



A Farewell to Bishop Sartain and a Period of Anticipation

Bishop J. Peter Sartain was installed as the fourth Diocesan Bishop of Joliet nearly 4 ½ years ago. I'm sure those of you who had the good fortune to attend the installation will agree that it was a marvelous and memorable liturgy. After all, it has not been a regular occurrence to experience the installation of an ordinary bishop in our diocese. Not when Bishop Imesch previously served in the role for over 27 years.



So, with the memory of our welcoming of Bishop Sartain to our diocese still fresh, we now bid him, with all God's blessings and grace, farewell and onto his new role as Archbishop of Seattle. We will always remember his kind pastoral presence, his gift for communication, and his depth of faith. While there was not the time for Bishop Sartain to fully implement his pastoral vision for the diocese, we certainly will recall his invitation to embrace the Catholics Come Home campaign and our current Year of the Eucharist.

Let us pray for Bishop Sartain and the Catholic people of western Washington State, that God's grace may fall like soft rain to refresh and renew the Church there. And let us ask God's wisdom to guide those preparing to select our next bishop. Finally, please use this interim period to pray more diligently for our entire diocese, for all in leadership and especially for Bishop Joseph Siegel, that God's providence lead us forth toward a bright and faithful future. Come, Holy Spirit.

Year of the Eucharist Finale Celebrations moved to local parishes.

The following is an excerpt from a letter Bishop Siegel sent to pastors:

"As you know, we had planned to conclude our Diocesan Year of the Eucharist with a Eucharistic Congress at Lewis University on the Solemnity of the Body and Blood of the Lord (June 26, 2011). However, circumstances have changed to the degree that the Steering Committee has recommended that we revise our plans and develop another way of marking the conclusion of the Eucharistic Year. After prayerful consideration, we have accepted their recommendation and therefore we will not be holding a Eucharistic Congress in June.

The Steering Committee suggested that in place of the Congress, each parish be encouraged to have a Eucharistic Procession, Adoration and Benediction on June 26, following their last morning Mass. ...

(read more at <http://www.dioceseofjoliet.org/ye/default.asp>)

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A Time to Sow

Tom Quinlan, Director



At a recent DRE meeting, the discussion turned to the practice of parents calling the diocesan Religious Education Office to express concerns of various sorts. This does, of course, happen from time to time, especially as programs are beginning in the fall. However, during this conversation it occurred to me that really only a small number of complaints come to the REO relative to the size of our diocese. I believe this suggests that parish catechetical leaders in the Diocese of Joliet are, for the most part, doing an excellent job being pastorally sensitive to the needs of families seeking faith formation.

I know that people can be demanding, even unreasonable in their expectations of you and your staff. And at times, it can be challenging to present a calm, welcoming and open presence in such situations. Often in my experience, it has helped me to remember that difficult people may likely have difficult issues that they bring with them into their interactions with others. If we don't become reactive but remain receptive, we may even be able to help calm such people down and win them over a bit. Or, of course, maybe not.

Regardless, I want to thank each of you for the ways you represent your parish and manifest the face of Christ with grace, patience and love. This is an important part of our ministry. Each interaction with our families is an opportunity to evangelize and pastorally care for our people. These opportunities are precious!

Our job descriptions should not include having to make everyone happy. That is an impossible and even unhealthy expectation. Leadership sometimes calls for strength and fortitude. Sometimes, saying "no" is a part of properly fulfilling your role of leadership. But, whenever possible, we should enter into personal interactions with an openness to the needs and concerns being brought to us.

Over the years, I've gotten to know many of you well. I know you to be people of faith, talent, generosity, and kindness...just to name a few qualities. And I imagine you handling the many stresses of catechetical leadership with remarkable grace. Please know how deeply grateful I am for these countless occasions in your ministry. And, more importantly, know with certitude that our Lord is so very grateful for the leading and serving done so lovingly in his name.

A handwritten signature in cursive script that reads "Tom".



At a recent catechist evening of formation at St. Petronille Parish, Glen Ellyn Tom Quinlan is joined by Liz Skirvin, Rani McKee and Kelly Swickle who were recognized for foundational Catechist Certification

Preparing for the Third Edition of the Roman Missal

By Joyce Donahue

The “new translation” of the Mass, formally known as the Third Edition of the Roman Missal (or even more formally as Missale Romanum III) is, after a long process of re-translation and revision, on its way to English speaking parishes around the world. Implementation of the new texts in the United States is scheduled for the first Sunday in Advent, November 27, 2011. As a catechetical leader, you are a critical member of the team in your parish, needed to ensure this transition will take place and take place well.

Pastors were recently emailed a timeline for implementation in the Diocese of Joliet. Much of the work will fall to them, as the most extensive changes are to texts proclaimed by the priest-celebrant. Music ministers will also have specific changes to make in the sung Mass parts, particularly the Gloria and the Memorial Acclamation. Most importantly, however, good and thorough catechesis about the changes needs to be provided to people of all ages – and that is where you, the catechetical leader, come in.

The implementation of the new texts will be a huge opportunity to help people of all ages to understand the Mass better. It will take the coordinated effort of pastors, liturgy and music ministers, liturgy committees, catechetical leaders and catechists to fulfill the rich potential of this catechetical moment. While this might seem like a needless change, an unwanted burden, or just something “Rome” has forced upon us, it is actually a critical opportunity to renew and deepen the devotion of our people to the Mass

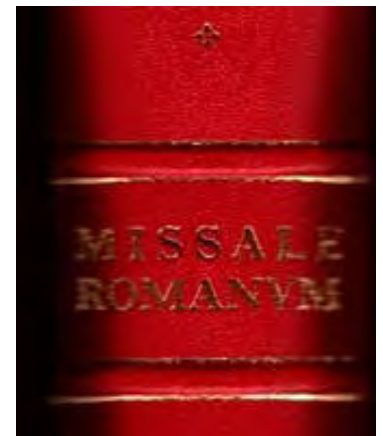


To help you prepare for this task and understand your role, you are being asked by Bishop Seigel, who is coordinating the implementation period, to attend a session of Mystical Body, Mystical Voice, the diocesan workshop from the Liturgical Institute at Mundelein Seminary to prepare parish leaders for the new Missal. On March 14, all priests will gather for their session. On March 15, at the Pastoral Center in Romeoville, all full-time parish pastoral, liturgical, and catechetical staff will engage in this full-day workshop. Smaller, regional gatherings for part-time and volunteer staff, as well as interested catechists and liturgical ministers, will be held at St. Martin, Kankakee on April 9 and at St. Scholastica, Woodridge, on May 14. Watch for more information in the JOB and in your email. This event will be mandatory for all catechetical leaders.

Having experienced the diocesan leader preview of Mystical Body, Mystical Voice in September, I can honestly say, this will be a day well-spent. I cannot begin to describe how helpful the experience was in terms of giving me a positive and hope-filled outlook about the potential for catechesis in this opportunity.

The National Directory for Catechesis states: “In the Church’s mission of evangelization, catechesis and Liturgy are intimately connected.” (33) Your task – during the implementation period and beyond – will be to connect the dots for people, by providing opportunities for them not just to learn the “what” about the new words they will speak at Mass, but also the “why” – and to help them answer “What’s in it for me?”

You can help make the words we pray at Mass richer in meaning and more resonant with daily life experience by providing opportunities for people to reflect on them. These reflections can be simple: Do the words have any direct source or echo of scripture? What is their theological meaning? What do the words say about Christ or the Church, What is their poetic meaning? We suggest you schedule sessions between now and November, 2011, which will use mystagogical reflection, the techniques of Lectio Divina, etc. to allow people the time and opportunity to explore and become familiar with the texts.



For more information on Catechesis for implementation of the Third Edition of the Roman Missal, contact Joyce Donahue at 815-834-4066 or jdonahue@dioceseofjoliet.org or visit the REO Liturgical Catechesis page at <http://www.dioceseofjoliet.org/reo/LiturgicalCatechesisResources.asp>

Hispanics and the Incarnation – Not the Same Image of God

Santo Salvadoreno (by Guillermo Cuéllar)	Holy of the Savior
Santo, Santo, Santo, Santo, Santo nuestro Dios. Senor de toda la historia, Santo Santo nuestro Dios	Holy, Holy, Holy, Holy, Holy is our God. Lord of all history, Holy, holy is our God
Que acompaña nuestro pueblo que vive en nuestras luchas, del universo entero único Señor.	Who accompanies our people, living in our struggles, only Lord of the entire universe.
Santo, Santo, Santo...	Holy, Holy, Holy....
Bendito los que en su nombre el Evangelio anuncian la gran noticia de la liberación.	Blessed are those who in your name proclaim the Gospel, the great news of the liberation.
Santo, Santo, Santo...	Holy, Holy, Holy...

By Joyce Donahue

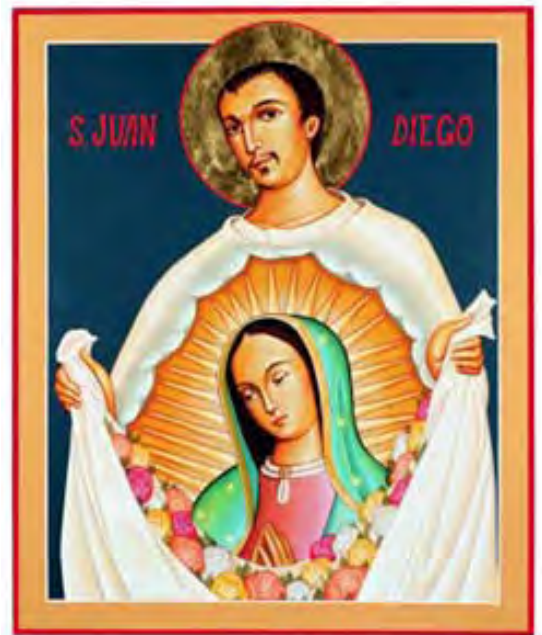
Recently, I was “drafted” by my parish DRE as catechist for a group of Hispanic teens in their final year of preparation for Confirmation. Having accepted the call, I quickly learned that their experience of God may not be the same as mine. Assumptions from my “Anglo” point of view did not seem to hold. The kids seemed not to know God as loving Father. Taken aback, I went to Javier Aguilera, Diocesan Hispanic Youth Director, for advice. Among other things, he explained that the dominant Hispanic way of seeing God is as the crucified Christ, who suffers with his people. They have much less of a connection with the Living Christ – and with God the Father. That, frankly, was an eye-opener for me.

I soon found affirmation for this. I sing with the Concert Chorale at University of St. Francis in Joliet, and for our Christmas concert, we are doing “Santo Salvadoreno” by Guillermo Cuéllar (text in box). I realized that it fit perfectly. Here was a song celebrating the God who entered history to suffer alongside his people.

For those born into the Hispanic culture, even teens who speak English well, a God who comes to suffer among us may be more familiar than a distant Father who sends his Son to save us by dying and rising. It is part of their cultural consciousness. For those of us born into a culture of privilege and dominance, Jesus was sent to go through Paschal Mystery on his way to new life, in which we who have been baptized dwell. For Anglos, incarnation is the “New Adam” redeeming us from Original Sin and bringing us to eternal life. The Crucifixion is but a moment in that process and we understand that human dignity, through Christ, has been restored.

This may not be so true for Hispanic people. In contrast, for those who have been oppressed for hundreds of years, the God with whom they connect is fixed forever on the Cross – the moment becomes symbolic. God enters history not so much to make it better, but to dwell in human suffering – with his people. To be treated with human dignity and to feel self esteem as a “child of God” for most Hispanics is still a dream – and for many, the very reason they have left their homeland and come to our country.

As an oppressed people without a perception of their own dignity they ARE different in many ways. Father Tom Fox, OFM, parochial vicar at my parish, who has spent many years ministering with Hispanics, says that “people who come with a sense of powerlessness come as a group. They do not come as individuals.” This explains the closeness of the Hispanic family and community. It may explain why individual faith journey and individual baptismal call (to stewardship of gifts and service) are somewhat foreign concepts, but a communal journey as people who suffer together and help each other has a richer meaning for Hispanics.



So, what does that mean for those of us from the dominant American culture serving in catechesis with Hispanics? It is important to know that for them the Cross and the community are always the reference points for faith. You cannot help young Hispanics understand the manger without the suffering or without the context of family and “nosotros” – us.

Focusing in Advent on Our Lady of Guadalupe, who came as a dark-skinned Mexican to show them the compassion of God, is appropriate. Knowing that Hispanics from Mexico approach Jesus through her, rather than directly, is also a key. Acknowledging the very real poverty of Mary and Joseph, the hardship of the journey and the birth in a stable of the King born into humble circumstances will probably be more fruitful than presenting an idealized, well-scrubbed Nativity tableaux. Emphasizing the sheer wonder that three powerful kings from the dominant culture of the time bowed down to this tiny baby born to a poor family – honoring him in his humble status – rather than presenting them only as kings bowing to a mightier king may help them understand why Hispanics honor the three wise men as important central figures in the Christmas story– and why some families still wait until Epiphany to open Christmas presents.

Journeying through the liturgical year, knowing that the Cross is their dominant image might help us understand why for Hispanics, the custom of a community’s realistic re-enactment of Good Friday is so important. Understanding that they may focus on Pilate and the Roman soldiers as extremely negative authority figures (not the sanitized Hollywood Richard Burton-image of the good centurion), in their own historical context as a people oppressed by military regimes, may help us connect with the Hispanic spirituality of Easter Triduum.

We who are far-removed from any living sense of the hardship and indignity suffered by our own immigrant ancestors need to understand that Hispanic children and teens in our faith formation programs come to us from a deeply wounded culture emotionally engaged with the suffering God. Several years ago, as we gathered around the Easter “bonfire” in the courtyard next to my parish church, I was greatly moved by the sight of an elderly Hispanic woman, her deeply wrinkled face lit by the flickering fire, tears streaming down her face during the blessing of the Easter Candle. She knew in the depths of her heart the great promise and mystery of a God who is rising from suffering and death among his people – in a way that I could not. This woman is a grandmother – the influence of faith like hers is still felt on the children and youth we catechize and on their parents.

She knew in the depths of her heart the great promise and mystery of a God who is rising from suffering and death...

If you are privileged to walk with those from the Hispanic culture, and an increasing number of ministers in parishes in our diocese are, it might help to be aware that our image of God and our sense of the meaning of the feasts of the Liturgical Year may not be quite the same as theirs. Help catechists to listen, watch, and check in with those being catechized to see what is important. We have much to learn from each other about the nature of God and of faith.

Joyce Donahue, Catechetical Associate for the REO is also a member of St. John the Baptist Community in Joliet, where she volunteers in faith formation and liturgy with both Anglos and Hispanics.

Ministering with those from the hispanic culture?

We invite you to the Spanish Catechesis Support Cluster. This group meets the 4th Thursday most months, from 10 a.m. – Noon, before the Adult Faith Formation Association meeting. On January 27, we will have a presentation of a USCCB PowerPoint on Hispanic Ministry, and upcoming meetings will feature showings and discussion of the video “Scenes from a Parish”.



Resources for Multicultural Ministry

Visit the USCCB Department of Cultural Diversity Webpage at <http://www.usccb.org/scdc/>

Calling All Catechetical Leaders: 2011 NCCL Conference in Atlanta



by Tom Quinlan

Last April I completed a term on the governance board of NCCL, the National Conference for Catechetical Leadership. During those four years, I gained tremendous appreciation for this professional catechetical organization. While serving on the board was a lot of work, I can honestly share that the blessings I received were so much more than what I contributed. I am most glad I became a member many years back and became increasingly involved during my time as director here in the Diocese of Joliet.

I share all this as a part of my appeal to all who are catechetical leaders in our diocese to consider becoming a member of a professional organization related to our ministry. The two organizations that nationally serve catechetical ministry are NCCL and NPCD, the National Association of Parish Catechetical Directors. Both are fully committed to advancing the catechetical mission of our Church in the United States.

As a member of NCCL, along with Joyce Donahue, I can speak to the role NCCL is playing at the national level to develop standards for leadership excellence, to help promote the catechetical agenda of the United States Conference of Catholic Bishops, to form and inspire the present generation of catechetical leaders and attract and train future generations in our ministry. All this is just a small sampling of what the National Conference for Catechetical Leadership is doing right now to serve the needs of parish and diocesan leaders.

As NCCL prepares to celebrate its 75th Anniversary at its Annual Conference in May, I urge you to consider the possibility of becoming a member. You would be doing it for yourself, as membership has benefits for your ministry. And just as importantly, you would be doing it to help our ministry continue to be dynamic as it grows to meet the challenges of proclaiming Christ in our new millennium. It is the right thing to do.

Finally, I invite you to consider attending the 2011 Annual Conference, which is being held on May 22-26 in Atlanta, Georgia. I know the conference planning team and can promise you that they are preparing an event which will carry on the rich tradition of national conferences that have strengthened and inspired my catechetical leadership over the past decade.

You can learn more about membership and the upcoming spring conference at www.nccl.org. Check it out.

Here is what a Parish Leader has to say about the annual NCCL conference:

I have been a DRE for over 20 years and this year's NCCL conference was amazing. Every DRE/CRE should attend a conference like this. The speakers were well chosen and top people in their fields of expertise. It is being able to go back to your parish and share the information with your catechists and staff that make it worth while. You may think that this would be valuable only if you have a large parish. This is so not true. I think the smaller parishes could benefit even more from a conference like NCCL. The speakers for the general sessions were truly people of strong faith commitment and are trying to make a difference in the church. The learning sessions were superior and even after 20 years I learned so much by attending this conference. I hope all DRE/CRE's have the opportunity to attend a national conference like NCCL next year.

Connie Smith: Director Religious Education Saint Martin, Kankakee



University of Dayton VLCFF Gains Momentum in the Diocese



Participation in the University of Dayton Virtual Learning Community for Faith Formation has been growing in the Diocese of Joliet. Many people who have taken VLCFF courses come back repeatedly to take more. So, why do catechists, parish leaders and people in the pews find this resource so useful?

Phillip Seeberg, adult faith formation commission member, St Raphael, Naperville, says “I have taken two of the (3-week) seminars from VLCFF: “Our Hearts Were Burning”, which was about adult faith formation at the parish level; and “On Bended Knee”, which is about the Eucharist. I enjoyed....learning about a subject that I am interested in; getting to post my thoughts for others in the class (and having those thoughts read and commented on!); and getting to read and comment on what other people have to say. In addition, I got a good indication of how our parish compares to others as other people talked about their parish experiences (especially with the “Our Hearts Were Burning” seminar).”

Cathy Weber, RCIA Catechist Coordinator, St Raphael, Naperville, tells of how she was asked to sponsor someone for RCIA, and how doing that was the refresher course on Catholic faith she felt she needed. “This experience taught me three important lessons. First of all an adult level of faith is so much richer and rewarding than I ever thought possible. Second, when you share your faith with others; it grows exponentially. Finally, the journey to God is a lifelong learning and faith formation process. There is no endpoint, no being finished once you have all of your initiation sacraments.

“The VLCFF classes have provided me with a similar experience. I am expanding my knowledge of my faith through the classes and I can share with the community that is created in each class. The discussion boards are the best part. You discuss what you have read and bring to the discussion you experiences from your parish life. Although each class I have taken so far has helped me in my work in RCIA, my favorite so far was the class on prayer. It has helped me deepen my personal relationship with Jesus by introducing me to different forms of prayer.”

Parish leaders can find current promotional materials to use in your parish for University Dayton online courses at <http://www.dioceseofjoliet.org/reo/AFFResourcesforLeaders.asp> or visit the website at <http://vlc.udayton.edu>.



Adult faith formation leaders experienced a conversation with Richard Drabik of VLCFF and Diocesan Adult Faith Formation Team, Joyce Donahue and Paul Jarzembowski on the use of technology for ministry.

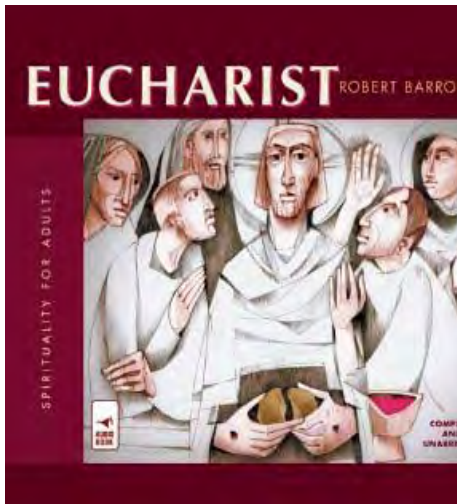


A student from St. Patrick Parish, Joliet dressed as St. Tarcisius at a parish Mass celebrating saints

Special Year of the Eucharist Feature: Two books to read and recommend

Eucharist by Fr. Robert Barron

Reviewed by Paul Fay



As a person knowledgeable of Eucharistic theology and, having studied liturgy under many keen intellects in graduate school, I relish opportunities to read new releases on the topic of Eucharist. Fr. Barron's work, *The Eucharist* is one of the finest and freshest works I have had the pleasure to ingest.

In a very logical progression, Barron takes the reader through salvation history, demonstrating from creation to resurrection how everything is connected to "banquet". His portrayal of the Garden of Eden as a "heavenly feast", with lavish foods and natural beauty begins the exploration of the entire Bible.

As the author sets his stage for this dynamic journey, he begins by emphasizing the "connectivity" and a "mutuality" in ALL of God's creation, from "angel to atom". This inter-relational connectivity is especially important, as will later be discussed in the work, for our understanding of Eucharist. "God wants us to eat and drink in communion with him and our fellow creatures. ...God wants us gathered around Him in gratitude and love...He wants the sacred meal..."(32) that Adam and Eve, and many that followed, chose to lose!

Barron continues to highlight fellowship, meal, connectivity in citing the Passover, the "memorial feast for you, which all generations shall celebrate with pilgrimage to the Lord, as a perpetual institution" (Ex. 12:14). He states: "The Passover meal was a recovery of the easy unity and fellowship of Eden, God hosting a banquet..." (34)

Many excellent examples are exposed in their foretelling of Jesus Christ, who will become the Passover, the Seder, the Lamb, the Meal, the Sacrifice and the High Priest emerging from the Holy of Holies. The author looks at the various miraculous meals, from Cana to Feeding of 5000, reminding the reader that true fellowship happens only when we give of ourselves to others, when we break down every social barrier preventing others from table, and when we unite our minds and hearts with His. No easy "dinner" party!

In the end, Barron aptly identifies three traits that run throughout salvation history, three essential components in every attempted covenant leading to the New Covenant in His Son: remembrance of the covenant with God, sacrifice, and banquet.

Eucharist as sacrifice, he rightly states, was "muted" in the post-conciliar Church, for a focus on "meal". The "altar" became the "table". "This pendular swing did not help the Church. When the two are separated, (meal and sacrifice) the Mass can devolve into something less than fully serious."

This book is a "must read" for every Catholic adult. It is a wellspring of insight and a treasure-trove for understanding the significance of the Mass we celebrate today. Hopefully, we might come to experience Mass as truly, a feast of heaven and earth, of covenant, of sacrifice, and of banquet!

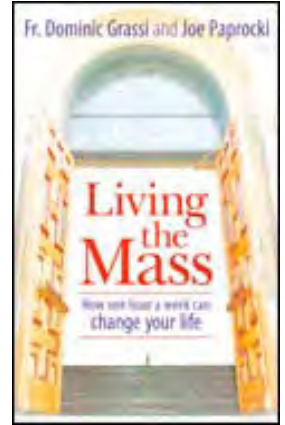
Paul Fay is Director of Adult Formation at St. Joan of Arc parish in Lisle.



Living the Mass: How an Hour a Week Can Change Your Life By Fr. Dominic Grassi and Joe Paprocki

Reviewed by Chris Hannigan-Wiehn

It is the Year of the Eucharist in our diocese and many of us have been deeply immersed in planning opportunities for parishioners to develop an awareness and deeper understanding of this beautiful sacrament. In order for us as parish ministers to be able to inspire and create an excitement about our Year of the Eucharist, we must connect with our own personal love and possibly our inner passion and hunger for this sacrament. Reading *Living the Mass* can touch your heart through Fr. Grassi's and Paprocki's personal stories and touch your intellect with their knowledge of the Mass. They are a couple of local boys (from the Chicago area) that we as religious educators can relate to quite easily.



Our authors begin their book asking us to consider what it means when we tell people we are practicing Catholics. Generally we are basing our “practicing” behavior on how often we attend Mass. This book invites us to see that what we should really be practicing is our Baptism. We attend Mass as a result of our commitment to someone and something. Fr. Grassi and Paprocki wrote their book not just to explain the parts of the Mass; there are already quite a few of those. They wanted to show us how to live our lives given the holy gift we have in the Mass. Attending Mass is not just an act of piety. It is an invitation to consider our obligation to live the Catholic way of life. They begin their reflection on the end of the Mass rather than the beginning because the end is the most important. All the words and actions of the Mass, lead us to the command that we should go out to love and serve the Lord.

Fr. Grassi and Paprocki divided the Mass into fourteen sections, and end the chapter on each section, with “The Other Six Days of the Week.” Based on their insights, we come to realize that it is what we do with those other six days, that indicates how much we truly are engaged with the words and actions that are a part of the ritual of the Eucharist. They tell us that the Mass helps us to realize that we are part of something much bigger than ourselves. They remind us that the word liturgy comes from the Greek word leitourgia, meaning “the work of the people”. Fr. Grassi and Paprocki conclude their book with specific examples as to what that work really looks like.

Reading *Living the Mass* is an opportunity to bring new life into your participation at Mass. It can also inspire readers to practice their baptismal commitments with new energy. This is definitely a book that one should read not only during the Year of the Eucharist but also as a spiritually re-energizing follow up to our Year of the Eucharist celebration.

Chris Hannigan-Wiehn is Director of Faith Formation at St. Scholastica parish in Woodridge.

Using Year of the Eucharist Resources

The website for the Diocese of Joliet Year of the Eucharist contains lots of great resources – for you, the parish leader, to use with people of all ages in your faith formation programs. Normally these are posted as soon as they are available, near the end of the previous month. Here are some quick highlights:

Visit www.dioceseofjoliet.org/ye and click on

- “Catechists” or “Teachers” to find classroom activities and full lesson plans for children and youth, based on the saints of the Year of the Eucharist. You can certainly use any saint from past months at any time.
- “Patron Saints” to see a page that includes the “official” biography for adults in English and Spanish, a child-friendly biography, links to activities and lesson plans, family activities, adult reflection question, corporal and spiritual works of mercy chosen to fit each saint and more.
- “Families” to directly access family activities for each patron saint and a short list of great resources for families on Eucharist.

Please make catechists and parents aware of these resources... and use them in your programs to promote a greater understanding of the Eucharist.

Where Are Our Young Adults?

Diocesan young adult ministry office offers special workshops in 2011

One of the growing trends in the Catholic Church in the United States is the significant absence of young adults in college and in their 20s and 30s. A recent study showed that, on a given Sunday, no more than 17% of self-identified Catholics in this age group are in the pews. Other studies give us the sobering reality that, with each successive generation, this problem increases.

To counter this reality, the Diocesan Young Adult Ministry Office is hosting four workshops around the Diocese of Joliet from January through April 2011 entitled "Where Are Our Young Adults? 10 Ways Every Catholic Can Help Refill the Pews."

These presentations are aimed at all active Catholics, especially those in ministry leadership roles (such as parish council, catechists, liturgical ministers, ministry heads, etc.). Another group who might also be interested are Catholic parents of those in college and 20- and 30-somethings who are concerned about the absence of their own adult children from the Church.

Paul Jarzembowski, Director of Young Adult Ministry for the Diocese of Joliet (who also serves as the Executive Director of the National Catholic Young Adult Ministry Association), will be leading these workshops. He has led similar programs in other dioceses and conferences - and is happy to bring the lessons learned across the country to the people of his own diocese. Much of the material presented will be compiled from national studies, research projects, and best practices developed in response to the trends in young adult religious behavior seen in parishes and dioceses throughout the United States.

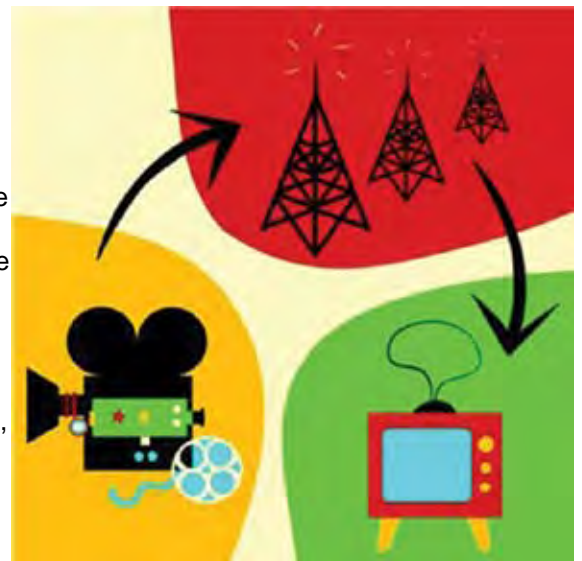
The event will be held on January 13 at St. Scholastica, Woodridge; February 8 at St. Philip the Apostle, Addison; March 2 at St. Jude, New Lenox; and April 7 at Our Lady of Mercy, Aurora. "for times and other details see flyer at <http://www.dioceseofjoliet.org/reo/REONewsletters.asp>

The same information will be presented in each of the four sessions, so those interested need only come once. There is no cost or advance registration required. For more details, contact Paul Jarzembowski in the Young Adult Ministry Office at (815) 834-4047 or email pjarzembowski@dioceseofjoliet.org.

From your Diocesan Media Center...

We're excited to share some new features in our online media catalog. Besides the influx of all the DVD's that we've been able to create and buy... we do realize that today's needs go beyond that. New materials aren't available as readily as years ago. So, new additions to the catalog come from the enormous collections found online with the help of Digital Catechesis, I have been able to put links of quick, fun and hopefully useful materials. Right now, they are in small collections called Online links in the different categories, just like the catalog. If you know of some that are good to include, please email them to jpirca@dioceseofjoliet.org to share.

Digital Catechesis <http://digitalcatechesis.ning.com/video> was created by Sr. Caroline Cerveny SSJ, whose members supply input links from different ministries, on a variety of themes for Catholic use, including technology assistance. I have tried to put them in some order in our catalog, but please feel free to join this wonderful free resource and see what is available to you. As always, please feel free to call with any questions, requests or suggestions. 815-834-4062.



An In-depth Consideration of Religious Education Tuition Structure: Seeking to Evangelize While Justly Allocating the Cost Burden

By Tom Quinlan

How can a parish religious education program create an optimal tuition structure that generates increased revenue, does so with greater justice, and creates valuable opportunities for meaningful engagement with marginal families about the priority of faith and faith practice?

Because every parish is different and operates in a unique context, setting specific tuition policy broadly across our diocese is very difficult. What the following article attempts is to offer some practical suggestions that can benefit your parish program on this important topic.

Increasingly, parishes are ministering under a financial strain. Many finance councils are looking to parish catechetical ministry to increase revenue, cut costs or hold costs steady...in general to become a degree more self-sufficient. In some cases this may be possible and even appropriate. However, it is vital that those calling for a reduction in parish subsidy understand that catechetical ministry is not an option or a luxury. In fact, Canon Law declares that Catholic faith formation is a right of the faithful and an obligation on the part of every parish to provide.

While some parishes may have legitimate concern that its faith formation ministries should generate more revenue on their own behalf, a very substantial level of parish support is both necessary and proper. It is especially critical today that parishes accept and fulfill their responsibility to provide catechetical ministries to all its people today ...including and especially, its adults. I am gratified that increasingly our parishes are gaining this recognition that evangelization/ catechesis is a key component to stemming the decline in the numbers of active and practicing Catholic and strengthening the parish community. ...

To read this complete article go to.

<http://www.dioceseofjoliet.org/reo/REONewsletters.asp>



During a leadership training day with Joe Paprocki, Tom Quinlan discusses ways to strengthen catechist formation with members of the staff of St. Irene, Warrenville.

Catechist's Journey



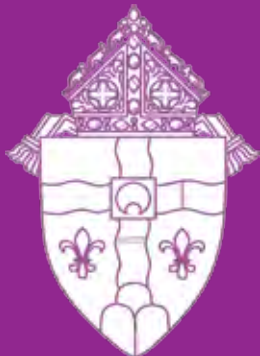
Reflecting on the joys and challenges of being a catechist.

Sharing the Journey of Teaching the Catholic Faith

Visit Joe Paprocki's blog today and you'll benefit from the advice and ideas he shares daily.

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Best Practice Web Resources on REO Site

This month we debut a new area on our REO web page: Best Practices for Parishes, where you will find great ideas from parishes around the diocese will now appear – accessible from a button on the front page of the REO website (www.dioceseofjoliet.org/reo) For a sample of what you will find, here is an excerpt from one of our first ones, from Patti Doherty, Director of Religious Education at St. Thomas the Apostle, Naperville:

First Eucharist Family Prayer Services, "Prayer Hands"
From St. Thomas the Apostle Religious Education, Naperville

We have four family prayer services for families of those who will be celebrating First Communion. One in January, February, March and April with the expectation that families will come to all of them. What I like about them is: it is for families, the service only last about 35 minutes, we involve the children and parents as much as we can, and if they have not been going to church it helps them feel more comfortable in the church building and with the parts of the Mass.

The January Prayer Service, which we call the Rite of Enrollment, looks like this:

Gathering Song (using a song that will be sung at their First Communion)

Greeting

Opening Prayer

Liturgy of the Word

First Reading

Psalm

Gospel Acclamation

Gospel Reading

Homily

Introduction to the Signing of the Senses

Renewal of Baptismal Promises

Signing of Senses (parents sign their First Communicant)

Each child comes forward with their parents and turns in a name card with the First Communicant's name. As the card is turned in the child is signed on the forehead with words of receiving them, and then we invite the parents to sign them as well on the forehead again. (The name card will be put on a banner that will hang for the community to see the next 4 to 5 months.)

Prayers of the Faithful

Closing Prayer

Closing Song

Another practice that goes along with this is that we have the children trace their hands on colorful construction paper....

See the rest of this at <http://www.dioceseofjoliet.org/reo/BestPracticesforParishes.asp>

What are you doing for the Year of the Eucharist?

www.dioceseofjoliet.org/ye

