



# Superior Catechist

Volume 10 Number 2

Diocese of Superior

Winter 2013

## THE DOOR OF FAITH

### REFLECTS THE EXPERIENCE OF OUR LIVES

By Margaret Matijasevic Sardo



The Door of Faith, "always open for us, ushering us into the life of communion with God and offering entry into his Church" (Benedict XVI).

Doors. They provide us with an intense image to ponder. Doors can either conceal, or let in. They can secure, or extend hospitality; be opaque or transparent. Essentially *doors are reflective of an experience that is happening beyond its parameters*. One might need to assure that what is behind the door is kept out of harm's way. Or perhaps one might want to welcome others into the space, encouraging presence and fostering companionship. However, I wonder, if the Door of Faith is one that is "always open for us," why aren't we constantly walking through it? Perhaps, we don't always recognize it despite its constant presence in the moments of our lives.

#### THE RATIO OF LIGHT TO DARKNESS

Consider the Door of Faith as the lived reality of our very own lives. We can only come to encounter the Divine in the living of life, which is itself a gift of the one God. No matter one's catechetical training, each is exposed to God through the mysterious journey of their own life. Our life holds the opportunity to accept the gift of faith, and thus is the very door through which we must step if we are ever to enter into relationship with our God. But it would seem that our lives can be opaque or transparent, or a little of both, either bringing us closer to God, or further away. Perhaps it is an oversimplification that encourages us to assume that we have all experienced "opened doors" in our life... Perhaps it is too much to expect that we catechetical leaders [and catechists] are easily capable of understanding and engaging the God who awaits encounter with us... And even though God relentlessly yearns for relationship with

us, it can seem that for different reasons we attempt to live behind closed doors, if only in a single area of life that is far too delicate to be touched. In this place, we find ourselves living alone in the comforting cool of a darkness that we think conceals. Yet still, some might be professing faith in God for all to hear, sharing that faith with others, shining a light of hope for the world. Our humanity has areas of life that are darkened and shadowed, while it also has areas that glimmer with light. The ratio of light to darkness may be varied, but it seems to be the reality of our human condition to live in both light and darkness as we relentlessly struggle to come to know hope in the complexity of life's transgressions.

If our own lives are "ushering us into the life of communion with God," this year might be calling us to an attentiveness of the areas of our life that are closing us off to this communion. What are those areas of our lives which are reluctantly shared with God? Are there areas of our lives where we are resisting the surrender to the sacramental life of the church? This Year of Faith is inviting us to ongoing conversion, allowing ourselves the opportunity to indulge in the love our God extends to us, a door that never closes on us, despite perhaps, our desire to close it off ourselves.

An opaque door. An area of life where the darkness dominates making it difficult to expose. I am reminded of two distinct occasions. The first, a memory of visiting prisons in Tijuana, Mexico, where people are caged as if animals. I can recall the image of hands extending out of dark caves, yearning for nourishment, as some pilgrims offered basic sustenance in rice cooked in broth. Startled by the idea that prisoners are only fed by local families or charities, not by governmental means, I realized how simply hope can extend itself. Perhaps the world around us allows the decisions we have made to feel isolated in darkness. But our God arrives, with simple acts, extending hope by reaching out to the hand desperate to be touched,

and as hands touch, there is a reminder that darkness is not where we are meant to live. Secondly, I recall sitting with some local leadership, praying in the form of *Lectio Divina*, when an intense feeling of nervousness and compassion sparked in me simultaneously as our local bishop suggested that we all have areas of our life that are darkened, areas where we do not allow light to enter. And I have been moved so deeply by that conversation and imagery, as it was so filled with a remarkable sense of experience in its simple wording, especially coming from a man that is able to hold the complexity of church realities.

### A CALL TO HOPE

There are always areas of life in which we are tempted to close the door to healing. Perhaps these are the areas that the Year of Faith is asking us to surrender, when we are offered the hope of "not keeping the light hidden." In the closed realities of our life, there is a false adjustment to how we see the possibility of God's nature. It limits the profession of faith that we have opportunity to claim, as we desperately shut the door, blinded in darkness to the possibility of life. It is as if we are used to seeing in the dark; our eyes somewhat adjust, but don't realize the brilliance of our own ability of sight until the light shines again. Could your own darkness be the door that hides your relationship with a same sex partner? Could it be your challenges with celibacy? Could it be a loss of love for a spouse? Or an addiction? Or the acceptance of your children who no longer find meaning in coming to church? Or, perhaps, it might be in calling yourself Catholic, but finding the strength or reason to join us at the table too difficult. Or, as with all of us at some point along the way, is it simply that you feel unworthy before the altar of the Lord, holding tightly to the darkness of which you cannot let grow into God's movement of love in your life. The doors of our life experience that are closed allow us to live in darkness, slowly believing our unworthiness, or the unworthiness of others. And in all honesty, our perception of life adjusts as we get used to living in that darkness. But, this is where the Year of Faith calls us to offer hope.

It would seem that glimmers of hope shine in encounters with Christ. This is not some romantic theology that considers Christ to be an obvious beacon that just miraculously shows up one day. Sometimes, I wonder if we want to overly program that experience of the Christ-encounter, submitting to the temptation to romanticize the notion that "if we build it, and make a program out of it, they will come." An encounter with Christ is far more countercultural than our need to "program" things, while gathering statistics to prove our productivity. The Real Presence is a glimmer that eases into your life, with gentleness and care. It is the bumping into another pilgrim on the road, who somehow takes the time to encounter you, to know you, the whole you, opaque door and all, and gently knocks on the opaque door, respectfully touching it.

with such sincerity, there is a willingness to admit the door is closed, and a slow trickling of grace begins to seep under the doorway. Gently offering glimmers of light through the cracks. Allowing one to recognize, with new vision, the possibilities of the very life they are living.

### RECOGNIZING CHRIST

Our sacramental life as a church celebrates this vision - celebrates the grace that seeps through the cracks of those opaque doors of our life. 'The sacraments are more than the realization of our living into the Paschal Mystery over and over again throughout the various stages of our lives. They essentially are the visibility of that which we understand about the depths of our lives that relentlessly pull us toward God. They are the celebration of living and wearing the profession of faith that acknowledges that our God is loving and merciful, and shines hope in all with which we have faced.

To surrender our lives to the sacramental life of the church is to understand



that the lives we live are the distinguishable experiences of Christ-revealing grace. In every moment... we are gifted with the opportunity to be that grace, and to receive that grace. And perhaps, the opaque areas of our life can transform our understanding and living of a faith that has been carried on through "men and women of consecrated lives" for centuries. The history of our sacred story becomes our reality. The paschal mystery is extended to us through Christ's very own lived experience, and it is our sacred story as we live that encounter with Jesus. Just as Christ surrendered to the cross and darkness covered the land, so too we surrender to the cross, allowing the darkness we hold to be released. Just as the Father raised Jesus from the dead to resurrection, scattering the darkness, so too we are called to new life, gleaming radiantly with the light of yet another conversion. Once more, by the grace of God, an opaque door has been opened, revealing to the world the experience of grace unfolding, piercing through any obstacles, and moving us to life beyond our human parameters. Once again, we find ourselves recognizing the encounter with Christ glorified.

Our very own lives are the response to the Year of Faith. Sure, we may try our default mode as catechetical leaders [and catechists] - Programs, Documents, Hypotheses. But if we are honest with our own need for conversion, our own recognition of opaque doors, then we might recognize that we are called to a deeper response. What that is for each person will be unique, but essentially it would seem that it is rooted in allowing ourselves to see what is beyond the parameters of our opaque doors with graced light shining on it. **(Continue on page 12)**

# JESUS ONLY BEGAN WITH TWELVE

## A REFLECTION ON THE NEW EVANGELIZATION

By Rev. Andrew Ricci

The Year of Faith invites Catholics around the world to draw near to Jesus Christ and proclaim the Good News of salvation. While this happens in many ways, the “New Evangelization” that many have talked about has some consistent elements that use specific terminology:

- We invite people into an experience of faith – making them BELIEVERS.
- We establish and equip others for living their faith – making them DISCIPLES.
- We empower and mentor disciples into helping others experience and live their faith – making them APOSTLES.

### **BELIEVER – DISCIPLE – APOSTLE**

A **BELIEVER** is a person who accepts the core truth that Jesus Christ is Lord. Acknowledging God, an individual assents to the basic teachings of faith and accepts that through the Cross of Jesus we are saved from our sins. Individuals come to this realization through their family, traditional upbringing, Mass, retreats, a unique experience (NCYC, TEC, etc.), or a process like RCIA.

In this terminology, believers are at the first stage of a relationship with Christ. They may be relatively new in their faith or been baptized and raised in the faith. They often rely heavily on the guidance and direction of others, and they are still somewhat limited in the resources, experiences, and discipline required to live their faith independently.

**DISCIPLES** are those who have truly lived their faith for a short time. Their faith directs their actions, and because of their faith they are willing to make sacrifices in their lives. Disciples not only live their faith, but they require “wholesome food” for their spiritual growth that will establish and equip them with the resources they need to continue to follow the Lord.

In this framework, Disciples show that they have an independence to live their faith in the midst of the challenges and stresses of life. They want to follow Christ, and they are willing to make changes to their lives in order to grow closer to the Lord and one another.

Finally, an **APOSTLE** is someone who actively engages others to become Believers and Disciples. Having truly lived the faith for a couple years, the Apostle has been empowered and mentored to invite others into a deeper relationship with the Lord. Simply put, Apostles are willing to make changes to their lives in order to help others grow closer to the Lord and one another.

Apostles also recognize that many of the experiences and resources that led them as Believers and Disciples must

be cultivated and applied; in other words, they continue to draw near to Jesus Christ in their own lives as an authentic witness from which they invite others to share.

### **CONVERSION**

In this process a key element is **CONVERSION**. At some point each of us encounters the Lord in a profound way that fundamentally reshapes our lives. We hear the Good News of Jesus Christ as we confront the reality of our own sinfulness and begin to reshape how we will live.

As Catholics, we have a wide variety of experiences that lead to conversion: retreats, Bible study, small groups, frequent reception of the Eucharist at Mass, and of course the Sacrament of Reconciliation. Pastoral leaders need to provide multiple opportunities for conversion at multiple levels within the parish. They need to find where the people are and bring conversion opportunities to them.

Confession deserves special mention as it is a clear and powerful tool through which the Church confronts sin and embraces God’s redeeming grace. Confession works best when people have ample time to prepare, good resources for an



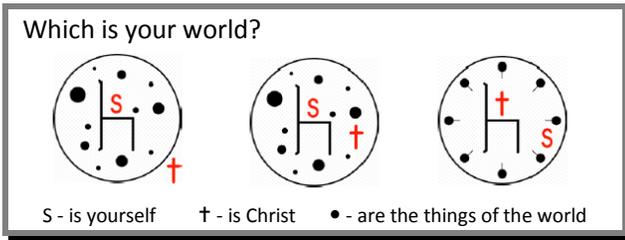
examination of conscience, and “cheat sheets” that walk a person through the steps (this is particularly important for those who have been away from the sacrament or are very nervous). Finally, multiple opportunities for the sacrament – at times that are relatively convenient for the faithful – are particularly crucial for this powerful experience of conversion to occur.

As catechists, teachers and leaders, it is important to understand personal acceptance of Christ. Without self-identification of where you are – believer, disciple, or apostle – you will not be able to pass on the genuine faith to others effectively. As Timothy Cardinal Dolan said to his fellow bishops on November 12, 2012...

*“We cannot engage culture unless we let Him first engage us; we cannot dialogue with others unless we first dialogue with Him; we cannot challenge unless we first let Him challenge us... ‘What’s wrong with the world?’ in just two words: ‘I am.’ I am! Admitting that leads to conversion of heart and repentance, the marrow of the Gospel-invitation.”*

So, at this stage in your life, career and time of

faith ask yourself - Where do I put myself on the road of conversion? Is Christ, myself or material goods at the center of my life? What priorities do I put before God? Do I have a personal relationship with Christ?



**F – A – C – T**

The *FOCUS* program equips us with many tools that can help us to self-reflect on our calling to conversion. So how do I identify if I'm moving in the right direction? How do I know if I'm a believer, disciple or apostle ready to proclaim the Good News in my community? The answer is F.A.C.T.

- F - Faithful** - Do I demonstrate a relationship with Christ? Am I living my faith? Am I committed to my parish?
- A - Available** - Do I have time to give? Do I balance faith with other responsibilities?
- C - Contagious** - Do I have a positive enthusiasm that is wholesome and inviting? Am I interested in others in a loving way?
- T - Teachable** - Am I open to learning and receptive to improvement? Am I willing to listen and take to heart the direction and guidance that is offered?

You might need to take time for prayer and reflection for a task like this.

**One At A Time**

Over time, as more people grow in faith we find that our parishes will become transformed. It is no longer a single leader who carries a program, but a group of disciples and apostles who are sharing their faith and inviting others to join them.



The process always starts small - from one believer-disciple-apostle to another. Remember, Jesus only began with

12. His ministry becomes our model to proclaim the Good News in today's world.

**Rev. Andrew Ricci** is the Rector of the Cathedral of Christ the King in Superior.

**Diocese of Superior  
Charter Audit  
Successful**



The Diocesan Safe Environment Office is pleased to announce that the Diocese of Superior has once again successfully completed an audit of its efforts on behalf of the USCCB's *Charter for the Protection of Children and Young People*. Early in December 2012, a team of auditors visited to examine how the Diocese of Superior implements the articles and norms of the *Charter*. The elements examined included the overall program, the background check process, the training curriculum for both adults and children, record-keeping, relationships with the parishes, monitoring of parish activities, and, of course, the numbers of individuals in compliance with *Charter* requirements.

The auditors were very pleased with the forms of communication between the Safe Environment staff and the parishes and the collaboration between parishes and diocesan staff. They were impressed with the standardized forms and the application of consistent expectations across the diocese. The Diocese of Superior was found in full compliance with all parts of the *Charter*.

All of the efforts on behalf of the Bishops' *Charter* are to protect the children of God. Each person receiving this newsletter has contributed to these efforts by completing a background check, completing BASE training, and by supporting the efforts of the parishes to provide abuse-resistance training opportunities to the children and to implement child safety elements in our schools and religious education programs. A sincere and heart-felt thank you is extended to each of you. Bless you for making the path to Christ for the children in our parishes a safe one.

*Keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.*

(2 Timothy 4:5)

# THE POWER OF THE EUCHARIST

## ENGAGING TEENS IN THE MASS & ADORATION

By: Laura Schissel

*Dear Young People, the happiness you are seeking, the happiness you have a right to enjoy has a name and a face: it is Jesus of Nazareth, hidden in the Eucharist. Only He gives the fullness of life to humanity! With Mary, say your own “yes” to God, for He wishes to give Himself to you (Pope Benedict XVI).*

We live in a time where teens are seeking answers but are submerged in a world that tells them there is no absolute Truth. “Respect,” according to the world, means they cannot voice a different opinion for fear of “offending” one another. “Tolerance” often equals no absolute Truth. They are inundated with messages of character-building, which in itself is a wonderful thing but one essential point is missing in these messages. Where do these pillars of character come from? Who defines these characteristics?

Truth is rooted in God. It is only through His teachings and an intimate relationship with Him that we can find authentic happiness. Our teens desire and deserve to know absolute Truth. They desire meaningful relationships. They desire for us to meet them in their world and show them the Truth. So how do we do that? We introduce them to Jesus of Nazareth, hidden in the Eucharist and then foster this relationship.

### **Teens and the Eucharist**

One of the key elements of connecting with teens in Catholic ministry is meeting them in their world. YouTube, FaceBook, Twitter, texting, etc. are your friends! Social Media is a direct link to evangelization; even Pope Benedict XVI has Twitter! In addition, we need to give the young people we have been entrusted with abundant opportunities to meet Jesus as a person, not just someone they are told about.

In speaking for the St. Joseph Warriors for Christ Youth Group (W4C), we are beginning to really see the fruits of these opportunities where teens encounter Christ at a personal level. Not only are we seeing increased attendance at Sunday Mass but daily Mass as well. An average of a dozen teens attend Thursday 7 a.m. Mass (W4C Mass & Muffins) before school and even when they are on break! We have teens taking their own weekly Adoration hours on Friday or Saturday nights—choosing to be with Jesus during times when teens are most often tempted. We have college students logging onto the W4C Facebook page daily to stay connected and receive spiritual reflections from

home. We have sixteen teens on the W4C CORE Team who have committed to a life centered around the Eucharist with goals to enlighten, encourage and empower other teens in their Catholic faith. These fruits, of course, did not happen overnight. It has taken years of tenaciously fostering opportunities to assist our teens in their spiritual walk.

### **Opportunities to Know Christ**

As Catechetical leaders, we continually seek opportunities for teens to encounter Christ on a personal level. We enthusiastically encourage them to attend NCYC, Steubenville North Conferences, and our own Annual Teen Worship Event. Dynamic Catholic conferences are often where the students first discover Jesus as a person and the happiness they are longing for. We recognize that it is then our duty as Catechists to nurture this initial encounter and assist them in developing a relationship with God.

In order for the Catechist to truly engage the students, he or she also needs to strive to become more intimately connected with Jesus. In addition to fostering their own spiritual growth by attending adult retreats and conferences, it is very helpful for Catechists to attend the conferences the teens are experiencing. In sharing experiences, Catechists are better able to connect with their students.

### **Teens in Adoration**

We strive to give our teens opportunities for Eucharistic Adoration with praise and worship music that ignites their hearts. In Adoration, they have the opportunity to come face-to-face with the Living God. We find that when teens spend time with Jesus in Adoration, their desire to receive Christ in the Eucharist at Mass increases. Like Mary, they begin to say “yes” to God because they have discovered His desire to give Himself to them. They begin to open up the Scriptures and find Jesus waiting for them in the pages. Teens desire intimacy, and once they discover that Jesus desires this with them, they find the “fullness of life” only He can give, the happiness they have “a right to enjoy” (Pope Benedict XVI).



**Laura Schissel** is the Coordinator of Religious Education and Youth Minister at St. Joseph Parish in Rice Lake, WI.

# PARENTING WITH THEOLOGY OF THE BODY

By Megan Noll

Pope John Paul II coined the phrase *theology of the body* in the first years of his pontificate (1979-1984). In his weekly audiences, he shared the beauty of human and divine love. Thirty years later his messages are still relevant, especially for parents who are raising their children in a more secular environment that sends mixed messages about the human person, marriage and authentic love.



The *theology of the body* helps parents explain the meaning and value of human relationships in the context of our faith. With a great deal to unpack and to understand, I would like to highlight a few themes of John Paul II's teaching:

- 1) responsible parenthood,
- 2) being male and female, and
- 3) concrete ways to dialogue with your child(ren) about sex and marriage

## **Responsible Parenthood**

Responsible Parenthood begins with right ordered spousal love. What does this mean? First, such love realizes and understands the dignity of the other person. Each person has a genuine worth or dignity in that they are created in God's image and likeness. As such, responsible parenthood models authentic love of one another through a gift of self. Using one another or finding a way to manipulate, objectify or hurt the other would be in direct opposition to conjugal (married) love. Rather, a husband and wife are called to give of themselves freely, totally, faithfully and fruitfully. This gift of self is seen in and through the body.

When the two persons (male and female) become one, the fruit of this love is often discovered in a third. Being a mother and father carries a particular responsibility. Both parents have a unique role in teaching their child(ren) about being male and female, about becoming men and women of God, about becoming fathers and mothers.

*Chastity means living in the order of the heart.*  
Pope John Paul II

## **Being Male and Female**

Our sexuality says a great deal about who we are and who made us. God made us in his image and likeness, male and female he created them (Gen 1:27). To reiterate, God desired that man and woman be a gift to each other. Both

man and woman have a body and soul. The visible (body) reveals something about the soul (invisible). Men and women complement each other in and through their bodies. Physically, men's bodies are wired *to give*; whereas, women's bodies are designed *to receive*. Through their bodies, we see a reciprocal relationship between the sexes. Likewise, the visible expresses an invisible reality about man and a woman. Authentic masculinity, therefore, provides, protects and leads. To complement man, authentic femininity thus receives, nurtures, and supports the other.

After the fall in the Garden of Eden, man and woman felt shame and started to misunderstand the beauty of the gift of self. Being male and female is often misunderstood or not fully realized, especially in the context of marital love. Jesus clarifies the real meaning of life and love found between husband and wife. When Jesus was asked about the male-female relationship, he went to the beginning, starting with the creation of man and woman. Furthermore, Jesus elevated marriage to a sacrament, emphasizing the unbreakable union found between husband and wife.

Jesus knows our limitations and failings, and yet calls us to something magnificent – a communion of persons which can be found in marriage. Unfortunately, the realities of the fall have distorted our view of sex and the human body. This is why it is important to have conversations with your child about the true meaning of sex and marriage.

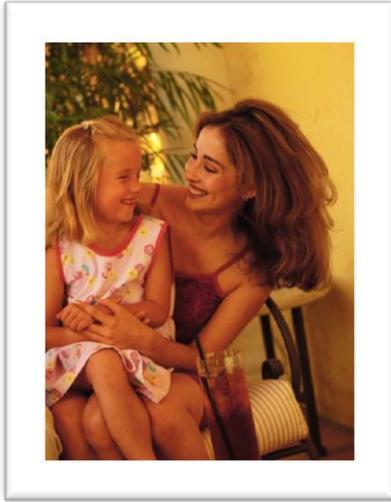
## **Concrete Ways to Dialogue with Your Child(ren)**

There are many approaches to talking to your child about sex and marriage. The bottom line is that if you don't, someone else will. Here are a few ideas to get you started:

- 1) Use your body language to communicate. In other words, model a healthy marriage by being chaste, loving and monogamous with your spouse.
- 2) Discuss their fears or concerns about marriage and sex as they come up. They may be afraid of divorce, infidelity, sex, etc.
- 3) Address physical, emotional and spiritual changes as they mature. These are opportune times to address one's fertility and how God designed us to use our bodies. Attend the *Mother/Daughter Tea*.
- 4) Attend the *Theology of the Body Training* on February 18 and 19 for more ideas.

**Megan Noll** wrote her master's thesis on *theology of the body*. She is a graduate of both the Pope John Paul II Institute for Marriage and Family, and the Melbourne College of Divinity, Australia. Currently, she acts as the Director of Marriage, Family and Youth Ministry for the Diocese of Superior.

# Mother & Daughter Tea



Girls between 9-14 years of age are invited to attend with their Mothers & Grandmothers

on Saturday, April 13, 2013  
from 10:30 AM – 1:00 PM

**\$30/family**

Includes: Tea/Luncheon, Presentations & a Gift

Topics include:

What it Means to be a Girl  
The Gift of Mothers  
& Celebrating Life

Our Lady of the Most Holy Rosary  
215 S. Washington Ave.  
Medford, WI 54451



Sponsored by the Diocese of Superior  
Office of Marriage, Family & Youth

To Register: Contact Lacy @ 715-965-2214

# Extreme Faith

*Without having seen Him, you love Him.*

1 Pet 1: 8



**Catholic Camp for Junior High Youth  
Grades 7-9 by Fall 2013\***

**June 10-14, 2013**

**\$360/person**

Includes: Food, Lodging & Activities

Rock Climbing, Canoeing, Arts & Crafts  
Daily Mass, Confession & Adoration

Young people are called to “fight the good fight of the faith” (1 Tim 6:11). The world may consider this **Extreme Faith**. By definition,

**Extreme** — attaining excellence or perfection

**Faith** — believing or trusting in God

To secure a spot at our summer camp, call  
**Megan @ 715-234-5044**

Campers will meet us at:

**Crosswoods Camp  
15010 Black Bear Rd.  
Mason, WI 54856**

\* Diocesan chaperone guidelines apply.

High school youth may apply to be part of our  
**Extreme Team.**

Training included for all adults and H.S. youth.

# Youth Ministry BeTween Worlds

Is your son or daughter 10 going on 30? The *tween* years (usually ages 9-12) share characteristics of teens - changing bodies, growing interest in the opposite gender, developing interests outside of playtime. And yet, the *tween* is caught somewhere between worlds, growing out of childhood into a young man or woman. The word *tween* is a blend of the words *teen* and *between*. This transition can be a pivotal time to address *tweens'* questions and concerns about life, faith and morals. With proper guidance, the *tween* years can undergird one's future moral decision making and become a pillar of ongoing faith.

Although each generation has its own set of difficulties, here are a few things to consider when ministering to this age group. Currently, young people face these cultural trends:<sup>i</sup>

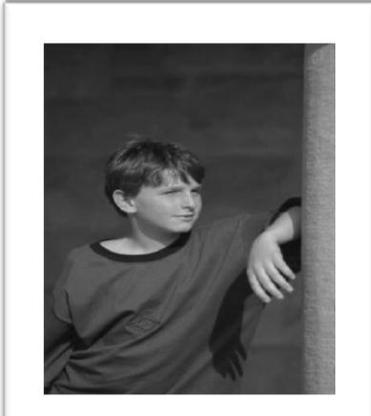
- hyper individualism (it is all about "me, me, me")
- confused moral reasoning (thinking everything is relative, or based on one's own experience or knowledge)
- reduced or lack of civic involvement,
- and consumerism

Despite these trends, there is hope. Simply put, ***tweens* are looking for authenticity.** To expand, they seek genuineness from a variety of groups including their parents, siblings, peers and leaders. Outside of the home, these persons often include teachers, priests, youth ministers, coaches, etc. Applying this to the faith, they are looking for persons who not only know their faith but are genuinely trying to live this faith out. The old adage *practice what you preach* comes to mind. In the sphere of influence, take a quick assessment of your personal faith life. For example:

- *Are you praying daily?*
- *Do you go to Mass each Sunday?*
- *Do you seek to learn and practice the values of the Catholic Church?*
- *Are you a good witness to the faith or do you disregard difficult teachings?*

Your prayers and practice of the faith show.

*Tweens* see happiness and peace in authentic witnesses. If you are truly



*Contemporary man listens more willingly to witnesses than to teachers, or if he listens to teachers, he does so because they are witnesses.*

-Pope Paul VI

happy, they are going to ask you how to get it. *Tweens* want to be challenged and called on to something higher. This is why it is valuable to direct them to the lives of the Saints. Seeing persons living out virtuous lives in spite of difficult situations can be a huge source of encouragement to them.

Here's another thing that should be considered when working with *tweens*. **They are heavily influenced by their parents.** According to the *Euromonitor International Consumer Survey - Global Youth (2011)* nearly 80% of U.S. youth view their parent as their primary role model.<sup>ii</sup> To translate this into ministry, parents should be part of the solution.

A dual approach that targets both the *tweens* and *parents* is a necessary element to being successful. Good youth ministry therefore requires efforts between these two worlds. A simple way to involve parents is to increase your communication to them about classroom or youth activities. Consider offering parent nights before major events such as receiving a sacrament, doing a local service project or going to a summer camp. Engage the parents to rediscover their faith by giving them tools to get started in dialogue with their own children. Send home a discussion sheet that requires the parent and *tween* to talk about the faith together.

At first glance it may seem like many parents are not engaged or don't care about their child's faith. Have you considered that they may feel ill equipped to pass on the faith? It can be a difficult time to navigate the *tween* years without proper guidance. You can help the parents by being a living witness of the faith, informing them of their faith and inviting and modeling a lived faith in your family. Likewise, you can help the *tweens*. Working *between* worlds is not easy, but when you enter "their" turf and equip them to pass on the faith in and through the family, you get the best of both worlds.

<sup>i</sup> [www.youthandreligion.org/](http://www.youthandreligion.org/) Accessed January 2013.

<sup>ii</sup> "Parents are friends not enemies." Cf. Ethan Boldt, *Four Observations Regarding the Teens and Tweens Market*, 2007 at [www.targetmarketingmag.com](http://www.targetmarketingmag.com)



# Calendar

Visit our website @ [www.catholicdos.org](http://www.catholicdos.org)

## February 2013

- 17-23: Catechetical Week**  
"The Lord Be On My Mind, On My Lips and In My Heart"  
Contact: Peggy Schoenfuss
- 18-19: Theology of the Body Middle School & High School Leader Training**  
Turtleback Conference Center, Rice Lake  
Contact: Megan Noll
- 28: Principal & Pastor Gathering**  
Cathedral, Superior  
Contact: Peggy Schoenfuss

## March 2013

- 1-2: School of Servant Leadership**  
St. Anthony Parish, Tony  
Contact: Chris Newkirk
- 7: Diocesan School Spelling Bee**  
Our Lady of Sorrows, Ladysmith  
Contact: Peggy Schoenfuss
- 9: Couples Retreat**  
St Joseph, Hayward  
Contact: Megan Noll
- 15-17: N. E. W. Koinonia Retreat**  
Nativity of Our Lord, Rhinelander  
Contact: Bluette Puchner
- 19: Chrism Mass**
- 23: Lenten Retreat**  
St Pius X, Solon Springs  
Contact: Megan Noll
- 29: Good Friday**
- 31: Easter Sunday**

## April 2013

- 2-4: NCEA Convention**  
Houston, Texas  
Contact: Peggy Schoenfuss
- 5-6: School of Servant Leadership**  
St. Anthony Parish, Tony  
Contact: Chris Newkirk
- 9: GOAL Workshop**  
Ladysmith  
Contact: Peggy Schoenfuss
- 10: Catholics at the Capitol, Madison**  
Contact: Peggy Schoenfuss
- 11: SUMMIT**  
Holy Trinity Hall, Haugen  
Contact: Gwen Nies
- 13: Mother & Daughter Tea**  
Holy Rosary, Medford

- 17: Youth Rally**  
Nativity of Our Lord, Rhinelander  
Contact: Megan Noll
- 25: Professional Development Day**  
St. Joseph Parish, Hayward  
Contact: Chris Newkirk
- 25: Principal Meeting**  
Bishop Hammes Center, Haugen  
Contact: Peggy Schoenfuss

## May 2013

- 2: Catechetical Leadership Day**  
St Anthony of Padua, Tony  
Contact: Megan Noll
- 19-23: NCCL Convention**  
Cleveland, OH  
Contact: Peggy Schoenfuss
- 31-June 8: Totus Tuus Training**  
Winona MN  
Contact: Megan Noll

## June 2013

- 9-14: Extreme Faith Camp**  
Crosswoods  
Contact: Megan Noll
- 15-21: Totus Tuus**  
Cathedral, Superior
- 22-28: Totus Tuus**  
Nativity of Our Lord, Rhinelander

## July 2013

- 6-12 Totus Tuus**  
Our Lady of Sorrows, Ladysmith
- 13: Anniversary Mass**  
Cathedral, Superior
- 13-19: Totus Tuus**  
Frederic/Grantsburg
- 20-26: Totus Tuus**  
Holy Rosary, Medford
- 21-27: Natural Family Planning Awareness Week**
- 27-Aug 2: Totus Tuus**  
St Francis Xavier, Merrill
- 21 -29: World Youth Day**  
Rio de Janeiro, Brazil
- 26-28: Agapè TEC #225**  
Holy Rosary, Medford  
Contact: Gwen Nies

## August 2013

- 3-9: Totus Tuus**  
St Francis de Sales, Spooner
- 9-10: Diocesan Retreat**

- 10-16: Totus Tuus**  
St Patrick, Hudson
- 20: Principal & Pastor Gathering**
- 22: New Parish Catechetical Leaders Workshop**  
Haugen
- 28-29: Parish Catechetical Leadership Days**

## September 2013

- 10, 11, 12, 17, 19 Fall Regional Workshops**  
Contact: Peggy Schoenfuss
- 15: Catechetical Sunday**
- 13-15: N. E. W. Koinonia Retreat**  
Holy Family, Woodruff  
Contact: Bluette Puchner
- 24: NCYC Informational Meeting**  
St Mary, Tomahawk
- 26: NCYC Informational Meeting**  
St Joseph, Rice Lake

## October 2013

- 3: NCYC Informational Meeting**  
St Patrick, Hudson
- 9: Fall Conference**  
St Joseph, Rice Lake

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# Superior Catechist



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**CHANGE SERVICE REQUESTED**

## Continued from pg. 2

It is allowing another to gently knock on the door, respectfully touch it, and assist in opening it. It is coming to the deep awareness that the entirety of the life lived is the *Porto Fidei*, even those areas that seem dark. The profession of faith is knowing that God is able to ripple grace-filled light into the wholeness of who we are as individuals, and who we are as church. It is a contagious reality that just naturally touches those we encounter, as it is an authentic living of life. It is wearing the faith of the church, rather than hypothesizing about what it could look like, or trying to hide what it really is. It is putting on Christ for the world to see and know, rather than making excuses for why one might be unworthy to do so. It might challenge us to accept the light into areas of our humanity, and even as an institution of church. It is a door flung wide open with the comforts of home, as it is the sustenance for the journey in which our emptiness finally finds nourishment. We recognize that we have arrived again to a deeper relationship with our God, able to profess our faith more boldly through our own ongoing conversion.

I have to confess that I read over *Porta Fidel* multiple times. I read it with excited eyes, dreaming of the possibilities of hope. Will this be the year that we grow ever

more deeply into our role as the People of God, an authentic priestly people, extending our very selves as hope to this world? That would mean it would be up to each one of us to take seriously the call to conversion, whether lay or ordained, religious or secular. Dare we allow God's grace to seep through the cracks of our darkened realities and gently expose that which lies within the parameters of the opaqueness? It calls for an openness to adjust our vision, which until now may have been limited. That is what brings light to this world: The recognition of Christ as a fellow pilgrim on the road, who walks alongside us, despite darkness and shadows, confidently sharing light and His way. Now that is evangelization. See again, with restored vision, the always-open door of faith!

**Margaret Matijasevic Sardo** is a mother of two wonderful children. She serves as the San Fernando Regional Coordinator for the Office of Religious Education in the Archdiocese of Los Angeles.

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