Course Outline: Methods-Catechists

Course Description:
Methods for Catechists is a five-session course based on good classroom management principles. The course is one of six components of the Diocese of Green Bay’s Foundational Catechetical Certification program used by teachers in Catholic schools, parish catechists, and others involved in the catechesis of the faithful. It is open to all members of the community who would like to continue lifelong learning about the Catholic faith.

Duration: Ten classroom hours.

Course Learning Goals:
Lesson One:
Participants will:
1. Create a plan to best use the physical space they will use for teaching.
2. List ideas that will work best for nurturing the social environment of their learners.
3. Share and develop creative ideas to use in their classes.
4. Develop a lesson plan for one lesson.
5. Develop a plan for setting up classroom management.

Lesson Two:
Participants will:
1. Define the word “Catholic”
2. Identify his or her vision of Catholic Identity
3. Identify characteristics of Roman Catholicism
4. Define his or her personal call to the ministry of catechesis
5. Identify five qualities that shape a Catholic way of seeing.

Lesson Three:
Participants will:
1. Define the terms catechist, catechize, catechumen, catechesis and vocation.
2. List important qualities of a catechist.
3. Develop a personal plan for continued personal growth as a catechist.

Lesson Four:
Participants will:
1. List the main roles of teachers/companions.
2. Develop a list of possible books for use in teaching.
3. Develop a prayer service or prayer experience.
4. Develop a service or social justice component for a lesson.

(Continued on next page)
Lesson Five:
Participants will:
1. Gain an understanding and awareness of important catechetical documents and see how they have shaped our current vision of catechesis.
2. Understand the criteria for the authentic presentation of the Christian message. *(National Directory of Catechesis (Chap. 3, Sect 25, pp. 75-87))*

**Textbook(s):**

*Practice Makes Catholic: Moving from a Learned Faith to a Lived Faith* (2011) Joe Paprocki  
*United States Catholic Catechism for Adults*  

**Resources for Christian Living**  
Bible

**Supplementary:**

*The Bible Blueprint* by Joe Paprocki  
*General Directory of Catechesis*  
*National Directory for Catechesis*  
Vatican II Documents  
[http://catechistsjourney.loyolapress.com](http://catechistsjourney.loyolapress.com)
Course Outline, Continued: **Your Catechetical Call (Methods A)**

**Assigned Reading, Reflection**

**Suggested Reading for Session 1:**
“Practice Makes Catholic: Moving from a Learned Faith to a Lived Faith” by Joe Paprocki (Loyola Press)

**Saint/Person:** Bishop John Carroll (USCCA ix-xii)

**Reflection:**
Reflect on the following question:
- How have I heard God calling me and how will I help others hear the call of God, in their lives?

**Suggested Reading for Session 2:**
Read about St. Katherine Drexel

**Saint/Person:** St. Katherine Drexel (USCCA, pg. 152)

**Reading/Reflections for Session 3:**
1. Read about: St. Frances Cabrini USCCA p. 201-202
2. Reflect upon:
   - What are my gifts?
   - How am I called to use them?
   - What do I need to do to develop them
   - What do I need from the community to use them more fully?

**Reading/Reflections for Session 4:**
1. Read: St. Elizabeth Ann Seton (USCCA p. 2)
2. Suggested website/blog - Joe Paprocki...www.catechistsjourney.com

**Saint/Person:** St. Elizabeth Ann Seton (USCCA p. 2)

**Reading/Reflection for Session 5:**
1. Reflection Question: What images of the Church do you want to convey to those you teach and share our Catholic faith?
2. If possible, participants should also bring the teachers manual to be used for the grade level or session he or she will be teaching
3. Read: Job, USCCA p. 351

**Saint/Person:** Job (USCCA, p. 351)
Resources for Catechists

Children’s literature and video clips are a great way to introduce or extend a concept being taught. Here are some examples of stories and some sites for video clips to check out.

Regarding grade level, don’t be afraid to use children’s books with older learners...they like them, too.

<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Copyright/Publisher</th>
<th>Theme</th>
<th>Grade Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alexander, Cecil Frances</td>
<td>All Things Bright and Beautiful</td>
<td>2004, North-South Books</td>
<td>Creation</td>
<td>primary</td>
</tr>
<tr>
<td>Aliki</td>
<td>Marianthe’s Story: Painted words and spoken Memories</td>
<td>1998 Greenwillow Books</td>
<td>Teaching about Liturgy of the Word</td>
<td>primary</td>
</tr>
<tr>
<td>Bishop, Jennie</td>
<td>The Princess and the Kiss</td>
<td>1999 Warner Press</td>
<td>God’s gift of purity</td>
<td>primary, intermediate</td>
</tr>
<tr>
<td>Bostrom, Kathleen</td>
<td>What is God Like?</td>
<td>1998, Tyndale House Publishers</td>
<td>Understanding of the responses to the questions that children have about God</td>
<td>primary</td>
</tr>
<tr>
<td>Brimneo, Larry Dane</td>
<td>School Rules</td>
<td>2001, Scholastic</td>
<td>Importance of Rules</td>
<td>primary</td>
</tr>
<tr>
<td>Brown, Marcia</td>
<td>Stone Soup</td>
<td>1986, Simon and Schuster</td>
<td>God gives all people what they need. Sharing for the common good</td>
<td>All</td>
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<tr>
<td>Brumbeau, Jeff</td>
<td>The Quiltmaker’s Gift</td>
<td>2005, Orchard Books</td>
<td>Serving others</td>
<td>All</td>
</tr>
<tr>
<td>Cannon, Janell</td>
<td>Stellaluna</td>
<td>1993 Harcourt Children’s Books</td>
<td>People are different but all belong to God’s family, Respect for everyone</td>
<td>primary, intermediate</td>
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<tr>
<td>Carle, Eric</td>
<td>The Tiny Seed</td>
<td>2001, Alladin Picture Books</td>
<td>Seasons of the year, creation</td>
<td>primary</td>
</tr>
<tr>
<td>Carlson, Natalie Savage</td>
<td>The Family Under the Bridge</td>
<td>1989 Harper Collins</td>
<td>Holy Family as a model of Love</td>
<td>intermediate</td>
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<tr>
<td>DeStefano, Anthony</td>
<td>Little Star</td>
<td>2010 WaterBrook Press</td>
<td>God’s plan for us Respect for everyone’s gift</td>
<td>primary, intermediate</td>
</tr>
<tr>
<td>Author</td>
<td>Title</td>
<td>Publisher</td>
<td>Description</td>
<td>Audience</td>
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<tr>
<td>Devol, Marguerite W.</td>
<td>The Paper Dragon</td>
<td>1997 Simon &amp; Schuster</td>
<td>The Great Commandment</td>
<td>primary, intermediate</td>
</tr>
<tr>
<td>dePaola, Tomie</td>
<td>The Legend of the Indian Paintbrush</td>
<td>1996, Paperstar Book</td>
<td>Baptismal candle, our call to live our faith for others</td>
<td>Primary</td>
</tr>
<tr>
<td>Dr. Seuss</td>
<td>Horton Hears a Who!</td>
<td>1982 Dr. Seuss Enterprises, LP Random House</td>
<td>Respect for all</td>
<td>All</td>
</tr>
<tr>
<td>Flournoy, Valerie</td>
<td>The Patchwork Quilt</td>
<td>1985 Dial Books</td>
<td>Living as a member of the Body of Christ</td>
<td>primary</td>
</tr>
<tr>
<td>Hunt, Angela Elwell</td>
<td>The Three Trees: A Traditional Folktale</td>
<td>2000, TLC Entertainment</td>
<td>Birth, Death, Resurrection</td>
<td>All</td>
</tr>
<tr>
<td>Krull, Kathleen</td>
<td>Harvesting Hope: The Story of Cesar Chavez</td>
<td>2003 Harcourt Children’s Books</td>
<td>Concept of Prophet Helping others</td>
<td>All</td>
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<tr>
<td>McCafferty, Catherine</td>
<td>The Legend of the Three Trees</td>
<td>2001 Tommy Nelson Publishers</td>
<td>Birth, Death, Resurrection</td>
<td>All</td>
</tr>
<tr>
<td>Silverstein, Shel</td>
<td>The Giving Tree</td>
<td>1986, Harper Collins</td>
<td>Responsibility toward others. God’s generosity and love for us.</td>
<td>All</td>
</tr>
<tr>
<td>Williams, Margery</td>
<td>The Velveteen Rabbit</td>
<td>1976 Random House</td>
<td>Sharing of God’s love for one another</td>
<td>All</td>
</tr>
<tr>
<td>Wood, Douglas</td>
<td>Old Turtle</td>
<td>2003 Scholastic</td>
<td>God’s presence in Creation Stewardship</td>
<td>All</td>
</tr>
</tbody>
</table>
Digital Resources

When using or exploring a digital resource (web site) read the “about us” page to see who sponsors it and what they stand for.

Movie Clips - Here is a free website with well known movie clips "that illustrate and inspire". The clips are very relevant from mainstream movies. The clips are sorted by theme or you can perform a search.  http://www.wingclips.com

4 Catholic Educators – A portal of information on the Catholic faith including many resources for teachers, catechists, DRE’s and pastors. http://4catholiceducators.com

Bible Gateway – This is a service for reading and researching Scripture online.  www.biblegateway.com

Bible Search: Revised Standard Version - A Scripture search engine which helps locate words and phrases in the Bible.  www.hti.umich.edu/r/rsv

Catechism of the Catholic Church - The entire text of the Catechism, including a search engine, concordance, and glossary.  www.vatican.va/archive/ccc/index.htm


Catholic Catechist – A source for comprehensive teaching resources for catechists and teachers.  www.catholiccatechist.org

Catholic Music Network – An extensive source for Catholic music on the Internet  www.catholicmusicnetwork.com

Catholic News Service – The CNS reports the news that affects Catholics in their everyday lives.  www.catholicnews.com

Creighton University Online Ministries—Creighton University offers resources in Catholic prayer tradition and in Ignatian spirituality.  http://www.creighton.edu/CollaborativeMinistry/online

Daily Word of Life – This site provides daily meditations based on the Mass readings of the Catholic Church as well as memorials of the saint, prayer, news, events, home Bible study and more.  www.daily-word-of-life.com


New American Bible – The official online version of the New American Bible.  www.usccb.org/nab/bible

Patron Saint Index—An alphabetical index (including profiles) of patron saints can be found.  www.catholic-forum.com/saints/indexsnt.htm

Resources for Catholic Educators – Resources for Catholic catechists and teachers.  [www.silk.net/RelEd](http://www.silk.net/RelEd)


United States conference of Catholic Bishops – The official website of the US Catholic Bishops.  [www.uscb.org](http://www.uscb.org)

The Vatican – The official website of the Vatican includes the Catechism and other church documents.  [www.vatican.va](http://www.vatican.va)

**APPs**

iRosary – iRosary works like a traditional Rosary, but tells you the prayers, remembers your place.  ($2.99)

iMissal – A complete Missal: Liturgical Calendar, Mass Readings, Audio of the Mass Readings, Our Daily Bread, Over 100 Catholic prayers, Catholic News Feed ($4.99)

Bible +1 -- Free Bible reader.  All Bible versions available.

Catholic Calendar – Free liturgical calendar.  Feasts and celebrations according to the General Calendar.  Also features “About Today” giving more information about the saint of the day.

Youcat – Free application allows access to the YOUCAT sharing community.
We remember and recall:

10% of what is read

20% of what is heard

30% of what is seen

50% of what is seen and heard

70% of what is said by the learner

90% of what is said by the learner as it is done
## 20 Brain-Compatible Strategies

<table>
<thead>
<tr>
<th>Brain Based Strategies</th>
<th>Multiple Intelligences</th>
<th>Learning Modality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brainstorming and discussion</td>
<td>Verbal-linguistic</td>
<td>Auditory</td>
</tr>
<tr>
<td>Drawing and artwork</td>
<td>Spatial</td>
<td>Kinesthetic-tactile</td>
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<tr>
<td>Field trips (including virtual)</td>
<td>Naturalist</td>
<td>Kinesthetic-tactile</td>
</tr>
<tr>
<td>Games</td>
<td>Interpersonal</td>
<td>Kinesthetic-tactile</td>
</tr>
<tr>
<td>Graphic organizers</td>
<td>Logical-mathematical, Spatial</td>
<td>Visual-tactile</td>
</tr>
<tr>
<td>Humor and celebration</td>
<td>Verbal-linguistic</td>
<td>Auditory</td>
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<tr>
<td>Manipulatives and models</td>
<td>Logical-mathematical</td>
<td>Tactile</td>
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<tr>
<td>Metaphors, analogies, and similies</td>
<td>Spatial</td>
<td>Visual-auditory</td>
</tr>
<tr>
<td>Mnemonic devices</td>
<td>Spatial</td>
<td>Visual-auditory</td>
</tr>
<tr>
<td>Movement</td>
<td>Bodily-kinesthetic</td>
<td>Kinesthetic</td>
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<tr>
<td>Music, rhythm, rhyme, and rap</td>
<td>Musical-rhythmic</td>
<td>Auditory</td>
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<tr>
<td>Project and problem-based learning</td>
<td>Logical-mathematical</td>
<td>Visual-tactile</td>
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<tr>
<td>Reciprocal teaching, cooperative learning, and</td>
<td>Verbal-linguistic</td>
<td>Auditory</td>
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<tr>
<td>peer coaching</td>
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<tr>
<td>Role-plays, drama, pantomimes, and charades</td>
<td>Bodily-kinesthetic</td>
<td>Kinesthetic</td>
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<tr>
<td>Storytelling</td>
<td>Verbal-linguistic</td>
<td>Auditory</td>
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<tr>
<td>Technology</td>
<td>Spatial</td>
<td>Visual-tactile</td>
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<tr>
<td>Visualization</td>
<td>Spatial</td>
<td>Visual</td>
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<tr>
<td>Visuals</td>
<td>Spatial</td>
<td>Visual</td>
</tr>
<tr>
<td>Work study and action research</td>
<td>Interpersonal</td>
<td>Kinesthetic</td>
</tr>
<tr>
<td>Writing and Reflection</td>
<td>Intrapersonal</td>
<td>Visual-tactile</td>
</tr>
</tbody>
</table>

Rights and Responsibilities

Everyone has rights and responsibilities.

A person’s RIGHT’s are usually protected by laws or rules. During our time together, three major rules exist for the protection and safety of all.

Respect yourself, others and things

Everyone has the right to be respected.

No one has the right to impose disrespect on another.

Disrespect in action and language is offensive.

Contribute in a positive way to the learning environment

Everyone is here to do a job.

The teacher’s job is to teach and to see that your right to learn is protected.

The students’ job is to be ready to learn and not to infringe on anyone else’s right to learn.

Follow classroom procedures

When procedures are followed, all students will have a way to have their needs met.

Work together with the students in your class to talk about these three rules and what the look and sound like as well as what they do not look and sound like.
Activity for the first meeting.

Make a T chart for each of the rules

Have the students come up with the ideas. Ask them to sign them as a contract for their behavior in class. (Introduce the word *covenant* and discuss with them the *covenant* God made with the people of Israel.)

Respect yourself, others and things

<table>
<thead>
<tr>
<th>What does this rule look and sound like</th>
<th>What doesn’t this rule look and sound like</th>
</tr>
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<tbody>
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</table>
## CHECKLIST FOR CLASSROOM PROCEDURES


<table>
<thead>
<tr>
<th>Class</th>
<th>Teacher</th>
<th>Period</th>
<th>Room #</th>
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</table>

1. **Seating Arrangement**
   - Open Seating
   - Assigned Seating

2. **Behavior for Entering Class**
   - Visiting friends allowed
   - Visiting friends not allowed
   - Place belongings in desk, locker, or bookshelf, etc.
   - Place class materials on desk
   - Copy class work from board
   - Copy homework assignment from board
   - Other

3. **Behavior When leaving the Class**
   - Leave when the bell is sounded
   - Leave only when dismissed by the teacher.
   - Leave only after closing exercises and the student leader dismisses.

4. **How to Request a Drink of Water**

5. **Procedure for Using Restroom**

6. **Procedure for Going to Clinic**

7. **Procedure for going to Office**

8. **Procedure for Sharpening Pencils and Requesting Supplies**

9. **What to do when Tardy to Class**

10. **Procedure for going to the locker**

11. **Materials Needed for Class**

12. **Procedure if you do not have class materials**

13. **Where to put trash**

14. **Can I chew gum or have snacks**

15. **How to Ask for Assistance**

16. **When Talking is Allowed**

17. **Procedure for Asking Questions**
ACTIVE LEARNING STRATEGIES

No Opt Out, No Hands Up

To keep students engaged, teach them that they are all active participants in the lesson. Create a set of name cards. Let the students know that when you ask a question you will pick from the deck of cards. If the child doesn’t know the answer to a question, ask the rest of the class if anyone knows and can explain their thinking. Return to the child who didn’t know and ask them if he/she could answer the question.

Think-Pair-Share

Pose a question in which there may be a variety of answers. Allow think time. Turn to a partner and work together to discuss their ideas. Share with the group.

10 – 2

The instructor presents material for 10 minutes then stops for 2 minutes. During the 2 minutes, students work in Think/Pair/Share groups to share their notes and fill in the gaps for each other.

Forming Pairs

Clock buddies – Give the students a graphic of a clock. Depending on the number of students in the class, have the students fill in an appointment with different people. (Variations can be baseball diamond, cities, parishes, countries...)

ABC Boxes

Identify a topic. For each letter, invite the students fill in a word, phrase or concept that identifies with the theme. This can be done individually the papers can be passed around.

Value Line

Present an issue or topic to the group and ask each member to determine how they feel about the issue (scale of 1 to 10, strongly agree – strongly disagree). Ask the students to line up where they would fall on this issue. Once the line has formed, fold the line and have the pairs talk about why they feel the way they do about the issue. After some instruction about the issue you could repeat it and see how the values have or have not changed.

Line Ups

Give students a card with an event listed on it. Ask them to line up in chronological order.

Response Cards

Flyswatter Game

On the board write terms that are being studied. Divide the group into teams. Each team has a flyswatter. The first person in line goes to the board. Read a statement. The first person to “swat” the correct term gets a point.
Setting Appointments

Write the name of a person at each hour on the clock. Be sure the person is not meeting with someone else that hour.
# A B C Boxes

**Topic:** ____________________________

<table>
<thead>
<tr>
<th>A</th>
<th>M</th>
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<tbody>
<tr>
<td>B</td>
<td>N</td>
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<td>C</td>
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<td>K</td>
<td>W</td>
</tr>
<tr>
<td>L</td>
<td>X-Y-Z</td>
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</tbody>
</table>
FORMATIVE PARENTING
Cultivating Character in Children
A Ministry of the Sisters, Servants of the Immaculate Heart of Mary, Immaculata, Pennsylvania

GOSPEL ABCs: Attitudes, Behaviors, & Consequences

"May the word of God be in my mind, on my lips and in my heart." The combination of those words with the sacred gesture of signing the cross on one's forehead, lips and heart heightens alertness for the Word. What a great start! An even better start is to prepare children for the Sunday Scriptures prior to arrival at church.

Readiness is a key element for participating in the Liturgy of the Word. In an ideal world, before children join the praying community at worship, parents and catechists share conversation about the theme of the Sunday readings, set a tone, and suggest a focus for listening to the word of God. Then, after listening to God speak through the Scriptures, adult teachers facilitate a process of breaking open the word. They encourage children to let the Word of God intersect with their daily living and, from that meeting point, take application for the days ahead. Without some form of reflection, children (and adults) are likely to become the idle listeners that St. James warned against. Adults entrusted with the formation of souls agree with his admonition: “Humbly welcome the Word that has taken root in you, with its power to save you. Act on this word. If all you do is listen to it, you are deceiving yourselves” (James 1: 21–22).

This scenario speaks of an ideal world, a perfect family or efficient catechists who are without time limits, obstacles, pressures or multi-tasking demands! But readers of this article are more likely to have limitations and conflicting responsibilities. Many parents and catechists desire to provide children with a process for readiness, reflection and application but feel inadequate or thwarted in the attempt. Gospel ABCs— the Attitudes, Behaviors and Consequences found within a Gospel story—provide a technique for breaking open the word by providing a framework for reflection and a tool for children to use independently throughout their lives, any time they experience the Gospel.

<table>
<thead>
<tr>
<th>Attitudes</th>
<th>Behaviors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude reveals itself in the manner in which a person speaks to or about another, or in the feeling that the character shows toward a person, thing or event. For instance, in the Gospel story of the wedding at Cana (John 2: 1–11), Mary noticed that the wine was running low. You might say that she showed an attitude of vigilance for the needs of others, sensitivity, willingness to improve things for others, and anticipation of ways to be of service.</td>
<td>Attitudes give way to behavior. Behavior is an action or reaction of a person to a circumstance. In the situation of the wedding feast, Mary brought the plight of the bride and groom to Jesus' awareness. Even though Jesus responded that it was neither his business nor the time for him to become public, Mary told the servants to be ready to do whatever Jesus commanded. This behavior suggests to me that Mary had confidence that her son was a man of</td>
</tr>
</tbody>
</table>

Dr. Patricia M. McCormack, IHM
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website: www.ParentTeacherSupport.org
compassion and responsiveness, just like his mother. Additionally, Mary demonstrated that she felt free to approach Jesus with concerns and expected that Jesus would respond to her.

Consequences

There are consequences to every behavior that we perform. A consequence is the effect or result of an earlier action. The effect of Mary's intercession and Jesus' response was an abundance of superior wine that saved the newlyweds from embarrassment.

Introduce the concept of Gospel ABCs to children.

Lead them in prayer to the Holy Spirit, asking for openness to hear in the Gospel story an issue that God wants them to reflect upon and apply in the week ahead. Together, brainstorm qualities within the Gospel story that teach how to imitate Jesus or a Gospel figure. Assure children that the Spirit works on a personal basis and, therefore, there could be as many different insights as there are people sharing the story. For example, in the story of the Cana wedding, the qualities to imitate would include, but not be limited to, the following ideas: vigilance for and awareness of the needs of others; sensitivity; willingness to improve things for others; anticipation of ways to be of service; raising awareness; helping without needing to be asked; compassion for others; saving people from embarrassment; obedience to Jesus; confidence in Jesus; responsiveness; freedom to approach Jesus with concerns; expectation that Jesus will respond; doing more than expected; not settling for less than your best.

During such a brainstorming session, parents and catechists function as secretaries, collecting the ideas. I suggest writing them on a 3” x 5” index card. When the session is completed, place the card on a small tabletop easel or place card holder that sits on the family meal table or in the prayer center of the classroom. Guide the children to use silent reflection time to choose one of the qualities (attitudes, behaviors or consequences) that they will practice or imitate daily during the week. Encourage them to be specific—for example, “I will help in the cafeteria without being asked,” or “I will do more than expected by reading a story to my younger brother each day after school,” or “I will invite [an unpopular student] to play a game with me during recess,” or “I will make a visit to the Blessed Sacrament each day and ask Jesus to show me how to help [name] become more comfortable in class.” The easel will serve as a visual reminder of the child’s resolution. Daily, during classroom prayer or family meal conversation, give a few seconds of time to focus on it. Discuss progress and reassess as necessary. In a family setting, in particular, this custom leads to a growing comfort with spiritual discussion. Another variation is for the family to agree on one particular quality for application, then to report to each other daily how they enveloped the quality.

Once children grasp the concept of identifying qualities or issues in the Gospel, then they are ready to break open the Word on an independent basis, assuming personal responsibility to “let the word of Christ, rich as it is, dwell in [them]” (Colossians 3:16). Though family or class interaction on the Sunday Gospel remains the ideal, it would no longer be essential. It would be sufficient (1) to establish a designated time after the Sunday liturgy, possibly even the car ride home, to merely exchange ideas, and (2) to have each child make his or her own ABC card for a personal space in the bedroom. Whether the practice is communal or private is secondary to the goal of providing a process for prayerful listening, reflection and personal application (resolution).

This article was published in Today’s Liturgy for Children (TLC-051) by Oregon Catholic Press, Fall 2004. It was titled, “Gospel ABCs: Attitudes, Behaviors and Consequences within a Gospel Story.”

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Dr. Patricia M. McCormack, IHM
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WHAT MAKES BEING CATHOLIC GREAT? A CHILD'S PRAYER
By Susan Heyboer O'Keefe

What makes being Catholic great?
Lots of little things—
incense, bells, and candles, feathery angel wings,
stained glass in the morning, a rosary to hold tight,
a priest up at the altar in purple, green, or white.

What makes being Catholic great?
Lots of little things—
Playing with the Christmas crib,
the camels, and the kings.
Staying up for Midnight Mass
Long past the time for bed,
skipping meat on Fridays
to have grilled cheese instead..,

Dressing up like brides and grooms on First Communion day,
making chains of daisies for Mary's crown in May,
drawing pictures of the saints with halos shining bright,
then helping fill up Noah's ark with pets that never bite.

What makes being Catholic great?
Lots of big things, too—
knowing Baby Jesus grew up like me and you,
hearing how He saved us by dying on the tree,
and now is always with us as real as you or me...

Reading in the Bible -
Good News for every day,
finding full forgiveness those times we disobey,
having seven Sacraments to mark the road ahead—
like when a baby's baptized or a man and woman wed,
seeing just one family in every different face,
winning life in heaven to rest in God's embrace.

What makes being Catholic great?
Knowing it's so true that God is good and so are we,
and every days' brand new,
that every life's important,
and God loves each the same,
no matter our religion, our color, or our name.

I love being Catholic every single day!
It's how I show my love for God
in an extra special way.

(from the book: I like being Catholic: Treasured Traditions, Rituals and Stories by Michael Leach and Therese J. Borchard)
CATHOLIC IDENTITY

Mark each item below to indicate if it applies to:

A good Person  A
A good Christian  B
A good Catholic  C

1. __________ tell the truth
2. _________ call God "Father"
3. __________ believe there are three persons in God
4. __________ pray to Mary as God's Mother
5. __________ celebrate the Lord's Supper (Eucharist)
6. __________ are against abortion
7. __________ love Jesus and follow his teachings
8. __________ believe in the real presence of Jesus in Eucharist
9. __________ respect the sexuality of themselves and others
10. _________ accept the pope as the head of their church
11. _________ celebrate seven sacraments
12. _________ have members who take vows of poverty, obedience and celibacy as nuns or brothers
13. _________ worship a Supreme Being
14. _________ accept the Bible as the Word of God
15. _________ pray
16. _________ obey lawful authority
17. _________ care for the poor, the sick, the lonely
18. _________ forgive those who offend them
19. _________ celebrate Mass on Sunday and holy days
20. _________ confess their sins to a priest
21. _________ love their families
22. _________ believe that Jesus rose from the dead
23. _________ celebrate Christmas, Easter, Pentecost, Advent, Lent, Good Friday, as feast days
24. _________ honor Peter, Paul, Francis, Augustine, Clare, Mary, Elizabeth and Agnes as saints
25. _________ expect their priests to be celibate

(Taken from Confirming Faith (1995) By Kieran Sawyer, SSND)
CALLING THE FIRST DISCIPLES: SIMON


1. What gets your attention about this first meeting of Jesus and Simon?
   a. it was a terrific coincidence
   b. it was more than coincidental
   c. Jesus trusted a stranger to help him
   d. how Jesus showed his interest in Simon's work

2. If you had been Simon Peter when Jesus asked him to "put out into deep water, and let down the nets for catch," what would you have done?
   a. what Peter did
   b. made some excuse
   c. politely told Jesus to stick to his preaching
   d. suggested another time when the fish were biting
   e. gone ahead grudgingly
   f. wondered who this person thought he was

3. When they "caught such a large number of fish that their nets began to break," how do you think Simon Peter felt?
   a. overjoyed
   b. terrible about what he had said to Jesus
   c. dumbfounded
   d. aware of who Jesus was

4. When Simon Peter said, "Go away from me, Lord; I am a sinful man!" what did he mean?
   a. you embarrass me because you know more about fishing than I do
   b. I feel uncomfortable-being around you because of my sinful life
   c. I know you are all that you say you are, but I am not ready to follow
   d. stop bugging me and get out of my life
   e. I'm confused. If I say "yes," I know that it will mean changing my life & I don't think I can measure up

5. "They left everything and followed him." Why?
   a. they wanted Jesus to become their fishing partner
   b. they followed him in blind faith
   c. they were confused and needed time to figure him out
   d. they were attracted to his message
   e. they were intrigued by the thought of becoming "fishers of men"
   f. they were irresponsible
   g. they knew then and there that he was the Messiah
MY OWN STORY
Share some of your own spiritual journey with your group.

1. In comparison to Simon Peter's call, how would you explain your spiritual beginning?
   a. tame  d. even crazier
   b. more intellectual  e. different, but just as real
   c. just as confusing  f. not sure

2. What is the condition of your spiritual boat right now?
   a. sinking  d. sailing at a fast clip
   b. out for repairs in dry dock  e. sailing in the wrong direction
   c. dead in the water  f. battered by the heavy waves

3. Where do you think Jesus is, in relationship to your spiritual boat?
   a. on the shore watching  d. aboard, but not doing anything
   b. swimming out to meet me  e. casting out the nets
   c. climbing on board  f. pulling in the catch

4. How does the idea of "putting out into deep water and letting down your nets for a catch" sound to you?
   a. scary  d. fine, if someone will join me
   b. crazy  e. just the invitation I've been waiting for
   c. okay, but...  f. not sure what you mean

5. What is it going to take to get you going?
   a. time to consider the cost  d. time to get myself together
   b. a little support from others  e. help to clean up my life
   c. a good kick in the pants  f. frankly, I don't know

From the Serendipity Bible for Groups, Serendipity, Littleton CO
## Where to look when:

### Afraid
- Psalm 34:4
- Matthew 10:28
- 2 Timothy 1:7
- Hebrews 13:5,6

### Anxious
- Psalm 46
- Matthew 6:19-34
- Philippians 4:6
- 1 Peter 5:6,7

### Backsliding
- Psalm 51
- 1 John 1:4-9

### Bereaved
- Matthew 5:4
- 2 Corinthians 1:3,4

### Bitter - Critical
- 1 Corinthians 13

### Conscious of sin
- Proverbs 28:13

### Defeated
- Romans 8:31-39

### Depressed
- Psalm 34

### Disaster threatens
- Psalm 91
- Psalm 118:5,6
- Luke 8:22-25

### Discouraged
- Psalm 23
- Psalm 42:6-11
- Psalm 55:22
- Matthew 5:11,12
- 2 Corinthians 4:8-18
- Philippians 4:4-7

### Doubting
- Matthew 8:26
- Hebrews 11

### Facing crisis
- Psalm 121
- Matthew 6:25-34
- Hebrews 11

### Faith fails
- Psalm 42:5
- Hebrews 11

### Friends fail
- Psalm 41:9-13

### Christian virtues & character:

#### Abundant life
- John 10:10

#### Citizenship
- Romans 13:1-7
- Titus 3:1

#### Cleanliness
- 2 Corinthians 7:1

#### Consecration
- Romans 12:1,2

#### Contentment
- Philippians 4:11-13
- 1 Timothy 6:6

#### Courage
- Psalm 27:14

#### Diligence
- Romans 12:11

#### Duty

#### Endurance
- 2 Timothy 2:3

#### Faith
- Matthew 8:5-13
- Mark 11:22-24

#### Faithfulness
- Matthew 25:23

#### Forgiveness
- Matthew 11:25,26
- Ephesians 4:31,32

### Freedom
- John 8:31-36

### Fruitfulness
- John 15:1-8

### Godliness
- Titus 2:11-14

### Happiness
- Matthew 5:3-12

### Holiness
- 1 Peter 1:13-16

### Honesty
- 2 Corinthians 8:21

### Honor: Parents, others
- Ephesians 6:1-3
- 1 Peter 2:17

### Hope
- 1 Peter 1:13

### Humility
- Luke 18:9-14

### Teachings about life’s problems:

#### Adultery
- Matthew 5:27-32
- Exodus 20:14
- 1 Corinthians 6:9-10
- 1 Corinthians 6:18-19
- 1 Corinthians 7:2-5
- 1 Thessalonians 4:3-5
- Hebrews 13:4

#### Adversity
- Genesis 37-50
- Matthew 10:16-39
- Romans 8:28
- Philippians 4:7
- Hebrews 13:5
**Anger**
- Matthew 5:22-24
- Ephesians 4:25-5:2

**Anxiety**
- Matthew 6:19-34

**Conceit**
- Luke 18:9-14

**Covetousness**
- Exodus 20:17
- Mark 7:21-23

**Crime**
- Matthew 15:17-20

**Death**
- John 11:25,26

**Depravity**
- John 3:19-21
- 2 Peter 2

**Divorce**
- Matthew 5:31-32
- Matthew 19:3-12
- 1 Corinthians 7:10-16
- Mark 10:2-12

**Doubt**
- Matthew 14:28-31

**Drunkenness**
- Galatians 5:19-26
- Ephesians 5:15-18

**Excuses**

**Extravagance**
- 1 Timothy 6:7-12

**Fault finding**
- Luke 17:3,4
- Romans 12:14,17,19,21
- 2 Timothy 4:16-18

**Leaving home**
- Psalm 121
- Matthew 10:16-20

**Lonely**
- Psalm 23
- Hebrews 13:5,6

**Needing God’s protection**
- Psalm 27:1-3
- Psalm 91
- Philippians 4:19

**Needing guidance**
- Psalm 32:8
- Proverbs 3:5,6

**Needing peace**
- John 14:1-4
- John 16:33
- Romans 5:1-5
- Philippians 4:6-7

**Needing rules for life**
- Romans 12

**Overcome**
- Psalm 6
- Romans 8:31-39
- 1 John 1:4-9

**Prayerful**
- Psalm 4
- Psalm 42
- John 17
- 1 John 5:14,15

**Protected**
- Psalm 18:1-3
- Psalm 34:7

**Sick - In pain**
- Psalm 38
- Matthew 26:39
- Romans 5:3-5
- 2 Corinthians 12:9,10
- 1 Peter 4:12,13,19

**Sorrowful**
- Psalm 51
- Matthew 5:4
- John 14
- 2 Corinthians 1:3,4
- 1 Thessalonians 4:13
- 18

**Tempted**
- Psalm 1
- Psalm 139:23,24
- Matthew 26:41
- 1 Corinthians 10:12-14
- Philippians 4:8
- James 4:7
- Luke 18:9-14
- Philippians 2:3-11

**Joy**
- Luke 10:20
- John 15:11

**Kindness**
- Colossians 3:12,13

**Labor**
- John 9:4
- Love
- Luke 10:27
- 1 Corinthians 13

**Marriage**
- Genesis 1:28
- Genesis 2:18,24
- Exodus 20:14
- Proverbs 31:10-31
- Matthew 5:27-28
- Matthew 19:3-9
- 1 Corinthians 7:2-5
- Ephesians 5:22-33
- Hebrews 13:4

**Obedience**
- John 14:15-24
- Acts 5:29

**Overcoming**
- John 16:33

**Patience**
- Hebrews 10:36

**Peacefulness**
- John 14:27
- Romans 12:18

**Perseverance**
- Mark 13:5-13
### Prayer
- Ephesians 6:18

### Pure thinking
- Philippians 4:8
- Psalms 42
- Matthew 6:9-13
- 1 Thessalonians 5:17
- James 5:16

### Purity
- Matthew 5:27-32
- 2 Timothy 2:22

### Reading the Bible
- John 5:39
- Psalm 1:2
- Psalm 119:97

### Resolution
- Ephesians 6:10-18

### Righteousness
- Matthew 5:6
- Matthew 6:33

### Sincerity
- Philippians 1:9,10
- Matthew 7:1-5

### Fear
- Luke 12:5

### Flesh
- Romans 13:14

### Greed
- Luke 12:15-31

### Hatred / Enemies
- Matthew 5:43-48

### Hypocrisy
- Matthew 23:27,28

### Judging
- Matthew 7:1

### Life Issues (Abortion, End of Life)
- Genesis 9:5-6
- Exodus 20:13
- Deuteronomy 32:39
- Psalm 31:15
- Psalm 139:13-16
- Jeremiah 1:5
- Luke 6:31
- Ephesians 4:32
- Hebrews 9:27
- 1 John 3:15

### Lip service
- Matthew 7:21

### Lust
- Mark 4:18,19

### Self-exaltation
- Luke 14:11

### Self-righteousness
- Luke 18:11,12

### Sin
- John 8:34-36

### Submission
- 1 Peter 2:13-17

### Swearing
- Colossians 3:8

### Tribulation
- John 16:33

### Worldliness
- 1 John 2:15-17
- 2 Peter 2:9,3:17

### Thankful
- Psalm 100
- 1 Thessalonians 5:18
- Hebrews 13:15

### Traveling
- Psalm 121

### Trouble, in
- Psalm 16+31
- John 14:1-4
- Hebrews 7:25

### Weary
- Psalm 90

### Matthew 11:28-30
- 1 Corinthians 15:58
- Galatians 6:9,10

### Worried
- Matthew 6:19-34
- 1 Peter 5:6,7
- Philippians 1:9,10

### Steadfastness
- 1 Corinthians 15:58

### Stewardship
- 1 Corinthians 4:2
- 2 Corinthians 9:6,7

### Temperance
- 1 Thessalonians 5:6-8

### Trust
- Psalm 37:3-5
- Proverbs 3:5,6

### Truth
- John 14:6
- John 17:17
- Ephesians 4:14,15

### Victory
- 1 Corinthians 15:57
- 1 John 5:4

### Watchfulness
- Mark 13:34-37

### Worship
- John 4:23,24

### Zeal
- Romans 12:1
GOSPELS
Matthew, Mark, Luke & John
New Testament

Place this bookmark at the end of the Gospel of John and prepare to enter the part of God's Library where we walk with Jesus! The Gospels contain the stories that are most sacred to our Christian faith and heritage: the life, teachings, miracles, passion, death, and resurrection of Jesus of Nazareth. Here are some highlights:

- The birth of Jesus (the Magi, the shepherds, etc.)
- The Holy Family (Mary and Joseph)
- The finding of Jesus in the temple
- The temptation in the desert and the baptism of Jesus
- The Beatitudes and the Our Father

ACTS OF THE APOSTLES
New Testament

This section of the Bible is easy because it is just one book – the Acts of the Apostles. Place your bookmark at the end of this book and relive the experience of the early Christian community. In many ways, the book of Acts is a sequel to the Gospel of Luke because both were written by the same author. Here are some highlights of the Acts:

- Jesus' ascension
- The descent of the holy Spirit on Pentecost
- Descriptions of the communal life of the early church
- Stephen's martyrdom
- Philip and the Ethiopian

LETTERS
(Also called Epistles)
Romans through Jude
New Testament

Place this bookmark at the end of the letter of Jude. Welcome to the communications of the early church, before there were e-mail, phones and faxes. Of the twenty-one letters, a little more than half are attributed to Paul. All of the letters are addressed to communities of Christians and to the leaders of these communiques and were designed to teach, admonish, encourage, correct, and update the various churches. Here are some highlights:

The letters of Paul (e.g., Romans, 1 and 2 Corinthians, Galatians, and Ephesians) feature theology, teachings, and exhortations concerning:

- Grace
- Justification by faith
- The Law
- The Eucharist
- The metaphor of the Body
- Variety and unity of gifts
- Ministry
- Suffering
- Christ and his cross
- Christian conduct
- James: faith and good works, and anointing of the sick
- 1Peter: be prepared to explain your hope

REVELATION
New Testament

Place your last bookmark at the end of the book of Revelation and you’ve reached the end of the Bible! As you enter the book of Revelation, be aware that it is one of the most misunderstood books of the Bible. Many falsely use this book to predict the end of the world. Written in apocalyptic language, the book of Revelation uses many symbols and figurative language to describe the eternal struggle between good and evil. Despite all of the frightening imagery, the uplifting conclusion of this book is that good has and always will prevail. Here are the highlights:

- Visions of and messages to the seven churches
- The scroll and the Lamb
- The 144,000 saved
- The seven trumpets
- The woman and the dragon
- The King of kings
- The thousance-year reign
- The new heaven and new earth
- The new Jerusalem
- “Come, Lord Jesus!”
place this bookmark on the last page of the book of Deuteronomy. Welcome to the section called the “Pentateuch” or “Torah,” meaning the five books of the Law. This section captures the beginnings of the relationship between God and the People of Israel with the central focus being the Exodus event... the experience of being led from slavery to freedom. Here are some of the highlights:

- The creation stories
- Adam and Eve
- Cain and Abel
- Noah’s ark
- The tower of Babel
- Sodom and Gomorrah
- Abraham and Sarah
- Isaac and Rebekah
- Jacob and Esau
- Joseph (the coat of many colors)
- Moses (in the reeds, the burning bus, the ten plagues, the crossing of the Red Sea, the Passover, the Ten Commandments, the Ark of the Covenant, the journey through the desert, the death of Moses)
- The twelve tribes of Israel
- The law, traditions, and feasts of Israel

place this bookmark on the last page of 2 Maccabees. You’ve now entered the History section of God’s Library – the section that records the story of the people of Israel who, under various leaders (judges and kings), fought to establish and keep the Promised Land. Here are the highlights:

- Joshua (crossing the Jordan, the walls of Jericho)
- Samson and Delilah
- Ruth and Naomi
- Samuel (request for a king)
- King Saul
- David and Goliath; King David
- Solomon (the temple, queen of Sheba)
- Elijah and Elisha
- Many kings, battles and genealogies
- Division of the kingdom
- Exile and return
- Judith and Esther

place this bookmark at the end of the book of Sirach. You’re now ready to explore the Wisdom section of the Bible. While the Bible contains wisdom throughout, this section collects the wisdom of the people of Israel over thousands of years of wandering the desert, living in the Promised Land, worshipping in the temple, and struggling through exile. Among the many anecdotes, sayings, prayers, poems and songs, here are some highlights:

- Job’s suffering
- 150 Psalms for all occasions hundreds of proverbs
- Wise sayings, including “Vanity of vanities, all things are vanity!” and “There is a time for everything” and “A faithful friend is a sturdy shelter” and more
- A romantic love song (Song of Songs, or Song of Solomon)
- Thousands more sayings about wisdom, prudence, good health, wealth, holiness, family, friends, misery, death, and even table etiquette

place this at the end of the book of Malachi and welcome to the last section of the Old Testament – the Prophets. The prophets were not concerned with foretelling the future as much as with calling the people of Israel back to their past fidelity to God, lest they face doom. Likewise, they held out hope for the future when the people of Israel found themselves in dire consequences in exile. This hope was the notion of a messiah and an everlasting kingdom. Yet even these assurances of a future are accompanied by a call for a return to the fidelity of the past. Here are some highlights:

**The major (meaning lengthier) prophets:**

- Isaiah (Immanuel, “the people who walked in darkness have seen a great light,” “comfort my people,” etc.)
- Jeremiah (call of Jeremiah, exile and return)
- Ezekiel (the dry bones)

**The minor (meaning briefer) prophets including:**

- Daniel (the lions’ den, Shadrach, Meshach and Abednego)
- Hosea (the unfaithful wife)
- Joel (the Day of the Lord)
- Amos (the call to justice)
- Jonah (swallowed by a large fish)
Called to Proclaim
by Robert Melevin (Echoes of Faith Plus: Person of the Catechist)

Who me?
Yes, I call -- YOU -- my chosen one;
I call -- YOU -- my mirror, my reflection;
I call -- YOU -- to see, to serve, to love

Do what?
Sow seeds, of my word planted deep;
Open hearts, to the Word made flesh;
Speak truth, of the lover who dies for his beloved;
Live the story, as lovers and dreamers of a world reborn.

With whom?
My Spirit, who sets hearts afire;
Teachers and companions, who journey to Emmaus;
Saints and heroes, who stand the test of timeless faith;
Popes and bishops, who authenticate and preserve.

And how?
Accept silence, let my word speak;
Seek kinship, dare to be known;
Risk love, embrace the other;
Share Eucharist, be blessed and broken.

As who?
A humble footwasher,
A risk taker,
A wounded healer,
A silent listener,
A prophet for peace and justice,
A faithful servant.

With what?
The fire of Sacred texts,
The earth of Tradition,
The wind of spoken eloquence,
The ageless power which transforms.
And so? Be my catechist!
### PERSONAL GROWTH PLAN

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>How will I continue to develop my personal relationship with God?</td>
<td></td>
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<tr>
<td>How will I deepen my knowledge of my faith and the Church’s teachings and traditions?</td>
<td></td>
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<tr>
<td>How will I develop my skills for teaching and facilitating the learning process?</td>
<td></td>
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<tr>
<td>How will I participate in the community life of my parish?</td>
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<tr>
<td>How will I demonstrate my commitment to the Church’s mission?</td>
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Preparation, attitude key to a good catechist
By Father Robert Hater
We must remember to catechize in the spirit of Jesus, who showed special care for those society overlooks

Here are seven characteristics needed in order to be a good catechist, gleaned from catechists themselves:

**Be hospitable**
Hospitality is critically important today. Many children, youths and adults feel unappreciated. Often, they do not verbalize such feelings of low self-esteem. Society's functional priorities often overshadow the personal love that people need. A catechist's words and attitude need to indicate that all the catechized are important and welcome in the Church. This goes a long way to open people to God's word and sacraments. What can you do to make your class feel welcome and comfortable?

**Center teaching on faith**
A catechist's faith is the basis for his or her love of God and one another. It invites them to share God's word with children, adolescents and adults. Catechists give witness to their faith in action through solid preparation and concern for the catechized. Faith often requires us to sacrifice our time to get certified as a catechist, to visit a homebound person or to volunteer in a senior citizens home. Such a lifestyle of offering oneself to those in need demands a regular prayer life. Catechesis can never become a routine task. It requires an ongoing infusion of energy derived from communication with people of faith, prayer, the sacraments, Scripture reflections and good reading. In what ways are you growing in your faith?

**Care for the catechized**
We are called to catechize in the spirit of Jesus. He showed special concern to the man born blind and the woman caught in adultery. Like Christ, catechists also minister to those people that society overlooks. These include children, adults with special needs and the elderly. People with special needs offer rich graces to a catechist and catechetical community. The elderly are often very close to God. Many have served the Church over the years. They, too, need continuing catechetical ministry at the time their eternal reward approaches. In developing catechesis for people with various needs, catechists should not neglect children and youth. In today's society, they need special attention. Catechists must give high priority to young people, focusing on where they are right now, not on whom or what they may become later on. In what ways are you showing your class that you care for each of them?

**Catechize with joy and a smile**
Recognizing our importance begins by knowing that we are children and friends of God. It also demands that we know our limitations as human beings. This realization encourages us to have a sense of humor and to laugh often. Smiling and laughing are good symbols for catechesis. Catechists help people smile when they share Jesus' joyful message. Smiles and laughter touch us deeply and invite us to respond positively, even in difficult situations. Our smile may be the only one that a person experiences all day. Even when tired, we can smile. A smile, not a tired body, is the window to the soul. Catechists offer a fine gift when they smile. What happens to your overall mood and outlook when you smile?

**Live as a prophet of hope**
A hope-filled person radiates hope to others. The prophets Isaiah and Jeremiah gave the Jewish people hope for a better tomorrow during troubled times. Their words repeatedly called people to repent and focus again on God's covenant of love. Jesus culminated their ministry through his death and resurrection. In hard times of pain, anger, uncertainty and confusion, we need more prophets of hope as catechists and catechetical leaders. Such ministers offer hope to searching or troubled children, youth and adults. Seeing their role as being prophets of hope offers catechists a positive approach.
perspective from which to enthusiastically embrace their ministry. How might you reflect Christian hope to those you teach?

**Practice catechesis in this time and place**
Some people are always looking for the ideal situation. Many never find it. Why we are born into a particular family and cultural circumstance and why we are called to minister in today's world and Church is God's choice, not ours. Some catechists find themselves in less-than-desirable situations. We may feel unsupported by parish leaders, have inadequate preparation or resources, live in difficult family or work situations and experience pressure from students and parents. God calls us to minister when and where we are, not in some idealized time and place. If circumstances are beyond our control, we may have to make the most of them, remembering that God may be asking us to take up our cross. At the same time, we must take care of ourselves. In finding this balance, we give glory to God as we minister to our family and those we catechize. Have you ever made a less-than-desirable situation better by praying and presenting a positive presence?

**Be well-prepared**
All catechists need adequate preparation, knowledge of the basics of the faith, the skills to communicate Church teaching and good resource materials. As a general norm, catechists need to be certified. Diocesan formation requirements for catechists, an understanding of the Catholic approach to the Bible, the Catechism of the Catholic Church, good religion textbooks and other supplementary works enhance the catechist's ability to catechize. Professionally trained catechetical leaders recognize the central role that well-prepared catechists play in sharing Jesus' Good News. All catechists need formal preparation through attendance at adult faith formation or other religious education classes, institutes and workshops. They are also called to pray, read, focus on Scripture and prepare adequately before teaching so that they know the lesson of the day and are able to communicate it effectively. Of course, a faithful well-prepared catechist is better than any textbook! What effect does it have on a class of students if a catechist is well-prepared?

**Prayer for teachers**
Heavenly Father, who promised that all those who instruct others in the way of holiness will shine as stars for all eternity, fill our hearts and minds with true knowledge and the art of teaching.

Give us patience and understanding, justice and prudence, humility and fear of the Lord. Grant us wisdom and charity so that, with a pure and holy love of God, we ourselves may enjoy all these gifts and impart them to our students.

Teach our children to be obedient to your laws and open to your inspiration. Let them be instruments of your peace in their homes, in our land and in the family of nations as becomes children of the sons of God in the mystical body of Christ.

May the blessings of your sevenfold gifts be in all who teach and in all who learn through the Holy Spirit, who is love of the Father and the Son, Our Lord Jesus Christ -- the Divine Teacher.

-- Cardinal Richard J. Cushing, taken from "Catholic Family Prayer Book" (OSV, 2001)

Father Robert Hater writes from Ohio. This article was adapted from "The Catechist's Companion: How to Be a Good Catechist" (OSV, $2.95)
There are many ways to 'make disciples'

By Joseph White

Multisensory catechesis -- activities that use various abilities -- recognizes different talents, needs among faithful

There are many different talents, gifts, learning styles and areas of need represented in God's family. In many ways, our Church is as diverse as the human family as a whole. We must consider this diversity as we follow Jesus' admonition to "make disciples of all nations" (Mt 28:19).

The wealth of our faith lends itself quite well to this diversity, and we can present Catholic teaching in many different ways. Pope John Paul II stated in Catechesi Tradendae (On Catechesis in Our Time) that "the variety in the methods is a sign of life and a resource" (No. 51). This means that when we use many different methods to teach the faith, we show that our message is living and rich, and we show that we respect those we are catechizing.

The Gospel is for everyone, and it needs to be communicated in ways that result in real understanding, reflection and application. There are important reasons, therefore, to use multisensory methodology -- activities that use various senses and abilities.

Historical basis

Our Catholic faith has a long-standing tradition of multisensory methodology. Jesus himself taught not only through words, but also through his healings and other miracles and his compassionate example as he cared for the poor and marginalized. As he taught about God's kingdom, Jesus would frequently cite visible illustrations of what he was teaching. For example, on one occasion when he was teaching his disciples about humility (see Mt 18:1-6), he brought a small child for them to see as an example of what we are called, spiritually, to be. Jesus was a keen observer of his environment, and he watched for concrete examples of the principles he wanted his disciples to live.

Early Christian teachers followed Christ's example of multisensory methodology. St. Paul, for example, taught both by preaching and through the written word. He also used visual aids at times to engage his listeners. For example, when he preaches at the Areopagus in Athens (see Acts 17:22-34), St. Paul points out the altar to the "unknown god," saying that this God is the one he has come to tell them about.
The Church continued a tradition of multisensory methodology, further developing the signs of sacramental rites as well as using music and the visual arts to tell the Gospel story. The Church has enjoyed a rich history of painting, sculpture, music and dramatic arts. Masterpieces like the works of Michelangelo testify to the importance that has been placed on this multisensory tradition. In recent decades, Catholic films and television programs have been produced to teach others about the faith. In Mass today (particularly on important feast days), we might have the opportunity to smell incense, hear music, view beautiful icons and stained-glass windows, move into various prayer postures -- for example, kneeling and standing -- and even taste Jesus under the signs of bread and wine.

Multisensory methodology has been an important part of the celebrations and teaching of the Christian tradition for centuries.

Types of intelligence
Two decades ago, an idea emerged that shed new insight on how people learn. In his 1983 book, "Frames of Mind," Harvard University psychologist Dr. Howard Gardner proposed a new theory of intelligence, called the "Theory of Multiple Intelligences." Gardner asserted that there was not just one type of intelligence, but many different ways in which a person could be "smart." He proposed the following eight types of intelligence:

- Linguistic Intelligence: The ability to read, write or speak well. Dr. Martin Luther King Jr., who gave energetic and inspirational speeches, was high in linguistic intelligence
- Spatial Intelligence: The ability to read charts, graphs and diagrams or to excel in the visual arts, such as painting, drawing or photography. Great artists such as Leonardo da Vinci are high in spatial intelligence
- Logical-Mathematical Intelligence: The ability to use numbers and logic, to solve puzzles, or use the scientific method. Albert Einstein is one individual we would recognize as being high in logical mathematical intelligence.
- Musical-Rhythmic Intelligence: The skill at singing, playing an instrument and appreciating or composing music. Great composers such as Bach and Beethoven were high in musical intelligence.
- Bodily-Kinesthetic Intelligence: Skill at using the whole body in physical movement. Great athletes, such as seven time Tour de France winner Lance Armstrong, are high in bodily-kinesthetic intelligence.
- Naturalist Intelligence: Sensitivity to the features of the natural world; the ability to discriminate between various types of living things. The late Steve Irwin (the "Crocodile Hunter") was high in naturalist intelligence.
- Interpersonal Intelligence: The ability to relate to various types of people, to work in groups, and get along with others. Pope John Paul II, who appealed to so many different types of people, and was known for being both personable and sensitive to others, was high in interpersonal intelligence.
• Intrapersonal Intelligence: Skill at introspection and contemplation. Great Catholic mystics such as St. Theresa of Ávila are high in intrapersonal intelligence.

**Teaching prayer**
The General Directory for Catechesis states: "When catechesis is permeated by a climate of prayer, the entire Christian life reaches its summit" (No. 85). The "climate of prayer" in catechesis invites individuals into relationship with God. Prayer is conversation -- talking as well as listening.

This task of catechesis is accomplished by helping individuals enter into this conversation. Here are activities you can try that appeal to multiple intelligences:

- **Linguistic Intelligence**: Invite the group to write prayers on various themes. One possibility would be to use the forms of prayer discussed in the Catechism (No. 2626-2643).
- **Spatial Intelligence**: Create "visual prayers" by drawing or painting pictures for God. Invite participants to express feelings, hopes, petitions or thankfulness and praise through their artwork.
- **Logical-Mathematical Intelligence**: Explore the Church's tradition of memorized, repeated prayers such as the Rosary or Divine Mercy Chaplet.
- **Musical-Rhythmic Intelligence**: St. Francis said that those who sing "pray twice." Use music (and for younger children, music and movement) in prayer times.
- **Bodily-Kinesthetic Intelligence**: Make use of various prayer postures in your group prayer time. Discuss how these prayer postures relate to different ways and forms of prayer.
- **Naturalist Intelligence**: Invite the group to go on a "prayer walk" in which you walk outdoors and thank God for aspects of his creation.
- **Interpersonal Intelligence**: Have a group prayer time in which participants form a circle and go around the circle thanking God for something or presenting particular intentions (praying for relatives who are ill, etc.). After each prayer, say in unison, "Lord, hear our prayer."
- **Intrapersonal Intelligence**: Encourage participants to keep a "prayer journal," in which they record their reflections on their faith and write letters to God.

Dr. Joseph White is a national catechetical consultant for Our Sunday Visitor. Adapted from "Catechist's Companion: Multisensory Methods in Catechesis" (OSV, $2.95)
How to Use the USCCB Online Catechism
http://old.usccb.org/catechism/text/instructions.shtml

The Catechism of the Catholic Church is a very lengthy document, so the USCCB online version is divided into chapter files to allow for faster download time on your computer. We have developed three ways for you to find what you're looking for: (1) consulting the complete table of contents, (2) taking the Catechism one part at a time, or (3) using the "Search" function on the USCCB website.

Complete Table of Contents
If you would like to review the entire table of contents at once, click on "View the Complete Table of Contents" on the Catechism homepage. The entire table will appear on your screen, and from there, simply click on the chapter that you would like to view.

Four Parts Plus Additional Materials
If you would rather not scroll down through the entire table of contents, we have divided the Catechism into its four main parts. To use this method, click on one of the four parts on the Catechism homepage. That will take you to a partial table of contents—including two sections, each of which has several chapters. From there, simply click on the chapter that you would like to view.

Besides the four main parts, the Catechism also includes an apostolic letter, an apostolic constitution, a prologue, an index of citations, an analytical index, a list of abbreviations, and a glossary of terms. Each of these may be accessed directly from the Catechism homepage, as well as from the complete table of contents.

Search for Terms
To find paragraphs in the online Catechism that address particular terms, use the "Search" feature on the USCCB homepage. Click only on the box marked "Catechism of the Catholic Church" to limit your search to the Catechism. Click the other boxes if you would like to see other USCCB website texts that deal with those terms.

Footnotes
In the USCCB online Catechism, the footnotes appear at the end of each chapter, and they are linked. If you would like to see a note, simply click on the superscript numeral and you will jump to the respective note.

Cross-References
Most paragraphs in the Catechism have cross-references to other paragraphs elsewhere in the Catechism. In the online version, these paragraphs will be linked but not until after the entire Catechism is posted. Simply click on any paragraph number that appears in color, and a small box will pop up, displaying the paragraph numbers of the cross-references. If you would like to review the cross-referenced paragraphs, simple click on the numbers in the small box and you will jump to the corresponding text. To get back to where you were, use the "Back" button on your Internet browser (or a similar method).
Nine Criteria for the Authentic Presentation of the Christian Message
(National Directory of Catechesis – Chapter 3, Section 25 pp. 75-87)

1 Centers on Jesus Christ
   - Catechesis centers on the person of Jesus Christ – He is center of salvation history
   - Everything in the OT & NT points to Christ

2 Introduces the Trinitarian dimension of the Gospel message
   - Understand that their presentation of the Gospel message must always proceed “through Christ, to the Father, in the Holy Spirit.” (from GDC #99)
   - Present God’s plan of loving kindness, which was conceived by the Father, was fulfilled in the Son, and is directed by the Holy Spirit in the life of the Church
   - The Mystery of the Trinity, “the central mystery of Christian faith and life.” CCC #234

3 Proclaims the Good News of salvation and liberation
   - “The Christian message proclaims the gift of salvation in Jesus Christ.” p. 78
   - “It is not merely a liberation from all the forms of injustice that oppress people; it is especially a liberation from sin.” P. 78
   - “Liberation from sin is the fundamental form of freedom from which all liberation emerges.” P. 78
   - Catechesis proclaims the Good News of salvation – emphasizing basic points that Jesus made throughout his preaching
   - God is a loving Father who abides with his people.
   - With the coming of the kingdom, God offers us salvation, frees us from sin, brings us into communion with him and all humanity, and promises eternal salvation.
   - The Kingdom of God is one of justice, love, and peace, in the light of which we shall be judged.
   - The Church, the community of disciples, “is, on earth, the seed and the beginning of that kingdom” (LG #5) and “is effectively and concretely at the service of the Kingdom.” (RM, #20)
   - The Church offers a foretaste of the world to come, and human life is a journey back to God.
   - Catechesis helps the Christian faithful to integrate Christ’s message of liberation in several important ways. To help integrate Christ’s message diocese and parishes should –
     - Situate his message of liberation within the “specifically religious finality of evangelization (EN, #32)
     - Ensure that the message of liberation “cannot be contained in the simple restricted dimension of economics, politics, social or cultural life.”(EN #33)
     - Present Christian social morality as a demand of the Gospel’s message of liberation and a consequence of the great commandment of love.
     - Arouse “a love of preference for the poor” (SRS, #42) in those being catechized
     - Emphasize that “what is already due in justice is not to be offered as a gift of charity” (AA, #8)

4 Comes from and leads to the Church p. 80
   - Catechesis has a distinctly ecclesial (church)character because the Christian community transmits the Gospel essentially as it has received it, understands it, celebrates it, lives it and communicates it.(cf. CCC, #2558)
     - Apostles received the Gospel message directly from Christ under the action of the Holy Spirit and preached it to the first Christian communities
     - Martyrs bore witness to it by their blood
     - Saints have lived it deeply
     - Fathers and Doctors of the Church have taught it wisely
     - Bishops have carefully preserved it with zeal and love and interpreted it authentically
     - Missionaries have proclaimed it courageously
     - Theologians have helped others understand it

Methodology for Catechists
- **People of God** have applied it more fully in their daily lives; all continue these efforts today.
  - The Church has constantly and consistently confessed this: “one Lord, one faith, one baptism; one God and Father of all who is over all and through all and in all.” (Eph 4:5-6)
  - “Catechesis originates in the Church’s confession of faith and leads to the profession of faith of the catechumen and those to be catechized” (GDC p. #105). In presenting catechesis, dioceses and parishes should ensure that catechesis
    - Transmits the one faith to all people
    - Introduces catechumens and those to be catechized to the unity of the profession of faith
    - Nourishes the unity of the Body of Christ pp. 80-81

5. **Has a historical character**
   - Gospel message of salvation in Jesus Christ has a distinctly historical character
   - Jesus Christ is a historical figure who preached the Good News of the coming of the kingdom of God in time.
   - Historical events: Jesus’ Incarnation, passion, death, and Resurrection
   - Jesus Christ poured out his Holy Spirit and established the church on Pentecost, thereby ushering in a new era of salvation history: the age of the Church
   - The Church transcends history, and is also part of it.
   - Christ lives now and acts now in the and with his Church. His gift of the Church, the Holy Spirit, continues to “renew the face of the earth.” 1 Cor. 11:26

6. **Seeks inculturation and preserves the integrity and purity of the message**
   - The Good News of Jesus Christ is intended for all cultures.
   - Inculturation is a “process that brings the transforming power of the Gospel to touch persons in their hearts and cultures at their deepest levels.” P. 82
   - In presenting catechesis that is both an inculturation of the Christian message and a careful preservation of the authenticity of the message, diocese and parishes are encouraged to
     - Present the same Gospel message that was given by Jesus Christ in its integrity and purity, avoiding any division, subtraction, or distortion of it.
     - Look to the Church as the principal agent of inculturation and involve persons of various cultures in planning the catechetical mission
     - Gather information on the diverse cultural makeup of the community
     - Develop and use culturally appropriate catechetical methods, tools, texts, and resources
     - Cultivate catechetical leadership that reflects the cultural diversity of the locality
     - Prepare catechists in their native language and cultural situations
     - Rely on catechists who not only have “a profound religious sense [but] also possess a living social conscience and [are] well rooted in [their] culture environment” GDC #110
     - Ensure that catechesis is grounded in the cultural environment in which it is presented
     - Respond to the various requirements of diverse cultures
     - Ensure that catechesis employs popular devotions and the distinctive symbols of faith common to various cultural groups
     - Ensure that catechetical initiatives work toward making the the catechumenate and the catechetical formation programs into centers of inculturation that employ, with proper discernment, the language, symbols, and values of the catechumens and those being catechized
     - Enable those being catechized to become more able to explain the faith to others in the culture in which they live and to be able to give “read for [their] hope.” 1 Pt. 3:15

7. **Offers the comprehensive message of the Gospel and respects its inherent hierarchy of truths**
   - “organic hierarchical character” of the Christian message is another vital criterion for the presentation of the Gospel
   - “The harmony and coherence of the Christian message require that the different truths of the faith be organized around a center, the mystery of the Most Holy Trinity: “the source of all the other mysteries of faith, and enlightens them.” CCC #234
   - Catholic doctrine has an order or “hierarchy” of truths, GDC #43
- does not provide grounds for ignoring or eliminating some of the truths of the faith
- only that some truths are based on others as of a higher priority, and are illumined by them

8. **Communicates the profound dignity of the human person**
   - Christ is the “image of the invisible God.”
   - Christ has united himself to every human being
   - Christ is the perfect man who reveals to all human beings their own true nature and their eternal destiny in communion with God
   - Important to ensure the following points

   - Catechesis not only reveals God’ identity, also reveals the deepest truths about human beings (made in God’s image, we are religious beings by nature, desire for God is written on our hearts, God never ceases to draw us to himself, - Catechesis is concerned with the ultimate meaning of live and its deepest questions
   - Catechesis examines the more significant experiences of life in light of the Gospel
   - The initial proclamation of the Gospel is done with the awareness of human nature and shows how the Gospel fully satisfies the aspirations of the human heart.
   - Biblical catechesis helps to interpret human experiences in the light of the experience of the people of Israel and of Jesus Christ and his Church
   - Doctrinal catechesis based on the CREED, shows how the great themes of the faith are sources of light and enlightenment for human beings.
   - The Moral catechesis is a “catechesis of the beatitudes, for the way of Christ is summed up in the beatitudes, the only path that lead to the eternal beatitude for which the human heart longs” (CCC #1697).
   - Liturgical catechesis explains the signs and symbols of the sacred rites corresponding to human experiences GDC #117
   - Ecumenical catechesis helps all the faithful who are called upon to make a personal commitment to toward promoting increasing communion with Christians UUS #8
   - That catechesis seeks to dispose people “to hope in the future life that is the consummation of the whole history of salvation.” Col 1:23

9 **Fosters a common language of faith**
   - “We do not believe in formulas, but in those realities they express, which faith allows us to touch.” CCC #170
   - As Catholics we do rely on the formulations of the faith to express and probe the meanings of the mysteries that faith in order to hand it on to future generations of believers.
   - To foster common language of the faith, diocese and parishes should ensure that catechesis
   - Respects and values “the language proper to the message, especially biblical language, as well as the historical-traditional language of the Church (credd, liturgy) and doctrinal language (dogmatic formulations)” GDC #205
   - Uses the technical language of the faith while also demonstrating the contemporary relevance of the traditional formulas for communicating the faith.
   - Enters into dialogue with the particular people to whom the Christian message is being presented
   - Avoids terminology that would alter the substance of faith
   - Employs language suited to today’s children, young people, and adults in general, as well as to many other categories of people: for example, students, intellectuals and scientists, those who are illiterate, and persons with disabilities (cf. CT, #59)
Catechist’s Companion to the National Directory for Catechesis

ABOUT THE CATECHIST’S COMPANION TO THE NDC

The Catechist’s Companion to the National Directory for Catechesis is a tool for formation and reflection, developed primarily for catechists and catechetical leaders. It is not intended to be a summary of the document, but as the title states, a “companion” guide. The Catechist’s Companion provides a brief history of catechetical directories and the implications of the new National Directory for Catechesis (NDC) and provides an overview. It also includes discussions on eight major themes of the NDC that are directly applicable to volunteer catechists, divided into the following sections:

Catechesis and American Culture — This section discusses the values of American culture that present both opportunities and challenges to the ministry of catechesis. Also discussed is the cultural, political, and social diversity of the United States and how this relates to catechetical ministry. Catechists are encouraged to reflect on the diversity they see (or have seen) in the individuals they catechize as well as their feelings about their own backgrounds and individuals who are different from themselves.

We are Sent: Catechesis and Evangelization — This section discusses the stages of evangelization, and encourages the catechist to reflect on his or her own history of evangelization and conversion. Notes on the relationships between evangelization and catechesis and between evangelization and ecumenism are also included.

The Ministry of Catechesis — This section discusses the goals, aims, and tasks of catechesis, as outlined in the General Directory for Catechesis and expanded upon in the NDC. Catechists are encouraged to understand the scope of their call, as well as what the Church teaches is most important about this ministry.

Catechetical Methodology — This section discusses inductive and deductive approaches to catechesis and encourages catechists to reflect on ways to use multiple senses in catechetical activities.

The Recipients of Catechesis: Life Span Development and Faith Formation — This section presents a brief overview of various age groups and how development relates to the needs and gifts of the catechetical audience. Catechists are encouraged to reflect on the needs and gifts shared by the particular group with whom they work.

Special Needs and Circumstances — The NDC calls for inclusion of individuals with special needs in the larger community unless it is absolutely impossible. Some practical ways of including individuals with special needs are discussed, as are other circumstances that may warrant adaptations of catechetical programs.

Nurturing Your Spirituality as a Catechist — This section discusses the process of “continuing conversion” and how catechists can grow in their faith, encouraging catechists to reflect on activities and experiences that help them grow spiritually, as well as new ways in which they might cultivate their spirituality.

Catechesis in the Media Age — This section discusses the importance of familiarity with modern technology and media to catechists in our country. Using the media as both a topic and tool for catechesis is discussed. Each section of the Catechist’s Companion includes references to the document itself, relevant reflection questions, and a prayer for catechists on the topic discussed. The guide can be used in a number of ways: as a tool for personal study, a framework for a retreat day, or a text for regular catechist formation sessions.

This supplement contains brief reflections on additional topics directly relevant to catechetical leaders: the formation and spirituality of catechetical leaders, selection and formation of catechists, resources for catechesis, and the organization of catechetical ministry. The NDC provides us with a wonderful opportunity for catechetical renewal in that its publication will highlight the importance of the formation of catechists, and will place catechesis in general in the limelight in our national Church. Of particular importance is the document’s emphasis...
on adult faith formation, which has been a challenging task for many catechetical leaders in this country. Let us unite in hope and prayer that the new NDC will inspire others to invest both time and resources to the field of catechesis, which lies at the heart of the mission of the Church.

THE FORMATION OF CATECHETICAL LEADERS
The well-formed catechetical leader is the most important element of a parish program of catechesis, according to the NDC (no. 54). Only Catholics who are faithful to the Church’s teachings in the areas of faith and morals, and who offer strong examples of the Christian life, are qualified to serve. This echoes, in some ways, the statements made in the General Directory for Catechesis regarding the importance of the person of the catechist:

No methodology, no matter how well tested, can dispense with the person of the catechist in every phase of the catechetical process. The charism given to [the catechist] by the Spirit, a solid spirituality and transparent witness of life, constitutes the soul of every method. Only [the catechist’s] own human and Christian qualities guarantee a good use of texts and other work instruments (no. 156).

These words are applicable to catechetical leaders as well, for they are, first and foremost, catechists (NDC, no. 54).

QUESTIONS FOR REFLECTION:
• In what ways would you like to grow spiritually?
• What are some areas of practical knowledge in which you would like to grow? How can this growth be accomplished (e.g., reading, retreats, seminars, continuing-education classes, distance learning)?

PRAYER FOR CATECHETICAL LEADERS
Dear God,
Leading others in catechetical ministry can feel like such an awesome responsibility.
Give me confidence that you are with me.
Fill me with your Spirit so I can go where you lead.
Amen.

READ ALL ABOUT IT!
For more information about the formation of catechetical leaders, see Chapter 8, section 54, of the National Directory for Catechesis.

SELECTION AND FORMATION OF CATECHISTS
Catechesis is an essential ministry of the Church, and those called to catechesis have been given a charism from the Holy Spirit to do this work (NDC, no. 54, B. 8.). Because of this, catechetical leaders should take special care in how they recruit individuals to serve in this ministry. The NDC strongly cautions against implying that “anyone can be a catechist” (NDC, no. 55, B). The Guide for Catechists, by the Vatican’s Congregation for the Evangelization of Peoples, lists several characteristics that should be observed in those who will serve as catechists. This list is cited in the NDC:

...faith that manifests itself in their piety and daily life; love for the Church and communion with its pastors; apostolic spirit and missionary zeal; love for their brothers and sisters and a willingness to give generous service; sufficient education; the respect of the community; the human, moral and technical qualities necessary for the work of a catechist, such as dynamism, good relations with others, etc.” (Guide for Catechists, no. 18).
The NDC adds that a catechist should rise from within the parish community, and be invited by the pastor in consultation with the parish catechetical leader. According to the NDC, initial formation of catechists should: help them understand “the social, cultural, ethnic, demographic, and religious circumstances of those whom the new catechist will serve”; be respectful of their time constraints while still providing a structured and systematic overview of the ministry; develop their human, spiritual, and apostolic qualities; facilitate the catechist’s prayer life and communication with the local church; encourage new catechists to connect with others in the ministry, perhaps even forming mentoring relationships; encourage catechists to seek out a spiritual director; “remain within the context of the community of faith” (NDC, no. 55, D). Ongoing formation is also necessary, as it is for all Christians. For catechists especially, this means ongoing development of human qualities (emotional growth, communication skills, etc.) as well as growth in spirituality and knowledge of the faith. Catechetical methodology and social science (e.g., psychology, education, and communication) are also topics for continued study by catechists. A variety of settings exists for catechist formation, and each has its own benefits. Parish-based formation, diocesan events, retreats, and seminars, and trainings and classes sponsored by Catholic universities can all be beneficial in different ways. For example, formation in the parish setting helps catechists working together to get to know one another and can be useful for discussing issues that are particular to a given parish, while diocesan and regional events can help catechists appreciate their own work within the context of the catechetical mission of the Church worldwide.

QUESTIONS FOR REFLECTION:
• How are catechists currently selected and formed in your parish? What suggestions from the NDC may enhance this process?
• What challenges can you foresee in implementing the suggestions outlined in the NDC for catechist selection and training?

PRAYER FOR CATECHETICAL LEADERS
Dear God,
Thank you for the privilege of leading others in the ministry of catechesis.
Grant me wisdom as I help others discern their call.
Guide me with the Holy Spirit as I assist in their formation. Amen.

READ ALL ABOUT IT!
For more information on the selection and formation of catechists, see Chapter 8, section 55, of the National Directory for Catechesis. Also recommended: Guide for Catechists, by the Congregation for the Evangelization of Peoples. United States Conference of Catholic Bishops (Washington, DC, 1993) Seven Secrets of Successful Catechists, by Joseph D. White, Ph.D. Our Sunday Visitor (Huntington, IN, 2002). What Every Catechist Should Know, by Joseph D. White, Ph.D. Our Sunday Visitor (Huntington, IN, 2003).

RESOURCES FOR CATECHETICAL MINISTRY
The Word of God, as revealed in Scripture and Sacred Tradition, is the primary source for catechesis (NDC, no. 18). According to the NDC, it follows that catechesis is primarily based on the Old and New Testaments, interpreted in the context of the sacred deposit of faith. Use of Scripture in catechesis is emphasized in the NDC, particularly use of the Gospels to facilitate an “encounter with Christ.” The Church provides guidance on the interpretation of Scripture:
1. Take into account the time period, culture, and kind of writing (CCC, 110).
2. Read parts of Scripture in the context of the whole message (CCC, 112).
3. Read Scripture within “the living tradition of the whole Church” (CCC, 113).
4. Pay attention to the truths of faith expressed in Scripture. Great truths are always consistent with one another. For example, both the Old and New Testaments present love for God and love for one’s neighbor as guiding principles of God’s law. The Catechism of the Catholic Church presents a standard for catechesis. It is a summary of our Sacred Tradition presented in the context of the contemporary world (NDC, no. 67). However, this universal catechism makes no attempt to adapt catechesis to particular cultural situations and other special circumstances. This is the role of local catechisms. The Catechism for Adult Catholics in the United States is the local catechism for our country. Other resources for catechesis include textbooks, catechist guides, and supplemental materials. In the
United States, most catechetical textbook series for children and teens follow a scope and sequence based on development. For example, in the third grade, around the time when developmental theorists say peer relationships become much more important, the main focus of study is the community of Christians, the Church. In fourth grade, when children are becoming more capable of internalizing moral standards, conscience formation is a primary topic. Section 68 of Chapter 10 in the *National Directory for Catechesis* lists several guidelines for the selection of catechetical textbooks. One primary consideration is conformity to the *Catechism of the Catholic Church*. A list of textbooks found to be in conformity with the *Catechism* can be found on the USCCB website at [www.usccb.org](http://www.usccb.org). The NDC also points out that merely translating catechetical texts is often not enough to facilitate a bilingual program or provide catechesis to persons who speak other languages. Catechetical textbooks in other languages should be written by native speakers of those languages, who understand the nuances of the language and cultural factors that may impact communication. While selection of textbooks and other resources is important, we must also remember that formation is, first and foremost, an apprenticeship in the Christian life. Individuals being formed in the faith learn best by living out their faith and interacting with individuals who are good examples of Christian living.

**QUESTIONS FOR REFLECTION**

- How are Scripture and the *Catechism* used in your catechetical program?
- What other resources do you find helpful in your ministry?
- In what ways can a textbook help to foster a living faith? What are the limitations of books and similar resources in faith formation?

**PRAYER FOR CATECHETICAL LEADERS**

Dear God,

Your word is the source of everlasting truth.

Help us as we seek out your will. Lead us to resources that will help us understand what you would say to us.

Help us not only to know, but also to live out your message in our lives.

Amen.

**READ ALL ABOUT IT!**

For more information about resources for catechetical ministry, see Chapter 2, section 18 of the NDC, titled “Source and Sources of Catechesis,” and Chapter 10, titled “Resources for Catechesis.”

**ORGANIZING CATECHETICAL MINISTRY**

Drawing heavily from the first National Catechetical Directory, *Sharing the Light of Faith*, the new *National Directory for Catechesis* offers several principles for the organization of catechesis in the United States, with particular applications to local Churches (no. 58). First, the NDC points out the importance of a “comprehensive pastoral plan” based on the Church’s mission of evangelization. This plan should help to guide catechesis at the national, diocesan, and parish level, with each level of organization respecting the competence of the other levels.

A second principle mentioned in the document is the “person-centered” quality of organization for catechesis. Those who are catechized and their families should be included in organizational structures.

A third principle offered by the bishops is that all Christians are responsible for catechesis. This is particularly true because of the responsibility of every Christian for evangelization and mission. This principle echoes the *General Directory for Catechesis*, which states:

**In the Diocese catechesis is a unique service performed jointly by priests, deacons, religious and laity, in communion with the Bishop. The entire Christian community should feel responsible for this service.**

Fourth, we are asked to develop a “statement of philosophy, goals and basic beliefs underlying those goals.” In other words, catechetical leaders should develop a mission statement for their programs so the program’s guiding principles are explicit. According to the NDC, when making policy decisions, organizational bodies should respect the autonomy of groups and persons most directly affected by those decisions. The NDC calls for an equitable distribution of resources for the ministry of catechesis, with more affluent parishes sharing their resources with
parishes in need. Catechesis should be organized in a way that is consistent with the needs assessed and the goals stated. Assessment, planning, development, and evaluation should be continuing processes (NCD, no. 221; NDC, 58).

In its discussion of diocesan catechetical ministry, the NDC points out that collaboration is necessary not just so catechesis will be well-coordinated, but also because it “ensures a unified and coherent presentation of the faith” (no. 59). The same could certainly be said of catechesis within the parish, because the parish is the most important locus of formation (GDC, no. 257). Consequently, it is vital that parish leaders collaborate with one another in catechetical activities at all levels, and collaborate with parents and families in their work with children and youth, for parents are the first educators of their children (Catechism of the Catholic Church, no. 2223).

QUESTIONS FOR REFLECTION

• What is the “mission statement” for your ministry?
• What are some practical ways in which catechesis can be “person-centered”?
• Discuss your experiences of effective collaboration in ministry settings. What are some barriers to collaboration?

PRAYER FOR CATECHETICAL LEADERS

Dear God,
Thank you for the ministry of catechesis.
Help me to make your mission my own, and guide me as I make decisions in my ministry. Help me to pay attention to the personal qualities of those with whom I work, and help me to collaborate with others who are working for your kingdom.
Amen.

READ ALL ABOUT IT!
For more information on the organization of catechetical ministry, see Chapter 9 of the National Directory for Catechesis, titled “Organizing Catechetical Ministry.”
Church Documents

The ABCs of Church Catechetical Documents

Why are Church documents so important to Catholics?

As kids, we didn’t like it when someone we considered to be an equal assumed authority over us. We challenged their authority by asking, “Says who?” We wanted to know where this authority was coming from. If indeed they were able to point to another authority (e.g., “Says Mom” or “Says our teacher”) we immediately wanted to know when, where, and to whom these words of authority were spoken.

Jesus spoke with authority. Of course, many people resented that. They had assumed that Jesus was their equal. They asked on more than one occasion where Jesus was getting his authority from. In other words, they were asking, “Says who?” Jesus made it very clear where his authority came from: “All authority in heaven and on earth has been given to me.” (Matthew 28:18) This means, of course, that Jesus speaks with the authority of God. Jesus, in turn, gave this authority to his Church when he told Peter that he would build his church upon him and gave him the keys of the kingdom. (Matthew 16:18–19)

To be entrusted with the keys to anything is to be given authority. So, when Christians preach the Gospel with authority, people, in essence, ask, “Says who?” They want to know where our authority comes from. Our answer, very simply, is: God, from whom all authority comes. Of course, the next question that follows is, “where, when, and to whom did God say that?” Protestant and Catholics answer this question differently. For Protestants, the answer is, “in the Bible.” Having separated from the Roman Catholic Church in the 16th century and distrusting of church hierarchy, Protestantism claimed that God’s revelation is found only in Scripture. For Catholics, the source of authority – the source of God’s revelation – is Scripture AND Tradition.

Throughout the ages, the bishops, the successors of the apostles, have passed on the Word of God with the guidance of the Holy Spirit. The Word of God takes the form of both the written word (Scripture) and of a living Tradition. Both, however, have as their source, Jesus Christ. In other words, Catholics know that Scripture alone is not enough. We also need (and have) authoritative interpretation and teaching. For Catholics, Scripture and Tradition are inseparable, forming one “sacred deposit of the Word of God.” (Catechism of the Catholic Church 97)

Tradition, in this context, is not just the act of doing something a certain way because “that’s how it’s always been done.” Tradition is the faithful handing on of the teaching of the Apostles under the guidance of the Holy Spirit. This responsibility for a faithful handing on of the teaching of the Apostles belongs to the Magisterium – the teaching office of the Church.

-from A Well-Built Faith by Joe Paprocki, DMin
<table>
<thead>
<tr>
<th><strong>Type of Document</strong></th>
<th><strong>Description</strong></th>
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</thead>
<tbody>
<tr>
<td>Motu Proprio</td>
<td>A document issued Motu Proprio is from the Pope on his own initiative, and not in response to a request or at the initiative of others. e.g. Porta Fidei (proclaiming a Year of Faith)</td>
</tr>
<tr>
<td>Apostolic Constitution</td>
<td>Highest level of decree issued by the Pope. e.g. Dei Verbum (1965)-Paul VI's Dogmatic Constitution on Divine Revelation.</td>
</tr>
<tr>
<td>Encyclical</td>
<td>A circular or general letter expressing the mind of the Pope, generally on matters of faith and morals. e.g. Deus Caritas Est (2005) – Benedict XVI’s first encyclical, on Christian love.</td>
</tr>
<tr>
<td>Apostolic Letter</td>
<td>Letters of less solemn authority than an encyclical, they may be written on a doctrinal matter (e.g. Pope John Paul II's Letter On the Beginning of the Third Millennium). They may also announce a papal act such as declaring a person Venerable (heroic virtue) or declaring a church a Basilica.</td>
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<tr>
<td>Apostolic Exhortation</td>
<td>A category of document similar to an Apostolic Letter to communicate to the Church the conclusions he has reached after consideration of the recommendations of a Synod of Bishops (post synodal). e.g. Verbum Domini, 2010 (followed the Synod of Bishops in 2008 focusing on how Catholic should approach the Bible)</td>
</tr>
<tr>
<td>Common Declaration</td>
<td>A joint statement of the Holy Father and another religious leader concerning a common understanding of some teaching. e.g. Joint Declaration on the Doctrine of Justification, 1999</td>
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<tr>
<td>Homily</td>
<td>The homilies of the Pope on the Scripture readings at Mass.</td>
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<tr>
<td>Audience</td>
<td>The opportunity to hear and/or greet the Holy Father is called an audience. The discourses at these Audiences are typically used to develop a theme over a long period. (<a href="http://www.vatican.va">www.vatican.va</a>)</td>
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## Ecumenical Councils

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<tbody>
<tr>
<td>1.</td>
<td>FIRST COUNCIL OF NICAEA (325)</td>
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<td>2.</td>
<td>FIRST COUNCIL OF CONSTANTINOPLE (381)</td>
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<tr>
<td>3.</td>
<td>COUNCIL OF EPHESUS (431)</td>
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<td>4.</td>
<td>COUNCIL OF CHALCEDON (451)</td>
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<td>5.</td>
<td>SECOND COUNCIL OF CONSTANTINOPLE (553)</td>
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<tr>
<td>6.</td>
<td>THIRD COUNCIL OF CONSTANTINOPLE (680-681)</td>
</tr>
<tr>
<td>7.</td>
<td>SECOND COUNCIL OF NICAEA (787)</td>
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<tr>
<td>8.</td>
<td>FOURTH COUNCIL OF CONSTANTINOPLE (869)</td>
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<tr>
<td>9.</td>
<td>FIRST LATERAN COUNCIL (1123)</td>
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<td>10.</td>
<td>SECOND LATERAN COUNCIL (1139)</td>
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<td>11.</td>
<td>THIRD LATERAN COUNCIL (1179)</td>
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<td>12.</td>
<td>FOURTH LATERAN COUNCIL (1215)</td>
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<td>13.</td>
<td>FIRST COUNCIL OF LYONS (1245)</td>
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<td>14.</td>
<td>SECOND COUNCIL OF LYONS (1274)</td>
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<td>15.</td>
<td>COUNCIL OF VIENNE (1311-1313)</td>
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<td>16.</td>
<td>COUNCIL OF CONSTANCE (1414-1418)</td>
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<td>17.</td>
<td>COUNCIL OF BASLE/FERRARA/FLORENCE (1431-1439)</td>
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<tr>
<td>18.</td>
<td>FIFTH LATERAN COUNCIL (1512-1517)</td>
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<td>19.</td>
<td>COUNCIL OF TRENT (1545-1563)</td>
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<tr>
<td>20.</td>
<td>FIRST VATICAN COUNCIL (1869-1870)</td>
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<tr>
<td>21.</td>
<td>SECOND VATICAN COUNCIL (1962-1965)</td>
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</tbody>
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**The Catechism of the Catholic Church (CCC)**

A catechism is a written summary of the church’s understanding of God’s word as revealed through Scripture and Tradition. In a sense, a catechism is the what of our beliefs as Catholics. For many centuries, it was customary for children to “learn their catechism.” This was often done using a question-and-answer format known as the Baltimore Catechism. Today, the Catechism of the Catholic Church (1992) is the official source for Catholic teaching, intended as the principle resource for bishops and catechetical ministers.

4 “Pillars”: Creed, Sacraments, Morality, Prayer

For the average adult Catholic, the bishops of the United States have provided the Compendium of the Catechism of the Catholic Church (2006)—a synopsis of the Catholic faith in a question-and-answer format reminiscent of the Baltimore Catechism, but for adults; and the United States Catholic Catechism for Adults (2006)—an adaptation of the CCC with stories, teachings, scriptures

“The desire for God is written in the human heart, because man is created by God and for God; and God never ceases to draw man to himself. Only in God will he find the truth and happiness he never stops searching for.”

(#27)

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**Loyola Press, A Jesuit Ministry**

100 Years of Service
<table>
<thead>
<tr>
<th>Title</th>
<th>Description</th>
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<tbody>
<tr>
<td>The General Directory for Catechesis (GDC)</td>
<td>Catechesis is the process of transmitting the Gospel. To help us understand this process, the church has given us the General Directory for Catechesis (1997). This document helps us to understand the how of catechesis. The GDC provides religious educators, teachers, and catechists with a single point of reference for all aspects of catechetical instruction. (&quot;replaced&quot; the 1971 GCD)</td>
</tr>
<tr>
<td>The National Directory for Catechesis (NDC)</td>
<td>The NDC (2005) is an adaptation of the GDC for the church in the United States. (&quot;replaced&quot; the 1979 NDC, &quot;Sharing the Light of Faith&quot;)</td>
</tr>
<tr>
<td>To Teach as Jesus Did</td>
<td>Issued in 1972, this was the first pastoral letter of the U.S. bishops devoted to the concern of Catholic education, using the language emerging out of the Second Vatican Council.</td>
</tr>
<tr>
<td>Catechesi Tradendae (On Catechesis in Our Time) – (CT)</td>
<td>Catechesi Tradendae (1970), Pope John Paul II’s first apostolic exhortation was on catechesis or religious instruction. It followed on the fourth general assembly of the Synod of Bishops held in October, 1977, which Pope John Paul attended before his election. The exhortation emphasizes the “Christocentricity” of all catechesis and the need for lifelong catechesis. This document laid the groundwork for subsequent catechetical documents, especially the GDC.</td>
</tr>
<tr>
<td>Evangeli Nuntiandi (On Evangelization in the Modern World) – (EN)</td>
<td>Evangeli Nuntiandi (1975) is an Apostolic Exhortation by Pope Paul VI on the 10th anniversary of the Second Vatican Council focusing on making the Church better fitted for proclaiming the Gospel to the people. It is considered by many to be the &quot;Magna Carta&quot; on Catholic Evangelization.</td>
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"Echoes of Faith Methodology for Catechists
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<tr>
<th>Title</th>
<th>Page</th>
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<tbody>
<tr>
<td>Go and Make Disciples (A National Plan and Strategy for Catholic Evangelization in the United States) – (GMD)</td>
<td>Renewal of the Catholic Church in the Second Vatican Council (1962-1965) brought intense focus on Jesus’ command to “Go and make disciples of all nations” (Matthew 28:19) as a duty of the Church and its members “so that people can believe and be saved,” wrote Pope Paul VI in 1975. In 1992, the U.S. bishops responded with a national plan for Catholic evangelization to help Catholics to live their faith enthusiastically, share it freely, and bring gospel values to everyday life.</td>
</tr>
<tr>
<td>Our Hearts Were Burning Within Us (A Pastoral Plan for Adult Faith Formation in the United States) – (OHWB)</td>
<td>“We are entering a period of new vitality for the Church, a period in which adult Catholic laity will play a pivotal leadership role in fulfilling the Christian mission of evangelizing and transforming society. For adults to fulfill their roles in this new era of the Church, their faith formation must be lifelong, just as they must continue to learn to keep up in the changing world.” (#20)</td>
</tr>
<tr>
<td>Guidelines for Doctrinally Sound Catechetical Materials (GDSCM)</td>
<td>“Effective catechesis requires that the Church’s teaching be presented correctly and in its entirety, and it is equally important to present it in ways that are attractive, appealing, and understandable to the individuals and communities to whom it is directed.” (II – Guidelines for Presenting Sound Doctrine)</td>
</tr>
<tr>
<td>Renewing the Vision: A Framework for Catholic Youth Ministry (RV)</td>
<td>“Renewing the Vision takes up the Holy Father’s challenge by focusing the Church’s ministry with adolescents on three essential goals: (1) empowering young people to live as disciples of Jesus Christ in our world today; (2) drawing young people to responsible participation in the life, mission, and work of the faith community; and (3) fostering the personal and spiritual growth of each young person.”</td>
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<tr>
<td>Title</td>
<td>Description</td>
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<tr>
<td>Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age</td>
<td>Issued by the U.S. bishops in 2007, this document spells out what central elements of Catholic teaching and practice ought to be included within each of six core and five possible elective courses over eight semesters of high school religious education.</td>
</tr>
<tr>
<td>Sharing Catholic Social Teaching: Challenges and Directions</td>
<td>In this 1968 document, the U.S. bishops identify 7 key themes or principles of Catholic social teaching: life and dignity of the human person; Call to family, community, and participation; Rights and responsibilities; Option for the poor and vulnerable; The dignity of work and the rights of workers; Solidarity; and Care for God’s creation.</td>
</tr>
<tr>
<td>Vatican II: The Conciliar and Post Conciliar Documents</td>
<td>The Second Vatican Council, which took place from 1962-1965, produced sixteen documents which are compiled in this book. Of those documents, the following are key for the catechetical ministry:</td>
</tr>
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<td>- The Constitution on the Sacred Liturgy (Sacrosanctum concilium), December 4, 1963 - Basic document for understanding liturgy, a blueprint for ongoing liturgical reform in the Church</td>
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<td>- Declaration on Christian Education (Gravissimum education), October 28, 1965 - Basic document on Catholic Schools</td>
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<td></td>
<td>- Dogmatic Constitution on Divine Revelation (Dei verbum), November 18, 1965 - Basic document on the Catholic interpretation of scripture</td>
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<td>- Decree on the Apostolate of Lay People (Apostolicam actuositatem), November 18, 1965 - Basic document on the ministry of lay people in the Church</td>
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<td></td>
<td>- Decree on the Church's Missionary Activity (Ad gentes divinum), December 7, 1965 - Basic document for understanding the scope of the Church's missionary activity</td>
</tr>
<tr>
<td>The Rite of Christian Initiation for Adults (RCIA)</td>
<td>In 1983, the restored initiation process was promulgated in the United States in The Rite of Christian Initiation for Adults. This is a liturgical rite marking the deepening conversion of adults being led to baptism — a process that includes catechesis over 4 stages: inquiry (pre-catechumenate); the catechumenate; the period of purification and enlightenment (Lent); and mystagoga.</td>
</tr>
<tr>
<td>The Code of Canon Law</td>
<td>Canon Law refers to the laws by which the Church is governed. The Code of Canon Law was revised in 1983. Catechetical leaders refer to the Code when identifying parish policies such as who may prepare for the sacraments, who may serve as a sponsor for Confirmation, and so on. The Code states rights and responsibilities: every Catholic has a right to catechesis and a responsibility to seek catechesis while every-parish has a responsibility to provide opportunities for catechesis.</td>
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<td>&quot;As a framework, this document offers guidance to catechetical publishers in the creation of instructional material.&quot; (Introduction)</td>
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<td>&quot;Central to our identity as Catholics is that we are called to be leaven for transforming the world, agents for bringing about a kingdom of love and justice.&quot;</td>
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<td></td>
<td>&quot;The sacred synod also earnestly and especially urges all the Christian faithful, especially Religious, to learn by frequent reading of the divine Scriptures the &quot;excellent knowledge of Jesus Christ” (Phil. 3:8), &quot;For ignorance of the Scriptures is ignorance of Christ.” (6) (Dei verbum, #25)</td>
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<tr>
<td></td>
<td>&quot;The People of God, as represented by the local Church, should understand and show by their concern that the initiation of adults is the responsibility of all the baptized.” (6)</td>
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<td></td>
<td>&quot;Since they are called by baptism to lead a life in keeping with the teaching of the gospel, the Christian faithful have the right to a Christian education by which they are to be instructed properly to strive for the maturity of the human person and at the same time to know and live the mystery of salvation.” (217)</td>
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</table>
# Component/Ongoing Formation Completion Record

Name: __________________________________ Phone (______)________________________

Home Address: __________________________ City: __________________ Zip: ____________

Email Address: __________________________

Registered Parish: ______________________ Location: ____________________________

I am currently a:
- [ ] RE Administrator ____________________ [ ] Catechist ________________________
- [ ] School Administrator ________________ [ ] School teacher __________________
- [ ] Other ________________________________ @ ____________________________

This record pertains to: ____Component Completion (Check one):
- [ ] Creed ____________________________ [ ] Bible __________________________
- [ ] Sacraments Methods: __________________ __________
- [ ] Morality ____________________________ [ ] Catechists
- [ ] Prayer & Spirituality [ ] Teachers (Faith Integration)

____ Ongoing Formation Name of Course: ____________________________

(Coursework for Ongoing Formation must have pre-approval from the Dept. of Education).

## Attendance:

<table>
<thead>
<tr>
<th>Component Session</th>
<th>Date</th>
<th>Location</th>
<th>Instructor</th>
<th>Instructor, please initial here:</th>
</tr>
</thead>
<tbody>
<tr>
<td>/Session 1</td>
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<td>/Session 2</td>
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<td>/Session 5</td>
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</tbody>
</table>

I have attended all five sessions as listed above and have completed all assignments.

__________________________ __________________________
Signature of Applicant Date

Please send this record to--

Catechetical Certification
Department of Education
P. O. Box 23825

For Office Use Only: Dept. of Education Approval

Approved by: __________________________
Signature

Date: __________________________
### Foundational Component: Methods for Catechists

#### EVALUATION

**Instructor:** ____________________________  **Location:** ____________________________

<table>
<thead>
<tr>
<th>Evaluation of Instructor</th>
<th>1 Unsatisfactory</th>
<th>2 Satisfactory</th>
<th>3 Very Good</th>
<th>4 Outstanding</th>
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<tbody>
<tr>
<td>Demonstrated knowledge of content</td>
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<tr>
<td>Was prepared</td>
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<tr>
<td>Made the subject interesting and relevant</td>
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<tr>
<td>Established a good rapport with the group</td>
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<tr>
<td>Allowed for questions and encouraged discussion</td>
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<tr>
<td>Comments:</td>
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</tbody>
</table>

**Evaluation of the Class**

| This course helped me to understand the teachings of the Catholic Church |   |               |              |              |
| The class was well organized                                          |   |               |              |              |
| The subject matter was relevant and dynamic                           |   |               |              |              |
| Comments:                                                              |   |               |              |              |

**Self-Evaluation of the Participant**

| Overall, my needs and concerns were met                                |   |               |              |              |
| I actively participated as an adult learner                            |   |               |              |              |
| Comments:                                                              |   |               |              |              |

Note: If you have concerns about the content of the course please contact Sr. Jacqueline Spaniola at jspaniola@gbdioc.org or 920-272-8288.

Suggestions:

Name (Optional) ____________________________