Thank you and God Bless!
We would like to take this moment to thank Marilyn Ward for her eight years of service to the Diocese of Superior and especially the staff at the Bishop Hammes Center. Marilyn is moving onto retired life of family time and relaxation as of June 1st. We wish her much peace and happiness.

Starting on March 23, Grace Busse will begin training as the new administrative assistant for the Bishop Hammes Center. Grace is a new graduate of WITC and former Totus Tuus team member for the diocese. Please give a warm welcome to Grace.

St. Isidore
May 15

St. Isidore is the patron of farmers, rural communities, Madrid Spain and the United States National Rural Life Conference. He was born around 1070 near Madrid, of a poor and very pious Catholic family. At a very young age, he was sent to work for John de Vergas, a wealthy landowner, and worked faithfully on the estate outside of Madrid for the rest of his life. He married a young woman as simple and upright as himself, Maria de la Cabeza (also known as Maria de la Cabeza) she also became a saint. Their only child, a son, died in his youth.

St. Isidore was a simple man of the earth, he rose early in the morning to attend daily Mass and spent many a holiday devoutly visiting the churches of Madrid and surrounding areas. His devotion, at times became a problem, as his fellow workers complained that he frequently arrived late because of lingering in church too long.

The spirit of Saint Isidore, who never ruled a diocese or was martyred for his faith, truly served God in the fields. All day long, as he walked behind the plow, he communicated with God. The story grew that so great was his sanctity that the angels helped him even in his plowing.

He demonstrated his love of the poor and great concern for the proper treatment of animals by his many acts of kindness and mercy. He shared what he had, including his meals, with the poor, and often gave more than he had for himself.

He died May 15, 1130, and was declared a saint in 1622 with Ignatius of Loyola, Francis Xavier, Teresa of Avila and Philip Neri. Together, the group is known in Spain as “the five saints.”

Jesus, help me to simplify my life by learning what you want me to be - and becoming that person."
~ St. Thérèse of Lisieux
Statement on Teaching of Abortion

from.... BISHOP JAMES P. POWERS

Teaching children about the sinful act of abortion is important; however the content must be appropriate to the developmental level of the child. Please see Bishop Powers’ statement on appropriate age to teach about the physical acts of an abortion.

Statement can be found attached to this newsletter

What we say and how we say it, our every word and gesture, ought to express God’s compassion, tenderness and forgiveness for all.
~ Pope Francis

MAY ISSUE OF GEMS

GREAT ENDEAVORS MINED & SHARED  GEMS
from an International Adult Faith Formation Best Practices Study

The second in a series out of three GEMS on what parishes and dioceses are doing to support grandparents can be found attached to this newsletter

All the past issues of GEMS are archived at www.janetschaeffler.com

"Beautiful young people are accidents of nature, but beautiful old people are works of art."
~ Eleanor Roosevelt
Updated brochure, descriptions and registration forms for nine courses scheduled August 2016 to April 2017 can be found attached to this newsletter.

Please distribute a copy to all leaders in your parish and those in various outreach ministries and community agencies and organizations for their consideration.

For more information go directly to the diocesan website http://www.catholicdos.org/school-of-servant-leadership

REGISTRATION DEADLINE:
No later than JULY 15, 2016
Contact: Chris Newkirk 715.394.0204 cnewkirk@catholicdos.org

FUTURE OF FAITH FORMATION SYMPOSIUM

A 3-day exploration of what it means - in vision and in practice - to make families the center of Christian faith formation.

For further information and registration go to: Register for Symposium

EVANGELIZING CATECHESIS
NEW VISION – NEW DIRECTIONS

NCCL National Conference for Catechetical Leadership
In 2000 the National Conference for Catechetical Leaders commissioned a series of twelve articles to explore central themes from the General Directory for Catechesis. In 2015, the NCCL Evangelization Committee invited twelve catechetical leaders to revisit the original twelve articles and offer contemporary reflections on the original themes.

Please share the two Article 8 Adult Faith Formation documents attached to this newsletter.

“Mercy: the bridge that connects God and man, opening our hearts to the hope of being loved forever despite our sinfulness.”
~ Pope Francis
May
22–26
NCCL Conference,
Jacksonville FL

June
12-17
Extreme Faith Camp,
Mason & Rhinelander

Totus Tuus schedule listed

August
11
New Principal Orientation,
Haugen

23
New Teacher Gathering,
Rice Lake

25
New Parish Catechetical Leader
Orientation,
Haugen

30
Parish Catechetical Leader Day,
Phillips

31
Parish Catechetical Leader Day,
Amery

2016 Totus Tuus Schedule

June 12 - 17
Cathedral of Christ the King, Superior

June 19 - 24
St. Joseph Parish, Hayward
Nativity of Our Lord, Rhinelander

June 25 - July 1
St. Anthony of Padua, Park Falls

July 10 - 15
Our Lady of Sorrows Parish,
Ladysmith

July 17 - 22
St. Joseph Parish, Amery

July 24 - 29
St. John the Baptist, Glenwood City
St. Mary, Tomahawk

July 31 – August 5
St. Francis Xavier Parish, Merrill
St. Francis de Sales, Spooner

August 7-12
St. Patrick Parish, Hudson
Our Lady of the Holy Rosary Parish, Medford

If you are interested in attending any of the parishes listed,
Statement on the Teaching of Abortion
Bishop James P. Powers

May 11, 2016

In Gaudium et Spes (Pastoral Constitution on the Church in the Modern World), the assembly of Vatican II reminds us that “the human person has the right to life from the moment of conception and that, according to church teaching, any form of direct abortion is a crime against life” (27). In no way shall we as the Catholic Church refute or deny that statement.

All mature Catholics must be taught the effects of abortion – not only on the innocent human being, but also on the individuals who procure and administer such horrific acts. (CCC 2270-2275)

When it comes to educating children about this grievous sin, the Church cautions us about the impact it could have on an underdeveloped conscience.

The National Directory of Catechesis promulgated by the United State Conference of Catholic Bishops offers several tasks for the catechesis of children. An important task to remember is that those catechizing children should “understand that the child’s comprehension and other powers develop gradually, and religious truths should be presented in greater depth only when the child’s understanding and growth in faith increases (206). The Directory goes on to state that catechetical programs “are intended not to supplant the role of parents as the primary educators of their children, but rather to support and enhance it. In fact, parental involvement in parish catechetical programs for children is essential” (260).

The Pontifical Council for the Family, promulgated The Truth and Meaning of Human Sexuality: Guidelines for Education within the Family. These guidelines relay the importance of adhering to child developmental levels and the responsibility of the parents in educating their child in the faith. The council states that “since the Church recognizes that parents are the first educators of their children, Catholic educators do well to focus on providing assistance to parent/guardians. Suitable materials need to be developed and provided to assist parents in their important responsibility.” The council explains that abortion is an important topic to cover, however, “before adolescence [generally the age of eleven or twelve], the immoral nature of abortion, surgical or chemical, can be gradually explained in terms of Catholic morality and reverence to human life (137).

This being said, I emphasize this point. The actual steps of an act of abortion should not be explained prior to adolescence. No parents or catechists should “attempt to violate children’s innocence because such attempts compromise the spiritual, moral and emotional development of growing persons who have a right to their innocence” (Truth and Meaning, 83). Only information proportionate to each phase of an individual’s development should be presented to children and young people. This principal of timing leads parents and all who help them be sensitive to: a) the different phases of development, in particular, the ‘years of innocence’ and puberty, b) the way each child or young person experiences the various stages of life, and c) particular problems associated with these stages. Any catechist in the Diocese of Superior who chooses to unwillingly abide by this statement will be asked to cease instruction to children of our parishes.
Best Practices: Support for Grandparents (Part II)

Last month we began a look at ways that parishes and (arch)dioceses are supporting today's grandparents. In this issue we will specifically look at:

- Grandparents raising grandchildren
- Grandparents passing on the faith to their grandchildren

As we continue this exploration, it's interesting to note some thoughts from an article by Joanna Moorhead in the June 18, 2015 issue of The Tablet (a Catholic international weekly review published in London):

“For a long time scientists puzzled over why grandmothers are actually here. The usual rule of natural selection is to write off females once they’re passed child-rearing age. … It’s only in two species, human beings and whales, that creatures live beyond that point. … So what, the scientists all wondered, is this all about? It took them a while to figure it out, though I suspect any grandmother or grandchild could have quite hurriedly hazarded a guess in the right direction. Grandmothers are here, it seems, because they are clever and wise and they steer humanity in a direction that tends to favour a better future.”

“Old age in particular is a time of grace…in which the Lord calls us to preserve and transmit the faith. Grandparents, especially, have a capacity to understand the most difficult of situations and when they pray for these situations, their prayer is strong and powerful.

To grandparents, who have been blessed to see their children’s children, to them are entrusted an even greater task … to share with simplicity their wisdom and the same faith is a most precious legacy. Blessed are those families who have grandparents nearby!

The grandfather is twice a father and the grandmother is twice a mother.”

- Pope Francis, September 28, 2014

Grandparents Passing on the Faith

In talking with many people – in preparation for these issues on support for grandparents – several echoed the experience of Maryann Walkuski, Parish Catechetical Leader, St. Anselm Parish, Dearborn, MI: “It seems that more and more grandparents are bringing their grandchildren to faith formation sessions and to weekly liturgy.”

One international group has as their mission: “to help grandparents pass on the faith and to keep prayer at the heart of family life.”

The Catholic Grandparents Association has its roots in the Walsingham Annual Grandparents Pilgrimage to the Shrine of Our Lady, Walsingham, Norfolk, England, inspired by an idea to honor and thank St. Joachim and St. Anne, parents of Mary, grandparents of Jesus and all grandparents for all they have done for us throughout the ages particularly in the passing on of the faith.

The association was officially launched at the third National Grandparents Pilgrimage in Knock, Ireland in 2009. It came to the United States the same year: the Inaugural Grandparents Pilgrimage in Palm Beach, Florida on September 26th and is now throughout the world.

Catherine Wiley, grandmother and founder of the Catholic Grandparents Association says, “Grandparents have no agenda; they simply want the best for their grandchildren. … Grandparents’ vital contribution to the family, the Church and society was never as important as now. … This is probably the most important job we will ever have and, for many of us, it may be our last. It is one from which we can never retire, so let us do our best. We owe it to our grandchildren.”

The international website is: http://www.catholicgrandparentsassociation.org/

Prayer for Grandparents

Lord Jesus,
you were born of the Virgin Mary,
the daughter of Saints Joachim and Anne.
Look with love on grandparents the world over.

Protect them! They are a source of enrichment
for families, for the church, and for all society.

Support them! As they grow older,
may they continue to be for their families
strong pillars of Gospel faith,
guardian of noble domestic ideals,
living treasures of sound religious traditions.

Make them teachers of wisdom and courage,
that they that may pass on to future generations the fruits
of their mature human and spiritual experience.

Lord Jesus,
help families and society
to value the presence and roles of grandparents.
May they never be ignored or excluded,
but always encounter respect and love.
Help them to live serenely and to feel welcomed
in all the years of life which you give them.

Mary, Mother of all the living,
Keep grandparents constantly in your care,
accompany them on their earthly pilgrimage,
and by your prayers, grant that all families
may one day be reunited in our heavenly homeland,
where you await all humanity
for the great embrace of life without end. Amen!

- Pope Benedict XVI, written in 2008
  specifically for the Catholic Grandparents Association

Grandparents Passing on the Faith – another chapter of the Catholic Grandparents Association

Celine Latorry, a grandmother from St. Margaret of Scotland Parish, St. Clair Shores, MI, has always had a devotion to Saints Anne and Joachim. A couple years ago, Celine read about the Catholic Grandparents Association and began a chapter at her parish, the first chapter in Michigan.

The group of grandparents from St. Margaret’s – and surrounding areas – meet once a month, the fourth Wednesday after the morning liturgy. During these gatherings, the schedule includes:

- Praying the Prayer for Grandparents composed by Pope Benedict XVI
- Having a speaker or group discussion centered around a theme of spirituality, grandparenting, family and faith, etc.
- A sharing among the group around a specific question, such as:
  - How did your grandparents affect your life?
  - What does prayer mean to you? Does it influence your daily life?

These presentations and conversations often spark ideas of things to share with their children and grandchildren.

In addition to the monthly gathering:

- Each grandparent has received a Prayer Journal. They are encouraged to keep a section for each grandchild – placing photos, listing their desires and needs as well as their favorite things and prayer request.
- They have created a Grandparent-Grandchild Garden at the parish, a place where they can work in nature together, a quiet place for them to come to together.

Some of the plans for the future include:

- Cultural Sunday: an opportunity to share their – and other - cultures with their grandchildren
- A day of reflection focusing on Saints Anne and Joachim, followed by a family picnic
- A pilgrimage to St. Anne de Beaupre’ in Quebec
Some Resources

- The Power of a Godly Grandparent: Leaving a Spiritual Legacy by Stephen and Janet Bly
- 101 Ways to Love Your Grandkids: Sharing Your Life and God’s Love by Bob Barnes and Emilie Barnes
- Please Pass the Faith: The Art of Spiritual Grandparenting by Elsie Rempel

“…do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and their children after them.”
- Deuteronomy 4:9

Grandparents Raising Grandchildren

There is a growing realization – among those in catechetics and pastoral ministry – of the needs of grandparents who are raising grandchildren. Susan Dazey, from St. Patrick Parish, Dubuque, Iowa, comments: “More and more grandparents are raising or help raise their grandchildren. Even if there is no official programming, parishes need to be aware of this and at least offer some support.”

Terry Humenik, pastoral associate at the Catholic Community of St. Jude, DeWitt, MI, responded to my request for ideas of what is being done: “I wish I had something to contribute but am certainly looking forward to what others share. We do have a few grandparents in the parish who have custody of their grandchildren for various reasons and we support them as we do other parents bringing children to religious education and sacramental preparation programs but we really don’t have anything that celebrates or honors grandparent as a whole group who add so much to their grandchildren's lives. Many scriptures direct us to care for our elders and honor their wisdom. In these days when people live longer and can be a part of their grandchildren's lives it is important to recognize their contributions and gifts.”

Because of this realization, here’s a few (of the many) things that are being offered:

- Mary George, director of evangelization at St. Rita of Cascia Parish, Chicago, IL, shares about a group that formed as they identified the need in the parish: “Many grandparents are supporting unmarried adult children who are pregnant or have a child. Perhaps they are parenting the grandchild themselves. We provide a support group for the grandparents called G.R.A.P.E.S. (Grandparents Receiving and Providing Encouragement and Support).

The group meets monthly to share struggle and stories. We also provide information about educational opportunities for their single parent child, bring in speakers to talk about how to file income tax, local services available for the child and the grandchild, etc.”

- Transfiguration Parish in Marietta, GA, offers a support group for GRANDparents raising GRANDchildren which meets twice a month.

“A Resource for Grandparents Raising Grandchildren

As I was gathering resources and practices for these three issues on support for grandparents, Gail Godfrey from Brisbane, Australia (whose program you will read about in next month’s issue) sent me a remarkable and supportive booklet: Grandma, You Make Me Want to Touch the Sky! Help for Grandparents Raising Grandchildren by Paul Harnett, Sally Frye and Andrew Wood. The chapters include:

- Raising a Grandchild
- Two Ways of Coping
• Caring for Yourself
• Soothing the Pains from the Past: Helping Grandchildren Heal
• The Challenges of Adolescents
• Working with the School

The booklet is available from:
Time for Grandparents
PO Box 2376
Chermside Central Q. 4032
Brisbane, Australia

Several Online Sites which Provide Help and Ideas for Grandparents Raising Grandchildren:
• Grandparents raising grandchildren
  http://www.usa.gov/Topics/Grandparents.shtml

• Grandparents raising grandchildren
  http://www.raisingyourgrandchildren.com/

• When you’re a parent … again
  http://www.grandparents.com/family-and-relationships/caring-for-children/whenyoureaparentagain

• Grandparents as Parents
  http://www.helpguide.org/articles/grandparenting/grandparents-as-parents.htm

• Grandparents Raising Grandchildren

• Creating a Family Childcare Agreement
  http://www.a-better-child.org/page/888950

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“Grandparents are a delightful blend of laughter, caring deeds, wonderful stories, and love.

- Author unknown

The Role of a Grandparent
As we close this issue, some thoughts from Patricia H. Holmes, Ohio State University Extension, Preble County:

“The experience of being a grandparent is unique for everyone. Grandparents often speak of the joy of being with their grandchildren. At the same time, grandchildren appreciate the fact their grandparents love them no matter what. For some grandparents, seeing grandchildren may be difficult due to divorce, remarriage, or geographic distance.

Whether you are a grandparent, step-grandparent, or a grandparent raising a grandchild, you are an important person in your grandchild's life.

Grandparenting Styles
Although grandparents may express similar feelings about their experiences, the styles in which they grandparent can be different. Each person brings their unique self to the experience of grandparenting. Factors which may influence grandparenting styles include: culture, ethnicity, gender, race, family traditions, family structure, and personal history. Researchers who study grandparenting have identified various styles. These styles include family historian/living ancestor, the nurturer, the mentor, the role model, the playmate, the wizard, and the hero.

• Family Historian/Living Ancestor
  As the family historian/living ancestor, grandparents share the stories of the past. These stories may be about relatives, important events, family traditions, the grandparent's own childhood or the grandchild's parent growing up. As the stories of the family are passed on, the grandchild gains a positive image of aging and their place within the family. Grandparents and their
stories can be the "glue" which keeps the family together and contributes to family identity.

- **Nurturer, Mentor, and Role Model**
  Grandparents who serve as nurturers provide encouragement and support to the family in times of crisis. Whether serving as the babysitter, the chauffeur, the confidante, or the caregiver, the challenge is to find a delicate balance between encouragement and control. Grandparents mentor by teaching, sharing skills and talents, providing advice and listening to their grandchildren. As a role model grandparents provide grandchildren with examples of hard work and family loyalty. You may not realize the influence you have on your grandchildren until you hear them repeat something you said or imitate something you have done.

- **Playmate, Wizard, and Hero**
  The next three styles invoke the tender emotions of grandparents. Many grandparents thrill at the opportunity to be a crony or playmate with their grandchild. They speak with enthusiasm of time spent reading books, playing games, and sharing mutual interests with their grandchildren. Grandparents also play the magical role of wizard. At young ages, grandchildren are mesmerized by tricks and will stare wide-eyed asking "how did you do that?" truly believing grandpa pulled a coin out of their ear. What a fun time to be a grandparent!

Finally, grandparents also fill the role of hero. Although you may think of the word "hero" in a different way, grandparents who always listen and who are consistently available to provide support are heroes. Grandparents may be the one a child turns to when they carry a burden too big to share with anyone else or they may serve as an emotional safety net to an older child when making an important decision.

**The Joys of Grandparenting**
Grandchildren bring love, energy, optimism, laughter, activity, youthfulness, and purpose to the lives of grandparents. At the same time, grandparents provide maturity, knowledge, stability, and unconditional love to the lives of their grandchildren. Think for a moment about your own grandparents. Which of these roles did they fulfill in your family? Whether your experiences with grandparents were positive or negative, even if you never had the opportunity to know your grandparents, you can make a difference in the lives of your grandchildren. Take the time to develop a grandparenting style that best fits you. Then build a relationship with your grandchildren that you both can enjoy!

> “Grandparents are the living memory of the family. They pass on the faith; they transmitted the faith to us.”
> - Pope Francis, September 26, 2015 in Philadelphia

**Some GEMS Wonderings**
- We just explored some of the roles of grandparents. Are there other people – in the lives of families, in the lives of our parishes – who take on some of the grandparenting roles for today’s children? Single people; other family members; older members of the parish?

What might we, in our parishes, do to acknowledge them? to support “the grandparent hearts” of our many people?
- As parish leaders, can we encourage children to “interview” their grandparents, recording the stories? For instance:
  - At First Eucharist time, ask grandparents about their First Communion.
  - At Thanksgiving time, ask grandparents what they remember about Thanksgiving over the years.
  - After a session on God’s presence in difficult times, ask grandparents what got them through the hard times.

Check: [www.storycorps.org](http://www.storycorps.org).

**More to come**
More ideas – for the support of and the involvement of grandparents with their grandchildren - will continue in our next issue. Thanks, everyone, for sharing so many things that work – opportunities and resources that respond to the life needs of today’s adults.
Adding New Luster to an Old Gem

In GEMS #11, we explored Scripture study through an online opportunity.

Some continuing thoughts on using Facebook for adult faith formation:

- There are three types of Facebook Groups:
  - Public (Open): everyone can see the Group, find it in a search and make posts
  - Closed: everyone can see the Group, but only members can see (and make) posts
  - Secret: only members can see the Group, see and make posts. To learn more about this type of group, read the How to Use Secret Facebook Groups. As you read this post, allow your imagination to consider how a Facebook group could be used in your adult faith formation setting.

- Some tips:
  - Create a Facebook group, describing the group and choose an image/photo that will represent the group.
  - Two weeks before the opportunity, send an email inviting the adults who have previously responded and/or indicated on your parish survey that they are interested in adult formation opportunities.
  - One day after the email is sent, send a "tweet" and "text message" to invite your parishioners to read the email message from you.
  - Post the scripture readings or a link to the content (articles, videos, etc.) that you are going to use.
  - Once the conversation begins, check the posts at least once daily and comment back. This is a place for a simple online conversation and sharing.

Golden Nuggets from You

“What a wonderful GEM (GEMS #38)! While I always find these monthly newsletters interesting and helpful, I was very interested to see the variety of movies and formats, and the possibility of these as evangelization tools, for parishioners, as well as those not of our faith. I really appreciate all the resources you share with us.”

- Catherine Cormue, Diocesan Director of Faith Formation, Syracuse, NY

Janet Schaeffler, OP
www.janetschaeffler.com
jschaeffler@adriandominicans.org

Past issues of GEMS are archived at www.janetschaeffler.com

Additional ideas for Adult Faith Formation Planning and Best Practices can be found at:

- The Seasons of Adult Faith Formation

- The Seasons of Adult Faith Formation website

- 40 Tips: Getting Started in Adult Faith Formation
  http://www.ecatechist.com/ebooks/ (scroll down)

- Parish Leadership for Improved Adult Catechesis
  http://store.pastoralplanning.com/iboplbeprfor.html
**Diocese of Superior School of Servant Leadership**

Offered through the Diocese of Superior Office of Ecclesial Ministries and Diocesan Consultation
in Collaboration with Viterbo University

**************Made possible through generous funding of the Catholic Home Missions Grant.**************

The School of Servant Leadership is a college level systematic educational, formational and transformational learning process; taught by quality Professors from Viterbo University, from La Crosse, WI and in conjunction with Diocesan Educators.

**Why Servant Leadership?**

Because it is: Biblical, Meaningful, Ethical, and Practical.

It is a way of life, through leading and following, that cultivates high levels of commitment to Gospel values and the common good. Servant Leadership leads --- to a legacy of active and engaged discipleship!

**Participants:**

Anyone in leadership and who desires to live a life of servant leadership i.e.: Priests, Deacons, Parish Life Coordinators, Parish Directors, Religious Sisters, DREs, CREs, Youth/Young Adult Ministers, Principals, Teachers, Diocesan staff, Parish Administrators, Parish Development Directors, Parish Nurses, and Lay Ministers and those seeking continuing formation hours for Forming Effective Disciples (FED). **This is also a prerequisite for those men discerning application to the permanent diaconate.**

Registration for this cohort will also be open to those in the general market-places; to enhance the learning experience and to see how servant leadership is transforming the world: CEOs of local agencies and organizations, industrial foremen, public school principals and teachers, medical staff and caregivers, bankers, store owners, independent business people and so on.

**Commitment:**

Nine Courses, 1 Weekend per month for Nine Months --- **Participants must be able to commit to all nine courses, as a cohort learning model will be utilized.** Completion of any reading and or assignments will be expected, regardless of whether participation in the School of Servant Leadership is for college level credit or not. All participants will get feedback for deeper understanding of each course and for individual personal growth.

**Cohort Size:**

Reserve your seat as soon as possible as registration will be on a first come, first serve basis.

*In addition, a limited number of seats will be available for those who are unable to commit to the entire cohort but need/desire continuing education in one of the topic areas.

**Time Frame:**

August, September, October, November, December, January, February, March and April Friday evening at 6:00-9:00p.m. **and** Saturday 8:30 a.m. – 4:00 p.m.

**Location:**

St. Anthony Parish Hall in Tony, WI --- (N5333 Maple Rd. Tony, WI 54563)

**Cost:**

Servant Leadership can also be economical! Only $325 for all Nine courses (approximately $36 per weekend); Registration Fee also includes: communal meals for Friday evening dinner, Saturday breakfast and lunch. **Participants will be responsible for their own transportation and housing.** Diocesan staff will negotiate discounted block rates for overnight accommodations.

OVER ➔
**Benefits:**
- A deeper understanding and lived experience of discipleship as developed through the lens of servant leadership
- Broaden sense of Catholic identity
- Opportunity to enhance and practice leadership knowledge and skills for ministry or in the work place
- Each course is approved for up to 10 hours of FED continuing formation.
- Networking with other servant leaders

**Portfolio Credit Option:** (No DPI CEUs can be granted at this time.)

For those who desire college level credits to be applied toward either the Undergraduate or Master of Arts in Servant Leadership Degree, this School of Servant Leadership will allow up to 3 Elective Credits by utilizing a Portfolio submission process. These credits will be offered at the significantly discounted rate of $125 per credit (credits regularly $295 per credit) with Viterbo University.

****************************************************************Fourth page****************************************************************

Please distribute a copy to all leaders in your parish and those in various outreach ministries and community agencies and organizations for their consideration.

For more information you may also direct them to the diocesan website by going to http://www.catholicdos.org/school-of-servant-leadership

You may find it valuable for you and a small team of your parish leaders to attend together.
Diocese of Superior

School of Servant Leadership

His mother said to the servers, “Do whatever he tells you.”
(John 2:5)

in collaboration with

Viterbo University

Made possible through generous funding of the Catholic Home Missions Grant
It is a way of life, through leading and following, that cultivates high levels of commitment to Gospel values and the common good. Servant Leadership leads to a legacy of active and engaged discipleship!

**COURSE DESCRIPTION:** Full course description is listed on the back of this brochure

**PARTICIPANTS:** Anyone in LEADERSHIP who desires to live a life of servant leadership i.e.:
- Priests and Deacons
- Pastoral Associates
- Parish Life Coordinators and Parish Directors
- Parish Administrators and Parish Development Directors
- Religious Sisters
- DRE’s and CRE’s
- Youth/Young Adult Ministers
- Principals and Teachers
- Trustees, Parish Pastoral Council and Finance Council Officers
- Lay Ministers
- Parish Nurses
- Those in marketplace leadership roles: leaders of local agencies, organizations, independent business people, industrial foreman, medical staff and caregivers, bankers, store owners . . . .
- Other

**PREREQUISITES:**

a. Have five years of parish leadership experience, catechetical ministry, school experience, broad parish ministry

b. Men discerning application to the permanent diaconate

**COMMITMENT:** Nine Courses, 1 weekend per month for 9 months.

Participants must be able to commit to all nine courses, as a cohort learning model will be utilized.

Completion of any reading and or assignments will be expected, regardless of whether participation in the School of Servant Leadership is for college level credit or not.

All participants will get feedback for deeper understanding of each course and for individual personal growth.

**COHORT SIZE:** Limit of 25 participants in the cohort. Reserve your seat as soon as possible as registration will be on a first come, first serve basis. *A limited number of seats will be available for those who are unable to commit to the entire cohort but need or desire continued learning in one of these specific topic areas.
**Time Frame:** Friday evening at 6:00—9:00 p.m. and Saturday 8:30 a.m. — 4:00 p.m. August, September, October, November, December, January, February, March and April

**Location:** St. Anthony Parish Hall in Tony, WI (N5333 Maple St. Tony, WI 54563)

**Cost:** Servant Leadership can also be economical! Only $325 for all nine courses (approximately $36 per weekend); Registration fee also includes: Friday evening simple dinner, Saturday morning breakfast, and a communal meal for Saturday lunch. Participants will be responsible for their own transportation and housing. Diocesan staff will negotiate discounted block rates for overnight accommodations.

**Benefits:** A deeper understanding and lived experience of discipleship as developed through the lens of servant leadership; broaden sense of Catholic identity; opportunity to enhance and practice leadership knowledge and skills for ministry or in the work place; each course is approved for 10 hours of Forming Effective Disciples (FED) continuing formation; networking with other servant leaders.

**Optional:** Portfolio Credit

Department of Public Instruction — Continuing Education Units (DPI CEUs) are not available at this time. For those who desire college level credits to be applied toward either the Undergraduate or Master of Arts in Servant Leadership Degree, this School of Servant Leadership will allow up to 3 elective credits by utilizing a Portfolio submission process. These credits will be offered at the significantly discounted rate of $125 per credit with Viterbo University (credits regularly $295 per credit.)

For more information contact Chris Newkirk at 715-394-0204 or cnewkirk@catholicdos.org

over to review full course description
Diocese of Superior  *School of Servant Leadership* Course Schedule

**Course #1**  
**Discipline of Theological Reflection**  
(10 hours of FED continuing formation)  
August 12-13  
2016  
- a. Study the theological and philosophical foundation of servant leadership.  
- b. Understand different models of theological reflection.  
- c. Practice the methodology of theological reflections.

**Course #2**  
**Foundations in Servant Leadership**  
(10 hours of FED continuing formation)  
September 9-10  
2016  
- a. Study the biblical roots of servant leadership.  
- b. Understand the leadership lessons of Jesus Christ.  
- c. Practice the vocational dimensions of servant leadership both personally and professionally.

**Course #3**  
**Building Assets, Affirming Strengths**.  
(10 hours of FED continuing formation)  
October 7-8  
- a. Study the gifts of the Spirit in the Catholic community  
- b. Understand the process of discernment in assessing gifts and responsibilities; and as it relates to discernment of individual vocation and ecclesial structures of the church.  
- c. Practice the skills of defining assets and strengths in the community.

**Course #4**  
**Contemplative Leadership**  
(10 hours of FED continuing formation)  
November 11-12  
2016  
- a. Study the spiritual disciplines of prayer and worship.  
- b. Understand the virtue of contemplation in discernment and decision making.  
- c. Practice Lectio Divina.

**Course #5**  
**Building Community**  
(10 hours of FED continuing formation)  
December 9-10  
2016  
- a. Study the biblical structures of healthy communities.  
- b. Understand the role of the servant leader in building healthy communities.  
- c. Practice the skills of consensus and collaboration in building communities of faith and purpose.

**Course #6**  
**Stewardship and Ethical Decision-Making**  
(10 hours of FED continuing formation)  
January 20-21  
2017  
- a. Study the biblical foundations of stewardship.  
- b. Understand the virtue of ethical decision making.  
- c. Practice the process of ethical decision making.

**Course #7**  
**Prophetic Leadership**  
(10 hours of FED continuing formation)  
February 10-11  
2017  
- a. Study the biblical prophets and their role in the community and the world, as well as to understand the role of the church and its historical significance as related to servant leadership.  
- b. Understand the prophetic role in servant leadership as portrayed by contemporary leaders.  
  (Martin Luther King, Dorothy Day, John Paul II, Desmond Tutu)  
- c. Practice the skills of discernment and action for the Greater Good.

**Course #8**  
**Peace Building and Conflict Resolution**  
(10 hours of FED continuing formation)  
March 10-11  
2017  
- a. Study the tradition of peacemaking in the Church.  
- b. Understand the servant leader’s role in building peace and resolving conflict.  
- c. Practice the skills of peace making and conflict resolution.

**Course #9**  
**Ritual, Tradition and Celebration**  
(10 hours of FED continuing formation)  
April 7-8  
2017  
- a. Study the sacramental theology of ritual, tradition and celebration.  
- b. Understand the sacramental significance of rituals and traditions in our churches, communities, and families.  
- c. Practice leading a ritual activity which celebrates the life of your community.

Aspects of Catholic identity will be included specific to and in each course.
Diocese of Superior School of Servant Leadership  
Registration Form

NAME_____________________________________________________________________________________________________________________________

ADDRESS/CITY/STATE/ZIP__________________________________________________________________________________________________

PHONE_____________________________________________ E- MAIL__________________________________________________________

Parish or Organization’s Name (and City) that you serve_______________________________________________________________________

In what capacity do you serve in your parish or organization ________________________________________________________________

For how many years?________________

If you are a lay person, have you completed the Lay Ministry Formation Certification Program, or an equivalent learning experience? ______ Yes, in the year _______  ______ No

Please state your desire for registration and how you plan to utilize your learning________________________________________________________

_____________________________________________________________________________________________________________________________

Do you hold a degree or degrees? ______ Yes, Undergraduate Degree in ___________________________________________________________

 Master’s Degree in ____________________________________________________________

 Doctoral Degree in ____________________________________________________________

 ______ No, I do not currently hold a degree of any kind.

I am interested in this cohort to work toward a Servant Leadership degree: _____ Yes  _____ No

I am interested in this cohort for leadership development or for FED continuing formation: _____ Yes  _____ No

I am a man discerning application to the permanent diaconate (prerequisite): _____ Yes  _____ No

_____ I am registering for the entire SCHOOL OF SERVANT LEADERSHIP, enclosed is my payment of $325.

_____ I am unable to commit to the entire cohort but am interested in the following courses:

  _____ Course #1 - Discipline of Theological Reflection (August 12-13, 2016)
  _____ Course #2 - Foundations in Servant Leadership (September 9-10, 2016)
  _____ Course #3 - Building Assets, Affirming Strengths: Positive Culture (October 7-8, 2016)
  _____ Course #4 - Contemplative Leadership (November 11-12, 2016)
  _____ Course #5 - Building Community (December 9-10, 2016)
  _____ Course #6 - Stewardship and Ethical Decision-Making (January 20-21, 2017)
  _____ Course #7 - Prophetic Leadership (February 10-11, 2017)
  _____ Course #8 - Peace Building and Conflict Resolution (March 10-11, 2017)
  _____ Course #9 - Ritual, Tradition and Celebration (April 7-8, 2017)

Amount enclosed (@ $40 per course) $___________________________________

_____ I will need lodging information.  _____ I have special dietary needs:________________________________________________________

Checks made payable to:  Diocese of Superior  
Attn: Chris Newkirk - School of Servant Leadership  
P.O. Box 969  
Superior, WI 54880

REGISTRATION DEADLINE: No later than JULY 15, 2016

For more information contact Chris Newkirk at 715-394-0204 or cnewkirk@catholicdos.org
"Catechesis is nothing other than the process of transmitting the Gospel, as the Christian community has received it, understands it, celebrates it, lives it and communicates it in many ways."  
(GDC, #105)

"The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.  
(CT5) All evangelizing activity is understood as promoting communion with Jesus Christ."  
(GDC, #80)

Opening Prayer
Take a moment to place yourself in the presence of God’s Spirit, then prayerfully read and reflect on the following passage:

"Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails. If there are prophecies, they will be brought to nothing; if tongues, they will cease; if knowledge, it will be brought to nothing. For we know partially and we prophesy partially, but when the perfect comes, the partial will pass away. When I was a child, I used to talk as a child, think as a child, reason as a child; when I became a man, I put aside childish things."  
(1 Corinthians 13: 4-11).

Article 8
Adult Faith Formation
by Daniel Luby, Ph.D.
Based on paragraphs #172-176 and #186-188 in the General Directory for Catechesis

Preparing to Read
In preparing to read this article, please reflect on and discuss with others the following:
1. Have you grown more in your faith as an adult than you did as a child? Explain.
2. What circumstances and situations have most helped or challenged faith growth for you as an adult?
Imagine a family with a passion for gardening. They collaborate about the garden’s layout, arranging flowers and vegetables with an eye towards beauty as well as production. They sharpen tools and chart weather, and prepare the plot to plant at precisely the right moment. Their hearts soar at the sight of green sprouts, tiny plants, and buds that betoken fruits and flowers.

Now imagine that the family, following long-established custom, stops tending the garden and leaves the plants to raise themselves. They’re disappointed when the flowers are spindly and pale, frustrated with the meager squashes and flavorless tomatoes. But the next year they follow the same pattern: planting the seeds and helping them sprout but leaving them to mature on their own.

As crucial to a bountiful harvest as initial steps are—cultivation, planting, watering—the ultimate goal is beautiful flowers and nourishing food.

It’s an obvious point but one worth repeating when thinking about adult faith formation and the General Directory for Catechesis (GDC). The goal of catechesis, the GDC says, is deep, personal, conversion: “The Christian faith is, above all, conversion to Jesus Christ [see AC 13a], full and sincere adherence to his person and the decision to walk in his footsteps” [see CT 5b] (GDC, #53; see also, e.g., 54-57, 61-63, 80, 82, 102, 204, 283).

By pointing to the Rite of Christian Initiation of Adults as the model for catechesis, the GDC underscores the gradual, progressive nature of conversion: “Adhering to Jesus Christ, in fact, sets in motion a process of continuing conversion, which lasts for the whole of life” (see RM 46b) (GDC, #56; see also 63-69).

Unstated here, but permeating the GDC, is the conviction that it is adult conversion and discipleship to which our efforts should be directed. Indeed, the first striking thing about the GDC’s vision of adult formation is the persistence and clarity with which adults are held up as the standard for all catechesis.

This focus is not new, of course, but it is instructive to observe the shifting place given it in Church documents. Vatican II speaks of catechetical instruction for adults almost offhandedly: “It should be carefully imparted, not only to children and adolescents but . . . even to adults” (Decree on the Pastoral Office of Bishops in the Church [Christus Dominus, CD], #14). The General Catechetical Directory (1971) breaks new ground by stating that “catechesis for adults . . . must be considered the chief form of catechesis. All the other forms . . . are in some way oriented to it” (#20). John Paul II reaffirms this view in On Catechesis in Our Time (Catechesi Tradendae), calling adult catechesis “the principal form of catechesis” (#43).

When the GDC expresses the same thought, however (see #59), it makes a noteworthy shift of emphasis. Where the 1971 document begins a discussion of age-appropriate catechesis with infants, working up the developmental ladder to adulthood, the GDC begins its discussion with adults. This textual pride of place gives significant reinforcement to the primacy of adult catechesis in the Church’s vision and ministry of faith formation. Adult formation, dealing as it does with our “right” and “duty” to “bring to maturity the seed of faith sown in them by God” [see 1Cor 13:11; Ep 14:13] (GDC, #173), can no longer be viewed as an optional luxury.

This shift is encouraging, but resistance to change in priorities remains strong. Our Hearts Were Burning Within Us, the U.S. bishops’ pastoral plan for adult faith formation, notes that “while most Catholic parishes place a high priority on the faith formation of children and youth, far fewer treat adult faith formation as a priority” (p. 13). This “vision gap” is both a daunting challenge and an opportunity for growth.

A second important facet of the GDC’s treatment of adult faith formation is its stress on understanding the adult context. The model of the Good Shepherd comes to mind here: “I know mine and mine know me” (John 10:14). All catechesis is essentially conversational (GDC, #143). With adults this means taking seriously lived experience (GDC, #176), valuing and prizing stories of faith.

Effective leaders must overcome the conviction of many adults that their role in faith formation is essentially passive and their contribution negligible. This requires invitation strategies and structures for dialogue, engaging participants in...
reflection and sharing from experience, not only of extraordinary spiritual moments but also of day-to-day life as well.

The power of such reflection, in dialogue with the wisdom of the Church and the person of Jesus, is transformative, for it opens people to new possibilities for discovering God’s presence in their ordinary, workaday lives (see GDC, #173). For most people, it is particularly here, in family and work and civic responsibility and commerce and leisure that the fundamental task of proclaiming Christ’s Gospel occurs.

Knowing the context of learners means recognizing the rich diversity of adult experience. Some diversity stems from personal and social circumstances: age, marital status, economic condition, education, cultural setting—even in a relatively homogeneous parish the possibilities are endless. And these differences exist within a kind of spiritual diversity, so that in one community we find people with deeply appropriated faith, embodied in sacramental celebration and charitable actions; others as yet untouched by living contact with Christ and his Gospel; and still others in between: adults who have been baptized but who have not been sufficiently catechized, or have not brought to fulfillment the journey begun at Christian initiation, or who have fallen away from the faith, to such a degree that they may be called ‘quasi catechumens.’ (CT, #44) [GDC, #172]

Further, the GDC challenges us to treat with special care those who are in any way marginalized, especially the poor and the aged, whose wisdom and experience should be given particular honor and weight (GDC, #196-188).

“One size fits all” does not work. A myriad of methods is required for assisting the development of “living, explicit, and active faith” (CD, #14). Creative approaches, however, work only when joined to clear tasks. The GDC lists six for adult formation.

Without the first task, promoting “formation and development of life in the Risen Christ” (GDC, #175), none of the others makes sense. Whatever the agenda, the person of Jesus must be present and accessible, lest our dialogue become abstract and impersonal.

The second task is to educate “toward a correct evaluation of the socio-cultural changes of our societies in the light of faith” (GDC, #175). This echoes papal teaching about the need to view the surrounding culture critically, embracing its authentic values while confronting its blind spots.

From this comes the third task: “to clarify current religious and moral questions” (GDC, #175). Rather than pose a priori questions that adults should be asking, effective adult formation helps people to address questions that people really have in the present and to engage in intelligent dialogue with the world around them.

Societal concerns play a role in the fourth task: “to clarify the relationship between temporal action and ecclesial action” (GDC, #175). This task is challenging, for it implies that, while distinctions exist between the temporal and ecclesial spheres, there is also an appropriate level of interaction between them. This demands a thorough appropriation of Catholic social teaching, not as an ‘add on’ but as integral to Catholic life.

The fifth task calls to mind the admonition from 1 Peter 3:15 to “always be ready to give an explanation to anyone who asks you for a reason for your hope.” We are, the GDC says, “to develop the rational foundations of the faith” (GDC, #175) thus avoiding textual fundamentalism on the one hand, and over-subjective personalizing of the tradition on the other.

The final task is “to encourage adults to assume responsibility for the church’s mission and to be able to give Christian witness in society” (GDC, #175). In the end, this is the task we are all set, to proclaim the Good News of God’s love with such power and conviction that as Paul VI says, humankind is transformed "from within . . . making it new" (On Evangelization in the Modern World [Evangelii Nuntiand], #18).
The breadth of these tasks reflects an expansive vision of adult formation. While the GDC describes as irreplaceable "the ongoing, systematic, catechetical courses which every ecclesial community must provide for all adults" (GDC #176), it throws open the field to many other activities, including retreats, spiritual direction, small Christian communities, Bible study, prayer groups, etc.

In dialogue with Scripture, theological tradition, and the Church's Magisterium, any circumstance or custom in the life of the Church can become a setting for adult formation. Sacramental preparation (in particular, the RCIA and parent programs), liturgical seasons, ministry formation, social or ecclesial rites of passage, community or individual crises, leisure, work, even tragedy and loss—all can be grist for the mill of adult formation, because all can be liminal moments in which life becomes a transparent threshold to God's presence.

The sweeping vision of adult formation presented in the GDC invites a kind of Paschal response. There is Good Friday darkness in its demand for serious re-thinking of long cherished ways of doing things. In many places the struggle to improve catechetical programs for children has been long and hard fought. To add substantive adult formation to already overburdened schedules will likely seem overwhelming to many.

Easter light, however, resides in the possibilities that broader, more intentional efforts for adult formation hold for catechesis across the board. Rather than enriching adult formation by impoverishing the formation of children, implementing the GDC's vision can become a catalyst for renewing all formational efforts.

Much is already happening. Parishes that might describe themselves as having no adult formation program often provide parent classes, RCIA, ministry training, small communities, retreats, missions, and other resources for enlivening and deepening the faith of adults.

Daniel J. Luby is diocesan director of the Office of Adult Formation for the Diocese of Fort Worth, Texas.

**Closing Prayer**

Good and gracious God, you call us to be your people, echoing your Word and presence through our ordinary lives as we strive to bring about your reign in our world today. We pray that we will continue to recognize and respond to your presence as we go forth to evangelize our world with your good news and promote a new vision and new direction for the catechetical ministry of all people. We ask for your blessing and intimate presence on our ongoing journey of conversion, becoming disciples who will transform the world through proclaiming and living Gospel values. We ask this in your name. Amen.

**For Further Reading**


Excerpts from *Our Hearts Were Burning Within Us* © 1999 United States Catholic Conference, Inc., Washington, DC. Used with permission. All rights reserved.
One day at the office I was speaking with a coworker about the various ideas and projects in his area of ministry which is with young adults. It was an energetic and fascinating conversation as we discussed some of the many possibilities in this field. At the end of our conversation he said, “It’s an amazing thing to be an adult Catholic today.” This comment stayed with me in the weeks following and I often wonder how people see a mature, adult life of faith as something amazing. While there is still much energy that is devoted to forming children in youth in our parishes, there is a steady increase in attention and focus towards adults. In the General Directory for Catechesis (173), it says, “The faith of adults... must be continually enlightened, developed and protected.” What follows here are three aspects that have seen development in the past 15 years.

We are called to become disciples of Jesus. It may seem like this should be a given, but many times our concept of being a Catholic revolved around parish membership or “getting something” like a sacrament or service. The importance of discipleship in Christian life has been receiving increased attention for many years and took center stage with Pope Francis’ encyclical Evangelii Gaudium. In that document, discipleship is the key element to a life with Christ.

The complexity of adulthood allows for a rich expression of faith. No one will deny that life is difficult. The complexity of adult relationships and decisions can be daunting, but it can also present the best opportunity of entering into a profoundly deep relationship with God. People seek an authenticity and relevancy in their faith. If that complexity is not addressed or if it is addressed in a general or superficial way, that opportunity is lost. In recent years, there has been growth in teaching theological reflection and small faith group sharing. There has been a shift from a classroom mentality to gatherings in fellowship. What has followed is an awareness that adults are in various places in their faith journey and the community is now encouraged to engage them where they are and accompany them to encounter Jesus.

One size fits one. When we engage people where they are, we soon realize that one program or series or book will not be sufficient. Of course, there are things about our faith that all of us aspire to learn and put into practice in our daily lives. However, each person’s journey is unique, and we must try to offer everything we can to assist them in their search. In these days, the tremendous increases in technology and digital sharing have allowed a great amount of the Church’s rich theological tradition
to be accessible to millions. We are also able to offer the content of that tradition in ways that engage various learning styles and interests.

In the year 2000, Dr. Luby wrote about how the Church must help adults to grow in their faith so that the Church may move forward in its mission. In the past 15 years, we have seen that putting our attention on the formation of adults has helped many revitalize their lives as disciples, develop a greater sense of authenticity in living their faith, and come to the realization that they are uniquely loved and known by God.

And there is still more. Indeed, it is an amazing time to be an adult Catholic.

Fr. Christopher Bazyouros, a native of the Los Angeles area, is a diocesan priest who serves as Director of the Office of Religious Education for the Archdiocese of Los Angeles.