

Catechetical Leaders' Manual

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide



Grades Pre-K to 8

Archdiocese for the Military Services, USA
Office of Faith Formation

January 25, 2013

*Putting adults, youth, and children in communion and intimacy
with Jesus Christ through lifelong catechesis for discipleship in
and through the Catholic Church is the goal of religious
education.*

Catechetical Leaders' Manual
Forming Disciples for the New Evangelization
Archdiocesan Religion Curriculum Guide

ANNOTATED TABLE OF CONTENTS

The following materials included in this *Catechetical Leaders' Manual* to *Forming Disciples for the New Evangelization* are presented to help priests (DRE) and lay catechetical leaders as resources when implementing the guide.

- **Frequently Asked Questions.....4**
These questions and answers are helpful resources for catechetical leaders and catechists to use the guide. This FAQ will be updated on a regular basis with answers for questions/concerns raised by you in the Catholic faith communities.
- **Catechesis Within The Context Of Evangelization.....9**
This section reviews the relationship between catechesis and the new evangelization.
- **The Family and Catholic Faith Community Partnership.....10**
This section reviews the relationship between catechesis and the new evangelization.
- **Catechetical Instruction..... 24**
With a strong emphasis on the role of Catholic faith community life in forming disciples, this section highlights the importance of strategic and comprehensive planning to relate all elements of faith formation of adults, youth and children.
- **Contact Expectations..... 24**
With the stronger emphasis on standards, this outlines the contact expectations to teach the faith effectively using the standards.
- **Expectations for our Adults, Youth and Children with Special Needs.....25**
This section notes that *Forming Disciples for the New Evangelization* will have to be adapted for those with special needs.
- **On the Six Key Elements of a Catholic Life.....25**
The relationship of the six key elements of a catholic life and the six tasks of catechesis are explained here as well as the importance of the inter-relationship of the elements with one another.
- **Rationale of *Forming Disciples for the New Evangelization*.....26**
For those interested in how this curriculum guide was developed, this section notes the process used. The acknowledgements in the full copy of the curriculum guide note particular readers and task force members who helped to develop it.
- **Catechetical and Theological Elements.....28**
This reflection notes that both relational and theological elements are important in strong faith formation programs. It is not a question of *either* a relational focus

<p>Catechetical Leaders' Manual</p> <p><i>Forming Disciples for the New Evangelization</i></p> <p>Archdiocesan Religion Curriculum Guide</p>

or a theological focus but *both* relational and theological elements need to be balanced.

- **Choosing Textbooks.....30**
This section outlines a process and resources for choosing textbooks. Only resources approved should be used: [USCCB Conformity List](#).
- **Awareness of Learning Styles: Left Brain/Right Brain.....36**
This fact sheet can be used when training catechists to adapt their methodologies to those being taught.
- **Awareness of Learning Styles: Multiple Intelligences.....37**
This fact sheet can be used when training catechists to adapt their methodologies to those being taught.
- **Basics of Lesson Planning40**
This is further explored in the Catechetical Methodology course online through University of Dayton's Virtual Learning Communities of Faith Formation ([VLCFF](#)) and is a required reading for the course.
 - An annotated personalized lesson planning sheet46
 - and a blank personalized lesson planning form are included49
- **Assessment and Religious Education.....51**
This article reviews the role of assessment in religious education as ***Forming Disciples for the New Evangelization*** is implemented throughout the Archdiocese. The difference between assessment of faith and assessment of how well one has learned the language, practices and general knowledge of the faith tradition is explained. In addition there is a brief review of formal and informal assessments and examples of various kinds of assessment to use.
- **Key People and Places of the Old and New Testament in the Guide.....58**
This list of Key people and places of the Old and New Testament was gathered by the writing team for this curriculum guide.
- **Catechist Assessment Tools.....60**
Since a good catechist never stops growing and improving, two additional tools for Catechist's growth and development are also included in this leadership manual. These two tools are found at the end of this manual.
- **Additional On-Line Resources.....60**
- **Catechist Self Inventory.....61**
- **Children's Catechesis Observation Form.....65**

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

FREQUENTLY ASKED QUESTIONS

When does forming Disciples for the New Evangelization become effective for implementation in the AMS?

- The Archdiocesan Religion Curriculum Guide becomes effective for implementation on August 6, 2013.

Why do we need a new archdiocesan curriculum?

- *To respond to the requests* to have an archdiocesan-wide curriculum guide.
- *To ensure that future generations* of Catholic adults, youth and children are well formed and know the truth that Jesus taught us.
- *To help catechists and parents* to better teach the faith.
- *To help the church* to overcome the current epidemic of ignorance and doubt about the faith.

What is the aim of this guide?

- The primary aim of this guide is to support integrated planning and preparations across all Catholic faith communities and families. This will be done as a part of a diocesan-wide effort to strengthen the teaching of the faith for adults, youth and children. It is directed toward the need to prepare the church (not just children) to overcome the current epidemic of ignorance and doubt about the faith.
- These guidelines focus on the need for mutual collaboration, communication and consultation. They strive to clarify the rolls, responsibilities and mutual accountabilities needed by priests, lay catechetical leaders and all who assist in efforts to put adults, youth and children into communion and intimacy with Jesus Christ through life-long catechesis in and through the Catholic Church. These guidelines are focused to help Catholic faith communities as they both revise and plan their future catechetical efforts. Although this first phase of the guide focuses on the formation of children, these standards will also provide a framework for future efforts in the faith formation of youth and young adults.

4

How is it organized?

- Around the Six Key Elements of a lived Catholic Faith while always remembering that the context for catechesis is *evangelization*. The six key elements of a Catholic faith life are: Knowledge of the faith; Liturgical and Sacraments; Morality; Prayer; Education for Living in the Christian Community; Evangelization and Apostolic Life. These are also known as the six tasks of Catechesis.

For Each Element

- There are standards or broad headings. All these standards should be covered in every program for adults, youth and children.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

For Each Standard

- Each standard in turn has age appropriate indicators or knowledge, skills or behavior.
- These indicators should drive instruction and guide or focus use of any text or resources.

How are the indicators formatted?

- **Core items that must be covered in all Catholic faith community programs are in bold print.**
- *Enrichment items that are optional and can be covered if there is time are in italics.*

All indicators are numbered noting:

- First Grade, then Standard then indicator number.
- For example: 1.01.01 indicates: First Grade, Standard 1, Indicator 1

What is meant by words being underlined?

- **Underlining** means this is a vocabulary word to know. These words and their definitions are available on the AMS website as *Appendix 3: Alphabetical Glossary*. When a simpler age appropriate definition is needed it is within the indicator itself.

How was this guide created by the Archdiocese of Washington? Principles embodied in the process: ***Communication, Consultation*** and ***Collaboration***.

5

- There was an 11 member task force
- 18 readers and subject areas experts reviewed the document
- 21 parish and school programs piloted the document in 2009-2010 academic year
- 250 parish and school catechists were involved in working with the standards.
- The Archdiocesan Religious Education Advisory Board of the Archdiocese of Washington approved it at stage of development.
- The Archdiocese for the Military Services, USA initiated conversation to adopt the curriculum in 2010. The AMS signed the License Agreement on 31 October 2012. The curriculum has been adapted to the language and culture of the religious education programs in military settings. *Forming Disciples for the New Evangelization* becomes effective for implementation throughout the AMS on August 6, 2013.

What new materials have been incorporated into this guide?

The task force noted that:

- the context for all our catechesis is *Evangelization, and*
- *that we all need help in seeing the connections between our faith and our lives.*

Therefore every effort was made to incorporate greater focus on:

- the Sacred Scriptures

Catechetical Leaders' Manual
Forming Disciples for the New Evangelization
Archdiocesan Religion Curriculum Guide

- Social Justice
- Human Sexuality/Family Life/ Age Appropriate Theology of the Body
- Evangelization
- Ecumenism
- Inter-religious dialogue and understanding.

What is the Basic Timeline for implementation?

- The Live Stream Curriculum Orientation was held on March 19, 2013.
- **Spring-Summer 2013** is the time for orientation and to initiate ongoing catechist training using the catechetical methodology course online. Three curriculum orientation presentations are archived on the AMS website and Digital Media Center to help you get familiarized with the curriculum.
- **Academic year 2013-2014** is the year of full implementation beginning August 6, 2013.

What exactly is Forming Disciples for the New Evangelization?

- *A document that clearly states what participants in Catholic faith community religious education programs should be able to **know, understand and do at each grade level** (Pre-K to 8th).*

How is it different?

- *Forming Disciples for the New Evangelization* is: Standards-based, tied to its own assessment and spiral in scope and sequence.

6

What is meant by Standards Based?

- In the field of education, a **standard** is a term which defines a cumulative body of knowledge and set of competencies that is the basis for quality education.
- They express what all program participants should **know, understand and do at each grade level** but do not dictate how they are to be taught.
- This can help the different partners (for example: priests, parents, lay catechetical leaders and catechists) involved in the process of teaching the faith.

Should we be assessing religious education?

- Many people don't believe that one should or can assess religious education efforts.
- It may be more proper to say that one cannot assess *faith*.
- What can be assessed is how well one has learned the language, practices and general knowledge of the faith tradition.

Why tie our new Archdiocesan Religious Education Guide to its own assessment?

Because when such an assessment is tied to a guide and offered by the Archdiocese:

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

- Each program participant's progress towards attaining the standards can be measured.
- Those who are not achieving the standards can also be provided with early, effective assistance.
- This is tied to our partnership with the family: Catholic faith community religious education programs need to be accountable to the parents of those who are enrolled. The assessment results follow the participant when they move from installation to installation.

What will this new assessment help us to do?

This new assessment will help:

- To align language to be learned with assessment and instruction.
- To promote accountability.
- To measure success.
- To improve instruction for all.

Where can Catholic faith communities acquire the assessment?

- This information will be announced when the assessment becomes available.

When should the assessment be administered?

- This information will be announced when the assessment becomes available.

What is meant by a spiral scope and sequence?

- The learners return to each topic each year, in an ever deeper fashion
- By following the same sequence of ideas, one after the other, a learner has a better chance of getting it all right!
- In a single Catholic faith community – all ages can be studying the same theme at the same time

What are the implications of the new curriculum for teaching the faith?

- Clear expectations
- Accountability through assessment equals greater opportunity for all the partners in the catechetical process.
- Opportunity for true alignment of language, instruction and assessment

What does this mean for textbooks?

- Catholic faith communities will continue to use the textbook of preference chosen from the USCCB Conformity List.
- New texts will be reviewed in light of how well they align with archdiocesan standards and therefore help to teach the faith.

Publishers will be asked to do a correlation of the textbook series to the curriculum guide. The correlations will be made available to you on the AMS website:

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

How will this curriculum guide help catechists who are not professional teachers?

- The standards will help catechists to know what to focus on in the textbook.

What additional resources have been created to support catechists and parents?

To help implement the curriculum guide there will be:

- A Catechetical Methodology course online through the University of Dayton's Virtual Learning Communities of Faith Formation (VLCFF) to help catechists to learn how to use the curriculum guide, to know how to do effective lesson planning using five core methodologies, *Forming Disciples for the New Evangelization* and the textbook as a supporting resource.
- Catechist Segments to help catechists to get acquainted with their grade level indicators.
- Parent Segments to help parents be the primary educators in the faith of their children.
- Appendices 1, 2, 3 to help both parents and catechists to focus on age appropriate Key Practices and Prayers for Catholics and the key terms participants should be learning at their grade level.

Will there be a Facebook page or blog where catechetical leaders and catechists can share best practices?

- The Office of Faith Formation is looking into this possibility.

To fully appreciate the guide it is important to read the full introduction found at the beginning of the Catechist Segments and other support materials in this Catechists' Manual.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

CATECHESIS WITHIN THE CONTEXT OF EVANGELIZATION

Our Archdiocese contains a broad and diverse amalgam of cultures and languages that characterize our nation as a “nation of immigrants.” The Church mission of evangelization occurs within this reality and, as such, coexists with the many communities that are struggling to find a place in the society or that are settled and challenged by the newcomer. Among these communities the Church asserts her mission role to announce the Gospel and invite to conversion those who hear and respond.

Because this country historically has long benefited from the missionary work of the Church, there is a vital and growing Catholic presence. Many baptized continue their lifelong journey in Christ fully participating in the mission of the Church.

At the same time, there are many baptized who have never experienced an effective formation in the faith and, as such deepen only nominally in their understanding and practice of the Christian life. Many have left their moorings from the Church because of disagreements or issues that resulted in separation. Many Catholics identify with their faith by name only but do not participate in the fullness of the life of the Church thus losing the life-giving benefits of communal worship, sacramental participation and service. In this particular context the Church engages in the task of the new evangelization requiring a “permanent catechesis centered around continual conversion.” (NDC, p. 51) Such activity must encompass the whole spectrum of realities from hearing the word for the first time to the ongoing process of conversion and transformation.

Within the context of evangelization, catechesis is a lifelong ongoing process in which people are invited and formed to be in communion and intimacy with Jesus Christ and with each other (GDC 380. 81: CT 5) in and through the Catholic Church through life-long catechesis for discipleship. Catechesis is a “moment” in the evangelization process that specifically “promotes and matures initial conversion, educates persons in the faith, and incorporates them into the life of the Christian community.” (NDC, p. 57) Catechesis, therefore, has as its purpose to “encourage a living, explicit and fruitful profession of faith.” (GDC #66; CCC 1229)

The word catechesis comes from the Greek meaning “to echo the teaching” meaning that catechesis or the teaching of the faith is an interactive process in which the word of God resounds between and among the one who proclaims, the one receiving the message and the Holy Spirit. Catechesis is a process of initial conversion, formation, education, and ongoing conversion. Through word, worship, service and community

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

it seeks to lead all God's people to an ever- deepening relationship with God who reveals himself in Jesus Christ through the power of the Holy Spirit.

Catechesis is essentially an action of the Church, an "ecclesial act." With Mary, the Church treasures the Gospel in her heart. "She (the Church) proclaims it, celebrates it, lives it, and she transmits it in catechesis to all those who have decided to follow Jesus Christ." (NDC, p. 56) As such the Church sees catechesis as a "pivotal dimension of the Church's pastoral activity and a significant element in all the Church does to hand on the faith." (p. 56)

Forming Disciples for the New Evangelization incorporates through its stated goals the mission of the Church to evangelize and to catechize. Through its standards and indicators Catholic faith community program participants are invited to understand the life of faith as expressed in the Living Tradition of the Church and through Sacred Scripture. Through the catechetical process of sharing the message, modeling the message and challenging to live it, adults, youth and children are called to respond to live their lives fully in Christ through active participation in the life of the Church and its mission to the world.

THE FAMILY AND CATHOLIC FAITH COMMUNITY PARTNERSHIP

10

PARENTS ARE THE PRIMARY EDUCATORS

The witness of Christian life given by parents in the family comes to children with tenderness and parental respect....It is deepened all the more when parents comment on the more methodical catechesis which their children later receive in the Christian community and help them to appropriate it. (GDC, #226 and CT, #68)

Parents are the primary educators of their children in the faith and are the first people to teach their children about faith (NDC, 101). Parents contribute to the spiritual growth of their children by nurturing the intellectual, emotional, and physical growth of their children. At baptism, the Catholic faith community promises to assist parents in this role (GDC, #221). "Parents have the mission of teaching their children to pray and to discuss their vocation as children of God" (CCC, #2226).

The family is the first place where faith is learned, lived, and interpreted (GDC, #226-27). The religious behavior of the parents, whatever it may be, can be called an accurate predictor of religious performance of children. The *National Catechetical Directory* tells us that "parents catechize informally but powerfully by example and instruction" (NCD, #212) and that "though the influence of peers and of adult catechists is important, catechetical programs are not intended to supplant parents as the primary educators of their children" (NCD, #229).

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

"The most important task of the catechesis of children is to provide, through the witness of adults, an environment in which young people can grow in faith." (NDC, 205)

THE CATHOLIC FAITH COMMUNITY PROVIDES THE CONTEXT

The Christian community is the origin, locus and goal of catechesis. Proclamation of the Gospel always begins with the Christian community and invites to conversion and the following of Christ. (GDC, no. 254)

Pastors should remember that, in helping parents and educators to fulfill their mission well, it is the Church who is being built up. Moreover this is an excellent occasion for adult catechesis. (GDC, no. 79)

The Catholic faith community, in its turn, assists parents in their role as primary catechists, especially through liturgical celebrations and a program of systematic catechesis (GDC, #221). The catechism states that "the parish is the Eucharistic community and the heart of the liturgical life of Christian families; it is a privileged place for catechesis of children and parents" (CCC, #2226). By celebrating the sacraments with their children, parents are already teaching their children not just knowledge about the faith, but lived experience of the faith. The Catholic faith community or parish is "the living and permanent environment for growth in the faith" (GDC, #158)

11

When families work together with the Catholic faith community, the formation of their children is enriched. These two sources, families and Catholic faith community, have appropriate roles and responsibilities in complementary ways; together they form a partnership in the responsibility for forming children. In this way Catholic faith communities become schools of discipleship preparing people to live their faith fully and share their faith freely. In this light, parents should be made aware of and asked to participate in teaching these standards, thereby enriching their own faith through the process of catechizing their children.

The following pages suggest ways the family and Catholic faith community can enhance each stage of their partnership throughout a child's involvement in the religious education program. These recommendations are organized around the six key elements of Catholic life.

The recommendations included here should help families and Catholic faith communities to regularly assess how their witness and example can enhance and strengthen the teaching of the standards in *Forming Disciples for the New Evangelization*.

- The family recommendations provided here should be shared with families in the religious education programs.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

- The recommendations and indicators below should also be shared with various leaders in the Catholic faith community who assist the priest in planning and organizing Catholic faith community life.

It is hoped that by sharing these recommendations that our families and Catholic faith communities can strengthen their partnership by being more intentional in helping those who learn the faith to also live the faith – to come to know, love and serve the Lord in this world and to be happier with him in the next.

PRESCHOOL

"The Christian family is ordinarily the first experience of the Christian community and the primary environment for growth in faith." (NDC, 100)

Knowledge of the Faith

Indicator: Education and Catechesis

Family:	Children are made by God to love and receive love. This is the first order of catechesis, an education in love. Parents also stimulate awareness, awe, and joy for life in the preschool child through nurturing loving relationships and experiencing life's precious moments together. Noticing the beauty of God's creation in nature and exposing children to religious symbols can be particularly illuminating.
---------	---

Catholic faith community:	The Catholic faith community encourages and supports parents as the primary educators of their children by providing preschool religious education classes where children can relate the everyday events of their lives to the Gospel. The Catholic faith community provides ongoing adult formation through education sessions on parenting, family living, and the basic teachings of Catholic faith to support parents in their educational role.
------------------------------	--

Liturgical Education

Indicator: The congregation is fully, actively and consciously participating in the liturgy

Family:	Parents teach young children the meaning of family and ritual. Participation in family rituals (such as bedtime rituals, family prayer, seasonal celebrations, etc.) by preschoolers forms the basis for their future understanding of worship. Attending Mass
---------	--

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

with your child is an excellent opportunity to teach them about the various religious signs and symbols.

Catholic

faith community:

A sense of belonging to the faith community is fostered by encouraging participation in the prayer and worship life of the Catholic faith community. Parents and families are introduced to and become familiar with forms of expression of Catholic spirituality and faith sharing opportunities. Since preschoolers learn through the senses, it is important that the Catholic faith community provide liturgies and prayer experiences that make the best use of colors, sound, and symbols, which foster a sense of belonging. Thus, the child may learn what it means to be part of a worshiping community before he/she is able to grasp the concept.

Moral Formation

Family:

Parents help children to learn to love as Christ loves. This moral formation begins in the home through parental age appropriate example and through opportunities to teach young children the difference between right and wrong. Even at this young age, children learn there are consequences to their actions for good or for ill.

Catholic

faith community:

Children and families develop a strong sense of service as an expression of discipleship that is expressed in awareness of and service to those in need of care and assistance through Catholic faith community and local diocesan/ social ministry. Children see the lessons like that of the Good Samaritan come alive in Catholic faith community ministry. Programs of support and outreach to families in need model loving service and care for all.

Prayer

Family:

Families pray simple prayers with children and establish patterns of prayer that are comfortable for them as a family. Spontaneous prayer, meal prayers, bedtime prayers and prayers at special family times are all excellent ways to introduce prayer to the preschool child. At this young age, teaching children rote prayers like the Our Father, Hail Mary and Glory Be are learned through repetition.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

Catholic

faith community: The most important way the Catholic faith community helps parents lead their children to worship is through liturgy. Offering Children's Liturgy of the Word for young children helps them to gradually understand the liturgy and feel included in the worship experience. The Catholic faith community also provides other opportunities for common prayer and popular devotion.

Education for Community Life

Indicator: Service

Family: Parents model community life to their young children through active participation in Catholic faith community life. Even simply actions, like talking to the priest and other parishioners after Mass, show children the value of community life. Setting aside time to be with preschoolers to share the events of the day, to hug them, and carefully listen to them are some ways parents nurture the faith of the child by being models of loving service and care.

Catholic

faith community: Parish offers opportunities for children and families to participate in ministries that serve the community beyond the Catholic faith community; preparing food for the hungry; participating in Operation Rice Bowl and similar activities that model the church at work in the world.

14

Missionary Life

Family: An apostolic life is passed on in its practice. A sense of security and trust in the home are also of vital importance as a basis upon which faith builds. It is from this basis of love and trusts that children will later in life acquire a desire to reach out to others to share their faith.

Catholic

faith community: Children and families develop a strong sense of service as an expression of discipleship. Children and families are encouraged to give witness to their faith not just at home and at the Catholic faith community but in the wider community. Model loving service and care for all. The cultural diversity of the Archdiocese is celebrated in a way that reflects the universal character of the Catholic faith.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

PRIMARY

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, 204)

Knowledge of the Faith

Indicator: Education and Catechesis:

Family:	Parents of primary-grade children provide the most powerful influence on forming the faith of their children by living out their own faith with consistency and joy. Children experience God's loving presence in the everyday care and nurturing provided by parents. Families can also engage in primary-age actions and discussions of the Catholic faith. When children hear about the faith but do not see it lived out, they question its importance.
---------	---

Catholic faith community:	The Catholic faith community plays a vital catechetical role by relating the stories and beliefs of our tradition to children in a systematic way. The Catholic faith community provides for all children of primary age including religious education and sacramental preparation for children with disabilities. Just as important are the Catholic faith community programs that offer a variety of adult learning and faith formation opportunities for ongoing education and spiritual growth.
------------------------------	---

15

Liturgical Education

Indicator: The congregation is fully, actively and consciously participating in the liturgy

Family:	Parents educate and prepare the primary child for first celebration of the sacraments of Penance and reconciliation and Eucharist by connecting daily experiences to Gospel teachings and their own experience of these sacraments. Families participate at Sunday Mass with the parish community and discuss the meaning of symbols. Simply talking about the readings from Mass is a powerful tool to begin to engage your child more in the liturgy.
---------	---

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

Catholic

faith community:

The Catholic faith community provides parents with catechetical resources, support and encouragement to enable them to fully prepare their children for full and active participation in first and subsequent celebrations of the sacraments. Catholic faith community sacramental celebrations are family-friendly and support parents in their role as primary educators of their children. Liturgical celebrations build a sense of unity and community among parishioners.

Moral Formation

Family:

Parents are responsible for forming a child's conscience through age appropriate instruction in right and wrong actions. Children will also notice the actions of their parents and other responsible adults and ask why they acted how they did. Parents have the opportunity to shape their child's view of the world and actions of people.

Catholic

faith community:

The Catholic faith community provides children with the opportunity to share their material goods with those less fortunate, especially at Thanksgiving and Christmas time. The Catholic faith community models itself after the Gospel values of peace, justice, and stewardship and provides adult education programs on moral issues. The Catholic faith community has regular celebrations of the sacrament of Reconciliation to help children and adults learn to the practice of regular examination of conscience

16

Prayer

Family:

Families help children memorize traditional prayers such as the Our Father and Hail Mary through daily repetition. The family prays together regularly at mealtime, bedtime, and special seasonal observances and to commemorate significant life events. The model of a parent in prayer can be the most inspiring catechesis on prayer a child will receive.

Catholic

faith community:

The Catholic faith community regularly provides families with prayer resources that can be used easily in the home. Occasional parish family prayer services are held to celebrate, support, and encourage families in their role as the domestic

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

church. Solemnities and feast days with special meaning for the Catholic faith community are celebrated throughout the year.

Education for Community Life

Family: Living Christian community life does not happen spontaneously, it must be taught carefully (GDC, 77). Children are like apprentices, learning at the feet of the master carpenter, Christ, who has shared this task with parents. Parents model the Christian virtues to their children and how to act in public settings with love and compassion.

Catholic faith community: The Catholic faith community invites children and families to participate in service to members of the community living in institutions as an expression of discipleship. Children's homilies help children make the connection between practice of the faith and witness in all aspects of community life.

Missionary Life

Family: Parents influence children through the witness of their lived faith expressed in integrity and service. Children are made aware of service and Catholic social teaching through inclusion in service projects when possible. Issues related to justice, peace, respect for life, and other moral issues are discussed routinely around the dinner table or elsewhere at a level understandable to the primary-age child. To make service projects more meaningful for primary children, it is useful to help them process the experience. These projects teach children to think of others and prepare them for serving/evangelizing others through word and action.

Catholic faith community: Parishioners establish a pattern of generous response to archdiocesan and national appeals for aid to poor and needy people. . Parents and families develop a habit of participation in activities that support the transformation of society to Gospel values. Catholic faith community participates in mission education projects that help children develop a sense of the Catholic Church as universal.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

INTERMEDIATE

Knowledge of the Faith

Indicator: Education and Catechesis:

Family: The willingness of parents to grow in their understanding of faith issues models for their children the belief that growth in faith is a lifelong process. Parents seek opportunities to share their faith with other adults as well as with their children. Parents take the time necessary to answer informal faith questions as they arise or research unknown answers with the child, using Scripture or the *Catechism of the Catholic Church* when appropriate. Families actively participate in the life of the parish.

Catholic faith community: The Catholic faith community provides a variety of programs that support the ongoing education and faith formation of parents. Opportunities such as retreats, Scripture study, and adult education sessions on aspects of the Catholic tradition are good examples. Catechists communicate to parents the ways in which the systematic presentation of the faith can be reinforced at home through family discussion and activities.

18

Liturgical Education

Indicator: The congregation is fully, actively and consciously participating in the liturgy

Family: Parents help to deepen their children's understanding of sacraments by regular and active participation in sacramental celebrations followed by conversation about the experience. Participation in communal celebrations of the Sacrament of penance and reconciliation and other opportunities for reconciliation and weekly Sunday liturgy are particularly important for the intermediate child and his or her family.

Catholic faith community: The Catholic faith community nurtures the grade school child's affinity for ritual by offering regular opportunities for active involvement and a sense of inclusion. Children learn to participate fully and actively in liturgy and worship. Catechetical sessions teach children the meaning of symbolic action and how to worship with respect. Parents and families are introduced to and learn to practice various forms of expressions of Catholic spirituality at home and in the Catholic faith community.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

Solemnities and feast days with special meaning for the Catholic faith community are celebrated throughout the year.

Moral Formation

Family: Parents help their children learn to make right choices through dialogue about routine decisions. Respect and appreciation for ourselves and others are communicated when parents show respect and appreciation for their children. Participation in the responsibilities of family life teaches intermediate students the value of Christian service and a wholesome moral life. It can not be emphasized enough, that good moral and apostolic actions by the parents teach children how to act.

Catholic faith community: The Catholic faith community offers regular times for the sacrament of reconciliation so that regular examination of conscience and reconciliation become integral to the moral formation of children. Education and awareness of Catholic Social teaching and complex moral issues are provided for parents. Parents and families develop a habit of participation in activities that support the transformation of society to Gospel values.

19

Prayer

Family: Parents speak most clearly about the importance of prayer in life when their children see them pray. Your example speaks volumes that words can not match. The prayer life of children is enriched by praying at home and at regular Catholic faith community celebrations of liturgy and sacraments.

Catholic faith community: Catechists broaden the experience of intermediate children by offering a variety of prayer forms, including traditional Catholic prayers, in the classroom. Large group prayer services help children learn the value of communal prayer (e.g., Way of the Cross, Eucharistic adoration, Marian devotions). The Catholic faith community sponsor programs for vocation awareness on a regular basis.

Education for Community Life

Family: Intermediate children are capable of taking on more

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

responsibility and ownership of their faith life while still needing clear guidance from parents. Allowing children to participate more fully in Catholic faith community life and highlighting the ways that they live a virtuous life to them helps them realize that they are blessed by God with gifts and talents to share with the large Catholic faith community.

Catholic
faith community:

The Catholic faith community includes families in its liturgical worship as well as its outreach programs. Children learn to be disciples through watching adult role models, particularly parents, serve others. Children at this age benefit from homilies and liturgical practice directed to them so they can better like the liturgy and in turn go forth to share the Good News with others in their family and neighborhood.

Missionary Life

Family:

Children are learning to better articulate their faith at this age. Ask your children good questions to help stimulate their thoughts. Ask them in simple ways to begin to integrate the faith life with their everyday life and examples of situations they may encounter with their family or friends. These questions help children see how faith impacts their life and equips them to share their faith in a normal and realistic manner.

Catholic
faith community:

Consistent messages from the Catholic faith community regarding Christian stewardship (time, talent, and treasure) support and empower families. Parishioners develop a tradition of generous support for archdiocesan and national appeals on behalf of poor and needy people. Structured opportunities for families to participate in direct service to the poor, elderly, or infirm are available. The Catholic faith community celebrates the cultural diversity of the Catholic faith community and archdiocese through cultural celebrations and practices that highlight the universal nature of Catholic faith.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

JUNIOR HIGH

Knowledge of the Faith

Indicator: Education and Catechesis:

Family: Parents communicate their values to their children through family participation in the life, mission, and work of the Catholic faith community. Frequent reference to Jesus and the Gospels and the Church helps keep them relevant in the life of the young adolescent. Junior High children are ready to start learning more complex teachings of the Church and Christian living.

Catholic faith community: In addition to curriculum-based catechetical sessions, the Catholic faith community provides opportunities for young people to discuss life and faith issues in a Catholic Christian context with a catechist and their peers. Young people develop a sense of the Catholic character of evangelization and develop skills and confidence for sharing their faith.

Liturgical Education

Indicator: The congregation is fully, actively and consciously participating in the liturgy

Family: Parents set standards for family involvement in Catholic faith community liturgical celebrations including: attending regularly, speaking positively about them, dressing with care, arriving on time and participating fully. Family encouragement for young people to take on the responsibility of liturgical ministries is essential in their decision to do so. Children learn how to fully and actively engage in the liturgy whether they are participating in a ministry or are in the pew.

Catholic faith community: The Catholic faith community provides opportunities for young people to participate fully in liturgical ministries. Listening, understanding, patient teaching, and responding pastorally to the sacramental needs of this age group help them feel a sense of belonging. Young people are introduced to and learn to practice various forms of expressions of Catholic spirituality at home and in the Catholic faith community. Young people participate on a regular basis in programs that promote vocations.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

Moral Formation

Family: As children approach the teen years they are confronted with serious questions about life, love and chastity. More than ever, they need to know they have a solid foundation they can lean on when pressure is pushing them in a different direction. Their faith and relationship with their parents ought to fill this need. Although parents feel like they are being listened to less and less, studies show that children are listening and often act on what they have heard from their parents (this is especially true in the area of chastity). Parents need to keep discussing Catholic values and moral decision making skills with their children so they have a compass to follow.

Catholic faith community: Regular participation in the sacrament of Reconciliation is encouraged to assist in the practice of ongoing conversion. Concepts of charity are taught through participation in service projects and social ministry that links the Gospel to building the kingdom of God in the world.

Prayer

Family: The family participates in a variety of prayer experiences at home, at church, or on retreat. Prayer is regarded as a natural expression of faith and is frequently experienced in the home. Young adolescent children are given responsibility for planning and implementing special family prayer services. Children learn to pray on their own as well as with the family and parish.

Catholic faith community: Students are trained to be prayer leaders and active participants through regular practice in classroom prayer. Catholic faith community leadership supports student prayer by attending services planned by the youth. Families are exposed to a variety of prayer styles at Catholic faith community functions.

Education for Community Life

Indicator: Community

Family: Junior High children are becoming more socially aware. Sometimes this means being hesitant to do or be seen doing spiritual activities. Talk to your children about involvement in the Church and community life and why it is important to you that they participate. Realize that their feelings are valid while still

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

encouraging them in a positive direction. Their living a virtuous life will be tested in new and varied ways. Help them set healthy boundaries and learn ways to deal with pressures of being a teen.

Catholic
faith community:

The Catholic faith community support junior high children by offering age appropriate youth activities and groups. Through these activities children can develop a sense of belonging to the larger Church and learn to share their faith to their peers and others. Service projects will give them a chance to put their faith into practice in the larger community.

The Catholic faith community has a viable youth ministry program for adolescents and young adults that assist young people integrating the practice of the faith in all areas of their lives.

Missionary Life

Family:

As children begin to think more deeply about their future, but sure to help discern their vocation by discussing a call to priesthood, religious life and marriage. Help them know if they have a calling and to awaken any desires God may have placed in their hearts. No matter their vocation, let them know that God has a plan for their lives. Families who open their hearts to those in need, and put their faith into action witness Christian service to the young adolescent child. Parents help children understand the service they experience in light of Christian teaching and the gospel.

Catholic
faith community:

The Catholic faith community lives and teaches the scriptural vision of life that encompasses justice, peace, equality, charity, and stewardship. Special attention needs to be made to assist parents on how to communicate this vision. Young people are taught the habit of responding generously with time and treasure to archdiocesan and national appeals to aid the poor and needy. The Catholic faith community calls families to conversion and offers catechetical, worship, community, and service opportunities to support this call. The Catholic faith community teaches young people and families the importance of evangelization through public support of initiatives that take the Gospel to the public square.

Catechetical Leaders' Manual
Forming Disciples for the New Evangelization
Archdiocesan Religion Curriculum Guide

CATECHETICAL INSTRUCTION

“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 no.105)

The Catholic faith community or parish is the “primary experience of the Church” for most Catholics. (GDC no. 158, NDC, no. 60) As such, the Catholic faith community is the primary locus for the entire catechetical enterprise. “The parish (Catholic faith community) energizes the faithful to carry out Christ’s mission by providing spiritual, moral, and material support for the regular and continuing catechetical development of the parishioners.” (NDC no.60)

Given its location in the ministry of the word, Catholic faith communities should have a strategic catechetical plan that integrates all the efforts and of the Catholic faith community at forming adults, youth and children through life-long catechesis for discipleship and meets the specific needs of all its members. The entire Catholic faith community staff (i.e., the priest as the director of religious education for the Catholic faith community and the lay catechetical leader) has a role in achieving the goals of this important task in both planning and orchestrating the catechetical process and providing valuable resources. The priest takes the leadership role in choosing skilled and effective ministers of the word. (NDC no. 61)

24

Catechists in programs of adults, youth and children have the privilege of serving the Catholic faith community as witnesses and teachers of the faith from “womb to tomb.” Most especially catechists teach young people how their lives are fulfilled in Jesus Christ. By growing in the life of faith and teaching skill, they “echo the teaching” of the Apostolic Tradition and Sacred Scripture, entrusted to the teaching office of the Church so the Church may fulfill its mission on earth. Catechists engage in one of the most ancient ministries of the Church: the ministry of the word.

CONTACT EXPECTATIONS

“Catechesis is intimately bound up with the whole of the Church’s life. Not only her geographical extension and numerical increase, but even more her inner growth and correspondence with God’s plan depend essentially on catechesis.” (CCC 7)

Faith is primarily formed within the family, with Catholic faith community religious education programs supporting families by providing programs of systematic catechesis according to the following guidelines:

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

For Catholic Faith Community Religious Education Programs

For Catholic faith community programs of religious education, the **minimum** requirement is 30 hours of catechesis per program year for Preschool through Eighth grade levels.

The very important elements of worship experiences, service opportunities and family-centered sacramental catechesis are considered essential additions or enhancements to these expectations.

EXPECTATIONS FOR OUR ADULTS, YOUTH AND CHILDREN WITH SPECIAL NEEDS

This curriculum can and must be adapted via accommodations and/or modifications for persons with disabilities. These adaptations will be based on the learning needs of the participants and may include (but are not limited to) opportunities for access to specialized instruction, specialized materials, or materials designed for the persons' developmental, not chronological, age. In order to obtain more information and support for this process, please contact:

National Catholic Partnership on Disability www.ncpd.org

Office for Faith Formation for additional information www.milarch.org

ON THE SIX KEY ELEMENTS OF A CATHOLIC LIFE:

25

The six key elements of Catholic Life constitute a totality, rich and varied in aspect.

- Knowledge of the faith
- Liturgy and Sacraments;
- Morality
- Prayer;
- Education for Living in the Christian Community
- Evangelization and Apostolic Life¹

“All of these elements are necessary. As the vitality of the human body depends on the proper function of all of its organs, so also the maturation of the Christian life requires that it be cultivated in all its dimensions: knowledge of the faith, liturgical life, and morality, prayer, belonging to community (especially the Catholic faith community), evangelization and apostolic life (missionary spirit). When catechesis omits one of these elements, the Christian faith does not attain full development.”

On this point it is opportune to make some observations.

¹ Based on the six tasks of catechesis as described in the GDC nos. 85, 86.

Catechetical Leaders' Manual
Forming Disciples for the New Evangelization
Archdiocesan Religion Curriculum Guide

Each element of Catholic Life realizes, in its own way, the object of catechesis. Moral formation, for example, is essentially Christological and Trinitarian. It is deeply ecclesial, while also open to social concerns. The same is true of liturgical formation. While essentially religious and ecclesial, it also strongly demands commitment to the evangelization of the world.

These elements of a Catholic Life are interdependent and develop together. Each great catechetical theme—catechesis of God the Father, for example—has a cognitive dimension as well as moral implications. It is interiorized in prayer and appropriated in witness. One element echoes the other: knowledge of the faith prepares for mission; the sacramental life gives strength for moral transformation.

To fulfill its tasks of preparing disciples to live the Catholic Faith, catechesis avails of two principal means: transmission of the Gospel message and experience of the Christian life. Liturgical formation, for example, must explain what the Christian liturgy is, and what the sacraments are. It must also however, offer an experience of the different kinds of celebration and it must make symbols, gestures, etc. known and loved. Moral formation not only transmits the content of Christian morality, but also cultivates active evangelical attitudes and Christian values.

The different dimensions of faith are objects of formation, as much of being given as received. Knowledge of the faith, liturgical life, the following of Christ are all gifts of the Spirit which are received in prayer, and similarly a duty of spiritual and moral study and witness. Neither aspect may be neglected.

26

Every dimension of the faith, like the faith itself as a whole, must be rooted in human experience and not remain a mere adjunct to the human person. Knowledge of the faith is significant. It gives light to the whole of existence and dialogues with culture. In the liturgy, all personal life becomes a spiritual oblation. The morality of the Gospel assumes and elevates human values. Prayer is open to all personal and social problems.

As the 1971 Directory indicates, "it is very important that catechesis retain the richness of these various aspects in such a way that one aspect is not separated from the rest to the detriment of the others."

RATIONALE OF *FORMING DISCIPLES FOR THE NEW EVANGELIZATION*

The purpose of *Forming Disciples for the New Evangelization* is to assist the Archbishop in his role of teaching the faith more effectively in the Archdiocese. The Archdiocesan Religion Curriculum Guide is standards-based. It is designed to enable catechists to better teach the faith.

Catechetical Leaders' Manual
Forming Disciples for the New Evangelization
Archdiocesan Religion Curriculum Guide

Rooted in the Catechism of the Catholic Church: The standards in *Forming Disciples for the New Evangelization* were chosen from curricula reviewed that were based on all of the four pillars of the ***Catechism of the Catholic Church*** [faith professed (Creed), faith celebrated (Sacraments), faith lived (Morality) and faith prayed (Prayer)]. The age appropriate indicators were designed to help catechists know that the material covered was both understood and appropriated by program participants.

Focus on Three Curricula: After reviewing about a dozen different curricula, it was decided that each one had elements that would be useful in developing the final detailed text. Three of the curricula reviewed: Indianapolis, Chicago and Wilmington were already standards-based and incorporated the best elements of all curricula reviewed. Therefore, the Indianapolis, Chicago and Wilmington curricula became the basis for these standards and indicators.

Criteria Used: The task force members compared and reviewed these three curricula using the following criteria

- How well does the curriculum include all six dimensions of lived Catholic faith?
- Does the curriculum include standards based language?
- Are all statements clearly written for ease of usage?
- Is the material age-appropriate at each grade level?
- Is the curriculum user-friendly?
- What elements from those curricula reviewed, would you like to see in our curriculum?

27

Six Key Elements of a Catholic Life: The members also agreed to help catechists and program participants make the connection between faith known and lived. Therefore the task force reviewed the existing curriculum guidelines of the Archdiocese of Washington and the three curricula listed above to see how well their standards covered the following six key dimensions of a lived Catholic faith (derived from the six tasks of catechesis): Knowledge of the faith; Liturgy and Sacraments; Morality; Prayer; Community life; and Evangelization and Apostolic Life²

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.” (GDC, #46, EN, #18)

² GDC nos. 85, 86; NDC nos. 60-62

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

CATECHETICAL AND THEOLOGICAL ELEMENTS

Catechesis most effectively transpires when all the elements of catechesis are evident and in process in a catechetical program. Catechetical elements are described in two ways:

Catechesis is relational, that is, faith development happens in a community. In the following elements, we see how significant personal and communal interaction makes the catechetical process come alive for those being formed in the faith. It takes everyone in the faith community to support the catechetical process from womb to tomb: parents/guardians, Catholic faith community, ordained ministers, lay catechetical leaders, catechists, pastoral coordinators. The following are catechetical elements that describe the relational aspects.

- **Formative** – apprentices people to Jesus Christ and the implications for living a Catholic moral life
- **Community Centered** – connects people with the community of faith
- **Developmental** – takes people where they are and attends to their spiritual and human development
- **Cultural** – gives expression to the gifts of people and the diversity within the community and the universal church
- **Evangelical** – motivates people to mission; attends to the transformation of the world in light of social justice
- **Prayer centered** – respects personal spirituality and engages people in personal and public prayer
- **Mentor/Sponsor relationship** – provides for accompanying people in their faith journey

Catechesis is a process. Effective learning of the faith is a lifelong process that happens when structures are in place to help personal inculcation of the faith to deepen and grow. These elements must support the apprenticeship process wherein those being formed in Christ have the necessary supports to complete their life in Christ. The following are catechetical elements that provide process for catechesis.

- **Scriptural** – shares stories of faith
- **Worship** – nurtures the life of faith and connects with how the faith is celebrated in a life of prayer and worship

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

- **Informational** – incorporates a well-developed plan/curriculum for presenting the Gospel message and Catholic teachings
- **Environment** – provides space and hospitality that facilitates delivery of the Gospel message
- **Methodologies** – attends to various learning styles and uses various strategies to proclaim the message
- **Structural** – has a strong and effective leadership and the necessary resources and volunteers

The content of catechesis is built on a theological foundation articulated in Sacred Scripture and Sacred Tradition. (Cf. GDC Part 2, Ch. 1) They are the following:

- **Trinitarian** – presents the Holy Trinity as the central mystery of the Christian life and faith
- **Soteriology** – presents God's plan of salvation, what God has done in the past, present and future
- **Christology** – presents who Jesus is and the centrality of the Paschal Mystery in living the Christian life
- **Ecclesiology** – presents the church as the faithful responsible for continuing the work of salvation
- **Liturgy** – nurtures the relationship through prayer, ritual and sacraments
- **Mission** – equips for evangelization and impels a compassionate response to the world

All catechetical models are organized to incorporate the catechetical and theological elements into ways of conveying the message of the faith. A catechetical model is the intentional organization of appropriate and adaptable catechetical elements to meet the needs of the people involved in the catechetical process. As Directors of Religious Education, priests in respectful collaboration with the lay catechetical leaders have the responsibility to provide for catechetical models that meet the various needs of Catholic faith community members.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

CHOOSING TEXTBOOKS

“Along with those instruments dedicated to the orientation and general planning of catechetical activity ...there are other instruments of more immediate use in catechetical activity. In the first place, mention must be made of textbooks, which are placed directly in the hands of catechumens and those being catechized...The basic criterion for these work aids should be that of twofold fidelity to God and to man, a fundamental principle for the whole Church. This implies an ability to marry perfect doctrinal fidelity with a profound adaptation to man's needs, taking into consideration the psychology of age and the socio-cultural context in which he lives. (GDC, #283)”

"Textbooks are aids offered to the Christian community that is engaged in catechesis. No text can take the place of a live communication of the Christian message; nevertheless, the texts do have great value in that they make it possible to present a fuller exposition of the witnesses of Christian tradition and of principles that foster catechetical activity. (GCD, #170)"

Some Preliminary Cautions When Choosing Textbooks:

When chosen from among the texts approved by the United States Catholic Bishops and recommended by our archdiocese, the textbook is an important tool for teaching the Archdiocesan Religion Curriculum Guide.

30

Choosing Textbooks Involves Balancing Content and Good Methodology

When it comes to choosing textbooks, the selection committee should be careful not to reduce the process to emphasize **either** content **or** method. Choosing texts for use in religious education or faith formation in Catholic faith community is a **“both/and”** proposition. Catechesis includes both systematic formal instruction and sound catechetical methodology. The document introducing the *editio typica* or official edition of the *Catechism of the Catholic Church* also notes the equal importance of its complementary document on pastoral principles for teaching the faith, the *General Directory for Catechesis*. Both documents were issued in 1997.

Sometimes textbooks are chosen for their extensive content only to discover later that there may be too much information to cover in the time available. In these cases, catechists need to determine what is essential and what is included for enrichment. This Archdiocesan Religion Curriculum Guide has been designed to aid catechists in effective lesson planning no matter what texts or tools are chosen.

Catechetical Leaders' Manual
Forming Disciples for the New Evangelization
Archdiocesan Religion Curriculum Guide

Choosing textbooks is about conformity with the *Catechism of the Catholic Church*

All Catholic faith communities in the Archdiocese are expected to review only those catechetical series found to be in conformity with the *Catechism of the Catholic Church* by the Office for the Catechism of the United States Catholic Conference. A copy of the most recent list can be obtained from the Office for the Catechism, 3211 Fourth Street, NW, Washington, D.C. 20017, and 202-541-3032 or by checking their website at: <http://www.nccbuscc.org/catechism/document/index.htm>. Due to the work of the Office of the Catechism, we already know what texts have appropriate content.

Choosing textbooks is also about alignment with *Forming Disciples for the New Evangelization: Archdiocesan Religion Curriculum Guide*

The textbook selection committee's task is to determine whether the particular series being reviewed emphasizes the standards found in *Forming Disciples for the New Evangelization*, contains age appropriate methodology and would meet the particular needs of the Catholic faith community.

The textbook selection committee needs to realize that we teach the Archdiocesan Religion Curriculum Guide and not any particular textbook. Textbooks should be seen as *one tool* for catechists and the family to use when teaching the archdiocesan curriculum. The curriculum was designed so that it could easily be adapted as a checklist for catechists to assist them in determining when various elements, standards and indicators of the Archdiocesan Religion Curriculum Guide are covered. Such a checklist would also be a helpful tool for a committee to use in reviewing the content of a text and its alignment with the Guide.

The purpose of this chapter then is to help catechetical leaders to use a more consistent and balanced process in choosing catechetical resources.

Choosing Textbooks is a Pastoral Decision

The *General Directory for Catechesis* (GDC) describes catechesis and the teaching of religion as essential moments in the evangelization activity of the Church (GDC, #63).

The text then has the potential to be a tool in inviting Catholics to both understand and consider further involvement in parish life. In *Our Hearts Were Burning Within Us*, the bishops of the United States declare:

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

“The Parish Is the Curriculum...This includes for example, ‘the quality of the liturgies, the extent of shared decision making, the priorities of the parish budget, the degree of commitment to social justice, the quality of other catechetical programs,” (#118)

Their choice of textbooks needs to reflect sensitivity to the pastoral policies regarding sacramental preparation and the liturgical, apostolic and cultural life of the Catholic faith community.

Finally, a consideration of the cultural circumstances of the Catholic faith community should also include awareness of the languages spoken at home by families participating in the programs. The committee would want to weigh whether resources can be made available for families in their own language so as to strengthen the family and Catholic faith community partnership.

THE RECOMMENDED PROCESS FOR CHOOSING CATECHETICAL TEXTBOOKS:

The recommended process for choosing catechetical textbooks involves the following steps:

- Select the committee members
- Provide the committee with an orientation

32

I. Select the committee members

Since religious education is a total Catholic faith community responsibility (GDC, #78, 105), it is highly recommended that priests and lay catechetical leaders work together on the textbook selection process. Some communities may have chosen to use different publishers and series for different grades. This decision makes sense when done to align each grade level to the archdiocesan curriculum. In general this practice is discouraged. If this decision is made, the committee would need to address whether the decision may cause confusion for families or potentially increase the financial cost.

Although each committee member will not possess all of the expertise/experience listed below, the committee should include the following:

- Parents
- Experience and competency in catechesis and pastoral practice (most often the lay catechetical leader)
- Experience in educational administration
- Skill in evaluation of textbooks
- Knowledge of moral and faith development of children/youth

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

- Understanding of pedagogical methods
- Theological knowledge (priest)
- Understanding of the cultural/racial adaptations and inclusiveness in the catechetical process
- Experience as a catechist or teacher.

II. Provide the committee with an orientation.

The orientation should:

- Use the National Conference of Catechetical Leadership (NCCL) resource and the introductory material from this chapter.
- Give information regarding the nature and scope of the committee's work and the time commitment needed for the project.
- Help the committee become aware of the related catechetical documents of the church.
- Explain the importance of the correlation to the *Catechism of the Catholic Church* and *Forming Disciples for the New Evangelization: Archdiocesan Religion Curriculum Guide*.
- Review the resources from the archdiocese to help them as they implement this process. These resources are described below.

II. Use the National Conference for Catechetical Leadership (NCCL) resource: *How to Choose Catechetical Texts*

The underlying premise of this publication is that catechetical textbooks are important, helpful tools in the catechetical endeavor. As tools, they need to be chosen by competent catechetical leaders. *How To Choose Catechetical Texts* contains the NDC references to catechetical texts as well as those from previous documents. The AMS Office of Faith Formation has a limited number of copies.

All members of a textbook selection committee should have their own copy of the booklet to read as part of their preparation for the process. This resource will help to make them aware of the methodological and pastoral concerns necessary to the process.

Help the committee become aware of the related catechetical documents of the Church

The textbook selection committee should also have available for their use copies of the resources referenced in the NCCL booklet. Most of the documents are found in the book, *The Catechetical Documents*, with Commentary

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

and Index, published by Liturgy Training Publications. Committee members should also have access to the *General Directory for Catechesis*.

A suggested method for studying the catechetical documents referenced

When reviewing the NCCL booklet with the committee, the textbook selection committee chair should request that:

- Each person on the committee becomes the group “expert” on one of the catechetical documents or a part of the document referenced in the NCCL booklet such as *Guidelines for Doctrinally Sound Catechetical Materials* or *The Rite of Christian Initiation of Adults*.
- Each “expert” has a copy of the selected document.
- They then look up the references made to the related document in the NCCL booklet.
- The questions asked regarding the series as a whole, the individual textbooks, and assistance for the catechist and resources for parents and family involvement be answered in light of their reading of the document chosen.
- When the committee reviews texts together each committee member can be a resource for the others when questions arise around their document’s perspective.

34

This suggestion could help the committee members to become more familiar with the important catechetical documents without overwhelming them.

IV. Use the Textbook Evaluations provided by the Archdiocese

The Office of Catechesis may have evaluations on some textbooks.

In addition to the evaluations, the committee may also want to use selected key pages from *Forming Disciples for the New Evangelization* to assist in its review of how well the particular texts align with the Archdiocesan Religion Curriculum Guide.

Note that if an area of the textbook is weak but the overall approach of the text is sound, the committee may want to recommend that the text or series be used but supplemented by other complementary resources. Factors involved such a decision might include the:

- Experience and training of those catechists who will use the text.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

- Amount of supplemental material that might be needed to determine if it would be worthwhile to use the text.
- The financial and supplementary resources available to the catechists.

It is hoped that this chapter and the NCCL booklet *How to Choose Catechetical Textbooks* will help break down the textbook selection process into manageable steps, provide some consistency, and save time and effort for those involved in the textbook selection process.

Catechetical Leaders' Manual
Forming Disciples for the New Evangelization
Archdiocesan Religion Curriculum Guide

AWARENESS OF LEARNING STYLES: LEFT BRAIN/RIGHT BRAIN

Left Brain Learners

Learn through phonetic, analytic methods:

*Verbal
 Analytic
 Logical
 Sequential
 Systematic
 Symbolic
 Linear
 Factual
 Abstract
 Digital
 Rational*



Left Brain learners' behaviors:

- Recognizing and remembering *names*
- *Verbal* instructions/information
- Processing information *sequentially*
- Evaluating their performance to some standard
- Serious, systematic problem-solving
- Critical, analytic reading/listening
- Problem-solving through *logic*
- Remembering through *language* Reading for *details* and *facts* *Realistic* stories
- Learning through systematic *plans*
- *Outlining* rather than summarizing
- Remembering *verbal* qualities
- *Well-structured* assignments
- Independent

Right Brain learners' behaviors:

- Descriptive, concrete
- Recognizing and remembering *faces*
- *Visual* and *kinesthetic* instruction
- Emotional *responses* (strong)
- Producing *humorous* thoughts/ideas
- Processing information *subjectively* and in *patterns* Emphasize second person when writing
- Playful problem-solving
- Problem-solving through *intuition*
- *Demonstrational* instructions/information
- Remembering though *images* / *pictures*
- Reading for *main ideas/overviews*
- *Fantasy*, poetry, *myths* Learning through *exploration* *Summarizing* rather than outlining
- *Open-ended* assignments
- Sensitive

Prefers an overview of a chapter, book, story before receiving the big picture

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

AWARENESS OF LEARNING STYLES: MULTIPLE-INTELLIGENCES

This theory of human intelligence, developed by psychologist Howard Gardner, suggests there are at least seven ways that people have of perceiving and understanding the world. Gardner labels each of these ways a distinct "intelligence"--in other words, a set of skills allowing individuals to find and resolve genuine problems they face.

Gardner defines an "intelligence" as a group of abilities that:

- Is somewhat autonomous from other human capacities
- Has a core set of information-processing operations
- Has a distinct history in the stages of development we each pass through
- Has plausible roots in evolutionary history

While Gardner suggests his list of intelligences may not be exhaustive, he initially identified the following seven:

Linguistic intelligence involves sensitivity to spoken and written language, the ability to learn languages, and the capacity to use language to accomplish certain goals. This intelligence includes the ability to effectively use language to express oneself rhetorically or poetically; and language as a means to remember information. Writers, poets, lawyers and speakers are among those that Howard Gardner sees as having high linguistic intelligence.

Logical-mathematical intelligence consists of the capacity to analyze problems logically, carry out mathematical operations, and investigate issues scientifically. In Howard Gardner's words, it entails the ability to detect patterns, reason deductively and think logically. This intelligence is most often associated with scientific and mathematical thinking.

Musical intelligence involves skill in the performance, composition, and appreciation of musical patterns. It encompasses the capacity to recognize and compose musical pitches, tones, and rhythms. According to Howard Gardner musical intelligence runs in an almost structural parallel to linguistic intelligence.

Bodily-kinesthetic intelligence entails the potential of using one's whole body or parts of the body to solve problems. It is the ability to use mental

Catechetical Leaders' Manual
Forming Disciples for the New Evangelization
Archdiocesan Religion Curriculum Guide

abilities to coordinate bodily movements. Howard Gardner sees mental and physical activity as related.

Spatial intelligence involves the potential to recognize and use the patterns of wide space and more confined areas. Some would add Nature or Environmental intelligence (Nature spirit) for those who have the ability to appreciate and pay special attention to the beauty of nature and our relationship to nature as a part of it. St. Francis of Assisi would be an example of this kind of intelligence.

Interpersonal intelligence is concerned with the capacity to understand the intentions, motivations and desires of other people. It allows people to work effectively with others. Educators, salespeople, religious and political leaders and counselors all need a well-developed interpersonal intelligence.

Intrapersonal intelligence entails the capacity to understand oneself, to appreciate one's feelings, fears and motivations. In Howard Gardner's view it involves having an effective working model of ourselves, and to be able to use such information to regulate our lives.

BIBLIOGRAPHY/RESOURCES ON MULTIPLE-INTELLIGENCES

38

Anslinger, Leisa. "Demonstrating and Measuring Success in Religious Education," *MOMENTUM* (February/March 2002), pp 59-60.

Armstrong, Thomas. *7 Kinds of Smart: Identifying and Developing Your Many Intelligences*. New York: Penguin Books, 1993.

Coles, Robert. *The Moral Intelligence of Children*. New York: Random House, 1997.

Craven, Jack. "Religious Education Assessment." *MOMENTUM* (September/October 2002), pp 22-6.

Flick, Michael and Armstrong, Pat. "Parents Examine Schools and Say...Catholic Schools Are 'Very Successful'." *MOMENTUM* (September/October 2002), pp 32-4.

Gardner, Howard. *Frames of Mind: The Theory of Multiple Intelligences*. New York: Basic Books, 1983.

Hailer, Gretchen R.S.J.M. "Eight Faces of Faith." (audiotapes). Cincinnati: St. Anthony Messenger Press, 1998.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

LeFever, Marlene D. ***Learning Styles: Reaching Everyone God Gave You to Teach.*** Colorado Springs, Colorado: David C. Cook Publishing, 1995.

National Conference of Catechetical Leaders. "Introduction to the Learner" from ECHOES OF FAITH (video and booklet). Allen, Texas: Resources for Christian Living, 1998.

Nuzzi, Ron. ***Gifts of the Spirit: Multiple Intelligences in Religious Education.*** Washington, DC: National Catholic Educational Association

Opperman, Scott. "Religious Education Outcomes." MOMENTUM (February/March 2003), p 56.

Palladino, John M. and Schroeder, Ann. "Using the Shared Christian Praxis in an Elementary Religion Curriculum." MOMENTUM (September/October, 2002), pp 16-20.

Ristow, Kate, Chris Weber, Adela Franco and Janet Schaeffler. "Forum for Catechists, Advice from Master Catechists (on assessing the progress of children)." CATECHIST (November/December, 2003), pp. 13.

Stankard, Bernadette. ***How Each Child Learns: Using Multiple Intelligence in Faith Formation.*** Mystic, Connecticut: Twenty-Third Publications, 2003.

Catechetical Leaders' Manual
Forming Disciples for the New Evangelization
Archdiocesan Religion Curriculum Guide

***THE BASICS OF LESSON PLANNING USING
FORMING DISCIPLES FOR THE NEW EVANGELIZATION***

At the heart of catechesis we find, in essence, a Person, the Person of Jesus of Nazareth, the only Son from the Father...who 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. (CCC no. 426; On Catechesis in Our Time, no. 5.)

First, as part of the support for catechists, the catechetical methodology course has been developed. In addition to learning about appropriate methods to use, catechists will have the opportunity to plan a lesson with each of the methodologies learned using the curriculum, ***FORMING DISCIPLES FOR THE NEW EVANGELIZATION*** as the primary text and the religion textbook as a resource. Five lesson plans will be developed by the end of the course.

In order to proclaim Christ and to effectively implement ***FORMING DISCIPLES FOR THE NEW EVANGELIZATION***, one needs to view the new guide as a "learning centered" curriculum. The design is focused totally on the learning process for the participants and the desired outcomes. Catechists plan their instruction around how to effectively help the participant to understand and internalize the message. They do this by asking and answering three questions in the order given below.

40

1. **What is the intended learning?**
(**Outcome/objective:** What must participants know, understand and do, state as observable behavior? Use an action verb.)
2. **What evidence will the catechist see that verifies participants can do it?**
(**Assessment:** What will participants do to show me that they acquired and can use the knowledge or skill and understand the outcome.)
3. **What will I do to help the participants to be ready to show me the evidence of their learning?**
(**Strategies:** What teaching and learning activities, resources, field trips, etc. will help me teach the knowledge, skills, and understanding in the outcome so that the participant will be able to give the evidence of learning asked for in the assessments I have designed?)

FORMING DISCIPLES FOR THE NEW EVANGELIZATION provides the *starting and ending* answers for questions 1 and 2. Catechists will develop intermediate mastery objectives and matching assessments as they teach specific knowledge and skills through the year. The Standards and Indicators will help catechists to develop the intermediate objectives.

Catechetical Leaders' Manual
Forming Disciples for the New Evangelization
Archdiocesan Religion Curriculum Guide

Analogy for Lesson Planning: Preparing to Take a Trip

Some find it helpful to think of lesson planning using a curriculum guide by way of the analogy of taking a trip. When planning a journey one has to plan the itinerary (long range preparation), be sure one has what necessities they need for the trip (short term preparation) and finally pack the bags (immediate preparation). This section of the Catechists' Manual will walk through these steps of the journey.

1. **Long Range Planning - "Planning the Itinerary"** *Think of **FORMING DISCIPLES FOR THE NEW EVANGELIZATION**, the Archdiocesan Religion Curriculum Guide as the map for the trip to help one mark out what stops you will make with those in your sessions throughout the year.*
Look at the "map" provided by the guide for the age or grade level.

- ***FORMING DISCIPLES FOR THE NEW EVANGELIZATION, the Archdiocesan Religion Curriculum Guide precedes the use of the textbook.*** The Curriculum Guidelines are a guide for what is to be taught, the textbook is a tool for teaching what is in the Curriculum Guidelines. The more familiar a catechist becomes with the guide, the greater alignment there will be with the language used, instruction and assessment. *(See the section in this Catechists' Manual on assessment and religious education to help understand the approach now being taken on this.)*
- **Become familiar with **FORMING DISCIPLES FOR THE NEW EVANGELIZATION: Archdiocesan Religion Curriculum Guide**.** The standards and indicators there flow from the directives given by the United States Catholic Bishops in the *National Directory for Catechesis*. As the primary catechist and shepherd of catechesis, these standards are Archbishop Broglio's initiative to provide adults, youth and children of the Archdiocese with catechesis that is systematic, comprehensive and age appropriate. These Archdiocesan Religion Curriculum Guide standards and indicators have a two pronged purpose:
 - 1) To give directives for what those in religious education programs must know, understand and do
 - 2) To form catechists.

To help catechists appreciate the standards and indicators at an adult level, a correlation has been done in the guide. For each standard and indicator where one could be clearly found there is a correlation to the *Catechism of the Catholic Church*, the *Compendium to the Catechism of the Catholic Church (abbreviated as Compendium)* and the *United States Catholic Catechism for Adults*.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

Review the standards, indicators, prayers, words to know, etc. listed for the age or grade level

- **Start with the end in mind.** Check the curriculum for the given standards to see what indicators are recommended for your grade level. The curriculum has been built on the foundation of best practices that have been found throughout the United States. Catechists will find that they cover a large percent of these standards already.
- **Use a Checklist for the grade or grades you catechize.** Use the checklist to see that over the year you cover all the standards.

Become familiar with the religion textbook used.

- **Does your textbook suggest any supplementary resources?** When chosen from among the texts approved by the United States Catholic Bishops (Conformity List), the textbook is an important tool for teaching the standards in the Archdiocesan Religion Curriculum Guide.
- **Does the religion textbook series you use have a website?** Check to see what supplementary and complementary resources are available for the catechist, participants and their families on the publisher's website.

Become familiar with the Catholic faith community and local calendars.

42

See if there may be an opportunity to relate any lessons to other Catholic faith community or wider community experiences? Watch the Catholic faith community bulletin, Archdiocesan website www.milarch.org and other Catholic media resources for possible related:

- Community-building events
- Liturgical experiences
- Social service events
- National, cultural events
- Local events on base, town, city
- Personal events in the lives of the participants or their families

Catechetical Leaders' Manual
Forming Disciples for the New Evangelization
Archdiocesan Religion Curriculum Guide

2. **Short Term Planning - "Getting the necessities"** Think *about what you need to pack for the trip. What necessities or resources do you need to take with you?*
- 1) **What is the intended learning?**
(**Outcome/objective:** What must participants know, understand and do, state as observable behavior? Use an action verb.)
 - 2) **What evidence will the catechist see that verifies participants can do it?**
(**Assessment:** What will participants do to show me that they acquired and can use the knowledge or skill and understand the outcome.)
 - 3) **What will I do to help the participants to be ready to show me the evidence of their learning?**
(**Strategies:** What teaching and learning activities, resources, field trips, etc. will help me teach the knowledge, skills, and understanding in the outcome so that the participant will be able to give the evidence of learning asked for in the assessments I have designed?)
 - **Check with your priest, lay catechetical leader or coordinator of religious education:** They are familiar with the Catholic faith community resources and can help you know what is there to help you.
 - **Check the resources provided in this Catechists' Manual** for additional places to look to help you. Some additional helpful resources are listed at the end of this section of the Catechists' Manual.
3. **Immediate Planning - Packing the Bags** – Think of the personalized lesson plan as packing your bags.
- **The Lesson Plan and *Personalizing* it.**
 - A lesson plan is an outline of *what* content will be taught and *how* that content will be taught within the specific time frame of a catechetical lesson.
 - A lesson plan may be brief or detailed, but should pinpoint what material is to be taught. This part of the lesson plan is often called the "learning objectives".
 - After becoming familiar with what should be taught from the Archdiocesan Religion Curriculum Guide and deciding what parts of the textbook are most useful for teaching that material, each catechist should create a lesson plan for each lesson taught.
 - In planning a lesson, the catechist may seek guidance from the textbook, the priest and lay catechetical leader, or other materials provided online by the archdiocese or the publisher of the series being used.
 - **Using a planning sheet.** See the form following these notes: "*A Personalized Lesson Plan*" for ideas. Using both the Archdiocesan Religion Curriculum Guide and the textbook, this form may help you, as catechist to arrange the material into a lesson plan that meets the specific needs of the program participants, your own creative teaching style and helps you to take into account what contextual (national, regional, archdiocesan or

Catechetical Leaders' Manual

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide

Catholic faith community) factors might enhance your plan. *The Personalized Lesson Plan* – Two sheets are provided at the end of this chapter: a blank one for copying and one with directions/ ideas for how to use the form.

- **Creative and Interactive Activities:**
 - **What will I do to help the participants be ready to show me the evidence of their learning?**
(**Strategies:** What teaching and learning activities, resources, field trips, etc. will help me teach the knowledge, skills, and understanding in the outcome so that the student will be able to give the evidence of learning asked for in the assessments I have designed?)
 - The catechist should choose interactive activities that will reinforce the content and make the content come alive. Because activities can incorporate the needs of different learning styles, activities are very important in helping the program participants understand and remember the content of the lesson.
 - Creative and interactive activities should not be chosen arbitrarily or simply because they look like fun (although they should be fun!). The activities should serve the purpose of teaching the material in the lesson. This is why determining the content of the lesson (based on the Archdiocesan Religion Curriculum Guide) should precede the choosing of activities.
 - The following page provides some ideas for what kinds of creative catechetical strategies you may want to choose.

44

4. The Lesson Itself - On the road – *Think of the personalized lesson plan as packing your bags.*

Creative Catechetical Ideas

When I hear, I forget.
When I see, I remember.
When I do, I learn.
- Chinese Proverb

These ideas are distilled from the last segment of the *Echoes of Faith*, video, *Getting Started as a Catechist*. This segment is called: *Using Creative Activities for Learning*. It is recommended that you view the *whole video* and get copies of the video companion booklets for a future session - for even more ideas and resources. Consider the following questions when you are choosing creative activities:

- ✓ What techniques can you use?
- ✓ Do you pay attention to the time limits for tasks?
- ✓ Are there different ways to give directions?
- ✓ What is the dynamic of your group? Does it affect what group process you will use?
- ✓ What media might be useful in the session?

Catechetical Leaders' Manual
Forming Disciples for the New Evangelization
Archdiocesan Religion Curriculum Guide

- ✓ Are there cultural symbols, prayers and stories that you can use?
- ✓ How will you help participants to make connections between the content and daily choices?
- ✓ How willing and comfortable are you in taking risks?

Remember also: the methods should not distract from but enhance the standard being taught and the indicators being sought.

Kinds of Activities to Consider:

- ☐ art,
- ☐ audiovisuals
- ☐ bulletin board ideas
- ☐ celebrations
- ☐ dramatizations (movement and gestures, plays, mime, skits)
- ☐ flannel boards
- ☐ group discussion
- ☐ group projects
- ☐ literature
- ☐ memorization
- ☐ music
- ☐ use of technology such as PowerPoint presentations
- ☐ pictures and visuals
- ☐ prayer
- ☐ puppets
- ☐ questions (open and close ended)
- ☐ storytelling.

- What other publisher resources do you use? Have you checked what supplementary resources they provide in print and online?
- What are you currently doing or considering doing? Why would you select these activities?

CHILDREN REMEMBER:
20 % of what they HEAR
30% of what they SEE
50% of what they SEE AND HEAR
70% of what they SAY
90% of what they DO
-Janaan Manternach & Carl J. Pfeifer in *Creative Catechist*,
Twenty-Third Publications

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

Some Selected Resources To Help In Lesson Planning:

Creative Catechist, A Comprehensive, Illustrated Guide for Training Religion Teachers, Janaan Manternach and Carl J. Pfeifer, Twenty Third Publications, Revised 1993.

Echoes of Faith/ Ecos de Fe Video Assisted Catechist Formation Series, Resources for Christian Living, Allen, TX. *esp. Getting Started as A Catechist, Introduction to the Learner and all the Methodology* videos and booklets. The Echoes of Faith Video series also provides modeling by nationally recognized catechist in each of their methodology units. For more information go to <http://faithfirst.com/html/cof/>

The Catechist's Toolbox/La caja de herramientas del catequista How to Thrive as Religious Education Teacher, Joe Paprocki, Loyola Press, 2007.

CATECHIST magazine - Published by Peter Li Educational Group, this magazine is written for catechists. This publication provides reliable catechetical formation with insightful articles about Scripture, the sacraments, liturgy and prayer, Church history, dogma, and Tradition. Articles are written by volunteer catechists, parish and diocesan catechetical leaders, and scholars in the field of catechesis. For more information see <http://www.catechist.com/>

Religion Teacher's Journal – Published by Twenty -Third Publications, this magazine offers catechists numerous resources including: ideas for more interesting and creative classes, reproducible resources, and ongoing theological and spiritual formation. For more information go to <http://www.religionteachersjournal.com/>

46

<p style="text-align: center;">ANNOTATED PERSONALIZED LESSON PLAN</p>
--

SECTION I– PREPARING THE LESSON (PACKING YOUR BAGS)

Lesson Title: *Titling your lesson will be helpful for you and the organization of the course/grade you are teaching.*

Standard from Curriculum Guide: *List the standard you will be presenting. Be clear what key element is the focus and what indicators will you use. Realize that you can do multiple indicators in a lesson. Some examples might be.*

- *When teaching about the Trinity, you may also be teaching the sign of the cross, and how it is used in sacraments and in liturgy. In this way you are teaching multiple indicators.*
- *When teaching about conscience, you may also be noting the role of the Church and successors of the apostles in helping us to form our conscience and the role of prayer in this.*

The possibilities are endless. Do what works for you so that you have many opportunities and angles for covering and reviewing the standards.

Topic/aim/focus question: *Write the Standard in your own words. Putting the standard in your own words helps you to be sure you understand it yourself.*

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

Indicators or Learning Objective(s): What do I want them to know, to understand or to do? (Use measurable terms.) These can and should come right from **FORMING DISCIPLES FOR THE NEW EVANGELIZATION** itself. The Blooms Taxonomy has already been incorporated into the guide at an age appropriate level for each indicator.

Background Reading for Catechist -Facilitator: Do I need to research the topic before I teach it?

- Do I want to check out the correlations to the Catechism of the Catholic Church, Compendium or United States Catholic Catechism for Adults found in the guide to help me at an adult level?
- Are there articles or suggestions in the catechists' teaching manual; did I see an article in a magazine e.g. Catechist or Religion Teacher?
- Remember your Catechetical Leader and other experienced catechists are great resources.)

Environment: How will I set up the space?

- How will the desk, tables or chairs be arranged?
- Describe the sacred space. Are there pictures on the walls?
- Can I make a visual connection in the prayer focus using colors of the liturgical seasons (green, purple, red, white, etc.)
- Can I use a visual such as an icon or picture depicting an incident or person from the Sunday reading or the reading used during the prayer?
- Do I have a favorite statue or icon to make it personal?
- Can I involve participants in making a prayer focus for the session?

47

Materials: What do I need to accomplish my objectives? What items will I use in the sacred space or prayer focus, Participant or student text page number(s), Family pages – especially the Parent Segments available on the AMS website, catechist's guide, videos, recordings, DVD player, etc.

SECTION II – TEACHING THE LESSON (THE TRIP ITSELF)

Welcome/Harambee: How will I welcome the participants? (More than just icebreaker, try to connect it to participants' lives. This is where you engage the participants into to what's coming next. Try to make the welcome lead to the prayer.))

Prayer: How will we pray? (Allow ample time for prayer. Don't be afraid to use various forms of prayer: liturgical celebration, Lectio, music, etc. Try to make the prayer lead to the lesson)

- If there is a prayer with which you are not comfortable – invite either a participant, a parent or guest from the Catholic faith community or other catechist who is comfortable to lead it?
- Be sure that over the year there is exposure to the rich and diverse prayer traditions of the church.
- Become familiar with the prayers in Appendix #2. Help participants and their families to become familiar with it as well.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

- *The prayers and any art or music used should reflect the rich diversity of the cultures in your Catholic faith community families.*

Review: *How will I find out what they know/remember from past lessons? Ask them to recall the family lesson. (Don't assume anything!)*

- *Review can also help be sure that those items foundational to this lesson are understood.*

Preview: *Tell the class what they are going to do.*

- *This way they can see that you respect them and are partnering with them in learning.*
- *Some may even provide ideas to help you get where you want to go!*

Lesson: *How will I teach the class? (Be specific about information participants are to receive and the method of presenting the information, activities, include Parent Segments and activities.)*

Evaluation/Response: - *How do I know they got it? (Be specific about how you will evaluate whether or not the objectives were accomplished)*

- *The section on Assessment in the Catechists' Manual to the guide will provide you with rich resources and ideas of how to approach this.*

Assignment: *(Always remind your participants to share what they have experienced with the family. If there are family pages in the textbook or a website assign it for family discussion.)*

48

Announcements: *(If any)*

Closing Prayer: *Should not be as elaborate as opening prayer. (It may be a song, a short litany, ask participants to lead if he/she is so inclined) Be sure you leave enough time so that this is slowly and reverently done. Although you may use a spirited song too!*

Catechetical Leaders' Manual
Forming Disciples for the New Evangelization
Archdiocesan Religion Curriculum Guide

PERSONALIZED LESSON PLAN

Section I – Preparing to teach the lesson

Lesson Title: *Titling your lesson will be helpful for you and the organization of the course/grade you are teaching.*

Standard from Curriculum Guide: *List the standard you will be presenting.*

Topic/aim/focus question: *Write the Standard in your own words.*

Learning Objective(s): *What do I want them to know, to understand or to do? (Use measurable terms.) These can and should come right from **FORMING DISCIPLES FOR THE NEW EVANGELIZATION** itself.*

Background Reading for Facilitator: *Do I need to research the topic before I teach it?*

Environment: *How will I set up the space? (How will the desk, tables or chairs be arranged? Describe the sacred space; are there pictures on the walls?)*

Materials: *What do I need to accomplish my objectives? (Items for sacred space, Student text page number, Parent Segments or family pages from the textbook, catechist's teaching guide, videos, recordings, DVD player, etc)*

SECTION II – TEACHING THE LESSON

Welcome/Harambee: *How will I welcome the participants? (More than icebreakers, try to connect it participants' lives. This is where you engage the participants into to what's coming next. Try to make the welcome lead to the prayer.)*

Prayer: *How will we pray? (Allow ample time for prayer. Don't be afraid to use various forms of prayer: liturgical celebration, Lectio, music, etc. Try to make the prayer lead to the lesson)*

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

Review: *How will I find out what they know/remember from past lessons? Ask them to recall the family lesson. (Don't assume anything!)*

Preview: *Tell the class what they are going to do.*

Lesson: *How will I teach the class? (Be specific about information participants are to receive and the method of presenting the information, activities, include family pages and activities.)*

Evaluation/Response: - *How do I know they got it? (Be specific about how you will evaluate whether or not the objectives were accomplished)*

50

Assignment: *(Always remind your participants to share what they have experienced with the family. If there are family pages in the textbook or a website assign it for family discussion)*

Announcements: *(If any)*

Closing Prayer: *Should not be as elaborate as opening prayer. (It may be a song, a short litany, ask participants to lead if he/she is so inclined)*

Evaluation of the Lesson – *After the trip – think about what could be done differently to improve this lesson or help when you review it.*

ASSESSMENT AND RELIGIOUS EDUCATION

WHY IS ASSESSMENT IMPORTANT?

Many people don't believe that one should or can assess Religious Education efforts. It may be more proper to say that one cannot assess faith. What can be assessed is how well one has learned the language, practices and general knowledge of the faith tradition.

As part of our partnership with the family, our Catholic faith community religious education programs need to be accountable to the parents of those in the programs. Those who participate in the programs also should be able to know how well they have learned the language, practices and general knowledge of the faith tradition. Catechists too should have the opportunity to know how effective their efforts in transmitting the faith are and what opportunities are available to help them to grow.

Ongoing assessment also encourages life-long formation and identifies areas of growth needed for individuals, catechists and the programs themselves. It's important to remember that ***no one graduates from religious education***, but instead, participates in a process that continues throughout life.

51

With the release of the Archdiocesan Religion Curriculum Guide the Assessment was developed directly tied to the new standards of what is to be known, learned and understood.

Why have an Archdiocesan assessment?

The key purposes of an assessment are to:

- Give participants an experience of success
- Provide the archdiocese, catechetical leaders, parents and commissions with useful information for planning personal and program improvements.

What will the Assessment assess?

- Section 1: Faith Knowledge
- Section 2: Religious Attitudes
- Section 3: Catholic Practices

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

Section I: Faith Knowledge

The assessment will cover the following six key dimensions of a lived Catholic faith (derived from the six tasks of catechesis):

- Knowledge of the faith
- Liturgy and Sacraments
- Morality
- Prayer
- Catholic faith community life
- Evangelization and Apostolic Life³

Section II: Religious Attitudes

For example – Do you agree or disagree?

- At Holy Communion, I feel very close to Jesus.
- I am willing to speak up to defend my faith.
- What the Church teaches does not have much effect on what I choose to do.

Section III: Catholic Practices

For example: How often do you...

- Attend Mass?
- Discuss religious matters in the home?
- Think about God's plan for your life?
- Take part in a Catholic faith community service project to help the needy?

52

What is the most effective use of the Assessment results?

1. Honor Successful Performance

- Recognize individuals who meet a certain standard for their mastery of faith knowledge.
- Affirm catechists and families.

2. Review program

- Discuss patterns in values and practices with participants in the programs.
- Discuss strengths or gaps in participants' faith knowledge especially where the responses surprised you.
- Look at strengths or gaps in the Catholic faith community and Archdiocesan programs.

³ GDC nos. 85, 86.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

FORMAL AND INFORMAL ASSESSMENT

Assessment can be either *formal* or *informal*. Formal assessment usually implicates a written document, such as a test, quiz, or paper. A formal assessment is given a numerical score or grade based on student performance, whereas an informal assessment may not always be used to contribute to a student's final grade.

The ACRE (Assessment of Catholic Religious Education) administered by the National Catholic Education Association and ADW Religion Curriculum Guide Faith Knowledge Assessment are examples of formal written assessments.

An informal assessment usually occurs in a more casual manner and may include observation, inventories, checklists, rating scales, rubrics⁴, performance and portfolio assessments, participation, peer and self evaluation, and discussion.⁵

Many of the activities found in a religious education textbook for use during the session or at home are both age appropriate and informal assessment activities that give the catechist a clear reading of how well participants understand a particular standard. Participation and completion of those activities do not distract from the material in the lesson; rather, they can actually provide clear informal examples of the indicators for a given standard.

53

THE IMPORTANCE OF VARIETY:

Assessment can be done in a variety of ways. Some methods, such as multiple choice quizzes or essays written in response to a rubric, are more easily graded and given an objective “score” or “grade”. Other methods, such as observing a child at work on a project or listening to a participant discuss a specific point, are equally valuable but much more difficult to quantify and assign a numeric number to define quality. Instruction is most successful when a wide variety of assessment tools are used, as different types of assessment provide different

⁴ A **rubric** is a scoring tool for subjective assessments. It is a set of criteria and standards linked to learning objectives that is used to assess a student's performance on papers, projects, essays, and other assignments. Rubrics allow for standardized evaluation according to specified criteria, making grading simpler and more transparent.

⁵ Valencia, Sheila W. "What Are the Different Forms of Authentic Assessment?" Understanding Authentic Classroom-Based Literacy Assessment (1997), available at <http://www.eduplace.com/rdg/res/litass/forms.html>. Retrieved January 29, 2009.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

feedback to both the learner and the instructor. Also, many learners feel more comfortable with certain types of assessment than others.

For example, here are a variety of ways that an instructor may know that a child understands the meaning of the word “epiphany”:

- The child spontaneously uses the word correctly in classroom discussion.
- The child correctly answers a multiple choice question on a test, asking the meaning of the word.
- The child correctly uses the word in a one paragraph essay.
- The child draws a picture of the meaning of the word, and explains the picture to the class.
- The child finds an example in recent news of someone who had an “epiphany”.
- The child tells his parents after mass that this is the season of epiphany, and explains why.
- The child participates in a dramatization of the “Day of the Three Kings”.
- The child is able to choose from among four pictures the one that best represents the meaning of “epiphany”.

54

All of these types of assessment are useful. The one that is “best” will depend on the age of the child, the child’s learning style, the amount of time the instructor has to emphasize this term, and the materials that are easily available for use. Ideally, if a child had the opportunity for a variety of the above experiences, he or she would be most likely to learn the term and the concept of epiphany, and apply it correctly in future contexts.

ASSESSMENT TECHNIQUES

It is helpful to be familiar with different assessment techniques. Five such techniques would be:

1. Selected Responses
2. Essay
3. Portfolio
4. Observation
5. Personal Communication

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

1) *Assessment Techniques: Selected Responses*

Sample selected response assessments include:

- a. Multiple-choice
- b. True/false
- c. Matching
- d. Short answer
- e. Fill in the blank

Pencil and paper assessment such as multiple-choice, true/false, matching, and short answer fill-in the blank are assessments that get at content! These are probably the types of assessments with which we are most familiar. They can be produced by publishers or catechist-made. Even participants may participate in the process of preparing this type of assessment, especially at the beginning of the lesson before the formal teaching! What different ways can I assess that my students have learned? This type of assessment is good because it is objective, often supplied by publishers, assesses mastery of subject matter, answers are either right or wrong. No interpretation is needed. Below are some examples of selected-response questions:

55

Examples of Selected Responses

a. Multiple-choice

_____The three sacraments that bring us into membership in the church are:

- a) Holy Orders, Matrimony and Reconciliation.
- b) Baptism, Confirmation and Eucharist
- c) Reconciliation, Anointing of the Sick and Holy Orders.

b. True/False

Program participants work together in groups and make up true/false situations about right and wrong actions. Other members of the group take the "test."

Note a T for True and an F for False:

_____The sacrament that celebrates the call to serve as a priest or bishop is called Reconciliation or Confession.

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

_____The Church traditionally celebrates the establishment of the priesthood and the sacrament of the Eucharist on Holy Thursday.

c. Matching

Match the description to words by placing the letter of the correct word in the space to the left of its description:

- | | |
|--|-----------------------------|
| _____1. Celebrate the call to serve
the Church as bishop or priest. | a. Water |
| _____2. The symbols/signs of Baptism. | b. Sacrament of Baptism |
| _____3. The First Sacrament received
that brings us into membership
in the church. | c. Sacrament of Holy Orders |

d. Short Answer

What are the four marks of the Church? (one, holy, catholic and apostolic)

e. Fill in the blank

The four signs of the church are one, _____, catholic and _____.

56

2) Essay

It is essential to know what you want before asking essay questions. Modeling a good essay and clarifying what is expected in a good essay is important. Critical thinking skills may be assessed using an essay. Participants may brainstorm what would make a good essay assessment for any topic being studied. When participants are aware of the rubric beforehand, they can better work for successful completion. Below are some good ideas for using essay assessment:

- Journal on experiences of the Sacraments
- Middle school participants may write about how they as the young Church of today can serve the needs of the poor and also explain why the Church calls us to serve the poor.
- Journal on a parable that Jesus told...what does it mean to you today?

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

- d. Participants keep a diary for one week of all the good deeds they do for others.

3) Portfolio

Collections of assessments that include cumulative work which can be shared with families.

Examples are:

- a. Outline the body of each participant at the beginning of the year and adding symbols as standards are assessed and learned. (Cross on the forehead when the sign of the cross has been learned, etc.)
- b. Participants write poems, prayers or songs about god's gift of nature.
- c. Participants draw pictures of people who serve at Sunday Liturgy.
- d. Participants draw and decorate images for the Trinity.

4) Observation

How well does each participant cooperate? What are their attitudes? The criteria for this assessment cannot make this behavior happen without the participant's totally free response. Participants must know what is expected of them. It is good to have the participants themselves help list the criteria essential for the observation.

57

Examples of observation assessment are:

- Session or classroom rules
- Participants act out how one should respond when confronted about the Church's teachings and practices.
- Participants might discuss problems that families face and act out scenes of reconciliation.
- Participants could role-play a baptism

5) Personal Communication

Think here of interviews for Eucharist or Confirmation. What are some of the interview questions you ask? Again, know the criteria you are searching to hear! This is the one we are careful never to grade because then we become judgmental. This assessment is the most time consuming and yet the most rewarding. Know your criteria, allow sufficient time and create a safe environment. Honesty is a requirement.

Catechetical Leaders' Manual
Forming Disciples for the New Evangelization
Archdiocesan Religion Curriculum Guide

**KEY PEOPLE AND PLACES OF THE OLD AND
NEW TESTAMENT IN THE GUIDE**

People and Concepts of the Old Testament

Aaron	Jeremiah
Abraham and Sara	Jonah
Adam and Eve	Joseph
Amos	Judges
Angels	Leviticus
Ark of the Covenant	Micah
Cain and Abel	Moses
Chosen People	Noah
Circumcision	Northern Kingdom
City of David	Numbers
Covenant	Pharaoh
David	Patriarch
Deuteronomy	Paul's missionary Journeys
Emmanuel	Promised Land
Epistles (Letters)	Prophet
Exodus	Samson
Ezekiel	Samuel
Genesis	Saul, King
Hebrews	Schema
Isaac	Wisdom
Isaiah	Yahweh
Israel	Zechariah
Israelites	Zephaniah
Jacob	

Places of the Old Testament

Canaan	Samaria
Israel	Tower of Babel
Judea	Temple in Jerusalem
Mount Sinai	

Catechetical Leaders' Manual
Forming Disciples for the New Evangelization
Archdiocesan Religion Curriculum Guide

People and Concepts of the New Testament

Acts of the Apostles	Kingdom of God/Kingdom of Heaven
Angels	Luke the Evangelist
Angel Gabriel	Mark the Evangelist
Annunciation	Mary, the Mother of God
Bread of Life	Mary Magdalene
Council of Jerusalem	Matthew, the Evangelist
Deacon	Messianic
Disciple	Miracle
Elizabeth and Zechariah	Mission parables
Emmanuel	Paul/Saul
Evangelist	Peter
Faith	Pontius Pilate
Gentiles	Paschal Mystery
Gospel of Matthew, Mark, Luke, John	Pentecost
Heaven	Prologue
Holy Spirit	Redeemer
Infancy narrative	Resurrection
Inspiration	Revelation
Jesus Christ	Savior
Joachim	Son of Abraham
John the Baptist	Son of David
John, the Evangelist	Son of God
Joseph	Stephen
Judas	Synoptic Gospel
Judge	Transfiguration

Places of the New Testament

Bethlehem	Judea
Emmaus	Nazareth
Golgotha	Samaria
Jerusalem	Temple

<p style="text-align: center;">Catechetical Leaders' Manual <i>Forming Disciples for the New Evangelization</i> Archdiocesan Religion Curriculum Guide</p>
--

CATECHIST ASSESSMENT TOOLS

A good catechist never stops growing and improving. The following tools for catechists' growth and development are included at the end of this manual.

- **The “CATECHIST SELF INVENTORY”** provides a tool for catechists to review their work in light of the six tasks of catechesis or the six key elements of a catholic life being taught by our curriculum.
- For the Catechetical Leader: The **“CHILDREN’S CATECHESIS OBSERVATION FORM”** provides catechetical leaders or mentor catechists a tool to use when observing a catechist of children that parallels both the Catechist Self Inventory and the six key elements of a catholic life being taught by our curriculum.

See the Catechist Self Inventory and Children’s Catechesis Observation Form below.

ADDITIONAL RESOURCES LOCATED ON THE AMS WEBSITE www.milarch.org:

- *Catechist Segments* by grade including the introduction to the curriculum.
- *Parent Segments* by grade to strengthen the partnership between the Catholic faith community and the family.
- Textbook Correlations.
- Appendix #1: General Schedule for Teaching/Learning Key Practices and Prayers for Catholics.
- Appendix #2: Key Practices and Prayers for Catholics.
- Appendix #3: Alphabetical Glossary.
- Three Curriculum Orientation Presentations in video format.
- Catechetical Methodology Course through University of Dayton’s Virtual Learning Communities of Faith Formation (VLCFF).
- Facebook Page: TBA

Forming Disciples for the New Evangelization

Catechist's Self Inventory



The formation of catechists is made up of different dimensions. The deepest dimension refers to the very being of the catechist, to his or her human and Christian dimensions. Formation, above all else, must help a catechist to mature as a person, a believer and as an apostle. This is what the catechist must know so as to be able to fulfill one's responsibilities well (paraphrase of GDC, #238)

Page | 61

Catholic faith community _____ Date _____

Grade/Level/ _____

Name (Optional) _____

Part I: Myself as a Catechist

Please complete this survey using the following scale:

5 = Outstanding/Exemplary

2 = Needs Improvement

4 = Very Well

1 = Poor

3 = Satisfactory

N/A = No Evidence/Not Applicable

New Evangelization and Planning

1. _____ How well do I understand that being a catechist is a vocation to which God has called me?
2. _____ How well do I foster my personal relationship with Christ and see myself as his disciple?
3. _____ How well do I understand that the object of what I do is to bring participants into communion and intimacy with Jesus Christ and that my primary task is to form them to be his disciples?
4. _____ How well do I invite participants to conversion or re-conversion to Jesus?
5. _____ Do I plan and evaluate the success of all of my lessons in light of my objective to bring people into communion with Christ and to be his disciples?
6. _____ How well do I set up realistic lesson objectives?

Catechetical Methodology

7. _____ How well do I understand the emotional, intellectual, and spiritual needs of my students?
8. How well do I regularly employ the following methodologies (write NA if not age-appropriate):
 - _____ Journaling
 - _____ Silent Reflection
 - _____ Discussion
 - _____ Reading
 - _____ Use of audio-visual media
 - _____ Music
 - _____ Problem-solving (individual or group)
 - _____ Games
 - _____ Art
 - _____ Large/small group Activities
 - _____ Brief Lectures
 - _____ Memorization
 - _____ Other _____
9. _____ How well do I maintain order in a positive and encouraging manner?

Forming Disciples for the New Evangelization Catechist's Self Inventory



Please complete this survey using the following scale:

5 = Outstanding/Exemplary

4 = Very Well

3 = Satisfactory

2 = Needs Improvement

1 = Poor

N/A = No Evidence/Not Applicable

Page | 62

10. How well do I assess learning at every session/class by such means as (write NA if not age-appropriate):

- _____ observation
- _____ essays
- _____ interviews
- _____ performance tasks
- _____ observation of growth in spiritual maturity
- _____ objective tests and quizzes (usually not for older youth or adults).
- _____ demonstrations
- _____ journals
- _____ self- and peer-evaluation
- _____ group participation
- _____ verbal responses/discussion
- _____ puzzles/games/problem-solving
- _____ standardized testing for children in grades 1-8
- _____ other _____

3. Complete and Systematic Presentation of the Faith

The questions in this section are based upon the Six Tasks of Catechesis as outlined in the *National Directory for Catechesis* (NDC) no. 20. For more information about the six tasks and how they relate to your ministry, please refer to pp. 59-63 in the NDC.

PROMOTING KNOWLEDGE OF THE FAITH - How well do I

- 11. _____ model life-long formation in my own life, especially by working toward catechist certification?
- 12. _____ know and teach the requirements for my grade (PreK-8) as specified in the Archdiocesan Religion Curriculum Guide?
- 13. _____ prepare carefully for each session?
- 14. _____ review each time I meet with the group?
- 15. _____ fully understand what I am trying to teach?
- 16. _____ acknowledge that I don't know the answer to all questions asked?
- 17. _____ seek an answer - when I don't know the answer to a question - and get back to the person who asked at a later time?

LITURGICAL ACTION - How well do I

- 18. _____ encourage those in my sessions to participate in the Sacraments?
- 19. _____ help them to prepare for the Sunday Liturgy?
- 20. _____ help them to understand what full, conscious, and active participation in the Liturgy means?
- 21. _____ encourage my learners to see the importance of regular attendance at Sunday Mass?

Forming Disciples for the New Evangelization

Catechist's Self Inventory



Please complete this survey using the following scale:

5 = Outstanding/Exemplary

4 = Very Well

3 = Satisfactory

2 = Needs Improvement

1 = Poor

N/A = No Evidence/Not Applicable

Page | 63

MORAL FORMATION -How well do I

22. _____ keep myself informed regarding the Church's positions on issues of morality and social justice?
23. _____ help program participants to know Jesus personally and to adopt his attitudes so that they walk in his footsteps?
24. _____ know the meaning of the Paschal Mystery and how I participate in it?
25. _____ have a basic understanding of the Commandments and the Beatitudes in my life?
26. _____ help my learners to form their conscience and to know how to make a moral decision?
27. _____ make myself aware of the social consequences of the demands of the gospel and how I can make a difference?
28. _____ help my learners to do all of the above?

TEACHING TO PRAY - How well do I

29. _____ permeate my sessions with an attitude of prayer?
30. _____ teach my learners how to pray?
31. _____ model different forms of prayer (both public and personal)?
32. _____ make sure my learners understand and reflect upon the meaning of the different oral prayers we recite?

EDUCATION FOR COMMUNITY LIFE - How well do I

33. _____ understand the importance of rules and structures in creating community?
34. _____ promote a sense of community in the group?
35. _____ encourage acceptance of all participants in the session?
36. _____ convey kindness and acceptance when speaking of other churches?

MISSIONARY INTIATION - How well do I/am I

37. _____ understand what evangelization means?
38. _____ understand that what I do as a catechist is evangelization?
39. _____ teach my students to reflect on God's action in their lives on a daily basis and how to tell others about this grace?

Part II: Programs and Leadership

40. _____ How sufficient are the teaching materials available to me to carry out my task?
41. _____ How supportive is the Catholic faith community to me as a catechist?
42. _____ How vital is the use of Sacred Scripture in our catechetical program?
43. _____ How well does the parish provide regular opportunities for my formation as a catechist?
44. How well am I prepared and supported through:
 - _____ catechist meetings
 - _____ prayer with my fellow catechists and opportunities for retreats/
days of reflection
 - _____ at least a yearly one-on-one meeting with my catechetical leader
 - _____ public recognition of my vocation as a catechist

Forming Disciples for the New Evangelization Catechist's Self Inventory



Please complete this survey using the following scale:

5 = Outstanding/Exemplary

4 = Very Well

3 = Satisfactory

2 = Needs Improvement

1 = Poor

N/A = No Evidence/Not Applicable

Page | 64

45. How available and easily accessible are the following for my use?

- _____ *Forming Disciples for the New Evangelization* Curriculum
- _____ Bibles
- _____ Current information regarding availability of catechist formation
- _____ Textbooks
- _____ Catechist manuals
- _____ Supplementary materials
- _____ Current catechetical periodicals
- _____ Fiction which can provide catechetical experiences
- _____ Audio/Visual material and machinery
- _____ Pictures and posters
- _____ Maps

Part III: Dialogue with the Catechetical Leader or designated mentor:

My strengths are...

My challenges are...

My plan for growth is:

Catechist signature: _____ Date: _____

Administrator's initials: _____ Date: _____

Journeying towards perfection, the basic maturity which gives rise to the profession of faith is not the final point in the process of continuing conversion. The profession of baptismal faith is but the foundation of a spiritual building, which is destined to grow. The baptized, moved always by the Spirit, nourished by the sacraments, by prayer and by the practice of charity, and assisted by multiple forms of ongoing education in the faith, seeks to realize the desire of Christ: "Be perfect as your heavenly Father is perfect." This is the call to the fullness of perfection which is addressed to all the baptized. (GDC, #56).

CATECHETICAL SESSION OBSERVATION FORM

Forming Disciples for the New Evangelization



Date: _____

Catechist Observed: _____

Level/grade: _____ Text and Publisher: _____

Page | 65

Theme of Session: _____

Rating Scale			
4 = Excellent		2 = Needs Improvement	
3 = Satisfactory		1 = Not Observed.	

New Evangelization and Planning

- | | | | | |
|--|---|---|---|---|
| 1. Demonstrates that the object of catechesis is to bring participants into communion and intimacy with Jesus Christ and that the primary task is to form participants to be disciples | 4 | 3 | 2 | 1 |
| 2. Learning objectives of this lesson have been clearly stated | 4 | 3 | 2 | 1 |
| 3. Demonstrates the use of <i>Forming Disciples for the New Evangelization</i> curriculum, <i>Catechism of the Catholic Church</i> or <i>United States Catholic Catechism for Adults</i> | 4 | 3 | 2 | 1 |

Notes:

Catechetical Methodology

- | | | | | |
|--|---|---|---|---|
| 4. Uses teaching style which is relational, invites participation and focuses on building community | 4 | 3 | 2 | 1 |
| 5. Is enthusiastic during the learning session | 4 | 3 | 2 | 1 |
| 6. Maintains order in a positive and encouraging manner | 4 | 3 | 2 | 1 |
| 7. Treats learners in a just manner and encourages positive self-esteem | 4 | 3 | 2 | 1 |
| 8. Incorporates a variety of learning experiences into the learning session, applying the message of salvation to real-life situations | 4 | 3 | 2 | 1 |

CATECHETICAL SESSION OBSERVATION FORM

Forming Disciples for the New Evangelization



Catechetical Methodology

	4	3	2	1
9. Exhibits flexibility and willingness to adapt the lesson to the immediate needs of the learners, is sensitive to their circumstances, and aware of their current values				
10. Demonstrates that planning has occurred (as an individual lesson and as part of a broader unit)	4	3	2	1
11. Incorporates the five core methodologies and life experiences of the learners	4	3	2	1
12. Encourages learners, by words or activities, to interact with one another	4	3	2	1

Page | 66

Notes:

Complete and Systematic Presentation of the Faith

PROMOTING KNOWLEDGE OF THE FAITH

13. Demonstrates knowledge of the topic(s) being covered in the session	4	3	2	1
14. Acknowledges when they don't know the answer to all questions asked and demonstrates openness to seek the answer either from among participants or elsewhere	4	3	2	1
15. Uses a variety of assessment techniques including informal assessment	4	3	2	1

Notes:

LITURGICAL ACTION

16. Helps participants to prepare for the Sunday Liturgy especially through the prayer or reflection experience during the session	4	3	2	1
--	---	---	---	---

Notes:

CATECHETICAL SESSION OBSERVATION FORM

Forming Disciples for the New Evangelization



MORAL FORMATION

Page | 67

- | | | | | |
|---|---|---|---|---|
| 17. Demonstrates the ability to recognize and make connections between the topic under discussion and consequences for life decisions of participants | 4 | 3 | 2 | 1 |
| 18. Challenges participants to adopt the attitudes of Christ so that they walk in Jesus' footsteps | 4 | 3 | 2 | 1 |

Notes:

TEACHING TO PRAY

- | | | | | |
|--|---|---|---|---|
| 19. Includes prayer as part of the session, also stimulating <i>prayer from the heart</i> | 4 | 3 | 2 | 1 |
| 20. Creates an atmosphere conducive to prayer (i.e. prayer space, use of silence) | 4 | 3 | 2 | 1 |
| 21. Participants demonstrate an understanding of prayer through active participation and attentiveness | 4 | 3 | 2 | 1 |

Notes:

EDUCATION FOR COMMUNITY LIFE

- | | | | | |
|--|---|---|---|---|
| 22. Promotes a sense of community in the group | 4 | 3 | 2 | 1 |
| 23. Encourages acceptance of all participants in the session | 4 | 3 | 2 | 1 |
| 24. When appropriate, stimulates participants to see themselves as having an active role in the life of the Catholic faith community, the Church and the wider Christian community | 4 | 3 | 2 | 1 |

Notes:

CATECHETICAL SESSION OBSERVATION FORM

Forming Disciples for the New Evangelization



MISSIONARY INITIATION

- | | | | | |
|--|---|---|---|---|
| 25. Provides opportunities within the lesson for participants to reflect upon and discuss their relationship with Christ | 4 | 3 | 2 | 1 |
| 26. Teaches participants to reflect on God's action in their lives and how to witness to others | 4 | 3 | 2 | 1 |

Page | 68

Notes:

The Learning Environment

- | | | | | |
|---|---|---|---|---|
| 27. The space is well lit, clean, and spacious enough to accommodate all present | 4 | 3 | 2 | 1 |
| 28. Participants are seated in a manner appropriate for the learning activity (i.e. at tables, in a circle, etc.) and can see the catechist and one another | 4 | 3 | 2 | 1 |
| 29. Liturgical and religious art are present and in good condition | 4 | 3 | 2 | 1 |
| 30. Sacred Scripture is visible and readily available for use and reference | 4 | 3 | 2 | 1 |
| 31. Participants have at hand the supplies and materials they need | 4 | 3 | 2 | 1 |

Notes:

COMMENDATIONS:

RECOMMENDATIONS:

Signature of Person Observing _____ Date: _____

Signature of Person Observed _____ Date: _____