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*Echoing the Mystery: Unlocking the Deposit of Faith in
Catechesis* by Morgan, Barbara, and Athanasius Munroe
(review)

Jodi Hunt

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five chapters unpack these movements for a learning context such as a classroom or parish catechetical program.

Each chapter includes practical suggestions and examples for ways to make the given step relevant for the learners. The first chapter alone is a superlative introduction to the basics of academic or cognitive instruction, which is a great resource for many teachers and catechists, even those with experience. Dees ends this chapter by stating, “Don’t stop, this is not believing” (yes, the pun on the 80’s rock band Journey’s classic track is intentional!). He continues, “I urge you, please: do not stop here [with cognitive learning]. . . . As a religious educator you must get subjective and personal with what you teach.” This is the point and great gift of this short, accessible book. The subsequent four chapters endeavor to help teachers guide their learners to an encounter with the living God through Jesus Christ.

While the book never explicitly excludes high school or adult learners, it seems that it is directed towards a K-8 context, which may lead high school theology teachers or adult formation directors to overlook it. However, this resource may be applicable to such environments, and it is very important that high school theology classes and adult formation sessions not only impart information and doctrine, but also aim at establishing and encouraging a personal relationship with Jesus by getting subjective and personal.

There are many strengths to this book. The paradigm of *lectio divina* works well. Each chapter is full of applicable suggestions and strategies. The tone is positive and encouraging, and it is well-written, organized, and engaging. It is accessible to the newest religious educators. Catechists with decades of experience may benefit from the overarching premise of *lectio divina* and the specific practices included. This book belongs on the bookshelf of all religion teachers, parish-based catechists, and those who form and train these teachers and catechists.

MAX T. ENGEL, PhD
Creighton University

Morgan, Barbara, and Athanasius Munroe. *Echoing the Mystery: Unlocking the Deposit of Faith in Catechesis*. Edited by Sr. John Dominic, O.P. Ann Arbor, MI: Lumen Ecclesiae Press, 2018. 696 pages. Paperback. \$54.99. ISBN 9781732320017.

Echoing the Mystery is a contemplative work that has the intellectual formation of catechists as its primary concern. This text offers a system-

atic method for guiding catechists in exploring the mysteries of the Catholic faith through scripture, doctrine, and the theological virtues. As one journeys through the text, it is clear that Barbara Morgan and Sr. Athanasius Munroe, O.P., the two authors of this text, have drawn from their thirty-plus years of experience in crafting a thoughtful method in unlocking the mysteries of our faith for those who are eager to fully and actively participate in the Church's mission of evangelization.

For those who have attended a conference, course, or workshop at Franciscan University, the overall method and style of this text will read familiar as both of its authors hail from Franciscan's Catechetical Institute. After many years of successfully implementing catechetical formation programs drawn from a catechist's "experience of his/her own Emmaus Journey" coupled with a direct focus upon "doctrinal analysis" (8), Franciscan University invited Morgan to form the Catechetical Institute. It was at Franciscan that Morgan's creative and orthodox approaches blossomed. These approaches, considered by many to be "gold standard" of catechetical formation, are what many dioceses and parishes strive to emulate today. Even in her retirement, as this text shows, Morgan's lifelong vocation in "teaching catechists grow to 'echo down' the faith" continually inspires catechists across the world in unlocking the mysteries of their faith so they too may help others do the same. Munroe, who assisted Morgan in her research for this text, earned a degree in catechetics from Franciscan University. Known for her keen listening skills and thoughtful analysis, her contributions to the text are unmistakable in as far as they guide the reader beyond the academic study of key Church documents and into the contemplation of how these works interplay with the catechists' intellectual and spiritual understanding of the mysteries of our faith (9). The varied styles of Morgan and Munroe offer this text a strong cohesiveness in exploring the Church's teachings. Their creative re-thinking of the methods they have used in their own ministries serve as a helpful guide for a further exploration of the Deposit of Faith in diverse catechetical and evangelical contexts.

The textbook begins with a comprehensive mapping of how to use this work. To simplify "unlocking the Deposit of Faith," this text offers seven "keys" the catechists can use in exploring the Church teachings and doctrines: Divine Perspective, Theological Virtues, Scripture and Essentials, Related Doctrines, Common Errors, Liturgical Sources, and Teaching through Beauty (15). This work then organizes each chapter according to these "keys." For example, in "Chapter 25: The Communion of Saints," the first key, Divine Perspective, outlines the basic theological tenets that inspires the Church's teachings and doctrines in relation

to the Communion of Saints. The chapter then moves on in its exploration of the Communion of Saints with a brief snapshot of which theological virtues (seeking faith, abiding hope, and burning with charity), scripture passages, doctrines, and common misunderstandings that this doctrine and teaching connects to. The chapter concludes with a listing of liturgical sources (drawn directly from the Roman missal) that catechists can use to further explore the doctrines and teachings on the Communion of Saints from within their participation in the sacred Liturgy. Like the other chapters of this book, this chapter also includes an annotated artwork that beautifully illustrates the chapter's topic (258–261).

The greatest value of this text is that it offers a systematic way for exploring the traditions and teachings of the Church. Catechetical texts can be, at times, overwhelming in as far as they cover a broad range of theological teachings at the expense of not offering depth to the exploration. This text serves as a good example of how one may adequately accomplish both (breadth and depth) and still have room for further exploration through one's lived experience. Another strength of this text hails from the primary reason Morgan and Munroe pursued writing a book like this: catechists' formation. This text will be a valuable tool for diocesan, parish, and Catholic school leaders who are eager to connect their catechetical volunteers, lay ministers, school teachers, and other eager adult learners to the doctrines, teachings, and traditions of the Church at a deeper level. This work might also be a good source to have in a graduate level catechesis course as it lends itself to the development of conversations centered upon how to create solid catechetical formation programs for those who have a baseline understanding of the teachings and traditions of the Church.

Given the beautiful artwork and the breadth and depth of exploring the Deposit of Faith that this text offers, it is difficult not to like it. Even so, there are some gaps that this text leaves as far as guiding diocesan and parish leaders in understanding how to use the text. Although the mapping at the beginning of the text is helpful, it would have been good if this work included an additional note in each chapter on how to use the "keys" in a regular formation program. Another weakness is that this text does not engage the lived experience of the faithful through the lenses that would be familiar to them. For example, the "Common Errors" key's exploration of common theological misunderstandings about Catholicism seems to, at times, only re-state the teachings of the Church rather than place them into conversation with the secular ideologies which contribute to these same misunderstandings. Including more current debates and topics in relation to "Common Errors" would

generate stronger theological conversations among those who are to become its “students.” Another obvious absence in this text is that it does not include reflection or content related questions. Without these and other supplemental workbooks, this text would only be a good tool so long as the person who is using it has a sound intellectual formation and experience in teaching the faith to others.

Like the beginning of the text, Morgan and Munroe end the work with a mapping of resources as they offer their readers a guide on where they can go next in terms of deepening their understandings in relation to what the text has presented. The appendices located at the end of the text offer sound liturgical, scripture, and doctrinal resources for those who would like to pursue further study. Of important note is Munroe’s chart that offers “teaching points for fostering full, active, and conscious participation in the Mass” (662–666). Coupling this imaginative and practical chart with the rest of the text discloses the authors’ deep desire that their research and work will inspire the next generation of catechists. This work will certainly stir the laity to take up the Church’s intellectual tradition and use it as a director for the pursuit of contemplative action.

JODI HUNT, PhD
Neuhoff School of Ministry
University of Dallas

Katherine Dugan. *Millennial Missionaries: How a Group of Young Catholics is Trying to Make Catholicism Cool*. New York: Oxford University Press. 2019. 240 pages. Hardback. \$34.95. ISBN: 9780190875961.

North American Catholics have seen a flood of in-house religious movements since the Second Vatican Council. Most have worked to actualize or expand visionary changes stemming from the Council’s decrees (“spirit of Vatican II”), or to reign in change along more conservative and traditionalist lines (“reform of the reform”). Since the 1990s, and as with other American religious institutions, the Catholic Church has also had to confront an accelerating departure of “nones” and “dones”—especially millennial ones. In addition, Catholicism currently finds itself confronted with a catastrophic loss of trust and a sea of public shame surrounding a sexual abuse/hierarchical malfeasance crisis. *Millennial Missionaries* is a perceptive analysis of a movement of committed young Catholics—the Fellowship of Catholic University Students (FOCUS)—that arose within the context of the religious and cultural currents I have just described.