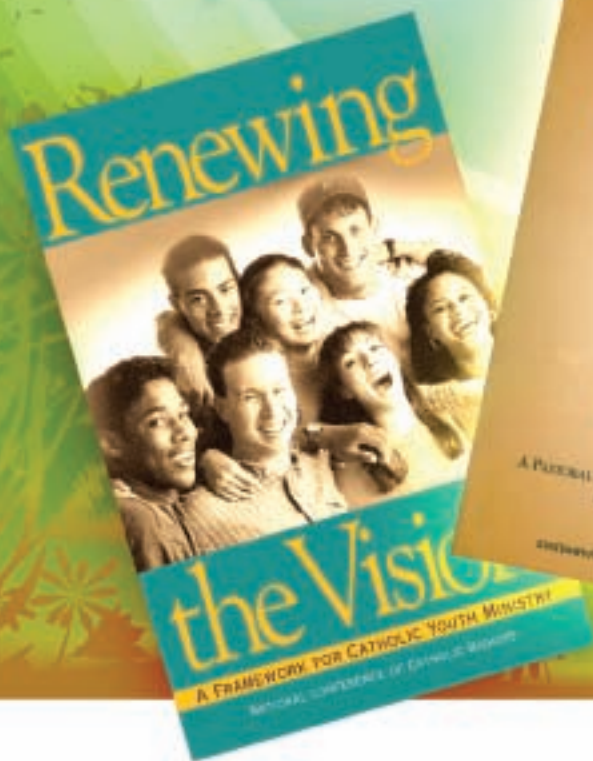


c | CATECHETICAL LEADER



HAVE OUR HEARTS BURNED WITHIN US?

HAS OUR VISION BEEN RENEWED?



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

IN THIS ISSUE:
*Shifting Perspectives/
Shifting Methodologies*
Fire in Our Hearts

CATECHETICAL UPDATE:
*Benedict XVI: Pilgrim of Hope with
a New Apologetic*



SADLIER SACRAMENT PROGRAM

NEW!



We Believe & Celebrate
Baptism
FAMILY BOOK



SADLIER SACRAMENT PROGRAM



Creemos y celebramos
Bautismo
LIBRO PARA LA FAMILIA



SADLIER BILINGUAL SACRAMENT PROGRAM



A baptismal preparation program...
complete with a Family Keepsake!

Call for Complimentary Evaluation Copy 877-930-3336

CATECHETICAL LEADER Table of Contents

July/August 2008

IN EVERY ISSUE

- | | | |
|----|--|--|
| 2 | From the President
Your Vital Role in the Conference | Mary Ann Ronan |
| 3 | From the Executive Director
Creating Intentional Conversations | Leland Nagel |
| 10 | Adult Faith Formation: The Ground Is Shifting Beneath Us | David Riley,
and Cheryl J. Fournier |
| 17 | Books in the News
<i>God's Problem</i> | Reviewed by
Ernie Nedder |
| 25 | Echoes of Faith
Interactive Echoes | Jo Rotunno |
| 27 | Diocesan Directors' Forum
Heartburn or Hearts Burning? | Rhonda Lohkamp |
| 32 | Crossword
Burning Hearts and Renewed Vision | Megan Anechiarico |



The Ground Is Shifting
page 10



Pilgrim of Hope
page U1



Problem/Opportunity
page 14

FEATURES

- | | | |
|----|---|--|
| 4 | <i>Has Our Vision Been Renewed?</i>
Shifting Perspectives/Shifting Methodology | Robert J. McCarty |
| 8 | <i>Have Our Hearts Burned Within Us</i>
Fire in Our Hearts | Leonard P. Blair |
| 14 | Problem/Opportunity | Mariette Martineau |
| 18 | Education for Love | Kieran Sawyer, SSND,
with Kathie Amidei |
| 20 | The Overlooked, Ignored, and Rejected | Ralph McCloud |
| 26 | The WHAT? NACMP | Karen Streett |

CATECHETICAL UPDATE

- | | | |
|----|--|------------------|
| U1 | Benedict XVI: Pilgrim of Hope with
a New Apologetic | Thomas H. Groome |
|----|--|------------------|

NCCL BOARD OF DIRECTORS

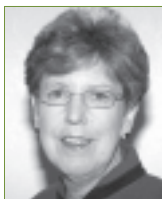
- | | | |
|---|---|---|
| Ms. Mary Ann Ronan
<i>President</i>
St. Paul Parish, Phoenix, AZ | Janet Schaeffler, OP
<i>Secretary</i>
Archdiocese of Detroit | Ms. Michele Harris
<i>At-Large</i>
St. Francis de Sales Parish,
Salisbury, Delaware |
| Rev. David Loftus
<i>Vice President</i>
Archdiocese of Los Angeles | Mr. Leland D. Nagel
<i>Executive Director</i>
Washington, DC | Mr. Thomas Quinlan
<i>At-Large</i>
Diocese of Joliet |
| Dr. Lorraine S. DeLuca
<i>Treasurer</i>
Diocese of Beaumont | Dr. Chela Gonzalez
<i>At-Large</i>
Archdiocese Diocese of Santa Fe | Dr. Anne Roat
<i>At-Large</i>
Diocesan Director
Lafayette, Indiana |

NCCL STAFF

- | | |
|--|---|
| Mr. Peter Ries
<i>At-Large</i>
Diocesan Director
Lansing, Michigan | Mr. Leland D. Nagel
<i>Executive Director</i> |
| Dr. Michael Steier
<i>Ex-officio</i>
USCC Department of Education | Bishop Leonard P. Blair
<i>Episcopal Advisor</i>
Diocese of Toledo |

YOUR VITAL ROLE IN THE CONFERENCE

Mary Ann Ronan



In the January/February *Catechetical Leader*, I shared with you the ways the Board of Directors works with the Representative Council and what we, your executive team, wanted to try to accomplish working with the whole Board.

As we move to the discernment process in the nomination for the two slates I invite you to please pray as we raise up people for leadership on the Board of Directors. I also ask you to discern for yourself or another member the leadership qualities and/or the qualifications to serve on the Board. Our bylaws require that “a Board member must be a professional member for two years and attend at least two Annual Meetings prior to election” (Article VI).

I want to share with you what this work on our bylaws means for NCCL.

The Leadership Discernment Committee at the April Representative Council began the process, but over the summer and fall they will continue the discernment process, so when the Council gathers in November we will be part of an extended process. It is your responsibility as a member to both raise up possible leadership and to vote on the slates at our April 2009 meeting.

I invite each of us to review our bylaws on the work of the Board of Directors. It is distinct from the work of the executive director. Their revision has been a decisive piece of our

work as a Board and we have found it both life-giving and tedious. When we took office, we asked the Bylaws Committee to help us examine our bylaws and the policies of the Conference. We also began to extensively study John Carver’s *Boards That Make a Difference*. Considering all this study, we realized that the way we did business as a Board of Directors was not serving the Conference as it should. Policy governance promotes strategic leadership and we wanted this for the Conference.

I want to share with you just some of what this work means for NCCL. It provides written clear policies by which both the Board of Directors and executive director understand their roles to serve the Conference. The Board is the guardian of conference values; the director knows them and sets programs, runs the office, and so forth. The Board sets the mission in terms of outcomes; the director moves the outcomes. All the policies will enable the Board and our executive director to do the work of the Conference. This will also give the Board clear directives for evaluating the director as well as evaluating ourselves in our work. Another important aspect that we hope you will see is that the president of NCCL does not run the Conference; that is the role of the executive director. The president helps the Board to think big, keeping the dream out in front as well as other aspects of acting strategically. After our June Board meeting we will be publishing the policies for you so that, as informed and active members, you will see your vital role in the Conference.

Please review our mission statement and bylaws. Please pray as we prepare to elect new leadership. God has called each of us to be catechists ... to be Gospel people ... to keep alive the reign of God ... to be disciples of Jesus in our time. |

CREATING INTENTIONAL CONVERSATIONS

Leland Nagel



Adult Education is taking place all the time. Much of it happens without any assistance from or even any awareness by us catechetical leaders. The *big* problem is that we miss these opportunities to engage adults in a reflection on their life and their faith. We forget some of the key principles in adult faith formation. *Our Hearts Were Burning* states

them simply in the Emmaus Model Plan:

- Join people in their daily concerns
- Walk side by side on the pathway of life
- Ask them questions
- Listen attentively as they speak of joys, hope, griefs, and anxieties

If your parishioners write their petitions in a book of prayer, does anyone follow up with a visit or phone call? Whether you have a “gathering space” or not, is the gathering time spent asking questions other than, “What are you going to do this afternoon?” At coffee and donut Sunday do people sit with their friends or do you or other lay ministers make an effort to connect people who have dealt with the same griefs and anxieties that are troubling others?

To be successful, on-going faith formation must be available, attractive and effective. People need to feel the support of the faith community and the guidance of church teaching. In these days of increased economic pressure, people need to see the church not only as a haven but as a beacon of hope and light. We need to be intentional.

These are the last months of the 2007–2008 catechetical theme: *Catechesis: Encounter the Risen Christ*. If every parent meeting didn’t begin with a chance to share those encounters, an opportunity was missed. If every board and committee meeting didn’t encourage members to share their encounters with the risen Christ, it was a missed occasion for lifelong faith formation. Prayer is more than reading from a sheet of paper.

We all need to take seriously the words of our bishops in *To Teach as Jesus Did*, when they state that adult faith formation is “essential to who we are and what we do as Church” and must be “situated not at the periphery of the Church’s educational mission but at its center” (No. 42). Sometimes it feels like a three-ring circus but one should never forget what’s happening in the center ring.

Never forget these words from that document: “While the parish may have an adult faith formation program, it is no less true that the parish is an adult faith formation program.” In that aspect, all share in the responsibility for adult faith formation, not just the person whose title

includes “catechetical leader.” It should be no surprise that the parish itself is pivotal in shaping parish culture. One of the many questions asked in Part IV of the document is “How are people encouraged to examine their basic assumptions about life and its ultimate meaning?” I would add, “How is learning in faith already happening through the ordinary experiences of parish life and mission?”

Contrary to common perceptions, most adults have had enough information. They are searching for transformation. They want to know, “What difference does this make to how I live my life, raise my children, spend my money, or engage in the political dynamics of my town and state?”

Jane Regan has suggested, “The best process for adult faith formation is not lecture but conversation. Sustained, critical conversation is an essential component of the faith formation of adults.” Only when participants are invited to examine and talk about their beliefs and experiences of faith, can we accomplish what Archbishop Donald W. Wuerl stated in an article in NCEA’s *Momentum*: “What we try to communicate is an understanding of life that only faith can provide.”

“The best process for adult faith formation is not lecture but conversation.”

The upcoming elections are an ideal time to foster conversations and dialogue within a faith context. Our bishops provide us with an excellent resource in their document, *Faithful Citizenship*. Not everyone is going to read it; but a poignant paragraph in the bulletin may be enough to prompt someone to ask for a copy. Under the headline, “God is not Republican or Democrat,” the parish website may address a current political issue of concern to its parishioners. A well-written question or series of questions on a ‘paper tent’ strategically placed on the tables used for “Coffee and Donut Sunday” may provide the spark for faith formation, especially if there are pertinent quotes from relevant church documents on the inside that ‘paper tent.’

It is in the parish where a genuine interchange of experience, insights and commitments can take place in a context of faith. Here is where these adults can consider the source of those beliefs and discuss what it means to live a Christian life.

Don’t forget: As catechetical leaders, we need to be intentional. ■

Has Our Vision Been Renewed?

Shifting Perspectives/ Shifting Methodology

by Robert J. McCarty



For the past thirty-two years the field of Catholic youth ministry has been blessed with a comprehensive vision articulated by our bishops. The 1976 *Vision of Youth Ministry (VYM)*, the original statement promulgated by the USCC Department of Education, identified goals, components and principles for pastoral ministry with young people. VYM was expanded and revised in the 1997 *Renewing The Vision: A Framework for Catholic Youth Ministry*, approved by the entire USCCB, adding even more credence to a comprehensive approach to pastoral ministry to, with, by, and for young people. The development of both documents utilized an extensive consultation process with practitioners examining the current state of the church's pastoral ministry with young people and proposing necessary shifts and new directions.

So, has our vision been renewed? Emphatically— YES! And NO! The pertinent question is “Has our vision renewed our methodology and ministerial approach?”

SHIFT TOWARDS DISCIPLESHIP

Renewing The Vision heralded several shifts in our overall vision of youth ministry. The 1976 *Vision of Youth Ministry* used the Emmaus story from Luke's gospel (Luke 24:13-35) as the primary image for youth ministry, depicting youth ministry as an accompaniment approach, where we walked with our young people along their faith and personal journey. Youth ministry provided opportunities for young people to ask faith questions, integrate faith into real life, break bread together, and experience community.

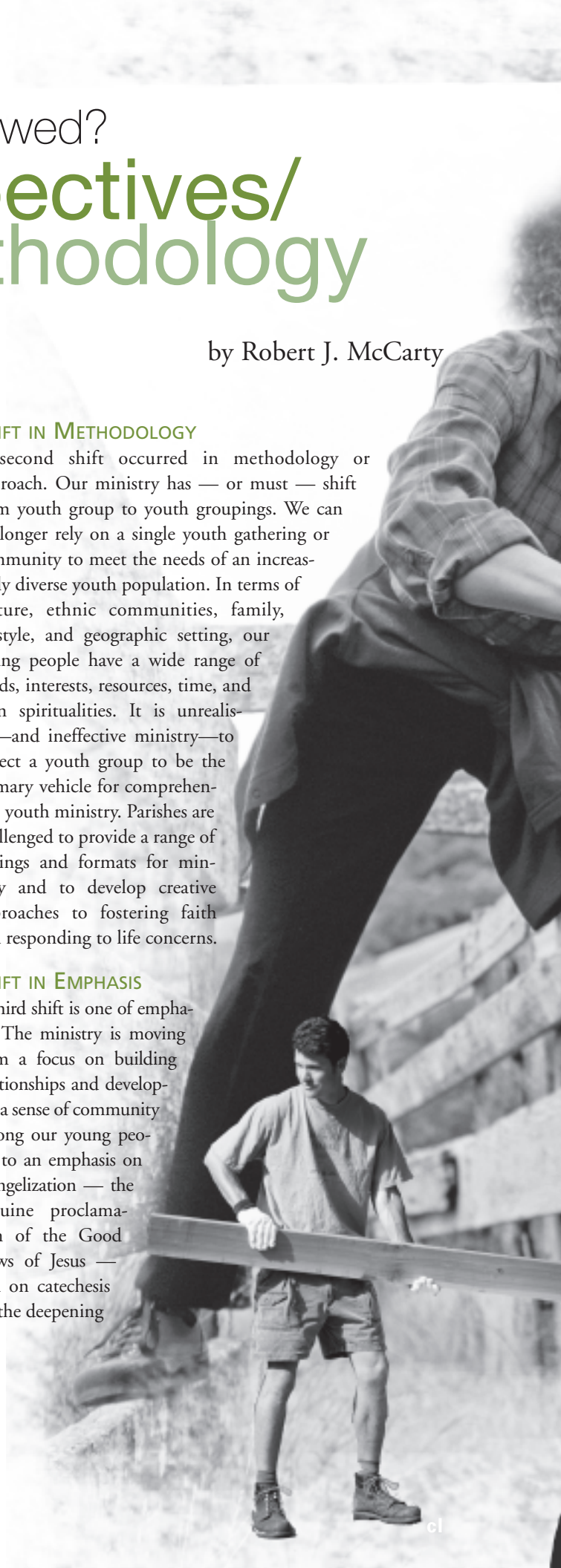
And though obviously this is still important, the 1997 *Renewing The Vision* document proposed a discipleship image, based on the Great Commission (Matt 28: 16-20), where young people are sent out on mission. Today the emphasis is on calling the young church to a great adventure: to be disciples of Jesus Christ who are called to transform the world.

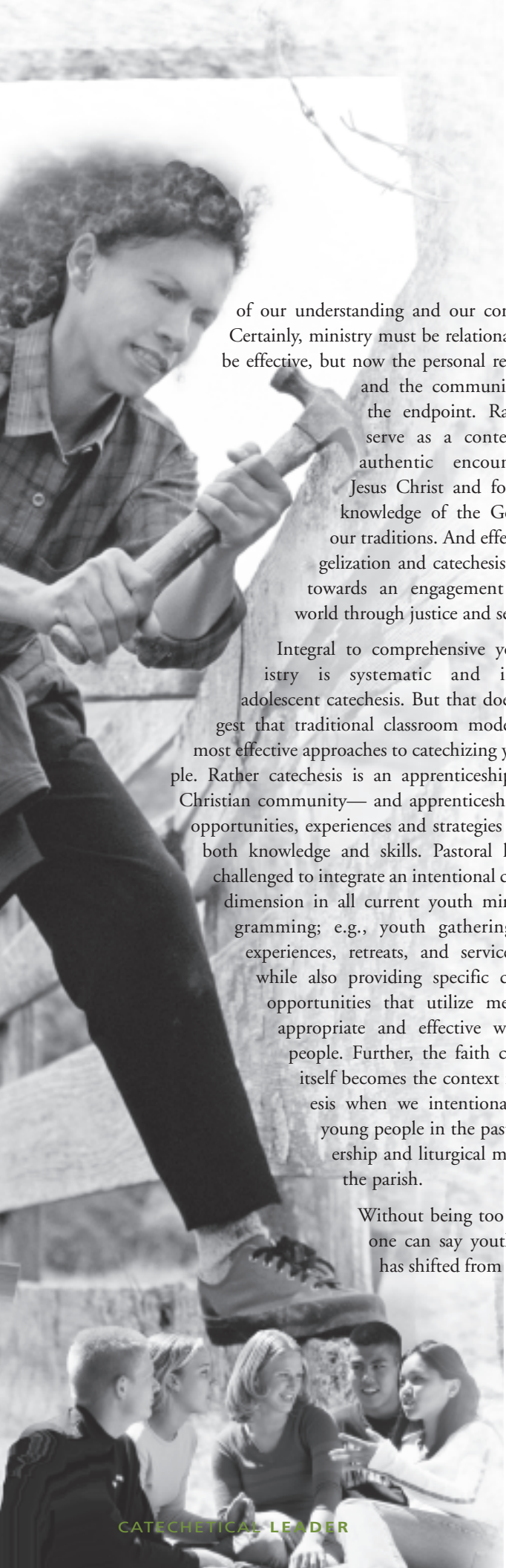
SHIFT IN METHODOLOGY

A second shift occurred in methodology or approach. Our ministry has — or must — shift from youth group to youth groupings. We can no longer rely on a single youth gathering or community to meet the needs of an increasingly diverse youth population. In terms of culture, ethnic communities, family, lifestyle, and geographic setting, our young people have a wide range of needs, interests, resources, time, and even spiritualities. It is unrealistic—and ineffective ministry—to expect a youth group to be the primary vehicle for comprehensive youth ministry. Parishes are challenged to provide a range of settings and formats for ministry and to develop creative approaches to fostering faith and responding to life concerns.

SHIFT IN EMPHASIS

A third shift is one of emphasis. The ministry is moving from a focus on building relationships and developing a sense of community among our young people to an emphasis on evangelization — the genuine proclamation of the Good News of Jesus — and on catechesis — the deepening





of our understanding and our commitment. Certainly, ministry must be relational if it is to be effective, but now the personal relationships and the community are not the endpoint. Rather, they serve as a context for an authentic encounter with Jesus Christ and for fostering knowledge of the Gospels and our traditions. And effective evangelization and catechesis must lead towards an engagement with the world through justice and service,

Integral to comprehensive youth ministry is systematic and intentional adolescent catechesis. But that does not suggest that traditional classroom models are the most effective approaches to catechizing young people. Rather catechesis is an apprenticeship into the Christian community—and apprenticeship requires opportunities, experiences and strategies that foster both knowledge and skills. Pastoral leaders are challenged to integrate an intentional catechetical dimension in all current youth ministry programming; e.g., youth gatherings, prayer experiences, retreats, and service projects, while also providing specific catechetical opportunities that utilize methodology appropriate and effective with young people. Further, the faith community itself becomes the context for catechesis when we intentionally engage young people in the pastoral, leadership and liturgical ministries of the parish.

Without being too simplistic, one can say youth ministry has shifted from an empha-

Today the emphasis is on calling the young church to a great adventure: discipleship to transform the world.

sis on bringing young people together in the community to sending young people out to transform the world, providing them with the knowledge, faith skills, and authentic relationship with Jesus Christ necessary to live as disciples.

RECOGNIZE THE GIFT

Now we are challenged to enhance *Renewing the Vision*. First, youth ministry leaders will increasingly move from seeing themselves as missionaries to youth and to youth culture, bringing the Gospel and the church into their lived reality, to being advocates for young people in both the church and in the societal arena. Not only will we continue to advocate for their responsible participation in the life, work and mission of the faith community, but we will also advocate for their responsible participation in society. The issues of immigration, health care, education, poverty, juvenile justice, and violence and war are their issues now and the voice of youth ministry needs to speak clearly. We must remind both the church and societal arena that our young people are a gift to be shared, not a problem to be solved.

FOSTER IDENTITY

Second, we are challenged to intentionally assist young people in fostering their Catholic identity. In the post-modern world of individualism, relativism, and religionless spirituality, we are challenged to develop a comprehensive approach to catechesis that includes religious education (cognitive), faith formation (affective), and discipleship (behavioral). The *Baltimore Catechism No. 2*, question No.4, asks “What must we do to gain the happiness of heaven?” And answers, “...to

continued on page 7

LOYOLAPRESS.

A JESUIT MINISTRY



As a nonprofit ministry, Loyola Press has served the spiritual needs of people since 1912. We walk side by side with you and your parish faith community. Along with you, we joyously proclaim the reign of God in the hearts and lives of God's people.



Rooted

in Ignatian spirituality
and the teachings of
St. Ignatius of Loyola

Founded

as a publishing apostolate
of the Chicago Province of
the Society of Jesus

Dedicated

to helping people around
the world deepen their
friendship with God

To inquire about the many faith-enriching resources and services we offer, please call us at **800-621-1008** or email us at **customerservice@loyolapress.com**

LOYOLAPRESS.
A JESUIT MINISTRY

3441 N. ASHLAND AVE.
CHICAGO, IL 60657
WWW.LOYOLAPRESS.COM

know, love and serve God in this world.” To know, love and serve provides a comprehensive framework for catechesis.

PROVIDE A LANGUAGE

A catechesis that touches their head, heart and hands needs to be anchored in a spiritual home— and catechesis must provide a language for youth’s experiences of God! The *2005 National Study of Youth and Religion* (NSYR) describes young people as inarticulate in matters of faith and church. Youth ministry must provide opportunities and settings where young people can literally practice speaking about their faith, where they can ask hard questions about faith and the church, engage in theological discussion with their peers and with faith-filled adults, and practice their answers.

An important dimension in forming a Catholic identity is providing young people the skills or “practices” integral to discipleship. Skills refer to the behavioral aspect of faith. Young people need the skills to act out and live out their faith. Faith practices are those activities and actions that form a Christian way of living. In the past these practices were often absorbed by young people through their participation in the community with active, practicing believers and reinforced by their parents. However, in this culture of religious consumerism, we can no longer assume that young people have learned the behaviors of Catholic disciples.

Faith skills include those practices that deepen one’s relationship with God: learning how to pray, how to use scripture, how to keep the Sabbath, and how to participate in communal worship. However, young people also need the disciple skills of making moral decisions, practicing forgiveness and reconciliation, reaching out in service and compassion, and critically reflecting on societal values and issues. Faith communities and pastoral ministers are challenged to be intentional in providing opportunities for developing faith skills and practices. Apprenticeship has a significant behavioral or skill dimension.

RENEW PARISH LIFE

And the third challenge: we—and the entire church—are challenged to renew parish life. Regular Mass attendance is decreasing dramatically and youth’s connection with parish life is increasingly tenuous. If it takes a village to raise a child— if it takes an entire faith community to foster the faith of young people— we have to attend to the parish. In parishes where the community’s pastoral and liturgical life is vibrant, youth ministry can thrive. But when the life of the parish is staid and routine, even the best organized and resourced youth ministry efforts will ultimately dwindle.

*Our young people are a gift to be shared,
not a problem to be solved.*

And why? Because the National Study of Youth and Religion identified the faith practices and beliefs of parents as the most significant impact on the faith practices and beliefs of adolescents. And if our parents are not engaged in the faith community, their children and youth will probably not be connected either. But we already know this. We preach the importance of parents as primary religious educators and we teach about the primacy of adult faith formation. Has our methodology followed our vision? The significant impact that family has on the spiritual beliefs and practices of young people and an emphasis on the importance of intergenerational experiences in healthy adolescent development are clearly pointing towards an evolving model for youth ministry. Parish is still the best vehicle for supporting faith along the entire life span, so we all must attend to liturgy, justice and service, pastoral care, prayer, and catechesis in the broader faith community.

This requires that we no longer think of youth ministry as a program, but as a response to the needs of young people and as the utilization of their gifts. Youth ministry no longer involves only young people, but now reaches out to our families and the larger adult faith community. Youth ministry is no longer about continually separating youth from the parish, rather it is about integrating youth into the life, work, and mission of the community. Youth ministry is not a catechesis disconnected from life. It is enabling young people to genuinely encounter the living Jesus Christ who calls them into discipleship. And, therefore, youth ministry is no longer the responsibility of an individual ministry coordinator or team, but calls for the entire community— through the collaboration of the parish staff—to “own” our young people.

THE CHALLENGE

Renewing The Vision shifted our ministerial direction and now we are challenged to renew our methodology and approach. Has our vision been renewed? Emphatically yes! Has our methodology been renewed? Emphatically, it must. ■

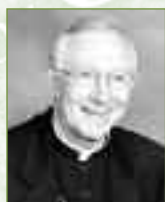
Robert J. McCarty, D.Min., is executive director of the National Federation for Catholic Youth Ministry.

Have Our Hearts Burned Within Us? Fire in Our Hearts

The Role of the Holy Spirit and Prayer in Evangelization and Catechesis

by Leonard P. Blair
Bishop of Toledo

As the newly appointed episcopal advisor to NCCL from the U.S. Conference of Bishops I am happy to greet the readers of *Catechetical Leader* and I look forward to my association with NCCL in the days to come.



The Pastoral Plan for Adult Faith Formation, *Our Heart Were Burning Within Us*, states that adult Catholics “must be women and men of prayer” if they are to address the widespread spiritual hunger that characterizes society today. “Deepening personal prayer” is acknowledged as a significant means to achieving the first of three major goals in the pastoral plan, that is, to “Invite and Enable Ongoing Conversion to Jesus in Holiness of Life.” Prayer is also presented as the fourth of six dimensions of a living, explicit and fruitful Christian faith.

I would like to offer some reflections on prayer, specifically on prayer in relation to the Holy Spirit, as an essential spiritual requirement for the fruitfulness of any pastoral plan, including adult faith formation.

This year the celebration of Pentecost in the Diocese of Toledo included a diocesan-wide novena for the gift of the Holy Spirit. Special booklets were printed and distributed to all the parishes with the goal of having the novena prayed in every church and in people’s homes. The response was very positive. People are hungry for a direction that is spiritual and prayerful as they strive to live their faith. What better prayer could there be than a novena for a “new Pentecost in our time,” given the church’s many challenges and our mandate to bring people to conversion and new life in Christ? Indeed, in Washington, D.C., during his recent visit Pope Benedict said that he himself had come “... to implore from the Lord a new outpouring of the Holy Spirit upon the church in this country.”

EVANGELIZATION AND CATECHESIS

Jesus commanded his disciples to “make disciples” of all the nations (cf. Matt 28:18-20). Broadly speaking, evangelization encompasses all those activities of the church designed to make

disciples by conversion and faith. And as the documents of the church—including our own *National Directory for Catechesis*—emphasize, catechesis is a part of this overall mission of evangelization, of the “disciple-making” mission of the church (*NDC*, Chapter 2).

Catechesis presupposes that one is already converted to Christ. In practice, however, this is often not the case.

Catechesis has as its purpose the deepening of a believer’s conversion through instruction in the truths of faith as well as formation in Christian living. It presupposes that one is *already* converted to Christ. In practice, however, this is often not the case, as Pope John Paul II observed in *Catechesi Tradendae*. Even among a significant number of the baptized, the Holy Father writes, we “must allow for the fact that the initial evangelization has often not taken place... . This means that ‘catechesis’ must often concern itself not only with nourishing and teaching the faith, but also with arousing it unceasingly with the help of grace, with opening the heart, with converting, and with preparing total adherence to Jesus Christ on the part of those who are still on the threshold of faith” (No. 19).

Our Hearts Were Burning Within Us enumerates a number of challenges and concerns that overshadow our efforts at evangelization and catechesis, including adult faith formation (p. 11).

THE HOLY SPIRIT AS THE PRINCIPAL AGENT

In *Evangelii Nuntiandi* Pope Paul VI speaks of the Holy Spirit as the “principal agent” of evangelization (and therefore also of catechesis):



Techniques of evangelization are good, but even the most advanced ones could not replace the gentle action of the Spirit. The most perfect preparation of the evangelizer has no effect without the Holy Spirit . . . It must be said that the Holy Spirit is the principal agent of evangelization: it is He who impels each individual to proclaim the Gospel, and it is He who in the depths of consciences causes the word of salvation to be accepted and understood (No. 75).

Prior to Pentecost, the Apostles had already been formed and taught by Jesus himself. Yet he insisted that it was better for the disciples that he “go” so that the Holy Spirit could come to them (John 16:7). Because the apostles were called to a supernatural mission, they needed supernatural power. They needed to be “clothed with power from on high” (Luke 24:49). Only in this way would the self-revelation of the most holy Trinity and the act of our redemption be complete: the Father sending the Son to give the Holy Spirit, so that through the power of the Holy Spirit we might be converted to the Son who leads us to the Father.

On the day of Pentecost, St. Peter, now filled with the Holy Spirit, announced the core truths of the fulfillment of God’s promises in Christ as Messiah, the mighty deeds of Christ’s earthly ministry, and the necessity of repentance and faith in order to be saved.

These truths represent the basic Gospel message, or “kerygma” in Greek. Proclamation of the kerygma *introduces* a person to Christ and invites a response of faith and conversion. However, in light of Pope John Paul’s observations which were noted earlier, kerygmatic truths are in need of proclamation throughout all of evangelization and catechesis. We must teach and minister for conversion, and seek to exemplify it in our personal Christian witness.

What is essential, however, is the action of the Holy Spirit. Only a convergence of the divinely inspired apostolic proclamation about Christ and of the power of the Holy Spirit can stir the heart to belief. St. Paul writes, “No one can say ‘Jesus is Lord’ except by the Holy Spirit” (1 Cor 12:3). Obviously the Apostle is not referring to a mere recitation of words. Rather, he is expressing a principle vital to evangelization. It is the Holy Spirit who leads a person to confess that Jesus the Lord is “*my* Lord.” It is the Holy Spirit who brings an individual to personal faith in Christ as the son of the living God, to repentance for sin, and to self-surrender as a disciple of Jesus.

*An essential element in the exercise of
Christian ministry or spiritual leadership
is our own prayer life.*

THE HOLY SPIRIT, MASTER OF PRAYER

We who are believers have a mission to “make disciples” to the ends of the earth. Whether it is the mission “ad gentes,” the new evangelization, or on-going catechesis and adult faith formation, the goal is to bring people ever more deeply into the mystery of Christ who leads us to the Father. This is something that transcends the natural order, as Pope Paul VI makes clear when he says that all our “techniques” will remain ineffective without “the gentle action of the Spirit.” To evangelize and to catechize is to be lifted up into the heavenly realm. God’s supernatural purpose cannot be realized primarily by our own efforts, plans, programs or methodologies. We need the grace and power of the Holy Spirit in order for our endeavors to bear lasting fruit.

This being the case, we should never forget that an essential element in the exercise of Christian ministry or spiritual leadership is our *own prayer life*. By drawing closer to God through prayer, we simultaneously address all the other issues we may be facing. We tap into the “power source” by drawing near to the Almighty Lord of heaven and earth, who alone knows all, can resolve all, and “who is able to accomplish far more than all we ask or imagine” (Eph 3:20). A prayer life includes personal immersion in the sacramental life of the church, which is “a participation in Christ’s own prayer addressed to the Father in the Holy Spirit” (CCC, No. 1073).

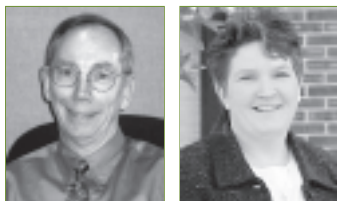
In the *Catechism of the Catholic Church* we read: “The Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with sighs too deep for words.’ The Holy Spirit, the artisan of God’s works, is the master of prayer” (No. 741).

As a divine person of the most holy Trinity, the Holy Spirit knows the depths of every situation and what is required. It may be that we find it a struggle to deepen the adult faith life of the devout, or we wonder how to help families and individuals overwhelmed by difficulties and trials. Perhaps we are troubled at seeing Catholic parents who send their children to our schools but do not attend Mass on Sunday, or at seeing young adults who seem indifferent to the faith and its practice. In all of these situations, our own deeper conversion and closeness to God in prayer would greatly help, bringing light and energy to any darkness or discouragement we may experience.

The Ground Is Shifting Beneath Us

We believe that we are in a critical situation in the life of the church.

by David Riley and Cheryl J. Fournier



In 2009 the church in the United States will mark the tenth anniversary of the United States Bishops'

pastoral plan for adult faith formation, *Our Hearts Were Burning Within Us*.

Since its promulgation we have seen renewed energy and focused attention given to adult catechesis. Many diocesan offices have shifted personnel and priorities so that greater intentional care could be offered to the ongoing formation of the adult church. Parishes likewise have invested time and resources seeking to create a more adult-friendly environment for lifelong growth in faith.

Publishers throughout the country have partnered with the catechetical community and are providing even more quality resources for use in a variety of settings. Members of the academic community have added to the resources available through their work in adult methodologies (see *Toward an Adult Church* by Jane Regan) and the advancement of technology that makes additional opportunities for growth in faith accessible and affordable (Sr. Angela Ann Zukowski and the University of Dayton's *Virtual Learning Community for Faith Formation*, as an example). Our own organization, the National Conference for Catechetical Leadership, has published several books and resources to assist dioceses, parishes, and other Christian communities in the development of adult formation processes and teams, *Nurturing Adult Faith, A Manual for Parish Leaders* and *Best Practices in Adult Faith Formation: A National Study*, to name two.

Our catechetical attention has been refocused to include the adult community, but further refinement of our vision is needed. If we take the *General Directory for Catechesis* seriously and believe that "Catechesis for adults must be considered the chief form of catechesis" and that "all other forms, which are indeed always necessary, are in some way oriented to it" (GDC, 59), then we have no recourse but to look anew at the parish as the center for our catechetical and evangelizing efforts.

SHIFTING FROM PROGRAMS TO PROCESS

In the years immediately following Vatican Council II there were great strides made to invite adults to the church so that they might learn more about the church. Adults came together for regular programs that fostered greater understanding of the renewal efforts of the Council. When adults came together it was clear that they were coming to be educated anew in the ways of the Catholic community. Programs were an answer for that time.

Today, however, a shift away from programs and programming to community-based processes that transform the whole of parish life is under way. The focus is no longer on the imparting of knowledge but rather on immersing the faithful in the life of the community for the sake of the Gospel. Evangelization, the missionary activity of the church, is no longer such a foreign concept in the lives of Catholics, but rather, it is an essential element in the fiber of our very being. It is what we are called to ... to spread the good news in all spheres of our living and bring each other closer to the Living God. And, the locus of that missionary activity is rightly seen as the parish community.

Another shift in how we understand faith formation has to do with the life-long nature of catechesis. Emerging from this evolving conversion is the realization that we cannot afford to focus on any one stage of life, be it childhood or adulthood, to the neglect of the other stages in the life cycle. Our efforts must be inclusive of all believers in every phase of life. The work of John Roberto and Bill Huebsch individually and jointly speak to life-long growth in faith in the context of the community. Evangelization and catechesis are not reserved for children or youth, or those seeking a spiritual home in our communities, but are essential for all who seek to live the Christian way of life.

As we examine the prevailing culture within which we find ourselves in the first decade of the twenty-first century we cannot help but notice its impact on the local faith community. When we stop to consider the composition of the local community and the initiatives that are in place for adult formation and life-long growth in faith, there are three concerns

that jump to the forefront: young adults, religious affiliation, and Mass attendance.

YOUNG ADULTS DRIFT

The young adults of today represent the future of our church. Most national studies as well as our experience tell us that Catholic adults ages 18-39 are grossly under-represented in the average parish. If they still affiliate with the church at the time they decide to marry, many look to the church to celebrate this important sacramental moment. Moreover, if they happen to be married and have young children it is more likely that some services of the parish, such as the school, the religious education program, or the baptismal preparation program will bring them to the parish. Beyond these basic services, however, there is often in most parishes little that appeals to the sensibilities of young adults.

The amazing growth of protestant evangelical churches is due largely to their ability to attract and engage young adults. The research on mega-churches tells us that young adults are looking for an experience of authentic spirituality that is heartfelt, service-oriented, and congruent with the culture in which they have grown up. Young adults want to feel that their church understands and supports how they view the world. They look for worship that is dynamic and for a faith community that has a clear identity and is mission-driven not maintenance-oriented.

RELIGIOUS AFFILIATION SHIFTS

Another important fact about young adults, and indeed it appears about all Americans, is that these days they shop for religion. A recent study by the Pew Forum on Religion in Public Life reveals a surprising amount of movement among adults from one religion to another. The study, *The U.S. Religious Landscape Study*, found that “if change in affiliation from one type of Protestantism to another is included, roughly 44% of adults have either switched religious affiliation, moved from being unaffiliated with any religion to being affiliated with a particular faith, or dropped any connection to a specific religious tradition altogether.” This remarkable religious fluidity has affected Catholics as a group more than any other. While the “unaffiliated” group has seen the greatest increase in recent years, this has come at the expense of Catholics, who have seen the greatest net losses as a result of affiliation changes: “While nearly one in three Americans (31%) were raised in the Catholic faith, today fewer than one-in-four (24%) describe themselves as Catholic.” Total numbers of Catholics, however, have remained relatively stable due to the impact of immigration, which has served to mask the decline.

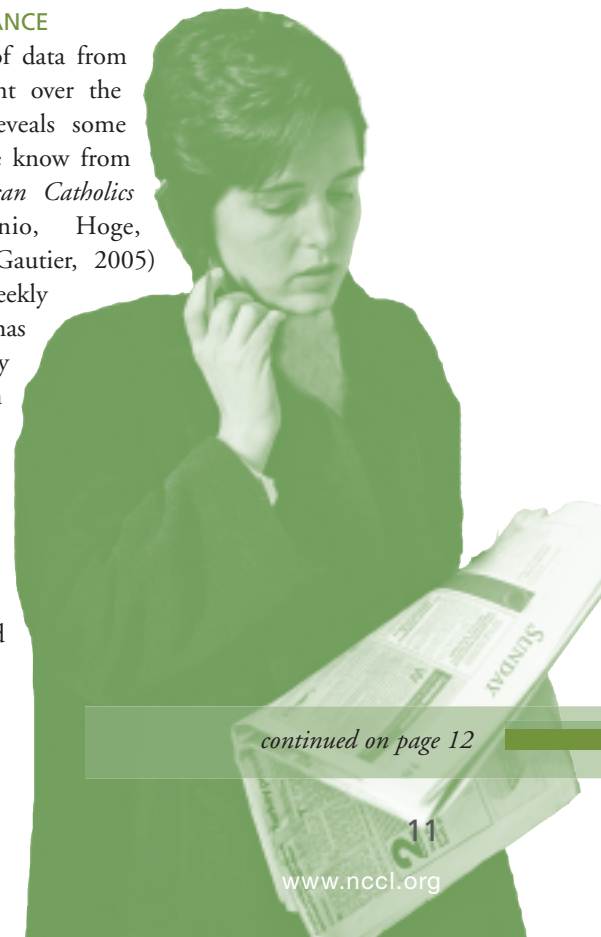
Young adults look for a faith community that has a clear identity and is mission-driven, not maintenance-oriented.

These statistics suggest to us a couple of key conclusions: 1) Being brought up in and educated in the faith today is no guarantee that a person will remain a Catholic throughout his/her adult life. 2) The Catholic Church today finds itself in competition with other churches to attract and retain members. This is a new reality for the Catholic Church—one that it has yet to come to grips with.

This much is clear going forward: the old maxim that “once a Catholic, always a Catholic” is no longer true. While it remains true that older Catholics are less likely to leave the church, this is not the case for younger and middle-aged Catholics. Thus, the focus of attracting and retaining this group becomes much more significant than keeping the older Catholics who will likely never leave the church. Over thirty years ago, the great theologian Karl Rahner, in *The Shape of the Church to Come*, addressed this situation in a profoundly prophetic statement: “It means more to win one new Christian from what we may call neopaganism than to keep ten ‘old Christians.’”

MASS ATTENDANCE

An examination of data from the October count over the past ten years reveals some startling facts. We know from the study *American Catholics Today* (D’Antonio, Hoge, Davidsson, and Gautier, 2005) that at all ages, weekly Mass attendance has declined steadily from its zenith in the 1950s. But there are distinct generational differences in how Catholics view and practice their faith. So called



continued on page 12

pre-Vatican II Catholics still attend Mass in significant and consistent numbers and they report that the church remains an important mediator of their experience of God. Millennial Catholics, on the other hand, reflect the most individualized spirituality and the weakest Catholic identity of the three generational cohorts. Their group, those between the ages of 18 and 25, attend weekly Mass at a rate of about 15%. Keep in mind that these numbers represent people who still consider themselves Catholic. They do not take into account those who no longer affiliate with the church.

In most parts of the country this decline is more pronounced in urban parishes than in those in the suburbs. It is unclear to what extent the lower number of Mass-goers reflects population shifts away from the city to the suburbs, to people moving out of a geographic area entirely, or to people simply deciding to no longer practice the faith. One thing we know for sure: Catholics are not going to Mass as they once did, and the trend appears to be generational and inexorable.

A CRITICAL SITUATION

In the face of these somewhat sobering snapshots of the church today, we acknowledge and applaud the efforts of many parishes to address the urgent needs for evangelization and renewal of faith in our adult population. But, nevertheless, we believe that we are in a critical situation in the life of the church.

In addition to the three concerns briefly described above, there are many other issues and dimensions of the current situation that could be discussed. These are simply three perspectives that have most recently come into focus in our work in adult faith formation. It is apparent that all the institutional strategies and processes available to us at this time will not lead to a vibrant, dynamic adult church without a renewed lay spirituality rooted in prayer, the power of the simple Gospel message of Jesus, a greater pastoral focus on the needs of people at all developmental stages in life.


It is clear that the church needs to be engaged in evangelization and life-long formation in faith. We are called to remember that the church “exists in order to evangelize ... the carrying forth of the Good News to every sector of the human race. (GDC, 46). Adult faith formation requires continued attention and dedication on the part of all who share in the ministry of catechesis. Again the words of Rahner come to mind, so relevant for the time in which they were written, but

even more appropriate for us today when we pause to consider the ongoing efforts in the field of adult faith formation:

None of this alters the fact that our present situation is one of transition from a Church sustained by a homogeneously Christian society and almost identical with it, from a people's Church, to a Church made up of those who have struggled against their environment in order to reach a personally clearly and explicitly reasonable decision of faith. This will be the Church of the future or there will be no Church at all. (Karl Rahner, *The Shape of the Church to Come*, p.24) ■

David Riley is regional director for adult faith formation for the Archdiocese of Cincinnati.


Cheryl J. Fournier is director of adult faith formation for the Diocese of Des Moines.

Teaching?
Find the knowledge  teach with authority @
THE CATHOLIC DISTANCE UNIVERSITY

Upcoming Online Seminar
May 12 - June 2
Introduction to Genesis
June 9 - June 30
Letters of St. Paul
June 16 - July 7
Classics in Prayer and the Spiritual Life

Convenient and flexible format,
no need to be online
at a set time.

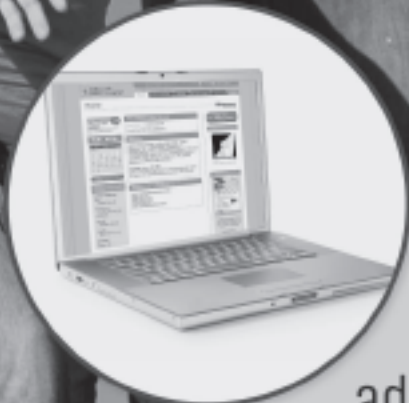
CDU is an online accredited university dedicated to teaching Catholic theology, providing catechetical certification, and offering continuing education for adult and catechist faith formation. Our undergraduate and graduate degree programs have no residency requirements and our online learning format is designed for group discussion and faculty interaction.

 www.cdu.edu Admissions 1.888.254.4238 ext. 700 admissions@cdu.edu
Lifelong Learning in the Faith through Online Education

ANNOUNCING



CALL TO DISCIPLESHIP



your @source for
adolescent catechesis

Try it now!
www.CalltoDiscipleship.com



HOUGHTON MIFFLIN HARCOURT
Religion Publishers

Problem/Opportunity

The tensions we encounter in faith formation call us to imagine anew how we might journey with those we serve.

by Mariette Martineau



Do you ever wonder if we are all reading and trying to implement the same documents? It seems sometimes that we as church and as catechetical leaders are at odds with each other as we try to discern the best paths for adult and lifelong catechesis.

As I and my colleagues have traveled and worked with many parishes in many dioceses in the United States, we have heard people wrestling with some critical tensions as they honestly seek to best respond to the catechetical challenges in the documents and the realities of parish life.

Often we have the tendency to place ourselves in specific camps—liberal versus conservative, children’s only versus intergenerational, and so on. The reality is that there is no “if we just do it this way.” There is no *one* way to accomplish lifelong systematic catechesis. The tensions call us to imagine anew how we might journey with those we serve in intimate communion and relationship with Jesus Christ. It is naïve to think that in our fast-paced and diverse world “one size fits all.”

Instead of taking positions, we are called to examine our realities and find our creativity in stretching to serve the people of our communities through catechesis as effectively as we can. Tensions are not problems to be solved but opportunities for new life, new understandings, and creative responses to effective catechesis in today’s church. Tensions challenge us to honestly explore other perspectives and to seek out where the Spirit is calling us. Tension, according to the Webster online dictionary, can be defined as the act of stretching or straining; the state of being stretched or strained; and as mental or emotional strain, intense suppressed suspense, anxiety, or excitement. Tensions can be perceived as gifts, as they call us to stretch to offer the best of catechesis in today’s church.

Someone once explained to me that without *tension* in our bodies we would amount to a puddle on the floor, as it is the various tensions in our body that keep us alive. Let’s look at some of the tensions keeping lifelong and adult catechesis “alive”!

SYSTEMATIC CATECHESIS/LIFELONG FAITH FORMATION

Both the *National Directory for Catechesis* and the *General Directory for Catechesis* accentuate the need for faith formation

for all ages, and in short say that lifelong faith formation is to be the norm, not the exception (*GDC* 56, 66, and 80; *NDC* 19B). Yet, if we were to examine most parish budgets, facility design, and use of staff time and resources, it would not take much to note that when it comes to systematic catechesis the only targeted audience is children. Systematic catechesis in an intentional manner seems to end once one graduates from confirmation or high school. Systematic catechesis for all ages is not an option! We are called to creatively offer lifelong catechesis, as explained in the *NDC*, for learners of all ages. It’s not a choice—the creative response to the tension lies in being both systematic and lifelong.

DEVELOPMENTAL NEEDS/ INTERGENERATIONAL CATECHESIS

We know learners need to learn at their developmental level, yet we also know that intergenerational catechesis is an important part of communal life. How do we do both?

The *National Directory for Catechesis* states that “every individual has the responsibility to grow in faith and to contribute to the growth in faith of the other members of the church (No. 186).” Later the *NDC* says that “All members ... participate in the church’s catechetical mission (No. 217).”

It is often adult educators who have never experienced the learning power of an intergenerational community who close themselves off from a phenomenal opportunity for adult faith growth and development. They close their door because they believe adults and children are incapable of learning at the same time, that learning and development are only linear.

Are there times when adults need to learn just with other adults? Most definitely! Especially when the topic warrants it, it is important for adults to learn with other adults, just like it is important for children and teens to have opportunities to learn with their peers.

Is it necessary that adults always learn just with other adults? Definitely not. Consider the grandmother who is taught how to use her computer by her teenaged grandson. Consider the learning experience of the elder generation when they are partnered with grade one students and spend time reading books together. Consider the middle-aged man who learns how to rock climb with his children. Consider the aunt and uncle whose visiting niece or nephew teaches them how to recycle. It would be hard to find any

adults who would be able to say, “I’ve never learned anything from a child or teen. I’ve only learned from my peers.” How sad is that? What opportunities for growth and transformation are being missed!

Creative response to this tension has called Catholic parishes and Catholic publishers to explore the possibilities of intergenerational learning as an integral component to parish catechetical offerings. It has challenged us to offer more intentional opportunities for parents and children (including teens) to learn together, and has challenged us in general to learn as we worship — intergenerationally.

CLASSROOM MODEL/NON-SCHOOLING MODELS FOR CATECHESIS

When someone says to you “age-specific catechesis,” what image usually comes to mind? For many people the image that surfaces is once-a-week children’s catechesis. Why are we so stuck on this schooling model in an era of creative educational opportunities such as week-long summer programs, day-long retreats or mini-retreats, seasonal catechesis at specific times of the year, small faith sharing communities, and so on?

Few people would argue that age-specific catechesis should entirely discontinue, but the creative response that can arise out of the tension is looking at new resources, models, and strategies to engage each generational cohort of learners in a way that is meaningful and engaging for them.

Catholic schools and the schooling model for children’s catechesis are an important part of Catholic faith formation, but they cannot be the only model in today’s diverse world. What other catechetical models need to be explored?

CHURCH DOCUMENTS/PRACTICE

We sometimes find ourselves frustrated with the tension between church documents and what our bishops challenge us to do locally for catechesis, as well as the realities of implementing the vision of the documents in our parishes. The documents hold up for us the great ideals of catechesis yet our praxis often lags behind and sometimes our local ordinaries struggle with the vision in their own documents. We have seen in the documents of the past twenty years that the emphasis is to be placed on adult faith formation yet sometimes when we try to move from children-only catechesis to more catechesis with adults we do not find the support we need to make a shift.

We are challenged to celebrate and strive for the ideal while implementing programs in our specific time and place. We need the challenge the documents hold out to us, and we need

some creative license to meet those challenges in our local communities.

LEARNING IN COMMUNITY/RESPECTING THE INDIVIDUAL LEARNER

What are our creative options for balancing and respecting both? Is it possible for us to offer enough options in our parishes to collectively catechize each individual while offering

enough systematic options for those who need individual attention or seek to learn alone? Are we remembering that community includes the parish community, the domestic church, peers (e.g., teens learning with teens), and the wider community including diocesan events and resources and individual learning options?

ORGANIC/SYSTEMATIC AND INTENTIONAL CATECHESIS

Catechesis happens in a specific time and place, in a community that has gifts and needs.

Lifelong faith formation inculturates the Gospel in the ethnic cultures of the Catholic Church and in the postmodern culture of contemporary society so that it is taught in the language and culture of the people (*GDC* Nos. 109-113, 203; *NDC* 21 C, p. 65).

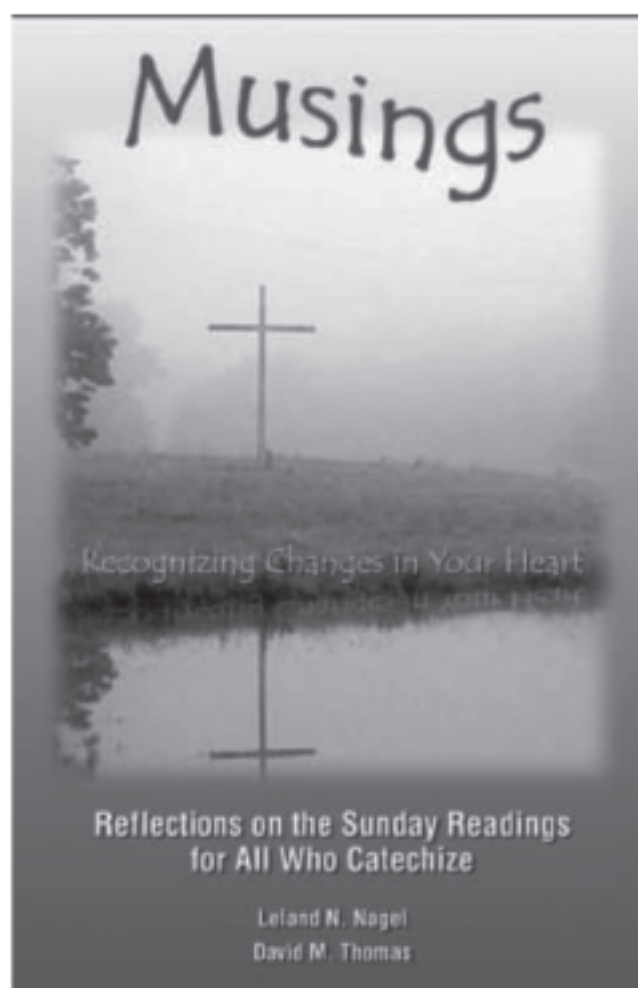
We are called to respond to local catechetical needs while ensuring that the systematic curriculum is taught. This demands local theological knowledge, an ability to respond “to the signs of the times,” and a willingness to realize that a text book is not the curriculum but a resource to ensure a systematic curriculum.

FAMILY AS PRIMARY EDUCATOR/RESOURCES FOCUSED ON PARISH COMMUNITY

How does what we offer in the parish support and nurture the home church? We say that parents are the primary educators, yet in most cases we seldom challenge them or offer them resources to do that well. We have socialized them for years to place their children in our hands so that through our catechesis we might form new generations of Catholics. We know that without strong parental support and practice, it is difficult for catechetical teachings to take firm root in children. The creative response to this tension is not simply to throw more catechesis at the parish, but to seriously look at what we do and ask the question: “How can I use every contact point with the home church to support them as a church of prayer, faith conversations, service, and learning?” Parishes whose sacramental preparation does intentionally



continued on page 29



Reflections on the Sunday (Cycle B) readings for all who catechize

"Catechesis is a responsibility of the entire Christian community." All members of the community share the duty to bear witness to the faith (NDC, 54A, p. 218).

Leland D. Nagel

David M. Thomas, PhD

Reflections on the Sunday Scriptures invites the reader to savor the wisdom and riches the Sunday Scriptures. Take time to "muse" if you will in personal reflection and record your personal reflections right on the page.

An NCCL product NC2058

1-9	\$1.95 ea.	Plus shipping and handling
10-49	\$1.75 ea.	
50-99	\$1.50 ea.	
100+	\$1.25 ea.	

Order Now

**Call 800-350-7865
or online www.nccl.org**

NCCL Book Store



CATECHETICAL UPDATE

A publication of the National Conference for Catechetical Leadership

BENEDICT XVI: PILGRIM OF HOPE WITH A NEW APOLOGETIC

by Thomas H. Groome



Pope Benedict XVI in U.S.



In his “apostolic journey” to the United States, April 15 to 20, 2008, Pope Benedict XVI was truly a pilgrim of hope. His overarching theme was *Christ our Hope* and all his speeches and sermons had hope as the defining message: “To all of you I say: bear witness to hope” (at Catholic University of America) to Catholic educators).

We might ask, hope for what and for whom? His opening statement on the White House lawn summarized well: that all people “may be able to live in a world where truth, freedom and justice can flourish.” Heralding such hope, he insisted repeatedly that Christians must “be a leaven of evangelical hope in American society” (at Nationals Park); this is a mandate of our faith.

But this turns us as catechists, as it did Benedict, to the crucial role of religious education. I counted at least ten references; in sum, “the importance of providing sound formation in the faith cannot be overstated” (at Catholic University to bishops). He certainly affirmed our good efforts: “much progress has been made in developing solid programs of catechesis” (at Nationals Park in Washington, DC). Yet he voiced concern about “the growing separation of faith from life” (at CUA to bishops) and posed the educational task as forging “the harmony between faith, life and culture” (at CUA to educators).

Or course, this is precisely the concern of *Renewing the Vision* and *Our Hearts Were Burning Within Us*: both documents reflect a profound commitment to “overcoming every separation between faith and life” (at Yankee Stadium). Now, I’m convinced that Pope Benedict’s visit modeled for us a very practical catechetical strategy to help renew the vision for youth ministry and adult faith formation so that “hearts are burning” for lived Christian faith. Here I will call it a *new apologetics* though it is as ancient as the church itself; we just have not practiced it well of late.

APOLOGETICS: OLD

The word comes from the Latin *apologeticus* meaning to defend *and* persuade. There is need for both in the apologetics of Christian faith. As the first Peter wrote, “Always be ready to make your defense to anyone who demands from you the reason for the hope that is in you, speaking gently and respectfully” (1 Peter 3:15). However, the old apologetics that people of my vintage remember (and that ultra-conservative blogs still practice) defended the faith by force of naked authority — simply requiring submission — and persuaded by fear of punishment. The argument ran: God revealed the one true faith through Jesus Christ; Jesus entrusted this faith to the Catholic Church; now everyone must accept it from the church without question; not to do so is to run the risk of eternal damnation.

continued on page U2

For example, *The Roman Catechism*, which popularized the teachings of the Council of Trent (1545-63), stated very bluntly such an intimidating apologetic: “Faith is that by which we yield our unhesitating assent to whatever the authority of our Holy Mother the Church teaches us to have been revealed by God; for the faithful cannot doubt those things of which God, who is truth itself, is the author.” It cautions that “this heavenly knowledge of faith is free from an inquisitive curiosity” and that “Faith must exclude all not only all doubt, but all desire for demonstration.”ⁱ

Benedict constantly appealed to the deepest longings of people’s hearts.

Add to this that the old apologetics commanded all beliefs as if equally constitutive of Christian faith; there was no sense as in the *Catechism of the Catholic Church* of a “hierarchy of truths.” Thus Limbo and Easter were presented as if equally requiring “unhesitating assent,” and accepting the validity of indulgences seemed as important as the real presence of Jesus in the Eucharist.

APOLOGETICS: NEW

Even if such an apologetics — more by legislation and submission than persuasion and conviction — was effective at one time, it is simply no longer so in any kind of modern context. It also seems antithetical to the beauty, truth and freedom of Christian faith. Instead we need a *new apologetics* that appeals to people’s deepest desires and human longings, that persuades by rational coherence, that prompts them to see for themselves that Catholic faith is an extraordinary and flourishing way to live — personally and “for the life of the word” (John 6:51). Such a persuasive representation of the faith should entice and encourage people’s chosen commitment — as modeled by the living witness of Christian persons and communities.

This is precisely the *new apologetics* that Pope Benedict practiced throughout his visit, and did do precisely because he recognizes the urgent need for it. “Sometimes we are looked upon as people who speak only prohibitions. Nothing could be further from the truth! Authentic Christian discipleship is marked by a sense of wonder. We stand before the God we know and love as a friend, the vastness of his creation, and the beauty of our Christian faith” (to youth in New York at St.

Joseph’s Seminary, Dunwoodie). As Pope John Paul II heralded a new evangelization, Pope Benedict XVI now champions a *new apologetics* that bonds reason and revelation, human desire and the good news of the Gospel, integrating faith and life.

As so often throughout Catholic history, the new is in fact the old renewed. The first great apologists of the early church defended Christian faith by coherent argument and were fully intent on persuading people of its moral and spiritual richness — as how to become “fully alive to the glory of God” (Irenaeus, d 200). Their rhetoric of defense and persuasion was not by authoritarianism or threat but by the reasonableness of such faith and even more by appeal to people’s fondest hopes, using emotive and enticing language. Imagine the excitement of neophyte Christians, most of them poor peasants, as Cyril of Jerusalem (d. 386) welcomed them “to the brighter and more fragrant meadows of this second Eden,” for “in the laver of regeneration, the Lord God has wiped away all tears from every face. No more shall you mourn . . . but you shall ever keep high festival, clad in Jesus Christ as in a garment of salvation.”ⁱⁱ

Our visitor Benedict, however, would match any Cyril for engaging and persuasive rhetoric; for example: “Christ’s light beckons you to be guiding stars for others, walking Christ’s way of forgiveness, reconciliation, joy and peace” (to youth at Dunwoodie).

RHETORIC AND THE NEW APOLOGETIC

The apologists of the early church were well trained in rhetoric, the classical art of persuasive speech; perhaps we need to relearn it for our time. Here it is helpful to remember that Aristotle described three main forms of rhetoric: *pathos*, *logos*, and *ethos*. *Pathos* is an appeal to people’s emotions and especially to their deep desires for fulfillment, wellbeing, and happiness. *Logos* is the rhetoric of logic and reasoned argument; persuasion is by demonstrating the rational coherence of a particular truth claim. *Ethos*, then, is persuasion based on the credibility of the speaker, on his or her authority because of the quality of the speaker’s character. Pope Benedict practiced all three styles during his apostolic visit.

Pathos: I place this first because it was by far his dominant rhetoric, constantly appealing to the deepest longings of people’s hearts and presenting Christian faith as the path to real happiness and true freedom. The good news of the Gospel can respond to “a world that longs for genuine freedom, authentic happiness, and the fulfillment of its deepest aspirations” (at Nationals Park). Catholic education is most effective as it appeals to “the innate desire of all human beings to know the truth” (to educators at CUA). Even when he referred to the

church's opposition to abortion, he located it within a broader appeal for "a culture of life . . . the proclamation of life, life in abundance" (at St. Patrick's Cathedral in New York City).

Recognizing the failure of the legislative apologetic, he proposed instead the life-giving pathos of Christian faith: "In a society where the church seems legalistic and 'institutional' to many people, our most urgent challenge is to communicate the joy born of faith and the experience of God's love" (at St. Patrick's Cathedral). Fittingly, too, at St. Patrick's he used the analogy of the church as stained glass windows that "are dark, heavy, even dreary" from the outside but from within, "reflecting the light passing through them, they reveal all their splendor." Likewise, "It is only from the inside, from experience of faith and ecclesial life, that we see the church as she truly is: flooded with grace, resplendent in beauty, adorned by the manifold gifts of the Spirit." It follows, then, that "we, who live the life of grace within the church's communion, are called to draw all people into this mystery of light" bringing "Christ's saving word as good news to the men and women of our time . . . as heralds of hope." What could be more appealing!

At St. Joseph's, Dunwoodie, as he addressed a huge gathering of young people, Benedict's rhetoric of pathos was at its best. "Dear friends, truth is not an imposition. Nor is it simply a set of rules. It is a discovery of the One who never fails us; the One whom we can always trust. In seeking truth we come to live by belief because ultimately truth is a person: Jesus Christ." Then he urged the young people to "tell others about the truth that sets you free." At Yankee Stadium, too, Benedict laid out "the magnificent vision of a world being transformed by the liberating truth of the Gospel." In its light, we are challenged to be "a people of joy, heralds of the unfailing hope born of faith in God's word, and trust in his promises."

Logos: Though less often, Benedict also employed a rhetoric of reasoned persuasion. So, at the United Nations he made a resounding argument for human rights based on "the natural law inscribed on human hearts." In fact, he often appealed to "the profound harmony of faith and reason," and because of their partnership noted that "ongoing 'intellectual conversion' is as necessary as 'moral' conversion for our growth in faith" (at Nationals Park).

Note, too, that he insisted that our understanding of Christian faith unfolds from age to age. Within the church we must "open ourselves to points of view which may not necessarily conform to our own ideas and assumptions . . . to value the perspective of others . . . and ultimately hear what the Spirit is saying to us and to the church" (at St. Patrick's Cathedral). Comparing our faith to the great edifice of St. Patrick's, he noted that "the unity of a Gothic cathedral is not the static unity of a classical temple but a unity born of the dynamic ten-

He insisted that our understanding of Christian faith unfolds from age to age.

sion of diverse forces which impel the architecture upward, pointing it to heaven." Here he was echoing, surely, the crucial reminder from Vatican II that "This tradition which comes from the apostles develops in the church with the help of the Holy Spirit," and so "the church constantly moves forward toward the fullness of divine truth."ⁱⁱⁱ

Even when Pope Benedict persuaded with reasoned argument, his apologetic was laced with appeal to the human appetite for truth that can be satisfied by Christian faith. We are to embrace its truth because "real freedom is God's gracious gift, the fruit of conversion to his truth, the truth which makes us free." For "Christ is the way that leads to the Father, the truth which gives meaning to human existence, and the source of that life which is eternal joy." Only in following the way of Jesus "can our lives find ultimate meaning and bear lasting fruit" (at Yankee Stadium).

Ethos: In all of Pope Benedict's appeal to people's desires (*pathos*) and use of reasoned argument (*logos*), there was also present the authority of his office. For Catholic Christians this arises from his fulfilling of the Petrine office in the church, as the bridge-builder (*pontifex*) of our faith. For all people, however, the pope functions in the world as a great moral voice (e.g., at the UN). Yet, his most compelling appeal for authority was to invite Christians to "author" in the world the witness of lived Christian faith. Pope Benedict reminded us constantly that the more we live as disciples of Jesus, the more likely we are to persuade people of the truths of Catholic faith. Recall here that one of the first comments made of Jesus' public ministry was that "he taught with authority" (Mk 1:22). But think about it. Jesus had no authority of office, not being a member of the Sanhedrin or an officially designated rabbi; it must have been the credibility of his own life.

In Benedict's address to leaders from other Christian churches, I heard a note of Petrine caution as he emphasized "the importance of doctrinal content for Christian living" (at St. Joseph's Church, Yorkville, NY). Likewise, he drew upon his authority as a moral leader in addressing the UN when he appealed for solidarity according to "the demands of the human family," and lamented "the obvious paradox of a multilateral consensus that continues to be in crisis because it is still subordinated to the decisions of a few" (perhaps a critique of US foreign policy?).

continued on page U4

IMPLICATIONS FOR OUR OWN CATECHESIS

The most frequent comment made of Pope Benedict's visit was how "positive" he was in all of his conversations and presentations, this coming as a surprise to many pundits who had predicted otherwise. In fact, he modeled for us a *new apologetics* that appeals to people's deep desires, to their gift of intellect, and to the authority of lived Christian faith. I repeat my conviction that such an apologetics can "renew the vision" for us all and enable us to catechize for "hearts that burn" to live as disciples of Jesus. How are catechists to embrace and practice such *new apologetics*? Here I make a few summary suggestions.

First, we must truly engage people's desires, appealing to their best interests, to the depths of their being and what they long for in life. Of course, the most effective way to do this is to craft our catechesis in response to people's ordinary lives, in ways that turn them to recognize and name their own experiences, needs and questions.

Second, we must encourage them to reflect on themselves and their lives in the world, to reason, remember and imagine, to probe, question, and analyze what is "going on" and about what really matters in life.

Third, we must share with them the dogmas and doctrines, sacraments and spirituality, morals and values of Christian faith in ways that are both appealing and rationally persuasive — that attract and make sense. Without manipulation or indoctrination, we must present this Christian life as the most fulfilling and truest way to live; that to live its responsibilities and truths is the surest path to lasting happiness and real freedom.

I've often said to my own students, "Imagine the kind of people we can be the more we really live *the way* of Jesus; we can be the most loving and kind, the most merciful and compassionate, the most just and peaceable, the most hospitable and inclusive, the best that we can be — and so the happiest of people, living life 'life to the full' (John 10:10) as Jesus promised." We can lend such persuasive access to Christian faith by appealing to people's desires and good sense, and we must accompany our

faith story and vision with the authority of our own witness. We need to "walk the walk as well as talk the talk."

Fourth, and perhaps most crucial of all to the *new apologetics*, we must catechize so that people can appropriate and make their own the truth and beauty of Christian faith, personally embracing the extraordinary grace it can be for their lives. Much like the two disciples with that Stranger on the road to Emmaus, even though their "hearts were burning" as he catechized them, yet they had to "come to see for themselves" before they could embrace their faith again (See Luke 24:13-35).

Then fifth, as those disciples turned around and returned to Jerusalem, so our catechesis must invite people to choose, by their own conviction, to integrate life and Christian faith into lived faith. Our *new apologetics* will be effective only as our catechesis brings people, by God's grace, to decisions to believe, pray, and live as Christians in their daily lives.

In concluding, it seems fitting to give the last word to Pope Benedict (at Yankee Stadium — of all places; says this Red Sox fan) with another rhetorical flourish. "Happy are you who believe. Let us turn to Jesus! He alone is the way that leads to eternal happiness, the truth who satisfies the deepest longings of every heart, and the life who brings ever new joy and hope, to us and to our world. Amen" ■

Thomas H. Groome is professor of theology and religious education at Boston College. His most recent book is What Makes Us Catholic.

- i Catechism of the Council of Trent, John McHugh, ed., New York: Wagner, 1923, pages 11 and 15.
- ii The Works of Saint Cyril of Jerusalem, trans Leo P. McCauley, Washington, DC: Catholic U. Press, 1969, pages 153 and 159
- iii "Constitution on Revelation," #8, The Documents of Vatican II, Walter M Abbott, ed, New York: America Press, 1966, p 116

Catechetical Update Is Now Available Online

Catechetical Update is a valuable resource for our members. You can now 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.

WHOSE PROBLEM IS SUFFERING?

God's Problem: How the Bible Fails to Answer Our Most Important Question—Why We Suffer by Bart D. Ehrman. New York: HarperOne, 2008. Hardcover, 304 pages, \$25.95

Reviewed by Ernie Nedder

Many years ago, as a young theology student, I promised myself that when I was older I would spend time trying to answer life's big questions. One of those questions was why the world was filled with suffering, why there exist both good and evil. Bart Ehrman's book: *God's Problem: How the Bible Fails to Answer Why We Suffer*, seemed like a good chance to continue the search.

Ehrman takes us through the Bible searching for the way the different text address the question of suffering. Employing an easy-to-read and clear style, he looks at how the prophets, Job, Ecclesiastes, and the apocalyptic writings of the Bible answer the question of why we suffer.

No one will be surprised by what he finds except those who have not read or studied the Bible. The prophets tell Israel you suffer because you have not kept God's laws. God made a covenant with your fathers and you have turned away from it. God therefore has sent affliction in the guise of the Babylonians, the Assyrians, and so forth.

Job answers the question of why we suffer in two different ways. The first is that suffering is a test of one's loyalty to God: If God takes away everything will you still be faithful? The second is that God's ways are not our ways and we are unable to understand his ways.

The book of Ecclesiastes answers the question by telling us that this is all there is. That this world is all there is. Pain and misery are here but we don't have to look outside for answers. We are told to just accept them as part of existence.

The apocalyptic writings in the Bible tell us that God has allowed the forces of evil to exist. In the end times however God will overcome evil. He will then judge the earth and those who are faithful will be rewarded.

Ehrman ends his analyses by saying that he as a person believes that the answer given by Ecclesiastes is the one he accepts. Then he goes on to tell us that he is no longer a believer. He says "... in my opinion, this life is all there is." He also talks about Jesus and suggests that the view that Jesus was God is not one held by the majority of New Testament writers but is a later theological interpretation. Ehrman tells us: "The solution to life is to enjoy it while we can because it is fleeting." I think he could have used the beer commercial: Grab all the gusto you can.

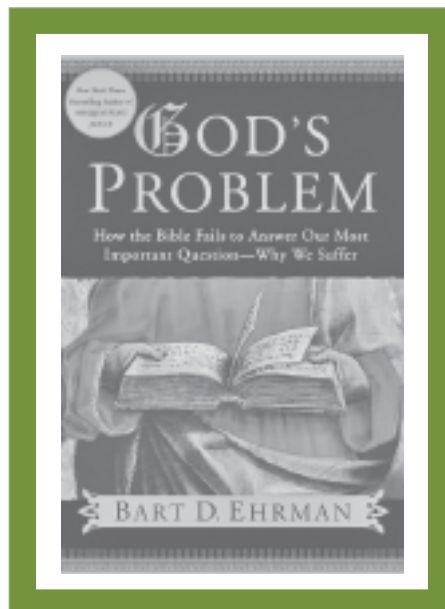
Since reading *God's Problem* I have asked a priest, a cancer patient, and a number of lay ministers to share with me their interpretations of suffering in this world. Although their answers were all different, they all shared a common belief and, I guess, faith that whether or not we can answer this question adequately, life has meaning beyond what we experience here on earth.

So where does this leave me? I am not sure, but I do know that life is neither logical nor illogical. Life to me is mystical, mysterious, and alogical.

I recommend this book for all believers and non-believers as a good way to help each of us re-examine our answer to the

question of suffering. The problem of suffering is not God's problem. It is Bart's problem, Ernie's problem, and every person's problem. ■

Ernie Nedder is the president of E.T.Nedder Publishing and a long-time member of NCCL.



Order from our online Bookstore, <http://www.nccl.org> or by calling 800-350-7865. The code number is NC2026.

Education for Love

by Kieran Sawyer, SSND, with Kathie Amidei



I was recently reviewing the section on sexuality in the *National Directory for Catechesis* and was struck by the phrase “education for love.” The last point of the section

reads: “... information regarding sexuality is provided in the broadest context of education for love” (NDC, p.178). I find the phrase to be extremely compelling: “education for love” is the perfect context for sexuality education. And I am further convinced that “education for love” can and should be the context for the entire catechetical enterprise.

A religious formation program based on education for love would help to create an environment in which children would come to understand who they are as persons, as members of a family, as friends, as classmates, as male or female, as independent individuals, as members of a community, as citizens, and, most especially, as children of a loving God. To name education for love as a foundational goal of a program acknowledges, furthermore, that learning to love doesn't just happen. Children and adolescents need to be taught about loving relationships: how they are formed and maintained, how they are damaged and repaired, and what they require of all parties involved in them. Children also need to learn to distinguish between relationships that are positive and life-giving and those that are negative and destructive.

Children and adolescents need to be taught how loving relationships are formed, maintained, damaged and repaired.

I was probably caught by the phrase “education for love” because it resonates with the catechetical convictions that have guided my teaching and writing for many years. I firmly believe that children and teens need relationship education as the foundation for all discussion of morality and character development, especially sexuality education. For years I have been teaching young people to understand relationships using a framework based on the acronym LIFE, which distinguishes between three different kinds of positive, loving relationships: Love (as in family love), Infatuation (as in falling-in-love), and Friendship—and a fourth relationship, Exploitation, which is

the negative counterpoint of any of the positive three. (See “Sex and the Teenager,” Ave Maria Press.)

SEEING HOW CIRCLES INTERSECT

More recently I have been explaining the life-long process of growing in love using a diagram made up of three intersecting circles, representing family love, friendship, and infatuation. In the overlapping center of the three circles is a small stick figure, ME, the individual person. Relational development entails learning how to balance the need and desire to belong in each of the three circles, with the desire to be myself in each of the three kinds of relationships represented by them. Exploitation occurs whenever the balance is thrown off — when the demands of the “other(s)” impinge on the rights and freedom of the self, or vice versa, when the individual ME acts in ways that fail to respect the rights and freedom of the other(s) in the circle.

It is this balancing process that is named in the familiar words of the Golden Rule. It is stated even more clearly in the second Great Commandment: You shall love your neighbor as you love yourself. Perhaps the most important word in that commandment is the little word “as.” God wants me to love others, to love myself, and to keep these two loves in balance. The commandment tells me that I am to weigh my own rights, needs, and desires against the rights, needs and desires of the other. Growth in moral maturity requires that I establish a balance between two essential human needs: belonging and being myself. Moral development presents a day-to-day challenge that is lived out quite differently in each of the three circles and that varies according to the stage of the relationships that are developing within each circle.

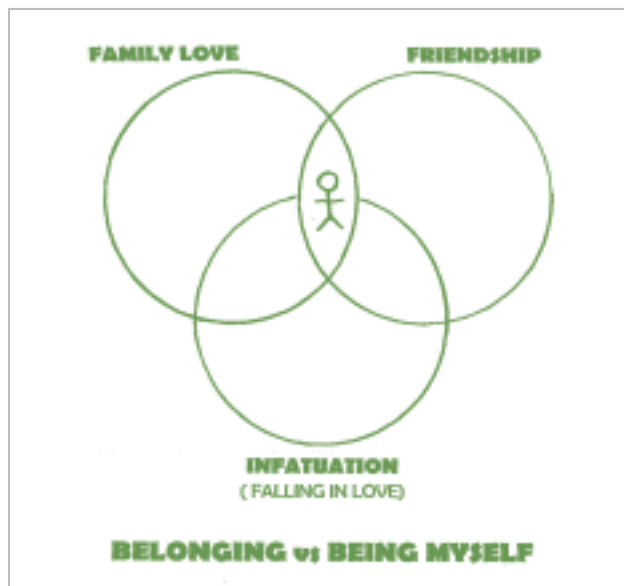
A child begins the process of learning about love in the family circle. Relationships within this circle are essentially unequal: the parents are the love givers, the child is the love receiver. Very quickly the child learns to respond to the loving attention she receives, much to the joy of the parents, with smiles and hugs. The parents are also the locus of authority, against which the child learns very early to exert her independence with those powerful two-year-old words, “no” and “mine.” The progression from infancy to childhood to adolescence can be characterized in terms of the child learning to negotiate the ever-changing balance between belonging and being herself in her family. Belonging requires such attributes as obedience, gratitude, sharing, communication, togetherness. Being herself requires independence, freedom, self-sufficiency, privacy, and separateness. The balancing of these two sets of equally important qualities is played out in the daily conflicts of family life.

The child begins the move into the second circle, friendship, already in early childhood. Friendship is essentially a relationship between equals. Membership in this circle has to be learned and earned; you belong there only to the degree that you are accepted by the other member(s). Authority in a friendship group is not top-down as in a family but is shared among the members of the group; the rules of interaction are negotiated between the friends themselves. The child has to learn for himself how to balance his desire to belong in a group of friends against his desire to have things his own way. The child also has to learn how to differentiate himself from his friends, how and when to take leadership in the group, when to accept the values of the others and when to stand up for his own ideals. Parents and teachers are allowed only a distant, guiding role in this developing process. How to belong in a friendship group without losing his identity is something the child has to learn for himself.

The arrival of puberty pushes adolescents into the third circle. Just when they have begun to figure out how to balance the dictates of family life with the requirements of their friendship group, young people have to learn how to deal with relationships that are propelled by sexual attraction. Unlike the other two circles, this aspect of the educational project has received much attention from both church and society. However, I feel that sex education has seldom been presented, as the *National Directory for Catechesis* suggests it should be, in the context of “education for love.” The LIFE framework that I have used in my teaching and writing on sexuality education has been an effort to do just that. I have tried to help teens understand how to integrate the love skills they have learned in their families and friendship groups into this new process of developing healthy romantic relationships. A good test of the health of a romance is the degree to which the love that is being developed is able to encompass the other two circles, family and friends. A couple is ready for sex, I tell my students, only when there is enough love in their relationship to establish a new family circle. We call that step “marriage.”

PROTECTING CHILDREN

The LIFE framework can also be used as a context for dealing with the mandate promulgated in the bishops’



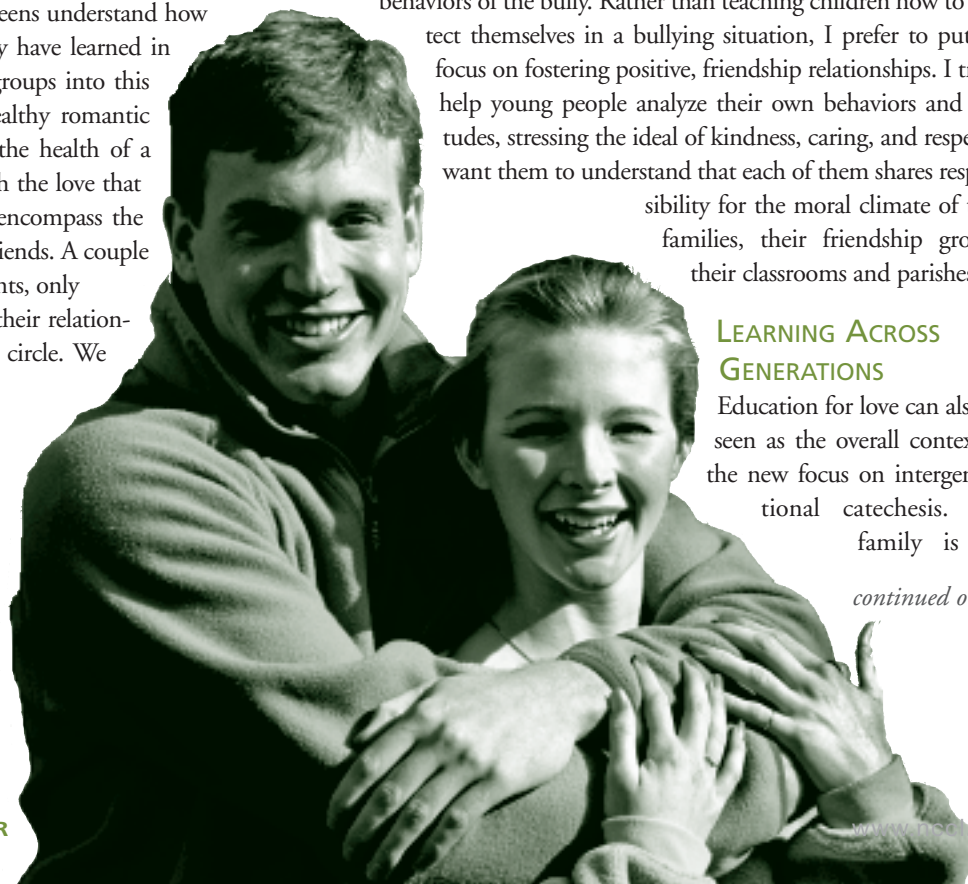
document *Protecting God’s Children*. I worked with Kathie Amidei, a colleague who is an expert in intergenerational catechesis, to create a family-based program designed to help children understand, and if necessary, know how to respond to, the tragic reality of sexual abuse. Called Learning about L.I.F.E., our program gathers children of a specific age level with their parents and guides the parents in talking to their own children about relationships: first those that are positive and loving, and then, against that background, those that are negative and abusive. The conversations are comfortable and engaging. The explanation of the relationships, both positive and negative, is age-specific and geared to the relational development of the children.

I have also found the education for love principle to be helpful in dealing with the problem of bullying. I feel that most anti-bullying programs put far too much emphasis on the negative behaviors of the bully. Rather than teaching children how to protect themselves in a bullying situation, I prefer to put the focus on fostering positive, friendship relationships. I try to help young people analyze their own behaviors and attitudes, stressing the ideal of kindness, caring, and respect. I want them to understand that each of them shares responsibility for the moral climate of their families, their friendship groups, their classrooms and parishes.

LEARNING ACROSS GENERATIONS

Education for love can also be seen as the overall context of the new focus on intergenerational catechesis. The family is the

continued on page 30



The Overlooked, Ignored, and Rejected:

Where Is the Social Justice?

by Ralph McCloud

Love of neighbor, grounded in the love of God, is first and foremost a responsibility for each individual member of the faithful, but it is also a responsibility for the entire ecclesial community at every level: from the local community to the particular Church and to the Church universal in its entirety. As a community, the Church must practice love.

Deus Caritas Est

ENCYCLICAL LETTER OF POPE BENEDICT XVI

The joys and the hopes, the grief's and the anxieties of the men (and women) of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the grief's and anxieties of the followers of Christ.

Gaudium et Spes



One of the responsibilities for followers of Christ is to spend prayerful time identifying who are our brothers and sisters who may be overlooked, ignored, and rejected. Who are the folk pushed to the margins of our society and more importantly, why are they being overlooked, and ignored? A consistent Christian exercise is to identify with, as Jesus did, persons who are overlooked, ignored, or cast out. Identifying and walking with the ignored, the overlooked, the rejected and the voiceless can be difficult.

We often find ourselves insulated by geography from contact or view of those struggling: disasters in Myanmar and China; wars in Iraq, Afghanistan, and the Holy Land; and numerous conflicts on the continent of Africa. The silent screams of those yet unborn often will go unnoticed as we proceed about the “busy-ness” of our day to day lives. The pressures of our routine activities can often cause us not to give adequate notice to the over thirty-seven million who live below the poverty line in the United States today.

Many self imposed obligations may render the plight of the millions without adequate health care to go unnoticed. Constant overdoses of political debate during election season may cause us to miss the fact that immigration reform has taken a back seat in national discourse and many of our brothers and sisters find themselves hidden in the shadows. Following our favorite sports team may cause us to miss the fact that most poor people in the United States have jobs and work desperately trying to provide for their families but fall dreadfully short. Our routes to work, church, and play will often not take us where the more that one million homeless men women and children live and languish on the street.

Our adequate food and safe drinking water often distracts our thoughts from that two-thirds of the world that are undernourished or starving. The notions of “fast food,” bottled water and supermarkets are unfamiliar to this population. The overlooked, ignored and rejected are focused on their “daily bread,” safe cups of drinking water, and selling wares in their local markets.

WHERE IS THE RESPONSE IN JUSTICE?

Conscious of these and many other realities, a reasonable question would be where is the social justice? How is the church responding?

In many of the aforementioned situations the church is there, alive with the message of Christ's hope. Catholic Relief Services works in ninety-nine countries around the world. Christ's message of the love of neighbor resounds as they feed the hungry, clothe the naked and stimulate development and self sufficiency among those who are forgotten in our world. Caritas's Internatialis also assists the international community in being leaven for those in need. Catholic Charities agencies assist persons in the United States to move from poverty to self sufficiency throughout the country. Millions of persons come through their doors in hope of just making it through the day or week, needing assistance for housing, food, and often counseling. Catholic Charities also advocates for the poor by confronting unjust policies that allow poverty to thrive. Members of the St. Vincent de Paul Society meet poor people in homes, access need and respond in ways that lifts their dignity.

PRIMED FOR CHANGE

The organization I have the privilege of serving, the Catholic Campaign for Human Development, funds self-help groups who are primed and trained for changing institutions that allow or ignore the sinful scourge of poverty. With generous donations from people throughout the country we are able to fund around 350 groups made up of low income people with the idea of pulling themselves out of poverty. There is a wonderful diversity among the groups funded: from farmers in Mississippi to immigrants in California, to ex-offenders in Florida, to credit unions in Chicago. Generous donations from believers across the country help facilitate this tremendous work. Among examples of lives touched and hope restored are these:

Six years ago, Blanche moved into low-income apartment housing; home ownership was an impossible dream. But thanks to a remarkable new program sponsored jointly by the Portland Community Land Trust (PCLT) and the Clackamas Community Land Trust (CCLT), Gardner recently purchased a 58-year-old bungalow and converted the garage into two additional bedrooms. Gardner is the first of what PCLT and CCLT hope to be many success stories in their Smart Growth Community Land Trust Homeownership Program, which preserves and renovates homes in the city of Portland and nearby Clackamas County, providing low- and moderate-income earners with the opportunity for permanent home ownership. The Catholic Campaign for Human Development funds CCLT with an economic development grant.

Olivia, who lives in low income housing in Baltimore, got her help from The Baltimore Association of Community Organizations for Reform Now (ACORN). They organized low- and moderate-income people to exercise power in their neighborhoods, city, and the state. Members saw lead poisoning, a serious medical situation with dangerous and even fatal risks to health, threatening the people in their communities; they took action and now claim major successes in training more than 100 members including Olivia to become state certified lead testers and in conducting over 500 lead tests. They organized a "rent strike" campaign during which tenants living in hazardous conditions deposited their rent into an escrow account until repairs were made, forcing landlords to remove lead and other code violations from over 800 units.

In the Liberty City neighborhood of Miami, Florida, Francisco is the beneficiary of the efforts of the *Miami Worker's Center*. This organizing and advocacy group for low-wage workers went to court and won an injunction to block the demolition of 1,000 low-income housing units. The Center reached an agreement with the local housing authority to increase the number of new units to 450 and to give priority for the new

continued on page 22



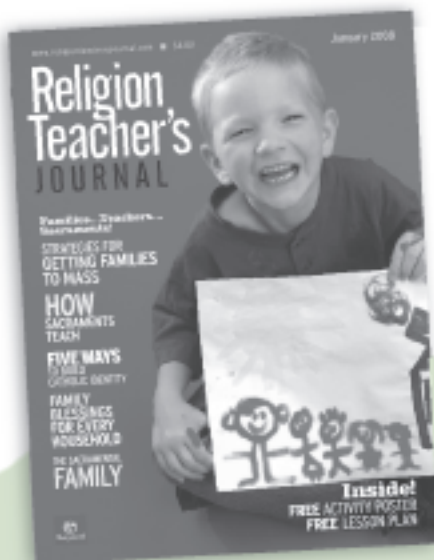
housing to Liberty City residents who otherwise would have been displaced.

Bianca and Jeremy are teens who were helped by Hope Street Youth Development (HSYD), a project that provides leadership, empowerment, and employment opportunities for African American youth in Wichita, Kansas, through partnerships with government agencies, local businesses, and community-based organizations. One of the group's most successful efforts has been its *Youth Summer Jobs campaign*. When this group of youth in Wichita realized that they would not be able to get jobs in their community because employment opportunities did not exist, they concentrated on helping to create the jobs. Their research led them to federal legislation that provides states with funds

for summer employment. HSYD members met with city, state, and federal officials, including the Workforce Alliance of South Central Kansas, over a three-year period to create a summer employment program for fifteen- to seventeen-year old youth. In summer 2003, with the support of CCHD funding, they realized their goal of obtaining summer jobs for thirty youth, securing jobs in a hospital, an advertising agency, a diner, and a social service agency.

Nhan TonThat (pronounced Nee-yan Ton-tuck) credits CCHD with keeping Win-Win Cleaning in business following an exodus of technology companies from commercial buildings in and around Boston. "Without CCHD's generous support, we would have probably closed shop, but their support allowed

The FIRST Catechetical Magazine—We've been teaching teachers & catechists for more than 40 years!



A wealth of resources for **Catechetical Leaders, Catechists and Teachers.**

Every issue includes:

- 🌱 FRESH and exciting classroom ideas for more interesting and creative classes
- 🌱 EXCELLENT reproducible resources for children and families
- 🌱 TOP-NOTCH theological and spiritual formation



*To download your **FREE** issue and to subscribe visit www.religionteachersjournal.com

**Religion
Teacher's
JOURNAL**
1-800-321-0411

us to try new strategies, test out new markets and new sales techniques,” said Nhan, executive director of the Vietnamese American Initiative for Development, Win-Win’s parent company. The cleaning cooperative helps Vietnamese immigrants make inroads into the lucrative commercial cleaning business. Because English proficiency is often an issue, Win-Win handles marketing, insurance, sales, and customer service for its members while encouraging them to learn the language.

Nhan, Olivia, Bianca, Francisco, Jeremy, and Blanche were all folk who were overlooked, ignored and often blamed for situations that found them pushed to the margins of our society. Because folk began to look with new and different eyes, they are not only noticed but loved; not only seen but treasured, not only observed but understood.

Also among those who find themselves overlooked and ignored are those who have yet to hear the Good News. Those, who once hearing of God’s love and the need of God’s people will be moved to respond in new and different ways. When we teach, when we witness, when we confront, we can help folk who are involuntarily blind to see with a vision that transcends geography, race, religion, biases, language and class. A vision that allows us all to see and recognize ourselves in our brothers and sisters. A vision that allows us to see our shared humanity and our shared heritage as sons and daughters of God. |

Ralph McCloud is the director of the Catholic Campaign for Human Development for the United States Conference of Catholic Bishops. Previously, he was the director of peace and justice ministry for the diocese of Fort Worth, Texas.



FIRE IN OUR HEARTS *continued from page 9*

The importance of prayer to the Holy Spirit for an evangelizer’s or catechist’s work cannot be emphasized enough. Besides our own prayer, however, it is important that we spend time in prayer with those we are serving and be prepared to answer their questions about prayer. People can be shy about discussing their own prayer life, but faith tells us that it is prayer that makes all the other elements of formation fruitful, especially prayer to the Holy Spirit.

We would also do well to invite the regular intercessory prayer of others. This is what we find throughout the Acts of the Apostles, where community prayer prepares for all the important moments in the church’s life. Besides asking for prayers from the parish or school, we should not hesitate to make the same request from a local prayer group or religious community, or from specific families who can pray the rosary together regularly for our ministry. Our heavenly purpose requires heavenly aid, so the more intercessory prayer, the better.

PERENNIAL PENTECOST

The following words of Pope Paul VI constitute both a statement

of faith and a challenge for anyone who takes to heart the work of evangelization and catechesis, including adult faith formation. In the aftermath of the Second Vatican Council he said: “What do we feel is the first and greatest need of this blessed and beloved church of ours? We must say it, almost trembling and praying, because as you know well, this is the church’s mystery and life: the Spirit, the Holy Spirit. He it is who animates and sanctifies the church. He is her divine breath, the wind in her sails, the principle of her unity, the inner source of her light and strength. He is her support and consoler, her source of charisms and songs, her peace and her joy, her pledge and prelude to blessed and eternal life. The church needs her perennial Pentecost; she needs fire in her heart, words on her lips, prophecy in her outlook ... The Church needs to rediscover the eagerness, the taste and the certainty of the truth that is hers” (General Audience, Nov. 29, 1972). |

Most Reverend Leonard P. Blair, NCCL’s new episcopal adviser, is Bishop of Toledo.

Echoes of Faith[®].com

FAQs

How to Use

Spiritual
Formation

Modules

Resources for
DREs

Resources for
Catechists

En Español

Professional
Articles

Questions of
the Week

Feedback
Forms

Shop
Online

NCCL.org



EchoesofFaith.com Is Now Ready to Serve You!

Browse our new and expanded features, view sample videos, post a question at the Catechetical Forum, read new articles, shop online, and much more!

Video Clips of the Month



Click on one of the images above to see a clip from that module.

New for *Echoes of Faith Plus!*



Program Director's Manual

Catechetical Forum

Use this NEW feature to ask catechetical and theological questions of our team of experts.

Download Samples

Click here to download samples of NEW features in the *Echoes of Faith Plus* booklets.

INTERACTIVE ECHOES



by Jo Rotunno



This month we are launching our Web site for the ongoing support of *Echoes of Faith* and we invite you to visit the site soon. You'll find it at Echoesof-Faith.com. There are two features on this Web site that I'd like to bring to your attention. One is an ongoing Catechetical Forum for catechists. Catechists can type in their practical or theological

questions and we promise a response within twenty-four hours. This feature will be staffed by one of our RCL Benziger consultants and occasionally by a guest host drawn from the NCCL ranks.

Another new feature is a bulletin board where diocesan staff members or parish catechetical leaders can share their experiences with *Echoes*. As you know so well, sometimes it is the shared experience of another parish or diocese that stimulates your own imagination. Click on the Resources for DREs link on the home page.

I'd like to share with you a few ideas generated by our RCL Benziger staff for using *Echoes of Faith* in new and innovative ways.

Joint Formation Days. Over my many years in the catechetical ministry, I've heard one concern expressed over and over: the gulf that sometimes exists between the Catholic school and the parish catechetical program. Sometimes the issues involve shared space or an inequitable distribution of resources. Sometimes the disconnect is simply a result of busy schedules and differing priorities. Yet we all know that most progress begins with small steps taken at the local level.

Why not invite the school religion coordinator to partner with you in creating a catechetical training day using an *Echoes* module? For example, you might use the Scriptures module as a two-session training event to launch a year-long emphasis on Scripture in the classroom. The first session would lay the foundation for a Catholic understanding of Scripture. (Remember that each segment of the theology modules will take you at least 1-1 1/2 hours to process properly.) The second day could be a practical exploration of ways that both the parish and school programs can place a greater emphasis on Scripture in the coming year. The bonus interviews on this module could provide content for follow-up training days during the year. At the end of the year, you could gather both staffs for a joint meeting to discuss improvements they see in their own and in the children's awareness of the importance of the Bible in Catholic life.

Partner in Ministry Days. Many parish catechetical leaders also acknowledge that they have not yet achieved the true partnership they seek between parents and catechists in the faith formation of children and youth. You could take the same idea described above and adapt it to develop joint formation days for parents and catechists. It would be a great opportunity to communicate to parents the importance that your program places on the role of Scripture in the life of faith. It could also be a good time to brainstorm ways that both catechists and parents can create opportunities for the sharing of Scripture in both the home and parish settings.

Mentoring Model. You know that in spite of your best efforts there are catechists who will not be able to attend a large group formation center. On the other hand, you know that formation occurs best in community. One alternative is to pair a beginning catechist with a well-seasoned one. Invite the beginner to choose an area of growth and match a module to his or her need. Using *Echoes* booklets with CD-Rom, have them each watch a video segment on their home computers and reflect on the corresponding booklet process. Then, invite them to share their reflections with each other either over the phone or face-to-face (preferred). Enhance this model by having beginners observe sessions with veteran catechists during the year.

Empowerment Strategy. Let's face it, you can't do everything yourself. Begin to empower your veteran catechists by giving them the opportunity to process an *Echoes Plus* module with different groups of learners. Meet with the veteran catechists ahead of time and walk through the workshop process with them. Have them begin by working with a small group of three to five catechists before moving up to a large group session. Sharing the workload with others will build commitment in your whole body of catechists and empower them to hand on their wisdom to others.

However you decide to use *Echoes of Faith* this year, we hope that you will share your successes with us via our Web site or by contacting us directly. Just as RCL Benziger is a partner with NCCL in the *Echoes* project, we want to be your partner in the whole work of parish faith formation. ■

Jo Rotunno is director of creative development at RCL Benziger, which produced the Echoes of Faith project for NCCL. She has worked in catechist formation for the past twenty-five years. Contact her at jrotunno@rclbenziger.com.

The WHAT?

The National Association of Catechetical Media Professionals exists to be of service, offering resources and expertise in catechetical media, media literacy and the integration of technology.

by Karen Streett



On the wall in my office hangs a picture of Gabriel, the Archangel. Or, should I say, a representative figure, since I don't think we have any pictures of angels! This heavenly messenger, who is most famously known for bringing the news to Mary that she was to be the mother of Jesus, is also designated as the patron saint of

broadcasting, communications, messengers, public relations and telecommunications. As director of media resources for the Diocese of Erie, Pennsylvania, I find Gabriel's inspiration and patronage are fitting and valued.

Also fitting and valued is my membership in the National Association of Catechetical Media Professionals, or NACMP (nay-camp). As the title of the article suggests, you may be asking—the what? And could you please repeat that—slowly? Well, let me dissect our title for you.

National Association—this part is easy. Our members represent dioceses, producers and academics from all over the country. *Catechetical*—this is the most important word in our title. All those reading this article certainly know what the word “catechetical” means and NACMP is first and foremost a catechetical organization; an association dedicated to proclaiming the Good News of Jesus Christ. *Media*—we are catechists in a particular way; we proclaim the Good News by raising awareness of the importance and validity of print and electronic media in accomplishing the mission of the Gospel. *Professionals*—we are directors, AV consultants and staff of diocesan media centers; directors of diocesan offices and departments of religious education; and professionals of the academic community who specialize in catechetical media. We are also representatives of organizations whose mission is related to the catechetical media field, including firms or corporations engaged in selling catechetical media products or services.

So, what does all this mean to you, the members of the catechetical leadership community? We exist to be of service, offering resources and expertise in catechetical media, media literacy and the integration of technology into the catechetical field's “way of doing business.” Our world is changing faster than any of us care to admit, and children, youth, young adults and people in general are learning differently, gathering differently and communicating differently. And that “differently” is electronically, wireless-ly, plugged in and tuned in. Our catechetical resources must extend beyond the video, DVD, and print material. The catechetical community must gain expertise and maintain relevancy in this technologically oriented world and

NACMP is ready and willing to help you—or will find the people who can help you!

How can members of the catechetical leadership community access the services of NACMP? Presently, anyone can visit our website at www.nacmp.org and ask members any question related to providing catechetical resources by clicking on our FAQ's link. Remember, not only do we have the vast knowledge and experience of diocesan people nationwide; our membership also includes our academic partners and publishing partners who are on the cutting edge in their fields. These are the specialists who will answer your questions! This networking forum and crew of *readily available* advisors are both a blessing and support to anyone in catechetical ministry. Moreover, each question is archived, so that someone else who may have the same or similar question will have access to the information. One of our group's main objectives is to share our expertise and information with the catechetical community, and this platform of frequently asked questions enables us to do that in a dedicated and convenient manner for all those in NCCL.

Also, it is our goal to offer NACMP-sponsored web-based seminars or workshops that would benefit all members of NCCL. At our national conference, held in Houston in April, 2008, just prior to NCCL, the technologically more adept members of our group were charged with discerning a way to make this conferencing online a reality for members. We are eagerly anticipating a workshop or presentation for all members nationwide sometime in the fall. After this initial venture, we hope to be ready to share more information and expertise through this web-based format. So, stay tuned!

Our organization welcomes any catechetical leader who shares our interests and goals as a member. Our members have access to additional features of the website, including audio recordings and notes from our keynote speaker and workshops from our national conference. Members also have personal access to all members through our listserv. Membership information is available at www.nacmp.org.

The catechetical organization of NACMP is intent on spreading the Gospel message using the best and brightest of the catechetical and media worlds. It is our sincere desire to advance this goal by informing, resourcing and serving the catechetical leaders of NCCL. Gabriel the Archangel, pray for us! ■

Karen Streett is the director of media resources for the Diocese of Erie in Pennsylvania and former president of NACMP. She has been involved in catechetical ministry for twenty-seven years and a member of NACMP for the past twelve years.

HEARTBURN OR HEARTS BURNING?

by Rhonda Lohkamp



Looking back over the last eight and a half years since the publication of *Our Hearts Were Burning Within Us*, the question keeps coming up in the minds of diocesan directors—sometimes suddenly, sometimes subtly: Where are we with this? How far have we come? Have we even gotten close to realizing the vision laid out for us in OHWB? Are our hearts still burning within us or are we suffering from heartburn?

ADULT FAITH FORMATION-HEARTBURN

The words from Challenges and Concerns (32-37) and from The Priority of Adult Faith Formation (38-44) in OHWB still ring true—maybe not quite as loudly, but they do still ring. How many of us as diocesan directors do not find ourselves confronted with religious indifference and moral relativism? How many don't find ourselves facing ignorance or opposition to the dignity of people and cultures in our dioceses? How many of us haven't met people who have not encountered the risen Christ and are indifferent to the church's life and teaching?

Why is this happening? We are finding that in spite of how often we articulate it—how essential formation of adults is to the identity and mission of the church—our parishes and our dioceses have not fully heard or embraced that message. All we have to do is look for concrete supporting evidence that can be found in staffing, job descriptions, and budgets. Bottom line—our people cannot love what they do not know and they cannot respond wholeheartedly to what they do not love. Ah, and that's what's causing the heartburn!

ADULT FAITH FORMATION-HEARTS BURNING

So what do we do? How do we as diocesan directors keep that flame of faith alive in our hearts and the hearts of our people and parishes? How can we as diocesan directors help our people and parishes to keep that flame alive? First, we need to collaborate with the other diocesan offices. We need to—if we haven't

already—gather with diocesan folks that specialize in evangelization, in young adult ministry, in ethnic diversity, in family life, in social justice, in ministry with persons with disabilities, in ministry with the aging. We need to gather with them to coordinate our plans and prioritize them in relation to the formation of mature disciples of Jesus. Second, we need to advocate for and integrate those priorities into a comprehensive ministry designed to foster mature adult faith at the parish and inter-parish level. Third, we need to develop formation opportunities to support and form adult faith formation teams at both levels. And fourth, we need to exercise patience and trust—two words that we, as diocesan directors, often resist.

Our people cannot love what they do not know and they cannot respond wholeheartedly to what they do not love.

I know all too well that I am, as Michael Harter says in *Hearts on Fire: Praying with the Jesuits*, “quite naturally impatient in everything to reach the end without delay ... to skip the intermediate stages... . And yet it is the law of all progress that it is made by passing through some stages of instability, and that it may take a very long time.” If we want to continue to keep our hearts burning, all of us as diocesan directors must, as he says, “above all, trust in the slow work of God.” Maybe we will someday stumble across an ecclesial equivalent to Prilosec after all. ■

Rhonda Lohkamp is director of religious education for the Diocese of Wichita. She has been a DRE and pastoral associate. She received an MA in Pastoral Ministry from Boston College and has taught at Newman University.

Resources for Catechetical Sunday September 21, 2008



Catechetical Sunday Kit

Contains: English/Spanish book (suggestions for homilies, prayer services and Catechetical Sunday activities to be used throughout the year.) Poster and a CD with files as PDFs for additional resources for Catechetical Sunday.

USCCB product NC0800

\$15.95 Member price **\$14.35**



English and Spanish Prayer Cards

Available in packages of 50 for distribution throughout your parish and diocese.

• **English: NC8050** • **Spanish: NC8006**

50/\$6.00 Member price **\$5.40**

English and Spanish Certificates

For presentation to catechists in recognition of the vital work that they perform.

• **English: NC0807** • **Spanish: NC0808**

\$0.60 ea. Member price **\$0.40 ea.**



Family Commitment Prayer Cards

Distribute to those families who do catechesis at home or give children enough copies for each member of their family to sign

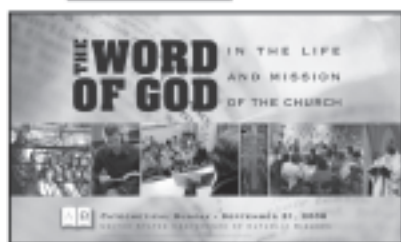
• **English: NC0803**, • **Spanish: NC0804**

50/\$7.50 Member price **\$6.75**

English and Spanish Poster (Reversible) NC0802

For display in parishes, schools, and wherever the work of catechesis takes place.

\$3.00 Member price **\$2.70**



ORDER NOW!

Additional charges for shipping and handling apply to all products

www.nccl.org
THE NCCL BOOKSTORE

CALL
800-350-7865
PROMO CODE **NCCL092108**

Catechetical Sunday Lapel Pin NC0801

This distinctive lapel pin is 3/4 inch, blue and white enamel oval with a gold edge. A beautiful gift for all occasions for catechists, to receive and give. It reminds us of the Life and Mission of the Church which emerge from Scripture. Give and wear it proudly.

1-9 \$2.65 ea.
10-49 \$2.40 ea.
50-99 \$2.15 ea.
100+ \$1.95 ea.



The Last day for order Catechetical Sunday Products is Sept. 5, 2008. No returns on these products after August 29, 2008.

include the families of the candidates are seriously failing to respond effectively to this challenge.

CATECHESIS AS A PARISH DEPARTMENT/THROUGH THE WHOLE LIFE OF THE COMMUNITY

Is the creative response to this tension to be found in learning to collaborate? In having a bigger vision? Is catechesis beyond the department possible—and at what price? I have encountered many parish leaders who have an integrated understanding of catechesis, and who realize the following:

“... it is from the whole life of the Church that catechesis draws its legitimacy and energy” (*GDC*, No. 168).

“catechesis is an essentially ecclesial act—an action of the Church” (*NDC* p. 56).

The creative response to this tension is seeing the parish as a whole and mining its giftedness—and seeing all that we do holds learning within it.

MAINSTREAM US CULTURE/DIVERSE CULTURAL GROUPS

Are we called to create two churches or one? We have not yet figured out what it means to do catechesis in a church that has become increasingly ethnically diverse. We no longer live in a time

when we can simply build or designate churches for a specific ethnic group, and we are experiencing ongoing challenges to gather (versus assimilate) a variety of cultures into one community. Learning and creativity can emerge out of this tension: There is incredible potential for us to more fully understand what it means to be a Eucharistic community that is one body yet diverse in that body.

TENSIONS OFFER OPPORTUNITIES

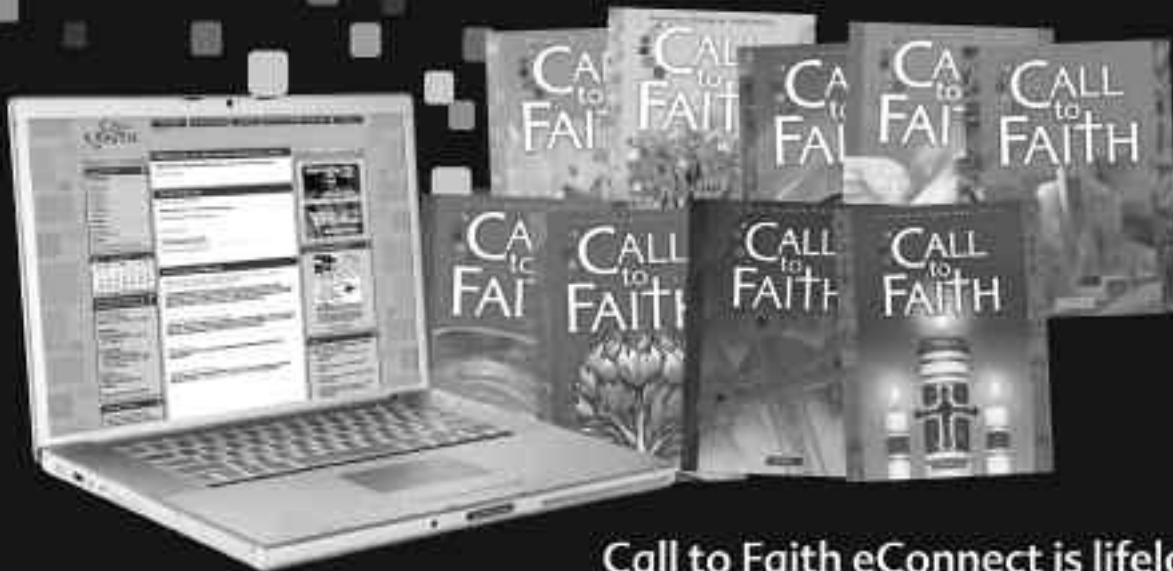
It is an exciting and creative time to be leaders of catechesis in today's church. If we are able to keep our hearts and minds open to the challenges and tensions before us we will be able to be present to the Spirit as experienced in the early church:

“In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. (Acts 2:17)

Tensions are not problems to be solved, but opportunities for learning, for growth, for being honest and real about catechesis today. ■

Mariette Martineau is a project coordinator for the Center for Ministry Development family and intergenerational ministry team. She coordinates Generations of Faith Online and Fashion Me a People and is a faculty member of the Institute for Lifelong Faith Formation.

emagine the possibilities.



Call to Faith eConnect is lifelong catechesis for the entire Catholic community—children, youth, and adults.

Try it now!

Visit www.CalltoFaitheConnect.com

basic love school. A good intergenerational program helps families to see the interconnectedness of family life, faith life, and friendship. It provides the opportunity and motivation for parents to discuss with their children the relationships that are entailed in living the Gospel on a daily basis. It helps the individual family to develop the loving qualities that make families work, and it helps to create a network of families that supports and sustains each participating family.

Families juggle many priorities in today's culture. Intergenerational catechesis offers opportunities for parents to nurture the primary role of the family—education for love. When families participate in intergenerational programming, important life discussions occur that may not have happened unless the time had been set aside, the context provided, and the topic presented. These intentional discussions facilitate invaluable interaction within families. In the busy lives of families, the days and years pass all too quickly and we may find ourselves at some future date wishing we had spoken to each other the most important words of love and about love.

And finally, it goes without saying that all efforts to live by the second Great Commandment are to be grounded in the first: You

shall love your God with all heart, with all your soul, with all your mind, and with all your strength. The goal of catechesis, in the home and in the parish, is not so much that children learn to know something, as it is that they come to know Someone. Our primary task, as parents and catechists, is to introduce the children to the God who tenderly loves them, whose constant delight is to be with them, and who waits with open arms and open heart for a loving response from each of them. |

Sister Kieran Sawyer, founder and director emerita of the TYME OUT Youth Center in Stone Bank, Wisconsin, writes and lectures on youth ministry, adolescent catechesis, and character formation. Contact her at sawyerk@tymeout.org.

Kathie Amidei, pastoral associate for lifelong faith formation at St. Anthony Parish in Pewaukee, Wisconsin, is a wife, mother, and grandmother. She was formerly the associate director of child ministry and catechetics for the Archdiocese of Milwaukee. Contact her at amideik@stanthony.cc.

Advertisers' Directory



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

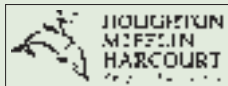


RTJ is published by Bayard, Inc., also publisher of Today's Parish Minister, Exploring the Sunday Readings, and This Sunday's

Scripture, as well as quality books and media.
Bayard, Inc. • One Montauk Ave., Suite 200 • New London, CT 06320 • www.bayard-inc.com

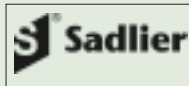


Catholic Distance University
Lifelong Learning in the Faith Through Online Education
Call 1.888.254.4238 ext. 710
www.cdu.edu



Driven by a vision of lifelong catechesis, Houghton Mifflin Harcourt Religion Publishers strives to involve all members

of the parish faith community through resources that are age-appropriate, systematic, and intentional. For more information, visit us online at www.harcourtreligion.com.



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



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-ASK-4-RCL (1-877-275-4725).



Loyola Press is a nonprofit publisher serving the Catholic community and beyond in faith formation, education, and spiritual growth since 1912. Loyola Press builds relevant and enduring bridges between the 2,000-year-old Catholic faith and the needs and desires of today's spiritual seekers. www.LoyolaPress.org

CATECHETICAL LEADER

EDITOR: Joyce A. Crider

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 2008 by NCCL

Subscription rates (U.S. addresses): One year \$24; two years, \$42; three years, \$54. 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.



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

Compiled by Dan Pierson

What Are Catechetical Leaders Reading?

Maureen O'Reilly, director of the Office for Faith Formation/Catechetics of the Archdiocese of Detroit, will be reading *Collaboration: Uniting Our Gifts in Ministry* by Loughlan Sofield and Carroll Juliano. In the coming year all the offices serving pastoral staffs in 280 parishes will continue to explore opportunities for moving beyond coexistence, communication and cooperation to opportunities for true collaboration. Maureen sees *Collaboration* as a great resource.

Sr. Digna Vela, director of the Office of Catechetical Ministry of the Diocese of Victoria, Texas, reads *America* magazine cover to cover each week. "It gives me a broad perspective on church issues and a background for my ministry in catechesis and evangelization."

Congratulations to Sr. Digna who created a special resource for small faith sharing groups. In 2008 the Diocese of Victoria published the fifth annual edition of *Disciples on the Journey*, a Lenten lectionary-based book. It includes separate sections for adults, families and teens and is published in English and Spanish. Each year Bishop David Fellhauer and pastors write the commentaries for the Sunday readings.

Brenda Kresky, adult faith formation consultant for the Diocese of St. Cloud, Minnesota, will be reading *What Jesus Said and Why It Matters Now* by Timothy Fallon and *Googling God: The Religious Landscape of People in their 20s and 30s*.

Bishop John P. Kinney of the Diocese of St. Cloud recommends *My Life*

What are you reading?

Please send your recommendations to:

danpierson@faithAlivebooks.com.
An edited list will appear in next issue of *Catechetical Leader*. The first 10 people to respond will receive a complimentary copy of *My Life with the Saints* by James Martin, SJ.

With the Saints by James Martin, SJ and *A Thousand Splendid Suns* by Khaled Hosseini, and *Jesus of Nazareth* by Pope Benedict XVI.

Dan Pierson served as the director of religious education for the Diocese of Grand Rapids for seventeen years. He is the founder of faithAlivebooks.com and works part-time with the Pflaum Publishing Group in bookstore and distributor sales. Contact: danpierson@faithalivebooks.com.

Subscribe now to *Catechetical Leader*

(NCCL members receive *Catechetical Leader* as part of membership.)

Rates:

One year: \$24.00 Two years: \$42.00 Three years: \$54.00

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 Discover American Express

Card no. _____

Signature _____

Check:

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

CHALLENGES FOR BURNING HEARTS AND RENEWED VISION

by Megan Anechiarico

ACROSS

- 1 RCIA or adult faith formation, for example
- 7 Retreats, faith sharing groups, and seasonal programs are examples of these for adult faith formation
- 13 Incorporation of heart, mind, and spirit
- 15 Jumble for chop off
- 17 Revitalization or transformation
- 18 Apple or pecan, backwards
- 20 Atlanta, ___
- 21 Armed service law enforcement officer, for short
- 22 Infantry corps unit of the crown in Toronto - acronym
- 24 Provide a variety and diversity of quality youth and adult faith formation 7A
- 28 Jumble for Much ___ About Nothing
- 29 Record label founded by Dave Matthews and others
- 30 1st person statement indicating that one has laced one's shoes again
- 31 Jumble for a unit of energy
- 32 Freebie - the answer is MIHBL
- 34 "___ the season to be jolly"
- 35 1st person statement indicating that one has followed the dentist's instructions
- 37 Intergenerational sharing of gifts and talents
- 38 Jumble for horse that shows
- 39 Conclude
- 40 Jumble for Priestly or Giambi
- 42 Question for Mr. Barnum, phonetically and familiarly
- 43 Be an oracle - 3 words
- 46 Simpson judge

- 47 Base for navy planes - abbr.
- 48 Catechetical approaches
- 49 God of war and the sky in Germanic mythology
- 50 Common preposition indicating time or place
- 51 Next destination for some ER patients
- 52 Became acquainted
- 54 Value human dignity
- 58 Bed and breakfast
- 59 Developmental stage considered in Renewing the Vision
- 62 Perspective, environment, generation, culture, etc.
- 63 Community prayer

DOWN

- 1 Curriculum or individual catechetical event
- 2 Tin Man's need
- 3 Cyanogen - abbr.
- 4 Abbr. for extinct language of Etruria
- 5 Child's statement upon identifying an automobile - 2 words
- 6 Saigon airport code
- 7 Huaorani language, upward
- 8 School grp. star
- 9 ___ we meet again
- 10 AE__U
- 11 Single
- 12 Nourishment and advocacy
- 14 Community bonds
- 16 Be involved fully, actively, and consciously
- 19 Creativity
- 23 Peers or teams
- 24 Send an invoice to a customer - 2 words

1															
15	16														
20															
22															
29															
32															
38															
42															
47															
50															
52															
62															

- 25 Allow to drum - 2 words
- 26 Jumble for traveling by horseback - 2 words
- 27 Those who prepare for publication
- 28 Revelation or ___ of faith
- 33 Popular sandwich letters
- 36 Transgression
- 38 Vibrant and interactive
- 41 1A of faith
- 44 Jumble for stands out in meeting the challenges in this issue
- 45 Jumble for elect or resolve
- 53 Bronzed
- 54 Caviar
- 55 Theater scenery
- 56 Jumble for animation frame
- 57 Explosive letters
- 58 Comparative suffix - var.
- 60 AC/DC instrumental song
- 61 Elemental symbol for copper

The Path to ALL Your Online
Catechetical Resources

www.

RCLBenziger.com



1-877-275-4725 • 206 East Bethany Drive • Allen Texas 75002

“He lived and worked for Christ;
he suffered and died for him.
How current is his example today?”

— Pope Benedict XVI at the announcement
of June 2008 to June 2009 as the year of St. Paul

ST. PAUL

Jubilee Year of the Apostle Paul

A Bible Study Guide for Catholics

Bible scholar and popular television host, Father Mitch Pacwa, leads you on the powerful journey of St. Paul in this special Jubilee Year of the Apostle Paul study guide.

Immerse yourself in the person of the Apostle Paul — so heroic, but yet so recognizably human in his conversion story and personal involvement in sharing the Gospel with others.

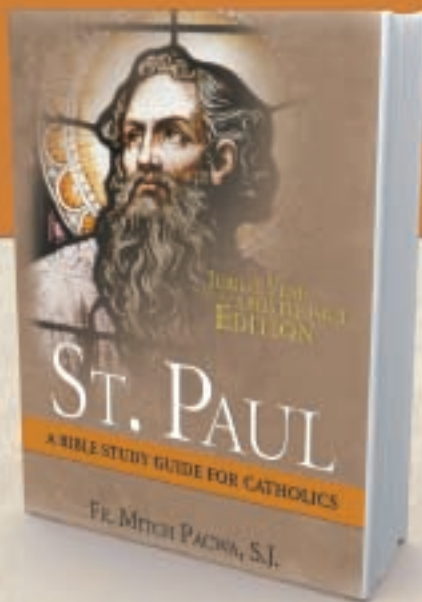
Gain fresh insights into your

own personal growth potential through the combination of Fr. Pacwa's direction and the writings of St. Paul.

- ◆ Who is Paul and what is his relevance to me for today?
- ◆ How are the central teachings of the Catholic Church found in Paul's letters in the Bible?
- ◆ How might I gain confidence from St. Paul's bold and creative approach to challenging society's status quo?

Whether it's used for personal study, interactive journaling, or small-group study, the guide's format is concise and easy to follow.

Call
1-800-348-2440
X2173 today to order!



ABOUT THE AUTHOR

Father Mitch Pacwa, S.J.,
Senior Fellow of the St. Paul

Center for Biblical Theology, is a Jesuit priest and popular television host of several EWTN (www.ewtn.com) television and radio programs, including "EWTN Live" and "The Holy Rosary in the Holy Land."

ORDERING INFORMATION

St. Paul: Jubilee Year of the Apostle Paul Edition: A Bible Study Guide for Catholics

By Fr. Mitch Pacwa, S.J.

978-1-59276-420-4 (ID# T555),
Paperback, 80 pp., \$8.95

Our Sunday Visitor

Bringing Your Catholic Faith to Life

www.osv.com

AD0811C