

A Living Faith

Themes from the Catechism of the Catholic Church

*Presented by the Faculty of
Weston Jesuit School of Theology*

Discussion Leader's Guide

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DISCUSSION LEADER’S GUIDE

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Overview

A Living Faith is a thought-provoking series of presentations and discussions of essential themes of the *Catechism of the Catholic Church*. It is an excellent resource for Catholics who want to gain a better understanding of their faith and for clergy and religious educators seeking a deeper theological reflection on the teachings and key themes of the *Catechism*.

A Living Faith is a series of eight lecture and discussion groups hosted and presented by distinguished faculty members of the Weston Jesuit School of Theology, Cambridge, Massachusetts. **A Living Faith** focuses on these major Catechism themes:

1. *The Church: Communion of New Life in the Spirit* by Kevin F. Burke, S.J.
2. *Missionary Dynamics of the Church* by Margaret Eletta Guider, O.S.F.
3. *God, the Creator of Heaven and Earth* by Richard J. Clifford, S.J.
4. *Life, Death, and Resurrection of Jesus* by Thomas D. Stegman, S.J.
5. *Sacramental Life of the Church*:
 - *Initiation* by John F. Baldovin, S.J.
 - *Healing* by Peter E. Fink, S.J.
6. *Foundations of Morality* by Edward V. Vacek, S.J.
7. *Catholic Social Ethics* by Thomas J. Massaro, S.J.
8. *Prayer: Finding God in our Lives* by John Randall Sachs, S.J.

A Living Faith is ideal for adult faith formation. It may be used in RCIA programs, Confirmation preparation, adult education, and as a Lenten, Advent or parish retreat series. Ideally, the eight segments can be used together as a single program for groups or for personal reflection. Each DVD comes with a Discussion Leader's Guide to set the stage for, and enrich the discussion that will naturally ensue. They may also be used individually or in any order that seems appropriate and useful. The content is designed to focus on the basics and to be meaningful for Catholics and anyone interested in understanding the Catholic faith.

I. Why another Catechism? Vatican II and the Catechism of the Catholic Church

In 1961 Pope John XXIII convoked the Second Vatican Council and called upon the Holy Spirit to “renew Your wonders in our own time, as though for a new Pentecost,” so that Christ’s reign of truth and justice, love and peace might increase. When the Council opened in October, 1962 the assembled bishops proclaimed their intention to inquire, under the guidance of the Spirit, how the Church might renew itself in order to be more faithful to the truth of the gospel of Christ. They especially called attention to two important concerns of the Pope: peace (the subject of his encyclical *Pacem in terris*) and social justice (the subject of his encyclical *Mater et magistra*).

In 1985, Pope John Paul II called the bishops of the world to an extraordinary synod in order to commemorate the 20th anniversary of the close of Vatican II, to celebrate its graces and spiritual fruit, and to study its teaching more deeply, so that all the faithful might be renewed. The bishops expressed a desire for a catechism or compendium that might serve as a helpful reference as they prepared catechisms appropriate for their own local regions. The Pope made this desire his own and in 1986 established a commission of cardinals and bishops to begin the project.

The *Catechism of the Catholic Church* is the result of the six-year effort that followed. First published in 1992, the Pope promulgated the official, revised and final edition in 1997 and asked for assistance in promulgating the message of the new *Catechism* to Catholics throughout the world. In the meantime, a great variety of printed, audio and video programs have appeared in response. The distinguished faculty of Weston Jesuit School of Theology, in Cambridge, Massachusetts, decided to produce a DVD series that would present and explain the central themes of Catholic faith presented in the *Catechism*. The result is the eight-part program called **A Living Faith: Themes from the Catechism of the Catholic Church**.

The program contains a series of learned yet understandable presentations of eight key tenets of the Catholic faith. Each presentation is supported by interesting visuals and informative additional footage. At the end of each segment, there is a group discussion of the issues with the presenter and a diverse panel of local parishioners, religious and students of Weston Jesuit School of Theology.

A Living Faith can serve as an introduction to the *Catechism* and is best used in conjunction with reading and studying the relevant sections of the *Catechism* itself. Our challenge is to understand our faith better so that we can put it into practice in our lives and share it with others more effectively.

II. About the Jesuits and Weston Jesuit School of Theology

The Jesuits

The Society of Jesus, better known as the Jesuits, was founded by St. Ignatius Loyola in 1540 and is the largest religious order of men in the Catholic Church. The order currently has more than 19,000 members in 91 provinces around the world. Its chief areas of apostolic activity are education, scholarship, social justice, spirituality, interreligious dialog, communications and the arts. The Spiritual Exercises of St. Ignatius continue to have a deep impact on Christian spirituality. Jesuit schools, colleges and universities are found all over the world. The Jesuit motto is familiar to many: “For the Greater Glory of God,” often expressed as “AMDG” for the Latin “Ad majorem dei gloriam.”

Weston Jesuit School of Theology

Weston Jesuit, an international theological center sponsored and governed by the Jesuits, was founded in 1922. One of the original members of the Boston Theological Institute, it has been located in Cambridge, Massachusetts since 1968. Weston Jesuit is a graduate divinity school that prepares men and women together for a variety of ministries as priests, lay ecclesial ministers and vowed religious in the Catholic Church. Graduates are active in campus ministries, chaplaincies, teaching in universities and high schools, service in parishes and dioceses, and in different forms of social outreach. Weston Jesuit is also one of only nine schools in North America approved by the Vatican to grant the degrees necessary to teach in Catholic seminaries. Weston Jesuit’s graduates include men and women from 48 nations serving in some 90 countries. Drawing on the rich, 450 year tradition of Ignatian spirituality and ministries, Weston Jesuit continues to address the complex issues and challenges that face the Church in its mission to the world today. In June 2008 it will become part of a new School of Theology and Ministry at Boston College.

III. The Discussion Leader’s Guide to a Successful Program

The key to success with any program is planning, implementation and simplicity.

Planning

The program should be run over several days so that each session can be devoted to viewing and discussing one of the eight Catechism themes explained on the **Living Faith** DVD series. A weekly or biweekly schedule is ideal.

Each session should run about 90 minutes. Each DVD contains approximately 30 minutes of presentation and 30 minutes of panel discussion. The remainder of the time should be spent in local discussion using the thoughts and questions in this guide as an aid to building momentum and provoking discussion.

The Discussion Leader should view each DVD in advance of the community viewing. He/she should become familiar with the content of each DVD and, with this guide as an aid and the *Catechism* as a reference, construct an introduction to each theme and several open-ended questions for discussion.

In the announcement and sign-up phases, attendees should be encouraged to purchase their personal copy of the *Catechism of the Catholic Church*. The sponsoring group may want to have several copies of the *Catechism* available at each session for attendees whose interest in a personal copy will develop as they involve themselves in the process. They may also be interested in purchasing their own copies of the DVD series.

Implementation

A sample announcement is included in this guide. It may be used in parish and organizational bulletins, newsletters and on web sites. It may also be posted in prominent places, sent to local newspapers and media outlets, and read as an announcement. A sign on the outside church board would help as would signs posted around town in libraries, senior citizens halls, and other such public boards offering this service to community groups. Publicity should begin at least four weeks in advance of the program and should encourage telephone, email, or personal sign-up for sizing purposes.

Choose a location such as a church hall, classroom, or other comfortable room that is suitable for a 90-minute program. Consider heat, air conditioning, lighting, acoustics, and the availability of rest rooms. Light refreshments are always appreciated.

The only equipment required is a DVD player and a large screen TV that can be seen and heard by all. Depending on acoustics and group size, consider cordless microphones or some other suitable sound system to assist in the discussion period. A chalk or white board would be useful for writing down key points of discussion.

The Discussion Leader should call the meeting to order, open with a prayer to the Holy Spirit, run the DVD program, and lead the subsequent discussion.

Simplicity

Keep the program as simple and straightforward as possible. Keep it separate from other local programs and issues that might dilute its focus and reduce its effectiveness.

Welcome all who wish to participate in these sessions, both Catholics and those who are interested in learning more about the Catholic faith.

- Emphasize that it is an adult discussion program.
- Let people know there are no tests or graded exercises. It is purely and simply a discussion among friends and parishioners.
- Encourage questions and discussion in an open, honest and respectful atmosphere.

IV. Highlights of the Individual Presentations

Theme 1: The Church: Communion of New Life in the Spirit: (Kevin F. Burke, S.J.)

- The Church is the historical community of the disciples of Jesus.
- The Church has many dimensions, and the Church and its mission are one.
- Scripture is the source of the Church and its doctrine.
- Definitions, images, and models of the Church

Catechism §748-987, 51-141

Suggestions for Discussion

1. There are many models used to describe the Church: Institution, Mystical Communion, Sacrament, Herald, Servant, Community, and Mystery. Which of these (or others) appeal to your understanding and how do you use them? Do you use different models at different times?
2. The presenter said that Church is a “place, an event, and a people.” What does this mean to you? Give examples.
3. The presenter mentioned a range of images of the Church. Which of the following images (or others) speak most fully to your understanding of, and hope in, the Church:
 - a. The body of which Christ is the head
 - b. The light of the world
 - c. Mother
 - d. The bride of Christ
 - e. Vine and branches
 - f. New Jerusalem or new Israel
 - g. The people of God
 - h. The community of disciples
 - i. The sheepfold, field, or edifice of God
 - j. Communio (or communion)
 - k. Sacrament of salvation
 - l. Herald of Good News.

4. The presenter raised this question about the Church and its mission: “Does the Church have a mission or does the mission have a Church?” How would you answer and why?
5. Discuss the importance of the faith in your own life.

Theme 2: Missionary Dynamics of the Church (Margaret Eletta Guider, O.S.F.)

Missio dei (Mission of God):

- Activity of Christ and the Holy Spirit in the church and the world
- Christian unity and the scandal of division
- Salvation through Jesus Christ in a religiously pluralistic world
- Christian vocation and the permanent validity of missionary activity.

<i>Catechism §748-987</i>

Suggestions for Discussion

1. “Missio Dei” means the “Mission of God.” What is the Mission of God? In what ways are we called to participate in it?
2. A Trinitarian understanding of our Christian missionary vocation flows from baptism in Jesus Christ. The experience of being missionary has three dimensions: being called, being sent and being sustained. Give examples of these three dimensions. Discuss how they are inter-connected.
3. The ‘sins of separation’ are heresy, apostasy and schism. Give historical examples of these ‘sins of separation.’ Discuss their implications for Christians living in the 21st century.
4. Can the divisions and differences separating Christians be overcome or reconciled? As Christians, how do we participate in Christ’s ministry of reconciliation (2 Cor 5:18-19)? Locally? Globally? Explain your answer by way of examples.
5. Pope Benedict XVI wrote of the ‘primacy of charity’ in his first encyclical, God is Love. What does this concept mean to you? How is charity given primacy in the context of family, among friends, neighbors, co-workers, parishioners, and citizens?
6. We believe in the ‘great mercy of God who desires that all should be saved’ (CCC #1261). How do you understand this affirmation? What are its implications?

7. Authentic Christian witness can be given in many ways. Identify some of these ways. Discuss the particular merits of each.

8. In his encyclical 'Mission of the Redeemer,' Pope John Paul II urges the Church to be mindful of the 'permanent validity' of missionary activity. Why do you think such a reminder is necessary?

Theme 3: God, the Creator of Heaven and Earth (Richard J. Clifford, S.J.)

- The Trinity has one nature, mission, and operation
- Divine creation and evolution: conflict or concurrence?
- A good world, created by a loving God vs. the impact of sin
- Creation and eschatology: the beginning and end

Catechism §199-421, 988-1060

Suggestions for Discussion

1. God has many names in the Bible: Yahweh, Lord, Shepherd, Redeemer, Father, Son, and Holy Spirit. God is also suggested in images such as Rock and Cliff. The name Father suggests Creator. God has revealed to us His name and also images that express who He is. Whom do some of the other names suggest to you? Do you use different names for God based on the nature of your prayer?
2. We hear the terms "Creation and Eschatology," meaning the "Beginning and the End." We also hear of "...the past that is present and the present in its futurity." Does that suggest a continuum where the past/present/future are interrelated and influence each other? How does what God created in the past influence us today? How does what we do today influence future generations?
3. Christianity says the world is good because it was created by God. How, then, can we explain the evil and suffering that many of us must endure? According to the Bible, who is responsible for moral evil? Can evil in the world be fully explained?
4. A casual reading of Genesis might suggest that God's command to "Be fruitful and multiply" and "Fill the earth and subdue it" seems inconsistent with the need to shepherd, preserve, and replenish our resources. How do the Genesis commands obligate us to

protect and conserve our earthly assets?

5. Some see science and religion as mutually exclusive. Pope John Paul II said the two must dialogue to purify each other. Pope Benedict XVI said that "Science can purify religion from error and superstition; religion can purify science from idolatry and false absolutes." How would you answer the person who argued that religion had no place in a discussion of the natural world?
6. One of the panel members suggested that science asks, "How?" Religion asks, "Why?" Do you agree with this? Does that simplification unite us or separate us? If the latter, how would you better explain the difference?

Theme 4: The Life, Death and Resurrection of Jesus (Thomas D. Stegman, S.J.)

- The Apostles' creed as organizing principle
- Christology: Jesus as true God and true man
- Jesus' earthly life: revelatory, redemptive and recapitulation
- The Gospels and the varying emphasis on the life of Jesus

Catechism §422-682

Suggestions for Discussion

1. When we speak of the Incarnation ("the Word became Flesh") we should understand the importance of the Incarnation and the reasons for it. What were some of the reasons for the Incarnation of Christ?
2. Where did Mel Gibson's movie *The Passion of the Christ* succeed? Where did it come up short? Why is it important not to see Jesus' suffering as "the last word?"
3. How can we understand Gospel differences in Jesus' life story? Why are there four Gospels instead of just one?
4. Why does the *Catechism* emphasize the importance of Jesus' resurrection as a "real event" and not solely as a product of subjective faith?
5. The presenter said that "Jesus' entire life and ministry are revelatory of God's love, and redemptive and restorative of authentic humanity." What does this mean to you and why is it important to understanding Jesus' mission?

6. It was said that “equality and justice are the essence of the Kingdom of God, both in heaven and on earth.” How can we function as agents of the Kingdom in our daily work and social lives?
7. One of Jesus’ most important personal characteristics was compassion, which He showed in His words, deeds, and interactions with people. How can we better show such compassion in our own words, deeds, and interactions with family and community?

**Theme 5: The Sacramental Life of the Church
(John F. Baldovin, S.J. and Peter E. Fink, S.J.)**

- Living the Sacraments today: initiation, forgiveness and healing
- Baptism: entrance into the Church and the beginning of sacramental life
- Confirmation: embrace of the Spirit and commitment to the Church's mission
- Eucharist: the presence of Christ and the ongoing sacrament of initiation
- Reconciliation: forgiveness of sins
- Anointing of the Sick: healing of illness

Catechism §1210-1532

Suggestions for Discussion

1. We are told that through the sacraments we continue Christ's work, and are introduced into the life of the Trinity. How does this help you appreciate the sacramental life?
2. According to the speakers, a sacrament is a “verb” (meaning activity) rather than a “noun” (meaning an object). Why is this so and what does it mean to you on a daily basis?
3. The three sacraments of initiation are Baptism, Confirmation, and the Holy Eucharist. Why are they called “initiation” and to what do they introduce us?
4. The sacraments of healing are Penance and Anointing of the Sick. Under what other names are they known? Are they reserved exclusively for sinners and for the dying? Who else may receive them and how often?
5. The sacraments of healing are often received in this order: Penance, Anointing, and Holy Viaticum. Why is this order appropriate and important?

6. Relative to the sacraments, how would you distinguish between the categories of “thank you” and “please?”

Theme 6: Foundations of Morality (Edward V. Vacek, S.J.)

- Ethics begins with decisions about right and wrong.
- God’s Love: the beginning of moral theology
- Morality: objective and subjective
- The role of conscience

Catechism §1691-1876

Suggestions for Discussion

1. We are told that we are “adult children of God,” that “God wants us to be happy,” and that we should act in a way that brings “fame and not shame on God’s family.” What does this mean to you? Do these descriptions fit the way you really think about your daily life at home and at work? If not, why not?”
2. The presenter said, “The most important difference our faith makes lies in whether we love God.” Do you have a love for God and a love for neighbor – or – are they the same thing? Do you think a person can love God and not love some of their neighbors?
3. We have the freedom to choose what kind of person we are going to be. I can ask what kind of person I am at present, what kind of person I should become, and how I can get from here to there. Can you give an example from your own life of a virtue or other moral goal that you need to reach and then suggest how this journey may be accomplished?
4. If we are expected to act a certain way, why are we given free will?
5. Objective morality is about things we should or should not do. Subjective morality refers to the way our hearts are attuned to doing and being good. Give some examples of each dimension of morality and explain how the two concepts make a difference in how we judge ourselves and evaluate the actions of others.
6. The discussion group gave many examples of what morality means. What does it mean to you? How would you describe “being in synch with the voice of God?”
7. The expression “doing God” means to act in cooperation with God, as a co-worker on God’s mission. How do we cooperate with God’s mission in our daily lives? How do our communities (e.g. family, city, church, or nation) cooperate with God’s mission?

Theme 7: Catholic Social Ethics (Thomas J. Massaro, S.J.):

- Relationships: personal, political, social, and economic
- Practicing social justice
- Property and the ownership of wealth
- Social justice and the political process
- The Ten Commandments as ethical guidelines

- The ethic of caring and sharing

Catechism §1877-1948

Suggestions for Discussion

1. The Church's social teachings have been called both "a true treasure" and "our best kept secret." Are these appropriate descriptions? Why or why not?
2. Social justice calls for the careful distribution of rights and duties, as well as a fair sharing of social benefits and burdens. To advance the common good, the truly needy must be provided for, and the affluent are rightly called upon to make sacrifices, such as the paying of taxes. Can you think of real-life situations in which various groups of people contribute to the common good by assisting others in this way, either voluntarily or otherwise? How can we encourage a fuller practice and awareness of these demands of social justice?
3. The Church's social pronouncements are an evolving body of teachings that respond to concrete developments and social changes over time. Is there room in Catholic social thought for both continuity and change? How may we achieve the proper balance as we seek to be faithful to our religious traditions and still to respond to new "signs of the times"? What is the best attitude or approach to meeting novel challenges of new eras?
4. Each member of the discussion group identified a set of social concerns deemed most important in the lives of each. These included: stewardship, preferential option for the poor, the right to life and peaceful conflict resolution. What social justice theme is most important to you and why?
5. Those working in ecumenical circles have coined the phrase, "Where doctrine divides, the practice of social justice can unite." Have you experienced any instances of this type of local grassroots community effort for social change? Do you place much hope in ecumenical and interreligious projects to improve society? How do you evaluate prospects for the success of common causes that cut across traditional religious divisions?
6. The traditional three-step procedure for advancing social justice is summarized in the phrase "see-judge-act." Have you ever employed these three steps to enact social change, on a large or small scale, either deliberately or not? Can you identify this pattern in the actions of any particular agencies you may know about? Have you seen it at work in the projects of churches or even of governments?
7. What do you think of when you hear the phrase "spirituality of social justice?" What words or issues come to mind? Is developing a spirituality of justice something that is

easy or hard? Is it something optional or required of all Christians? What steps can the average person take to develop such a spirituality of social responsibility?

Theme 8: Prayer: Finding God in our Lives (John Randall Sachs, S.J.)

- Prayer: a relationship with God
- The dynamics of prayer
- Different ways to pray
- The Lord's prayer

Catechism §2558-2865

Suggestions for Discussion

1. God wishes to be in relationship with us and prayer is one of the ways we try to pay attention to the different ways God reveals God's self to us. How would you describe your experience of God? Where and when have you experienced God? Have you ever had an experience of God that surprised you? Does God seem distant or absent?
2. Is prayer a way in which you experience God's presence and action? Is prayer an important part of your life right now? Why or why not?
3. People pray in many different ways: sometimes with words, sometimes just by becoming quiet, sometimes with the Bible, sometimes by taking a walk in the woods. How do you pray? Is it satisfying or is it more like going through the motions? When you pray, do you feel anything? Do you find yourself desiring anything from God?
4. Good, loving human relationships allow people to be themselves, to be real. Do you feel that you can really be yourself in your relationship with God? Do you believe that God invites you to such a relationship?
5. How we pray often depends on what kind of image we have of God. What is your image of God? Has it changed at all over the years? If so, how and why? Has it affected the way you pray?
6. Prayer includes praise, thanksgiving, petition, and intercession. Do you think prayer makes a difference? How?

V. Facilitating the Program: Introduction, Welcome, and Close

As Discussion Leader, you should compose a brief welcome and introduction to suit the audience and the particular theme being discussed. Use the preceding section, “Highlights of the Individual Presentations” and other appropriate parts of this guide to adapt the following outline as it suits the occasion.

Leader:

“Good evening ladies and gentlemen, brothers and sisters. We come together tonight to see, hear, and discuss one of the central themes of our Catholic faith as explained in a new video program called, **A Living Faith: Themes from the Catechism of the Catholic Church**. This eight-part program is presented by faculty members of Weston Jesuit School of Theology, in Cambridge, Massachusetts. Tonight’s topic is (name). If you have a copy of the *Catechism*, we encourage you to read the material on each topic before the presentation and discussion. If you would like to purchase the *Catechism*, we have a supply available here for your convenience (or: we can take your order and have it for you next session.) And now, let us begin with a prayer.”

There are many suitable prayers for wisdom and enlightenment. You may bring a favorite prayer or compose one of your own. The following suggestion is adapted from a prayer used often at the Second Vatican Council.

All: “We are here before you, Holy Spirit, gathered in your name. Come to us, remain in us and enlighten our hearts. Give us light and strength; grant us your wisdom. Unite us to yourself in a bond of love and keep us faithful in all that is true. For you live and reign with the Father and the Son, One God, forever and ever. Amen.”

Leader: “And now, let us begin our program with a showing of (name of the particular theme and speaker).

When the DVD presentation is over, you should invite the group to continue the discussion using the suggested questions for each theme as a springboard.

*You should draw the discussion to an end at the scheduled time. You may announce that **Our Living Faith** is available for individual purchase:*

Leader: “**Our Living Faith** was produced by Cramer, a Norwood, Massachusetts-based leader in the development and delivery of integrated programs. This teaching program is available on DVD for \$39.95 and on audio CD for (price). It can be purchased on the Cramer website, www.crameronline.com and through other religious education channels. We can order for you and have them available here at a later session. A press release containing all this information is available at the door.”

At the conclusion of the entire program, a closing prayer of thanks is always appropriate. One of the attendees may be asked to volunteer for this responsibility.

VI. The Sample Announcement:

**Want to know more about what Catholics believe?
You are invited to:**

**A Living Faith: Themes from the Catechism of the Catholic Church
Explained & Discussed**

**Begins Thursday, (Date), 7-9 pm
St. Edward's Hall, Conference Room 12**

Come together with fellow Catholics and other interested seekers to see, hear, and discuss the Catholic faith as explained in a video series titled **A Living Faith: Themes from the Catechism of the Catholic Church**.

This series is presented on DVD by the faculty of Weston Jesuit School of Theology, in Cambridge, Massachusetts. Each session will focus on one important aspect of the Catholic faith and begins with a DVD presentation. An opportunity for guided group discussion follows. The themes are:

The Church: Communion of New Life in the Spirit

Missionary Dynamics of the Church

God, the Creator of Heaven and Earth: Creation, Science, and Evolution

The Life, Death, and Resurrection of Jesus

The Sacramental Life of the Church

Foundations of Morality

Catholic Social Ethics

Prayer: Finding God in Our Lives

This series offers a wonderful opportunity to understand and share the faith—to learn from experts and from one another.

If you already have a copy of the *Catechism of the Catholic Church*, please read the material on each topic before the presentation. If you'd like to purchase a copy of the *Catechism*, we will have some available.

Call Joan Smith at (XXX) 555-1212 or email to JSMITH@STE.org, for information and reservations. There is no charge or obligation.

VII. Presenter Biographies

Kevin F. Burke, S.J. (The Church: Communion of New Life in the Spirit)

Title: Academic Dean, Associate Professor of Systematic Theology at Jesuit School of Theology at Berkeley

Degrees: B.S., B.A., M.Div., S.T.L., S.T.D. (Weston Jesuit School of Theology)

Fr. Kevin Burke taught at Weston Jesuit from 1997-2006. An Associate Professor of Systematic Theology, he also directed the Licentiate of Sacred Theology program (1998-2005) and the Doctor of Sacred Theology program (2005-2006). Since 2006, he has been the Academic Dean and Associate Professor of Systematic Theology at Jesuit School of Theology, in Berkeley, California.

A fundamental and systematic theologian, Fr. Burke teaches courses in Christology, Liberation Theology, Spirituality, Ecclesiology, Theological Method, and Theological Synthesis. In recent years he has lectured and published on a number of themes, including the philosophical and theological vision of Ignacio Ellacuría, the witness of Archbishop Oscar Romero, the theological significance of martyrdom, the theological dimensions of peacemaking, the faith that does justice, cultural diversity in the American Catholic experience, and Ignatian spirituality.

Fr. Burke's publications include: *The Ground Beneath the Cross: The Theology of Ignacio Ellacuría* (Georgetown University Press, 2000), *Love that Produces Hope: The Thought of Ignacio Ellacuría* (co-editor, Liturgical Press, 2006), and *Pedro Arrupe: Essential Writings* (editor, Orbis Books, 2004).

Margaret Eletta Guider, O.S.F. (Missionary Dynamics of the Church)

Title: Associate Professor of Missiology

Degrees: B.A., M.Ed., M.A., Th.D. (Harvard University)

Sr. Guider is Chair of the Pastoral Studies department and Director of the Doctorate in Sacred Theology program. She teaches in the areas of ecclesiology, world mission studies, spirituality, and contemporary issues in religion and society. Her research focuses on the missionary dynamics of the Church, theological education, and the Franciscan tradition.

Sr. Guider's publications include: *Doing What Is Ours To Do: A Clarian Theology of Life* (editor, Franciscan Institute Publications, 2001) and *Daughters of Rahab: Prostitution and the Church of Liberation in Brazil* (Augsburg Fortress Publishers, 1995).

John F. Baldovin, S.J. (Sacramental Life of the Church)

Title: Professor of Historical and Liturgical Theology

Degrees: B.A., M.Div., M. Phil., Ph.D. (Yale University)

Fr. Baldovin is Director of the Master of Divinity program and Chair of the Historical and Systematics department. He teaches in the areas of the comparative study of both early and medieval liturgical history in East and West, sacramental theology, the history and theology of the Eucharist, Initiation, and the liturgical calendar. His research interests focus on Eucharistic theology, especially the role of the priest in the celebration of the Eucharist.

Fr. Baldovin's publications include: *Bread of Life, Cup of Salvation* (Rowman & Littlefield, 2003), *Rule of Prayer, Rule of Faith: Essays in Honor of Aidan Kavanagh, O.S.B.* (co-editor, Pueblo, 1996), *Liturgy in Ancient Jerusalem* (Grove Books, 1989), and *The Urban Character of Christian Worship; The Origins, Development and Meaning of Stational Liturgy* (Pontifical Oriental Institute Press, 1987, reprint 2002).

Peter E. Fink, S.J. (Sacramental Life of the Church)

Title: Professor Emeritus of Sacramental-Liturgical Theology and Associate Pastor (St. Francis Xavier Church, New York City)

Degrees: A.B., Ph.L., M.S., M.Div., S.T.M., Ph.D. (Emory University)

From 1975-2006 Fr. Fink taught at Weston Jesuit in the areas of sacramental theology, the theology of the Eucharist, and theological anthropology. Both in his teaching and in his research, he is particularly interested in the use of liturgical texts as a primary source for addressing issues of doctrine, practice, and spirituality.

Fr. Fink's publications include: *Worship: Praying the Sacraments* (Pastoral Press, 1991), *The New Dictionary of Sacramental Worship* (editor, Liturgical Press, 1990), and *Alternative Futures for Worship: Reconciliation* (editor, Liturgical Press, 1987).

Thomas D. Stegman, S.J. (Life, Death, and Resurrection of Jesus)

Title: Associate Professor of New Testament

Degrees: B.A., M.A., M.Div., S.T.L., Ph.D. (Emory University)

Fr. Stegman teaches courses in the New Testament and specializes in the writings of Paul. He also offers courses on central biblical themes, the relationship of biblical texts to liturgy and preaching, and the interplay between Scripture and other areas of theological inquiry. His

research focuses on the narrative elements in Paul's writings, the use of rhetoric by biblical authors, and liturgy as interpretative context for understanding the Scripture.

Fr. Stegman's publications include: *The Character of Jesus: The Linchpin to Paul's Argument in 2 Corinthians* (Editrice Pontificio Istituto Biblico, 2005). He is presently completing a commentary on *2 Corinthians*.

Richard J. Clifford, S.J. (God, the Creator of Heaven and Earth: Creation, Science, and Evolution)

Title: Professor of Old Testament and Acting President of Weston Jesuit School of Theology

Degrees: A.B., M.A., S.T.L., Ph.D. (Harvard University)

Fr. Clifford teaches courses in Old Testament, specializing in the book of Genesis, the Wisdom literature, the Psalms, and the Prophets. His research interests include ancient, near-eastern religion and culture, the theology of creation, and the literary and theological appreciation of biblical texts. Fr. Clifford was recently named the founding Dean of a new School of Theology and Ministry at Boston College, which will include the faculty of Weston Jesuit School of Theology.

Fr. Clifford's publications include: *Psalms 73-150* (Abingdon Press, 2003), *Psalms 1-72* (Abingdon Press, 2002), *Fair Spoken and Persuading: An Interpretation of Second Isaiah* (Paulist Press, 1984; reprinted Academic Renewal Press, 2002), *Proverbs: A Commentary* (Westminster John Knox Press, 1999), *The Wisdom Literature* (Abingdon Press, 1998), *Creation Accounts in the Ancient Near East and in the Bible* (Catholic Biblical Quarterly Monograph Series 26; Catholic Biblical Association, 1994), *Deuteronomy* (Glazier, 1989), and *The Cosmic Mountain in Canaan and the Old Testament* (Harvard University Press, 1972).

Edward V. Vacek, S.J. (Foundations of Morality)

Title: Professor of Moral Theology

Degrees: A.B., M.A., Ph.L., M.Div., S.T.L., Ph.D. (Northwestern University)

Fr. Vacek is the Director of the Master of Theological Studies program and Chair of the Moral Theology department. He teaches in the areas of the foundations of the individual's emotional, moral, and religious life, and offers courses in sexual, business and medical ethics.

Fr. Vacek's publications include *Love, Human and Divine* (Georgetown University Press, 1994).

Thomas J. Massaro, S.J. (Catholic Social Ethics)

Title: Professor of Moral Theology

Degrees: B.A., Ma. Hum., M.Div., S.T.L., Ph.D. (Emory University)

Fr. Massaro is Director of the Licentiate in Sacred Theology program. He teaches courses on Catholic social ethics, theories of economic justice, and the history of Christian political thought. His research focuses on how Catholic social teaching may contribute to a constructive consensus on responsible public policies.

Fr. Massaro's publications include: *Living Justice: Catholic Social Teaching in Action* (revised edition, Rowman & Littlefield, 2008), *American Catholic Social Teaching* (Co-editor, Liturgical Press, 2002), *Catholic Social Teaching and United States Welfare Reform* (Liturgical Press, 1998), and *Catholic Perspectives on Peace and War* (co-author, Rowman and Littlefield, 2003).

John Randall Sachs, S.J. (Prayer: Finding God in our Lives)

Title: Academic Dean and Associate Professor of Systematic Theology

Degrees: A.B., M.A., M.Div., Dr. Theol. (Tübingen)

Fr. Sachs teaches and writes on the Holy Spirit and spirituality, theological anthropology, the theology of creation and eschatology, and the theologians Karl Rahner and Hans Urs von Balthasar. He has been active in parish ministry, spiritual direction and retreat work for many years.

Fr. Sachs's publications include *The Christian Vision of Humanity: Basic Theological Anthropology* (Liturgical Press, 1991).

VIII. Additional Resources

Occasionally, our presenters or panel members may use a term that is unfamiliar. Definitions and background information may be found on-line at www.oxfordreference.com or, if you prefer a printed reference, you might consider *A Concise Dictionary of Theology* (Revised and Expanded Edition) by Gerald O'Collins and Edward G. Farrugia (Stimulus Books/Paulist Press, \$21.95 on Amazon.com).

There are also many excellent Catholic dictionaries and encyclopedias for sale on-line and at local book shops.