



Enhancing Catechist Formation  
through **Innovative Approaches**



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*Bridging the Digital Divide*  
*CL Insights: Religious Imagination*

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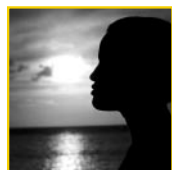
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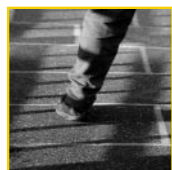
November 2004

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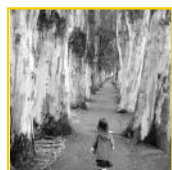
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# CATECHIST FORMATION

## —A TOP PRIORITY

Neil A. Parent



This issue of *Catechetical Leader* examines catechist formation from several perspectives. It also includes a *Catechetical Update* section that is devoted to spirituality. It is no accident that these two important topics have been placed together in the same issue.

Catechist formation and spirituality are inextricably bound. While it is possible to consider spirituality apart from catechist formation, catechist formation cannot be considered apart from spirituality. As the Vatican's *Guide for Catechists* emphasizes, "To be able to educate others in the faith, catechists should themselves have a deep spiritual life. This is the most important aspect of their personality and therefore the one to be most stressed in formation" (No. 22).

*General Directory for Catechesis* notes, "catechists catechize others by firstly catechizing themselves" (No. 239).

**In looking at the issue of spirituality** for catechetical leaders, theologian Robert Kinast shows how catechetical leaders can nurture a personal spirituality that is intimately connected with their ministry, particularly in the common catechetical tasks of preparation, execution, and evaluation. His insights can help catechists see their ministry not as a distraction from their spiritual lives, but as both integral and life-giving to their spirituality.

Dolores Leckey offers seven essentials for the spiritual journey, one of which echoes Kinast's theme of an integrated spirituality. In discussing her fourth essential, Leckey calls for attentiveness to the "ordinary sacramentals" that are a part of our domestic and ecclesial

### "pull quote"

**Good catechist formation doesn't just happen.** It is the result of careful planning and hard work—and solid priorities. So many needs compete for the catechetical leader's attention that unless he or she protects catechist formation as a top priority, it will inevitably recede behind the many pressures that crop up in pastoral ministry.

Diocesan directors Shirley Lange of Dallas and Peter Ries of Lansing share their experiences of what it takes to keep catechist formation in the forefront and working well. Lange calls for the establishment of a clear action plan to guide all formation activities, be it for parish catechetical leaders or catechists. Ries identifies nine challenges for the future of catechist formation, beginning with the "new professionalism" needed due to tighter screening requirements.

Using insights from a symposium hosted by Silver Burdett Ginn Religion, Bob Meaney, an assistant superintendent for the Archdiocese of San Francisco, highlights the importance of catechists helping learners tap into the riches of their religious imagination. By implication, of course, this means that the cultivation of the religious imagination must first be a significant part of the formation of catechists. As the

environments. Here again, we are presented with spiritual insights that help us do catechist formation in a way that feeds "in the first place, the faith of the catechist" (GDC, 239).

Finally, Rev. Anthony Salim helps us see spirituality from an Eastern Christian perspective, particularly with its emphasis on the Trinity as guide. He notes that the proposed *National Directory for Catechesis* speaks of a "Christocentric Trinitarianism" as a focus for Christian understanding and life." The *Guide for Catechists*, quoting the 1978 document, *Catechesi Tredendae*, shows the long-standing emphasis on Trinitarian spirituality for catechist formation by noting that "spiritual formation should be a process of listening 'to Him who is the principle inspiring all catechetical work and all who do this work—the Spirit of the Father and of the Son, the Holy Spirit'" (No. 22). ■

# Formation: lifelong and local

by Shirley Lange

**W**hile catechesis is basic to the life of the church, developing creative catechetical programs can be a challenge for anyone in a leadership position, whether at the local or the diocesan level. Yet there are so many good things happening in dioceses throughout the country. In sharing what we are doing in the Diocese of Dallas, I feel that I am preaching to the choir.

If we use the GDC as a reference point, we must first come to identify “the real needs of the diocese as far as catechetical praxis is concerned” (No. 266). We believe that as a diocesan catechetical office one of our principal responsibilities is encouraging and empowering local catechetical leadership to be responsible for the formation of their own catechists. We encourage all to use NCCL’s *Echoes of Faith*, a video-assisted program for basic formation. Each August we acknowledge those catechists who have completed that process at our annual diocesan gathering for ministry formation. It is amazing how many more catechists have shown a sincere interest in completing the process since we have begun giving out certificates at this gathering of up to 1400 participants.



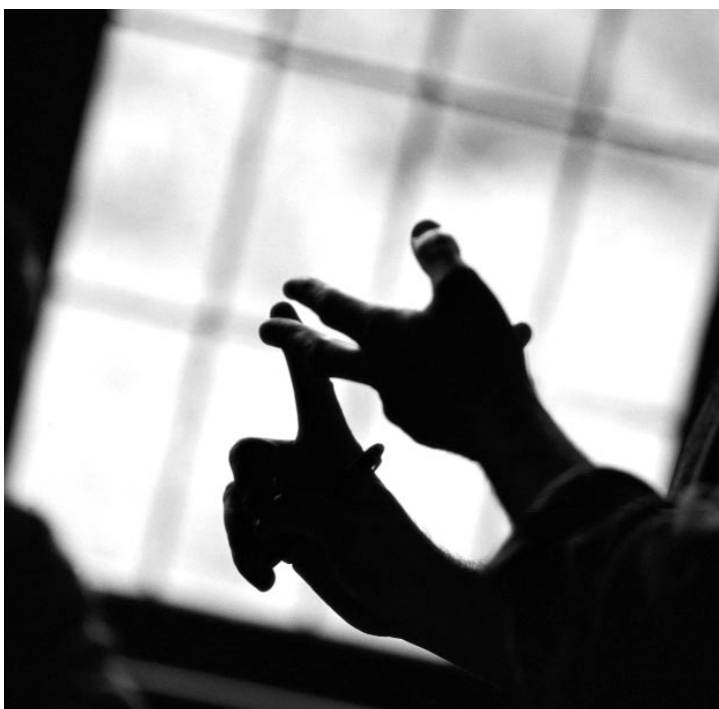
*“As a diocesan catechetical office one of our principal responsibilities is empowering local leaders to be responsible for the formation of their own catechists.”*

## MORE INTENSE FORMATION

As catechetical leaders, we must have the ability to develop a plan of action for the future, as the GDC recommends. In his article “Called, Gifted and Now Certified,” in the July 2003 *America* magazine, Jeffery Kaster describes lay ecclesial ministry and the common competencies project. Kaster states, “...one of the direct benefits of the certification movement is the establishment of education and formation norms.”

As a diocesan office, we have recognized the need to encourage more catechetical leaders to consider formation. Two years ago we started an orientation for new or relatively new DREs, offering them either a morning or an evening weekday presentation. It was well received; however, the evaluations told us it needed to be longer, so we expanded our workshop to a Saturday presentation that included lunch. Again, we were told it needed to be longer.

In response to the popularity of the program and the requests for something more intense, we have recently initiated a new Catechetical Leadership Formation Program. It is designed for those who are just getting started as directors and coordinators of religious education programs, as well as those already trained who want ongoing formational opportunities. I wish I could say that



this was an original idea. In fact we have simply taken the ideas of others that appear to be working and working well and adapting those ideas for our own constituents. {See box for details.}

As we continue to look at programming, we are reminded that all initiatives need to be kept affordable. In 1998 the Department of Catechetical Services had the good fortune of securing a grant from the Catholic Foundation in Dallas for helping each particular church with the implementation of the *Echoes of Faith* video program in English. We have purchased three sets of the videos in Spanish for parishes to check out of our media center. Additionally, we continue to strive to keep the cost of classes and programs at a minimum, providing scholarship money when needed.

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*“More important than certification is the support of lifelong formation”*

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#### ESTABLISHING CONNECTIONS

In the Diocese of Dallas we have a Catholic university with a ministry formation program. Those enrolled in the Institute for Religious and Pastoral Studies (IRPS) at the University of Dallas can obtain either a certificate or a master’s degree. As our office developed our new leadership program, we visited with Dr. Brian Schmissek, the director of the program, to discuss ways in which we could collaborate. It is our mutual desire that as catechists and catechetical leaders complete our diocesan programs, they will be empowered to continue their formation through IRPS.

I have always believed that making resources and personnel available to every local faith community is a function of our office. We provide a monthly newsletter that not only informs parish leadership of diocesan initiatives but also provides a means for each particular church to share its resources with the diocesan church. We have agreed that the newsletter should be not only informational, but formational, taking into consideration the whole person of the minister. (For a recent edition we received permission to reprint Dr. Anne Roar’s article "Pursuing Personal Excellence: Now is a Good Time," from the June 2004 issue of this magazine.)

Our staff has worked hard to build collaborative relationships between ourselves and our constituents, recognizing the value of networking and the shared wisdom of others on the journey. We have grown through the knowledge and experience of others; therefore, our parish catechetical leaders are encouraged to belong to either a local or a national association. The Diocese of Dallas has the good fortune of having a well-defined local organization for DREs. This organization

## CATECHETICAL LEADERSHIP FORMATION PROGRAM

### DIOCESE OF DALLAS

#### Goals:

- to provide formation/skills development for parish catechetical leaders
- to establish a network among parish catechetical leadership new to their positions
- to enable us to grow together spiritually through prayer and reflection

We meet once a month for nine Saturdays from 9 a.m. until 4 p.m. at a centrally located parish. The cost of the entire program is \$75 (\$25 of which is refunded if the participant is already employed in a parish as a director or coordinator of religious education). Participants may choose to attend a single class, at \$10 per class. Topics include: record keeping and budgets, maintaining professional balance, communicating effectively, and more.

# Schooling our intelligence

by Thomas Moore

Do you not see how necessary a World of Pains and troubles is to school an Intelligence and make it a soul? A Place where the heart must feel and suffer in a thousand diverse ways!

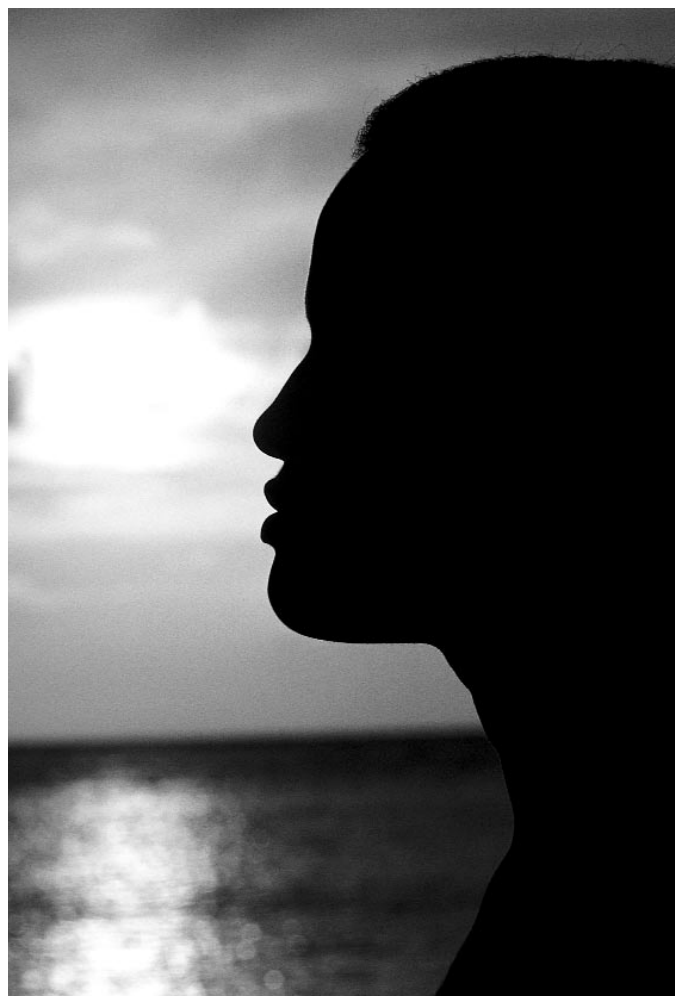
—John Keats

**W**hen I lived in a religious community, I spent much of my time in the preparation and performance of sacred music. The generic name for the group of singers gathered to chant the Mass or Divine Office was the *schola cantorum*, a school of chanters. The Latin word *schola* referred to leisure and was related early in its history to *ludus*, game or play. Do you notice where the notion of school immediately leads us? Not into discipline, rules, burdens, and rote learning, but into the realms of music, game, ritual, and leisure.

The idea of school and intelligence that we now have, with its emphasis on information and rationality, represents only a small portion of knowing and learning that is part of a vital human life. We need to be schooled as well in play, ritual, love, community, contemplation, aesthetic expression and appreciation, house making, work, friendship, walking, gardening, and a thousand other diverse aspects of living. We could school our intelligence and make it a soul.

## EVERYDAY LIFE AS TEXT

John Keats's remarkable letter on the soul presents the world as the medium through which intelligence becomes soul, in particular through the painful struggles of life in the world that give our intelligence a personality and individuality. We are schooled as we live everyday existence in an engaged manner, when we approach and enter, rather than avoid and explain away, the many challenges that fate presents. Then learning is an initiation in which we are deeply affected and



are touched in our very being. We come to know life intimately rather than at a distance.

I sometimes imagine this kind of education in simple terms. Going to visit a friend in the hospital or hospice may give the friend immeasurable comfort, but it also educates the visitor. You come away a different person for having seen suffering and having witnessed the side of life that is not full of ego and ambition. Traveling to a foreign culture, whether it is a far-away country where the locals speak a different language or an unfamiliar neighborhood in your own region that has its own ways and perhaps speaks a slightly different dialect, may leave an indelible educational mark. Allowing ourselves to feel grief or to play with children or to befriend an animal—these, too, are profound ways to become educated, to give soul to our rational intelligence.

Keat's words may offer a direction for making sense of the pains and losses that are part of everyone's life, but pleasure, too, educates in this deep manner, and I suspect that we often avoid pleasure in the same ways we try to skirt pain. From a certain point of view, pain and pleasure are not so far removed from each other. Both embrace life's intensity, and the common complaints we have about getting along in life may refer back to our attempts to live placidly, comfortably, and in full control. We seem to be largely unconscious of how often our efforts to be prudent merely serve to shield us from the vital edges of pain and pleasure.

We may be highly educated in the usual formal ways and yet find it extraordinarily difficult to make friends, keep a home, avoid addictions, and find personal fulfillment. In these difficulties the difference between formal intelligence and the deep knowing of the soul becomes clear. The way we educate in our school systems implies that we don't need to learn about being creative or living in a community. We assume that we can deal with our emotional lives in a purely intuitive manner and fix problems as they arise. We assume that we don't need an education for the heart.

### EDUCATION FOR THE HEART

My own life has been blessed with a number of teachers who were sensitive to the subtle kinds of knowing that make a brain into a soul. My father frequently taught me everyday physics—why moisture collected on the inside of the car windshield and how wells work. He also shared deep thoughts about his own personal challenges, a wise and conscious invitation to me to talk openly about turning points on my life. Purposely he placed me in the company of sickness, death, and once a moment of male-bonding sleaziness so that I would not enter my own life too innocently. He understands the role of the parents in initiating a child in the enigmas and complexities of ordinary living.

To get along in life, to feel a strong sense of identity, and to have the pre-requisites for the community and marriage we have to be knowledgeable at many levels, the least of which perhaps is the mental one. I haven't even mentioned religious and spiritual knowing, which is full of paradoxes and mysteries. Spiritual knowing is more a matter of unknowing than knowing, often requiring the sacrifice of our hard-won rational knowledge. If we are to believe the teachings of many religions, the school of unknowing is the way toward spiritual awareness.

The most intimate degree of knowing takes form quietly as we observe the world, contemplate ordinary events, and become apprentices of people of character and heart. The lessons we learn from exceptional people usually can't be imitated, copied, or shaped into a program or a theory. As we are initiated simply by being in their



*“The idea of school and intelligence represents only a small portion of knowing and learning that is part of a vital human life.”*

company, we may not be aware that we are increasing in knowledge. Certainly, this learning is infinitely removed from testing, and, if taken seriously, would warrant radical changes in our approach to formal education.

*“The most intimate degree of knowing takes form quietly as we observe the world, contemplate ordinary events, and become apprentices of people of character and heart.”*

When I look at the absolutely precious person of my children and their friends, I can see how much they already know. They are souls in search of intelligence, while the adults around them seem to be intelligences who have lost their souls partly through learning. The adults seem to know so much more than the children do, and yet it is the children who can see the beauty of their world, the children who can tune into glorious fantasy at a second’s notice, the children who express their absolute dependence and pure will, and the children who are always conscious of death, God, angels, and the necessity of immediate gratification.

### LOWER EDUCATION

Aware of what children still know and haven’t forgotten, in my lectures, with tongue in cheek, I have been recommending a system of “lower education.” In this school a student comes to us with a Ph.D., and after four years of “learning” we withdraw the degree. The next step is a four-year high school course, beginning as a senior and “advancing” to freshman, when we take away the diploma. Finally come the elementary years, beginning with eighth grade and descending to first. After completing the first grade the student becomes a teacher.

*continued on page 16*

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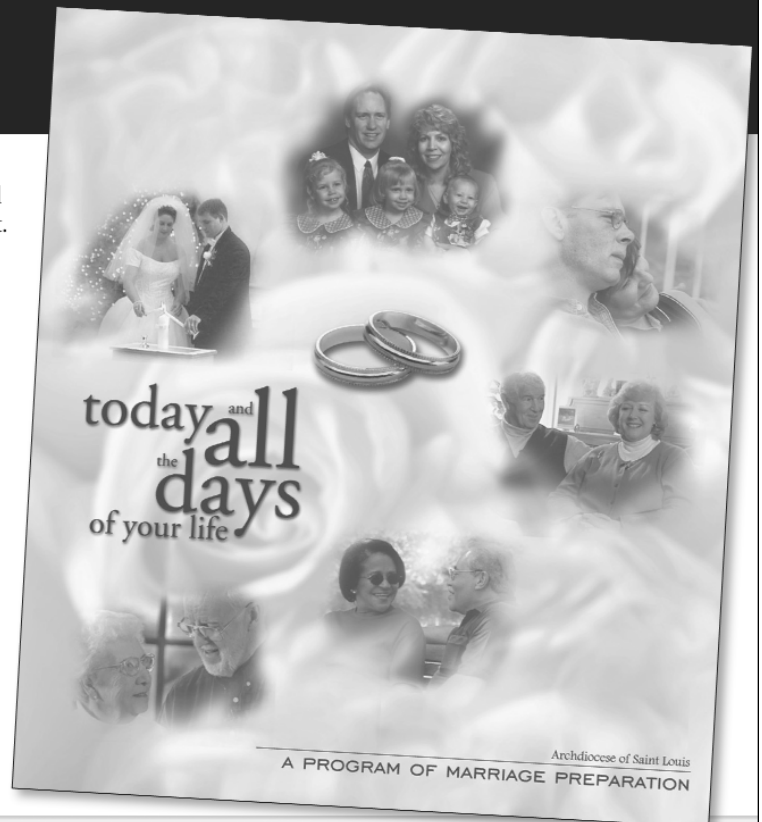
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# The Hispanic Catechist: assessing our strengths

by Jose Planas

Our Hispanic people are hungry to know our Lord and His church. I would like to share with you some of my experiences with our Hispanic catechists in the Archdiocese of Newark, those I have in close proximity to me and from whom I learn something every day.



Hispanic catechists who have taken seriously the commandment of the Lord to “Go therefore and make disciples of all nations” (Matt 28:19) demonstrate two basic approaches:

First, through meetings the catechist approaches everyone—children, young adults and adults—with the purpose of impressing them deeply with the message of the Word of the Lord. The Hispanic community feels the call of the Lord and, believing, responds immediately “to help all men believe that Jesus is the Son of God so that believing they may have life in his name,” as the *Catechism of the Catholic Church* says, “and to educate and instruct them in this life, thus building up the body of Christ” (Catechism, No. 4). That is why we find many catechists, during their spare time, looking after their students and joining with families to share the achievements of their children. Thus they incorporate the family into the catechesis.

Second, they try to be more prepared every day, so that they can present the message in a more effective way. The Hispanic catechist who has taken seriously the call exemplifies the directive of the *Document of Puebla*: “No missionary ever spares his effort to support the message of the Gospel making use of all existing resources and in many cases, without them, elevates his creativity to its highest point, making the meetings of catechism dynamic meetings...” (Chapter 1:8).

## DYNAMIC APPROACH

I remember a catechist who had difficulty in teaching her students the commandments. So she drew squares on the floor, some with numbers and others without, creating a game: The students tossed a stone, jumping wherever it fell. When it landed in one of the numbered squares, the student had to recite the commandment with that number. In this dynamic and effective way, she achieved great results. If we pay close attention, we will discover she had created nothing new, but found an effective way to teach.

## INVOLVING PARENTS

I recently read a book called *Creative Catechists* by Carl J. Pfeifer and Janaan Manternach. In it they talk about ways to include the family in catechesis, I began to examine closely the catechists among us to see how they dealt with some of the elements in the book: meetings, parent involvement, recruitment and training of catechists.

Hispanics are good at making use of meetings because they generally like to meet and share a cup of coffee. Our catechists not only send an invitation to a meeting, but also call the parents and families, as sometimes written notes are not read when sent home.



*continued on page 20*

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# Staying Focused on the basics

by Peter Ries



What is basic to the success of any enterprise requires continued attention. Such attention can make that activity become familiar, ordinary, even boring. Catechist formation is such an item in the life of parish and diocesan religious education activity. As new movements and new ideas come down the road (as they

do about every six months) diocesan and parish leaders can be tempted to set aside the ordinary in order to devote time to what is new. Here are some reasons why it is vital that catechetical leaders not neglect basic catechist formation:

It is easy to assume that all catechists are prepared and familiar with the resources they need. Reality check: One-fourth to one-third of catechists turn over each year. It takes time to give new catechists the orientation and training they need.

It is easy to assume that textbooks and teacher manuals are so good that they teach themselves. Reality check: Catechists require training in the basics of the Christian message; and although textbooks and manuals may be excellent, those materials require explanation. Most neophytes will find them about as clear as the instructions for assembling their children's bicycles. They are only clear if you do catechesis for a living.

It is easy to assume, when we are being asked to cut our diocesan or parish religious education budgets, that since catechist formation is so well established, we can cut in that area. Reality check: Most programs left unattended fall apart in six to twelve months. Catechists are too important to leave unattended. I question the viability of a diocese or parish that is unable to adequately staff the catechist formation part of religious education.

As we work to ensure that catechist formation receives the sustained attention it requires, let us consider the following points:

## CATECHISTS ARE A MAJOR FORCE IN OUR CHURCH

It's a big crowd. No one knows exactly how many catechists there are in this country, but reasonable estimates range from 300,000 to a half million. The 2003 *Official Catholic Directory* counts nearly 8,000 Catholic schools with 180,000 teachers. It is safe to estimate that at least 100,000 function as catechists. In many dioceses there



Catechists are the marrow in the bones  
of the body of Christ.

are 800 to 1,000 catechists for every 100,000 Catholics. With 67 million Catholics in this country, it is easy to imagine the teaching ministry of the Church in the United States as three hundred bishops and “a vast throng” of a half million catechists.

### THE WORDS “LAY” AND “VOLUNTEER” ARE MISLEADING

These descriptive words that catechists often use to describe themselves (frequently prefixed with “only”), can easily confuse one’s perception of the key role this group plays in the life of the church. Every catechist is a public minister in the church. Why? Because catechists don’t make up their material as they go along; they don’t teach their own message. They pass on the Gospel message as revealed by Jesus. Of course, this is a hard saying. One of the quickest ways to clear a room of first- and second-year catechists is to tell them they are public ministers in the church. “I didn’t volunteer to do that” or “that’s what priests do” are their immediate responses.

I recently heard about a pastor who insists there are no volunteers in his parish. He says if you’re baptized, you’re expected to do one of the many things parishioners do to make ministry alive and effective in the faith community. In his eyes, the only volunteers are the one or two unbaptized persons serving on one of his parish committees.

Diocesan screening requirements are leading us to ask of catechist recruits a new professionalism. But at the same time we need to continue to describe for them their integral positive value to the church’s ongoing teaching ministry. Just as liturgists accord a prominent place among liturgical ministries to the role of lector, because through that role we receive the living word of God, so too we need to recognize that the role of catechist is of central importance, because through it is shared the Gospel message as revealed by Jesus.

### THERE ARE VARIOUS TYPES OF CATECHIST FORMATION

It is easy for DREs to zero in on *formal* catechist formation sessions as offered by catechist trainers. But if catechist formation is to be effective in an individual parish, every DRE, no matter how green or seasoned, will be intimately involved in the process. In addition to formal training, catechist formation should include an *internship*—a supervised walking with the new catechist that allows the formation process to take shape according to the unique needs of each individual. Such an internship should include the opportunity for the new catechist to observe a veteran teaching a class. It should also include observation of the new catechist by the DRE.

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After catechists have achieved initial certification in their diocesan program, DREs should continue to work with those individuals regarding their ongoing formation. The DRE can create or provide various opportunities for *spiritual formation*, each as part of a general catechist meeting or as a stand-alone event. The parish DRE is the director of catechist formation for his or her parish.

#### THE AUDIENCE FOR FORMATION SESSIONS IS BROADENING

In many dioceses, formation sessions are beginning to include RCIA catechists and catechists for adults. Presenters will need to stretch to include methodology for adults, teens, and children. In addition, more and more parents are home schooling for religious education. Although the exact relationship of these parents to the parish faith community continues to evolve, they do function as catechists. These parents have the same responsibility as catechists in parish programs and Catholic schools to present the gospel message as revealed by Jesus. Parish DREs need to reach out to these parent catechists and attempt to include them in the process of catechist formation.

#### THE POOL OF CATECHISTS MAY BE SHRINKING

As people's schedules become more crowded, recruitment becomes more challenging. Many DREs are meeting second and third generation catechists. At the parish level, perhaps a more organized method of tracking junior high and high school catechist aides

would result in recruiting more of these young people as catechists as they move into adulthood. Diocesan directors can help develop the next generation of catechists by working through those Newman Centers in their diocese that run a student parish religious education program. Many campus ministers report that they can easily recruit two or three college student catechists for each group of students.

#### CATECHIST FORMATION CAN HAPPEN AT VARIOUS TIMES

Summer proved to be a popular time for catechist formation in the Diocese of Lansing this year. DREs called it VBS (vacation Bible school) with an adult track. A short series of catechist formation topics were offered to adults while the children (and teen helpers) were in the children's track.

Saturday morning from 8:30 a.m. to 1:00 p.m. has become a popular time for formation sessions in many places. Usually there is a built-in babysitter at home. The time frame allows for a creative, substantive common prayer. Catechists can complete two two-hour formation sessions and be on their way by early afternoon, free to shop or do some activity with their families.

Some parishes build in a couple days off for the children in the religious education program schedule. Catechists then come at the regular time for a catechist formation session.

*continued on page 16*

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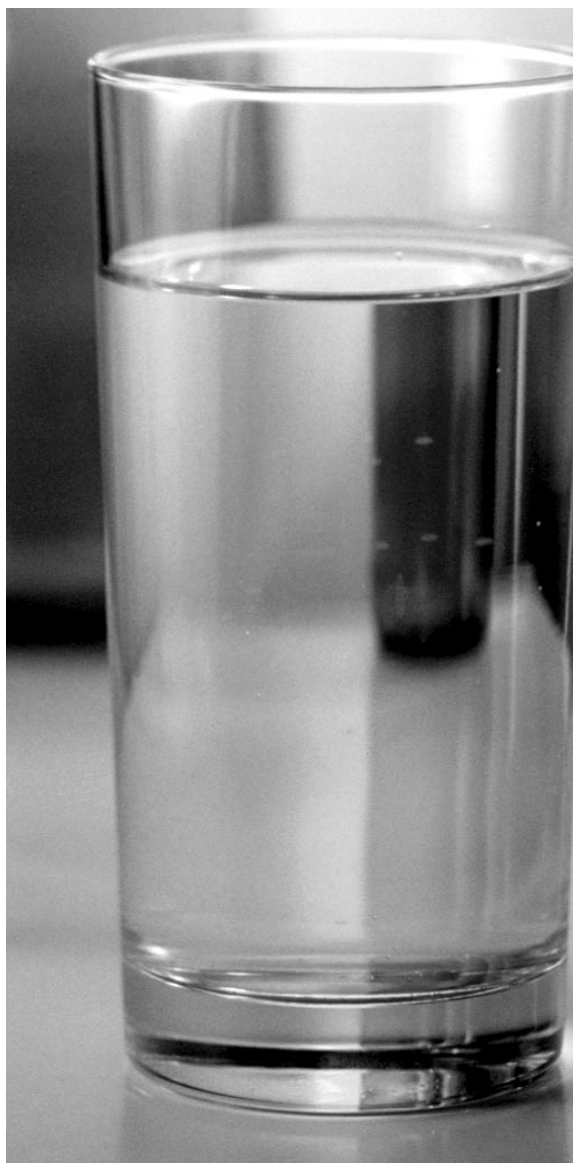


Christine Streams, '96  
 Houma, Louisiana

"Being part of my Loyola group was a challenging experience that enhanced my learning and ministry skills."

# EXPLORING CATHOLIC IMAGINATION

by Robert Meaney



This summer I was privileged to be invited to attend the Future Directions Symposium on “Catholic Imagination: An Exploration,” a gathering hosted by Raymond T. Latour and Silver Burdett Ginn Religion. Actually I felt it was more like a rich spiritual retreat than an analytical, didactic symposium. Facilitators included Jack Shea, the master storyteller; Rev. Richard Fragomeni, associate professor of Word and worship at CTU, Chicago; Maureen Gallagher, the recently retired bishop’s delegate to parishes for the Archdiocese of Milwaukee; and from Silver Burdett Ginn Eileen Myles, director of sales and marketing, and Dave Gulusha, acquisitions editor. I’d particularly like to share some insights from Shea and Fragomeni.

## THE POWER OF STORY

From Shea’s reflection on “Imagination in the Narrative Form” I realized:

- The best teachers help others to use their imaginations.
- Jesus helped people get in touch with where the divine touches creation.
- Imagination allows people to put their minds into their hearts.
- Memory is not neutral. In recalling 9-11 one can reflect terrorism and revenge or contemplate a moment of salvation.

Shea also led us in a marvelous exercise of experiencing God in powerful images such as, “God is a cold drink of water except when he is a burning thirst.”

Later I imagined those powerful images. They challenged my imagination. I could recall when God gushed upon me as a flowing cool spray of water. There are times when only water adequately symbolizes the power of God. It is cool, fresh, clean, and relieving. When we are truly thirsty, we drink until we have to stop and take a breath. That moment is God’s presence.

*continued on page 17*

**Have you had an “a-ha” moment you’d like to share with your colleagues in catechesis?**

Send your *Insights* (400 words or less) to [jcrider@nccl.org](mailto:jcrider@nccl.org) to be considered for publication.

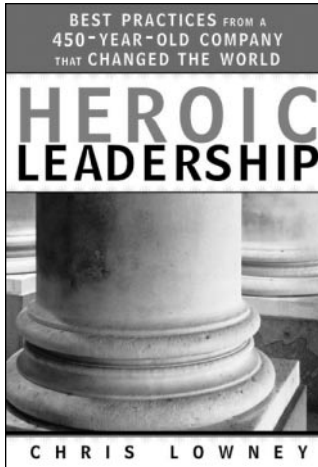
*Insights* will be a regular feature in *CL* if contributors come forward.

Previously unpublished writers are especially invited to submit.

# JESUIT PRINCIPLES FOR CORPORATE AND CATECHETICAL LEADERS

Reviewed by Maureen Gallagher

*Heroic Leadership* by Chris Lowney. Chicago: Loyola Press, 2003. 330 pp. \$24.95.



Who would think that a leadership philosophy that worked in the sixteenth century would speak to catechetical leaders today! Not only does it speak to us, but it is inspirational and motivational. Within its four core leadership pillars every catechetical leader can find the “stuff” that can enhance his or her ministry.

*Heroic Leadership*, subtitled *Best Practices from a 450-year-old Company that Changed the World*, traces the history of leadership in the Society of Jesus and compares it with successful leadership in today’s flourishing companies. The Jesuits come out ahead! This is an intriguing, easy-to-read book that anyone interested in leadership and ministry will find compelling. The use of “bullets” and “call-outs” throughout the book make it very easy to capture the meaning and implications of each chapter.

*“Self-awareness is the foundation of leadership.”*

Lowney describes four leadership principles or pillars developed by Ignatius Loyola, founder of the society, and his co-founding team: 1) self-awareness—understanding one’s strengths, weaknesses, values and worldview; 2) ingenuity—confidently innovating and adapting to a changing world; 3) love—engaging others with a positive attitude that

unlocks their potential; 4) heroism—energizing yourself and others with heroic ambitions and passion for excellence. All this needs to be understood in the overall mission of “saving souls” in the name of Jesus Christ.

The Jesuit concept of leadership is based on a belief that we are all leaders and that we lead all the time—some days well and some days poorly. Throughout the book Lowney points out examples of heroic leadership as well as a few times when leadership missed the mark. Leadership based on the *Spiritual Exercises of Ignatius Loyola*, the pivotal formational touch stone of Jesuit life, is seen as something which springs from within. It is about who one is, more than what one does. Leadership is an integrated way of life and an on-going process. As Americans might say today—it is the way we do things!

The author, Chris Lowney, was a Jesuit seminarian for seven years and then joined the corporate world where he worked for J.P. Morgan for ten years. His intimacy with both worlds enables him to make apt comparisons. He uses three case studies to demonstrate Jesuit leadership based on the pillars named above.

The first study is about Benedetto de Goes, a gifted linguist, who died in 1607 after enduring a three-thousand mile missionary trek through some of Asia’s most remote and forbidding places. He claimed uncharted territory as missionary land, and was

successful in helping the Western world see that Cathay was China and there were no lost Christian tribes in India or China.

The second case study focuses on Matteo Ricci and highlights the Jesuit penchant for ingenuity. Ricci's primary ministry was in China where he learned Chinese, translated key writings of Confucius, and wrote a treatise in Chinese. His strategy for "saving souls" was not to drag potential converts into a foreign Western culture in the name of Christianity, but rather to assimilate himself into their culture and work from within. The Jesuits began to dress like the Chinese, let their beards and hair grow to Chinese standards and adopted Chinese dress. Ricci, a highly educated Westerner, began to make inroads into Chinese life with his bag of wonders, which included Euclidean geometry texts translated into Chinese, prisms, clocks, sextants and an astrolabe which allowed the Chinese to calculate planetary and stellar motions.

The third case study focuses on the Jesuit thrust to develop "brilliant and eminent men." Christopher Clavius, an astronomer and mathematician who at one time had befriended Galileo, developed the Gregorian calendar. Clavius believed that astronomy held the key to Jesuit success in China. Jesuits needed to be experts not only in theology but also in languages, mathematics and the sciences. He

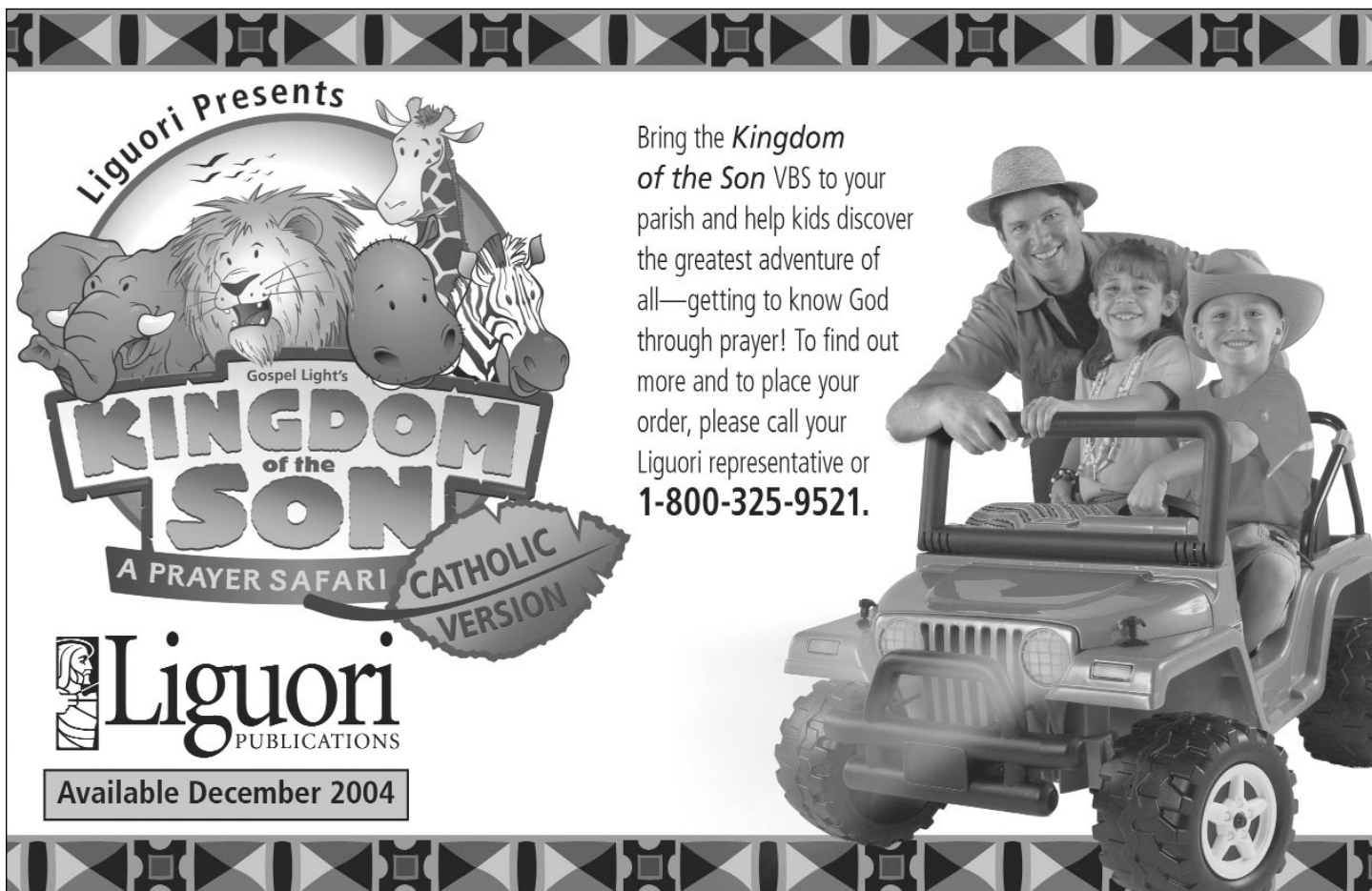
saw the world as changing and he wanted the Jesuits to stay at the forefront of expertise in the emerging disciplines as a way of fulfilling their mission to "save souls."

Returning to the four pillars, Lowney spends the next seven chapters unpacking them as lived by the Jesuits, touching briefly on contemporary corporate comparisons. The main ideas of his exposition can easily be applied to catechetical leadership today.

Self-awareness is the foundation of leadership. In the Jesuit culture it flowed from the *Spiritual Exercises* and included such things as appreciating oneself as talented; identifying personal derailing baggage; articulating motivating goals and ambitions; developing a worldview; acquiring the habit of daily meditation and twice daily examination of where one is on the journey. Inherent in self-awareness for the Jesuit was an ingrained capacity for continuous learning and self-reflection. How enhanced would the mission and ministry of catechetical leadership be, if the journey into self-awareness and continuous learning were taken seriously?

Ingenuity sparked innovation, creativity and a global worldview among the Jesuits. The very foundation of the company of Jesuits was ingenious. It left behind the monastic traditions of the Benedictines,

*continued on page 17*



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### MORE AND MORE ELECTRONIC MATERIALS AND TOOLS ARE AVAILABLE TO ASSIST THE CATECHIST TRAINER

An obvious resource is *Echoes of Faith*, NCCL's catechist formation program with video components. Trainers should not forget to use the material in the participant books along with the videos. The books offer many strategies for group participation.

### THE CATECHIST TRAINER CAN MAKE USE OF MEDIA TECHNOLOGY IN MANY WAYS

1. The catechist trainer can e-mail (or post on the parish web site) introductory or follow-up materials for a catechist formation session.
2. The catechist trainer can create an e-mail group list to establish a temporary conversation group. The trainer can then post reading material and questions on this list. Members of the group can respond at their leisure; all will receive everyone's comments in an ongoing conversation stream. Any member can also post a question for the group. The trainer can also ask the group for comment/questions/needs regarding a topic to be presented the following week.
3. On any topic of catechist formation, the catechist trainer can research the many religious education textbook series web sites to find lesson plan resource material on various grade levels.

### LOCAL EFFORTS CAN BE MORE EFFECTIVE THAN DIOCESAN ONES

There should always be some sort of diocesan vision and direction for the catechist formation enterprise. However, there are many benefits to promoting parish-based catechist formation opportunities. The local DRE or cluster of DREs can control the schedule and order of topics. Greater local ownership usually results in better catechist participation. The pool of possible catechist trainers grows.

### THE BOTTOM LINE

Catechist formation is a form of quality lay ministry formation. It should be regarded as more of a privilege than a chore. When it comes to the church's teaching ministry, catechists are the marrow in the bones of the Body of Christ. It does not get more basic than that.

*Peter Ries is the diocesan director of evangelization for the Diocese of Lansing, Michigan. He is the author of Catechists In Formation, a parish based catechist formation program published by Benziger. He can be reached at pries@dioceseoflansing.org.*

Knowledge is often imagined as an ascent in consciousness, a rising out of ignorance. It carries the scent of superiority, and those who don't have what is generally considered to be knowledge often feel inferior in its presence. But we might imagine a lower level of knowledge that is at least equal in value, an awareness of all that lies hidden when mental life is dominant. This knowledge is not learned in explicit forms of education; it is absorbed and becomes the foundation of a humane and considered life.

Knowledge is not always the adding on of information and skills; sometimes it involves the loss of both. Knowledge is not always a matter of becoming smart and intelligent; it could be the discovery of one's foolishness and ignorance. Knowledge may have little or nothing to do with literacy; there's an intelligence in touch, smell, movement, play, and feeling. All of us, and I place myself at the top of the list, might be well advised to exchange all that we think we know for what we don't know and begin to discover that the world, as Keats so beautifully demonstrated in his brief life, is the soul's school. |

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### Spring at MACC 2005

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January 2 - April 22, 2005 - *Hispanic Pastoral Ministry*

January 31 - February 4, 2005 - *The Heart of Multiculturalism: Phases I and II* - Look within our Hearts: Look at the Many Faces in God's House

February 7-11, 2005 - *The Heart of Multiculturalism, Phase III*  
Look at What Our Hands Build: Understanding the Roots of Racism (Prerequisite: Phases I and II)

March 14-18, 2005 - *Fostering Latino Leadership for Church & Society*

March 30 - April 2, 2005 - *The Power of the Word: Cultural Implications for Communicators*

April 4-8, 2005 - *RESPETO: A Curriculum for Latino Youth Leadership Formation*

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It is God's love poured out...and then at times God comes to us a burning thirst. Thirst makes us move, languishing, toward water. When our mouths are so dry that our tongues stick to our teeth...that moment is also God's presence. That is God's love making us thirst for God. I hope to never take a swallow of cool water or experience thirst again without imagining God.

### SACRAMENTAL IMAGINATION

Fragomeni's presentation led me to further explore imagination.

Why imagination at all? When one gets into the image all the rest follows, in the sense that culture and family systems influence the images of who we are as individuals and groups. With these images intact, the larger community begins to take on the images that family systems hold in common, forming a "network of meaning" which gives stability and permanence.

I was drawn to Fragomeni's description of sacramental imagination. I rediscovered truths I had studied years ago and had not thought about recently, such as that sacramental imagination is the ability to recognize that the material and spiritual, human and divine are one. We come to know God through the flesh. Earth and heaven are the inner and outer parts of the same reality; sacramental imagination is based on incarnational theology.

Fragomeni asked, "What gets in the way of sacramental imagining?" His response: Our doubt. We must believe we died in the waters of baptism and that we are not just disciples. We are the body

of the risen Christ. We're dead already and if we're not dead enough we begin to draw back into worries and self-absorption. St. Paul says, "It is no longer I who live—but Christ in me" (Gal 2:20).

I had heard Fr. Richard Rohr at NCCL's Annual Conference in April, so it was refreshing to hear Fr. Fragomeni restate that revelation, imagination, and systematic theology are like a three-level house.

- Revelation occurs in the concealing darkness of the basement when shafts of light give some illumination to the mystery around us.
- Imagination dwells on the first floor. These imaginings are illuminated in stories, songs, and images manifested through all our senses and through the entire cosmos.
- Systematic theology is a second floor. It examines and clarifies the orthodox understanding of revelation.

All three need to be held together, but we can't move to the second level without being grounded in revelation and imagination.

The symposium was a refreshing experience shared with catechetical leaders in their respective fields, at a wonderful location, with time to network with exceptional people. We left saying "Blest are we!"

*Robert Meaney is the assistant superintendent for faith formation and religious instruction in the Department of Catholic Schools of the Archdiocese of San Francisco. He can be reached at [meaneyr@sfarchdiocese.org](mailto:meaneyr@sfarchdiocese.org).*

### BOOKS IN THE NEWS *continued from page 15*

Franciscans and Dominicans. The domain of the Jesuits was the world. They were founded when the world was in great flux: the Americas were newly discovered; India and China were unexplored by the West. To be effective in the new worlds, they required the "strategic values of speed, mobility, responsiveness and flexibility." If the world was their monastery, opportunity became their password, innovation their way of operating. Flexibility, responsiveness, ingenuity ought to be hallmarks of successful catechetical leadership in the twenty-first century. Where are these lacking today? How can they be enhanced?

Love, the third pillar of Jesuit life, helped uncover talent. Love was based on recognizing a person's talent, potential and dignity. It was supported by courage and passion and resulted in loyalty and mutual support. The Jesuits in the province of Paraguay were instrumental in protecting the indigenous tribes from exploitation by the colonists from Europe. The complexity of this story, told in chapter eight,

points to what happens with love is put into action. Catechetical leaders today are in many cases experts at uncovering and developing the talents of others.

Heroic leadership from the Jesuit perspective resulted when each person was given an opportunity to enlarge himself by contributing meaningfully to a mission greater than his own interests. The early Jesuits dealt with a "restless countercultural instinct to keep challenging the status quo," says Lowney. They were most often successful in doing this because they operated out of a prayerful self-awareness and a spirit of ingenuity rooted in love and respect and belief in the talents and potential of others. Catechetical leadership could grow stronger by seriously considering the Jesuit pillars of success.

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# NAVIGATING THE WATERS OF THE INTERNET

by April Dietrich

**F**or some, the waters of the World Wide Web can be as murky as the waters of Lake Erie in the 1970s. Others couldn't imagine life without the joys of "surfing" the web. Somewhere in the middle lie another group of people, some catechetical ministers included.

You may have asked (or been asked): "Why bother with the Internet? My ministry and the church do just fine without all this technology." Many answers to that question lie in the text of the 2002 document from the Pontifical Council for Social Communications: "The Church and Internet." Pope John Paul II in his 2002 statement for World Communications Day said: "For the Church the new world of cyberspace is a summons to the great adventure of using its potential to proclaim the Gospel message. This challenge is at the heart of what it means at the beginning of the millennium to follow the Lord's command to 'put out into the deep': Duc in altum! (Lk 5:4)." (Find it on the Vatican web site: <http://www.vatican.va>.)

Before using the Internet as an evangelization tool, catechetical leaders need to know their way around the Internet and its features. Admittedly, the web can be a daunting place when one first steps into its seemingly endless waters. One thing for beginners to remember is that everyone began somewhere. Back in the early 90s when the web was more like an encyclopedia on steroids, there were nowhere near the number of information sites that exist now; personal sites were almost unheard of; e-mail was for tech geeks; the word *blog* wasn't even in existence; and chat rooms were for kids or those with unsavory intentions. It was easier to navigate the waters back in the "old days".

Today's Internet is host to a plethora of web sites that are full of good information and links—but it does take time and caution to find them. There are wonderful chat rooms, message boards and the like that are useful in both ministry and everyday life. With a catechetical leader's schedule who wouldn't want to learn a faster way to remove crumbs from keyboards? Or better yet, how to use a mapping web site to find the quickest way to a meeting? There are so many wonderful features: email, searches for information, chat rooms, message boards, etc... but there are also dangers lurking: incorrect information, viruses, pop-ups....Even the most web savvy can become ensnared in the web.

How can the Internet be of use to today's catechetical leader? Those who have already flung themselves headfirst into the waters and are surfing professionals have already experienced the timesaving and stress-saving wonder that the Internet can be.



## DIP YOUR TOES INTO THE WATERS OF THE WWW

- Find a mentor who can help you learn to be a web-savvy catechetical leader.
- Take it slow. Going to an informational site with some interactive features may be a good first experience. The Vatican has an extremely helpful site that allows you to download most of the recent documents that have direct relevance to our ministry. It's also a fun place. Try going to the Vatican museum page. You can take a virtual tour of the Sistine chapel that offers pictures and information.
- Check out NCCL's web site: [www.NCCL.org](http://www.NCCL.org). It has organizational information pertinent to our ministry in *E-News*. This site keeps members updated on the National Conference. It features a bookstore for purchasing catechetical materials. Always check [NCCL.org](http://NCCL.org) for news about upcoming events and PDFs to download.

After getting used to the waters at some of the easier sites to navigate, one can move on to message boards, chat rooms and even instant messaging!

Working on a prayer service for a meeting, and need to know the readings for Wednesday, three weeks from now? Check out [www.USCCB.org](http://www.USCCB.org) (the American Catholic bishops' web page) where the readings are available in a calendar form: no more searching your bookcases for the elusive *Ordo* then looking it up in your Bible, then retyping! Save the page onto your 'favorites' list and you will spend considerably less time finding readings and other pertinent documents put out by the bishops.

Some catechetical leaders have a small instant messaging network that they use to contact one another—it keeps email inboxes from becoming enormously overloaded. Others have used the “e-meetings” features of different web sites to facilitate long distance meetings. One colleague even downloads the latest weather information to his pocket PC so he has weather forecasts at his fingertips wherever he goes. All of these innovations have occurred in the past few years and have the potential to optimize the way we spend our time doing meetings and research.

Using parish or diocesan web sites effectively involves more than just adding events to the calendar page: there is great potential for using the Internet as a tool for creative evangelizing. Message boards, online newsletters, information pages, and interactive tours are all ways that are somewhat under-utilized by catechetical leaders. As leaders, we need to continually think out of the box—and as the Internet has no borders, it's hard to fit it in a box in the first place! We can be challenging ourselves to use creative electronic means to reach the people of God and other ministers. We can use the tools literally at our fingertips to better ourselves and our ministries.

*Please email insights, comments and suggestions to:  
[Adietrich@stjohn-frederick.org](mailto:Adietrich@stjohn-frederick.org).*

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Go to our website [www.nccl.org](http://www.nccl.org) and click on the National Profile logo for more information and to sign up online.

### SOME INTERNET TERMINOLOGY

**Blog:** Derivative of the phrase *web log*. A personal web page dedicated to either random thoughts or rantings and ravings of those who have opinions and want them available for all to see.

**Chat room:** Usually a page attached to a larger dedicated site. Chat rooms are sites that host “live conversations” among multiple persons at one time—each using an individual user name. Intimidating at first, they are a fun way to build relationships between people who share an interest in the topic of the web site.

**Email:** Means of electronically sending the equivalent of a letter to one or more persons. Photos and graphics can also be emailed.

**Informational site:** A site usually dedicated to one or related topics—many are interactive and allow for people to search for specific information within the site's parameters. Mostly used for information dissemination.

**Instant messaging (IM):** Live online conversation between two or more people. Personal contact lists are established so that one can converse easily only with people one intends to be included in the conversation.

**Intranet:** Type of web site used within a specific arena: e.g., a single business with multiple sites in different cities or countries may have an intranet that they use only for communicating with their employees.

**ISP:** internet service provider—a company who specializes in hosting web sites and or enabling individuals to have access to the internet.

**Message board:** An interactive page often attached to an informational site. Readers post questions, answers, thoughts, or experiences in a thread of correspondence usually focused on a single topic. Many threads may be going at the same time about different topics on a single site. (*Threadjacking*, making ‘posts’ that are off topic on a thread started by someone else, is considered impolite.)

**Online Learning:** Method of education using message boards and independent reading of either material found on the web site or books purchased by the individual. Students are responsible for fulfilling requirements—e.g., posting on a message board to check in and emailing papers to the moderator/teacher.

**Search Engine:** any number of web sites (e.g: Google, Dogpile, and MSN Search) specifically dedicated to searching the web based on words typed into an information line.

**Yelling:** Typing anything in ALL CAPS in online conversations in considered yelling and not polite unless making a point.

Hispanics do well at inviting the parents to enter and participate in the learning session. This practice has magnificent results, as parents notice the needs of their children as well as their children's good qualities. This collaboration between parents and children has strengthened and brought together many Hispanic families, providing a good foundation for adult faith formation. Inviting parents to take part in their children's classes also gives the catechist an opportunity to tell the parents how they can work with their children. This approach is very effective with Hispanic parents, as they feel responsible for helping their children.

Manternach and Pfeiffer would encourage parents to have a look at their children's textbooks. Here I admit many of our parents fall behind. They do not read. They say they don't have time, but I think it is that they are not used to doing this.

### BUILDING THE COMMUNITY

Another characteristic of the Hispanic catechist is his or her ease in spotting potential future catechists. With the approval of the pastor and the coordinator of catechesis, our catechists will approach such parents and invite them to consider becoming catechists. Not only do our present catechists serve the program by inviting others, but

they also encourage parents to feel that they have an active role in the catechetical program of their parish church.

Since our catechists come from different countries, each with different formation, we have a program of catechist formation with three levels: basic, religious formation, and specialization. Each catechist must participate in nine courses of seven sessions each, which we offer in spring and autumn. We have incorporated into this formation the *Echoes of Faith* materials. Our catechists participate and look forward to the next course. The instructors who makes this job possible understand clearly the value of group participation, which makes the experience more pleasant and enables extensive exchange among the participants, thus creating a real Christian community.

I know we still have a long way to go, and we have to work on developing our catechists using other means, such as the Internet. But we are sure that the Holy Spirit will fill the hearts of our catechists with a constant enthusiasm and desire to continue working in this ministry. |

*Dr. Jose Planas is the associate director for catechesis with Hispanics in the Archdiocese of Newark. He can be reached at [planasjo@rcan.org](mailto:planasjo@rcan.org).*

exists to minister to the directors and coordinators of religious education in the diocese by fostering professional and spiritual growth among its members. Through collaboration and consultation with this organization, we have come to serve better the catechetical community of Dallas in a process that is based in trust and respect.

### FORMATION: LIFELONG AND LOCAL

Formation is a lifelong process by which we link our human stories with Christ's story by integrating our daily experiences with Scripture and the church's tradition. More important than certification is the support of lifelong formation "for the sake of the Gospel and the renewal of the mission of the Church" (Kaster). We enhance catechist formation by providing opportunities based on the need of the local faith community. In assessing that need, we must, as responsible catechetical leaders, take time to listen to the stories of the local community so that we can best use our God-given gifts and talents in the service of others. |

*Shirley Lange is director of catechetical services for the Diocese of Dallas. She can be reached at [slange@cathedral.org](mailto:slange@cathedral.org).*

## CATECHETICAL LEADER

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# TWO SIDES OF THE SAME COIN

Anne Comeaux



Each year on the day before Catechetical Sunday I have the privilege of standing next to the bishop as he hands out the awards and certificates at our annual Catechist Day. On that day we celebrate the Eucharist with one of our bishops presiding, recognize catechists for years of service, and distribute certificates to catechists who had completed the diocesan courses of study, prayer and experience in the catechetical setting. It is always an emotional experience for me.

This year was no exception. We handed certificates to people in their 70s and to people in their 20s. We gave a certificate to a young catechist who has multiple physical disabilities *and* to her caregiver who had attended every session of formation. More than half of our certificate

For those of us in the ministry, it is not “a stretch” to see the connection between catechist formation and spirituality. The important thing is that we help catechists and catechetical leaders realize that both of these should be an integral part of everyone’s being.

Well-balanced catechist formation programs offer theology and methods as content. They also include some spiritual development and usually should require some type of teaching experience. The integration of those components is essential so that we empower catechists to be more than teachers. The content is, of course, important; but the essential part is that catechists realize that they are not just teaching *about* Scripture or sacraments or morality. They are commissioned to form disciples; so they need to pay attention to the integra-

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*“The integration of formation and spirituality is essential so that we empower catechists to be more than teachers.”*

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recipients had Hispanic surnames and there were a large number of black Catholics and catechists from the Asian communities who received their certificates. Some of these catechists minister in “traditional” children’s classroom settings, some have RCIA as their primary focus, one married couple volunteers in our prison system, many are involved in intergenerational programs, and others focus on the adults in their parishes. Their commonality is that they have each recognized the need for their own formation as catechists and have made it a priority.

One of the encouraging things is that so many catechists and catechetical leaders continue their formation and are issued renewal certificates. It seems important that parish catechetical leaders and diocesan staff come forward as witnesses to the importance of on-going as well as initial formation.

tion of spirituality in their own lives. Catechesis is all about following the way of the Lord and helping others to experience the joy of being on a mission of evangelization that invites others to discipleship.

As catechetical leaders we may need to remind ourselves to tend to our own spirituality as well. We often get caught up in the busyness of meetings, office work, scheduling and helping others and forget that we cannot give what we do not have. Promise yourself to schedule a retreat, see a spiritual director, read a book by one of the great mystical saints to enhance your own personal journey as a disciple. Then take up your mantle of leadership and bring others with you on the wondrous ride. ■

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# Year of the Eucharist

**VATICAN CITY, VATICAN, JUN. 10, 2004 (CNA) |** Pope John Paul II has declared a Year of the Eucharist for the Universal Church. It will begin with the Eucharistic Congress in Guadalajara, Mexico, in October 2004 and end with the synod of bishops at the Vatican in October 2005. The theme of the synod will be "The Eucharist: source and summit of the life and mission of the Church."

The Pope made the announcement today, on the feast of Corpus Christi, during the mass celebrated at St. John Lateran Basilica in Rome. Following the mass, the Blessed Sacrament was carried in a procession to the basilica of St. Mary Major.

"There is an intimate relationship between celebrating the Eucharist and announcing Christ," said the Pope.

As we celebrate this year most of us will recall moments like this one:

At one of our First Eucharist liturgies in May of 1996, I had the privilege as DRE of distributing Eucharist to the children with our pastor. A young boy who was physically challenged took a few extra moments to walk up to me. I waited patiently for him, noticing the look of intense determination on his face. When he finally reached his goal and I elevated the host and said, "The Body of Christ", our eyes met and he broke out in the brightest of smiles. For that brief moment, I saw the radiant face of Christ! I know I was truly in the presence of our Lord. Every time I recount this story, even eight years later, I am still moved to tears. It's a moment I shall never forget.

**Lorraine M. Cortina, CRE**  
*Sts. Philip and James Parish*  
*St. James, NY*



## Pat Gabree to Lead New Team for Education and Formation of the Laity



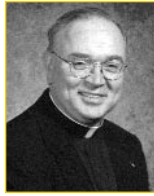
Patricia A. Gabree has been appointed to the newly created position of Executive Director for Education and Formation of the Laity for the Diocese of Manchester, NH. She will structure and implement an integrated diocesan program for lay formation and oversee the work of three new directors who will form the evangelization and formation team.

A nationwide search to fill the new position ended in the back yard: Gabree had served most recently as the interim director of programs in education and formation for the Manchester diocese and before that, director of adult formation. “After looking at candidates from around the country, the search committee helped us to realize what a valuable resource we had right in our midst,” said Sr. Mary Elizabeth Whalen, SNDdeN, secretary for education and evangelization. “Pat comes out of parish ministry, so she is no stranger to the strengths and challenges of directly serving adults, youth and children in a pastoral setting.” Gabree holds a master’s degree in religious education from Boston College.

Also appointed to serve in the new department under Gabree were Emmanuel T. Sogah, Ed. D., Director for Adult Spirituality and Evangelization, Mary Jane Silva, Director for Youth Ministry, and Mary Ellen Mahon, Director for Catechetical Formation.

Bishop John B. McCormack last year appointed a task force to study how diocesan administration could better promote and provide support for Catholic formation ministries directed toward adults, youth, and children. “The task force received input from people engaged in ministry in a variety of pastoral settings throughout New Hampshire and studied models of service in other dioceses around the country,” said Bishop McCormack. The new positions that they recommended...give emphasis to providing support to the work of parishes, schools and campus ministers.”

## Joseph Atcher, O. Carm.



Joseph Atcher, O. Carm., has been appointed the new Chief Education Officer for the Archdiocese of Louisville. He will serve as the Executive Director of Office of Lifelong Formation and Education. His predecessor was Matt Hayes who has moved to the Cathedral Heritage Foundation.

Fr. Atcher is a native of Louisville. He graduated from Marquette University in 1972 and was ordained a priest in 1976. He earned an M.A. in theology from the University of Notre Dame in 1975 and has done post-graduate work at the Washington Theological Coalition and at Loyola University, Chicago.

## Laura Pisani is New NCCL Office Manager



Laura Pisani has joined the NCCL staff as Office Manager, replacing Carla Riga who left in August for another position. Laura is a 2004 graduate of Catholic University in Washington, where she majored in English and minored in religion. While studying at CU, Laura served in several roles with the university’s Conference and Event Planning department. She also served as an administrative assistant for APG Security, Inc. in Denver, Colorado, her native city.

Laura’s experience working in the hospitality and conference field along with her proven writing skills has already made her a wonderful asset in the short time that she has been with us. We look for Laura to make a major contribution to our operations at the national office.

## Anthony C. Marchica



Anthony C. Marchica has been named the Director of the Office of Catechesis and Leadership Development for the Diocese of Palm Beach.

Marchica has served in numerous capacities in parish and diocesan ministries including youth minister, director of religious education, and pastoral associate in the Vicariate of Marriage and Family.



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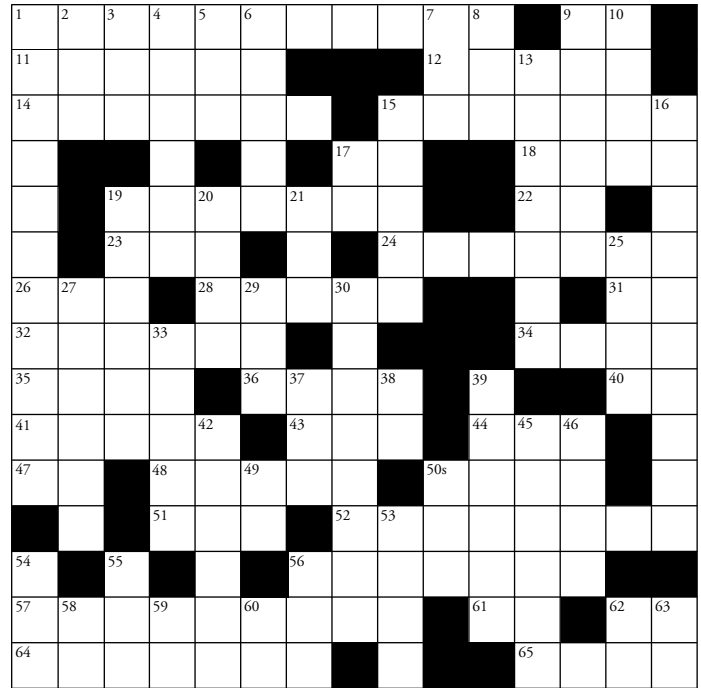
# PERSONAL SPIRITUALITY by Megan Anechiarico

**ACROSS**

- 1 Creative thinking
- 9 Undergraduate deg.
- 11 God's creation
- 12 Renowned fabulist
- 14 "Little Way" spiritual writer
- 15 Ultimate spiritual goal
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- 26 Eggs
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- 31 Author of "The Joy Luck Club" -init.
- 32 Treasures
- 34 Singer Fitzgerald
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- 48 Bake
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- 57 Ancestry
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- 64 Major focus of Eastern spirituality
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- 9 Physical beings
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- 13 Included in a spirituality of justice
- 15 Small songbird
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- 17 "\_\_\_ Not Afraid"
- 19 Divinely gifted
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- 21 Small child
- 25 Story
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- 29 Wednesday to begin Lent
- 30 Spirituality rooted in Genesis
- 33 Augustine's "Restless \_\_\_\_\_"
- 37 Belonging to Dorothy's aunt
- 38 PhD or MD
- 39 How the Spirit intercedes for us Rom 8:26
- 42 Deceased Brazilian bishop
- 45 Inheritance
- 46 Conceal
- 49 Interstate footpath-init.
- 50 Med. directive
- 53 Blast of air
- 54 Spirituality involving human creation of beauty



- 55 Samuel's spiritual guide
- 56 Bliss
- 58 Long-running NBC drama
- 59 Merton's "No Man is \_\_\_ Island"
- 60 "And God saw that \_\_\_ was good."
- 62 "\_\_\_ make disciples of all nations." -Matt 28:19
- 63 Correspondence afterthought

*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.*

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