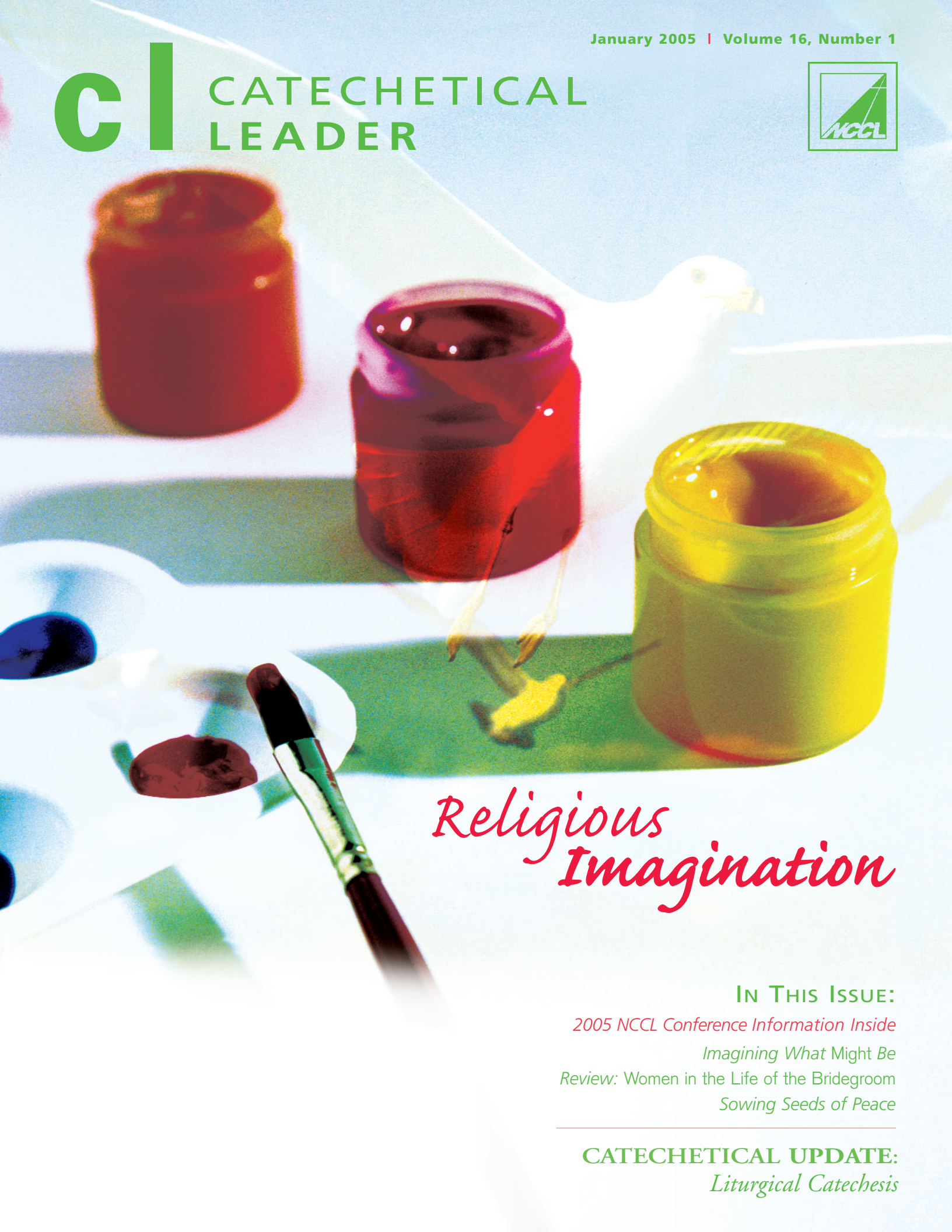


c | CATECHETICAL LEADER



Religious Imagination

IN THIS ISSUE:

2005 NCCL Conference Information Inside

Imagining What Might Be

Review: Women in the Life of the Bridegroom

Sowing Seeds of Peace

CATECHETICAL UPDATE:

Liturgical Catechesis

CATECHETICAL LEADER Table of Contents

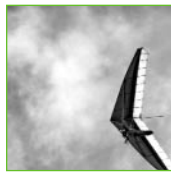
January 2005

IN EVERY ISSUE

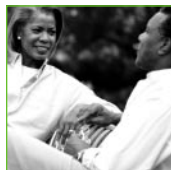
- 2 **From the President** Anne Comeaux
Imagination Gets a *Bum Rap*
- 3 **From the Executive Director** Neil Parent
The Gift of Imagination
- 14 **Books in the News** Reviewed by Anne Frederick
The Women in the Life of the Bridegroom
- 16 **Tech Center** Richard Drabik
On-line Learning: Making the Church More Catholic
- 18 **Focus on Leadership** Lisa Aldisert
Self Management Mastery
- 35 **People in the News**
- 36 **Crossword Puzzle** Megan Anechiarico
Liturgical Imagination



Tapping Imagination
page 8



Adventure Into What Might Be page 6



Liturgy: Source for Catechesis Update page U1

FEATURES

Religious Imagination

- 4 **Imagine Crossing the Great Divide** Raymond Latour
- 6 **Adventure Into What *Might* Be** Bernard J. Lee, SM
- 8 **Tapping Imagination** Maureen Gallagher
- 10 **“Sowing the Seeds of God’s Peace”** Jim McGinnis
- 19 **NCCL Conference 2005**

CATECHETICAL UPDATE

Liturgical Catechesis

- U1 **Liturgy: Source for Catechesis** Dr. Kate Dooley, OP
- U6 **Year of the Eucharist** Msgr. James Moroney

NCCL BOARD OF DIRECTORS

- | | |
|-----------------------------------------------------------------------------------|---------------------------------------------------------------------------------|
| Ms. Anne Comeaux
<i>President</i>
Diocese of Galveston-Houston | Mr. David J. Florian
<i>Secretary</i>
Diocese of Kalamazoo |
| Rev. Anthony J. Salim
<i>Vice President</i>
Maronite Eparchy of Los Angeles | Most Rev. Richard Malone
<i>Episcopal Advisor</i>
Diocese of Portland, ME |
| Ms. Mary Ann Ronan
<i>Treasurer</i>
St. Paul Parish, Phoenix, AZ | Mr. Neil A. Parent
<i>Executive Director</i>
Washington, DC |

- Ms. Carol Augustine
At-large
Archdiocese of Baltimore
- Dr. Harry Dudley
At-large
Archdiocese of Indianapolis
- Ms. Maribeth Mancini
At-large
Diocese of Rochester

- Ms. Cathy Shannon
At-large
Archdiocese of Portland in Oregon
- Mr. James E. Tucker
At-large
Diocese of Helena, MT
- Dr. Michael Steier
Ex-officio
USCC Department of Education

NCCL STAFF

- Mr. Neil A. Parent
Executive Director
- Ms. Joyce A. Crider
Associate Directors
- Sr. Katherine J. Kandefer, BVM
Associate Directors

IMAGINATION GETS A *BUM RAP*

Anne Comeaux



A child might say, “We will live in a world of peace.” The unimaginative adult might respond, “That is not really possible.”

A child might say, “I love everyone.” The adult might respond, “When you are older you will know that you will not be able to love everyone.”

A child might say, “When I close my eyes I see that everything is beautiful, all people are happy and God is with us all.” The adult might think, “Just wait until she opens her eyes and sees reality.”

This issue of *Catechetical Leadership* is dedicated to the topic of “Religious Imagination.” It occurs to me that for many people *imagination* means just something that is made up, something that is unreal or unimportant, something for children. Children seem to naturally exercise imagination. They have ideas that do not seem logical to the adults with whom they interact. They imagine things that “big people” absolutely know are impossible. It is thought that as we mature we must take on the activities of the mind that relate to reality,

“It is important that we assert ourselves as the prophets and the visionaries of our ministry.”

facts, solid things which can be proven. Adults who exercise imagination are frequently seen as out of the mainstream, eccentrics or misfits.

As religious educators we think in terms of spirituality, theology and methodologies when we are assessing formation, evaluation and pastoral practice. To some extent, each of these elements is quantifiable, concrete. These are necessary parts of what we do in our ministry of forming catechists, developing leadership, passing on the faith and encouraging adults for full and active participation as Catholics.

Yet as catechetical leaders it is important that we assert ourselves as the prophets and the visionaries of our ministry. To me, this means that we need to dig deep within ourselves,

provide ourselves permission to “erase” the traditional ideas and approaches, and create a place without barriers to newness. We can then create the opportunity to make visible to others what our unconscious has discovered. All of this is a challenge to many of us who have been educated and trained to be practical and concrete. Some of the challenge comes from the conflict that arises between our imaginative selves and our practical selves. If we do not allow ourselves and others to imagine, then we are relegated to the same manner of thinking and implementation that we have done in the past.

Imagination in the religious realm presents more questions than answers. Can we imagine a new way of understanding God? Can we imagine new ways of celebrating church? Can we imagine new ways of loving? I would say, “Yes, we can!” And these new ways need not interfere with traditional teachings or practices. They can be more intimate, more active, more relevant. If we allow ourselves—even encourage ourselves—to imagine, we might resonate with the prophet Jeremiah when he says,

“The word of the Lord has brought me derision and reproach all the day.

I say to myself, I will not mention him,
I will speak in his name no more.

But then it becomes like fire burning in my heart,
imprisoned in my bones;

I grow weary holding it in,
I cannot endure it.”

—Jeremiah 20:8–9

Imagination makes the reality so powerful that to not speak about it is impossible. Even if this means that pain will come and derision will be a part of life, the prophet must tell the world of the relationship with the Lord.

Maybe we can ask ourselves, “What barriers have we set up for ourselves? What things have we not been able to “erase”? What of our unconscious thoughts have we not been able to express?”

Then let us look to the children. Whose way of thinking will really be able to make God more present in the world? Who is the prophet? Who can envision what we can be and what we can do? Let us all become like little children and allow imagination to be a part of our ministry. ■

THE GIFT OF IMAGINATION

 Neil A. Parent



It is not surprising that down through time great religious leaders, such as Jesus, have aimed their messages more at the heart than at the head. The human imagination, wondrous, elusive and uncontrollable as it is, can trigger deep feelings within us and propel us to create incredible beauty—or unspeakable harm.

As Maureen Gallagher notes in *Imagination: The Best Kept Secret for Successful Catechesis*, faith is deeply rooted in the imagination. Indeed, one can safely say that faith first emerges out of the imagination, out of the more unconscious recesses of our mind where God's grace seems to do its work. It is in and through the imagination that conversion and transformation are most likely to occur.

MATURE FAITH

This is not, of course, to deny the essential role that thinking and questioning play in the faith development process. Quite the contrary. What the imagination gives birth to, the thinking intellect pushes toward maturity. A mature faith is one that is able to hold in creative tension both the rational and the imaginative faculties of the mind. While the rational gives form and definition to our faith, the imaginative, touched by symbol, myth, ritual and story, moves us into deeper realms of discovery.

English-born scholar Ananda Coomaraswamy, who spent a lifetime studying the myths of Hinduism and Buddhism, concluded that “myth embodies the nearest approach to absolute truth that can be expressed in words.” An example from our own faith tradition would be the first three chapters of Genesis. The myths of the creation of the heavens and the earth, of Adam and Eve, of the serpent and the fall, draw us into the mystery of God's plan for humanity in ways that transcend cognitive formulations. Myth, by nature open-ended, engages the imagination to expand our grasp of truth. Factual language, in contrast, tends to circumscribe our perceptions and understandings.

FINDING THE BALANCE

This is why the church has always linked solid theology with expressive ritual to nourish faith. The informed word gives structure to our faith much like the skeleton supports and gives form to the body. Without theology and doctrine, the imaginative dimensions of our faith struggle for meaningful shape. For its part, ritual, which appeals more to our imagination, illuminates and stirs us in ways

that words often fail to. When the cognitive and the imaginative processes of instruction are combined with a third element, reflection on faith in action, they together comprise the essential components of holistic catechesis.

In his article, *Imagine Crossing the Great Divide*, Ray Latour sums up the appropriate balance in catechesis this way: “If we are to foster wholeness, then we best dedicate our energies to development of a mindset that will view activism and spirituality, content and process, the cognitive and the affective, reverence and relevance as complimentary elements.”

IMAGINING WHAT COULD BE

The holistic mindset that Latour identifies is essential for the kind of “social imagination” which Bernard Lee addresses in his article, *A Call to Communities: Adventure into What Might Be*. Lee emphasizes the critical importance of the homily, particularly as experienced in small faith communities, in sharpening the distinction between “what has been and what may be.” It is helpful here to think of “homily” in terms of its Greek root, *homilia*, meaning instruction. Both catechesis and homiletics are meant to awaken the imagination to a vision of reality that better reflects God's reign than does the status quo.

Jim McGinnis in his article presents such an alternative vision: “*Sowing the Seeds of God's Peace*.” In a post-9/11 world, teaching peace rather than resorting to the sword is the alternative to the prevailing thought that you crush those who would harm you. But escaping the prevailing consciousness is no easy task. It requires the ability to *imagine* something that is not yet, but should be. That is why stoking learners' imaginations is crucial to what we do as catechists.

Jesus offered an alternative vision for his day by stirring his listeners' imaginations through story, metaphor, and gesture. We should do no less. ■

“A mature faith is one that is able to hold in creative tension both the rational and the imaginative faculties of the mind.”

Imagine Crossing the great divide

by Raymond Latour



Our ministry gives flesh to the Gospel of Jesus Christ. We invite and guide people to collaborate in the act of discovering meaning. And we do so based on the story of our Savior and our experience of redemption. In our preaching and in our teaching, through liturgy and the sharing of Scripture, the intuitive language of the imagination is vital for fostering redemptive creativity. If we can imagine the story of Jesus and how the narrative of his life makes our lives purposeful, then we can imagine a world that is more just and we can discover a wholeness or holiness through this vision of the kingdom of God.

TWO SIDES OF THE DIVIDE

I lay stake to this vision at a time when those who differ on how best to pass on the faith have drawn lines of demarcation with great passion and precision. We have on the one hand proponents of the deductive approach who believe that we need to provide our people with substantive instruction in the basics of our faith. They feel that we would be well served by concentrating on the development of a common language. They advocate a clearly articulated curriculum with a methodical, sequential development that presents the tenets of our faith in a comprehensive and linear fashion. We see evidence of this approach in the establishment of the conformity review by the Office of the Catechism and in publishers' articulation of learning objectives with detailed scope and sequence charts.

On the other hand we have practitioners who would minimize the attempts at a linear, cognitive development of our beliefs. They prize the experiential above other modes of learning. Their emphasis is more on shared, discovery learning where people are immersed in educational and liturgical experiences and where the common language is derived from the community's response in the light of scripture and tradition. Learning is cyclic and catechists are more mentors than teachers.

"We need to risk more and be willing to imagine the other person's intellectual, emotional, and even physical space."

THE INFORMATION SIDE

I have drawn these approaches in rather blatant terms so as to exaggerate the different paths each school of thought advances as being more conducive to learning. And yet these two approaches are not antithetical. More than ever we need Catholics who indeed know more than just the basics of their faith. The complexities of today's society mandate more information about the faith so that our under-



standing of our beliefs increasingly impacts our family life, our political stance, and our activities in the marketplace. Information is not a dirty word. We need more information rather than less.

Over the years I have conducted more than a few adult education surveys in parishes. What has consistently ranked at the top of these surveys has been an interest in learning more about the Bible “from a

knowledgeable teacher.” When offered scripture sessions tied into more “faith sharing,” respondents answered they were more interested in the content of the Bible, in how and why the inspired authors wrote their “books.”

THE IMAGINATION SIDE

At the same time we need to attend to the whole person. Religious education is more than just guiding people in the accumulation of knowledge. At all ages and stages of their development, we are called to guide our communities into comprehending the facts of our present, past, and even future. People insist that they want what they learn to be meaningful. Tom Groome in his book *Educating For Life* captures this in a succinct manner when he discusses feminist epistemology as a way of knowing that involves the whole person and all people. “The best way to know is in conversation and partnership with others—in community. . . . This especially requires expressing one’s own word to others in order to know it better and listening to their responses and personal contributions.” Whether in a fourth grade religious education session or in a whole community intergenerational gathering, faith formation is based on a belief that the “foundational sources of human knowing are everyday experiences, relationships, and efforts to live the covenant—to do God’s will,” says Groome.

I propose that we need both approaches to catechesis if we are to develop disciples with a responsible imagination, practitioners of the Way who respect the process of imagination in themselves and in others. These are people who “pay attention to dissonance and contradiction.” say Laurent Daloz and co-authors in *Common Fire: Leading Lives of Commitment in a Complex World*, “They learn to pause, reflect, wonder, ask why, consider, wait. . . . They also learn to work over their insights and those of others so that they ‘connect up’ in truthful and useful ways. They seek out trustworthy communities of confirmation and contradiction.”

The Canadian educator Kieran Egan in *Imagination in Teaching and Learning* describes imagination as a kind of crux “where perception, memory, idea generation, emotion, metaphor intersect and interact.” Egan would have us realize that imagination is not solely concerned with a capacity to form images. It is rather a capacity to think in a particular way. “It is a way that crucially involves our capacity to think of the possible rather than just the actual.” This capacity, I contend, is what we need to develop more and more if the call to evangelization is really to take hold.

continued on page 13

A Call to Communities: adventure into what *might be*

by Bernard J. Lee, SM



“Openness to imagination triggered by God’s intentions—that’s the anatomy of Christian hope.”



In a chapter about civilization in *Adventures of Ideas*, the philosopher Alfred North Whitehead writes:

A race preserves its vigour so long as it harbours a real contrast between what has been and what may be; and so long as it is nerved by the vigour to adventure beyond the safeties of the past. Without adventure civilization is in full decay.

These words gripped me at a first reading long ago, and they have never let go. I maintain that proposing “a real contrast between what has been and what may be” is a major component of the homiletic function and that this function is often best exercised within the community itself. Social imagination frequently plays a defining role in religious living.

THE EXPERIENCE OF PERSONAL CONVERSION

The contrast between what is and what could be is at the heart of the conversion experience. I decide to change when a genuine alternative is in front of me and challenges me to move from a comfortable present to something that appears possibly much better. The contrast has to be genuinely interesting; but for the moment, that contrasting possibility exists only in my imagination: Things could be different from the way they are. Often the greatest enemy of the better is the good. We are sure of the good that is the case. There is always risk in the something that simply could be the case.

All of this is as true for a community’s life as for the life of any individual. The Spirit, who renews the face of the earth, requires imagination. The poet Rainer Maria Rilke once observed:

If I don’t manage to fly
someone else will.

The Holy Spirit only wants
that there be flying.

As for who happens to do it,
in that the Spirit
has only a passing interest.

In the *The Varieties of Religious Experience*, William James speaks of the “hot place” in our consciousness. The “hot place,” the number one place, in consciousness is whatever vision of the world drives our essential passions. Conversion occurs when an alternative moves into the “hot spot,” replacing what was there, and often rearranging everything around it. What the human enterprise *might look like* as God’s reign is consistently a claimant for the “hot place” in an individual’s or a community’s consciousness. Openness to imagination triggered by God’s intentions—that’s the anatomy of Christian hope, for which our currently tortured world hankers with all its heart, whether it knows it or not.

THE EXPERIENCE OF INSTITUTIONAL CONVERSION

I recognize that the Second Vatican Council proposed, which differs in some major ways from *the church that was* (and sometimes still is). For example, the Council is clear that laity have a proactive responsibility for the reign of God that comes from baptism, not—as Catholic Action used to say—from participation in the apostolate of the hierarchy. You don’t have to borrow what you already own. And now there are significantly more lay people in paid professional ministry in U.S. parishes (82% of them are women) than there are diocesan priests. Imagination has taken hold. Something that once only *could be* now *actually is*.

“A homily...asks for community responsiveness to the Word, not just a collection of individual responses.”

Some recent theological work suggests that we now need some additional development, i.e., some new imagination, in the theology of church (ecclesiology) so that church can contain with open arms these new developments that previous structures do not easily hold. The recent regressive liturgical directive that the presider’s chalice should be larger than that community’s cups reflects institutional uneasiness with a complete equality of discipleship at the Table of the Lord, and suggests that laity have a lesser role at the Table. If the community leader is the servant, as Jesus indicates, perhaps that cup should be smaller, not larger. *Things could be different.*

continued on page 32

BOSTON COLLEGE

INSTITUTE OF RELIGIOUS EDUCATION AND PASTORAL MINISTRY

FELLOWSHIPS IN TOTAL COMMUNITY CATECHESIS SPONSORED BY BOSTON COLLEGE AND THE HENRY LUCE FOUNDATION

The Institute for Religious Education and Pastoral Ministry at Boston College has been a national leader in Total Community Catechesis, a new comprehensive approach to faith formation that engages the traditional structures of society - family, congregation and community - in the holistic and communal practice of Catholic faith.

Beginning September 2005, the IREPM will offer a Master of Education (M.Ed.) in Religious Education with a new concentration in Total Community Catechesis. Significant Fellowships will be offered to students with excellent academic standing who demonstrate leadership potential in religious education and parish catechesis.

FELLOWSHIP INFORMATION:

- Fellowships cover up to 100% tuition for the 41-credit degree and provide a living expense stipend for each of the two years that the student is enrolled full-time.
- Awarded to students with excellent academic standing who demonstrate leadership potential in religious education and parish catechesis.
- Study with renowned religious educators Thomas Groome, Jane Regan and other IREPM faculty in a learning environment of community and collegiality.

APPLICATION DETAILS:

- April 15, 2005 application deadline to begin program in September 2005.
- Limited fellowships available.
- Contact Chris Kowalcky at 800-487-1167 for application materials.

FOR MORE INFORMATION VISIT:



<http://www.bc.edu/irepm>

Boston College Institute of Religious Education and Pastoral Ministry (IREPM), Chestnut Hill, MA 02467-3931
617-552-8440 or fax 617-552-0811, 800-487-1167, email: irepm@bc.edu

Tapping Imagination: the best kept secret for successful catechesis

by Maureen Gallagher

“Our visual processing is emotional, interpersonal, and ‘hot.’”



According to Albert Einstein, the great scientist of the twentieth century, imagination is more important than knowledge. It is said that he discovered the theory of relativity in his imagination. Novelist Charlotte Bronte acknowledges that reason might be right, but at times it is good to give time to imagination, because we need divine hope. This article will explore the power of imagination, shed light on the impact of the visual arts on emotions and interpersonal relationships and look at the implications of all this for catechesis.

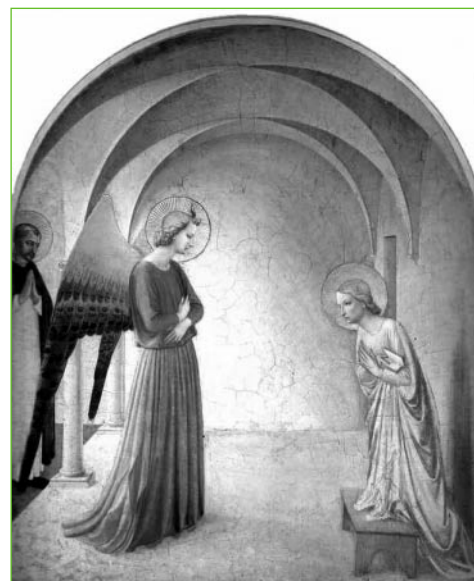
THE POWER OF IMAGINATION

Faith is deeply rooted in imagination. Theologian and counselor Kathleen Fischer points to the fact that imagination, properly understood, provides access to the deepest levels of truth and allows us to live in the “real world.” She notes that God’s revelation first occurs on the level of imagination and that imagination does not endanger faith, it nurtures it. Historian of religion James Whitehead reflects that in its deepest roots, faith is not an intellectual assent to doctrine, but an enduring ability to imagine life in a certain fashion.

Religious imagination, according to sociologist Robert Wuthnow, is a means of keeping hope alive. It helps people break free of cultural constraints that keep them from realizing their own potential or devoting themselves fully toward helping others. Wuthnow, whose books include *Creative Spirituality: The Way of the Artist*, sees Jesus as one of the most imaginative people who ever lived. He told stories to give people pictures. He used the stuff of ordinary life. The authentic Jesus that comes through in the pages of the New Testament is very imaginative. Jesus loved to use metaphors: I am the bread of life; I am the vine; I am the light of the world. This language helped people see the “more” in Jesus. It began to help them understand the mystery that was Jesus.

The survival of oppressed people, people in slavery, people in concentration camps is often said to depend upon their ability to both remember and imagine. Using imagination to recall a loved one’s looks, personality, smell, and care helped people survive the Nazi prisons. Imagining being rewarded for suffering injustice here on earth after death by a caring God in heaven has empowered many enslaved people to continue living in unfair and dire circumstances.

Cardinal Godfried Danneels from Brussels reminds us that truth, goodness and beauty are all access roads to God, but beauty has yet to be explored. He goes on to comment that the human person hesitates before the true, is impotent before the good, but loves beauty. Beauty is present in many forms: great architecture, lovely and stimulating paintings, poignant drama and exhilarating concerts. We know that the visual arts have great impact on the human brain.



OUR HOT-WIRED BRAIN

The visual arts connect to our imaginations and help us “make meaning.” They engage the most powerful part of the brain to absorb information. Information is sent to the cerebral cortex through two optic nerves consisting of 1,000,000 nerve fibers. In comparison the auditory system has 30,000 nerve fibers. Thirty percent of the brain’s cortex is dedicated to visual processing; eight percent to touch and three percent to hearing. We register a full color image—equivalent to a megabyte—in a fraction of a second. Our visual processing is emotional, interpersonal, and “hot.” We are horrified when we see pictures of atrocities; we are numbed by images of abuse and neglect. We are pleased by pictures of gorgeous sunsets or mountains. We smile at pictures of young children at play; we are astonished by a butterfly. We are motivated by pictures of people in need; we are moved by images of achievement. The visual arts touch us, drawing on our imaginations, and call for an emotional response. We can picture ourselves suffering as others suffer and rejoicing as others rejoice. The visual arts call us out of ourselves and enable us to stand in the shoes of another.

The abstract visual arts also stimulate our imaginations. Some works are stark and remind us of the isolation which we all experience at some time in our lives; some are playful and stimulate us to be light-hearted; some are appalling and move us toward action. The juxtaposition of color, line, and form, whether representing realism or abstraction, rouses us to some kind of reflection.

VISUAL ARTS FOR STIMULATION

The goal of catechesis is growth in faith. We can use imagination in many ways to stimulate faith. First of all, catechists can nurture imagination by providing visually stimulating environments. Using colorful screens to define space, having clean and orderly areas for catechesis and providing exposure to good classical religious art are all important. In our tradition catechesis often happened in an artistic environment. The great Gothic cathedrals, with portrayals of the life of Jesus, Mary, the apostles, the events of both the Old and the New Testament, were great tools for catechizing many people who did not read, or who did not have books to read. These visual displays touched people and nurtured their faith.

The artists were close to the theologians in interpreting faith for everyday people. For instance, Fra Angelico set his famous Annunciation scene in fifteenth century Florence, not Galilee in the first century. He showed Mary’s stature by painting her much bigger than realism would have called for. He included a Florentine landscape. He showed an interpersonal relationship between Mary and the angel. The visual clues tell us something more is happening here. It is a picture of *call and response*: call by God, response by Mary. In situating the painting in contemporary Florence Fra Angelico reminds the viewer that they too are called and can respond to God’s invitation in their lives. Great art is not about the past. Great religious art speaks to us now. It is up to the catechist to help draw out the implications for those seeking to grow in faith today.

VISUAL ARTS FOR ENGAGEMENT

Secondly, catechists need to engage those catechized in doing art. Inviting people to use their imaginations nurtures their faith. For instance, having young people work in groups to make collages to illustrate the beatitudes provides opportunities for discussion, team building, and exploration of contemporary culture as seen through the eyes of faith. Such imaginative exercises nudge people to make connections between faith and life.

VISUAL ARTS FOR EXPRESSION

Thirdly, providing opportunities and stimulus for individuals to express themselves and their faith struggles using visual arts that do not require explanation can be very powerful. Young people often have inarticulate wonderings, concerns, joys, and sorrows that they cannot verbalize, but can express through color and abstract shapes. Inviting them to explore the psalms and find favorite lines that reflect how they feel when they are happy or depressed is an exercise that helps deepen their spirituality. Going the next step—giving them a large index card and having them use just color, line and shapes to illustrate the psalm lines—further their thought and feeling process. After they have done their illustrations, the catechist can invite them to write the words of the psalm on the opposite side of the card and save them and pray with either side of the card.

These few simple exercises are but the tip of the iceberg: great power can be unleashed by nurturing faith through the imagination. Don’t keep the power of imagination a secret! Spread the Good News! ■

Maureen Gallagher, Ph.D. is a consultant, leadership coach, and co-author of the textbook series Blest Are We. Contact her at mpgall@aol.com.

Sowing the Seeds of God's Peace— a challenge for all seasons

by Jim McGinnis

“Sowing the seeds of God's peace” was not just a good focus for Catechetical Sunday 2003. It is part of the core of the Good News that we have been commissioned to live and teach. How central this task is to Christian education is clear from the statements of the US Catholic bishops: “Those who are dedicated to the work of education, particularly the young, should regard as their most weighty task the effort to instruct all in fresh sentiments of peace” (*Human Life in Our Day*, 1968, No.132). “To teach the ways of peace is not to weaken the nation's will but to be concerned for the nation's soul” (*The Challenge of Peace*, 1983, No. 304).

“In order to sow peacefully, our leadership must invite rather than impose.”

Make Disciples and Strengthen Faith with...

WHY CATHOLIC? JOURNEY THROUGH THE CATECHISM

A Concrete Approach to Evangelization and Adult Faith Formation

Reach out to adults with this flexible and effective process that deepens knowledge of the Catholic faith and the confidence to share it with others.

- Fosters mature faith through small communities, retreat experiences, and workshops
- Offers solid content based on Sacred Scripture and the *Catechism of the Catholic Church*
- Strengthens RCIA, catechist formation, and sacramental preparation
- Builds maximum participation with practical invitational tools and strategies
- Supports whole parish catechesis with appealing family-friendly resources

"Why Catholic? equips and empowers our Catholic laity to own, articulate and live their Catholic faith and identity."

—Rebecca Tiford

Director, Office of Religious Education, Archdiocese of Mobile, AL
Member, NCCL Representative Council

RENEW International

Phone: 908-769-5400

Fax: 908-769-5660

E-mail: WhyCatholic@renewintl.org

www.WhyCatholic.org



RENEW
INTERNATIONAL



In a time of terrorism and war, it is especially challenging and urgent to find effective ways of sowing the seeds of peace. Consider Jesus' words, as he wept over his beloved city of peace, Jerusalem:

Jerusalem, Jerusalem, if only today you knew the things that make for peace. But now they are hidden from your eyes. The time will come when your enemies will build walls around you and attack you from every side. They will smash you to the ground and your children within you, and they will not leave one stone upon another within you because you failed to recognize that God had come to save you (Lk 19: 41-44).

These words are being addressed to us: "America, America, if only today you knew the things that make for peace. But now they are hidden from your eyes..."

HOW DO WE CONCRETELY DO THE "THINGS THAT MAKE FOR PEACE"?

The *Pledge of Nonviolence* from Institute for Peace & Justice provides a wonderful tool for doing the things that make for peace and escalating love 24/7/365 (see box). The seven components of the pledge are core to understanding and practicing the peacemaking ministry of Jesus. They offer us concrete ways of producing abundant peace by deeds of sacrificial love.

Several components of the pledge clearly call for sacrificing ourselves for others. When we truly listen to others, we set aside our own agendas and focus on them and their needs. When we forgive, we set aside our own hurts and give others a love that goes far beyond the demands of justice. When we stand up courageously for others who are treated unjustly, we risk being treated that way ourselves. When we speak out boldly for public policies that truly promote God's peace, we risk criticism and rejection, sometimes within our own families.

Other components clearly are ways of loving our neighbors as ourselves: putting the feelings and needs of others on a par with our own, giving others the same respect as we ask for ourselves, refusing to disrespect anyone or allow anyone to disrespect ourselves. When we use helpful words (e.g., "I messages") to express our anger, we

show respect to others while challenging their hurtful acts or words to us. When we play for mutual fun and not for winning, or play competitively showing good sportsmanship, we model peaceful ways of being together. When we care for nature by using only what we need and preserving the earth's resources the best we can, we make it possible for future generations to enjoy the gifts of God's creation.

HOW DO WE SOW THESE SEEDS OF PEACE IN OTHERS? PEACEFULLY!

By invitation

In order to sow our seeds peacefully, our leadership must invite rather than impose. This means several things: We must offer these seeds humbly, acknowledging that others may—and do—disagree with our interpretation of Jesus' words and deeds. But we must overcome our fear of being challenged, offering these seeds and inviting our others to reflect on them and put them into practice, sharing when appropriate how we are doing so ourselves.

By example

We must model the message, walk the walk, not just talk the talk. We can respect our colleagues in catechesis in many ways: treating them as individuals, asking for their opinions, affirming their efforts, "fanning their flickering flames" (Is 42: 3). We can communicate better, by dealing with our own anger constructively, using "I-messages"; dialoguing to solve problems peacefully. We can work at listening more carefully, regularly using "active listening" (paraphrasing). We can become more willing to apologize when we make mistakes and to let go of our own grudges and forgive and pray for the grace to be able to forgive those who have hurt us individually and have hurt our country. Loving and believing in others in all the ways noted later in the pledge and in many other ways are very important. It's much more effective to encourage others to take next steps when we notice and affirm the steps they have already taken.

Telling colleagues about our own efforts to challenge violence and injustice, asking for their suggestions and inviting them to join us when appropriate all help to encourage others' willingness to act. (If and when our actions would involve challenging public policy, it is

PARISH PLEDGE OF NONVIOLENCE

Making peace must start within ourselves, in our families, and in our parish. Each of us, members of _____, commit ourselves as best we can to become nonviolent and peaceable people.

To Respect Self and Others

To respect myself, to affirm others and to avoid uncaring criticism, hateful words, physical attacks and self-destructive behavior.

To Communicate Better

To share my feelings honestly, to look for safe ways to express my anger, and to work at solving problems peacefully.

To Listen

To listen carefully to one another, especially those who disagree with me, and to consider others' feelings and needs rather than insist on having my own way.

To Forgive

To apologize and make amends when I have hurt another, to forgive others, and to keep from holding grudges.

To Respect Nature

To treat the environment and all living things with respect and care.

To Recreate Nonviolently

To promote athletic and recreational activities that encourage cooperation and to avoid social activities that make violence look exciting, funny or acceptable.

To Be Courageous

To challenge violence in all its forms whenever I encounter it, whether at home, at work, in the parish, or in the community, and to stand with others who are treated unfairly.

This is our pledge. These are our goals. We will check ourselves on what we have pledged once a year on _____ so that we can help each other become more peaceable people.

"Eliminating violence, one parish at a time, starting with our own."

—Institute for Peace and Justice

www.ipj-ppj.org



important to make clear our sense of patriotism—that working to bring the policies of one's government closer to our national ideals and/or the message of Jesus is an important way to love one's country.)

Our own willingness to reuse and recycle, to bring natural beauty into our environment encourage greater respect for nature. Bringing playfulness and laughter into our work helps us sow the seed of peaceful play.


By tapping creativity

The diversity of learning styles and the fact of multiple intelligences require us to use a wide range of methodologies for sowing these seeds effectively. Catechetical leaders at all levels have a responsibility to address this issue. Encouraging catechists to use visual arts—photos and slides, art experiences, clips from videos—is critical. Songs that carry the message appeal to all learners. Not only through the Scriptures themselves but also through popular interpretations of Scripture in books can we bring Jesus alive. As catechetical leaders we can also encourage sharing the stories of peace-filled saints and contemporary leaders like Oscar Romero, Dorothy Day, and Gandhi, especially in drama and video, to enliven the peacemaking message of Jesus.

The Peace Prayer of St. Francis shows us how to become instruments of God's peace through sacrificial love;

Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as to love. For it is in giving that we receive; it is pardoning that we are pardoned; and it is in dying that we are born to eternal life. ■

Jim McGinnis, founder and current program director for the Institute for Peace & Justice, can be contacted at ppjn@aol.com



SOWING PEACE: RESOURCES FOR CATECHETICAL LEADERS

The web site for the Institute for Peace & Justice (www.ipj-ppj.org) offers extensive resources for religious leaders at every level—diocesan leaders, DREs, family life and social justice ministers, pastors, religious communities—as well as specific material for catechists and teachers. Some of the offerings:

- Pledge of Nonviolence—versions for parish, families (in thirteen languages), classroom, youth groups, workplace and more
- Music, film, video and drama resources
- Multimedia teaching materials
- Peace Camp programs
- Stories of sacrificial love (such as Sadako and the Thousand Cranes)
- Reflections and prayer services
- Suggestions for social analysis and action

SOME BIBLICAL SEEDS OF PEACE

No wonder the US bishops were so emphatic in their pastoral letter on peace—“Peacemaking is not an optional commitment. It is a requirement of our faith. We are called to be peacemakers, not by some movement of the moment, but by our Lord Jesus.” (*The Challenge of Peace*, 1983, #332)

“If a grain of wheat falls in the ground and dies, it yields a rich harvest” (John 12: 24)

“Love one another as I have loved you... No greater love than to lay down your life” (John 15: 12–13)

“By the blood of Christ we have been brought close together. He is the peace between us, breaking down barriers that used to keep us apart,... restoring peace through the cross.” (Ephesians 2: 13–16)

“Those who lose their lives for my sake and for the sake of the Gospel will find life” (Mark 8: 35)

“Love your enemies; do good to those who persecute you” (Luke 6: 27,35; Matt 5: 44)

“Pray for those who persecute you; ask God to bless those who insult you” (Matt 5: 44; Luke 6: 28)

“Blessed are the peacemakers” (Matt 5: 9)



IMAGINE CROSSING *continued from page 5*

CROSSING OVER

We need to risk more and be willing to imagine the other person's intellectual, emotional, and even physical space. A healthy pluralism requires that we sincerely and actively engage ourselves in another person's perspective, be it more conservative or more progressive than our own. And though we cannot be overwhelmed by the pain and suffering of those among whom we minister, we must be wary lest we develop an antiseptic attitude to the heartache and hurt that we witness.

As we develop or rediscover models of faith formation—new wine skins—we ought to ask if we are bold enough to cross over to other's turf so that faith formation doesn't always take place in the church hall or with the same participants. Where is the place for special needs children and adults in our model? And consider that the vast majority of our people do not set foot on church grounds. How do we reach them? Perhaps we need to see initiatives like “Theology on Tap,” parish home visitation teams, and adult formation on corporate campuses as more the rule than the exception. Do we not need to evangelize people where they are at, physically and intellectually? Or do we continue preaching to the choir, albeit in a new and improved manner?

CATECHETICAL LEADER

TAKING RISKS

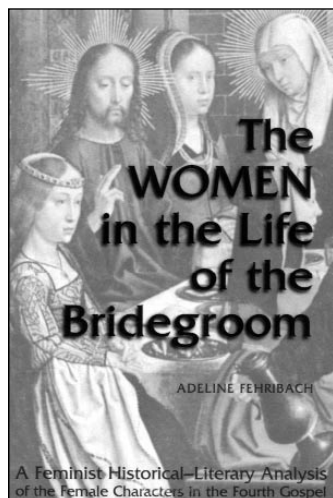
As catechetical ministers, we ought to reintegrate “risk-taking” into our personal and communal job descriptions. If we are to foster wholeness, then we best dedicate our energies to development of a mindset that will view activism and spirituality, content and process, the cognitive and the affective, reverence and relevance as complimentary elements.

The impetus for developing this religious imagination is Jesus Christ who constantly walked into the lands of the Gentiles and who regularly sat at table with outcasts. Imagine above all a God who crossed over into our humanity! ■

Raymond Latour is president of Silver Burdett Ginn Religion. He has been a Catholic school teacher, DRE, and diocesan staff member, and now serves as a deacon. With his wife, Kathy, he has worked in RCIA, Cana ministry, confirmation and adult faith formation.

ALWAYS THE BRIDESMAID...?

Reviewed by Anne Frederick



The Women in the Life of the Bridegroom: A Feminist Historical-Literary Analysis of the Female Characters in the Fourth Gospel by Adeline Fehribach, SCN. Collegeville, MN: Michael Glazier Book from Liturgical Press, 1998. 222 pages, \$19.95.

How did the Greco-Roman literary style of first century Christians influence the writing of John's Gospel? How did this reflect the cultural role of women at that time? These are the questions Sister Adeline Fehribach answers in her innovative analysis of the fourth Gospel. By guiding the reader into the world surrounding the Johannine community, Fehribach offers a new understanding of the women in Jesus' life.

Fehribach, who is an associate professor of religion at Spalding University in Louisville, Kentucky, proposes that the literary and cultural context of John's Gospel reveals female characters as supporting Jesus in his image of the messianic bridegroom. The women are thus seen in their relationships as mother, betrothed/bride, or sister of the bridegroom.

Although the roles of the women are heavily influenced by the patriarchal and androcentric bias of their historical time, each woman functions to promote Jesus in his mission to

empower us to become the children of God. Fehribach illustrates this through her study of five scriptural passages in John's Gospel: the mother of Jesus at Cana; the Samaritan woman at the well; Mary and Martha of Bethany; the mother of Jesus at the cross; and Mary Magdalene at the tomb.

FIVE STORIES OF WOMEN

In the story of the wedding of Cana, the mother of Jesus was revealed to the first century reader as the "mother of an important son." Her role in encouraging Jesus to transform the water into wine was a sign that Jesus had accepted his calling to be the messianic bridegroom and was here to bring us blessings in abundance. When Jesus distances himself from Mary's request by saying, "Woman, what concern is that to you and me?" (Jn 2: 4), he fulfills his mission not as an earthly son, but as the representative of his heavenly Father and the bridegroom of Israel.

Writing about the Samaritan woman at the well, Fehribach portrays her as a "symbolic wife to Jesus who produces abundant offspring after Jesus plants the seeds of faith in her." In this way, God is seen as desiring to establish heavenly familial ties with this group of people, who resided on the margins of Jewish society. The woman's importance lies not in her role as an individual, but in her ability to represent her community's desire to recognize Jesus as the Messiah.

"Although Fehribach entered into this project with the hope of supporting the role of women as part of an egalitarian Johannine community, her research led to a different conclusion."

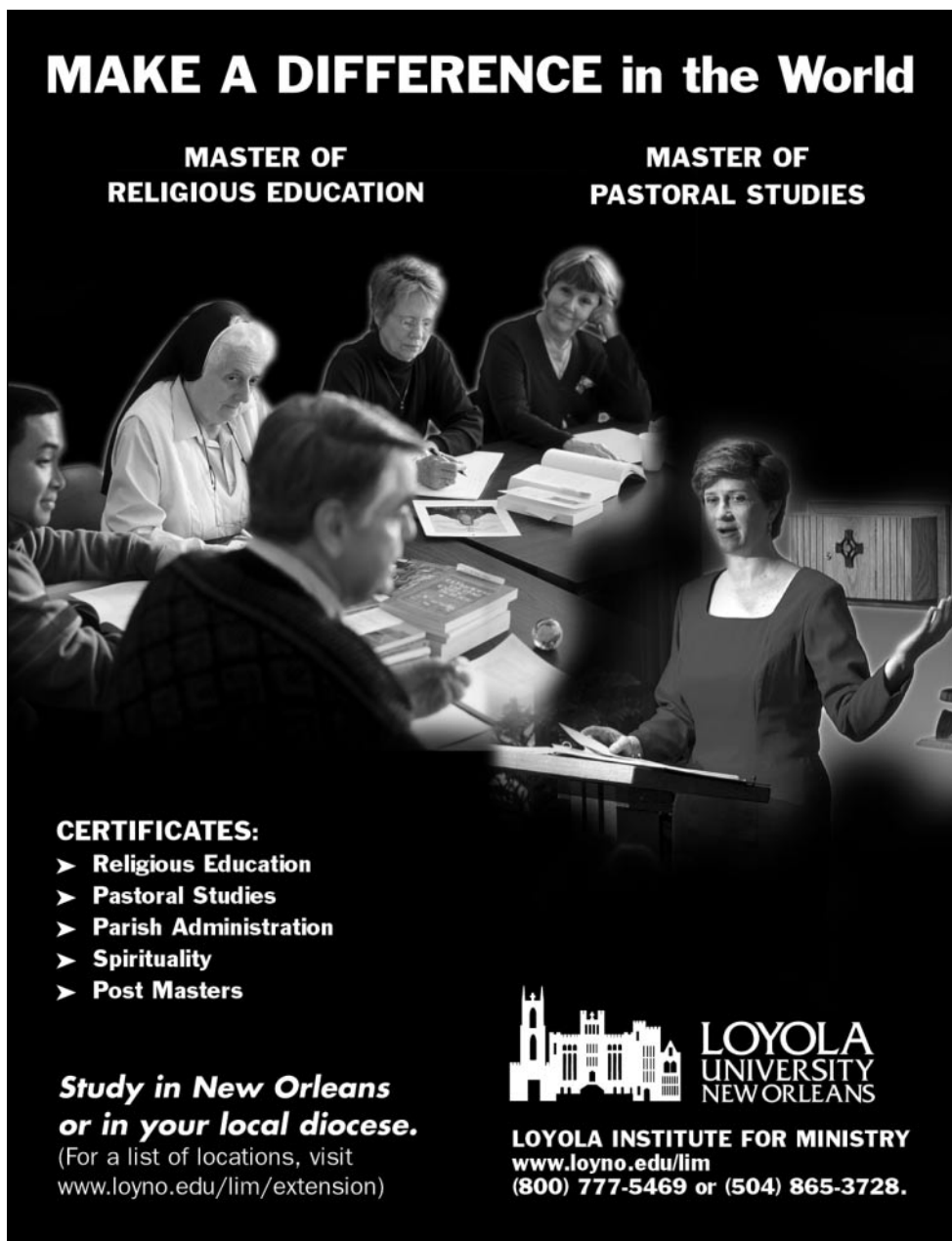
Author Adeline Fehribach, SCN, Ph.D., will be a keynote speaker at NCCL's Annual Conference in Louisville in April.

From a literary perspective, the primary function of Mary and Martha of Bethany is to be members of Jesus' fictive Jewish family. They also act in ways that demonstrate typical female behavior of women in their time and culture. Mary represents the betrothed—the bride of the Jewish community to the Messianic bridegroom. She remains in the home and is less assertive and more emotional. Martha, as the unattached sister “to the bride,” actively seeks out Jesus to help her deal with the death of her brother, Lazarus. She demonstrates belief within the family that Jesus is the Messiah. After each woman completes her role, she is marginalized: first we shift from Mary to Martha and then Martha is rebuked by Jesus and returned to a conventional and subordinate female role. This supports Fehribach's contention that John's Gospel has women function to support androcentric expectations and to further the patriarchal ideology of the time.

The influence of Greco-Roman literature in the fourth Gospel, pointed out throughout Fehribach's book, is especially noted in her analysis of the mother of Jesus standing at the cross. The crucifixion evidences the blood sacrifice of a dying king, which has strong patriarchal overtones. The piercing of Jesus and the flow of blood and water represent a male conceiving and giving birth to the children of God. Thus, “any blood relationship based on being born of a woman/flesh has no meaning in the Fourth Gospel,” says Fehribach. A need for the womb of a woman has been superseded by the need to be born from “above” of the water and Spirit. Further, the mother of Jesus, who is not mentioned by name, is handed over to the beloved disciple for care. This denotes a patrilineal kinship with Jesus among the disciples and diminishes the female influence generally associated with the mother of a dying king.

Mary Magdalene represents the woman seeking, like a character in a Greek love story, the body and tomb of her beloved. Her recognition of Jesus in the garden is also a literary convention common to Grecian writings about married couples after long periods of separation. Yet Jesus does not allow her to linger in an embrace. Thus, Mary Magdalene represents the bride of the entire faithful community and must move forward in her mission, as the obedient believer, to bring others into the family of God. Once she shares the “good news” with her brother disciples, she is no longer part of the text.

continued on page 34



MAKE A DIFFERENCE in the World

MASTER OF RELIGIOUS EDUCATION **MASTER OF PASTORAL STUDIES**

CERTIFICATES:

- Religious Education
- Pastoral Studies
- Parish Administration
- Spirituality
- Post Masters

Study in New Orleans or in your local diocese.
 (For a list of locations, visit www.loyno.edu/lim/extension)

LOYOLA UNIVERSITY NEW ORLEANS

LOYOLA INSTITUTE FOR MINISTRY
www.loyno.edu/lim
 (800) 777-5469 or (504) 865-3728.

on-line learning: making the church more catholic

by Richard Drabik

“If Christ were on earth today, he would certainly use the most effective means of communicating. But shame on me. He is alive and with us today. He is using us and our computers to evangelize.” —Bishop Anthony Bosco (Ret.), Greensburg, PA



A WORD TO THE TECH-WISE: KEEP THE LEARNER FIRST

Being one of those “techie” types, I find the Internet to be one of the most powerful new methods available to both catechize and evangelize. However, I have one hard, fast rule: “Begin with the end in mind.”

Make sure that all you do enhances, benefits, and develops those to whom you are ministering. When it comes to technology this is of the greatest importance. Thinking too much along the lines of “high-tech high-touch” or using “all the bells and whistles” places too much emphasis on the process and not enough on the learner. We need to downplay the emphasis on the technology in order to increase its value to the learner.

The most important rule in for keeping the learner first on-line learning is: Establish and maintain a consistent methodology. For the best possible outcome there should be consistency in process from course to course; only the content should change. As learners become more comfortable with the user interface (the way the course is presented and navigated on the screen), their attention can become focused on the content; only then can learning begin to take place.

We need to move past the days when we would look at a PowerPoint presentation and say “Wow! How did you get that slide to do that?” The more transparent the technology becomes, the more consistently the content will be absorbed.

—Richard Drabik

There is a gentle simplicity in the bishop’s words that I think we fail to take to heart. Even those of us who use the Internet or on-line learning as a catechetical tool often take ourselves too seriously or lose site of the goal: Catholic Christians who are well formed in their faith.

When I chose to go back to school and pursue a degree in theology one of my first courses was on medieval church history. As part of the course the professor handed out a sheet of paper with various web addresses that we were to visit in a specific order. By means of these websites we participated in a virtual pilgrimage walk *Del Camino Santiago Compostela*. It was an amazing exercise, and when I came to realize that this way of making a pilgrimage walk mirrors the concept of the Stations of the Cross, I was sold on the idea that the Internet can and should be used as an instrument for adult faith formation.

The U.S. Conference of Catholic Bishops in their pastoral letter *Our Hearts Were Burning Within Us* support this position: “The world is being reshaped by technology. Not only are computers transforming the way we live and work, they enable many adults to pursue lifelong learning to keep pace with the rapidly changing workplace. Adults are responding to these changes by self-directed learning, on-the-job training, and enrolling in continuing education courses in large numbers.”

Consequently, the Internet is becoming a valuable resource for people who want to learn more about

“One of the unexpected benefits of Internet courses has been that people often share more on-line than they do sitting in a classroom.”

the Catholic faith. Some Catholic colleges and universities are taking an active role in developing specific courses for Internet learning to enhance adult faith formation and even assist in diocesan certification of catechists. On the parish level such on-line programs must be incorporated so that they complement other educational programs offered in the parish. On-line courses should not be seen as a replacement for current formation programs. They are additional tools to be used to achieve the end result of well-formed Christians. And when used well the impact can be truly catholic.

What are the catholic (meaning “universal”) advantages of bringing on-line learning to the parish level? Imagine the impact of studying a course on sacraments with people in your group from other areas of the country, other cultures, and even from around the world. This can truly help participants to see the catholic aspect of the church. As an added (and too often overlooked) benefit, the disabled and the elderly are also able to tap into courses. It’s something they can do to enhance their own knowledge of the faith, keep their minds sharp, and engage themselves in a community that they might not otherwise experience because they are homebound.

One of the unexpected benefits of Internet courses has been that people often share more on-line than they do sitting in a classroom. Well-done on-line courses will engage ‘a community of learners’, bringing them in touch with one another in a dynamic way on many levels. The isolation many people experience in other types of at-distance programs is overcome. On-line no one can be an anonymous learner. Participants can get to know one another and engage one another. Students and instructors can participate from anywhere on the globe where Internet access is available. Class goes on despite inclement weather, remote living situations, varied schedules—even illness or travel. If you can get to a computer, you can be in class.

One of the true pioneers in on-line adult faith formation is Sr. Angela Ann Zukowski, MSHS, director of the Institute for Pastoral Initiatives at the University of Dayton. She sums it up quite well: “The Catholic Church cannot ignore the impact or value that the Internet is offering world cultures. If the Catholic Church is to take catechesis, evangelization, and adult faith formation seriously, we must be where a growing number of Catholics and others searching for God (faith) are to be found. That is—cyberspace.” ■

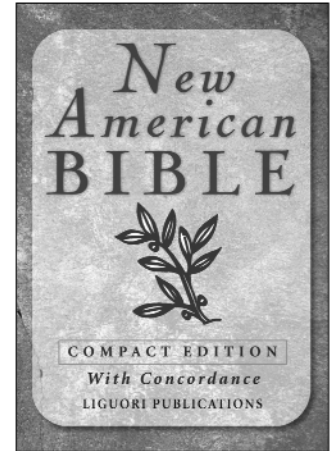
Richard Drabik, MA, is multimedia coordinator for the Institute for Pastoral Initiatives at the University of Dayton.

New from Liguori for Prayer and Study

New American Bible Compact Edition With Concordance

This new compact edition of the *New American Bible* translation includes an NAB Concordance and also features:

- The Dogmatic Constitution on Divine Revelation (*Dei Verbum*) from Vatican II
- Six-page section of familiar Catholic prayers and devotions
- Essay on using the Lectionary
- Table of weekday and Sunday Lectionary readings
- Table of weights and measures in the Bible



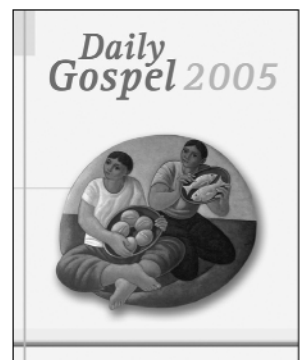
Footnotes placed at the end of each chapter make this NAB Compact Edition of the Bible easy to read and ideal for study and reference.

1,536 pages; Paperback/Adhesive Bound • 4½ x 6¾ • ID #49225 • \$14.95
(Discounts are available.)

Daily Gospel 2005

This attractive, well-designed, compact guide to praying the daily Scriptures offers readers both weekday and Sunday citations and insightful reflections on the Gospel reading for each day.

Perfect for use at meal times, morning or evening prayer, in prayer groups, or as a gift for pastoral and liturgical ministers, this affordable companion/guide to the readings is perfect for those who pray the daily Scriptures. Dated January 1, 2005 through December 31, 2005.



380 pages; Paperback • ID #38620 • \$5.95
(Discounts are available.)

To order, call 800-325-9521.

Mention Promo Code M55631

Liguori Publications, 1 Liguori Drive, Liguori, MO 63057-9999 • www.liguori.org

SELF MANAGEMENT MASTERY

by Lisa Aldisert



Everyone is *so* pressed for time. There isn't a day that goes by that I don't hear how stressed-out a client, friend, or acquaintance feels. In spite of claims to the contrary, our "time saving" technology has added to the pressure, whether it's e-mail, pagers, cell phones, PDAs, or the latest and greatest gadget.

Historically, time management has been the catch-all solution for these issues. Time management, however, focuses *externally* on solving time related issues. A new and improved twist on this theme, however, is to look at *self management*. Think of self management as the new time management. Savvy meeting professionals will embrace this concept as an important one that will help them achieve top performance.

GAIN CONTROL

The premise behind self management is that you are responsible for the appointments and tasks that you *choose* to do at any given time. How many times do you say that you have "no choice" about meeting Rick on Tuesday at 7:30 a.m., for example, because he has a conflict at a time that is more convenient for you?

This isn't to say that you should schedule appointments only according to your schedule. Instead, understand that typically we are more *others*-focused than *self*-focused. In our intensely service-driven work culture, we're great at managing and prioritizing for clients and coworkers, but not so great at managing ourselves.

BECOME ACCOUNTABLE

Learn to be accountable for yourself first, and the rest will fall into place. Plan your days with a reasonable number of appointments and tasks that favor your workflow, and you'll make the pleasant discovery that life seems a little less stressful. Constantly accommodating everyone else's schedule depletes the time we need to accomplish our real priorities.

I know someone who prints the monthly version of her Outlook calendar as a quick reference guide. She learned that if she has appointments that aren't visible in the daily box, she has booked too much for that day. She developed the self management discipline to make sure that all appointments are visible, thereby knowing that her day will be manageable.

continued on page 33

FOR EVERY SEASON
LEADERS



FORMED IN DIALOGUE

En todos los tiempos:
dirigentes se forman con el diálogo

Join Us at Our 2005 NCCL Annual Conference for
a Celebration of Dialogue and Professional Growth
Louisville, Kentucky ■ April 9–April 14, 2005

Meet me...and lots of other folks...in Louisville



*Anne Comeaux,
NCCL President*

This year's NCCL Conference in Louisville promises a celebration worthy of the Easter season! We will have the opportunity to experience formation among our peers as well as from other outstanding facilitators...in dialogue. The beauty of the city and the nearby river will welcome each of you and the people of the Archdiocese are anxious to extend their special brand of hospitality. I look forward to our time together in this holy and historic site.

**Other organizations that will meet in conjunction
with our Conference:**

- NACMP (National Association of Catechetical Media Professionals)
- NOCH (National Organization of Catechesis for Hispanics)
- NAFC (North American Forum on the Catechumenate)
- NACARE (National Advisory Committee on Adult Religious Education)

Learning Opportunities



Pre-Conference:
Carole Eipers, D.Min.
*Seasons of Leadership:
Climates of Comfort and Challenge*

Expected Learning Outcomes:

- Participants will appreciate leadership insights from Scripture and life experience and apply these insights to their own leadership roles.
- Participants will gain an understanding of contemporary leadership theories and the ways in which these theories can address their own season of leadership and the seasons of life in the people they serve.
- Participants will be able to articulate catechetical leadership needs of the Church and their own communities and choose ways to respond.

All presenters will provide defined learning outcomes for their sessions. Many breakouts will be repeated different days to provide more access to requested presenters and topics. Matt Hayes and Carmen Cervantes will present four-part learning sessions. **Please register for all four days in order to fully benefit from these sessions.**

2005 NCCL Conference & Exposition Registration Form (Please type or print)

Name	Title
Parish or Office	(Arch)Diocese
Address	City/State/Zip
Phone/Fax	Email
Greeting for Badge	
Spouse	Spouse Badge Greeting

Please Select Breakout Sessions

Indicate your preference by letter/number (i.e. M1, W3, etc.)

Monday_____ Tuesday_____ Wednesday_____ Thursday_____

NCCL website session: Monday_____ Tuesday_____

(Tickets for these events will be in your registration packet at the conference)

- Yes, I will attend the First Timers' Reception
- Yes, I will attend the Sunday Brunch
- Yes, I will attend the special function on Sunday for spouses
- Yes, I will attend the Sadlier Event
- Sunday Pre-Conference Workshop-\$15
- Box Lunch for Tuesday-\$12

Please list any special needs: (ASL upon request)

Registration

Note: \$4 of each full registration is applied to a "Solidarity Fund" to assist minority participation in NCCL governance.

Full registration includes keynote sessions, breakout presentations, Tech Learning activities, expo, banquet, and program.

	Before 3/21/05	After 3/21/05
NCCL Member	<input type="checkbox"/> \$185	<input type="checkbox"/> \$205
Non-Member	<input type="checkbox"/> \$225	<input type="checkbox"/> \$245

(This price includes a one-year complimentary NCCL membership. Please go to www.nccl.org for a list of membership benefits).

- Spouse \$99
- Day Rate \$49 per day (no meals)

Total Included

Registration Fee	\$ _____
Pre-Conference Workshop	\$ _____
Spouse	\$ _____
Day only \$45/day x _____ days =	\$ _____
Box Lunch (Tuesday)	\$ _____
Total	\$ _____

- Checks are enclosed—Make checks payable to NCCL

Mail check and this form to:

NCCL
3021 Fourth Street, NE
Washington, DC 20017-1102

- Please charge my credit card.
If paying by credit card please fax this form to NCCL at 1-202-832-2712

- Visa Mastercard Discover American Express

Card Number _____ Exp. Date _____

Name of Card Holder _____

Card Holder Signature _____

Please mail or fax directly to NCCL

3021 Fourth St., NE, Washington, DC 20017 Fax 202-832-2712

Cancellation Policy

Cancellation refund requests must be made in writing. For written cancellations postmarked no later than 3/25/05, a refund of the registration fee, less a \$25.00 per person processing fee, will be given. For cancellations postmarked between 3/25/05 and 4/1/05, a refund of 50% of the registration fee will be given. For notifications of cancellations after 4/1/05, no refunds will be made.

Conference Check-In and Onsite Registration

Conference participants can pick up their registration materials at the Registration Desk on the Second Level of The Galt House East Tower at the following times:

Saturday, April 9, 4:30–7:00 PM

Sunday, April 10, 8:00 AM–7:00 PM

Monday, April 11, 8:00 AM–4:00 PM

Tuesday, April 12, 8:00 AM–1:00 PM

Wednesday, April 13, 8:00AM–1:00 PM

Tour Registration Form (See tour descriptions and photos at www.nccl.org)

2005 NCCL Annual Conference & Exposition ■ Louisville, KY ■ April 9–14, 2005

Please type or print legibly and fill in the appropriate blanks

Name	Guest
Address	City, State, Zip
Daytime Telephone	Email
VISA/MasterCard #	Expiration date
Special needs	

All tours include motor coach transportation, a professional guide, admission fees, and meals where noted. Registration cutoff is **March 8, 2005**.
Sign up in advance to reserve your seat!

Activity/Options

Saturday, April 9	# of People	x	Cost Per Person	=	Total Cost
1. Tour A. Hot Air Balloon Ride: 5:00–9:00 pm <i>Required minimum of 6 participants—maximum of 12 participants</i>	_____	x	\$179	=	_____
Sunday, April 10					
2. Tour B. Historic Bardstown, Abby of Gethsemani, Heaven Hill Distilleries, My Old Kentucky, Basilica St. Joseph's Proto-Cathedral: 12 noon–6:30 pm	_____	x	\$38	=	_____
3. Tour C. Louisville City Tour, Churchill Downs, Kentucky Derby Museum, Locust Grove, Falls of the Ohio State Park and Museum: 12 noon–5:15 pm	_____	x	\$46	=	_____
Wednesday, April 13					
4. Tour D. Hot Air Balloon Ride: 5:00–9:00 pm <i>Required minimum of 6 participants—maximum of 12 participants</i>	_____	x	\$179	=	_____
5. Tour E. Derby Dinner Playhouse (dinner is included): 5:40–10:30 pm	_____	x	\$57	=	_____
Thursday, April 14					
6. Tour F. Shakertown Village: 1:00–6:30 pm	_____	x	\$42	=	_____
7. Tour G. Horses & Bourbon: 1:00–7:00 pm	_____	x	\$39	=	_____
8. Tour H. Hot Air Balloon Ride: 5:00–9:00 pm <i>Required minimum of 6 participants—maximum of 12 participants</i>	_____	x	\$179	=	_____
Friday, April 15					
9. Tour I. Hot Air Balloon Ride: 6:00–9:45 am <i>Required minimum of 6 participants—maximum of 12 participants</i>	_____	x	\$179	=	_____
Total Payment Enclosed				=	_____

Essential Details

2216 Plantside Drive
 Louisville, KY 40299
 502-499-6478

Send completed form with credit card information or check in the total amount, made payable to Essential Details. Credit card orders may be faxed to 502-491-1091. A \$5 handling fee will be charged for all credit card orders. Tours are subject to cancellation if the tour minimum of 35 people (except where otherwise noted) is not met 30 days prior to the start of the conference. Tickets will be mailed upon receipt of registration form.

Tour Refund Policy: No Refunds After March 8, 2005

Our Conference Opens with Bishop Morneau's Keynote on Sunday Evening



Bishop Robert Morneau is Auxiliary Bishop of the Diocese of Green Bay. Currently, he is Diocesan Vicar for Clergy and Vicar General. Other ministries include: giving retreats, writing in the areas of spirituality and poetry and praying for the Green Bay Packers.

Bishop Morneau's Address Is Entitled *Personal Leadership: Spiritual Cornerstones*

Bishop Morneau Describes His Keynote:

Spirituality is an elusive concept yet there is nothing more precious and important than our relationship with God and how that relationship impacts on every other aspect of our life. As spiritual leaders we are challenged to be competent and professional. We are challenged to operate out of a deeper spiritual sense: our life in Jesus and in His Spirit. Authentic spiritual leadership can transform our world and further God's kingdom.

At the end of Bishop Morneau's presentation the audience will have:

- A deeper sense of spirituality—its nature and function,
- An awareness of the connection between spirituality and leadership,
- A commitment to foster one's ongoing development.

Monday Peter Steinfels Will Present Our Keynote Address *Leadership for Discipleship and Mission*



The author of *A People Adrift: The Crisis of the Roman Catholic Church in America*, **Peter Steinfels** has served as the senior religion correspondent of *The New York Times* and a biweekly columnist there on religion and ethics. He has been a visiting professor at Georgetown, Notre Dame, and the University of Dayton, and is now on the faculty at Fordham.

Peter Steinfels Describes His Keynote:

Everyone knows that catechetical leadership must operate in an environment radically different from that of a half century ago, when families, neighborhoods, and the culture at large tended to communicate and reinforce the same values. Today, maturing Catholics confront an unprecedented array of contending beliefs and ways of life, even within the church. Meanwhile leadership in catechetics is increasingly in the hands of lay people and post-Vatican Catholics. What does all of this mean for our preparation, our programs, and our priorities?

At the end of his keynote the audience will have a useful framework for understanding:

- The new challenges facing Catholicism in the U.S.,
- The social environment in which catechetics must operate,
- The traits of catechetical leadership in need of strengthening.

Tuesday Adeline Fehribach SCN, Ph.D. and Amina Bejos, SCN Will Present Our Keynote *The Scriptural Call for Dialogue*



Adeline Fehribach, SCN, Ph.D. is an Associate Professor of Religious Studies at Spalding University in Louisville, KY. She has taught biblical studies on the high school and college levels and has ministerial experience as a campus minister and as a Pastoral Associate/Director of a Lay Minister Program in Belize, Central America. She is the author of *The Women in the Life of the Bridegroom*, published by Liturgical Press which is reviewed in the January issue of *Catechetical Leader*.



Amina Bejos, SCN is originally from Belize and presently a student in the IPS program of Loyola University in Chicago. As a high school religion teacher and coordinator of campus ministry at Lexington High School in Lexington, KY she received the Diocesan Catechetists of the Year Award in 2004. She also served as Superintendent of Catholic Schools in the Stann Creek District of Belize.

Sisters Adeline Fehribach, SCN and Amina Bejos, SCN will, in a dialogue fashion, present a scriptural call to dialogue. This discussion on dialogue will focus on:

- A need for openness,
- A readiness to face one's fears,
- An ability to allow love to overcome one's fears,
- A willingness to be stretched beyond one's comfort zone, and a commitment to remain in the process.

The benefits to such a process will be defined as nothing less than revelation itself.

At the end of their keynote address, the audience will have:

- A deeper sense of the scriptural call to dialogue,
- An awareness of the need to stretch oneself beyond one's comfort zone for the sake of dialogue,
- A greater commitment to remain in the process of dialogue.

Wednesday Catherine C. Carotta, Ed.D. Will Present Our Keynote *Renewing the Spiritual Dimensions of the Educational Process*



Catherine Cronin Carotta has worked alongside children, families, and educators for over 25 years. Her doctoral research addressed vocation renewal. She is the author of *The Work of Your Life*, a program for those wishing to respond to their callings, commitments, and vocational challenges (Harcourt, 2003).

Dr. Carotta Describes Her Presentation:

Renewing the spiritual dimensions of the educational process involves remembering who or what originally inspired the work, recognizing what opportunities direct your spiritual path, and re-imagining your commitment to those things most valued by you and your community.

This session will explore:

- The spiritual dimensions of the renewal process,
- The challenges diminishing the spiritual nature of the educational process,
- The practices that may enliven the spiritual sensitivities of those who find education to be the work of their life.

At the end of the presentation the audience will:

- Identify the components of renewal,
- Explore the specific challenges that threaten the spiritual nature of their work,
- Identify practices for sustaining the spiritual nature of the educational process.

You Will Not Want to Miss Thursday's Keynote by Joyce Rupp *Spirituality Made Real: Lessons for Inner Strength in Difficult Times*



Joyce Rupp, international speaker and retreat director, describes herself as a “spiritual mid-wife.” Her ministry includes writing, retreats, and conferences. Joyce is the author of numerous popular books, including her latest, co-authored with Macrina Wiederkehr, *The Circle of Life: The Heart's Journey Through the Seasons*. Her professional education includes degrees in English, Religious Education, and Transpersonal Psychology. Joyce is a member of the Servants of Mary community and a volunteer for Hospice. In 2004, she received U.S. Catholic's national award for furthering the cause of women in the church.

Both professionally and personally, catechetical leaders continually experience the interior four seasons. What do we do when autumn and winter take up extensive residence in our hearts and lives? How do we attend to these unwanted transitions that occur within parish and catechetical staffs, as well as in one's own family and friends? Joyce Rupp will offer information, inspiration, and practical suggestions for strength and growth when experiencing unwanted seasonal struggles. Her newest book on the inner journey through the four seasons will be the catalyst for this keynote address. She will include story, questions for reflection and dialogue, along with song and body movement, as she invites participants to step into the seasons of their hearts.

At the end of her presentation the audience will have:

- Personal inspiration and encouragement,
- Enhanced ability to “weather” life's storms both professionally and personally,
- Increased awareness of the struggles of those they serve, deepened sense of compassion.



Jerry Galipeau, DMin Worship Resources Editor at World Library Publications, has presented workshops nationally and internationally on the Rite of Christian Initiation of Adults, liturgical spirituality, ritual music, and adult spiritual formation. Dr. Galipeau is past chair of the Board of Directors of the North American Forum on the Catechumenate and a frequent team member for Forum's institutes. He is a published musician and has written articles for several magazines. Jerry's first book, published by World Library Publications, *Prayer Services for Parish Life*, is a must for parish leaders.



Meredith Dean Joseph is the Director of Music and Liturgy at St. Joseph's Parish in East Rutherford, NJ. Meredith started singing at an early age and her styles run the gamut from jazz to musical theatre and from spiritual to soul. In the summer of 2004, World Library Publications released her first solo recording, *Come and Go With Me*.

World Library Publications will sponsor our Conference musicians and liturgists.

World Library Publications

The Music and Liturgy Division of J.S. Paluch Co., Inc.

3825 N Willow Rd. ■ Schiller Park, IL 60176

Direct: 1 847 233-2814 ■ Toll free: 1 800 621-5197 (ext. 2814)

Conference Overview

Conference Opening in Ritual and Prayer

Sunday, April 10, 7:30–9:00 PM

General Sessions

Sunday, April 10, 7:30–9:00 PM

Monday, April 11, 9:00–11:00 AM

Tuesday, April 12, 9:00–11:00 AM

Wednesday, April 13, 1:30–2:45 PM

Thursday, April 14, 10:00–11:45 AM

Breakout Sessions

Monday, April 11, 2:15–3:30 PM

Tuesday, April 12, 1:00–2:15 PM

Wednesday, April 13, 9:00–10:15 AM

Thursday, April 14, 8:30–9:45 AM

Roundtables

Tuesday, April 12, 11:45 AM–12:45 PM

NCCL 2005 Annual Conference & Exposition Breakout Sessions

Monday, 2:15–3:30 PM	Tuesday, 1:00–2:15 PM	Wednesday, 9:00–10:15 AM	Thursday, 8:30–9:45 AM	
M1 Peter Steinfelds <i>Conversation with Peter Steinfelds</i>	Diocesan	W1 William D. Hammer <i>Catholic Interreligious Relations: Promoting and Understanding Values Through Dialogue</i>	Diocesan	
M2 Jean Marie Weber <i>USCCB/CCA Certification and Accreditation</i>		W2 Leland Nagel <i>Changing the “Bored” to the “Effective Board”</i>		TH1 Annette Turner <i>Multicultural Catechesis</i>
M3 Mark Bouchard <i>Catholic Social Teaching</i>		W3 Joe Swiss <i>Indicators for the National Standards</i>		TH2 Ryan Lamothe <i>Emotional Intelligence</i>
M4 Matt J. Hayes* <i>Tapping into the Wisdom of the Spirit: Dialogue Across Boundaries, Part 1</i>	T3 Kathy Coffey <i>Re-Imagining the Eucharistic Prayer</i> Paul H. Colloton, OP <i>Re-Imagining the Eucharistic Prayer</i>	Diocesan	TH3 Joseph Martos <i>Understanding the Sacraments Today</i>	
M5 Rita Burns Senseman <i>Catechumenate and Children</i>	T4 Carole Goodwin <i>Retreat Ideas for Youth</i>		W4 Maureen Shaughnessy, SC <i>A Historical Perspective on Some of Our Catechetical Documents</i>	TH4 Matt Hayes* <i>Tapping into the Wisdom of the Spirit: Dialogue Across Boundaries, Part 4</i>
M6 Tom East <i>Effective Practices in Catholic Youth Ministry</i>	T5 Matt Hayes* <i>Tapping into the Wisdom of the Spirit: Dialogue Across Boundaries, Part 2</i>		W5 Matt Hayes* <i>Tapping into the Wisdom of the Spirit: Dialogue Across Boundaries, Part 3</i>	TH5 Margaret N. Ralph <i>Nourished and Ruled by Scripture: The Catholic Approach to the Bible</i>
M7 Jerry Galipeau <i>Apprenticeship: Model for Christian Initiation and Formation</i>	T6 Timothy Mullner <i>Oh Just Grow Up: Making Adult Formation a Parish Priority</i>	General	TH6 Michael Steier <i>An Overview of the National Directory for Catechesis</i>	
Spanish	T7 Leland Nagel <i>Using Your Brain to Catechize Effectively</i>	Spanish	TH7 Carmen M. Cervantes <i>Creating a Biblical Catechetical Ministry Among Young Hispanics</i>	
	T8 Sharon Sullivan, OSU <i>ADHD and the Realities of the Catechetical Setting</i>	W7 Carmen M. Cervantes <i>Developing Leadership Among Hispanics</i>	Spanish	
M9 Carmen M. Cervantes <i>Understanding Young Hispanics</i>	T9 Carmen M. Cervantes <i>Creating an Organic Catechetical Ministry</i>	W8 S. Lopez <i>Strangers no Longer</i> M. Francine Stacey <i>Strangers no Longer</i>		TH8 Chela Gonzalez <i>If You Build It, They Will Come</i>
Parish	T10 Martha Chorocho <i>Cultural and Communications Programs</i>	Parish	TH9 Catherine Carotta <i>Spirituality of Catechists (Catholic Schools)</i>	
	T11 Kathy Hendricks <i>Partnering with Parents in Catechetical Ministry</i>	W9 Kathleen O. Chesto <i>Spirituality of Parenting</i>	Parish	
M10 Kathy Coffey <i>Family Spirituality—Empowering Parents as Primary Religious Educators</i>	T12 Jack McBride <i>Best Practices in Adult Faith Formation</i> David Riley <i>Best Practices in Adult Faith Formation</i>	W10 Jeanette Graham <i>Re-Imagining Prayer with Children</i>		TH10 Jo Rotuno <i>Whole Parish Catechesis</i>
M11 Carole Goodwin <i>Retreat Ideas for Youth</i>	Parish	W11 JoAnn Paradise <i>Are You Responsible for Catechesis in the Catholic School and the RE Program?</i>	TH11 Tom Walters <i>Seminary Perspective of Parish Catechesis</i>	
M12 Jeanette Graham <i>Re-Imagining Prayer with Children</i>	Tech	W12 Vicki Wells Bedard <i>Stewardship of Information—Better Communications for Increased Participation</i>		
M13 Angela Ann Zukowski, MSHS <i>Highlights of Adult Faith Formation Online</i>	Tech Richard R. Drabik <i>Methodological Considerations of E-Learning for Catechetical Training and Adult Faith Formation</i>	Sr. Kathy Kandefor, BVM <i>Everything you always wanted to know about how to use the NCCL Website and online bookshop</i>		
M14 Robert J. McCarty <i>Catechesis in this Millennium: Developing a New Map for a Changing Territory</i>		Monday, April 11, 11:00 AM–Noon Tuesday, April 12, 8:00–9:00 AM	*You must register for all four Days	

Travel Information

Continental Airlines® Conference Travel

Louisville

Valid travel dates: April 2–19, 2005



Experience dependable, first-rate service and earn miles in OnePass®, Continental's award-winning frequent flyer program. To enroll in OnePass®, log on to www.continental.com.

For discounts, call your travel professional or Continental's MeetingWorks at 800-468-7022. Outside of the United States, please call your local Continental Airlines Reservation Office.

Advise the agent of: Agreement Code: **3PC1VH** Z Code: **ZHH5**

Choose from discounts off applicable fares or Zone Fares. Save an additional 5% off discounts when you ticket 60 days prior to event date!

American Airlines® Conference Travel



For fare and schedule information and to make your reservations, please call the American Airlines Meeting Services at 1-800-433-1790 and provide the discount code **0345AE**. Their hours of operation are 5am to 12 midnight Central Time every day of the year. This discount is valid the 2nd thru the 20th of April 2005, for travel to Louisville, KY.

Avis® Is Proud to Offer Special Rates for the Conference



Avis Worldwide Discount (AWD) Number: **D087834**

To reserve a car, contact Avis at 1-800-331-1600 and use your Avis Worldwide Discount. Or reserve online and have your discount number automatically included in your reservation and receive an email confirmation.

Hotel Form

2005 NCCL Annual Conference & Exposition ▪ Louisville, KY ▪ April 9–14, 2005

The Galt House Hotel & Suites, 140 North Fourth Street, Louisville, KY 40202

Reservations: 502-589-5200 or 800-626-1814 (identify as National Conference of Catechetical Leadership for rates)
Fax 502-585-9029, email: info@galthotel.com



Room Rates: \$115.00 per night (single) plus tax 13.95%, \$120.00 per night (double, triple and quad) plus 13.95% tax Group rate is available three days prior and three days after conference dates

Please fill out your information

Name(s) _____

Address _____

City _____ State _____ Zip _____ Phone _____

Arrival Date _____ Departure Date _____ Number of rooms _____

Number of Adults _____ Credit Card # _____ Exp date _____

Desired Accommodations: (please mark your preferences with an X in the boxes)

1 king bed Smoking Handicapped accessible 2 double beds Non-smoking

A block of reserved rooms will be held until **March 8, 2005**. Therefore, please make your reservations before this time. Afterwards, room reservations are subject to availability. Major credit cards are acceptable for reservations. Reservations must be guaranteed by check, money order or credit card. Check-in time is 3:00 pm, Check-out 12 noon.

The Louisville International Airport is in Louisville, Kentucky. The Galt House Hotel & Suites is approximately seven miles from the airport. Yellow Cab or Executive Transportation Services provide a shuttle service to the downtown hotels which is accessible near the baggage claims area.

48 Hour cancellation notice is required.

www.nccl.org

Breakout Session Details

MONDAY 2:15–3:30 • DIOCESAN

M-1 A Conversation with Peter Steinfels

Peter Steinfels

The author of *A People Adrift: The Crisis of the Roman Catholic Church in America*, Peter Steinfels has served as the senior religion correspondent of the New York Times and a biweekly columnist there on religion and ethics. He has been a visiting professor at Georgetown, Notre Dame, and the University of Dayton and is currently on the faculty at Fordham.

MONDAY 2:15–3:30 • DIOCESAN

M-2 USCCB/CCA Certification and Accreditation

Jean Marie Weber

Now that the NCCL, NALM, and NFCYM have published The National Certification Standards, what action steps are you going to take? What services are available through the USCCB Commission on Certification and Accreditation to help you with these action steps? This presentation will address these questions and more. Join in with other colleagues who are interested in this hot topic that has everyone “buzzing.”

Jean Marie is Director of Certification for the USCCB Commission on Certification and Accreditation (CCA). She most recently served the Archdiocese of Milwaukee as Associate Director for the Office for Schools and Child/Youth Ministries. She has also served as a President of the NCCL and USCCB committees.

MONDAY 2:15–3:30 • DIOCESAN

M-3 Catholic Social Teaching—Faithful Citizenship

Mark Bouchard

Participants will have a clear understanding of Faithful Citizenship within the context of our responsibility as Catholics; will more clearly understand the potential of local, state, and national advocacy work toward social justice; and will have an opportunity to plan an advocacy project to take to their respective work site back home.

Mark has worked in various positions with the Church since 1977 as a Youth Minister, High school teacher, National Youth Consultant/workshop presenter, and since 1992, the

Coordinator of National Programs, Education, and Legislative Advocacy for Catholic Charities, Louisville. Mark has served on numerous local community development committees and is a member of the National Education Committee for the Catholic Campaign for Human Development (USCCB) in Washington, DC. Mark has been published six times, his undergraduate degree is from the University of Louisville in Sociology, and his graduate work in Youth Ministry is from St. Meinrad Seminary. Mark, married to Deborah, is the stepfather of four grown children and the grandfather of seven.

MONDAY 2:15–3:30 • GENERAL

M-4 Tapping into the Wisdom of the Spirit: Dialogue Across Boundaries, Part 1

Dr. Matt Hayes

In four workshops, this session will address Core Competencies in the “Professional Practice” area of the National Certification Standards for Lay Ecclesial Ministers by fostering leadership skills in communication that can be used in church systems and with diverse cultures. Participants are asked to commit to attend all four sessions.

Before joining the Cathedral Heritage Foundation, Matt spent 25 years in Catechetical and Catholic educational administration ministry for the Archdioceses of Indianapolis and Louisville. He has served as Chair of NACARE (USCCB), Vice President of NCCD/NCCL and President of CACE (NCEA).

MONDAY 2:15–3:30 • GENERAL

M-5 Catechumenate and Children

Rita Burns Senseman

This session will explore several issues involved in the pastoral implementation of the catechumenate with children. In particular, attention will be given to family involvement and family systems, peer companions and liturgical catechesis. Participants will be given strategies for implementing improvements in catechumenate ministry.

Rita is a parish catechist specializing in children’s initiation. She is also a freelance writer and a Team Member for the North American Forum on the Catechumenate. She holds an MA in Theology from the University of Notre Dame.

MONDAY 2:15–3:30 • GENERAL

M-6 Effective Practices in Catholic Youth Ministry

Tom East

What’s working in Catholic youth ministry and adolescent faith formation? Over the past two years, the Center for Ministry Development and St. Mary’s Press have been working in collaboration with the National Federation for Catholic Youth Ministry to study effective practices in Catholic Youth Ministry. This study has included interviews with over five hundred youth and adults and a national gathering of youth ministry leaders. This workshop will present the findings of this national study and provide practical implications and starting points so that all of our ministries with youth can be enhanced by this information. This workshop will promote an understanding of effective practices in parish youth ministry, provide an overview of effective faith formation practices with adolescents, and present practical starting points for parishes with diverse starting points.

Tom is an author and the Director of the Center for Ministry Development. Tom holds an MA in Religious Studies from Mount St. Mary’s College in Los Angeles.

MONDAY 2:15–3:30 • GENERAL

M-7 Apprenticeship: Model for Christian Initiation and Formation

Dr. Jerry Galipeau

This workshop will explore apprenticeship as the Church’s preferred model for Christian initiation and how the implementation of that model leads to the making of disciples. Discover practical ways to re-inspire initiation praxis and, by extension, all of parish catechesis, using the liturgical year as the starting point.

Jerry is the Worship Resources Editor at World Library Publications and has presented workshops nationally and internationally on the Rite of Christian Initiation of Adults, liturgical spirituality, ritual music, and adult spiritual formation. He is a published author, composer, and musician who has written articles for several magazines.

MONDAY 2:15–3:30 • SPANISH

M-8 Liderazgo cristiano en la iglesia del siglo 21

Dr. Fanny Pedraza

Durante esta sesión exploraremos cuáles son algunos de los hábitos y actitudes necesarias para un líder cristiano del siglo 21, y reflexionaremos sobre cuáles necesitamos desarrollar para un liderazgo eficaz.

Directora Asociada de la Oficina de Educación Cristiana Continua de la diócesis de Galveston–Houston.

MONDAY 2:15–3:30 • SPANISH

M-9 Understanding Young Hispanics

Carmen Cervantes

The participants will reflect on their mission as catechists in view of the characteristics of the Hispanic people, as well as particular traits, gifts, needs, and challenges of young Hispanics.

Carmen is executive director of Instituto Fe y Vida, dedicated to youth ministry leadership formation. She has extensive experience in catechesis, lay ministry formation, and pastoral publications. She is general editor of *La Biblia Católica para Jóvenes*.

MONDAY 2:15–3:30 • PARISH

M-10 Family Spirituality—Empowering Parents as Primary Religious Educators

Kathy Coffey

This session will suggest ways to strengthen the parish/parent partnership and concrete things parents can do to help their children grow in appreciation of Baptism and Eucharist.

Kathy writes, lectures, and gives workshops on a variety of theological topics. She is an editor for *Living the Good News* and has taught for 15 years at Regis Jesuit University and the University of Colorado in Denver where she currently lives with her husband and children.

MONDAY 2:15–3:30 • PARISH

M-11 Retreat Ideas for Youth

Dr. Carole Goodwin

In this interactive workshop, participants will review components of effective retreats; explore the use of contemporary music in

retreats and will design an opening prayer for a youth retreat.

Dr. Goodwin has been in lay ecclesial ministry for over 20 years. She has served as a DRE, Youth Minister and Pastoral Associate in parish settings. She has also taught all ages—first grade through graduate school. She currently serves as Director of Youth Ministry for the Archdiocese of Louisville.

MONDAY 2:15–3:30 • PARISH

M-12 Re-Imagining Prayer with Children

Jeanette Graham

Where and how do our children meet and talk with Jesus? We will explore ways to pray reflectively with children as well as using imagination to encounter Christ.

Jeanette has served as a parish DRE, taught at the elementary and high school level, developed and facilitated retreats and worked in the Chicago Diocesan Religious Education Office. Jeanette has also served on the Representative Council and Board of Directors for NCCL and on the committee that developed the Common Competencies for Lay Ecclesial Ministers. She is currently employed by Loyola Press.

MONDAY 2:15–3:30 • TECH

M-13 Adult Faith Formation Online

Angela Ann Zukowski MSHS

This workshop presents the current applied pastoral research (APR) of The Institute for Pastoral Initiatives (UD) on the profile, experience and learning of adults participating in adult faith formation online. Based upon 5 years of APR new perspectives for considering adult faith formation in the future are unfolding. What is happening? What could it mean for us today and in the future? Where do we go from here? Participants will be able to identify three current major trends in online learning that impacts online adult faith formation, compare and contrast traditional principles of adult education with those of online adult education, and grow in understanding of the value online learning offers to support ministries in the Church.

Sr. Zukowski has an M.A. from the University of Dayton, a D.Min. from United Theological Seminary, and is the president of The National

Catholic Association of Communicators. She has given national and international presentations and has written numerous articles on communication. She has recently been elected President of UNDA International. Sr. Zukowski specializes in catechetics, ministry, and religious communication.

MONDAY 2:15–3:30 • YOUTH

M-14 Catechesis in this Millennium: Developing a New Map for a Changing Territory

Robert McCarty

Youth ministry, adult catechesis, whole community catechesis—the territory is shifting and we need a new map to assess our catechetical and ministerial efforts. We also need a new compass; a motivating image that provides direction. This session will explore a map and compass for our ministry and identify specific principles as we respond to the Gospel challenge to make disciples for the reign of God.

Bob is the Executive Director for the National Federation for Catholic Youth Ministry. He has been in professional youth ministry since 1973 and he offers workshops and training programs in youth ministry skills and issues internationally. Bob is also a volunteer in his parish youth ministry and catechetical program at St. Francis of Assisi Parish in Fulton, MD.

MONDAY 11:00–NOON • TECH

Using the NCCL homepage

Sr. Kathy Kandefor BVM

In this workshop participants will learn how to navigate through the NCCL website, how to enter the member area, how to change personal information online and how to order from the bookshop.

Kathy is a member of the Sisters of Charity of the Blessed Virgin Mary. She is currently in her 4th year at the NCCL where she serves as an Associate Director. The use of technologies is one of her responsibilities for this national office. She has incorporated technology and ministry in her diocesan catechetical positions in Norwich, CT and Portland, OR as well as in her vocational ministry for her community.

TUESDAY 1:00–2:15 • DIOCESAN

T-1 The National Directory for Catechesis

Dr. Michael Steier

This session will explore the Directory's relationship to the GDC and the 1978 NCD and identify the applications of the National Directory for diocesan catechetical ministry in the United States. Diocesan leaders from all facets of ministry are encouraged to attend.

Dr. Steier originally hails from Louisville, KY. He served for 20 years as a parish DRE, for 5 years as a Diocesan Director in Camden, NJ and for 3 years as a Secretary for Evangelization & Catechetical Formation in Camden. He now serves as Assistant Secretary for Catechesis and Leadership Formation at the USCCB.

TUESDAY 1:00–2:15 • DIOCESAN

T-2 Indicators of the Competencies

Joe Swiss

TUESDAY 1:00–2:15 • GENERAL

T-3 Re-Imagining the Eucharistic Prayer

Kathy Coffey

This session will call us to explore and celebrate the symbols and gestures of the assembly during the Eucharistic Prayer. Through music, art, poetry and movement, we will break open the Eucharistic Prayer and see how it stands at the center of our lives. We then suggest how this form of liturgical catechesis could be used in a catechetical setting.

Kathy writes, lectures, and gives workshops on a variety of theological topics. She is an editor for *Living the Good News* and has taught for 15 years at Regis Jesuit University and the University of Colorado in Denver where she currently lives with her husband and children.

TUESDAY 1:00–2:15 • GENERAL

T-3 Re-Imagining the Eucharistic Prayer

Paul Colloton OP

This session will call us to explore and celebrate the symbols and gestures of the assembly during the Eucharistic Prayer. Through music, art, poetry and movement, we will break open the Eucharistic Prayer and see how it stands at the center of our lives. We then suggest how this form of liturgical catechesis could be used in a catechetical setting.

Paul is an ordained friar of the Chicago Province of the Dominicans. A liturgist, musi-

cian, preacher and educator, he has over 30 years experience in pastoral and catechetical ministry. Paul serves as Director of Continuing Education for NPM and weekend presider for St. Rose of Lima parish, Gaithersburg, MD.

TUESDAY 1:00–2:15 • GENERAL

T-4 Retreat Ideas for Youth

Dr. Carole Goodwin

In this interactive workshop, participants will review components of effective retreats; explore the use of contemporary music in retreats and will design an opening prayer for a youth retreat.

Dr. Goodwin has been in lay ecclesial ministry for over 20 years. She has served as a DRE, Youth Minister and Pastoral Associate in parish settings. She has also taught all ages—first grade through graduate school. She currently serves as Director of Youth Ministry for the Archdiocese of Louisville.

TUESDAY 1:00–2:15 • GENERAL

T-5 Tapping into the Wisdom of the Spirit: Dialogue Across Boundaries, Part 2

Matt Hayes

In 4 workshops, this session will address Core Competencies in the "Professional Practice" area of the National Certification Standards for Lay Ecclesial Ministers by fostering leadership skills in communication that can be used in church systems and with diverse cultures. Participants are asked to commit to attend all 4 sessions.

Before joining the Cathedral Heritage Foundation, Matt spent 25 years in Catechetical and Catholic educational administration ministry for the Archdioceses of Indianapolis and Louisville. He has served as Chair of NACARE (USCCB), Vice President of NCCD/NCCL and President of CACE (NCEA).

TUESDAY 1:00–2:15 • GENERAL

T-6 Oh Just Grow Up: Making Adult Formation a Parish Priority

Timothy Mullner

Jesus blest children and taught adults. Today we tend to teach children and bless adults. In this workshop participants will assess the current status of adult formation in their local setting, will review the guiding principles of Our Hearts Were Burning, and will practice the process of theological reflection and faith sharing.

Timothy serves as National Consultant for Benziger at Macmillan/McGraw-Hill. He holds a BA in Religious Studies/Youth Ministry and a Masters in Ministry/Spirituality. Timothy is a contributing author to *Continuing the Journey: Celebrating 40 Years of Vatican II* (Ave Maria Press). He is also active in the international movement Slow Food, which promotes artisanal food production and reclaiming the kitchen table as a center of culture and community.

TUESDAY 1:00–2:15 • GENERAL

T-7 Using Your Brain to Catechize Effectively

Leland Nagel

Based on recent research, participants will experience techniques that be used with all ages to enhance learning.

Lee has been the Director of Total Catholic Education for the Diocese of Green Bay for 15 years. An avid disciple of Jerome Bruner, he believes key concepts can be taught to first graders if the teacher knows the material.

TUESDAY 1:00–2:15 • GENERAL

T-8 ADHD and the Realities of the Catechetical Setting

Sr. Sharon Sullivan OSU

This workshop is designed to help participants gain an understanding of the impact of ADHD on children's processing, response to stimuli, management of impulses and other self-control mechanisms adults often take for granted. Participants will experience some of these impacts and explore ways to use these insights to help the catechists work more effectively with their students who have ADHD.

Sr. Sharon, an Ursuline Sister of Mount Saint Joseph, holds a PhD in Special Education from Purdue University. She has 30 years experience in Special Education, 20 of those years teaching college. She is currently at Brescia University where she serves at the Chair of the School of Education.

TUESDAY 1:00–2:15 • SPANISH

T-9 Creating an Organic Catechetical Ministry

Carmen Cervantes

The participants will identify the pros and cons of seeing the Church as a community of communities, and of the fundamental elements of the Prophets of Hope model in catechesis, especially among young Catholics.

Carmen is executive director of Instituto Fe y Vida, dedicated to youth ministry leadership formation. She has extensive experience in catechesis, lay ministry formation, and pastoral publications. She is general editor of *La Biblia Católica para Jóvenes*.

TUESDAY 1:00–2:15 • SPANISH

T-10 Cultural and Communications Programs

Martha Choroco

TUESDAY 1:00–2:15 • PARISH

T-11 Partnering with Parents in Catechetical Ministry

Kathy Hendricks

Come and explore ways to interest, involve and engage parents in the catechetical work of the parish. This session will offer strategies for intergenerational approaches to catechesis and ideas for supporting parents as they form faith in the home. Participants will be able to name principles of partnership and how to apply them in innovative ways.

Kathy is the lead writer for *Gather In My Name*, an online program of whole community catechesis published by William H. Sadlier. Her newest book, *A Parent's Guide to Prayer*, is published by Twenty-Third Publications.

TUESDAY 1:00–2:15 • PARISH

T-12 Best Practices in Adult Faith Formation

Jack McBride

This workshop will discuss the results of NCCL's Adult Faith Formation Committee's National Survey on Best Practices in Adult Faith Formation. We will report on what seems to be working in small to large urban, suburban, and rural parishes from around the country. Not only will you get a big picture of the national efforts by parishes just like yours, you will also get some great ideas of how to meet the adult faith formation needs in your local diocese and parish.

TUESDAY 1:00–2:15 • PARISH

T-12 Best Practices in Adult Faith Formation

David Riley

This workshop will discuss the results of NCCL's Adult Faith Formation Committee's National Survey on Best Practices in Adult Faith Formation. We will report on what seems to be working in small to large urban, suburban, and rural parishes from around the

country. Not only will you get a big picture of the national efforts by parishes just like yours, you will also get some great ideas of how to meet the adult faith formation needs in your local diocese and parish.

Dave is a Regional Director for the Office of Evangelization and Catechesis for the Archdiocese of Cincinnati and has been active in adult faith formation for many years, serving on NACARE and as a consultant on various national projects. An author and presenter, he served as project director on this study of Best Practices in Adult Faith Formation.

TUESDAY 1:00–2:15 • TECH

T-13 Methodological Considerations of e-Learning for Catechetical Training and Adult Faith Formation

Richard Drabik

Participants will understand the "Client Side" approach to development, recognize the pit-falls of e-Learning, and gain an appreciation of the value of e-Learning for Adult Faith Formation.

Richard has his M.A. in Theological Studies from the University of Dayton where he currently works with the Institute for Pastoral Initiatives as Multimedia Coordinator. His unique hybrid training in both theology and technology have allowed him to play an integral role in the Institute's pioneering work in e-Learning as a "New way of being Church."

TUESDAY 8:00–9:00 • TECH

Using the NCCL homepage

Sr. Kathy Kandefer BVM

In this workshop participants will learn how to navigate through the NCCL website, how to enter the member area, how to change personal information online and how to order from the bookshop.

Kathy is a member of the Sisters of Charity of the Blessed Virgin Mary. She is currently in her 4th year at the NCCL where she serves as an Associate Director. The use of technologies is one of her responsibilities for this national office. She has incorporated technology and ministry in her diocesan catechetical positions in Norwich, CT and Portland, OR as well as in her vocational ministry for her community.

WEDNESDAY 9:00–10:15 • DIOCESAN

W-1 Catholic Interreligious Relations: Promoting and Understanding Values Through Dialogue

Rev. William Hammer

In *Nostra Aetate*, a document of Vatican II, Catholics are called to respect holiness and truth found in world religions. Come and hear an overview of the 40 year development of this document and how it can be used to develop value for interreligious relations in a variety of catechetical settings.

A native of Louisville, KY, Fr. Bill was ordained in 1980 and has served in rural, urban, and suburban parishes. He studied 9 months in the Holy Land and is presently a member of the USCCB sponsored Muslim-Catholic dialogue.

WEDNESDAY 9:00–10:15 • DIOCESAN

W-2 Changing the "Bored" to the "Effective Board"

Leland Nagel

Participants will review a variety of diocesan board models along with tips and guidelines for effective meetings.

Lee has been the Director of Total Catholic Education for the Diocese of Green Bay for 15 years.

WEDNESDAY 9:00–10:15 • DIOCESAN

W-3 Indicators of the Competencies

Joe Swiss

WEDNESDAY 9:00–10:15 • DIOCESAN

W-4 An Historical Perspective on some of our Catechetical Documents

Maureen Shaughnessy SC

Over the last 30 years the Church has issued a number of documents both universally and nationally that have provided solid direction for catechetical ministry. This presentation will focus primarily on the General Directory for Catechesis issued in 1997 but will reference other significant documents as part of the session. This presentation will provide participants with an overview of recent documents and encourage them to turn to them for their own reading and reflection.

Maureen presently serves as the General Superior of the Sisters of Charity of Saint Elizabeth of New Jersey. From 1996-2003, she

served as Assistant Secretary for Catechesis and Leadership Formation at the USCCB.

WEDNESDAY 9:00–10:15 • GENERAL

W-5 Tapping into the Wisdom of the Spirit: Dialogue Across Boundaries, Part 3

Matt Hayes

In 4 workshops, this session will address Core Competencies in the “Professional Practice” area of the National Certification Standards for Lay Ecclesial Ministers by fostering leadership skills in communication that can be used in church systems and with diverse cultures. Participants are asked to commit to attend all 4 sessions.

Before joining the Cathedral Heritage Foundation, Matt spent 25 years in Catechetical and Catholic educational administration ministry for the Archdioceses of Indianapolis and Louisville. He has served as Chair of NACARE (USCCB), Vice President of NCCD/NCCL and President of CACE (NCEA).

WEDNESDAY 9:00–10:15 • GENERAL

W-6 Learning about God through Multiple Intelligences

Bernadette Stankard

This session will do a brief overview of Harvard professor Howard Gardner’s ideas of “different kinds of smart” and demonstrate how easily they can be incorporated into the religious education environment.

Bernadette has been in ministry for over thirty years and has written for numerous secular and Catholic publications. She has been using the multiple intelligence approach in the classroom for over twelve years. She is the author of the book, *How Each Child Learns: Using Multiple Intelligences in Faith Formation*.

WEDNESDAY 9:00–10:15 • SPANISH

W-7 Developing Leadership Among Hispanics

Carmen Cervantes

The participants will: (a) analyze the rationale, processes, and methods for a shared leadership approach in catechetical settings, (b) will examine their own catechetical praxis in view of the conclusions arrived at in the analysis, and (c) decide what to do in the future.

Carmen is executive director of Instituto Fe y Vida, dedicated to youth ministry leader-

ship formation. She has extensive experience in catechesis, lay ministry formation, and pastoral publications. She is general editor of *La Biblia Católica para Jóvenes*.

WEDNESDAY 9:00–10:15 • SPANISH

W-8 El Puente: ¿Es bastante largo para alcanzar?

S. Lopez

WEDNESDAY 9:00–10:15 • SPANISH

W-8 El Puente: ¿Es bastante largo para alcanzar?

Sr. M. Francine Stacey

En esta sesión, la Hna. María les contará a los participantes sobre su trabajo en ser un puente entre la población hispana y la población estadounidense. Discutirá los desafíos ministeriales, particularmente refiriendo a la carta “Ya No Somos Extranjeros.” Una parte esencial de la sesión es la oportunidad de compartir, unos con otros, para ver donde se encuentran unos éxitos y unos obstáculos. Al cumplir la sesión, se entenderá mejor el tercer capítulo de la carta episcopal “Ya No Somos Extranjeros” y se enriquecerá por el intercambio de ideas.

Nacida en Cincinnati, OH, la Hna. María F. Stacy tiene maestrías en la Civilización Hispana (UC) y en la Pedagogía (XU). Ha ayudado en orfanatos en unas partes de México. Conoce Oaxaca, Chihuahua, Querétaro y Puebla. Enseñó inglés, español y religión por 20 años y ahora se dedica a trabajar “como una presencia de la Iglesia” para los hispanos en la parte norteña de la arquidiócesis de Cincinnati. Es una miembro de la Congregación de la Hnas de Notre Dame de Coesfeld.

WEDNESDAY 9:00–10:15 • PARISH

W-9 Spirituality of Parenting

Dr. Kathleen Chesto

Holiness is nurtured in the family. It is not our role to encourage parents to become the primary educators of their children. It is our responsibility to recognize that parents are the primary educators, to help them to name the prayer and ritual already present in their lives and to help them to build upon that, offering ordinary ways for deepening a relationship with our extraordinary God.

Kathleen, wife and mother, holds a doctorate in ministry and a master’s in religious studies. She has been involved in religious education on the parish, diocesan and international level for over 30 years. She is the author of numerous books, articles and videos on family life.

WEDNESDAY 9:00–10:15 • PARISH

W-10 Re-Imagining Prayer with Children

Jeanette Graham

Where and how do our children meet and talk with Jesus? We will explore ways to pray reflectively with children as well as using imagination to encounter Christ.

Jeanette has served as a parish DRE, taught at the elementary and high school level, developed and facilitated retreats and worked in the Chicago Diocesan Religious Education Office. Jeanette has also served on the Representative Council and Board of Directors for NCCL and on the committee that developed the Common Competencies for Lay Ecclesial Ministers. She is currently employed by Loyola Press.

WEDNESDAY 9:00–10:15 • PARISH

W-11 Empowering the Catholic School Catechist

JoAnn Paradise

The General Catechetical Directory notes that the core of every catechetical method is the soul of the catechist. This workshop will explore the relationship between the Director of Religious Education and the Catholic School Catechist. The discussion will include various approaches that will help catechists deepen their own spirituality. It will also offer suggestions to help catechists develop a community of disciples in their classrooms.

Jo Ann Paradise is Director of Parish Ministerial Life and Spiritual Formation at St. Sebastian Parish in Pittsburgh, PA. Jo Ann received her B.S. in Education from Carlow College, an M.A. Theology from Duquesne University and a D.Min. in Spiritual Direction from the Graduate Theological Foundation in South Bend, IN. Jo Ann has worked at both the elementary and secondary levels as a Catholic School Catechist and has been a Director of Religious Education in the Diocese of Pittsburgh for over 25 years. She presents keynotes and workshops on Catholic understanding of human sexuality, family life, moral issues, caldron management skill, creative teaching techniques and spirituality. Jo Ann is also a textbook collaborator and national consultant for William. H. Sadlier.

WEDNESDAY 9:00–10:15 • TECH

W-12 Stewardship of Information— Better Communications for Increased Participation

Vicki Wells Bedard

THURSDAY 8:30–9:45 • DIOCESAN

TH-1 Multicultural Catechesis

Annette Turner

THURSDAY 8:30–9:45 • DIOCESAN

TH-2 Emotional Intelligence and Heresies of the Heart

Dr. Ryan LaMothe

THURSDAY 8:30–9:45 • GENERAL

TH-3 Understanding the Sacraments Today

Joseph Martos

Participants will develop an experiential understanding of sacramentality and they will be given answers to many questions about sacramental theology and practice.

A former university professor, high school teacher, youth minister, and parish DRE, Joseph has authored four books and many articles on sacramental theology and spirituality.

THURSDAY 8:30–9:45 • GENERAL

TH-4 Tapping into the Wisdom of the Spirit: Dialogue Across Boundaries, Part 4

Matt Hayes

In 4 workshops, this session will address Core Competencies in the “Professional Practice” area of the National Certification Standards for Lay Ecclesial Ministers by fostering leadership skills in communication that can be used in church systems and with diverse cultures. Participants are asked to commit to attend all 4 sessions.

Before joining the Cathedral Heritage Foundation, Matt spent 25 years in Catechetical and Catholic educational administration ministry for the Archdioceses of Indianapolis and Louisville. He has served as Chair of NACARE (USCCB), Vice President of NCCD/NCCL and President of CACE (NCEA).

THURSDAY 8:30–9:45 • GENERAL

TH-5 Nourished and Ruled by Scripture: the Catholic Approach to the Bible

Margaret Ralph

In this session we will explore the contextualist approach to Scripture (the Catholic approach). We will then explore how we can hear Scripture as a living word without, at the same time, becoming fundamentalists. Those who attend this session will understand the Catholic approach to Scripture (the contextual approach), the difference between acquaintance with the Bible and acquaintance with the Lectionary, and Scripture as a living word that cuts to the marrow of the bone.

Margaret is the author of nine books on Scripture including *And God Said What?*, a Paulist bestseller, and *Nourished by the Word*, the book on Scripture in Loyola Press's DRE/Pastoral Ministry Theology Series.

THURSDAY 8:30–9:45 • GENERAL

TH-6 An Overview of the National Directory for Catechesis

Dr. Michael Steier

This session will explore the Directory's relationship to the GDC and the 1978 NCD and identify the applications of the National Directory for parish catechetical ministry.

Dr. Steier originally hails from Louisville, KY. He served for 20 years as a parish DRE, for 5 years as a Diocesan Director in Camden, NJ and for 3 years as a Secretary for Evangelization & Catechetical Formation in Camden. He now serves as Assistant Secretary for Catechesis and Leadership Formation at the USCCB.

THURSDAY 8:30–9:45 • SPANISH

TH-7 Creating a Biblical Catechetical Ministry Among Young Hispanics

Carmen Cervantes

The participants will reflect on the need to develop a “Biblical Catechetical Ministry” as an integral dimension of their catechetical programs, and get to know *La Biblia Católica para Jóvenes* and other biblical resources for catechesis with young Hispanics.

Carmen is executive director of Instituto Fe y Vida, dedicated to youth ministry leadership formation. She has extensive experience in catechesis, lay ministry formation, and pastoral publications. She is general editor of *La Biblia Católica para Jóvenes*.

THURSDAY 8:30–9:45 • SPANISH

TH-8 If You Build It, They Will Come

Chela Gonzalez

THURSDAY 8:30–9:45 • PARISH

TH-9 Spirituality of Catechists (Catholic Schools)

Catherine Carotta

THURSDAY 8:30–9:45 • PARISH

TH-10 Whole Parish Catechesis

Jo Rotuno

Strong households of faith are the bedrock of vibrant parish communities and therefore of the Church. This workshop will help parish leaders expand their understanding of family to include the varied realities of today's family settings. We'll explore how the movement toward whole community catechesis can invite and help all households to become stronger signs of Christ's love for one another and for the world.

THURSDAY 8:30–9:45 • PARISH

TH-11 A Look to the Future: Today's Seminarists and the Catechetical Mission

Tom Walters

Who are the young men who are being called to priesthood today and what impact will they have on the catechetical ministry in the years ahead? This session will provide the initial results of a survey of current seminarists regarding their catechetical experiences as well as their reflections on the catechetical issues and concerns they will encounter in their ministry as priests.

Dr. Walters is Academic Dean and Professor of Religious Education at Saint Meinrad School of Theology. His research has centered on catechetical leaders in the United States, who they are, what they do and their effectiveness. Tom has served as president of the National Conference for Catechetical Leadership (NCCL) and received the 2004 F. Sadlier Dinger Award to honor outstanding leaders in catechetical ministry. His most recent publication is *Lay Ministers and Their Spiritual Practices* (Our Sunday Visitor, 2003) co-authored with James D. Davidson and others.

THE EXPERIENCE OF GOSPEL CONVERSION

It was again Whitehead who observed that “that religion is strong which in its rituals and modes of thought evokes an apprehension of the commanding vision . . . the death of religion comes with the repression of the high hope of adventure.” When imagination has sprouted from the fertile ground of the Gospel, commanding vision and adventure seem guaranteed.

In Matthew’s Gospel there are a number of passages that begin with Jesus’ words, “You have heard it said, but I say to you . . .” This is a clue to the difference between optimism and genuine hope. What these qualities have in common is that both are driven by social imagination: *things could be different*. But in the case of hope, the imagination is triggered by the promise of God, by the reign of God taking shape in human history.

The basic purpose of any homily is to facilitate a community’s commitment to make new experience look more like the reign of God than did old experience. That commitment belongs structurally to our personal relationship with God. There are really two parts to this commitment. The first is to recognize all those situations in the world where the reign of God is indeed alive and well, and to support them. The second is to see clearly where change is patently needed and to strategize the implementation of that change.

Strategizing is not optional. Aristotle in his *Nicomachean Ethics* and Thomas Aquinas in his treatise on *Prudence* say that if we know what kind of a world we should be making together and do not work to do it, we are not virtuous. This is a *praxis* understanding of human destiny. I want to link this with another perception.

INDIVIDUAL AND COMMUNITY

There is a truly remarkable observation from the Second Vatican Council that is a strong contrast to the way most American Christians think about salvation. We are reminded that *it has pleased God to save us not one by one, but as a people in mutual relationship with one another* (*Lumen Gentium*, 9). In the familiar expression “New Testament,” testament is a common English word that carries the meaning of *covenant*. Covenant is a root metaphor for the Judeo-Christian calling. Kings never made covenants with people one by one. They made a covenant with a people, and thereby with all individuals who belonged to that people. (We belong to the people of the covenant through baptism).

HOMILETICS AND THE SMALL COMMUNITY

One of the new ways of understanding a homily (maybe an old way retrieved in a new situation) is that it asks for community responsiveness to the Word, not just a collection of individual responses (though, indeed, that too). For most Americans, this is quite a new way of imagining what it means to follow Jesus Christ. We do it as

“On their best days, members of small Christian communities ponder and plan not only their own religious existence, but also the transformation of the world into the reign of God.”

a people. And to over-simplify it, but to tell the truth, that means through organization—people acting together.

Let us reflect a moment on theology of the Word. The Word of God is not simply a record of when God spoke long ago. If it is just a reading of what happened way back then, perhaps Word should be an uncapitalized word. The living Word of God is always existential, an address to present people in present time. *The word becomes fully Word when our lived experience is accosted by our hearing of it*. So, if God saves us not [only] one by one, but as a people, then the people need to process together the dialogue between faith and experience.

I, as an ordained brother in the community, know the helpless feeling of trying to say something meaningful to a large gathering of people with varied experiences. It is not as if nothing significant might be offered to a large gathering, but the chances of uttering reflections with the sting of the real in them are not huge.

These are reasons why I have come to value so highly the Liturgy of the Word in small Christian communities, base communities, where the homiletic function rests in the entire gathered community. It may be that a leader whose life is intimately connected with the lives of the community, as a recognized active member of the community, can indeed effectively function homiletically. Paul did it splendidly well, as one intimately and personally connected with a community’s lived experience.

The major gathering experience of small Christian communities is precisely a Liturgy of the Word in which the entire community enters the conversation between Scripture and experience. On their best days, these community members ponder and plan not only their own religious existence, but also the transformation of the world into the reign of God. The homiletic function in these base communities belongs to the gathered community, not to any one person. They imagine together, out of the dialectic between Word and world, what *might be* and how to make that possibility a reality. This requires discipline and accurate understanding of both Word and world.

In his exhortations following all of the continental synods, Pope John Paul II recommends small Christian communities: "...the church as a family cannot reach her full potential as church unless she is divided into communities small enough to foster close human relationships Primarily that should be places engaged in evangelizing themselves so that subsequently they can bring the good news to others; they should moreover be communities that should pray and listen to God's word and encourage the members to take on responsibility" (*Ecclesia in Africa*). "These small groups. . . are a solid starting point for the building of a new society, the expression of a civilization of love" (*Ecclesia in Asia*). "It seems entirely timely therefore to form ecclesial communities and groups of a size that allows for true human relationships In such human contexts it will be easier to hear the Word of God, to reflect on the range of human problems in the light of this world, and gradually to make responsible decisions inspired by the all embracing love of Christ" (*Ecclesia in America*).

It will take a lot of imagination to accomplish all that John Paul names. In the first place, it will take quite a flourish of imagination to make the pope's vision a widely functional ecclesial habit of being. Secondly, it will require daring Christian imagination on the part of communities and their members even to be willing to imagine all of the something else that could and should be the case. May imagination find a great home in the homiletic function of small Christian communities!

Bernard J. Lee, SM, a Marianist priest, is vice chancellor and professor of theology at St. Mary's University in San Antonio. He was general editor of the seven volume series, Alternative Futures for Worship (The Liturgical Press). He also coordinated a Lilly funded research project whose results are reported in his book, The Catholic Experience of Small Christian Communities; and with Michael Cowan he is co-author of Gathered and Sent: The Mission of Small Church Communities (both from Paulist Press). ■

SELF MANAGEMENT MASTERY *continued from page 18*

When we feel out of control, several things can happen. We procrastinate. We work off of the adrenaline rush of last minute deadlines. At the same time, we allow other people's urgencies become our own, instead of managing *their* expectations about our delivery time. By letting that happen, we permit others to pierce our boundaries.

FOCUS ON WHAT'S IMPORTANT, NOT URGENT

Once you take control of your time, you'll spend more time on things that aren't necessarily a crisis but are extremely valuable, such as strategic thinking, networking, professional growth, and leisure time. These things often get short-changed when we chronically grapple with time. Concentrating on *important* things is a key to self management.

By not living in a constant state of urgency and adrenaline rush, you'll become more focused on your priorities. You'll manage your boundaries better. And, you won't play the blame game ("I didn't get it done because I had to help Greta finish that project.").

When torn about how to spend your time or whether to take on a particular activity, ask the following questions:

- Does this activity fit within my key roles?
- Is it essential for mastering my job?

CATECHETICAL LEADER

- How will I feel (afterward) if I do this instead of something really important?
- How can I leverage this activity?
- How will doing this help me achieve my goals?
- Can I delegate it to someone else?
- Is this really important?

Focus on self management, and observe what happens. Chances are good that you will be more focused and get more accomplished with less stress. What a concept! ■

Lisa Aldisert is a New York City-based management consultant and professional speaker specializing in strategic business growth and leadership development. Her latest book is Valuing People: How Human Capital Can Be Your Strongest. You can e-mail her at lisa@businessgrowth.com or visit her Web site at www.businessgrowthcenter.com.

Reprinted with permission of *Convene*, the magazine of the Professional Convention Management Association. Copyright 2004. www.pcma.org.

Judith Nilles, OP



Sinsinawa Dominican Sister Judith Nilles joined the Parish Services Office (PSO) of the Diocese of Spokane on August 9 as the office's director and as the bishop's Secretary for Evangelization. She began her ministry in Catholic schools in Spokane as an elementary teacher and principal. Elected prioress of her congregational leadership in 1979, she led the

sisters through a series of important changes, including their decision to merge with the Sinsinawa Dominican Sisters in Sinsinawa, Wisconsin in 1995. Before coming back to Spokane to serve in the PSO office, Sr. Judith worked for six years as DRE and pastoral minister in three rural communities in northeastern Washington. |

BOOKS IN THE NEWS *continued from page 15*

IN SUPPORTING ROLES

Fehribach's book is a challenging and incredibly well researched study on the fourth Gospel. It provides the catechetical leader with a unique and important lens for doing scriptural exegesis. Religious educators who seriously desire to study the Bible will have their understanding of literary analysis definitely enhanced by the cogent examination and in-depth material Fehribach provides concerning Greco-Roman and Hebrew writing conventions.

Although Fehribach entered into this project with the hope of supporting the role of women as part of an egalitarian Johannine community, her research led to a different conclusion. Based on extensive analysis of Greco-Roman and Hebrew literature, she has shown how the women in the fourth Gospel can be repeatedly seen as figures supporting Jesus as the Messiah bridegroom. When the women complete their roles as the betrothed, mother, or sister of the bridegroom they are quickly removed from the text or handed over into the care of male disciples.

ALTERNATIVE READINGS

The pervasive patriarchal and androcentric overtones of this literary style are difficult for the modern reader with feminist concerns. If the women in John's Gospel only were included to highlight Jesus' role as a bridegroom, then how were women regarded within the Johannine community? This is a particular concern, as several other scripture scholars have used the women of the fourth Gospel as role models for feminine leadership in early Christianity.

Fehribach concludes her book by recommending that today's reader does not need to be limited by historical-literary and patriarchal perspectives. She initiates alternative readings that provide a more "attractive" view of the women in John's Gospel. For example, the mother of Jesus can be understood as a catalyst in the Messiah's mission for helping us become children of God,

when she encourages her son to provide wine out of water at Cana. She deeply cares about the needs of others and leads her son to witness the love and care that encompasses the fourth Gospel. She models assertiveness within the cultural constraints of her time, but also uses her concern for others to lead Jesus into his role as our Messiah.

Using as an example her scholarly approach toward reading John's Gospel, Fehribach invites us to join her in thinking creatively. She suggests we seek new theological paradigms to reveal how the women in the life of Jesus can broaden our understanding of what it is to be in relationship with Jesus in today's society. |

Anne Frederick is director of religious education for the Diocese of Knoxville, Tennessee.



National Profile of Catechetical Ministry

Our Goal:

To provide dioceses with the most efficient and cost-effective way possible to gather vital information on their parishes' catechetical programs.

What is the National Profile?

The National Profile of Catechetical Ministry is an annual diocesan data-gathering process, offered through the Internet. This unique tool saves mailing, printing, and collection costs by compiling all data online. Dioceses and participating parishes can instantly view vital data about catechetical ministry from individual parishes, the entire diocese, or the nation.

Go to our website www.nccl.org and click on the National Profile logo for more information and to sign up online.



The Boston College Institute of Religious Education and Pastoral Ministry has been offering graduate level theological education for ministry for more than thirty years. BC IREPM: Preparing Leaders for Today's Church.

Boston College Institute of Religious Education and Pastoral Ministry (IREPM)

31 Lawrence Avenue • Chestnut Hill, MA 02467

617.552.8440 or 800.487.1167 • www.bc.edu/irepm



RENEW International

1232 George Street Plainfield, NJ 07062

For 25 years, RENEW International has fostered spiritual renewal, evangelization and catechesis through parish-based small Christian communities. RENEW's processes deepen faith and offer motivation to help people courageously live in witness to Jesus Christ.

Phone: 908.769.5400 • Email: renew@renewintl.org

Fax: 908.769.5660

www.renewintl.org • www.WhyCatholic.org • www.ParishLife.com



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



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



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

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



Silver Burdett Ginn Religion publishes faith formation resources for children, families, and the whole parish community. Our consultants and sales representatives are ready to assist you with information, presentations and in service.

Silver Burdett Ginn Religion

299 Jefferson Road • Parsippany, NJ 07054

1-800-338-2150 • www.blestarewe.com



The Loyola Institute for Ministry (LIM) provides ministry education coursework on its New Orleans

campus and via many LIM Extension studies locations throughout the U.S. and internationally. The Institute is also the home of the Loyola Pastoral Life Center (LPLC), a professional continuing education organization.

CATECHETICAL LEADER

EDITOR: Joyce A. Crider

EDITORIAL CONSULTANT: Mary Kay Schoen

DESIGN: Rings Leighton Design Group

PUBLISHER: Neil A. Parent

Catechetical Leader (ISSN: 1547-7908) is published six times a year by the National Conference for Catechetical Leadership (NCCL), 3021 Fourth Street, NE, Washington, DC 20017-1102.

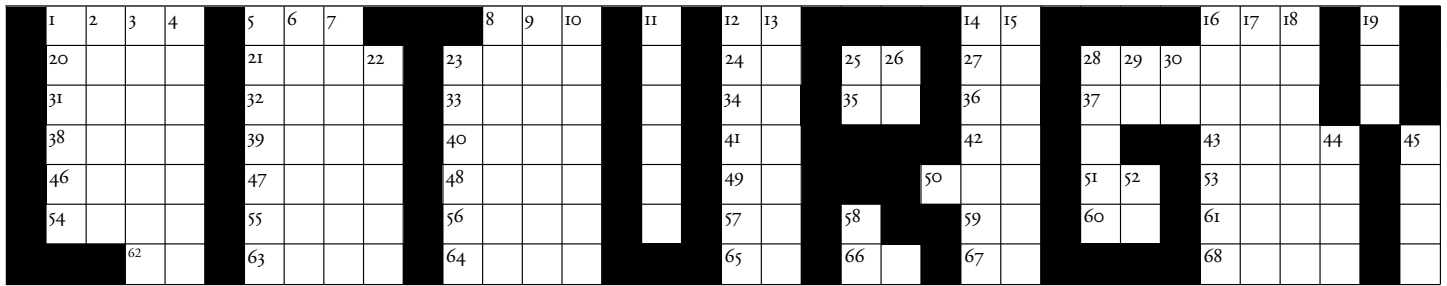
Authors' views do not necessarily reflect those of NCCL. Letters to the editor and submissions of news items are encouraged. Send to *Catechetical Leader* at the address above or email nccl@nccl.org. Phone: (202) 636-3826/Fax: (202) 832-2712. Contact NCCL for reprints. Copyright © 2004 by NCCL

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, 3021 Fourth Street, NE, Washington, DC 20017-1102.

LITURGICAL IMAGINATION by Megan Anechiarico



ACROSS

- 1 Converse with God
- 5 Profess
- 8 Baptismal garment
- 12 Circus-man Barnum
- 14 New World explorer's initials
- 16 Relatives—abbr.
- 20 Ireland
- 21 Darwin's theory—abbr.
- 23 New Age Irish singer
- 24 The Natural State—abbr.
- 25 "___ make disciples of all nations..."
- 27 Laughter syllable
- 28 Subject of "Fulfilled in Your Hearing"
- 31 Palindromic name
- 32 Substances injected to fight infection
- 33 Lrg. company
- 34 Famous for its swimsuit edition
- 35 1st Gospel
- 36 Indefinite article
- 37 Vocational sacrament
- 38 Mountain in Papua New Guinea, ___ Kupa
- 39 Vowel-less ordained minister?

- 40 "High Intensity Interval Training," briefly
- 41 Musical recording
- 42 Not a local call—abbr.
- 43 Location
- 46 Acronym for the Latin American Studies Association
- 47 Albanian "and"
- 48 Reconciles' center?
- 49 University in DC—abbr.
- 50 Chrism
- 51 Med. professional
- 53 Shampoo brand
- 54 Flair
- 55 Destroy
- 56 Greek letters
- 57 University in DC—abbr.
- 59 Periodic table symbol for cerium
- 60 Therese, Monica, or Clare
- 61 Pirate sneers
- 62 Initials for 20th century playwright
- 63 Mo. for the feast day of the archangels
- 64 Plausible yet invented religious initials
- 65 ...JK ___ NO...

- 66 Vatican Council ___
- 67 French "are"
- 68 Eyelid inflammation—var.

DOWN

- 1 The Church: _____ of God
- 2 Religious ceremony
- 3 Creator of statues, furnishings, and objects used in liturgical celebrations
- 4 Job of one who performs great and loyal service
- 5 Evening prayer
- 6 Late
- 7 Prayer, liturgy, and devotions
- 8 Blesses with chrism
- 9 Poetic
- 10 Foundational sacrament
- 11 Liturgy is this in the activity of the Church
- 12 Christ's redeeming work, with 18 D
- 13 Culmination and high point of the liturgical year
- 14 Sacred vessel
- 15 Votives or tapers
- 16 Celebrations

- 17 Okay
- 18 With 12 D, Christ's redeeming work
- 19 The Father
- 22 Dormant
- 23 Repeater
- 25 Car manufacturer
- 26 Source of the 1st reading, usually
- 28 Liturgy of the Divine Office
- 29 Choosey conjunction
- 30 Health professional
- 44 Otherwise
- 45 Advent to Christ the King
- 52 2nd reading source
- 58 Constitution on the Sacred Liturgy's Pope Paul

Megan Anechiarico graduated in May 2004 from the Washington Theological Union with a M.Div. and an M.A. in systematic theology. She was recently hired as the coordinator of youth and young adult ministry at St. Patrick's Parish in Victor, NY.

Visit www.nccl.org for solution.



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 202-832-2712

Visa MasterCard Discover American Express

Card no. _____

Signature _____

CHECK:

Mail to: National Conference for Catechetical Leaders
 3021 Fourth Street, NE
 Washington, DC 20017