit all. This is not just a *program* for your parishes and schools; it is a *process* for transformation.

Through *Transforming Adolescent Catechesis* parishes and schools will assess the current landscape of adolescent catechesis in their communities, identifying strengths, gaps, and trends. Using this inventory along with learning seminars, communities will design a new map for catechesis that reflects the gifts, needs, and culture of the community. Once this vision has been created, the process includes steps on how to implement the plan.

We envision that this process will create disciple-making communities that will engage the head, heart, and hands of young people and their families. We envision communities that see evangelization and formation as integral to all aspects of their ministry.

*Transforming Adolescent Catechesis* is built upon some of the best principles of change management blended with the pastoral understanding of evangelization and catechesis. The development of the process has engaged training and consulting experts as well as practitioners who serve in a variety of ministerial and cultural settings.

The premise behind *Transforming Adolescent Catechesis* is that although each community is unique in its gifts and spirit, if we effectively foster the foundational elements the culture of catechesis will be transformed.

The process itself involves:

- Assisting interested parishes and schools to identify, form, and train a team that will guide the change process for their community
- Conducting an inventory of the community that will focus on the foundational elements
- One on-site formation day and e-learning sessions throughout the process
- Local coaches trained in the change process that will offer guidance and support for each community
- A step-by-step guide that enables the development a customized plan for each community
- Tools for engaging the entire community, especially parents
- Resources for continued growth

For dioceses, we recognize that diocesan offices have had cut backs not only in budgets but in personnel, for you the *Transforming Adolescent Catechesis* process offers:

- A cost-effective resource for parishes and schools because the National Initiative on Adolescent Catechesis is funded through generous grants from the Lilly Endowment, Our Sunday Visitor, Catholic Youth Foundation USA, Catholic Communications Campaign, and an anonymous donor
- Quality, experienced professionals initiating the process within your diocese. Upon your invitation a national level trainer will initiate the process in your

## How Change Occurs

Enacting a change in culture is never a simple task. It requires vision, energy, resources, and commitment. We know that change does happen and its impact can be long-term. We also know *how* effective change occurs. Two great resources for understanding change are Dr. John Kotter of Harvard Business School and author of *Leading Change* and Chip and Dan Heath, bestselling authors of *Switch*.

Kotter's Eight Steps for Effective Change:

1. *Establish a Sense of Urgency:* share why this is important right now
2. *Create a Guiding Coalition:* develop an effective team for change
3. *Develop a Vision and Strategy:* make a plan for change
4. *Communicate the Change Vision:* share the vision with the larger community
5. *Empower Broad-Based Action:* engage and train others to enact the change
6. *Generate Short-Term Wins:* see some results from change efforts quickly
7. *Consolidate Gains and Produce More Change:* build upon the work already done to continue to grow
8. *Anchor New Approaches in the Culture:* develop new leaders and connect success to change efforts

Effective change, according to the Chip and Dan Heath in their book *Switch*, is like guiding an elephant down a path. Change needs to appeal to the intellect (the rider), appeal to the heart (the elephant), and provide a clear direction (shape the path) to the direction and need for change.

John Kotter, *Leading Change*. Boston: Harvard Business Press, 1996.

Chip and Dan Heath, *Switch*. New York: Broadway Books, 2010.

diocese. He or she will not only train your coaches and local trainer but will facilitate the first on-site session for your communities

- A process can be reproduced as often as needed. Dioceses will be granted copyright privileges and will be able to reproduce the process without the need to bring in outside personnel. They will also have a pool of trained coaches and trainers.





## The Partnership for Adolescent Catechesis

National Federation for Catholic Youth Ministry

[www.NFCYM.org](http://www.NFCYM.org)

Represented by:

Robert McCarty, DMin, Executive Director

Michael Theisen, Member Services

National Catholic Educational Association

[www.NCEA.org](http://www.NCEA.org)

Represented by:

Diana Dudoit Raiche, PhD, Executive Director, Religious Education

Rev. John Serio, SDB, Principal, Don Bosco Cristo Rey High School, Washington, DC

National Conference for Catechetical Leadership

[www.NCCL.org](http://www.NCCL.org)

Represented by:

Leland Nagel, Executive Director

Mark Pacione, Assistant Director, Office of Catholic School Planning, Archdiocese of Baltimore

NIAC Project Coordinator: Ela Milewska, MA, PhD Candidate

An excerpt from *A Faithful Challenge: A Longitudinal Analysis of the National Study of Youth and Religion Sample of Catholic Adolescents and Emerging Adults in Light of the Outcomes of Adolescent Catechesis*

Two things stand out among the conclusions regarding the impact of faith formation in measuring the outcomes in Wave 3 emerging adults. First, the positive impact of any faith formation versus none is clear in this analysis; second, formation by committed parents in the teenage years results in more positive outcomes in many of the measures. Other conclusions that may be drawn in terms of the Outcomes of Faith Formation:

1. Different settings of faith formation impact emerging adults' ability to sustain a relationship with Jesus Christ; however, faith formation by committed parents has the greatest impact.
2. Catholic emerging adults have been formed to care for others, especially the poor and elderly, both in belief and action.

(Page 24)

Charlotte McCorquodale et al. *A Faithful Challenge*, Washington: NIAC, 2010.

### References from page 21

Bullet 1: Christian Smith and Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers*. New York: Oxford University Press, 2005.

Bullet 2: Tom East, et al, *Effective Practices in Dynamic Youth Ministry*. Winona, MN: St. Mary's Press, 2004.

Bullet 3: Carole Lytch, *Choosing Church: What Makes a Difference for Teens*. Louisville, KY: Westminster John Knox, 2004.

Bullet 4: Nadine Lambert and Barbara McCombs, *How Students Learn: Reforming Schools Through Learner-Centered Education*. Washington, DC: APA, 1998; Barbara McCombs and Jo Sue Whisler, *The Learner-Centered Classroom: Strategies for Increasing Student Achievement*. San Francisco: Jossey-Bass, 1997; Lauren Resnick "The 1987 Presidential Address: Learning in School and Out" *Educational Researcher* 16, no. 9 (December 1987) 13-20+54; Lauren Resnick, et al, eds. *Perspectives on Socially Shared Cognition*. Washington, DC: APA, 1991; Lauren Resnick, "Making America Smarter" *Education Week*, June 16, 1999, <http://www.edweek.org/ew/articles/1999/06/16/40resnick.h18.html?q=resnick>.



415 Michigan Ave NE  
Suite 40  
Washington, DC 20017

202.636.3825 x 17

[www.AdolescentCatechesis.org](http://www.AdolescentCatechesis.org)

# Dare to lead digital natives

*Meet the challenge to master new tools for a new age*

Caroline Cervený, SSJ-TOSF



We are obviously living in a digital age. The challenge for those of us who were raised before digital technology became pervasive is to discover how we can lead those who are digital natives.

I recently asked several catechetical leaders to respond to this phrase: “A digital age catechetical leader is one who....”

Here’s what they shared:

## A DIGITAL AGE CATECHETICAL LEADER IS ONE WHO...

◆ ...moves easily in and out of the tools of the age, using what furthers the mission of Jesus, while also knowing and respecting the necessary boundaries to

protect those in our care. (Sr. Judith Dieterle, *Archdiocese of Chicago*)

◆ ...tweets the reminder to check the Facebook page for updates on the next event and/or meeting. (Cheryl Sagan, *Archdiocese of San Antonio*)

◆ ...has an open attitude toward technology and a critical disposition toward the culture these create and appreciates and uses new technologies to tell stories. (Sr. Rose Pacatte)

◆ ...is not afraid to use social networking, media, and technology for ministry and catechesis—and willing to learn new technology skills. (Joyce Donahue, *Diocese of Joliet*)

**NEW &  
REVISED!**

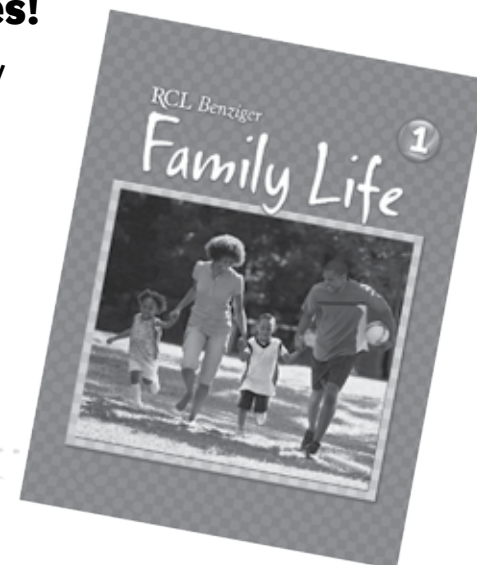
RCL Benziger

# Family Life K-8

## Provide much needed support for today’s families!

This comprehensive moral catechesis places human sexuality within the context of Catholic moral living.

- **NEW!** Offers in-depth support for child safety education
- **NEW!** Provides virtues education and skills for family life
- **NEW!** Links parents and teachers/catechists with ongoing web support at [www.RCLBFamilyLife.com](http://www.RCLBFamilyLife.com)
- **FREE!** Parent Connection booklets in English or Spanish with each student book



**Order your Review Pack Today!**

Call 1.877.275.4725 or visit [www.RCLBenziger.com](http://www.RCLBenziger.com)

8805 Governor’s Hill Drive, Suite 400 • Cincinnati, OH 45249

◆ ...like leaders of any age, echoes the Story speaking the language of the native or who will buy Tim an iPad2 (Tim Welch, Diocese of St. Cloud)

In this period of time, where we are being faced with massive changes in communication and learning opportunities, we need to learn new skills and then train our catechists in evolving methods that involve—not just the pencil or blackboard or books or email or whatever we are most comfortable with.

We now need to learn how to use digital tools like electronic whiteboards, computers (desktop, laptop, or mobile), iPads, and the many Web 2.0 tools. We need to learn these tools in order to teach the faith and to evangelize the larger world.

We are learning “inch by inch” what it means to be a digital age catechetical leader. If you would like to continue the conversation, please join me on my blog, [acyberpilgrim.org](http://acyberpilgrim.org).

I am looking forward to hearing from each of you! |

**Caroline Cervený**, SSJ-TOSF, DMin, is president and founder of Interactive Connections a faith-based educational technology service for catechetical ministries. Contact her through her blog, [acyberpilgrim.org](http://acyberpilgrim.org).

## 10 Points for Digital Leadership

- ◆ Observe
- ◆ Step into the educational technology world
- ◆ Learn more via your personal learning network
- ◆ Collaborate
- ◆ Identify best practices
- ◆ Adapt your best practices to the catechetical world
- ◆ Gather small groups of catechists to be involved with you
- ◆ Advocate for budget needed to bring technology into religious education
- ◆ Advocate for a “parish technology plan”—include training
- ◆ Continue growing in media literacy awareness

### Doesn't Your Parish Need Echoes of Faith Plus This Summer?



*Echoes of Faith Plus*



- Theological Update
- Catechetical Skills Training
- Spiritual Formation
- Home Study Options

Call toll free 1-877-275-4725 • [www.RCLBenziger.com](http://www.RCLBenziger.com)

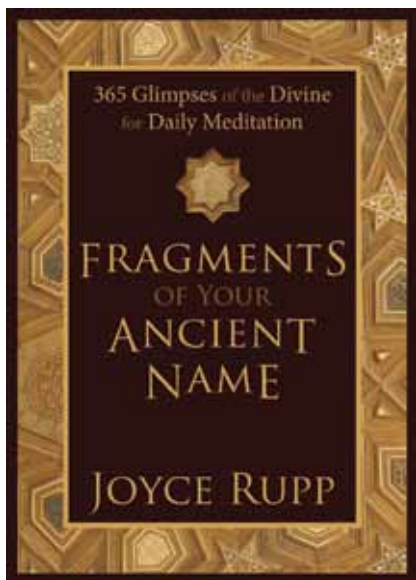


T2431

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

Compiled by Dan Pierson

◆ **Fragments of Your Ancient Name: 365 Glimpses of the Divine for Daily Meditation** by Joyce Rupp, Sorin Books, an imprint of Ave Maria Press.

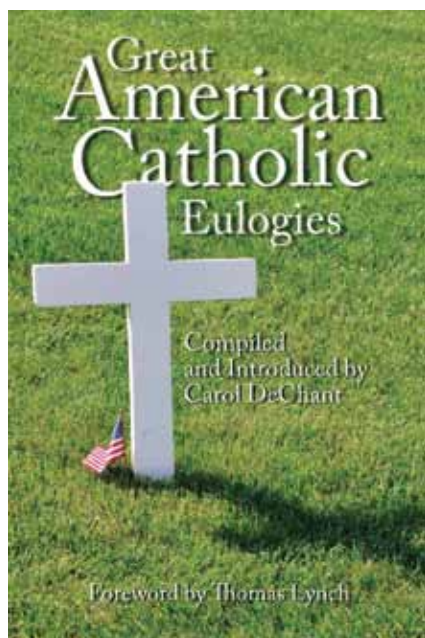


“With over one million books sold in her career, Joyce Rupp presents her newest undertaking: a unique collection of daily meditations that draw from Christian, Jewish, Muslim, Hindu, and other sources, offering wisdom and insight about the God who is beyond all names.

“Bestselling author Joyce Rupp once again proves herself a wise and gentle spiritual midwife, drawing forth 365 names of God from the world’s spiritual treasury. *Fragments of Your Ancient Name*—whose title comes from a poem by German mystic Rainer Maria Rilke— assembles a remarkable collection of reflections for each day of the year.

“This unique and profound devotional will heighten awareness of the many names by which God is known around the world. Whether drawing from the Psalms,

Sufi saints, Hindu poets, Native American rituals, contemporary writers, or the Christian gospels, Rupp stirs the imagination and the heart to discover a new dimension of God. Each name is explored in a ten-line poetic meditation and is complemented by a simple sentence that serves as a reminder of the name of God throughout the day” (From the publisher).



◆ I would never have envisioned myself reading a book of eulogies until I received a copy of **Great American Catholic Eulogies** compiled by Carol DeChant (ACTA Publications).

“Eulogies have a long and important history in remembering and commemorating the dead. As Thomas Lynch notes in his Foreword, eulogies are meant, “to speak for the ages, to bring homage and appreciation, the final appraisal, the last word and first draft of all future biography.” In *Great American Catholic Eulogies*, Carol DeChant has compiled 50 of the most

memorable and instructive eulogies of Catholics in America.

“The eulogies in *Great American Catholic Eulogies* span the American experience, from those who were born before the Declaration of Independence was written to a modern sports legend, from pioneers in social justice, healthcare, and the arts to founders of distinctly American religious orders, and from all the varied ethnic cultures who contribute to the great cultural milieu that is the United States. *Great American Catholic Eulogies* reveals the powerful value of a well-crafted eulogy: It reveals what a particular Catholic life has taught the eulogist” (From the publisher).

Websites and Blogs

◆ Jared Dees, Digital Publishing Specialist for Ave Maria Press can be found on Facebook [facebook.com/HighSchoolReligiousEducation](https://www.facebook.com/HighSchoolReligiousEducation). You can sign up to receive his monthly e-mail newsletter, and connect to his blog, **Engaging Faith, Practical Lesson Ideas and Activities for Catholic Educators**.

◆ In the fall of 2010, Dr. Caroline Cerveney, SSJ-TOSF, started **Cyberpilgrim’s Blog** with the focus of Digital Discipleship: Transforming Ministry through Technology. [acyberpilgrim.org](http://acyberpilgrim.org)

Her goal is “to help us learn more about Digital Discipleship so we can be faith learners in the 21st century.

Over the past few weeks, Sr. Caroline has been writing a 20-week series of blog posts titled “What technologies for 2011?”

In addition, she coordinates **Digital Catechesis: A Global Network of Faith-Based Ministers**. This is a worldwide community for advancing the effective use of technology in all areas of faith formation. To join the network, go to: [digitalcatechesis.ning.com](http://digitalcatechesis.ning.com).

◆ **Faith Formation Learning Exchange** is an ecumenical online resource center where you can find the most current information, research, and resources in faith formation for all ages and generations. This “one-stop” research site offers wisdom and insight to those committed to living and sharing their faith in Jesus Christ. [vibrantfaith.org/faith\\_formation\\_learning\\_exchange.html](http://vibrantfaith.org/faith_formation_learning_exchange.html)

◆ Sr. Rose Pacatte, FSP, director of the Pauline Media Center, maintains her blog, **Sr. Rose**, that is a media potpourri including film, television, book and other reviews, theology and spirituality of communication,

information about media literacy education, articles, activities, courses and all things relevant to these topics.

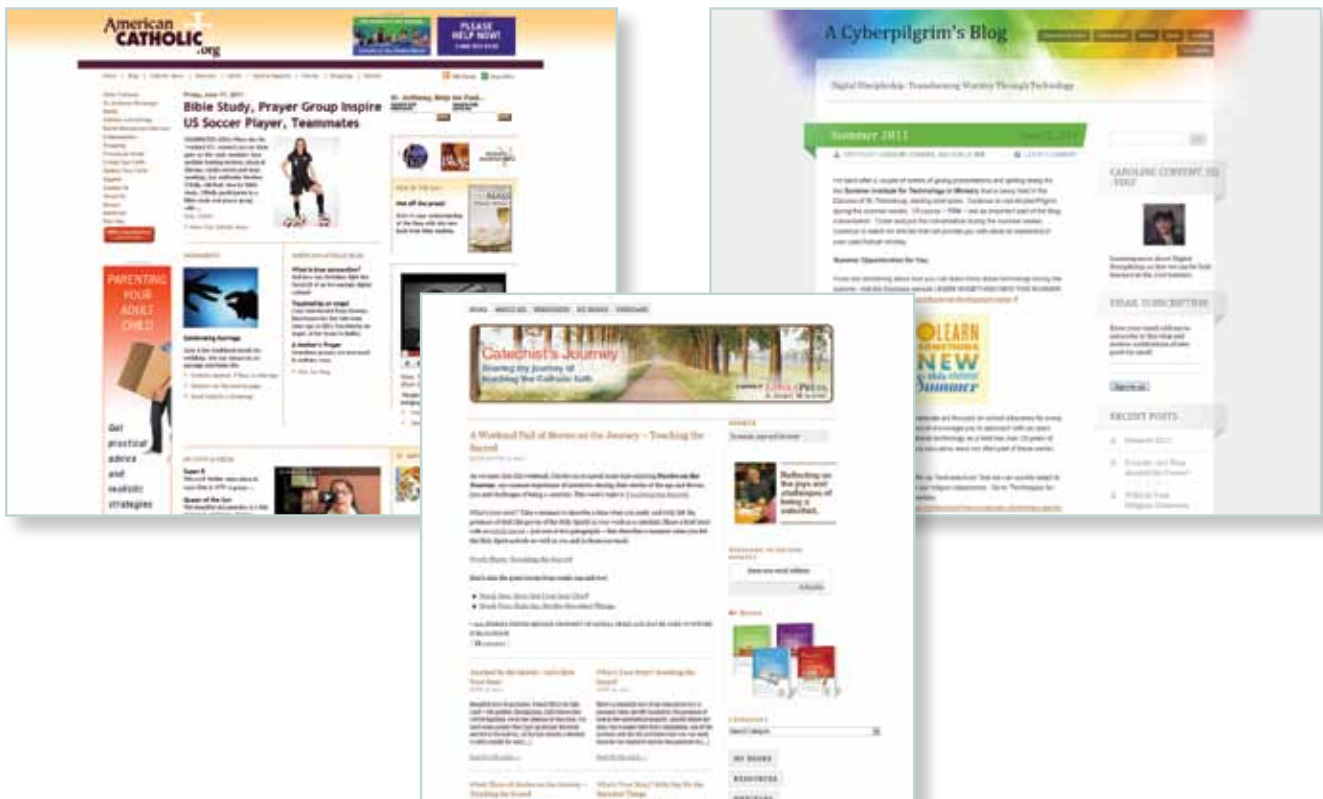
Sr. Rose is the film and TV columnist for St. Anthony Messenger Press Magazine [sisterrose.wordpress.com](http://sisterrose.wordpress.com) [americancatholic.org](http://americancatholic.org)

◆ Tim Welch is the consultant for educational technology for the office of Catholic educational ministries of the Diocese of St. Cloud, and author of *Technology Tools for Your Ministry: No Mousing Around*, Twenty-Third Publications. Welch maintains the **World's Shortest Catechetical Media/Tech E-letter Ever**, a service of NACMP, National Association of the Catechetical Media Professionals. This is an excellent collection of resources submitted by the members of NACMP. To receive this monthly E-letter, email Welch at [cem.twelch@stcdio.org](mailto:cem.twelch@stcdio.org). For back issues of the newsletter, [nacmp.blogspot.com](http://nacmp.blogspot.com).

◆ In addition to **eCatechist.com**, Dan Pierson, author of this column, maintains **faithAlivebooks.com**. On the home page there is a master type list of all Catholic publishers with a direct link to their websites. Each month faithAlivebooks.com features one book for online book discussion. This is an excellent resource for parish reading groups.

◆ Joe Paprocki, national consultant for faith formation with Loyola Press, maintains **Catechist's Journey: Sharing my journey of teaching the Catholic faith**. His blog lists all the books he has written for catechists, articles and links to important websites. <http://catechistsjourney.loyolapress.com/>

*Dan Pierson served as director of religious education for the Diocese of Grand Rapids for seventeen years and is the founder of faithAlivebooks.com and eCatechist.com. He is co-author with Susan Stark of What Do I Do Now? A Guide for the Reluctant Catechist (Pflaum Publishing).*



events of our faith, the narratives that articulate them, and the symbols that embody their meaning gives us a sense of continuity that is important to remain in communion with other Christians across the centuries. But in this process of traditioning there is also some *forgetting* that occurs. Often the community needs to forget those limited, sometimes erroneous interpretations of the faith (e.g., heresies) and those symbols and narratives that instead of giving life and meaning have rather caused pain (e.g., support of slavery or sexism). In these cases, discontinuity is necessary. But we must also keep in mind that forgetting that is the result of indifference and the community's inability to articulate its faith is rather negative. Without the community, let's state it once again, the symbol is bound to die. This observation becomes particularly important in our contemporary context when the winds of atheistic secularism, religious agnosticism, the lack of interest of many people in matters of faith, and the disenchantment with certain religious institutions are serious obstacles for the church's evangelizing efforts.

The ministry of catechesis in the church is, without a doubt, one of the best vehicles for the art of traditioning the faith. In fact, catechesis in the original Greek means "to echo the teaching." The church as a catechetical community does this by remembering, interpreting, and handing on the foundational events, the narratives that articulate them, and the symbols that embody their meaning. Through catechesis, we empower women and men of all ages who accepted the message of the gospel to appropriate their faith and live it in the here and now of their everyday reality. Catechesis connects us with the experience of the first disciples who witnessed the Risen Christ entering the upper room to comfort them with his peace and to send them into the world to witness such peace. With them we remember, we celebrate, we believe. ■

*Hosffman Ospino, PhD, is Assistant Professor of Pastoral Theology and Religious Education at Boston College's School of Theology and Ministry (STM). He is also the STM's Director of Graduate Programs in Hispanic Ministry. E-mail him at [ospinoho@bc.edu](mailto:ospinoho@bc.edu).*



# CATECHETICAL SUNDAY PRODUCTS 2011

CELEBRATING THE CATECHETICAL YEAR 2011-2012

**NCCL  
PRODUCTS  
(ELIGIBLE FOR  
MEMBER DISCOUNT)**



201101  
**MUSINGS: BECOMING WHO YOU RECEIVE**

This book is ideal for adult faith formation and can be a great benefit in RCIA, for catechists and parents. Besides offering a reflection on the Sunday gospel, this book offers a question with lines for the reader to share some musings. It also includes six pages on key changes in the language of the people's response in the new *Revised Roman Missal, Third Edition*. Rather than simply focus on the change of language, the book offers an excerpt from a story that contains a deeper understanding of the meaning associated with the change of words. This is an exclusive NCCL product.



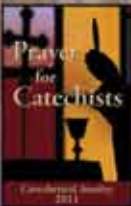
201102  
**DO THIS IN MEMORY OF ME**

This distinctive 1 inch lapel pin is composed of a high shine gold chalice with a white enamel host positioned on top. It is surrounded by the phrase, "Do this in Memory of ME." This pin, which carries the words of the catechetical theme for this year is ideal for Catechetical Sunday and a reminder to all catechists of their role to present lifelong catechesis for the Eucharist. It is also an excellent insignia for Eucharistic ministers as well as a gift for children receiving their First Eucharist. This is an exclusive NCCL product.

THE FOLLOWING USCCB CATECHETICAL SUNDAY PRODUCTS DISTRIBUTED BY NCCL ARE NOT ELIGIBLE FOR THE NCCL MEMBER DISCOUNT.

**PRAYER CARD**

201105  
(ENGLISH)



201106  
(SPANISH)

**CERTIFICATES**

201107  
(ENGLISH)

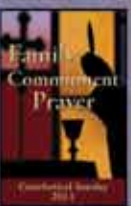


201108  
(SPANISH)



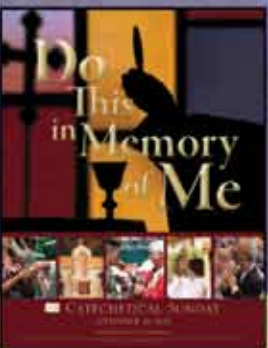
**FAMILY COMMITMENT CARDS**

201109  
(ENGLISH)



201110  
(SPANISH)

**ENGLISH/  
SPANISH  
POSTER  
(REVERSIBLE)**  
201111



## CATECHETICAL SUNDAY 2011 ORDER FORM

NAME: \_\_\_\_\_  
 ADDRESS: \_\_\_\_\_  
 CITY: \_\_\_\_\_ ST: \_\_\_\_\_ ZIP: \_\_\_\_\_  
 WORK PHONE: \_\_\_\_\_ CELL PHONE: \_\_\_\_\_  
 EMAIL: \_\_\_\_\_ MEMBER ID # \_\_\_\_\_  
 ORGANIZATION: \_\_\_\_\_

### NCCL 201101 MUSINGS:

	NON-MEMBER	MEMBER	# ORDERED	EACH	TOTAL
1-9	\$2.50	\$2.25			
10-49	\$2.35	\$2.10			
50-99	\$2.20	\$1.95			
100+	\$2.00	\$1.75			

### NCCL 201102 CATECHETICAL SUNDAY PIN

	NON-MEMBER	MEMBER	# ORDERED	EACH	TOTAL
1-9	\$3.25	\$2.95			
10-49	\$3.10	\$2.80			
50-99	\$2.95	\$2.65			
100+	\$2.75	\$2.50			

CATECHETICAL SUNDAY COMBO: 1 MUSINGS & 1 PIN \$4.00

### THESE PRODUCTS NOT ELIGIBLE FOR MEMBER DISCOUNT

CS PRAYER CARDS - ENGLISH (Package of 50)	201105	\$6.00
CS PRAYER CARDS - SPANISH (Package of 50)	201106	\$6.00
CS CERTIFICATES - ENGLISH	201107	\$0.60
CS CERTIFICATES - SPANISH	201108	\$0.60
CS FAMILY COMMITMENT CARDS - ENGLISH (Package of 50)	201109	\$7.50
CS FAMILY COMMITMENT CARDS - SPANISH (Package of 50)	201110	\$7.50
CS POSTER - ENGLISH/SPANISH	201111	\$3.00

TOTAL NUMBER OF ITEMS \_\_\_\_\_  
 SHIPPING & HANDLING (ESTIMATED CHARGE) 17% OF TOTAL, \$6.95 MINIMUM \_\_\_\_\_  
 GRAND TOTAL OF ORDER \_\_\_\_\_

### PAYMENT METHOD:

Payment attached. Make check payable to: NCCL.  
 Bill the Office/Parish/School listed. Available on institutional orders only over \$20.00. (Postage and handling extra)  
 Credit Card: Visa, MC, AmEx.  
 Number: \_\_\_\_\_  
 Expiration Date: \_\_\_\_\_ Billing Zip Code: \_\_\_\_\_  
 Name as it appears on the card: \_\_\_\_\_  
 Cardholder Signature: \_\_\_\_\_

MAIL: NCCL, 125 MICHIGAN AVE. NE, WASHINGTON, DC 20017 OR FAX: (202) 884-9756  
 NO RETURNS AFTER AUGUST 19, 2011 | ORDERING DEADLINE IS SEPTEMBER 9, 2011

**NEW!**

# Allelu!

*Growing and Celebrating with Jesus*

## Early Childhood Curriculum: Kindergarten

**A brand-new KINDERGARTEN 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, music, crafts, prayer, games, and more. Kids imagine, explore, create, and do, engaging all their senses for a highly effective experience!

Through 5 stages focused on Scripture, prayer, ritual, and community, **Allelu!** gives kids the building blocks they need to start a lifetime of Catholic Faith. Plus, **Allelu!** supports catechists with a comprehensive teacher's guide, tip-filled website, and materials like a reproducible music CD and Activity Sheets to get entire families excited and involved!

**Christ-Centered**

**Multisensory Learning**

**Leads into any Basal Program**

**Family Activities & Involvement**



**Original music on a reproducible CD!**

**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.

**Also available for 4- & 5-year-olds!**

**Our Sunday Visitor**

Publishing • Offering Envelopes • Institute • Curriculum  
[www.osv.com](http://www.osv.com)