



NETWORK NEWS

June 2013



WORDS FROM THE CHAIR

Warm winter greetings to you all. I've just returned from the NSW / ACT State RCIA Conference which had the theme "To Know Jesus and to Make Him Known". It was an excellent opportunity both to catch up again with fellow workers in the field and to have some time to reflect upon our relationship with the person who stands at the heart of our faith – Jesus Christ. The team from the Diocese of Maitland-Newcastle, ably led by Loretto Lynch, brought us a wonderfully organised conference. Congratulations! .

On first glance the theme appears simple – to know and make known Jesus Christ. Most of us I'm sure can say we know many things about Jesus. He was a first century rabbi who lived in Palestine during the Roman occupation; his parents were Joseph and Mary. Over the course of his short life he gathered a group of followers around him, performed many works of healing, taught with power and authority and ended up being crucified by the Romans essentially for treason (remember Pilate's inscription – "The King of the Jews"). We know that he was a compassionate man, someone who felt the pain and sorrow of others keenly. He also joined in joyful times, sharing table fellowship with many throughout Judea and Galilee. Through his disciples we are assured that he rose from the dead after his crucifixion and death.

What more could you add to this picture? What other things do you know *about* this man Jesus? We might be able to recount some of his parables and teaching, recall some of his miracles and great signs and wonders that he worked.

However, do we really KNOW Jesus? This was the central question broken open by Sr. Louise Gannon, Coordinator of the Year of Grace for the Diocese of Maitland-Newcastle and similarly reflected upon, especially through story and witness, by each of the keynotes throughout the conference.

All the points mentioned above are objectified characteristics. Whilst they give us important information they keep us at a distance from the one whom they are describing. They tell us a lot *about* the man Jesus of Nazareth and what he stood for but if left at this point provide us with only a picture portrait. As Sr. Louise outlined, this 'knowing *about*' has the characteristics of information rather than experience; it doesn't impact personally; it can suggest control due to having knowledge ('I can handle this/that person'). Knowing about someone, whilst important, is only one half of the story.

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Australian Catechumenate Network (A.C.N.) seeks to support all those who share the vision of the Rite of Christian Initiation of Adults (RCIA)

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As Christians we are called and invited to move much more deeply beyond 'picture portraits' of Jesus, into deep and intimate relationship with him who is now living and active. We are invited to move beyond 'knowing *about*' to a position of 'knowing' Jesus. The disciples and apostles did not die for an 'idea' or an 'object'; they died for a person whom they continued to know deeply after his death and resurrection, who continued to be an alive and actively real part of their lives.

We touch this sense of *knowing* whenever we enter intimately into relationship with another, whether it is friend, spouse, partner or even colleague. Sr. Louise invited us to realise that it is a position of personal experience that encompasses and embraces one's whole self. *Knowing* in this way changes and shapes us, expands us and asks something of us. It has mutuality, openness to change and a sense of mystery and unpredictability as both parties continually change, grow and are open to the surprise that comes from such movement. It requires commitment, passion and energy because it is a living bond of love.

It is this same way of *knowing* Jesus to which we are invited and invite those with whom we journey in the RCIA process. We are invited to ponder how our processes, rituals and catechesis (of whatever variety) are directed towards and truly foster this intimacy of *knowing* Jesus here and now as an intimate friend. It is with such *knowing* that the psalmist proclaims 'I will praise you Lord, for you have rescued me' (Ps 29). Note it is **not** 'I will praise you because you are a rescuer' but rather 'you have rescued **me**'. The words become our own because we know, here and now, the times that Jesus has rescued us.

Perhaps the conclusion of the year of Grace, with its aim of *knowing* Jesus more than knowing *about* Jesus, is a good time to pause and ask ourselves, how are we doing in this relationship? Are we experiencing Jesus, the Son of God, as the ever present 'I Am' in our lives, a person whom we *know* deeply and communicate with regularly?

Through this deep knowing, we can do nothing other than to make him known.

Darren McDowell
Chair

Good News Story - The Catechumenate at Southport Parish

by Robin Williams (The Catholic Leader)

Numbers at Southport Catholic parish are on the increase with 18 adults welcomed into the community via the RCIA (Rite of Christian Initiation of Adults) process over Easter.

The group was predominantly women and included a mother and daughter.

Pastoral associate and RCIA coordinator Loreto Sister Elizabeth Keane said 10 of the candidates were baptised and eight received the sacraments of Confirmation and First Eucharist.

"Four of those women baptised also had children baptised so we welcomed six children as well," she said.

Sr. Keane said it was the Parish's largest RCIA group for a number of years.

She said the candidates came from all walks of life.

Michael Farmer, the only male in the group, said he joined the RCIA process after many years of intention.

"My wife and five children are all baptised Catholics, attending various stages of school at Guardian Angels (primary) and Aquinas (College)," he said.

Mr. Farmer said he was baptised in the Church of England.

"It has meant a lot to me to fulfill this experience and feel free to fully celebrate in our Church community with our family."

continued

Karen Chilton attends St Joseph the Worker Church in Labrador and feels a sense of belonging within that community.

"I joined the RCIA to develop this sense of belonging. From what I have learned with the RCIA I have begun to work more with the poor and the homeless," she said.

Janet Ferguson and her **14-year-old daughter Zena** both undertook the process.

Janet said she believed God had always been there for her.

"Through good times and especially the bad times I have always, as I believe, been looked after," she said. Because God meant such a lot to her she wanted to "do it right. "What better way to praise God than to do so in the Church from the beginning of Christianity," she said.

Zena, whose father died two years ago, said the process had shown her that God was present in all times of her life – "the good and the bad".

Gina Watts, 26, said she joined the RCIA process after the deaths of her grandmother and, more recently, her father.

"RCIA has opened my eyes to living in a community and has given me a better understanding of life," she said.

For mother-of-three **Melissa Waked**, joining the Church has been a matter of timing.

"I have always wanted to follow this spiritual path and the timing was never right, having a busy work life and then being a mum," she said. "This has been my time, a time for me to do something that means a lot to me. The time in the RCIA has given me a sense of calm in my already busy life. It has shown me I have a lot of growth in me, and it has given me comfort in knowing I have place in the Church family."

Amber Middleton said she joined "to find a community that my family (husband and two sons) and I can become involved in, and to give my children the gift of being a part of the Catholic faith, both at home and at school. This experience has given me more strength to enjoy my family and work life whilst being part of a caring community," she said.

Spiritual guidance was what **Jo-Anne Copeland** was seeking.

She said she also wanted "to ensure my son has the benefit and confidence of what the Catholic school system can provide for him". The opportunity of joining the RCIA came at a crucial stage in my life where I was looking for guidance." I am finding it extremely beneficial and am really enjoying what it is bringing to my life."

Being married to a Catholic drew **Sharon Hamilton** to do something about joining the Church.

"Since my marriage to a Catholic I have observed through him and his family such a calming, peaceful relationship within the Church and the clergy." I want to be part of that. RCIA has completed the circle of our Catholic family."

Michelle Hill joined the RCIA "to support my children through their faith journey, and found I have a journey myself. RCIA has offered me a time to question, (and) support and friendship in my journey. I have developed my trust, and found a love of Jesus and myself."

Curiosity about the Catholic faith enticed **Yoshiko Kirby**, and she "wanted to learn how to give love and forgiveness to others so my life would become happier and more satisfying".

Having attended two Catholic schools but never being baptised, **Armelle Langford** said that, since leaving school, she had "missed being part of the Catholic community. The RCIA has put me in touch with my values and what is important in life," she said.

Belinda Quinn said her two children were learning about the Catholic faith and she wanted to have a greater understanding for herself so she could support them.

She said she had grown from her RCIA experience.

Similarly, **Toni Moseley** joined because her children are attending a Catholic school, and she wanted to learn more about their faith.

"Then I realised that I was supposed to be on this journey at this stage of my life. (This) ... has shown me that having faith and something to believe in is a wonderful thing to embrace."

Tracey Munro said she joined the RCIA “to satisfy my life-long desire to become a Catholic, and I also wanted to learn more about Mary”.

Rachel Pleasant had a desire to “give my (two) children a solid spiritual foundation”. Not only do I feel I have opened a new door into my spiritual being, it has been really special to share the journey with my family,” she said.



RCIA group: Fr. Peter Dillon (back seventh from left) and Sr. Elisabeth Keane (front eighth from left) with the **RCIA group at Southport** (front from left) Gina Watts, Yoshiko Kirby, Janet Ferguson, Zena Ferguson, Tracey Munro, Jo-Anne Copeland, Leanne Currell, Cienna Langford (girl), Toni Moseley, Belinda Quinn, Armelle Langford and Tayt Langford (boy); (back) Michael Farmer, Melissa Waked, Sharon Hamilton, Rachel Pleasant, Nicole Wright, Amber Middleton and Michelle Hill; and (inset) Karen Chilton.

Photo: Jannene Meyer

RCIA ON-LINE COURSE

Here is a wonderful new initiative aimed at Parish RCIA Co-ordinators and other team members.

For the first time, the 12 week course “**The Sacramental Theology of RCIA**”, which is mandatory for Parish RCIA Co-ordinators in the Archdiocese of Melbourne, is being made available:

- in long-distance mode through direct video link
- as an entire course or as individual sessions
- as a degree course or for audit (take part in the session but no essays or assessments).

And the lecturer is one of the best in the business, Rev Dr Elio Capra. There will not be a dull moment with Elio leading the sessions!

This is an unparalleled opportunity for good, sound formation and everyone involved in RCIA ministry should give serious thought to enrolling in the whole course or in as many individual sessions as possible.

See over for more information and enrolment details.

Catholic Theological College

MCD University of Divinity



CT2111C/9111C The Sacramental Theology of RCIA

Lecturer: Rev Dr Elio Capra sdb

When: Wednesday afternoons: 2.00pm – 5.00pm
July 31 – October 30

This unit aims at deepening and broadening the understanding of the RCIA by studying the theology underpinning the Rite. The aim of the unit is to ensure that the participants are familiar with the actual Rite and are confident to implement it in their own parish communities. The unit will explore the following topics:



You can enrol in this unit as a **Long Distance Learning Student** and participate in the lectures on Direct Video Link.

For Audit or Credit

Date	Topic
July 31	The History and Development of the RCIA. What are the lessons and implications for today?
August 7	The Images of the RCIA. The main characters. The blessings and challenges of the RCIA. Catechumenal catechesis: theological and pastoral elements.
August 14	Discernment between the stages. The principles, the criteria and the pastoral implications
August 21	Initiation of Children. What are the implications for our parish?
August 28	Candidates and Catechumens. What are the theological differences? What are the liturgical and pastoral implications?
September 4	The Theology of the Church and its Ministries. RCIA in its ecclesial context and its implications for an understanding of ministry.
September 11	The Theology of the Rites. Principles of sacramental theology. The sacramental actions of the church as a way of 'theologising'.
September 18	The Role of the Word of God. The theology, the role, the importance to the catechetical process.
SEMESTER BREAK	
October 9	A process of Conversion. What is Conversion? How is it central to the whole RCIA process and to the life of the parish?
October 16	The Relationship between Baptism and Confirmation. Baptismal v. Paschal theology and its implications for the catechumenate
October 23	Eucharist as the source and summit. What is the role of the Eucharist during the Catechumenate and during mystagogia?
October 30	The Role of the Community. What kind of community? The theological, liturgical, pastoral implications.

For Enquiries please call Rose Sultana on 9412 3307

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Unit Enrolment for Audit or Credit

Students wishing to take the 12 weeks of the unit as **Audit** (no assessment, no credit) will need to enroll as CTC students and can contact Rose Sultana via phone: 03 94123307 or email: rose.sultana@ctc.edu.au for the appropriate enrolment form. The Audit unit fee is \$550.

Students wishing to take the 12 weeks of the unit for **Credit** (assessment) towards a degree will need to enroll as CTC students and can contact Rose Sultana via phone: 03 94123307 or email: rose.sultana@ctc.edu.au for the appropriate enrolment form. The Undergraduate unit fee is \$1,152.

Queries regarding enrolment for credit can be addressed to the Academic Dean, RevDr Brian Boyle via phone: 03 94123380 or email: brian.boyle@ctc.edu.au.

For Enquiries please call Rose Sultana on 9412 3307

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Would you be able to name the book that is described in the following ways: “the melodious symphony of truth”; “a witness to unity in diversity”; a book capable of “form (ing) a single choir from many voices because we had the same score”; a resource “... showing carefully the content and wondrous harmony of the catholic faith” and “exciting”? Which book inspires such musical images? Did you guess it yet? These are some of the quotes in the introduction of “*The Catechism of the Catholic Church*” and of its two adaptations: “*The Compendium of the Catechism of the Catholic Church*” and “*Youcat, Youth Catechism of the Catholic Church*”.

In his Apostolic Constitution *Fidei Depositum* on the publication of the *Catechism* (FD), Pope John Paul II declared that the *Catechism of the Catholic Church* is “a valid and legitimate instrument for ecclesial communion and a sure norm for teaching the faith”. That is why Pope Benedict XVI in *Porta Fidei*, the Apostolic Letter for the launching of the Year of Faith (PF), declared: “In order to arrive at a systematic knowledge of the content of the faith, all can find in the Catechism of the Catholic Church a precious and indispensable tool”. (#11) It is therefore important, during the Year of Faith, to reflect on how these three forms of the Catechism can help us in our ministry of catechesis.

1. FOR WHOM IS THE CATECHISM INTENDED?

This is a resource aimed at both the leaders and the faithful within the Church to promote and encourage a shared vision in their missionary and apostolic ministry:

Therefore, I ask all the Church's Pastors and the Christian faithful to receive this catechism in a spirit of communion and to use it assiduously in fulfilling their mission of proclaiming the faith and calling people to the Gospel life. (FD 3)

The Christian community is called to use this document as a reference point. We can only have a communion in our mission if we also have a shared vision. A shared vision does not imply rigid uniformity. This document is meant to be a “reference text for teaching catholic doctrine and particularly for preparing local catechisms”. (FD 3) In other words, Christian (Catholic?) communities around the world are encouraged to use this document as a reference text, but to use teaching strategies and cultural adaptations suitable to their local situation and circumstances.

The *Catechism* “is also offered to all the faithful who wish to deepen their knowledge of the unfathomable riches of salvation”. (FD 3)

There is also an ecumenical dimension. Our dialogue with our Christian brothers and sisters will be deepened and enhanced, if we can clearly understand and share the reasons for our Christian faith: “It is meant to support ecumenical efforts that are moved by the holy desire for the unity of all Christians,

showing carefully the content and wondrous harmony of the catholic faith.” (FD 3)

Finally this is a document for the whole of humanity. The mission of the Church is towards all men and women. All baptised Catholics are called to share in this wonderful ministry of leading others to Christ. We can only carry out this important mission if we can share with others the reasons and foundation of our faith: “The *Catechism of the Catholic Church*, lastly, is offered to every individual who asks us to give an account of the hope that is in us (cf. 1 Pt. 3:15) and who wants to know what the Catholic Church believes.” (FD 3)

2. THE STRUCTURE OF THE CATECHISM OF THE CATHOLIC CHURCH (CCC)

The CCC is arranged in four principal parts, referred to as the Four Pillars of Faith:

- the first part deals with what the members of the Church believe and uses the Apostles' Creed as its source;
- the second part explores how the members of the Church worship and uses the Christian liturgy and especially the Seven Sacraments as its source;
- the third part explores how the members of the Church live their life in Christ and uses the Ten Commandments as its source;
- the fourth part explores how the members of the Church pray and uses the Lord's Prayer as its source.

Where does this structure come from? We need to go back to the Acts of the Apostles to answer the question. After the Pentecost experience, Peter stood before the crowd and boldly gave witness to his faith in the crucified and risen Lord. After this three thousand people were baptised (Acts 2:41). Then we have the description of the ideal life of this new Christian community: “These remained faithful to the teaching of the apostles [the Church's belief], to the brotherhood [the Church's way of life]; to the breaking of the bread [the Church's worship] and to the prayers [the Church's prayer].” (Acts 2:42)

3. THE CONTENT AND PROCESS OF CATECHESIS

The *Catechism of the Catholic Church*, “an authentic fruit of the Second Vatican Council, was requested by the Extraordinary Synod of Bishops in 1985 as an instrument at the service of catechesis”. (PF 4) The content of catechesis is described in *Catechesi tradendae*, the Apostolic Exhortation on Catechesis in Our Time issued by Pope John Paul II in 1979 (CT), in this way:

“Quite early on, the name *catechesis* was given to the totality of the Church's efforts to make disciples, to help men believe that Jesus is the Son of God so that believing they might have life in his name, and to educate and instruct them in this life, thus building up the body of Christ.” (CT 1;2)

But this can only take place if we respect and follow a process. This process is outlined in *Catechesi tradendae* which names the same four areas used in the structure of the CCC. But it goes one step further. It explores the relationship between these four areas and uses them to outline the process of catechesis. It mirrors the four parts of the Gospel and at the same time it deepens our understanding of the four parts by including an outline of the catechetical process and the ultimate aim of the catechetical process:

While not being formally identified with them, catechesis is built on a certain number of elements of the Church's pastoral mission which have a catechetical aspect, that prepare for catechesis, or spring from it. They are: the initial proclamation of the Gospel or missionary preaching to arouse faith; examination of the reasons for belief; experience of Christian living; celebration of the sacraments; integration into the ecclesial community; and apostolic and missionary witness. (CT 9)

It is important to notice that this quote emphasises the ultimate aim of catechesis. It cannot be limited to knowledge of our faith. It aims at forming individuals to become apostolic and missionary witnesses of their Christian faith.

4, HOW TO USE THE CATECHISM FOR CATECHESIS TODAY

We will now explore the four parts of the *Catechism*, each of which is divided into two sections, and look at practical suggestions for using it.

PART ONE: THE PROFESSION OF FAITH.

The first section of Part One deals with God's revelation to humanity and the faith by which human beings respond to God. Faith is first and foremost a gift: a gift from a loving God who is the "Author of all that is good; as Redeemer; and as Sanctifier". We are called to share in this divine and Trinitarian life through our baptism. The CCC "develops these [gifts] in the three chapters on our baptismal faith in the one God: the almighty Father, the Creator; his Son Jesus Christ, our Lord and Saviour; and the Holy Spirit, the Sanctifier, in the Holy Church." (CCC14)

Part One is theologically dense and not an easy read. I would use it as the starting point for answering questions about our faith. When you hear the questions "What does the Church believe about?" or "What is the Church's position on?", my first instinct would be to say: "Let's go and see what the Catechism says". At the back of your Catechism you can find a very comprehensive and easy to follow index which will lead you to find an answer to the question. When answering these questions it is important to remember that the answer must not be abstract speculation but must always lead us to a deeper relationship with God. Any questions about Jesus and the Trinity are ultimately questions about our own identity, mission and destiny as brothers and sisters in Christ.

The second section of Part One is based on the text of the Apostles' Creed. It explores very clearly and thoroughly every phrase of the Apostles' Creed. We can make use of this section in two ways: 1) Every Sunday we proclaim our faith. This section could provide an excellent catechesis for preaching and for prayer groups wanting to deepen their faith in the Year of Faith. 2) The catechumenal process also provides a very opportune moment to make use of this section. During Lent the catechumens are presented with the Creed and asked to recite the Creed during the preparation rites on Holy Saturday. This section of the CCC provides a very rich and thorough catechetical resource during the period.

PART TWO: THE CELEBRATION OF THE CHRISTIAN MYSTERIES

The second part of the Catechism explains how God's salvation, accomplished once for all through Christ Jesus and the Holy Spirit, is made present in the sacred actions of the Church's liturgy (Section One), especially in the seven sacraments (Section Two). (CCC 15)

Part Two is easier to read and to use as catechesis. Section One provides excellent material for responding to questions about the nature and purpose of Christian worship and the role of the Trinity and of the Paschal Mystery. Section Two is based on the seven sacraments: the sacraments of Christian Initiation (Baptism, Confirmation and Eucharist); the sacraments of healing: Penance/Reconciliation and Anointing of the Sick; the sacraments at the service of communion: (Holy Orders and Matrimony). The last two chapters are dedicated to Sacramentals and Christian Funerals.

Part Two is a rich catechetical resource with many possibilities:

- to help adults who are preparing to receive the Sacraments of initiation. It is important that these adults are exposed to all the sacramental beauty and wealth in the Church;
- for adults after they have received the sacraments. This is referred to as mystagogical catechesis: reflecting, pondering on the meaning on the sacraments received and the implication for their way of life;
- for catechists and teachers preparing young children for the sacraments;
- the chapter on marriage contains great catechetical material for those preparing for marriage;
- the chapter on Christian funerals could be used as a catechetical resource for parish communities during the month of November to deepen the understanding of dying, death and funerals;
- the chapter on Sacramentals will extend our understanding of Christ's sacramental presence to us beyond the seven sacraments and into our daily life.

PART THREE: LIFE IN CHRIST

The third part of the Catechism deals with the way Christians are called to live their life in Christ. Human beings are created in the image and likeness of God. Through baptism we become sons and daughters of God and brothers and sisters of Jesus Christ. We are therefore called to live our lives in a Christ-like way based on the Beatitudes (Section One). We live as sons and daughters of God through conduct that fulfils the twofold commandment of charity, specified in God's Ten Commandments (Section Two). (See CCC16)

Section One deals therefore with the area of moral theology. This will prove to be invaluable in answering questions about conscience, sexual morality, sin, virtues and social justice. These are questions often asked and very challenging in our Australian context. The CCC provides very clear and direct guidelines and responses. Section Two is an excellent exposition in a positive and concrete way on the Ten Commandments. The CCC does not limit itself to the negative aspects of the commandments. It provides the positive and Christian reasons for the way we are called to live our lives as followers of Christ. Christians have always been called to embrace the local cultures, but at the same time we are also called to be counter-cultural: to stand against anything which is not according to the will of Christ and to the Gospel. Teachers and catechists will find the starting point and the framework for the many moral questions people are asking today. This knowledge, matched with a deep sense of compassion and creativity, will prove a great means of evangelisation and catechesis.

PART FOUR: CHRISTIAN PRAYER

The last part of the Catechism deals with the meaning and importance of prayer in the life of believers (Section One). It concludes with a brief commentary on the seven petitions of the Lord's Prayer (Section Two), for indeed we find in these the sum of all the good things which we must hope for, and which our heavenly Father wants to grant us. (CCC 17)

For me personally, I find this section the most inspiring and easiest to read. In fact, it is a source of frequent meditation and reflection. Interestingly, it makes abundant use of writers from both the East and the West. I would not be surprised if some sections of Part Four lead you into prayer, meditation and contemplation.

Use Section One to explore the role, the meaning and the power of prayer in the life of the Church and her members. Use it to renew some of the ancient prayer practices: meditation and *Lectio Divina*. Paul tells us that Christians must "pray and pray at all times". (Eph. 6:18) This section is the complement to Part Two of the CCC: The Celebration of the Christian Mystery. God's loving presence is there for us not only in the sacraments but every moment of our lives, or as we proclaim in the Preface: "It is truly right and just, our duty and our salvation, always and everywhere to give

you thanks, Father most holy, through your beloved Son, Jesus Christ." (Eucharistic Prayer II). This section will open up for all readers many pathways to enjoy this communion with God in every moment of their lives.

Section Two is based on the text of the Lord's Prayer. It systematically and prayerfully outlines the meaning of each of the phrases of the Lord's Prayer, exploring its scriptural background and its various and profound Patristic interpretations. This is not a very long section and it will prove an invaluable resource in understanding a prayer that we are invited to pray so very often. It will also provide an excellent basis for catechesis for those preparing to receive the sacraments during the period before and after the presentation of the Lord's Prayer.

CONCLUSION

In conclusion, we can state the following. The CCC and its adaptations:

- are not resources to be used against anybody; on the contrary they are to be used to promote ecumenical and inter-religious dialogue and communion.
- are to be used in an adapted and creative way as the basis and guide for all the baptised, called to lead all people to Christ as their privilege and responsibility.
- are valuable tools offered by the Church to all the faithful to ongoing deepening of their love for God and for neighbour.

All of this is very well summarised in the following quote from the prologue to the *Catechism*:

The whole concern of doctrine and its teaching must be directed to the love that never ends. Whether something is proposed for belief, for hope or for action, the love of our Lord must always be made accessible, so that anyone can see that all the works of perfect Christian virtue spring from love and have no other objective than to arrive at love. (CCC 25)

This is truly an exciting book because it is a tool leading us not only to know Christ but also to become more and more Christ-like during our earthly journey until we meet Christ face to face.

Rev Dr Elio Capra SDB
19 May 2013
Feast of Pentecost



DATES for your Diary

What is happening in your Diocese/Parish
for RCIA

Please let us know

For more detailed information on what is happening
check out the ACN web site
<http://www.ozcatechumenate.org>

RCIA in SA

Biennial Conference 2013
for
Archdiocese of Adelaide
and
Diocese of Port Pirie

11 – 15 October 2013

Penola '13
Chardonnay Lodge
Riddoch Hwy, Coonawarra SA



reprinted with permission from the Chardonnay Lodge

Theme: Journey of the Heart

Presenters

Archbishop Philip Wilson DD JCL
Sr Mary Cresp RSJ

Features

Coonawarra Tour
Mary McKillop Penola Centre & Tour
Conference dinner at Chardonnay Lodge
After-dinner Speaker: *Nurturing the Vine*
Transport by a/c coach-line from Adelaide and return

For More Information: Trish McGeough (08) 8416 8477
worship@ow.adelaide.catholic.org.au

**Expression of interest for accommodation at
Chardonnay Lodge**

Return this now or post later

Name.....

Address.....

Phone.....

Email.....

Complete and send to Trish McGeough, Office for Worship
34 Lipsett Tce, Brooklyn Park, SA, 5032



"Lift Up Your Hearts"

National Liturgy Conference

Wollongong NSW Australia

Wednesday 15 January – Saturday 18 January 2014

This National Liturgy Conference marking the 50th anniversary of Vatican II's Constitution on the Sacred Liturgy is to be held in Wollongong NSW in January 2014. It will explore and celebrate Vatican II's vision for "full, conscious, active participation" (SC 14) and living the mission in prayer and worship. The conference, entitled "Lift Up Your Hearts", seeks to provide many learning opportunities and uplifting experiences of liturgies and music, along with showcases, exhibits and all that Wollongong has to offer in Australia's summertime!

The Australian Pastoral Musicians Network is the Platinum sponsor for this event, which will also constitute the inaugural bi-annual convention for the APMN. The Australian Catechumenate Network is a Silver Sponsor and there will be a workshop in each of the Breakout sessions with relevance to the sacraments of initiation and the Catechumenate.

The APMN is sponsoring two keynote speakers from the USA - Fr. Michael Joncas, Associate Professor of Catholic Studies and Theology at St Timothy's University, Minnesota; and Dr J. Michael McMahon, President and CEO of the National Association of Pastoral Musicians in the US. The Diocese of Wollongong is sponsoring the other two keynote speakers - Ms Louise Campbell, Director of New Zealand's National Liturgy Office and one other yet to be confirmed.

A conference flyer and proposed conference timetable are included in this issue of "Network News". Please mark the dates in your diary and get ready to come to Wollongong for this national gathering, which will provide many opportunities for learning, experiencing and networking. Further information will be made available in July through the conference website liftupyourhearts.com.au.

You are also invited to express your interest in presenting at the conference. Among our ranks are many talented presenters and the conference would greatly benefit if their expertise, experience and insights were contributed to the program. Expressions of interest can be lodged on-line at <http://tinyurl.com/ps2eekp>.

Contact Paul Mason, Coordinator of Liturgy for the Diocese of Wollongong, on 02 4222 2462 or paul.mason@dow.org.au if you wish to discuss the nature of your involvement in the conference.

National Conference – Townsville Queensland , 7-10 August 2014:

Keynote: Paul Turner

- Fr. Paul Turner a priest from the Diocese of Kansas City, Missouri who holds a doctorate in sacred theology from Sant' Anselmo in Rome will be the Keynote Speaker at the National Conference in 2014. Fr. Turner is the author of numerous books on Liturgy and the Sacraments of Christian Initiation and these include, 'Celebrating Initiation: A Guide for Priests,' 'When other Christians Become Catholic' and several others.
- Bishop Peter Comensoli a member of the ACBC's Commission for Mission and Faith Formation and the liaison bishop to the ACN, will attend this conference.

The venue for the Conference is:

Chifley Plaza Townsville (Formerly The Plaza Hotel)
Cnr Stanley and Flinders Street
Townsville Queensland 4810

Cheryl Rens

RCIA Co-ordinator
PO Box 6149

TOWNSVILLE Q 4810

Phone: (07) 4726 3262 Fax: (07) 4726 3211

Email: crens@tsv.catholic.org.au

LIFT UP YOUR HEARTS

National Liturgy Conference

WOLLONGONG / 15-18 JANUARY 2014



Time	Wednesday 15 January	Thursday 16 January	Friday 17 January	Saturday 18 January
8:00 am		Mass	APMN Breakfast	Mass
9:00 am		Morning Prayer		
9:30 am		Keynote 2	Keynote 3	Keynote 4
10:45 am	Conference Registration	Morning Tea (Expo)		
11:15 am		Breakout A	Breakout C	Breakout E
12:30 pm		Lunch (Expo)		
1:30 pm				
2:00 pm		Breakout B	Breakout D	Breakout F
3:15 pm		Afternoon Tea (Expo)		
3:45 pm	Opening Mass	Evening Prayer	Free Time (<i>Special Interest Group Meetings</i>)	
4:45 pm		Free Time (<i>APMN AGM 4:45pm-6:00pm</i>)		
5:00 pm	Welcome & Keynote 1		Conference Mass	
6:30 pm	BBQ	Conference Dinner	Free Evening	
7:30 pm - 10:00pm	50th Anniversary Celebration			





Catholic Diocese of
Wollongong
Beaters of Christ's Love

apmn
archdiocese of port macquarie and newcastle



LIFT UP YOUR HEARTS

National Liturgy Conference

WOLLONGONG / 15-18 JANUARY 2014

Registration opens July 2013

Exploring and celebrating Vatican II's vision for living the mission in prayer and worship.

Featuring renowned liturgists and musicians including

FR MICHAEL JONCAS
DR MICHAEL MCMAHON
LOUISE CAMPBELL

Choose from many learning opportunities, uplifting experiences of liturgies and music, along with showcases, exhibits and all that Wollongong has to offer in summertime!

*** Includes a special evening celebrating the 50th anniversary of
Vatican II's Constitution on the Sacred Liturgy ***

Contact: Paul Mason (02) 4222 2462 | paul.mason@dow.org.au for more information.

Register at **liftupyourhearts.com.au**

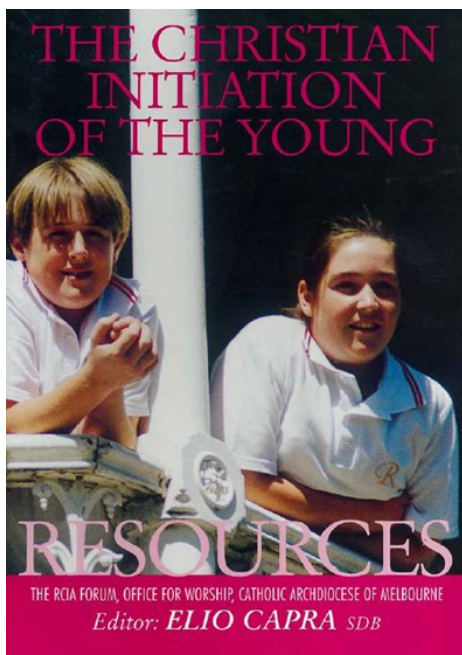
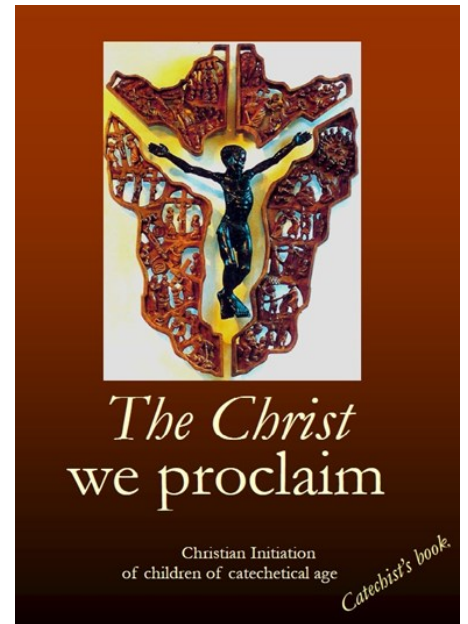
Resources for Christian Initiation of Children of Catechetical Age

“THE CHRIST WE PROCLAIM”

This is a two-part resource from the Diocese of Westminster (UK) for the Christian Initiation of older children (7-14 years of age) who are increasingly approaching the Church asking to be baptised. The first part is designed for use by the children themselves and the second is for the catechists. The children's sessions and the activities are pitched at the 10-11 year age group. They can be adapted for younger or older children.

The book contains explanations of important things to remember such as talking to children about God, the context of Scripture with children, catechetical method and activities with children.

Both are downloadable for free at <http://www.cam.org.au/evangelisation/RCIA/Resources.aspx>.



“THE CHRISTIAN INITIATION OF THE YOUNG”

Edited by Elio Capra SDB, *The Christian Initiation of the Young* offers help for teachers, catechists, and parish sacramental teams in three areas: first by providing some models and principles which are based on the document of the Rite of Christian Initiation of Children; secondly, by providing a comprehensive catechesis based on the Gospels; thirdly, by providing examples of the celebration of the rites as adapted by the parish. It is not meant to be prescriptive but rather a collection of resources that hopefully teams will adapt to their own pastoral situations.

To download a copy of *The Christian Initiation of the Young* click on the link below:

</Portals/7/INITIATION%20OF%20THE%20YOUNG.pdf>





NETWORK NEWS

Network News is the quarterly bulletin of the Australian Catechumenate Network.

The Australian Catechumenate Network (ACN) is a support network of those who share the vision of the catechumenate. Its purpose is to promote the practice of the Rite of Christian Initiation of Adults (RCIA) through sharing ideas and challenges. ACN Membership is open to all Australians who have a commitment to and/or work with the RCIA in Australia.

Thank you to all who contributed to this issue of *Network News*.

To send feedback or get further information about items in *Network News*, contact the editor, Elizabeth Harrington, Liturgy Brisbane, GPO Box 282, Brisbane 4001, fax 07 3221 1705, harringtone@liturgybrisbane.net.au.

The next issue will be circulated in September 2013.

Please send stories to share, news or events to publicise, articles to contribute or resources to recommend by **26th August 2013** to the editor, Elizabeth Harrington, contact details above.

Please send flyers/advertising material as 'jpeg' files.

Australian Catechumenate Network
The Australian Catechumenate Network (A.C.N) seeks to support all those who share the vision of the Rite of Christian Initiation of Adults (RCIA)