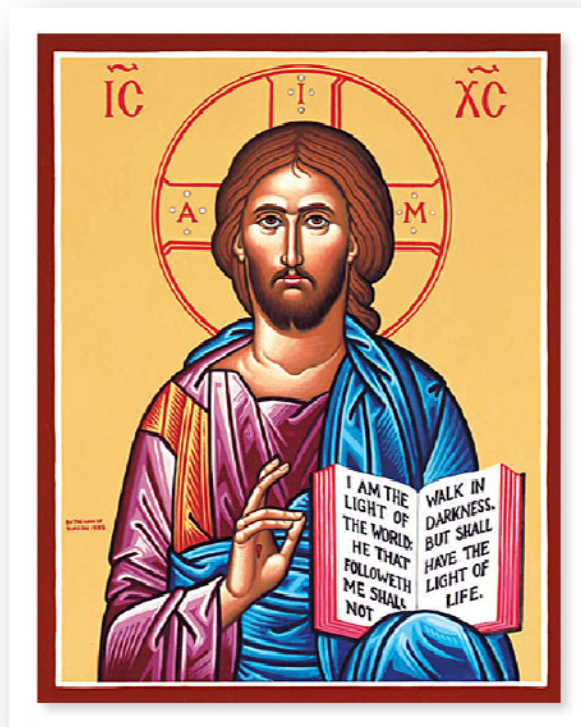




**Catholic Diocese of Saginaw**

# **Catechist Formation Handbook**



**Office for Catechesis  
5802 Weiss Street  
Saginaw, MI 48603  
989-797-6608**

# DIOCESE OF SAGINAW

## CATECHIST FORMATION HANDBOOK

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# I. CATECHESIS WITHIN THE CHURCH'S MISSION OF EVANGELIZATION

## A. THE NATURE AND PURPOSE OF CATECHESIS

Christ commissioned his apostles to “go into the whole world and proclaim the gospel to every creature.” As a result they “went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs.” Christ taught his apostles what he received from the Father: “What I heard from him I tell the world.” The apostles, in turn, were to echo this divine word faithfully and completely. This “echo” of the Word of God is catechesis. (NDC 15, p. 41.)

Christ calls all the faithful to proclaim the Good News everywhere in the world and to hand his message on to successive generations by professing, living, and celebrating the faith in Liturgy and prayer. (NDC 15, p. 41.)

Catechesis is sharing the teachings of Jesus Christ in such a way that a person comes to know about God, to believe in him and his teachings, to enter into a relationship with God, and to be transformed by him. Catechesis involves teaching about doctrine as well as about the living practice of the faith. Catechizing and being catechized are lifelong responsibilities for every Catholic.

*“Catechesis is that particular form of ministry of the Word which matures initial conversion to make it into a living, explicit and fruitful confession of faith.”* (NDC 19, p. 54.)

The Catechism of the Catholic Church states:

*“At the heart of catechesis we find, in essence, a Person, the Person of Jesus of Nazareth, the only Son from the Father...he suffered and died for us and who now, after rising, is living with us forever. To catechize is to reveal in the Person of Christ the whole of God’s eternal design reaching fulfillment in that Person. It is to seek to understand the meaning of Christ’s actions and words and of the signs worked by him. Catechesis aims at putting people in communion with Jesus Christ.”* (CCC, #425.)

Today in the church there are many documents that give the vision and directions for the “passing on” of the Catholic faith to all ages. These significant documents are:

- ❖ *Go and Make Disciples* – United States Conference of Catholic Bishops (USCCB), 1992 & 2002 (GMD).
- ❖ *Catechism of the Catholic Church* – Rome, 1994 (CCC).

- ❖ *General Directory for Catechesis* – Rome, 1997 (GDC).
- ❖ *Our Hearts Were Burning Within Us* – A Pastoral Plan for Adult Faith Formation in the United States – USCCB, 1999 (OHWB).
- ❖ *National Directory for Catechesis* – USCCB, 2005 (NDC).
- ❖ *United States Catholic Catechism for Adults* – USCCB, 2006 (CCA)

General Directory for Catechesis states:

*“The Christian faith is, above all, conversion to Jesus Christ, full and sincere adherence to his person and the decision to walk in his footsteps. Faith is a personal encounter with Jesus Christ, making oneself a disciple of him. This demands a permanent commitment to think like him, to judge like him and to live as he lived. In this way the believer united himself to the community of disciples and appropriates the faith of the Church.”* (GDC, #53.)

National Directory for Catechesis states:

*“The new evangelization is aimed at personal transformation through the development of a personal relationship with God, participation in sacramental worship, the development of a mature ethical and social conscience, ongoing catechesis, and a deepening integration of faith into all areas of life.*

*The purpose of this evangelization is to bring about faith and conversion to Christ. Faith involves a profound change of mind and heart, a change of life, a metanoia. Such a change can only arise from deep within the interior of one’s being, where one faces the truly important questions of human life.”* (NDC 17, p. 47.)

*“Ongoing catechesis is a lifelong process for the individual and a constant and concerted pastoral activity of the Christian community. The most effective forms of this lifelong catechesis involve study and praying of Sacred Scripture, a systematic catechesis that gradually leads people deeper into their relationship with Jesus because they grow in their understanding of who he is and what he has done for us, liturgical and sacramental catechesis, initiatives of spiritual formation, and thorough examination of the Church’s social teachings.”* (NDC 19E, p. 59.)

## **B. TASKS OF CATECHESIS**

Catechesis is a lifelong process of conversion that involves formation, information and transformation. The National Directory for Catechesis states that the essential tasks of catechesis are:

- ❖ Catechesis promotes knowledge of the faith- Scripture and Tradition
- ❖ Catechesis promotes a knowledge of the meaning of Liturgy and the sacraments- Worship

- ❖ Catechesis promotes moral formation in Jesus Christ-Conversion and Morality
- ❖ Catechesis teaches the Christian how to pray with Christ-Spirituality
- ❖ Catechesis prepares the Christian to live in community and to participate actively in the life and mission of the Church Community.
- ❖ Catechesis promotes a missionary spirit that prepares the faithful to be present as Christians in society as a way of life-Social justice

## Message

"...the Gospel kerygma (the initial ardent proclamation by which a person is one day overwhelmed and brought to decision to entrust himself (sic) to Jesus Christ by faith) is gradually deepened, developed in implicit consequences, explained in language that includes appeal to reason, and channeled towards Christian practice in the Church and the world." (John Paul II, *Catechesi Tradendae*, #25)

### ✠ *Promoting knowledge of the faith*

Who has encountered Christ desires to know him as much as possible, as well as to know the plan of the Father which he revealed. Knowledge of the faith (*fides quae*) is required by adherence to the faith (*fides qua*). Even in the human order the love which one person has for another causes that person to wish to know the other all the more. Catechesis, must, therefore, lead to "the gradual grasping of the whole truth about the divine plan", by introducing the disciples of Jesus to a knowledge of Tradition and of Scripture, which is "the sublime science of Christ." By deepening knowledge of the faith, catechesis nourishes not only the life of faith but equips it to explain itself to the world. The meaning of the Creed, which is a compendium of Scripture and of the faith of the Church, is the realization of this task. (*GDC #85*)

## Communal Prayer

"In other words, sacramental life is impoverished and very soon turns into hollow ritualism if it is not based on serious knowledge of the meaning of the sacraments, and catechesis becomes intellectualized if it fails to come alive in sacramental practice." (John Paul II, *Catechesi Tradendae*, #23)

### ✠ *Liturgical education*

Christ is always present in his Church, especially in "liturgical celebrations." Communion with Jesus Christ leads to the celebration of his salvific presence in the sacraments, especially in the Eucharist. The Church ardently desires that all the Christian faithful be brought to that full, conscious and active participation which is required by the very nature of the liturgy and the dignity of the baptismal priesthood. For this reason, catechesis, along with promoting a knowledge of the meaning of the liturgy and the sacraments, must also educate the disciples of

Jesus Christ "for prayer, for thanksgiving, for repentance, for praying with confidence, for community spirit, for understanding correctly the meaning of the creeds...", as all of this is necessary for a true liturgical life. (*GDC #85*)

## **Personal Prayer**

### **† *Teaching to pray***

Communion with Jesus Christ leads the disciples to assume the attitude of prayer and contemplation which the Master himself had. To learn to pray with Jesus is to pray with the same sentiments with which he turned to the Father: adoration, praise, thanksgiving, filial confidence, supplication and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer. The "handing on of the Our Father" is a summary of the entire Gospel and is therefore a true act of catechesis. When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit. This climate is especially necessary when the catechumen and those to be catechized are confronted with the more demanding aspects of the Gospel and when they feel weak or when they discover the mysterious action of God in their lives. (*GDC #85*)

## **Moral Formation**

### **† *Formation in the Moral Life***

Conversion to Jesus Christ implies walking in his footsteps. Catechesis must, therefore, transmit to the disciples the attitudes of the Master himself. The disciples thus undertake a journey of interior transformation, in which, by participating in the paschal mystery of the Lord, "they pass from the old man to the new man who has been made perfect in Christ." The Sermon on the Mount, in which Jesus takes up the Decalogue, and impresses upon it the spirit of the beatitudes, is an indispensable point of reference for the moral formation which is most necessary today. Evangelization which "involves the proclamation and presentation of morality," displays all the force of its appeal where it offers not only the proclaimed word but the lived word too. This moral testimony, which is prepared for by catechesis, must always demonstrate the social consequences of the demands of the Gospel. (*GDC #85*)

## **Community**

"...the ecclesial community at all levels has a twofold responsibility with regard to catechesis: it has the responsibility of providing for the training of its members but it also has the responsibility of welcoming them into an environment where they can live as fully as possible what they have learned. " (John Paul II, *Catechesi Tradendae*, #24)

## ✠ **Education for Community Life**

- a) Christian community life is not realized spontaneously. It is necessary to educate it carefully. In this apprenticeship, the teaching of Christ on community life, recounted in the Gospel of St. Matthew, calls for attitudes which it is for catechesis to inculcate: the spirit of simplicity and humility ("unless you turn and become like little children..." Mt 18, 3); solicitude for the least among the brethren ("but whoever causes one of these little ones who believe in me to sin..." Mt 18, 6); particular care for those who are alienated ("Go and search for the one that went astray..." Mt 18, 12); fraternal correction ("Go and tell him his fault..." Mt 18, 15); common prayer ("if two of you agree on earth to ask about anything..." Mt 18, 19); mutual forgiveness ("but seventy times seven..." Mt 18, 22). Fraternal love embraces all these attitudes ("love one another; even as I have loved you..." Jn 13, 34).
  
- b) In developing this community sense, catechesis takes special note of the ecumenical dimension and encourages fraternal attitudes toward members of other Christian churches and ecclesial communities. Thus catechesis in pursuing this objective should give a clear exposition of all the Church's doctrine and avoid formulations or expressions that might give rise to error. It also implies "a suitable knowledge of other confessions," with which there are shared elements of faith: "the written word of God, the life of grace, faith, hope and charity, and the other interior gifts of the Holy Spirit." Catechesis will possess an ecumenical dimension in the measure in which it arouses and nourishes "a true desire for unity," not easy irenicism, but perfect unity, when the Lord himself wills it and by those means by which he wishes that it should be brought about. (*GDC #85*)

## **Missionary Initiation (Service)**

"Many Synod Fathers rightly insisted that the rich heritage of the Church's social teaching should, in appropriate forms, find a place in the general catechetical education of the faithful." (John Paul II, *Catechesi Tradendae*, #29)

### ✠ **Missionary initiation**

- A. Catechesis is also open to the missionary dimension. This seeks to equip the disciples of Jesus to be present as Christians in society through their professional, cultural and social lives. It also prepares them to lend their cooperation to the different ecclesial services, according to their proper vocation. This task of evangelization originates, for the lay faithful, in the sacraments of Christian initiation and in the secular character of their vocation. It is also important that every means should be used to encourage vocations to the Priesthood, and to the different forms of consecration to God in religious and apostolic life and to awaken special missionary vocations. The evangelical attitudes which Jesus taught his disciples when he sent them on mission are precisely those which catechesis must nourish: to seek out the lost sheep, proclaim and heal at the

same time, to be poor, without money or knapsack; to know how to accept rejection and persecution; to place one's trust in the Father and in the support of the Holy Spirit; to expect no other reward than the joy of working for the Kingdom.

- B. In educating for this missionary sense, catechesis is also necessary for interreligious dialogue, if it renders the faithful capable of meaningful communication with men and women of other religions. Catechesis shows that the link between the Church and non-Christian religions is, in the first place, the common origin and end of the human race, as well as the "many seeds of the word which God has sown in these religions." Catechesis too helps to reconcile and, at the same time, to distinguish between "the proclamation of Christ" and "inter-religious dialogue." These two elements, while closely connected, must not be confused or identified. Indeed, "dialogue does not dispense from evangelization." (*GDC #85*)

## C. EVANGELIZATION AND CATECHESIS

*“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.” (Mt 28, 19-20 NAB)*

The following material is taken from the **General Directory for Catechesis (GDC)** published by the United States Conference of Catholic Bishops (USCCB) in 1998, paragraphs 46-50.

### Evangelization

46. The Church "exists in order to evangelize" that is "the carrying forth of the Good News to every sector of the human race so that by its strength it may enter into the hearts of men and renew the human race."

The missionary mandate of Jesus to evangelize has various aspects, all of which, however, are closely connected with each other: "proclaim," (Mk 16,15) "make disciples and teach," "be my witnesses," "baptize," "do this in memory of me," (Lk 22,19) "love one another" (Jn 15,12) Proclamation, witness, teaching, sacraments, love of neighbor: all of these aspects are the means by which the one Gospel is transmitted and they constitute the essential elements of evangelization itself.

Indeed they are so important that, at times, there is a tendency to identify them with the action of evangelization. However, "no such definition can be accepted for that complex, rich and dynamic reality which is called evangelization." There is the risk of impoverishing it or even of distorting it. Evangelization, on the contrary, must develop its "totality" and completely incorporate its intrinsic bipolarity: witness and proclamation, word and sacrament, interior change and social transformation. Those who evangelize have a "global vision" of evangelization and identify with the overall mission of the Church.

### The process of evangelization

47. The Church, while ever containing in herself the fullness of the means of salvation, always operates "by slow stages." The conciliar decree *Ad Gentes* clarifies well the dynamic of the process of evangelization: Christian witness, dialogue and presence in charity (11-12), the proclamation of the Gospel and the call to conversion (13), the catechumenate and Christian Initiation (14), the formation of the Christian communities through and by means of the sacraments and their ministers (15-18). This is the dynamic for establishing and building up the Church.

48. Accordingly, in conformity with this, evangelization must be viewed as the process by which the Church, moved by the Spirit, proclaims and spreads the Gospel throughout the entire world. Evangelization:

- ↳ is urged by charity, impregnating and transforming the whole temporal order, appropriating and renewing all cultures;
- ↳ bears witness amongst peoples of the new way of being and living which characterizes Christians;
- ↳ proclaims explicitly the Gospel, through "first proclamation", calling to conversion.
- ↳ initiates into the faith and the Christian life, by means of "catechesis" and the "sacraments of Christian initiation," those who convert to Jesus Christ or those who take up again the path of following him, incorporating both into the Christian community;
- ↳ constantly nourishes the gift of communion amongst the faithful by means of continuous education in the faith (homilies and other forms of catechesis), the sacraments and the practice of charity;
- ↳ continuously arouses mission, sending all the disciples of Christ to proclaim the Gospel, by word and deed throughout the whole world.

49. The process of evangelization, consequently, is structured in stages or "essential moments": missionary activity directed toward non-believers and those who live in religious indifference; initial catechetical activity for those who choose the Gospel and for those who need to complete or modify their initiation; pastoral activity directed toward the Christian faithful of mature faith in the bosom of the Christian community. These moments, however, are not unique: they may be repeated, if necessary, as they give evangelical nourishment in proportion to the spiritual growth of each person or of the entire community.

### **The ministry of the word in evangelization**

50. The ministry of the word is a fundamental element of evangelization. The presence of Christianity amongst different human groups and its living witness must be explained and justified by the explicit proclamation of Jesus Christ the Lord. "There is no true evangelization if the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God, are not proclaimed." Those who are already disciples of Jesus Christ also require to be constantly nourished by the word of God so that they may grow in their Christian life.

The ministry of the word, within the context of evangelization, transmits Revelation, through the Church, by using human words. These, however, always refer to works: to those which God has done and continues to do, especially in the liturgy; to the witness of Christians; to the transforming action which these Christians achieve, together with so many men of good will, throughout the world. This human word of the Church is the means used by the Holy Spirit to continue dialogue with humanity. He is, in fact, the principle agent of the ministry of the word,

the one through whom "the living voice of the Gospel rings out in the Church—and through her in the world".

The ministry of the word is exercised in "different forms." The Church, since apostolic times, in her desire to offer the word of God in the most appropriate manner, has realized this ministry in the most varied of ways. All of these, however, perform the essential and fundamental functions of the ministry of the word itself.

Evangelization. What does this word mean? Paul VI, in *Evangelization in the Modern World (Evangelii Nuntiandi, (EN) 1975)*, says that evangelization means "bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new"(EN 18). Evangelization brings about conversion of the inner person and ultimately the world through the power of the Gospel.

Evangelization not only means conversion, but a call and challenge to discipleship. This discipleship involves change and decision, growing in God's Word, faith-sharing, communal celebration through sacred sign and through missionary initiative to others. Consequently, evangelization needs to happen in all schools and/or parishes and in all its programs and processes.

As stated in the *General Directory for Catechesis*, "the ministry of the word is a fundamental element of evangelization" (GDC, #50). "Catechesis is a form of the ministry of the word that initiates church members into the meaning of Christian signs and symbols. It is a ministry based on the assumption that the persons being catechized have already accepted the proclamation of Jesus Christ and are gathered by it into community"(The Catechetical Documents, LTP, p. 150). In other words, catechetical programs are often attempting to teach children and adults about things that they have no relationship with. School/parish programs are attempting to catechize people who have not been effectively or sufficiently evangelized.

The following material is from *Good News in New Forms* published by the National Conference for Catechetical Leadership (NCCL) in 1998, pages 15-16.

The activities of evangelization and catechesis are "essential and mutually complementary; go and welcome, proclaim and educate, call and incorporate" (GDC #61).

As a moment of evangelization, catechesis shares in the central characteristics of evangelization while expressing them in somewhat different ways. To disclose the enriching capacity of situating catechesis within the context of evangelization, we can begin by reviewing the core characteristics of evangelization as set out in the *GDC* and recognizing their articulation in catechesis: Catechesis, like evangelization, is an ecclesial activity, is made up of multiple and complementary activities, and has the goal of conversion.

Catechesis is a fundamental ecclesial activity. In all of the ways in which the Church acts, it is giving expression to the Gospel: The Church "proclaims it, celebrates it, lives it, and she

transmits it in catechesis to all those who have decided to follow Jesus Christ. This transmission of the Gospel is a living act of ecclesial tradition” (GDC #78). Drawing on the rich images and experiences of the catechumenate, the writers of the *GDC* point to the vivid action of *traditio-redditio symboli*: “The profession of faith received by the Church (*traditio*), which germinates and grows during the catechetical process is given back (*redditio*), enriched by the values of different cultures” (GDC #78). To speak of catechesis as an ecclesial action, therefore, is to recognize the dynamism of proclamation and profession of faith, conversation and conversion, re-expression and renewal that is at the heart of genuine catechetical activity. To speak of catechesis as an ecclesial action is to see beyond the catechist/teacher instructing the learners and envision the whole Church engaging in deepening its identity within the tradition and renewing its capacity to express in ever new ways the depth and significance of the Gospel for these days.

With this image of the whole Church as catechist/teacher and as learner in mind, it becomes increasingly evident that the expressions of catechesis go beyond a limited understanding of instruction within a schooling paradigm and draws instead on multiple elements of the Church’s life. Within the *GDC*, the multiform reality of catechesis comes into focus in the discussion of the tasks of catechesis that attend to knowledge of the faith, liturgical education, moral formation, and prayer (GDC #85). Developed in more detail in Part Three of the *GDC*, *The Pedagogy of the Faith*, the discussion of the multiple tasks of catechesis makes clear that integration into the experience of the community as it lives out and celebrates the faith is key to catechesis. Beyond and in the midst of learning about the faith, liturgy, morality, and prayer, “catechesis prepares the Christian to live in community and to participate actively in the life and mission of the Church” (GDC #86).

As with evangelization, the objective of catechesis is conversion. This is conversion beyond the first turn to faith in response to the original proclamation of the Good News in word and deed: That is the task of evangelization. Catechesis builds on that and fosters a continuing maturing in faith with the aim of “putting people not only in touch, but also in communion and intimacy, with Jesus Christ” (GDC #80 from *Catechesi Tradendae*). This deepening conversion leads to a faith that is “living, explicit, and fruitful” (GDC #82) - a faith that is itself an evangelizing faith.

## **D. THOSE WHO CATECHIZE...ROLES IN THE MINISTRY OF CATECHESIS**

*“All members of the community of believers in Jesus Christ participate in the Church’s catechetical mission. Some are called to more specific catechetical roles. NDC, p. 217.*

### **❖ PARISH COMMUNITY AS CATECHISTS**

*“Catechesis is nothing other than the process of transmitting the Gospel as the Christian community has received it, understands it, celebrates it, lives it, and communicates it in many ways.” (GDC #105)*

*“Catechesis is a responsibility of the entire Christian community. Continuing education in the faith is a question which concerns the whole community; catechesis, therefore, is an educational activity which arises from the particular responsibility of every member of the community, in a rich context of relationships, so that catechumens and all those being catechized are actively incorporated into the life of the community.” (GDC #220)*

### **❖ PASTOR/PASTORAL ADMINISTRATOR AS CATECHISTS**

Pastors and Pastoral Administrators have specific responsibilities that derive from their particular catechetical role. Pastors and Pastoral Administrators are called to work with parents, school and catechetical leaders, parish commissions in the parish/area to plan and carry out the catechetical mission in the local parish or school. This means seeing that catechetical needs, goals, and priorities are identified, articulated and met. In parishes with no resident pastor, pastoral administrators have the same obligation. (NDC 54B, p. 221.)

### **❖ PARENTS AS CATECHIST**

Parents are the most influential agents of catechesis for their children. They catechize primarily by the witness of their Christian lives and by their love for the faith. Their participation in the life of the parish—above all in the Sunday Eucharist—their willingness to evangelize and serve others, and their dedication to daily prayer demonstrate the authenticity of their profession of faith.

At the same time, the Church promises to help parents foster their children’s faith and assists them specifically in their role as catechists of their children, whether they assume complete responsibility themselves or look to the parish school or religious education program for help and support.

Adult catechesis, designed especially for parents, also helps them nourish their own faith, as well as that of their children. (NDC 54C, p. 234-235.)

## ❖ PARISH CATECHETICAL LEADER AS CATECHIST

*“The single most critical factor in an effective parish catechetical program is the leadership of a professionally trained parish catechetical leader. Depending on the size and scope of the parish catechetical program, parishes should allocate their resources so that they are able to acquire the services of a competent and qualified catechetical leader (or someone in the process of becoming qualified and competent) or to share those services with another parish. (NDC 54B5, p. 224.)*

A Parish Catechetical Leader assumes responsibility for the total parish catechetical process and should be professionally trained, salaried and a fulltime member of the catechetical team. This position requires appropriate formation in theology, scripture, liturgy, psychology, educational theory, catechesis, administration and communication skills, as well as parish experiences with adult, youth and children. The Catechetical Leader is supervised by the Pastor/Pastoral Administrator. Diocesan guidelines for formation and training should be implemented.

## ❖ YOUTH MINISTER AS CATECHIST

*“A comprehensive youth ministry program, whether it is based in a single parish or represents the cooperative efforts of several parishes, includes the dimension of structured or formal catechesis. Coordinators of youth ministry, therefore, should have theological formation as well as competence and experience in catechesis. They should be able to lead and guide young people to grow in the knowledge of the Catholic faith, in the practice of that faith in light of the principles of Christian morality and social justice, in the celebration of the sacraments, and in the development of their spiritual lives.” (NDC 54B6, p. 226)*

## ❖ PARISH CATECHIST AS CATECHIST

The apostolic work of the catechist springs from the Sacrament of Baptism through which all believers come to share in the prophetic ministry of Christ and the evangelizing mission of the Church. The call to the ministry of catechist is a vocation, an interior call, and the voice of the Holy Spirit. Catechists need to be practicing Catholics who participate fully in the communal worship and life of the Church and who have been prepared for their apostolate by appropriate catechetical training. (NDC 54B8, p. 228-229.)

## ❖ CATHOLIC SCHOOL PRINCIPAL AS CATECHIST

“The principal of the Catholic school plays a crucial role in achieving the catechetical objectives of the parish. The Catholic school is a center for evangelization; thus, its

catechetical program is essential to its distinctly Catholic identity and character. It is an active apostolate.” (NDC 54B9a, p. 231.)

### ❖ **CATHOLIC SCHOOL RELIGION TEACHER AS CATECHIST**

The Catholic school’s effectiveness as a community of faith and a center for evangelization and catechesis depends to a large extent on its teachers of religion. Who they are, what they say and what they do should be integrated harmoniously if they are to be genuine educators in the faith. Religion teachers in Catholic schools not only teach the Catholic faith as an academic subject but also bear witness to the truth of what they teach. (NDC 54B9c, p. 232.)

### ❖ **CATHOLIC SCHOOL TEACHER AS CATECHIST**

The distinctive Catholic identity and mission of the Catholic school also depend on the efforts and example of the whole faculty. The integration of culture and faith is mediated by the other integration of faith and life in the person of the teacher. The nobility of the task to which teachers are called demands that, in imitation of Christ, the only Teacher, they reveal the Christian message not only by word but also by every gesture of their behavior. All teachers in Catholic schools share in the catechetical ministry. All members of the faculty, at least by their example, are an integral part of the process of religious education. (NDC 54B9d, p. 233.)

## II. CALL OF THE CATECHIST

“The apostolic work of the catechist springs from the Sacrament of Baptism through which all believers come to share in the prophetic ministry of Christ and the evangelizing mission of the Church....The call to the ministry of catechist is a vocation, an interior call, the voice of the Holy Spirit.” NDC 54B8, p.228.

### A. CATECHIST COMMITMENT

Catechists make a commitment to being involved in the ministry of catechesis in the Church. This ministry involves a commitment to:

- ❖ Being a practicing Catholic in good standing and involved in the life of the parish and diocesan faith community.
- ❖ Knowing and supporting the teachings of the Catholic Church
- ❖ Implementing diocesan/parish goals, objectives and guidelines for catechesis
- ❖ Working with parish catechetical leaders and others to build a parish catechetical team.
- ❖ Ongoing scripture-theological study, spiritual formation, and development of catechetical skills
- ❖ Participation in diocesan catechist formation process
- ❖ Using diocesan approved texts, resources and materials that foster Catholic identity.
- ❖ Involvement in regular evaluation as a catechist
- ❖ Implementation of the Diocesan Religion Curriculum
- ❖ Working with the whole Catholic faith community in bringing about the Reign of God in the Catholic Diocese of Saginaw and the global Church.

### B. QUALITIES OF A CATECHIST

#### 1. Response to a Call

- ❖ Catechist are called by God through the Church to the ministry of catechesis, not only to give time and talent for re-echoing the Catholic faith but to be open to one’s own deepening understanding and living of the Catholic faith.

#### 2. Witness to the Gospel

- ❖ Catechists are called to believe and witness the Gospel and its power to transform life. Catechists are persons with an ongoing commitment to God’s Word in their mind, in their hearts and in their lives.

#### 3. Commitment to the Church

- ❖ Catechists are called to be ministers of the Word and representatives of the Catholic Church. They are called to teach what the Church proclaims, and when teaching any

subject, must always teach what the Church teaches, regardless of personal beliefs or opinions.

#### **4. Builders of Community**

- ❖ Our God is a community of persons, Father, Son and Holy Spirit. Made in the image and likeness of God, we are called to be God's people, a community of faith. Catechists are therefore called to foster and build a faith community in their classrooms and in all aspects of the parish.

#### **5. Servants of the Community**

- ❖ Catechists are called to serve the Christian community in the spirit of Jesus and the prophets. This service means not only seeking to meet the needs of individuals within the parish but also in the larger local and global community. This challenges the catechist to be aware of Church teaching and actions in terms of peace and justice. Catechists need to be open to receiving the service and care of others in order to truly be of service to others.

#### **6. Knowledge and Skills**

- ❖ Catechists are called to prepare for this important ministry by acquiring the knowledge, skills and abilities needed to communicate Gospel values and Church teaching effectively for different age groups.

### **C. SUPPORT FOR THE CATECHIST**

Support for catechist is provided in the following ways:

#### **1. Diocesan Office for Catechesis provides catechetical leadership for catechists in the following ways:**

- ❖ Implementation of catechetical documents of the Church
- ❖ Promotion of diocesan policies, goals and objectives for catechesis
- ❖ Diocesan religion curriculum
- ❖ Catechist Formation process
- ❖ Diocesan audio-visual and textbook resource library
- ❖ Leadership development and ongoing enrichment for parish catechetical leaders
- ❖ Spiritual formation and enrichment opportunities for catechists and school teachers

#### **2. Pastor/Pastoral Administrator supports parish catechists by:**

- ❖ Providing the parish with a trained Catechetical Leader and Youth Minister.
- ❖ Establishing an annual parish catechetical budget.
- ❖ Promoting the implementation of diocesan/parish catechetical plan, policies, goals and objectives.

- ❖ Providing financial support for the ongoing formation of catechetical leaders and catechists, attendance at enrichment sessions, courses, institutes and workshops on a parish/area, diocesan and national level.
- ❖ Affirming catechists on Catechetical Sunday and through other parish or school events.
- ❖ Being involved in parish catechetical programs, events and liturgical prayer services.

### **3. Parish Catechetical Leaders support the catechist by:**

- ❖ Providing an orientation for new catechists about diocesan/parish policy, goals, objectives, textbooks, resources, participants, other expectations and responsibilities.
- ❖ Providing each catechist with a copy of the Diocesan Catechist Handbook.
- ❖ Providing each catechist with a lesson plan form and expectation for use.
- ❖ Providing the catechist with a list of resources available from parish/diocesan offices to supplement textbook materials.
- ❖ Establishing with catechist a parish discipline policy and guidelines.
- ❖ Providing each catechist a yearly schedule of:
  - Parish enrichment/catechist meetings
  - Diocesan enrichment sessions/workshops/institutes
  - Parish class dates, special catechetical events, sacramental celebrations, prayer services and other significant parish events.
- ❖ Establish guidelines and expectations for each grade level, programs service and community projects.
- ❖ Providing each catechist with a class list including parent names, home addresses, email addresses and phone numbers.
- ❖ Making each catechist aware of special learning and medical needs of participants, as well as extenuating family situations.
- ❖ Encouragement, affirmation and appreciation of catechists.
- ❖ Planning for regular/yearly evaluation sessions with the catechists.
- ❖ Being available to assist the catechist when needed.
- ❖ Promoting and encouraging each catechist to participate in ongoing formation at the local or diocesan level.
- ❖ Providing the catechist with parish attendance forms, progress report forms, permission slips, and other important information forms and resources for an effective catechetical program.

## D. EVALUATION

Evaluation is an essential component of each program. Evaluation is the means to determine whether the goals and objectives of a program or grade level are being achieved according to the Diocesan Religion Curriculum or guidelines. These elements are important for a successful evaluation:

- ❖ Opportunity for self-evaluation.
- ❖ Classroom evaluation by the catechetical leader.
- ❖ Regular evaluation of the total program, achievement of goals and objectives (long and short term) for each age level or program.
- ❖ Individual evaluation of sessions to affirm, assess strengths and/or weaknesses, and to determine future suggestions for growth.
- ❖ Involvement in an ongoing and regular evaluation process.
- ❖ Assurance that the purpose and process of evaluation is understood by all and mutually accepted.
- ❖ Follow-up on suggestions for change and growth.

## E. CATECHIST & TEACHER REFLECTIONS

1. How do I view the gifts of God present around me, in other people and in creation?
2. What gifts has God blessed or bestowed upon me?
3. Where in my life have I experienced the presence of God?
4. What personal encounter with Jesus Christ has made my faith a non-negotiable?
5. When was a time I listened to God through prayer, and when I felt that God listened to me. Describe the experience.
6. In what ways have I experienced the presence of the Spirit in my ministry?
7. How does liturgy relate to my personal spirituality? Does it nourish it? If so, how?
8. What keeps me coming back to Eucharist or other forms of common prayer?
9. What are the ways I seek, acquire and extend reconciliation and forgiveness in my life?
10. How do I attempt to live out the Paschal Mystery in my daily life?
11. How does my life reflect the call of Jesus as a disciple?
12. How have I attempted to be food for the hungry? Or allowed others to feed me?
13. Am I enthusiastic about my faith, and does this enthusiasm show with others, particularly those that I catechize?
14. What do I feel about the “personal conversion” that evangelization calls for? What meaning does this have in my life?
15. What aspects of my life help me “put on the mind of Christ?”
16. How have I personally experienced the power of the Gospel?
17. How has the Gospel taken hold of me personally?
18. How have the sacraments led to change in my life?
19. How have I experienced conversion?
20. How has my faith confronted the visions and values of society?
21. How in terms of service to the poor, the marginalized and the least loved, is my faith made real?

### III. CATECHETICAL METHODS AND PROCESS

#### A. CATECHETICAL METHODS

Genuine catechesis employs a methodology that:

- ❖ Emphasizes God's loving initiative and the person's free response
- ❖ Accepts the progressive nature of Revelation, the transcendence and the mysterious nature of the word of God, and word's adaptation to different persons and cultures
- ❖ Recognizes the centrality of Jesus Christ
- ❖ Values the community experience of faith
- ❖ Is rooted in interpersonal relations and makes it own the process of dialogue
- ❖ Utilizes signs, which link words and deeds, teaching and experience
- ❖ Draws its power of truth, and its task to bear witness to the truth, from the Holy Spirit.  
(NDC 28B, p. 95.)

The various elements of human methodology that are to be used in the passing on of the Catholic faith are:

- ❖ Learning through Human Experience
- ❖ Learning by Discipleship
- ❖ Learning within the Christian Community
- ❖ Learning within the Christian Family
- ❖ Learning through the Witness of the Catechist
- ❖ Learning by Heart
- ❖ Making a Commitment to Live the Christian Life
- ❖ Learning by Apprenticeship (NDC 29, pp. 95-105)

The methods of catechesis must also be used in the context of modern communications and technology. The effective use of mass media is important for evangelization and catechesis in the modern world.

“all the various instruments of mass media should be employed to proclaim the Gospel message....Catechists must seriously commit themselves to learning how to use these media to bring people to Christ.” (NDC 30, p. 106.)

## B. CATECHETICAL PROCESS

The disciples of Jesus turned to the Old Testament to make sense out of their experiences of Jesus of Nazareth. In this process, they discovered new meaning for these sacred scriptures.

Catholic catechesis and spirituality grew out of the process of interpreting and integrating the signs of God's word within the community and the life of individuals.

"Through all the ages of the Church, the study of Sacred Scripture has been the cornerstone of catechesis. ...Catechesis should take Sacred Scripture as its inspiration, its fundamental curriculum, and its end because it strengthens faith, nourishes the soul, and nurtures the spiritual life. Scripture provides the starting point, foundation, and norm of catechetical teaching." (NDC 24B, p. 70.)

The signs of God's saving activity are discovered through various signs biblical, liturgical, ecclesial and natural. Through interpretation and integration of these signs we come to discover God's presence in our daily lives and the Christian community.

The catechetical process used today is not new; it finds its roots in the gospel story of Jesus and the disciples on their way to Emmaus. In this story Jesus approaches the disciples, asks what is happening, they tell their story, then, Jesus relates the scriptures to himself and they will discover Jesus in the breaking of the bread. This story provides the framework for bringing others to discover the Good News and its meaning in their lives.

This catechetical process involves three basic movements:

- ❖ Human experience – Exploring Life
- ❖ Message – Scripture/Tradition
- ❖ Response – Application

Most textbooks today reflect this catechetical process taught to us by Jesus. Although the terminology in different textbook series may vary, the structure of the lesson plan and the process are essentially the same.

### 1. **Human Experience – Exploring Life**

- ❖ What are the life experiences of the participant as related to the message of the lesson?

### 2. **Message – Sharing the Tradition/Scripture**

- ❖ How does this human experience relate to some aspect of Scripture, Catholic Tradition, liturgical symbol, doctrinal teaching or Christian witness?

### 3. Response – Integration of Life and Tradition

- ❖ How can life experiences be integrated and interpreted in the context of the Christian message/tradition so that the participant is challenged to respond to the message/tradition by choosing ways to reflect and live the message/tradition in their daily lives and world? This answers the basic question, “so what difference does this teaching make in my life?”

## Learning

Catechists are called to establish an environment where learning can take place. Learning is a process of increasing intellectual awareness or insight that results in a change in how a person decides, values and acts. Learning is more than coming to know something. Learning is a profound event, a real change in how a person lives their life.

St. Thomas Aquinas said, *“Learning occurs according to the needs of the learner, not the teacher. You must adapt teaching methods to the ways students learn best.”*

Catechists must understand how their students learn, know learning methods, developmental stages of the students, and student needs so that they can be a catalyst for a meaningful learning experience. Catechist must lead students into a dialogue about a subject in the context of their experience until they reach a new way of thinking, doing and living their Catholic life.

The results of learning are reflected in the behavior of the learner. Catechists must determine the desired learning outcomes at the beginning of each lesson. These learning outcomes must be determined in terms of:

- ❖ Cognitive: Assimilation of knowledge – content – information
- ❖ Affective: Feelings attached to beliefs – experience – formation
- ❖ Behavior: Actions that will reflect behavior – actions – transformation

In developing a lesson plan, catechists need to determine the learning objectives for the student in each area by asking the question: “What learning outcome do I hope the student will be able to demonstrate at the end of the lesson?” These learning outcomes are to be determined in the context of the textbook series, needs of the student and the local Catholic community of faith.

## C. DIOCESAN RELIGION CURRICULUM

The Diocese of Saginaw has a published Religion Curriculum for grades K-12 (August, 2004) in parishes and Catholic Schools. This curriculum presents grade level expectations and is to be implemented in all parish/school programs for children.

### ❖ USCCB DOCTRINAL ELEMENTS

Two additional curriculum resources published by the United States Conference of Catholic Bishops are:

1. *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young people of High School Age* (USCCB, 2007).
2. *Adaptation of Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young people of High School Age...For Use in Parish and Youth Ministry Programs* (USCCB, 2010).

The “Doctrinal Elements” and the “Adaptation” ([www.usccb.org/education/framework.pdf](http://www.usccb.org/education/framework.pdf) or [www.usccb.org/evangelization/Adaptation-of-HS-Curriculum-Framework-Preamble2.pdf](http://www.usccb.org/evangelization/Adaptation-of-HS-Curriculum-Framework-Preamble2.pdf)), call for a core curriculum of the basic doctrinal and moral tenets and sacramental life of Catholicism to be covered over six semesters, addressing these topics:

- ❖ The revelation of Jesus Christ in scripture;
- ❖ Who is Jesus Christ;
- ❖ The mission of Jesus Christ;
- ❖ How Jesus Christ’s mission continues in the church;
- ❖ The sacraments;
- ❖ The moral precepts of life in Jesus Christ.

It also offers five elective themes, suggesting that whichever two are chosen, they should be given only after most or all of the core has been covered -- one each in the junior and senior years, or both in the senior year. The elective courses are:

- ❖ An overview of scripture;
- ❖ The history of the Catholic church;
- ❖ A study of Catholic social teachings;
- ❖ A study of the meaning of vocation and of different vocations in the church, such as marriage, priesthood and consecrated life;
- ❖ Ecumenical and interreligious issues.

Both are offered by the Bishops primarily as a point of reference for the work of catechetical publishers...A Curriculum Framework model aims to encourage and support, rather than limit, the creativity of publishers and catechists in the creation and use of catechetical materials and programs derived from it.

The Church, in transmitting the faith, “does not have a particular method nor any single method,” and the “variety of methods is a sign of life and richness” as well as a demonstration of respect for those to whom catechesis is addressed (GDC, #148). Therefore catechetical materials and programs shaped by this Framework and Adaptation will, of necessity, include specific elements of sacramental catechesis, spirituality, retreats, family prayer, popular piety, devotions, and works of charity and justice. Publishers will also take into consideration methodological approaches suitable for youth catechesis and the formation of catechists and youth ministers (Adaptation, p. 3). The documents are helpful resources for catechetical leaders, teachers, and laypersons, Catholic high schools, parish religious education programs, children schooled at home or within the context of the catechetical instruction which should be part of every youth ministry program. They are also designed to help young people develop the necessary skills to answer and address the real questions in life and in their Catholic faith.

“School-age children should receive formal and systematic catechesis in a parish-based catechetical program, a Catholic school, or a program of home-based catechesis in which the content of the faith and the experience of Christian life is presented authentically and completely.” (NDC 48E2, p. 204.)

“Adult catechesis should be the organizing principle, which gives coherence to the various catechetical programs offered by a particular Church...this is the axis around which revolves the catechesis of childhood and adolescence as well as that of old age.” (NDC 48A, p. 188.)

## **D. TEXTBOOKS**

From the early days of the Church, there has been a systematic approach to presenting basic beliefs and practices of Christian faith to believers. These basic beliefs and practices were expressed in a text so that they could be shared with others more faithfully. This systematic approach has included the four pillars: Creed, Sacraments, Commandment/Beatitudes and Prayer.

Textbooks are valuable resources for catechists, because they present the fundamental teachings, practices and values of Catholicism at a particular age level, based on the developmental needs of the learner. Today each textbook series has a catechist manual that contains essential information for the catechist, including background information on the teaching/scripture, learner development, catechetical methods and supplementary materials for each lesson.

The textbook is a tool that:

- ❖ Assists the catechist in implementing the Diocesan Religion Curriculum for a particular age group.
- ❖ Assists students in learning about God and God’s revelations according to their age and readiness.

- ❖ Encourages students to learn about their Catholic faith in such a way as to live their faith and bring about the reign of God in their lives and the world.
- ❖ Provides ways to involve parents and the community in the learning process.

Since textbooks are written for the entire United States, and there are many different cultural needs, all textbooks need to be adapted to the culture of the local faith community.

“The principle formulations of the faith; basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart. These ensure an accurate exposition of the faith and foster a common language of the faith among the faithful.....Receiving the formulations of the faith, professing and internalizing them, and, in turn, sharing them with the community encourage the individual’s participation in the received truth.” (NDC 29F, p. 102.)

## **E. PLANNING PROCESS**

The three basic tools in developing a lesson plan are: student text, catechist manual, and the catechist. Lesson planning is divided into three basic divisions:

- ❖ Yearly planning-long range
- ❖ Unit planning-mid range
- ❖ Individual lesson planning-short range

### **❖ Yearly Planning**

- ❖ This involves a review of the entire text. What are the basic themes and topics to be covered? How are these related to the liturgical year?

### **❖ Unit Planning**

- ❖ This involves reviewing the themes and topics of the unit in relationship to the entire text. Unit planning helps to anticipate lessons on the liturgical season, special saints and feast days. Unit planning also provides ways of putting lessons together when needed.

### **❖ Lesson Planning**

- ❖ This involves the development of a specific plan for each individual lesson. Included in the lesson plan are the resources needed for this lesson, aim/purpose, process, time allotment and key focus.

Three basic principles are involved in lesson planning:

- ❖ One hour of teaching requires at least two hours of preparation
- ❖ Lesson plans should always include more material than what you will use.
- ❖ Holding students' interest is directly related to how well a lesson is planned.

Developing a lesson plan calls for the catechist to reflect on the various questions listed below and completing a lesson plan form included in this handbook or one provided by the parish catechetical leader, youth minister or principal. Each parish should develop a lesson plan book for each grade level to be passed on to new catechists as a resource.

The steps in developing a lesson plan include:

- ❖ Read the lesson in the student text.
- ❖ Read the catechist manual for background information.
- ❖ Read the suggestions for development of the lesson.
- ❖ Pray over or about the lesson. Where is God leading you this particular week?
- ❖ What are the suggested activities?
- ❖ What are the resources needed?
- ❖ Reread the student text and underline key parts.
- ❖ Make an outline of the main ideas.
- ❖ Reflect on the following questions.
- ❖ Created a time line for the lessons development.

Questions for lesson planning:

- ❖ What am I trying to do? What are the goals/objectives of the lesson?
- ❖ What is the value of this lesson for the student?
- ❖ What is really possible for me to accomplish in this lesson?
- ❖ What will the students take interest in?
- ❖ What have I experienced about this lesson?
- ❖ What questions do I have about the lesson?
- ❖ What is the experience of the students about this lesson?
- ❖ What questions might they have?
- ❖ What in this lesson will work with my students?
- ❖ What will be necessary to achieve this lesson?
- ❖ What resources are needed and available?
- ❖ What are the strong points of the lesson?
- ❖ What are the weak points of the lesson?
- ❖ How can I adapt the lesson to meet the needs of my students?
- ❖ What are the cognitive, effective and behavioral outcomes of the lesson?
- ❖ From this lesson I hope the students will be able to what?

## **IV. RESPONSIBILITIES OF THE PARISH & SCHOOL CATECHIST**

### **A. DIRECT RESPONSIBILITIES**

1. Make God an important partner in your catechetical ministry through regular prayer before, during and after each lesson, as well as praying for each student.
2. Work with the principal, parish catechetical leader or youth minister and other catechists to implement the diocesan/parish policies, goals and objectives for catechesis.
3. Implement the Diocese of Saginaw Religion Curriculum guidelines
4. Prepare weekly lesson plans using forms provided by the parish catechetical leader, youth minister or principal. Completed forms are placed in a parish grade level notebook for regular viewing by catechetical leader, use by substitutes and for passing on to new catechists for that grade level.
5. Prepare in advance requests for needed supplies from the principal, parish catechetical leader or program supply coordinator.
6. Make arrangements with the parish catechetical leader, youth minister or principal for using diocesan/parish audiovisual materials.
7. Determine yearly service and community projects for grade level teaching with approval of catechetical leader.
8. Keep the parish catechetical leader, youth minister or principal informed of:
  - ❖ Activities
  - ❖ Behavior problems
  - ❖ Field Trips
  - ❖ Needs
  - ❖ Projects
  - ❖ Letters/Notes sent home
9. Become familiar with the background information on children in your Grade level, the text and supplementary resources available.

## B. CLASSROOM MANAGEMENT

1. Prepare weekly lesson plans using catechetical process, methods, connecting the general theme, goals, and objectives of the text to each lesson.
2. Arrive at least 15 minutes prior to class starting.
3. Arrange teaching area to foster faith growth and learning.
4. Begin and end each session with a prayer or prayer service/experience.
5. Begin and conclude each lesson on time.
6. Be creative in the preparation and presentation of the lesson according to age level needs of the students.
7. Throughout the year use a variety of methods and learning styles, including audio-visuals, art, music, drama, storytelling, service and community projects.
8. Get to know students, their backgrounds, interests and abilities. Establish a rapport with students and pray with and for them.
9. Have a positive attitude toward all student's gifts, talents, abilities and potential.
10. Establish a basic routine to implementing the catechetical process.
11. Greet students as they enter the classroom.
12. Keep records of student attendance, participation and special needs on designated parish forms.
13. Establish classroom rule in conjunction with parish discipline policy.
14. Ensure students are supervised by an adult at all times during the designated time for a catechetical session and until pick up by parents or designated adult.
15. Make appropriate follow-up assignments. Be aware of students' family and other responsibilities.
16. Evaluate each class session
  - a. Take a few moments of prayer and thank God, for being present during the class.
  - b. Reflect on the following:
    - ❖ What went well? Why?
    - ❖ What did not go as well as hoped? Why?
  - c. If you would do this lesson again:
    - ❖ What would you repeat?
    - ❖ What would you delete?
    - ❖ What would you change?
    - ❖ What would you add?
  - d. How did you interact with each student?
  - e. What are your feelings about the session?
  - f. How do you know that learning happened?
  - g. Thank God for calling you to be a catechist
17. Keep student behavior and evaluations confidential unless speaking to the parish catechetical leader, youth minister, principal and /or children's parent/guardian.
18. Leave teaching area in good order.

## V. CHILDREN AND PRAYER

*“Catechesis for prayer begins when children see and hear others praying and why they pray with others, especially in the family. Young children seem to have special sense of wonder, a recognition of God’s presence in their lives, and a capacity for prayer.” (NDC 34, p. 113.)*

### A. Ideas for leading children to prayer:

1. **Be a person of prayer. Maintain your own personal prayer life with God.**
2. **Foster a disposition for prayer** – That flows from wonder and appreciation, thanksgiving, honesty, repentance, trust, and affection.
3. **Plan for meaningful prayer** – Prayer needs to flow from what takes place within the class, from the life experiences being explored, Catholic tradition and scripture.
4. **Expand experiences of prayer** – Teach common prayers and their meaning in variety of ways reflecting on each word or phrase. Prayers to be learned by heart are: Sign of the Cross, Our Father, Hail Mary, Apostles Creed, Acts of Faith, Hope and Charity and Act of Contrition. These should be learned according to the Diocesan Religion Curriculum and age appropriate.
5. **Meditation** – Form of quiet reflection on daily experiences, Scripture story/passage, liturgical symbol or ritual, doctrine or saint’s life. Use pictures and music
6. **Affective prayer** – Meditation that leads to praising God, expressing thanks, trust, and love through writing, singing, gestures or art.
7. **Mantras** – Slow, silent or group repetitions of a single word like “Jesus”, a phrase “My Lord and my God”, or song refrains.
8. **Litanies** – Official litanies of Mary, Jesus, saints or ones made up in relation to lesson.
9. **Spontaneous prayer** – A moment in a lesson where there is an invitation to pray aloud thanksgiving, petition, etc.
10. **Songs** – Can express the themes of a lesson, or write new lyrics to familiar songs, or a melody for psalm refrains that can be used for a season or week.
11. **Liturgical prayers** – Use responses from Liturgical prayer (the Lord be with you), (Go in peace to love and serve the Lord), use the responsorial psalm and refrain from Sunday or for the coming Sunday.
12. **Circle prayer** – Gather children in a circle and pass around a word, phrase, object, while looking the other person in the eye (God loves you) (Peace be with you).
13. **Processions** – Gather children to process to the class prayer center, carry cross, Bible, candle, picture etc. Use music and song for procession and gestures at the prayer center.
14. **Liturgical Year, Holy Days and special feast days** – Make special banners or create special phrases to focus on for these liturgical seasons.
15. **Prayer kinds** – Learn different kinds of prayer, adoration, contrition, thanksgiving, and petition, etc.
16. **Prayer forms** – Writing prayers can be easy if you follow this simply outline.
  - ❖ Address God--- Loving God

- ❖ State an attribute for God----You are always present
  - ❖ Why praying to God----- Your love is greater than anything else
  - ❖ Petition- Guide and protect me in this...
  - ❖ Praise of Trinity- ask through the Father, Son and Holy Spirit
  - ❖ Amen
17. **Scripture prayer** – Read a passage of scripture slowly. Reflect on what might you pray about from this reading/story. If there are names in story, add own names and reflect.
  18. **Guided meditation** – There are many resources to help with this process
  19. **Praying inside and out** – A mantra for prayer-
    - ❖ I listen with my whole body
    - ❖ My head is still, my hands are still, my feet are still, my mouth is quiet
    - ❖ I am ready to pray... and listen to God in my heart.
  20. **Heart room prayers** – Invite children to enter their heart room, where they can be with God in a special way. Use simple directions...close eyes, sit quietly go to heart room and be quiet inside and out.
  21. **Gesture prayer** – Teach simple gestures for prayer, especially ways of praising God and singing alleluia's.
  22. **Call to prayer** – Call to become aware of the presence of God
  23. **Images of God** – There are many images of God found in scripture; friend, shepherd, mighty God, Emmanuel, God of creation, God of wisdom-joy, etc.
  24. **Symbols for prayer** – Using various symbols and asking how we experience God like this symbol, water, oil, bread, and candle can help create a sacramental approach to life.
  25. **Prayer service** – Have prayer services follow a similar pattern to Liturgy of the Word.

# VI. CATECHIST FORMATION & CERTIFICATION

## A. PURPOSE OF CATECHIST CERTIFICATION

### Guiding Principles

"Men and women from a wide variety of backgrounds are called to share in the Church's catechetical mission. Most are volunteers. They bring a wide variety of talents and abilities to their task. They have widely divergent levels of experience and competence in catechesis. Programs of formation should be designed to help them acquire the knowledge and skills they need to hand on the faith to those entrusted to their care and assist them in living as disciples in Christ." (NDC #55A)

"The suggestion that anyone can be a catechist should be scrupulously avoided." (NDC #55B)

### The Diocesan Vision for Catechist Formation

Go, therefore, and make disciples of all nations,  
baptizing them in the name of the Father, and of the Son,  
and of the holy Spirit, teaching them to observe all that  
I have commanded you. And behold, I am with you  
always, until the end of the age. (Mt 28:19-20)

Both the *General Directory for Catechesis* and *National Directory for Catechesis* begin with this same mandate given by Christ to his disciples before the Ascension. How simple, in a way, is this Great Commission. The vision for Catechist Formation in the Diocese of Saginaw is also a simple one.

Standing on the shoulders of missionaries, evangelizers, teachers and catechists for over 2000 years, the envisioned process is one that:

- ❖ Enables catechists to deepen their own relationship with God - Father, Son and Holy Spirit.
- ❖ Helps make disciples of all nations, peoples of all ages in their parishes, schools and communities.
- ❖ Teaches catechists to grow in love, understanding and practice of everything Jesus commanded by word and example.

Since the establishment of the Diocese of Saginaw in 1938, the vision for catechesis has continued to grow and expand. Today a host of men and women are included under the general name of catechist - one who echoes the Good News of Jesus Christ. These include

everyone engaged in faith formation: teachers in Catholic Schools, catechists in parish programs for adults, youth, and children, and those responsible for whole parish catechesis.

The vision as described in the *GDC*, where an entire chapter highlights the importance and breadth of "formation for the service of catechesis" guides the diocesan formation program. After detailing aspects of pastoral care of catechists in the local church, the Directory states, "All of these tasks are born of the conviction that the quality of any form of pastoral activity is placed at risk if it does not rely on truly competent and trained personnel. The instruments provided for catechesis cannot be truly effective unless well used by trained catechists." (GDC #234)

Of what is this formation comprised? The process is built around the three dimensions of catechist formation named by the *GDC*: "being, knowing, and savoir-faire." The first aspect deals with the very human, Christian person of the catechist; the second, with the catechist's "knowledge of the message" to be shared; and the third with the "knowing how" to communicate - the practical skills - necessary to echo the Good News. (GDC #238)

The process is modeled on Christ's own ministry; *starting with catechists where they are*, a broad spectrum of people with diverse backgrounds, cultures, spiritualities, theologies and life experiences, catechizing people of all ages; *introducing them* to deeper understandings and critical thinking about their own identity as disciples, as catechists in this diocese, in this particular multicultural parish community/school; and *engaging them* in processes that renew and revitalize their own faith and therefore their commitment to grow in spirituality, in understandings and in skills that will facilitate their echoing the Good News with the particular people they have been called to serve.

The Catechist Formation Process outlined in this booklet is not a static one. As the Church and society move forward, the need to adapt catechist formation will become evident in coming years. Like all who have plowed and tilled the field before us, we trust this mission to Christ himself, Master of Catechist Formation, who promised:

"And behold, I am with you always, until the end of the age." (Mt 28:20)

## **Who can be a catechist?**

The Catechist is a baptized Catholic, a person of faith who recognizes the call of the Holy Spirit to participate formally in the catechetical ministry and is trained and certified (or in the process of formation) to do so in the Diocese of Saginaw.

The Catechist demonstrates ability to:

- ❖ Share faith and the Word of God.
- ❖ Seek and maintain diocesan certification as a catechist.
- ❖ Make a commitment to a vision of catechesis articulated in the *National Directory for Catechesis* and other current Church documents.

- ❖ Encourage community which leads to service of others.
- ❖ Acquire knowledge, skills, and abilities needed to communicate the Gospel message effectively.
- ❖ Show sensitivity to individuals with special needs.
- ❖ Celebrate life by proclaiming the message of the Good News.
- ❖ Participate actively in their local parish community, especially by attendance at Sunday Eucharist.

## **B. WHAT IS CATECHIST FORMATION AND CERTIFICATION?**

Recognizing its responsibility for providing for the formation of catechists, the Catholic Diocese of Saginaw, through its Office for Catechesis, provides many opportunities for the training, formation and enrichment of those involved in catechetics.

“Christ calls all members of the Church to proclaim Christ to every generation. Christians evangelize by professing faith in Christ, celebrating the Christian mysteries in the Liturgy, praying and embracing the Christian way of life. Catechesis is an important moment in the evangelizing mission of the Church. Catechesis echoes the word of God contained in Revelation, transmitted through Scripture and Tradition, and faithfully preserved in the teaching authority of the Church.” (Summary of the NDC, p. 7)

Therefore, the careful selection of women and men called to be catechists and their initial and on-going formation are the greatest factors in assuring the quality of catechist in the parish, school and diocese. Formation will help the catechist to grow in maturity as an adult, a believer and an apostle (GDC #238). Catechists must have sufficient knowledge and background to carry out their ministry effectively. They are charged with bringing others to a fuller understanding of the challenge of the Gospel message and the Church’s living out of that message. To do this well, catechists must be formed themselves.

Catechesis is a complex form of communication where many elements are skillfully planned and ordered so that learning may take place. While never losing sight of the centrality of Jesus’ message, the catechist uses the insights of sound education psychology, and other human sciences, in presenting the Christian message according to age, needs, circumstances, and capabilities of the learner. The catechist must also utilize various communication methods, creative activity, and group skills which help comprise the art of teaching.

Unless a catechist is adequately prepared, the teaching ministry will be of little effect, and in limited cases, may even be detrimental to the faith development of the young. Those entrusted with leadership in the catechetical ministry should recognize the necessity for adequate preparation and training of their catechists. In an address to a plenary assembly in April 1992, Pope John Paul II stated that:

“To set high standards (for catechist training) means both to provide a thorough basic training and to keep it constantly updated. This is a fundamental duty, in order to ensure qualified

personnel for the Church's mission, with good training programs and adequate structures, providing for all aspects of formation – human, spiritual, doctrinal, apostolic and professional.”

Sharing faith with others is an awesome responsibility, and it requires development of special skills and knowledge. As a result, anyone involved in catechetical ministry should plan on participating in catechist formation.

## **C. THE REQUIREMENTS FOR CATECHIST CERTIFICATION**

According to the *Diocese of Saginaw Department of Education/Formation Policy Manual 2003, Policy General #4,*

“Each catechist in the parish catechetical process, Catholic school, or in youth ministry process (including adults engaging in other components of youth ministry) should be certified or in the process of obtaining certification through the Office for Catechesis.”

To implement this policy the following apply:

1. Each person to be certified is to be Catholic and in full membership with the Church.
2. All who are called to the vocation of a catechist are to complete the basic certification process before or during their first year in their ministry.
3. It is the responsibility of the parish catechetical leader, youth minister and principal to maintain current files on each person.
4. All catechists, Catholic school teachers, and youth ministers are to continue their formation by participating in a minimum of five hours of enrichment per year that leads to certification renewal.
5. Catholic high school religion teachers are required to have at least an MA, or working towards one, in theology/religious studies, including certification in youth ministry or an equivalent, and be involved in yearly, ongoing formation.

### **❖ BASIC CERTIFICATION**

“Initial formation of catechists most profitably precedes the beginning of their ministry and can employ different methodologies.” (NDC p. 237)

Basic Certification involves the following components:

- ❖ Introduction to Catechesis & Evangelization
- ❖ The Vocation and Ministry of the Catechist
- ❖ Catechetical Techniques
- ❖ Lesson Planning And Textbook as a Tool\*
- ❖ Classroom Management\*
- ❖ Overview of Catholic Theology

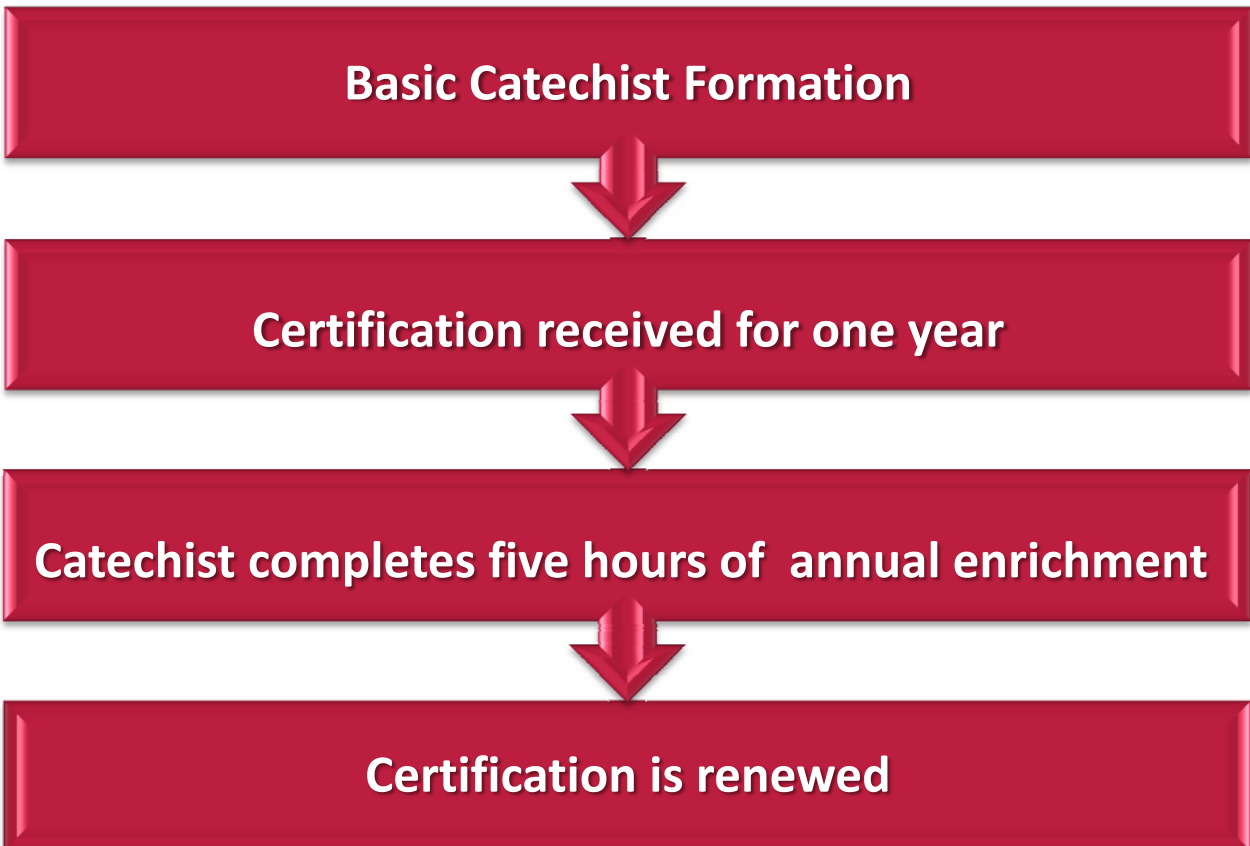
\*Not Necessary for Catholic School teachers for part of their State of Michigan Certification

## D. OPTIONS FOR BASIC CERTIFICATION & ENRICHMENT

<b>Basic Catechist Formation Options</b>		
<b>Diocese of Saginaw Catechist Formation</b>	<b>Loyola Press</b>	<b>Echoes of Faith <i>Plus</i></b>
<b>Basic Certification</b>	<b>Basic Certification</b>	<b>Basic Certification</b>
<b>Basic Certification Day (offered annually @ CFM)</b>	<b>The Catechist's Toolbox &amp;</b>	<b>The Catechist Set: Getting Started as a Catechist</b>
<b>or</b>	<b>A Well-Built Faith</b>	<b>The Catechist Set: Person of the Catechist</b>
		<b>The Catechist Set: Roles of the Catechist</b>
<b>Fall Enrichment Day (Schedule to include Basic Modules) &amp;</b>		<b>Methodology</b>
<b>Mid-Winter Enrichment Day (Schedule to include Basic Modules)</b>		<b>Creed</b>
<b>VIRTUS: Protecting God's Children</b>	<b>VIRTUS: Protecting God's Children</b>	<b>VIRTUS: Protecting God's Children</b>
<b>University of Dayton/VLCFF</b>	<b>Siena Heights</b>	<b>Catechesis of the Good Shepherd</b>
<b>Basic Certification</b>	<b>Basic Certification</b>	
<b>Introduction to Catechesis Catholic Beliefs</b>	<b>Catechetical Methodology Theological Inquiry</b>	<b>Certification based on standards established by CGS formation process and curriculum</b>
<b>VIRTUS: Protecting God's Children</b>	<b>VIRTUS: Protecting God's Children</b>	<b>VIRTUS: Protecting God's Children</b>

- ❖ Basic Catechist Formation Certificate granted with completion. Certificate renews annually with completion of five (5) hours of enrichment as determined by the catechetical leader, principal, pastor, pastoral administrator and catechist/school teacher. Parishes will submit an annual report of Catechist Formation to the office.

- ❖ Basic Certification should be completed before the catechist/teacher begins their ministry, if at all possible.
- ❖ An additional certification option is to complete the Diocesan two-year Lay Formation process including specific sessions on Faith development, learning styles, catechesis process and methods.



**ENRICHMENT IDEAS FOR ANNUAL RENEWAL  
(MINIMUM REQUIREMENT OF 5 HOURS FOR RENEWAL)**

- ❖ Diocese of Saginaw Annual Catechist Enrichment Days offered in October and January
- ❖ Retreats given at retreat centers for spiritual development
- ❖ Participation in Parish Missions
- ❖ Learning and experiencing various prayer styles
- ❖ Growth in communication & listening skills
- ❖ Talks on Spirituality, Vocation, Living out our Christian lives
- ❖ Opportunities for reflection on one's faith life and personal spirituality
- ❖ Personal Catholic bible study and reflection
- ❖ Faith development of children
- ❖ Process of adult, young adult, adolescent and child learning
- ❖ Physical, psychological, moral and spiritual development
- ❖ Multi-Intelligences
- ❖ Right brain learning and spirituality

- ❖ Learning disabilities
- ❖ Special needs education
- ❖ Impact of family, society and culture and environment
- ❖ Culture and family life from various perspectives
- ❖ The development of conscience
- ❖ Church documents on catechesis
- ❖ Effective lesson development
- ❖ Learning environment
- ❖ Classroom management & discipline
- ❖ Use of media and resources in catechesis
- ❖ Catechetical activities for various age levels
- ❖ Understanding the role of family and community in catechesis
- ❖ Instruction on leading prayer in the classroom
- ❖ Instruction on how to prepare liturgies
- ❖ Use of technology in the classroom
- ❖ Instruction on the involvement of youth in meaningful service and outreach activities
- ❖ Instruction on Catholic social teaching
- ❖ Teaching the message
- ❖ Teaching methods for special needs
- ❖ Understanding the meaning of spiral development for faith instruction
- ❖ Exploring various church documents
- ❖ Study of Scripture – Books of the Bible, Hebrew & Christian Scriptures
- ❖ Morality
- ❖ Liturgy
- ❖ Church history
- ❖ Basic Church Doctrine
- ❖ The Creed: Trinitarian and Christocentric
- ❖ Prayers of the Church
- ❖ Sacraments – Initiation, Healing and Service
- ❖ Ecclesiology
- ❖ Jesus Christ
- ❖ Catholic Social Teaching
- ❖ Mary and the Saints
- ❖ Paschal Mystery
- ❖ Liturgical Year

## **E. MAINTAINING ANNUAL RECORDS**

- ❖ The parish catechetical leader, youth minister and principal are responsible for keeping records on their catechists and approving the various options for catechists to obtain basic certification and annual enrichment for ongoing certification.

## VII. APPENDIX

## A. GLOSSARY

**Apologetics** - explanation of the gospels and teachings of the Church by showing the reasonableness of the Christian faith.

**Apostolic** - a character /mark of the Church that has two meaning: to be sent to preach the Good News as a disciple and to be able to trace the Church back to the apostles. Today, it can also refer to a special letter from the Pope called an apostolic exhortation.

**Atheism** – A belief system that denies the existence of God.

**Charism** – are graces of the Holy Spirit given to the baptized directly or indirectly to help build up the faith community and meet the needs of the world.

**Catechesis** - ancient Greek word that means to re-echo or re-sound good news, used in Church as resounding the Good News of Jesus Christ through age appropriate instruction that involves formation, information and transformation.

**Catechisms** - Books that contain the teachings of the Church, can be major catechisms like the Catechism of the Catholic Church, or minor catechisms like the texts that are used in parish and school programs for children, youth and adults.

**Catechist** - a person who re-echoes and re-sounds the Good News of Jesus Christ to disciples of different ages, who has been trained according to diocesan and national standards.

**Catechumenate** - a stage in the RCIA process for those preparing for baptism in the Church who are over the age of 7. This stage involves a systematic presentation of the teaching of the Gospels and the Church.

**Christocentric** - seeing all reality in light of the person and teachings of the second person of the Trinity, Jesus Christ.

**Conversion** - a process that involves both initial and an ongoing process of leading a person more into the heart of God, accepting the teachings of Jesus Christ, of being transformed and renewed as one grows towards holiness and wholeness while proclaiming the reign of God.

**Continuing Evangelization** - this type of evangelization according to Pope John Paul II is directed toward those who choose the Gospel as well as the pastoral care of Christians already committed to the Gospel.

**Culture** - the sum total of a people's social and psychological organization which shapes the way they perceive, relate to and interpret themselves and the world, including values,

language, customs, food, child-rearing practices, educational systems, history, political structure and religious expression.

**Decalogue** - the word means ten words, and were a summary of God's law given to the people of God, as their responsibilities to God and neighbor in living out the covenant with God. Today these are commonly referred to as the Ten Commandments or values to live as the people of God.

**Deposits of Faith** - Sacred Scripture and Sacred Tradition that together make up the content of faith given by Christ and the apostles and preserved by the Church.

**Disciple** - root meaning of the word means a learner, which is richer than just being a follower. A disciple of Jesus Christ is learner of Jesus and wishes to model their lives after Jesus.

**Doctrine** - an official teaching of the Church.

**Dogma** - A doctrine of the Church that has been most solemnly declared by the Church and is considered a core or essential teaching of the Church. Its denial is heresy.

**Ecclesial** - pertaining to the Church as a community of faith and the body of Christ and temple of the Holy Spirit.

**Ecumenism** - a movement or process since Vatican II that promotes the unity of all churches and faith communities who believe in Jesus Christ. This process involves discussion and dialogue on various levels of Church life. This movement also works towards the unity of all people.

**Eschatology** - "study of the last things", death, judgment, heaven, hell and the resurrection of the body, Kingdom of God and the final coming of Christ.

**Evangelization** - proclamation of gospel values and the Good News of Jesus Christ to all aspects of human life in such a way as to bring about the transformation of society. Pope Paul VI

**Hierarchy** - commonly refers to the bishops and the pope in the Catholic Church, involving a structure with different levels of authority. It can also refer to the hierarchy of truths, where dogmas are more important than doctrines and practices. The central dogma is the Trinity.

**Incarnation** - The teaching that the second person of the Trinity, Jesus Christ became human, like us in all things but sin. Jesus was fully human and fully God.

**Inculturation** - An on-going reciprocal process between faith and culture. It is a way of looking at the customs, rites and rituals of people to discover in them the saving presence of God.

**Initiation** - the total liturgical and catechetical process for becoming part of the Catholic faith community through Baptism, Confirmation and Eucharist.

**Kerygma** - the core or essential message of the Gospel, which is proclaimed.

**Laity** - baptized member of the Church who is not ordained.

**Liturgy** - Official public worship of the Church, which includes the Eucharist, sacraments and Liturgy of the Hours.

**Magisterium** - Teaching authority of the Church which belongs to the office of pope and bishops in union.

**Maturity of Faith** - a full and rich development of three characteristics of faith, a living faith, an explicit faith and a fruitful faith from infancy through adulthood.

**Metanoia** - a Greek term that means repentance or conversion, involving a change of mind, heart, a turning from sin and becoming a disciple of Jesus Christ.

**Ministry** - a call from God to serve the Church in a public way in order to foster the mission of the Church both in the Church and to the world.

**Missionary** - an activity of the Church whereby the Good News is taken out into the world and the life and ministry of Jesus Christ are proclaimed to non-believers. Those who are missionaries also take care of the human needs of those they minister to. Missionary outreach is also one of the six tasks of catechesis.

**Mystagogy** - a stage in the RCIA process where the newly baptized and new members unpack the meaning of the sacraments celebrated.

**New Evangelization** - term developed by Pope John Paul II to represent the changing conditions in the Church and world for hearing and responding to the Good News of Jesus Christ. This type of evangelization is directed towards non-believers and those indifferent to the Gospel.

**Pedagogy** - the art or science of teaching, also understood as the use of teaching strategies to communicate an area of study. The catechetical documents talk about the pedagogy of God, or how God has communicated.

**Paschal Mystery** - God's love and salvation revealed to us through the life, passion-death, resurrection and ascension of Jesus Christ. We enter this process through our own experiences of dying and rising in the ordinary of life, as we become who God calls us to be.

**Pluralism** - The recognition of the variety of people and experiences that exist in today's world.

**Re-evangelization** - a term developed by Pope John Paul II for the proclamation of the Gospel to those who are unchurched and alienated.

**Reign of God** - proclaimed by Jesus Christ and refers to the process of God's reconciling and renewing all of life through Jesus Christ.

**Revelation** - God's free self-communication to us through creation, historical events, prophets and reaching fulfillment in the ministry, teaching and life of Jesus Christ.

**Secularization** - the process of moving away from seeking religious answers to human problems and situations toward an acceptance of the human person alone having responsibility to solving human problems.

**Spirituality** - a way of looking at the world, where one sees the presence and activity of a creative living God. A Christian spirituality would be consistent with the presence of the Risen Christ and living a Christian life style.

**Theology** - faith seeking understanding through a systematic study of God and His relationship with the People of God.

**Tradition** - the process of handing on the faith that involved Sacred Tradition, those official teachings that have been passed on from the apostles and the Church. Then there are traditions, which are practices, and customs that have developed through various groups or movements in the Church.

**Vocation** - a call from God at baptism to live the Christian life through a specific state of life: marriage, religious life, ordained and generous single life. Today vocation also involves a call from God to participate in a particular ministry in and for the Church.

**B. LESSON PLANNING FORM**

Catechist \_\_\_\_\_ Date: \_\_\_\_\_

Grade/Group: \_\_\_\_\_ Lesson: \_\_\_\_\_

Text: \_\_\_\_\_ Series/date: \_\_\_\_\_

Student Pages \_\_\_\_\_ Catechist/Facilitators book pages \_\_\_\_\_

Goal: \_\_\_\_\_

Objectives/Outcomes:

Cognitive/Doctrine: \_\_\_\_\_

Formation: \_\_\_\_\_

Behavior: \_\_\_\_\_

Review: \_\_\_\_\_

\_\_\_\_\_ Min I. Opening Prayer: \_\_\_\_\_

\_\_\_\_\_ Min II. Human Experience:  
\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_ Min III. Faith Development/ Faith Message: Key Ideas  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_ Min IV. Time Out for God- quiet time

\_\_\_\_\_ Min V. Faith Response: How to live this lesson  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_ Min VI: Closing prayer

Evaluation: What worked? What didn't? What needs to change?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## C. RESOURCES

### Periodicals:

Catechist Magazine- Peter Li Education Group, P.O. Box 49726, Dayton OH 45449-0726- Monthly magazine Sept-May with ideas for catechist and passing on the faith

Creative Catechist-Twenty Third Publications-P.O. Box 180, Mystic CT 06355-0180- Monthly magazine, Sept –May with ideas for catechist and passing on the faith.

### Being a Catechist:

Pierson, Dan and Susan Clark. *What do I do Now? A guide for the Reluctant Catechist*, Pflaum Publishing Group, Dayton OH, 2005 ISBN 1-933178-22-1

### Creative Catechesis

Wezeman, Phyllis Vos, *100 Creative teaching Techniques for Religion Teachers*, Twenty Third Publications, Mystic, 2004, Ct ISBN 9-781585951413

Offers ways to tell stories though a variety of techniques.

Wolf, Kathryn Nider, *Bible Arts and Crafts*, Pflaum, Dayton , OH, 2006 ISBN 1-933178-35-3

Learning traditional beliefs with crafts that enrich bible stories. Crafts have learning objectives, and are developmentally appropriate.

### Books of Value for children

Bang, Molly. *When Sophie Gets Angry-Really, Really Angry*. New York: Scholastic. Inc., 1999. (story of dealing with anger)

Brumbeau, Jeff. *The Quiltmaker's Gift*. New York, Scholastic Press, 2000 0-439-30910-7 (quiltmaker agrees to make a quilt for a greedy king under certain conditions which cause a change of heart in the king)

Elwell Hunt, Angela. *The Tale of Three Trees*. Colorado Springs: Lion Publishing, 1989. 0-7459-1743-7 (folktale about three trees whose wishes come true in a surprising way)

Fatic, Louise. *The Happy Lion*. U.S.A.: Random House, 1982. 0-375-82759-5 (delightful story of a lion whose good intentions are misunderstood)

Gold, August. *Does God Forgive Me?* Woodstock: Skylight Paths Publishing. 1-59473-142-X. (reminder that God loves me always)

Gold, August. *Does God Hear My Prayer?* Woodstock: Skylight Paths Publishing  
1-59473-102-0 (explanation of how God answers prayers even if not the way we wanted)

Gold, August and Perlman, Matthew. *Where Does God Live?* Woodstock: Skylight Paths Publishing, 2001 1-893361-39-X (search for God who is found in our every day places)

Goldman, Lisa Bear. *Amadito and the Spider Woman* California: Kiva Publishing, 2003. 1-885772-30-0 (value learning from nature and the wisdom of elders)

Lindahl, Kay. *How Does God Listen?* Woodstock: Skylight Paths Publishing, 2005.  
1-59473-084-9 (explores ways to know God is always listening)

Lucado, Max. *Hermie, A Common Caterpillar*. Tennessee: Thomas Nelson Inc., 2002  
1-4003-117-3 (God makes us unique, a story of transformation)

Lucado, Max. *You are Special*. Wheaton: Crossroad Books, 1997. 0-89107-931-9 ( God cherishes each of us just as we are)

Powers, John. *Seymour and the Big Red Rhino*. Massachusetts: Ambassador Books, 2005 1-929039-21-2 (story of the courage to face problems in order to solve them)

Viorst, Judith. *Alexander and the Terrible, Horrible, No Good, Very Bad Day*. New York: Simon and Schuster, 1972 0-689-71173-5 (everyone has them and needs to deal with them)

Williams, Margery *The Velveteen Rabbit*. New York: Smithmark Publishers, 1995  
0-8317-9118-7 ( story of the magic and power of love)

Wise, Brown, Margaret. *Runaway Bunny*. New York: Harper and Row, 1970  
( a mother's pursuit of her bunny son is akin to God's persistence in pursuing us)

Wood, Douglas. *Old Turtle*. New York: Scholastic Press 1992 0-439-30908-5 (reminds all creatures of their connection to God, the earth and each other)

Wood, Douglas. *A Quiet Place* New York: Simone and Schuster, 202 0-689-81511-5  
(explores the need to find that place where one can think and feel, the quiet place inside each of us)

Zacharias, Ravi *The Broken Promise* Colorado Springs: Cook Communications, 2000  
0-7814-3451-3 ( a story of discontent, broken promise and forgiveness)

### **Prayer resources**

Bretherton, Barbara Ann. *Ways to Pray with Children*. Mystic CT: Twenty-Third Publications, 1996.

ISBN 0-89622-670-0

Provides knowledge about prayer as well as creative and practical activities to assist teachers as they lead children into prayer

*Catholic Household Blessings and Prayers.* Washington, D.C.: United States Catholic Conference. 1989.

ISBN 1-55586-292-6

A comprehensive book of blessings for seasons, occasions, everything from birth to death, even blessings for First Communion and Confirmation

Ghezzi, Bert. *The Sign of the Cross.* Chicago: Loyola Press, 2004.

ISBN 0-8294-1619-6

New insights into a commonly used prayer

Halpin, Marlene. *The Ball of Red String.* Chicago, Loyola Press, 1998.

ISBN 0-8294-1139-9

A guided meditation for children

Jeep, Elizabeth McMahon. *Blessings and Prayers Through the Year.* Chicago: Liturgy Training Publications, 2004

ISBN 1-56854-369-7

Blessings for the seasons of the year, the Church's liturgical seasons, as well as special occasions, times, and persons

Kielbasa, Marilyn, editor. *Life can be a wild ride.* Winona, MN: Saint Mary's Press, 2001.

ISBN 0-88489-484-3

Prayers by teens reflective of their emotions, questions, hopes, concerns, and faith

Life Teen. *In the Zone.* Ann Arbor, MI: Servant Publications, 2002.

ISBN 1-56955-329-7

Scripture, prayer, reflection, music attentive to teen issues

Merritt, Sydney Ann. *Guided Meditations for Teens.* San Jose, CA.: Resource Publications, Inc., 1997.

ISBN 0-89390-402-3

Teens enter into the Gospel stories, walking, talking, and praying – via their imaginations – with Jesus himself

Odell and Savitskas. *Book of Everyday Prayers.* Chicago: Loyola Press, 2002.

ISBN 0-8294-1509-2

Encourages children "to create their own prayers by listening for the music of God's love in their hearts"

Reehorst, Jane BVM. *Guided Meditations for Children.* Orlando, FL.: Harcourt Religion Publishers, 2002.

ISBN 0-15-901099-3

Teaches children how to pray by leading them into the Scripture scene where they meet Jesus personally

Willie, Sister Caroljean SC. *Praying all ways*. Orlando, FL.: Harcourt Religion Publishers, 2005.

ISBN 0-15-901458-1

Creative approaches to and examples of prayer recognizing the various intelligences

Zerah, Aaron. *How the Children Became Stars*. Notre Dame, IN: Sorin Books, 2000.

ISBN 1-893732-17-7

Tales of spiritual wisdom from around the world accompanied by questions, activities, and prayers.

## D. CATECHIST JOURNAL PAGE

Title of Workshop/Course: \_\_\_\_\_

Presenter/Instructor: \_\_\_\_\_

Date: \_\_\_\_\_ Location: \_\_\_\_\_

Please Check Appropriate Area of Study:    Basic    Creed    Scripture  
 Liturgy/Sacraments    Prayer/Spirituality    Morality    Catechesis    Learner

Hours: \_\_\_\_\_

Reading: \_\_\_\_\_

Summary: \_\_\_\_\_

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New Insights: \_\_\_\_\_

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Possible Action: \_\_\_\_\_

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Name: \_\_\_\_\_

## E. Catechist Certification Process

### BASIC CERTIFICATION APPLICATION FORM

Name: \_\_\_\_\_

Mailing Address: \_\_\_\_\_

\_\_\_\_\_

Parish/School: \_\_\_\_\_

I have completed the requirements for Basic Certification.

Signature of Applicant: \_\_\_\_\_ Date: \_\_\_\_\_

After assessing the catechist's Person Record Card, I/we can fully recommend:

\_\_\_\_\_

Catechist's Name (please type or print)

for Basic Catechist Certification in the Diocese of Saginaw.

\_\_\_\_\_  
Signature of Pastor/Pastoral Administrator

\_\_\_\_\_  
Signature of PCL/Youth Minister/Principal

\_\_\_\_\_  
Signature of Office for Catechesis

1 copy to Diocesan Office for Catechesis 1 copy to PCL/Youth Minister/Principal 1 copy to Catechist
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