Curriculum for Intermediate
Formation of Parish
Catechetical Leaders

ARCHDIOCESE OF GALVESTON-HOUSTON

DEVELOPED BY CONGAR INSTITUTE FOR MINISTRY DEVELOPMENT
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References and Abbreviations

1. Certification Standards – *National Certification Standards for Lay Ecclesial Ministers*
2. CL – Catechetical Leader (as referred to in Certification Standards)
4. EG – *Evangelii Gaudium*
5. EN – *Evangelii Nuntiandi*
7. GDC – *General Directory for Catechesis*
8. NDC – *National Directory for Catechesis*
9. PCL – Parish Catechetical Leader
10. PJH – *Pastoral Juvenil Hispana / Hispanic Youth and Young Adult Ministry* (as referred to in Certification Standards)
11. USCCB – United States Conference of Catholic Bishops
12. YML – Youth Ministry Leader (as referred to in Certification Standards)
Introduction

Vision for Formation of Parish Catechetical Leaders

“The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy with Jesus Christ” (GDC, 80). All catechesis leads the Christian and one’s community of faith to a deeper relationship with Jesus Christ. Thus, the central emphasis is Christocentric.

This Christocentrism highlights the dynamic relationship between catechesis and evangelization: “Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is, to help people personally encounter and experience Jesus and his saving mercy” (EN #14). It is this mission of evangelization—of being good news for others—that flows into catechesis, echoing the truth of God’s love and desire for communion with and among us and deepening our encounter and intimacy with Christ through it. Effective catechesis forms disciples with a living, explicit, and fruitful faith.

To foster effective catechesis, the Spirit singles out individuals and invites them to the specialized role of Catechetical Leader within their faith community, and many respond in faith to that invitation. As competent Catechetical Leaders they collaborate with others in creating a culture of formation within their faith communities that enables each committed Christian to nurture and grow in relationship with God and to share the gift of that relationship with others.

As such the Catechetical Leader will be well formed as a ministerial leader in the ecclesial community, especially in the study of catechesis—its theology, its history, and its right praxis, including the intercultural ministerial competence our diverse church requires.

The Archdiocese seeks to promote excellent preparation, formation, and professional competence among these ministers through its Office of Evangelization and Catechesis. The Office provides leadership formation for these ministers at three levels: basic, advanced, and ongoing.

Intermediate formation confirms that a Parish Catechetical Leader has successfully completed the requirements of foundational intellectual, spiritual, human, and pastoral formation to serve in this area of responsibility in the Archdiocese of Galveston-Houston.
Advanced formation confirms that a Parish Catechetical Leader, building on the foundations of earlier formation, has successfully completed requirements for developing advanced competence in each aspect of formation and is able to assist in the formation of other ministerial leaders in the Archdiocese at the basic level.

Ongoing formation recognizes that formation for ministerial leadership in the Body of Christ is a continual process and makes a variety of excellent opportunities for continued growth in each aspect of formation available to those leaders who have completed advanced formation.

**General Considerations**

The following considerations are based on the Inventory Report prepared for the Office and submitted in September 2017. The page numbers in parenthesis after each section below refer to this Report. For further information, see the full Report.

**Philosophy of Formation**
(Pages 5-13)

The formation program reflects a vision that integrates two critical points: the theological perspective of communion and an educational philosophy for adult learning.

Theology of Communion

A theology of communion is founded on the Trinitarian mission of creative, incarnational, and redemptive (re-creative) love emanating in an ecclesiology of communion that brings baptized members of the Body of Christ into the divine mission as the continuing incarnation of God’s love. It is the fundamental ecclesial vision of Vatican II. This theological vision underlies the ministerial vision of *Co-Workers in the Vineyard of the Lord*, the document of the U.S. bishops that offers guidelines for the formation of lay ecclesial ministers. It also happens to serve the same purpose in a contemporary understanding of catechesis as it reflects the catechetical vision of the *General Directory for Catechesis* (and so, the *National Directory for Catechesis*). These two documents provide basic guidelines for catechesis in the Catholic community. Furthermore, a spirituality of communion is the integrating point for the pastoral planning of the Archdiocese. Finally, it is reflected in the ecclesial vision of Pope Francis. Ultimately, it points to the need for a transformative and
holistic formation process that aims for conversion of the whole person over mere cognition. These converge in the present effort to renew and revise the Catechetical Leader formation process in the Archdiocese of Galveston-Houston, reflected in the curriculum that follows.

Education Philosophy

An effective educational philosophy integrates adult learning methods and has the following essential characteristics:

1. Identifies a learning goal that is broken down into measurable and observable objectives that are achieved through a variety of learning activities and evaluated by measuring achievement of the objectives.
2. Addresses the whole person reflective of the theological fact that one is concerned with formation of disciples.
3. Shows concern for a variety of learning styles.
4. Develops critical thinking.
5. Involves the participant actively in the learning process.
6. Understands the roles of reflection and application.
7. Aims for a transformative learning experience.
8. Understands the limits of learning and adapts accordingly rather than teaching to the syllabus. In other words, it is learner-centered rather than content-centered.

Observations About the Basic Formation for Catechetical Leadership Program (Pages 16-27)

This formation program represents the specialized aspect of the basic ministry formation program for Catechetical Leaders that is the complement to the Formation Toward Christian Ministry program.

The program is especially helpful for networking and support among parish Catechetical Leaders in the Archdiocese. It also exposes them to experienced practitioners who can serve as mentors and models.

In the adult-learning approach, special attention should be given to application of knowledge to realistic case scenarios. Likewise, the facilitator must take seriously not only the different experience levels of participants (beginners and veterans and those in between) but also their different learning styles and cultural distinctiveness, as well as the different needs of volunteers and parish employees.

At times, persons participate in the program who are only seeking general adult faith formation rather than certification for Catechetical Leaders. When the
former are included, there should be clear distinctions in terms of expectations and also access to resources, which should prioritize PCLs’ needs, and the teaching level must favor those who are seeking certification.

**Balance of the Program Among the Four Aspects of Formation for Ministry**
(Pages 38-39)

*Co-Workers in the Vineyard of the Lord* states: “Human formation seeks to develop the lay ecclesial minister’s human qualities and character, fostering a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (p. 36). It further states “Spiritual formation aims to arouse and animate true hunger for holiness, desire for union with the Father through Christ in the Spirit, daily growing in love of God and neighbor in life and ministry, and the practices of prayer and spirituality that foster these attitudes and dispositions. It promotes and strengthens that fundamental conversion that places God, and not oneself, at the center of one’s life. Openness to this ongoing conversion is a prerequisite for fruitful spiritual formation” (p. 38).

Spiritual and human formation are often the weakest aspects in ministry formation programs. Formation for ministry must balance the four aspects of intellectual, human, spiritual, and pastoral skills. Although the focus of each session may be on one of the other aspects of formation, such as intellectual or pastoral skills, spiritual and human formation can be incorporated in every session in various ways. Simple ways of doing this can include starting the session by modeling planned prayer related to the topic, incorporating reflection and quiet time into the learning process, using learning activities that promote personal integration of the material, and so on.

**General Objectives for the Four Aspects of Formation***

1. Human: Demonstrate the characteristics of human maturity that flow from one’s culture and are needed for a fruitful ministry with the people of God.
2. Spiritual: Demonstrate a Christian spirituality as a foundation for ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes it as a vessel to see God’s presence and to receive his transforming grace.
3. Intellectual: Demonstrate understanding of the breadth of the Catholic theological and pastoral studies and the intellectual skill to use that
knowledge in ministry with God’s people from diverse populations and cultures.
4. Pastoral: Demonstrate a range of leadership and pastoral skills needed for functioning effectively in diverse ministry settings.

**Specialized Ministry Objective***

In addition to the four general aspects of ministry formation, the catechetical ministry has the following specialized objective: The Catechetical Leader collaborates with others in creating a culture of formation within their faith community that enables each committed Christian to nurture and grow their relationship with God.

*Based on the National Certification Standards for Lay Ecclesial Ministers

**General Program Principles**

There are two key aspects to how the program was developed: (1) this program assumes that students have successfully completed basic formation for Christian ministry and specialized catechetical modules providing a solid ministerial and catechetical foundation; and (2) methodology is informed by an adult learning process.

The first aspect (previous study) relates to what material the student has studied in previous programs. Each Facilitator’s Guide makes specific mention of sessions taken in the required previous programs that lead the student to this basic program. Each guide requires that the program coordinator provide to the facilitator a copy of the outlines of the identified sessions taken previously.

The second aspect refers to adult learning. The assumption is that the facilitator understands adult learning methodology or will make an effort to learn it and apply it. For example, a pure lecture approach will be insufficient and undesirable in this program. This is neither the best way to model catechetical methodology nor the best way that adults learn. The following section provides more details on adult learning. It should be shared with session facilitators.
Adult Learning Methodology and Sample Activities

A. Characteristics of Adult Learning. An effective educational philosophy integrates adult learning methods and has the following essential characteristics:
1. Identifies a learning goal that is broken down into measurable and observable objectives that are achieved through a variety of learning activities and evaluated by measuring achievement of the objectives.
2. Addresses the whole person reflective of the theological fact that one is concerned with formation of disciples.
3. Shows concern for a variety of learning styles.
4. Develops critical thinking.
5. Involves the participant actively in the learning process.
6. Understands the roles of reflection and application.
7. Aims for a transformative learning experience.
8. Understands the limits of learning and adapts accordingly rather than teaching to the syllabus. In other words, it is learner-centered rather than content-centered.

B. Multiple Intelligences. Regarding number 3 above, research has shown that humans have a variety of preferred ways of knowing and learning (Howard Gardner in *Frames of Mind: The Theory of Multiple Intelligences* (New York: Basic Books, 1993). A varied teaching style that is aware of this tries to incorporate activities that address as many of the ways of learning as possible.

The following excerpts are taken from an introduction to Multiple Intelligences by Dr. Thomas Armstrong. The complete article is available at [http://www.institute4learning.com/resources/articles/multiple-intelligences/](http://www.institute4learning.com/resources/articles/multiple-intelligences):

The theory suggests that the traditional notion of intelligence, based on I.Q. testing, is far too limited. Instead, Dr. Gardner proposes eight different intelligences to account for a broader range of human potential in children and adults. These intelligences are:

- **Linguistic intelligence** (“word smart”)
- **Logical-mathematical intelligence** (“number/reasoning smart”)
- **Spatial intelligence** (“picture smart”)
- **Bodily-Kinesthetic intelligence** (“body smart”)
- **Musical intelligence** (“music smart”)
Dr. Gardner says that our schools and culture focus most of their attention on linguistic and logical-mathematical intelligence. We esteem the highly articulate or logical people of our culture. However, Dr. Gardner says that we should also place equal attention on individuals who show gifts in the other intelligences: the artists, architects, musicians, naturalists, designers, dancers, therapists, entrepreneurs, and others who enrich the world in which we live.

How to Teach Anything 8 Different Ways

One of the most remarkable features of the theory is how it provides eight different potential pathways to learning. If a teacher is having difficulty reaching a student in the more traditional ways of instruction, the theory suggests several other ways the material might be presented to facilitate effective learning. Whatever you are teaching, see how you can connect it with

- words (linguistic intelligence)
- numbers or logic (logical-mathematical intelligence)
- pictures (spatial intelligence)
- music (musical intelligence)
- self-reflection (intrapersonal intelligence)
- a physical experience (bodily-kinesthetic intelligence)
- a social experience (interpersonal intelligence), and/or
- an experience in the natural world (naturalist intelligence)

C. Bloom's Taxonomy. In designing adult learning experiences, it is also important to be aware of different learning domains found in the learning theory developed by Benjamin Bloom known as Bloom's Taxonomy. This organizes types of learning from the simplest to the most complex and encourages educational design that is varied and aims to develop higher levels of thinking in learners. A good basic introduction can be found at this link: http://www.nwlink.com/~donclark/hrd/bloom.html

D. Sample Activities for Adult Learning. There are many types of learning activities for adult learning. Below are just eleven examples. On the following pages are suggestions about how they might be applied to a lesson:
1. **Table discussions** - Pose a question to be worked on in each table group and then circulate around the room answering questions, asking further questions, keeping the groups on task, and so forth. After an appropriate time for group discussion, students are asked to share their discussion points with the rest of the class.

2. **Jigsaw** – Jigsaw activity is a cooperative learning technique where students work in groups to teach each other something. The groups are given an overall assignment, and each student in each group becomes an ‘expert’ on a smaller part of it. When each student has taught what he/she knows to another group member, they have together learned the overall assignment and completed the jigsaw (similar to a puzzle). More information at [https://www.jigsaw.org/#steps](https://www.jigsaw.org/#steps)

3. **Four-corners** - This activity is great with a group of students in one classroom to explore concepts, ideas, or content. It can be used on its own or in conjunction with additional group work. It is useful with trying to work collaboratively on content or concepts. This activity gets students up and out of their seats. They will walk to the four corners of the classroom and write, read, and discuss assigned topics. More details on the following link: [http://www.humber.ca/centreforteachingandlearning/instructional-strategies/teaching-methods/classroom-strategies-designing-instruction/activities-and-games/4-corners.html](http://www.humber.ca/centreforteachingandlearning/instructional-strategies/teaching-methods/classroom-strategies-designing-instruction/activities-and-games/4-corners.html)

4. **Representation (through skits, drawing, etc.)** - Participants represent a section of the content through skits, drawings, song or poem writing, etc. Depending on the size of the group, different content sections can be assigned to different groups.

5. **News of the day** - Help students relate class material to contemporary situations by asking them to identify a news story (print, radio, TV, internet) that exemplifies an aspect of the class material. They should summarize the story, explain its connection to the material, and explain how it exemplifies that material.

6. **Panel presentation** – The facilitator recruits a group of experts on the topic being presented. A panel discussion is a public exchange of ideas, giving experts and audience members the chance to discuss a particular topic. Start organizing several weeks in advance if possible, so you can recruit participants and organize the event. The following link gives simple pointers for how to organize and conduct a panel presentation: [https://www.wikihow.com/Conduct-a-Panel-Discussion](https://www.wikihow.com/Conduct-a-Panel-Discussion)

7. **Case study** - Teaching with Cases – With case-based teaching, students develop skills in analytical thinking and reflective judgement by reading...
and discussing complex, real-life scenarios. More details on this link: 

8. Journaling - This allows for more in-depth discussion of or reaction to course material. You may set aside class time for students to complete their journal entries, or assign this as homework. Feedback will not be as "instant" as with assignments you collect the day of class, but with this approach (particularly if entries are assigned for homework), you may ask more complex questions.

9. Debate - A debate is a good way to encourage class participation in large groups without losing control, and they can work in any discipline. Instructors can plan debates beforehand, or they can emerge naturally from classroom material. Choose a number of people or groups to debate different perspectives on a subject. Before concluding, you should ask two or three volunteers to make summary arguments for each side. More details on this link: 

10. Field trip - The facilitator plans an excursion to a site that is related to the material being presented. Field trips can take a variety of forms that meet a variety of needs and can enhance deep, active learning. Along with the engagement with concepts that is required by these experiences, the student bonding that occurs on field trips enhances the learning experience and creates a learning community. Teaching in the field also gives instructors the opportunity to get to know their students in greater depth in terms of how the students see the world differently than the instructor. This insight into student world-views can help the instructor to better communicate the concepts of the course. More information in this link: https://cft.vanderbilt.edu/guides-sub-pages/teaching-outside-the-classroom/

11. Evocative question - Without any introduction or explanation, begin the class by posting an evocative question for the group to discuss. Do not share the topic or content of class. Just state the question and facilitate the discussion. Beginning the class with a question creates a compelling need for students to know the answer. This strategy is based on the principle that questions should come before answers. Typically, teachers give information and then ask questions about it. Hearing the question first, especially a great one, radically increases the need to learn
the information just to find the answer. More details on this link: 
https://teachingcenter.wustl.edu/resources/teaching-methods/participation/asking-questions-to-improve-learning/

E. Sample of How to Apply Learning Activities to a Facilitator's Guide: The following are examples of how these activities may be applied to a sample topic as one step toward creating a lesson plan. The examples are intended to illustrate how the activities might be applied to any given topic. The original text of the Facilitator’s Guide from the Basic Program used in this example will be in black, suggested activities are in red:

Facilitator’s Guide
Inculturation and Intercultural Ministry

Didactic frame:
- Consideration of previously studied material: Students completed a Catechetical Module on “Enculturating Catechesis” and a session on “Evangelization Documents” (see outlines attached).
- Theological consideration for this topic: Inculturation is an essential aspect of the evangelizing mission of which catechesis is a moment, and it has important implications for ministry in a diverse Church.

Description and emphasis: This session will explore inculturation of the Gospel to help participants better understand and work in a culturally diverse ministry setting. Essential question: What is the relationship between culture and the work of catechesis in evangelization?

Activity: Evocative question – Without any introduction or explanation, begin the class by posting the essential question (above) for the group to discuss. Do not share the topic or content of class. Just state the question and facilitate the discussion. Write on the board or newsprint student responses that you want to highlight and integrate into the lesson. Refer back to the responses when they come up in the lesson.

Objective: To grow in understanding of the concepts of inculturation and intercultural relations as aspects of evangelization and how they can shape effective catechetical ministry.

Learning outcomes: At the end of the session, participants will be able to:
1. Identify the positive values of diverse cultures, races, and socioeconomic groups within the others’ self-understandings.
2. List the stages to developing intercultural sensitivity and identify where they are in relation to diversity in the work of catechesis.
3. Name the four stages in the cycle of immigrant adaptation.

**Certification standards:** 1.1 / 2.10 / 3.11 / 4.2

**Activity: Field trip** – As a way to prepare the students for the session, a field trip or visit can be organized (as a class, smaller groups, or individually). The task will be to attend Sunday Mass in a different cultural setting than the one they most identify with. After their experience, the student will write a personal reflection with the following questions as guides: What stood out to you? How did this experience relate to your usual Sunday Mass experience?

**Content:**

- Inculturation
  - Description (GDC 109; NDC 21B)
  - Source in the incarnation of Christ (GDC 109; NDC 21A)
  - Inculturation as task for catechesis GDC 110; NDC 21C)
  - The integrity of the Gospel message (GDC 111-113; NDC 21C)

**Activity: Table discussion** - Discerning the movement from General to National Directories and assessing and adding to the insights.

Break the class up into groups of 4. In each group, 2 people will be responsible for presenting the five sections of the GDC as indicated above (109-113). The other 2 will be responsible for presenting the sections of the NDC that relate to each of the GDC sections. The first pair will summarize the contents of the GDC in sections. After each section summary is presented, the other pair will present the summary of the correlating portion in the NDC. All 4 will then assess the application of the GDC to the national context in the NDC. First, compare and contrast the sections. (What does the NDC emphasize that the GDC does not and vice versa? What might be the reasons for these contrasts?) Then discuss: Do they agree or disagree with the application? Explain their responses.

Then, the four will determine what they might add to the application either because it is more recent since the NDC was written or because it was missing from the NDC.
If there is time or as a homework activity, the groups might be asked to write a paragraph for each NDC section that brings it up to date and amplifies (expands on) the application in the NDC.

- Intercultural ministry (based on Building Intercultural Competence for Ministers (BICM), see below resource).
  - Module 1 “Frame issues of diversity theologically in terms of the Church’s identity and mission to evangelize” (This content topic explores Evangelization, the challenges of Evangelization, and a Theology for Intercultural Ministry. These are the topics used for the activities below.)

**Activity: See options below - What is Evangelization?**

**Option 1 - Four Corners (+ 2) -** This activity expands on the Four Corners activity since it has 6 topics. In each of the 4 corners of the room, place newsprint. Place newsprint also in the middle of the front wall and of the back wall (or use the black/white board if available.) Place the following topics on the indicated newsprint/board:

Front center: The purpose of the Church is to evangelize. (Have a summary on paper of the first 2 paragraphs of the text (BICM p. 2) for a volunteer in each group to read.) After the summary is read aloud, participants are to discuss the implications and write key thoughts to add to the sentence.

Rear center: New Evangelization—reigniting the fire of faith in the baptized. Provide a sheet with a summary of the first 3 paragraphs on BICM p. 3.

In each of the four corners, newsprint should include one of the 4 pillars of evangelization identified on p. 2.

Groups rotate to each of the 6 areas after a timed interval to discuss and write their thoughts and interact with the thoughts of the groups before them.

Conclude by either reading from each of the 6 topics what the groups added or having different volunteers read them. Ask students to clarify where needed. If there is time, allow for discussion as it arises or in response to questions that occur to you or others as each topic is read.

**Option 2 – Journaling –** Ask the students to write a reflection responding to the following question: How was I evangelized and what role did my culture play? Ask those who wish to share their reflection. Write on the
board or newsprint key phrases or ideas and integrate them into the lesson. Refer back to these when they come up in the lesson.

**Activity: See options below - Challenges of the New Evangelization in the United States**

**Option 1 – News of the Day:** Locate a news story (print, radio, TV, internet) that exemplifies one of the challenges of the New Evangelization in the United States (secularism, individualism, materialism). Assign students the different challenges to find a news story that correlates so that all the challenges are connected to a news story. They should summarize the story, explain its connection to a particular challenge, and if necessary, explain how it exemplifies that challenge.

**Option 2 – Representation:** Divide the class into groups and assign a challenge to each of the groups (more than one group may have the same challenge). Each group will present a skit that realistically illustrates the challenge assigned to them. After each skit, the whole group will discuss the implications of what is presented.

**Activity: Jigsaw - A Theology for Intercultural Ministry:** In groups of 4, each member takes one topic. After time to read and think about how best to present it, each takes turns presenting their topic to the others. Then the group works together to expand on the topic and discuss possible implications. They should record their best thoughts, which then can be shared with the large group.

- Cycle of adaptation of immigrants (Appendix 2, Part I)

**Activity: Panel Presentation** – Invite 3 or 4 immigrants from different countries of origin to speak as part of a panel. Decide how long the panel should last. Ask each to prepare a brief presentation responding to this question: What is your experience of adapting to the US culture? Provide them with the information from the text but ask them to freely tell their story and use the text only if it is helpful. After the 4 panelists have spoken, students may ask questions and discuss what they heard. Prepare some questions in advance to help start the conversation if needed. After the panel has ended, refer some of the discussion points to the lesson content.

- Models of Living Amid Many Cultures (Appendix 2, Part II)

**Activity: Debate** – Divide the class into two equal-sized groups. Group A will argue in favor and Group B against the following statement: Assimilation is
necessary for all immigrants in the U.S. As preparation for the debate, students will review the content material on pages 36-37. After the debate, facilitate a discussion around the questions and concern raised for the participants. In the discussion raise the perspectives of multiculturalism and selective adaptation.

- Stages to developing intercultural sensitivity (Appendix 3)

**Activity: Case Study** – Participants are provided with an outline of how to do a case study. Individually or as groups, participants are assigned one of the stages of Developing Intercultural Sensitivity. They are to read the description of their assigned stage and identify an event that illustrates that stage. Their case study might include the following elements:

- Description of the context (this should be a general description that keeps the actual location anonymous)
- Narrative of the event (tell the story of what happened as if you are reporting for a newspaper)
- Analysis of the event (compare what happened to the description of the assigned stage for developing cultural sensitivity)
- Pastoral Intervention (what would be an appropriate and prudent response on the part of the pastoral staff)

Note: Those being described in the case study should remain anonymous and no one should be able to recognize them, either because their names are used or because their location is identifiable.

**Suggested resources:**

- *Building Intercultural Competence for Ministers*, Committee on Cultural Diversity in the Church, United States Conference of Catholic Bishops (USCCB), 2014.
- Archdiocesan Catechetical Framework for Lifelong Faith Formation (Inculturation and Catechesis, pg. 14)
- *Many Members, One Body* -Pastoral letter, Roman Catholic Archdiocese of Galveston-Houston
List of Topics and Suggested Sequence

1. Human Development
2. The Person of the Catechetical Leader
3. Evangelization Documents
4. Inculturation and Intercultural Ministry
5. Devotions and Popular Piety
6. Catechetical Documents
7. Organization and Administration of Catechetical Programs
8. Effective Communication
9. Conflict Management
10. Pastoral Care
11. Leadership Development
12. Catholic Social Teaching
13. Early Childhood Catechesis
14. Catechesis for Christian Initiation of Children
15. Adolescent Catechesis
16. Adult Catechesis
17. Rite of Christian Initiation for Adults (RCIA)
18. Ministry to Persons with Disabilities
19. Introduction to Planning and Leading Prayer Services
20. Retreat Planning
21. One-Day Retreat "My Spiritual Journey"*

Each topic has one or more suggested resources and sometimes a list of additional resources. These are identified for the facilitator’s use. He or she must use discretion in selecting from the resource the appropriate material to be shared with the participants. Sometimes the content outline follows closely the suggested resource(s). This is not intended to restrict the use of different helpful resources. The expectation is that the facilitator has sufficient educational background and expertise in the topic to make appropriate choices.

*A Resource Sheet is included for the One-Day Retreat. Consideration should be given to delegating the responsibility of facilitating this one-day retreat to a congregation or a retreat house.
## Correlation Among Curriculum Topics, Certification Standards, and Framework Tasks

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Facilitator’s Guide

Human Development

Didactic frame:
• Consideration of previously studied material: Students have not previously studied any material on this topic.
• Theological consideration for this topic: The human person created in the image of God and called to wholeness with God.
• For ideas about how adult learning activities can be applied to this topic, see attached resource

Description and emphasis: This session will explore how to grow in knowledge of self and others. It will study the basics of how to maintain a balanced lifestyle and positive relationships that bear fruit in the form of a positive ministerial service to the People of God. Essential question: Why is it important that as a Catechetical Leader I know myself and grow as a human being?

Objective: To explore holistic human development, including spiritual development, and balanced lifestyles for the minister.

Learning outcomes: At the end of the session, participants will be able to:
1. Identify essential elements of a balanced lifestyle.
2. Describe the stages of human development according to at least three different theorists.
3. Identify in what stage of faith development they believe they are according to one of the theorists and explain why.

Certification standards: 1.1 / 1.5 / 1.6 / 3.10

Content:
• Stages of human development.
• Explore a person’s growth over the course of a lifetime (physical, psychological, and spiritual)
• Balanced lifestyle: holistic health maintenance (physical, psychological, relational, emotional, spiritual, etc.) and stress management.

Suggested resource:
• The Developing Christian by Peter Feldmeier. Paulist Press, 2007.
• *Called by Name: Preparing Yourself for the Vocation of Catechetical Leader*
Facilitator’s Guide
The Person of the Catechetical Leader

Didactic frame:
- Consideration of previously studied material: Students completed Catechetical Modules on “The Vocation of the Catechist” and “Spirituality and Evangelization”. They have also completed a session on “Human Development” (see attachments).
- Theological consideration for this topic: Knowledge of self as knowledge of God that is directed toward service of others.
- For ideas about how adult learning activities can be applied to this topic, see attached resource.

Description and emphasis: This session begins to explore and identify positive traits that foster ministerial effectiveness, the negative traits that hinder it, and the potential for growth and development. Essential question: How does my personality and personal gifts shape the way I do ministry?

Objective: To explore personality traits and gifts that foster personal growth and effective ministerial service.

Learning outcomes: At the end of the session, participants will be able to:
1. Identify personal gifts and limitations.
2. Name their own personality type according to various instruments and the implications for their practice of ministry.
3. Create a plan for continuing ministerial formation and lifelong personal and professional growth.

Certification standards: 1.1 / 1.2 / 1.3 / 2.7 / 4.7

Content:
- Personal gift discernment as a key step for ministry
- Exploring our personality (through Enneagram, Myer-Briggs types or others) as a tool for effective ministry.
- Like Christ, knowing yourself and your call through prayer and through God’s affirmation (e.g. Matthew 3, 13-17, Matthew 4, 1-11, Matthew 26, 36-46).
• Tools for the development of personal gifts: spiritual companionsing, self-reflection, collaboration with others, peer feedback, supervisory assessment processes, and on-going formation.

**Suggested resources:**


• *Called by Name: Preparing Yourself for the Vocation of Catechetical Leader (The Effective Catechetical Leader)* by Joe Paprocki, D.Min. Loyola Press, 2017.

• *General Directory for Catechesis*, numbers 233-252

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Evangelization Documents

Didactic frame:
- Consideration of previously studied material: Students have briefly reviewed evangelization in a Catechetical Module titled “Spirituality and Evangelization”, see attachment. However, they have not studied evangelization documents, per se.
- Theological consideration for this topic: The Church’s mission includes a personal and joyful call to spread the Good News.
- For ideas about how adult learning activities can be applied to this topic, see attached resource.

Description and emphasis: This session will explore evangelization as the Church’s deepest identity and mission. It will explore how the “Church which ‘goes forth’ is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice” (Evangelii Gaudium, 24). Essential question: What is evangelization and how does it relate to catechesis?

Objective: To recognize evangelization as the Church’s reason for existence and the implications of that identity for catechetical ministry.

Learning outcomes: At the end of the session, participants will be able to:
1. Name five key Evangelization documents (see suggested resources) and identify the main contribution of each to the development of our contemporary understanding of the Church's mission of evangelization.
2. Describe his/her personal role in the mission of the Church, rooted in baptism.
3. Explain the necessary connection between evangelization and inculturation expressed in the documents (e.g., EG 40-45).
4. Describe the place of catechesis within evangelization.

Certification standards: 2.5 / 2.9 / 3.1 / 3.2 / 3.3 / 4.2 / CL4

Content:
- Understanding evangelization
  o Revelation and evangelization (GDC, Part One, Chapter I)
  o Evangelization: historical overview (EN 7-16)
Communion and mission: Jesus convokes all in the community to proclaim the Kingdom of God: Evangelization as the mandate of Jesus (GDC, Part I-Introduction)

Evangelization and catechesis (GDC, Part One, Chapter II)

- Highlights of the key Church documents on evangelization
  - *Evangelii Nuntiandi* – This document serves as a pastoral application of Vatican II's recognition that the primary mission of the Church is to evangelize. One highlight of the document is that it identifies evangelization as the essential identity of the Church (14).
  - *Evangelii Gaudium* – This document is Pope Francis' call for a pastoral conversion in the Church to respond more deeply to the Church’s renewed commitment to the mission of evangelization since Vatican II. One highlight of the document is the identification of evangelization as a joyful response to the gift of freedom received from Christ (1-13)
  - *General Directory for Catechesis* - The document lays out a renewed vision of catechesis within the context of the Church’s mission of evangelization. The document highlights the dual role of catechesis in initial and ongoing conversion (Part One, Chapter II); see also *National Directory for Catechesis*, Chapter 2, #17.
  - *Go And Make Disciples: A National Plan And Strategy For Catholic Evangelization In The United States*. One highlight of the plan is that it indicates how the understanding of evangelization has developed since Vatican II and how it can be implemented in the U.S. context (passim).
  - *Disciples Called to Witness: The New Evangelization*. This document focuses on reaching out to Catholics who have lost a sense of the faith and seek to deepen their relationship with Jesus Christ and his Church. It highlights how we can implement the new evangelization in the United States (passim).

**Suggested resources:**

- *General Directory for Catechesis*, Part One, Chapter I and II.
- *National Directory for Catechesis*, Chapter 2, #17


Facilitator’s Guide

Inculturation and Intercultural Ministry

Didactic frame:
- Consideration of previously studied material: Students completed a Catechetical Module on “Enculturating Catechesis” and a session on “Evangelization Documents” (see outlines attached).
- Theological consideration for this topic: Inculturation is an essential aspect of the evangelizing mission of which catechesis is a moment, and it has important implications for ministry in a diverse Church.
- For ideas about how adult learning activities can be applied to this topic, see attached resource.

Description and emphasis: This session will explore inculturation of the Gospel to help participants better understand and work in a culturally diverse ministry setting. Essential question: What is the relationship between culture and the work of catechesis in evangelization?

Objective: To grow in understanding of the concepts of inculturation and intercultural relations as aspects of evangelization and how they can shape effective catechetical ministry.

Learning outcomes: At the end of the session, participants will be able to:
1. Identify the positive values of diverse cultures, races, and socioeconomic groups within the others' self-understandings.
2. List the stages to developing intercultural sensitivity and identify where they are in relation to diversity in the work of catechesis.
3. Name the four stages in the cycle of immigrant adaptation.

Certification standards: 1.1 / 2.10 / 3.11 / 4.2

Content:
- Inculturation
  - Description (GDC 109; NDC 21B)
  - Source in the incarnation of Christ (GDC 109; NDC 21A)
  - Inculturation as task for catechesis GDC 110; NDC 21C)
  - The integrity of the Gospel message (GDC 111-113; NDC 21C)
- Intercultural ministry (based on Building Intercultural Competence for Ministers, see resource below)
• Module 1 “Frame issues of diversity theologically in terms of the Church’s identity and mission to evangelize”
• Cycle of adaptation of immigrants (Appendix 2)
• Models of living amid many cultures (Appendix 2)
• Stages to developing intercultural sensitivity (Appendix 3)

**Suggested resources:**
- *Building Intercultural Competence for Ministers*, Committee on Cultural Diversity in the Church, United States Conference of Catholic Bishops (USCCB), 2014.
- Archdiocesan Catechetical Framework for Lifelong Faith Formation (Inculturation and Catechesis, pg. 14)
- *Many Members, One Body* - Pastoral letter, Roman Catholic Archdiocese of Galveston-Houston
Facilitator’s Guide

Devotions and Popular Piety

Didactic frame:
- Consideration of previously studied material: students have not had any session on this topic specifically. However, students completed a Catechetical Module on “Enculturating Catechesis” and a session on “Inculturation and Intercultural Ministry” (see attachments).
- Theological consideration for this topic: Studying the trends and roots of various Catholic devotions and popular piety expressions will help participants understand their relevance to the contemporary spiritual life of those they serve. In this session, “popular” has the technical meaning of "from the people / of the people."
- For ideas about how adult learning activities can be applied to this topic, see attached resource.

Description and emphasis: This session will help participants explore popular devotions and expressions of popular piety among the different local Catholic communities to gain greater understanding of how these practices enrich the person’s relationship with God and the life of the Christian community. Essential question: How do popular piety and cultural devotions reflect the way a person relates to God and the community?

Objective: To learn, at an introductory level, about traditions, customs, and religious symbols that characterize the diverse faith expressions of the Catholic population in the Archdiocese.

Learning outcomes: At the end of the session, participants will be able to:
1. Identify popular faith expressions of the distinctive cultural groups that predominate in the Archdiocese, including their own.
2. Draw connections between their own cultural expressions of faith and that of another.
3. Draft a plan for incorporating various popular faith expressions in their overall program.
4. Demonstrate for catechists how to incorporate an aspect of a faith expression distinct from their own in a lesson plan or prayer.

Certification standards: 1.1 / 2.2 / 2.10 / 3.4 / 3.6 / 3.7 / 3.11 / 4.2 / 4.8
Content:
- What are devotions, sacramentals and popular piety? (See Catechism resource below, Chapter 22)
- The evangelizing potential of popular piety (see *Evangelii Gaudium* 122-126)
- Historical overview of popular piety in the home and in the parish (see Phan resource below, Chapter 1).
- Participants’ sharing of their own devotions and expressions of popular piety.
- Specific exploration of popular piety and other devotions that participants have witnessed in Hispanic, African-American, Vietnamese, African, and other ethnic cultures that make up the local church.

Suggested resources:
- *National Directory for Catechesis*, number 38 on Sacramentals and Popular Devotions.
Facilitator’s Guide

Catechetical Documents

Didactic frame:
- Consideration of previously studied material: Students have not previously studied catechetical documents, per se. However, they have studied evangelization documents and they have completed a Catechetical Module covering the Archdiocesan Catechetical Framework for Lifelong Faith Formation (see attachments).
- Theological consideration for this topic: Catechesis as one of the primary tasks of the Church and as an essential moment in evangelization.
- For ideas about how adult learning activities can be applied to this topic, see attached resource.

Description and emphasis: This session will explore catechesis as an essential ‘moment’ in the process of evangelization. It will study how catechesis "aims to bring about in the believer an ever more mature faith in Jesus Christ, a deeper knowledge and love of his person and message, and a firm commitment to follow him" (NDC 19). Essential question: What are the implications of understanding catechesis within the framework of evangelization?

Objective: To understand the role of catechesis in the development of the parish as an evangelizing and catechizing community.

Learning outcomes: At the end of the session, participants will be able to:
1. Name the most important catechetical documents since Vatican II and identify the main contribution of each to our contemporary understanding of catechesis.
2. Explain each of the following according to the GDC/NDC and identify the implications of each for their ministry in the parish:
   a. Christocentric catechesis
   b. Baptismal catechumenate as the source of inspiration for all catechesis
   c. Catechesis of adults as the “principal form of catechesis”
   d. Tasks of catechesis
3. Identify the most significant cultural factors affecting catechesis in the U.S. today.

Certification standards: 3.1 / 3.3 / 3.6 / CL 3 / CL4
Content:

- Understanding catechesis
  - Basic concepts and development of catechesis since Vatican - GDC Preface; NDC Introduction, 1-2
  - Christocentric catechesis - GDC 41
  - Baptismal catechumenate as the source and inspiration for all catechesis - GDC 90-91; NDC 35D
  - Catechesis and evangelization - GDC 60-62; NDC 15-19
  - Tasks of Catechesis - GDC 84-87; NDC 20
  - Catechesis of adults as the “principal form of catechesis” - GDC 50, 173; NDC 48A

- Contextual factors affecting catechesis in the U.S. (GDC 14-33; NDC 9-14)

- Highlights of the key Church documents on catechesis
  - *Catechesi Tradendae* - First papal document of John Paul II that provides his vision for catechesis. He identifies the definitive aim of catechesis is to "put people not only in touch but in communion, in intimacy with Jesus Christ ... " (#5). Therefore, the heart of all authentic catechesis is Christocentricity. Catechesis and evangelization integrate and complement one another. Catechesis is intrinsically linked with liturgy and sacraments.
  - *General Directory for Catechesis* - As discussed previously in the session on evangelization documents, this document lays out a renewed vision of catechesis within the context of the Church’s mission of evangelization. Consequently, it presents a dynamic framework for catechesis that completely transforms the ministry. Two implications of this are a renewed focus on adult catechesis as the focus for all catechesis and the view that the dynamic and integrated character of the RCIA process should serve as the inspiration for all catechesis. The document highlights the dual role of catechesis in initial and ongoing conversion.
  - *National Directory for Catechesis* - The document applies the general principles laid out in the General Directory to the particular context of the United States.
  - *Rite of Christian Initiation of Adults* - The document presents a vision of catechesis thoroughly integrated with Vatican II’s vision of the church as a community in mission. As such, the process is built around the church’s liturgy and the community’s participation in bringing new members into the community. It is regarded as a process of full integration rather than a program of catechesis.
Suggested resources:
- *General Directory for Catechesis*
- *National Directory for Catechesis*
- Archdiocesan Catechetical Framework for Lifelong Faith Formation*

*Note: Acknowledgement should be made of the Archdiocesan Catechetical Framework for Lifelong Faith Formation as the local church’s guidelines for catechesis. (A separate Catechetical Module has been presented exclusively on the Framework.)
Facilitator’s Guide

Organization and Administration of Catechetical Programs

Didactic frame:
- Consideration of previously studied material: Students participated in an “Orientation for New Catechetical Leaders” that included practical learning on administration (office habits, budgeting, and record-keeping procedures), see attachment. Also they have completed a Catechetical Module covering the Archdiocesan Catechetical Framework for Lifelong Faith Formation.
- Theological consideration for this topic: Catechetical leadership requires that a person possess and develop skills and strategies for animating a faith community to grow in discipleship to Jesus Christ through comprehensive faith formation.
- For ideas about how adult learning activities can be applied to this topic, see attached resource.

Objective: To develop skills that will help the Catechetical Leader in the organization and administration of catechetical programs.

Description and emphasis: This session will help students develop organizational skills that result in effective catechetical programs. An emphasis will be given to the sense of ministry that must be the foundation of any administrative effort. Essential question: How can effective administrative and organization skills improve my performance of and my response to my call to catechetical ministry?

Learning outcomes: At the end of the session, participants will be able to:
1. Describe the catechetical structures at the national, archdiocesan, and parish levels.
2. Explain the need for a shared vision in catechetical ministry.
3. Identify the key characteristics and best practices of a parish catechetical program.
4. Plan a catechetical event for parents that illustrates a pastoral approach, integrated liturgy, and its evangelizing nature.
5. Identify three ways in which administration can be spiritually enriching for the Catechetical Leader.

Certification standards: 1.7 / 3.6 / 4.4 / 4.5 / 4.6 / 4.7 / CL3
Content:
- Overview of the structure of the ministry of catechesis at different levels (NDC 57-65)
- Administration as ministry - See America Magazine article below.
- Best practices for successful catechetical leadership (see Quinlan resource below):
  - Forming and sharing the vision
  - Planning and evaluating catechetical ministries
  - Catechetical resources and models
  - Operational aspects
  - Marketing and catechetical ministry
  - Gathering God’s people
  - Mentoring new leaders

Suggested resources:
- National Directory for Catechesis, numbers 57-65
  https://www.americamagazine.org/issue/702/article/more-desk-job

Additional resources:

Note: Case studies and role play can be effective means for developing organizational and administration skills for catechetical ministry.
Facilitator’s Guide

Effective Communication

Didactic frame:
- Consideration of previously studied material: students have not had any session on this topic.
- Theological consideration for this topic: The sacredness of the other as the basic element of communication (Exodus 3:5 “Take off your sandals, for the place where you are standing is holy ground”).
- For ideas about how adult learning activities can be applied to this topic, see attached resource.

Description and emphasis: This session will look at effective communication as a necessary life and ministry skill. It offers some theory and some practical tools to both heighten awareness of human communication and improve skills. Essential question: How does the knowledge and practice of effective communication skills affect the catechetical ministry setting?

Objective: To learn concepts, skills, and tools of effective communication for catechetical ministry.

Learning outcomes: At the end of the session, participants will be able to:
1. Define "communication".
2. Explain the difference between passive and active listening.
3. Identify important aspects of effective listening and incorporate them into their communication practice.
4. Define "non-verbal communication" and identify 3 types.
5. Name and explain 5 stages of small-group development.
6. Explain the concept of intercultural communication and incorporate it into their communication practice.

Certification standards: 3.6 / 3.11 / 4.1 / 4.2 / 4.4 / 4.5 / 4.7

Content:
- The concept of communication
- Passive and active listening in the pastoral setting
- Types of communication: oral, non-verbal, written, etc.
- Communications technology and catechesis
**Suggested resources:**

- *National Directory for Catechesis* number 69 on communications technology and catechesis.

Note: Case studies and role play can be effective means for communications skills development.
Facilitator’s Guide

Conflict Management

Didactic frame:
- Consideration of previously studied material: students have not had any session on this topic. They did take a session on “Effective Communication” (see attachment).
- Theological consideration for this topic: Conflict is inevitable in the Christian community and it can become a means of learning and growth.
- For ideas about how adult learning activities can be applied to this topic, see attached resource.

Description and emphasis: Explore the causes of conflict between individuals and groups. Distinguish conflicts of needs and conflicts of values, including cultural aspects of power struggles and communication styles. Essential question: How can greater personal maturity and pastoral, human, and spiritual development arise from conflict?

Objective: To introduce the principles of managing conflict.

Learning outcomes: At the end of the session, participants will be able to:
1. Describe helpful beliefs about conflict.
2. Identify six common sources of conflict.
3. Demonstrate in role play basic skills for managing conflict.
4. Describe the place of reconciliation in managing conflict effectively.

Certification standards: 1.2 / 1.4 / 3.11 / 4.1 / 4.2 / 4.5 / 4.7

Content:
- Understanding conflict (see Sofield and Juliano resource below, “Beliefs about conflict”)
  - Conflict is inevitable in the Christian community
  - Conflict is never easy
  - Difference between conflict management and conflict resolution
  - Conflict that is confronted and managed, or confronted and resolved leads to group cohesion.
  - Conflict that is not managed or resolved leads to pain for the individual and death to any collaborative efforts.
- Sources of conflict:
According to Sofield and Juliano (see resource below):
1. Threat to a basic need
2. Poor communication
3. Unfinished, unconscious personal development issues
4. Loss

According to Law (see resource below): Power struggles in multicultural communities:
1. Understanding cultural differences in the perception of power
2. Differences in the perception of power and their consequences for leadership

- Skills to manage conflict
  - Hiesberger resource below ("Managing differences")
  - Sofield and Juliano resource below ("Dealing with conflict")

- Reconciliation and healing (see "Attempting Reconciliation" in Sofield and Juliano Resource below).

**Suggested resources:**
- *The Wolf Shall Dwell with the Lamb* by Eric H.F. Law. Chalice Press, 1993. Chapters 2 and 3 (see also 4 and 6) on power struggles in multicultural communities.

Note: Case studies and role play can be effective means for conflict management skills development.
Facilitator’s Guide

Pastoral Care

Didactic frame:
- Consideration of previously studied material: students have not had any session on this topic. However, they did have a topic on "Pastoral Care of the Ministry Team" in the Orientation for New Catechetical Leaders (see attachment).
- Theological consideration for this topic: To be imitators of Jesus’ loving care, the Catechetical Leader responds with respect and compassion within a variety of family, community, and cultural settings. He/she responds as a companion on the journey of faith, integrating the theology of pastoral ministry and its principles within a given context.
- For ideas about how adult learning activities can be applied to this topic, see attached resource.

Description and emphasis: Explore at an introductory level the tools and principles that can help the Catechetical Leader practice sensitive and effective pastoral care in the ministry setting. Essential question: How can I best respond to the opportunities for compassionate pastoral care that arise in the ministry of catechetical leadership?

Objective: To introduce the participant to the concept of pastoral care within the ministry of catechesis.

Learning outcomes: At the end of the session, participants will be able to:
1. Define pastoral care in the context of catechetical ministry.
2. Name three examples of foundations of pastoral care in Scripture.
3. Briefly describe a Christian perspective on suffering.
4. List the most important milestones in the development of Christian pastoral care.
5. Identify one or more situations in catechetical ministry in which they are likely to demonstrate at least three qualities of pastoral care and explain.
6. Give an example in catechetical ministry in which their pastoral care of someone would require a referral.

Certification standards: 1.6 / 1.7 / 3.6 / 4.1
**Content:**

- What pastoral care is and is not (see Stevenson-Messner resource)
- The Catechetical Leader as an agent of pastoral care (see Quinlan resource below).
- From Ghosn resource below:
  - Scriptural foundations of pastoral care - Chapter 1
  - Christian perspective on suffering - Chapter 2
  - Brief history of Christian pastoral care - Chapter 3
  - Qualities in pastoral care - Chapter 4
    1. Faith
    2. Hope
    3. Love
    4. Presence
    5. Compassion
    6. Prayer

**Suggested resources:**


Note: Case studies and role play can be effective means for developing skills in pastoral care.
Facilitator’s Guide

Leadership Development

Didactic frame:
- Consideration of previous study: students have not had any session on this topic. However, they did have a Catechetical Module on "The Vocation of the Catechist". During the Orientation for New Catechetical Leaders, participants also reviewed (1) Overview of and paths to Archdiocesan Catechetical Leadership formation programs; (2) recruiting and forming a ministry team; and (3) Servant Leadership. See attachments.
- Theological consideration for this topic: Ecclesial ministers collaborate in discerning the gifts of the community’s members and calling forth those gifts for the building up of the Body of Christ.
- For ideas about how adult learning activities can be applied to this topic, see attached resource.

Description and emphasis: This session focuses on the responsibility of the Catechetical Leader to create a culture where leadership is continuously developing. Essential question: How can I as a Catechetical Leader raise up new leaders in the parish community?

Objective: The Catechetical Leader, as co-responsible for the evangelizing mission of the Church, will grow in understanding of his/her shared responsibility to discern the call of and prepare other leaders in the Christian community.

Learning outcomes: At the end of the session, participants will be able to:
1. Describe the Catechetical Leader’s responsibility for calling forth new leaders.
2. Name the aspects of volunteer coordination that promote the baptismal vocation of volunteers.
3. Describe ministry scenarios that result from cultural differences in the perception of power and leadership.
4. Identify at least three leadership skills in action in the catechetical ministry.
5. Give two examples of formation under each of the four aspects of holistic formation as described in Co-Workers.
6. Define authorization for lay ecclesial ministry as described in Co-Workers.

Certification Standard[s]: 1.1 / 1.2 / 1.3 / 1.7 / 2.5 / 2.7 / 3.6 / 4.5 / 4.6 / 4.7 / CL7
**Content:**

- Ministerial background: the responsibility of the Catechetical Leader for calling forth new leaders (see Herrera resource below).
- Coordination of volunteers as a way for the Catechetical Leader to promote a response to the baptismal call and the ministry of all the baptized (see Ragasa-Mondoy resource below)
- Leadership concepts in diverse cultures: Differences in the perceptions of power and their consequences for leadership (see Law resource below).
- Principles and skills of leadership (see Hiesberger resource below)
- Holistic formation and authorization of the lay leader (see *Co-workers* Part Two, Sections B and C)

**Suggested resources:**

Facilitator’s Guide

Catholic Social Teaching

Didactic frame:
• Consider previously studied material: the students have participated in an introductory class on Morality (see attachment).
• Theological consideration for this topic: Use examples from the history of the Church to demonstrate that Christian morality includes a serious responsibility in the search for the common good and social justice.
• For ideas about how adult learning activities can be applied to this topic, see attached resource.

Description and emphasis: Using Scripture and Tradition, this session will explore the socio-political implications of believing in Jesus Christ. It will develop concrete examples related to current ethical issues of great importance that will help Parish Catechetical Leaders to commit themselves to the transformation of society based on Gospel values. Essential question: What connections does the Catholic Church make between discipleship to Jesus Christ and the struggle for social justice?

Objective: To introduce the participant to the fundamental principles of Catholic Social Teaching and integrate them into the practice of catechetical ministry.

Learning outcomes: At the end of the session, participants will be able to:
1. Define "society" from the perspective of Catholic Social Teaching.
2. Identify the highlights of the history and development of Catholic Social Teaching.
3. List and briefly explain the 7 fundamental elements that constitute a good social conscience.
4. Describe how God's vision for humanity relates to social justice.
5. Develop a plan to integrate at least 3 aspects of Catholic Social Teaching into various aspects of formation in the parish.

Certification standard(s): 1.1 / 1.4 / 2.6 / 2.9 / 2.10 / 3.1 / 3.5 / 4.1 / 4.3

Content:
• Society from a Christian perspective (Evangelii Gaudium 177-237; see also NDC #43)
  o Communal and social repercussions of the Kerygma

Congar Institute, 2018
The inclusion of the poor in society
- The common good and peace in society

- History and description of Catholic Social Teaching, Part One (see Deberri, Hug, Henriot, and Schultheis resource). Also see Compendium Part 1, Chapter 2, Section 3.
- The formation of a good social conscience as a fundamental element of Christian morality (see USCCB Catechism for Adults resource below)
- The Kingdom of God and social justice: God’s vision for humanity (see Compendium, Part I, Chapter 1.
- Integrating concepts and practices of service and justice into areas of catechetical ministry (see Compendium Part 1, Chapter 2, Section 1; Part 3, Chapter 12; and Conclusion).

Suggested resources:
- Evangelii Gaudium, Apostolic Exhortation of Pope Francis, 2013, numbers 177-237.
- National Directory for Catechesis, number 43 on the Human Community

Facilitator’s Guide

Early Childhood Catechesis

**Didactic frame:**
- Consideration of previously studied material: Participants have not studied any material on this topic before. They did have a session on Sacraments (see attachment).
- Theological consideration for this topic: God’s revelation to humanity, at a level that preschool children can understand.
- For ideas about how adult learning activities can be applied to this topic, see attached resource.
- Note: The terms "catechesis" and "faith formation" are used interchangeably.

**Description and emphasis:** Catechetical leaders assist children in their faith and Catholic identity development by working together with the family and community, using resources of catechesis and liturgy appropriate to their age. Essential question: What characterizes faith formation for in early childhood?

**Objective:** To develop an understanding of the fundamentals of early childhood catechesis and how to carry out successful programs.

**Learning outcomes:** At the end of the session, participants will be able to:
1. Cite three scripture passages related to young children and identify the theological principle(s) they suggest.
2. Describe four different faith formation activities for young children and explain how they reflect the specific character of early childhood catechesis.
3. Give three examples of how they can involve adult believers in their parish programs to promote early childhood faith development.
4. Name two distinctive approved parish programs for early childhood catechesis in the Archdiocese and identify their distinguishing characteristics.

**Certification standards:** 1.1 / 3.6 / 4.2 / 4.3 / 4.8 / CL1 / CL2 / CL3 / CL5

**Content:**
- New Testament scripture passages regarding children
  - Matthew 21:15-16
  - Matthew 18:2-6
  - Matthew 18:10
  - Mark 10:13-16
• Ephesians 6:1-4
• Mark 9:36
• Colossians 3:2

- National Directory for Catechesis:
  - Catechesis within the family
  - Structured catechesis
  - Pastoral directives for catechists of children
- The role of the family and other adult believers in a child’s faith development (see Catechism for Adults and Amoris Laetitia resources below)
- Age- and culture-appropriate curriculum according to Archdiocesan Framework
- Parish models for early childhood catechesis (see approved programs by the Archdiocese)

Suggested resources:
• National Directory for Catechesis, number 48E on Catechesis of Infants and Children
• Amoris Laetitia, Post-Synodal Apostolic Exhortation of Pope Francis, 2016. Numbers 134-136 (Family Life as an Educational setting)
• Archdiocesan Catechetical Framework for Lifelong Faith Formation, pages 211-237

Facilitator’s Guide

Catechesis for Christian Initiation of Children

Didactic frame:
- Consideration of previously studied material: Participants have not studied any material on this topic before. They did have a session on Sacraments (see attachment).
- Theological consideration for this topic: “The sacraments of Christian initiation – Baptism, Confirmation, and the Eucharist – lay the foundations of every Christian life.” (The Catechism of the Catholic Church, #1212)
- For ideas about how adult learning activities can be applied to this topic, see attached resource.

Description and emphasis: The Christian initiation of children requires both a conversion that is personal and somewhat developed, in proportion to their age, and the educational assistance they need. The process of initiation thus must be adapted both to their spiritual progress, that is, to the children's growth in faith, and to the catechetical instruction they receive. (RCIA #253) Essential question: How do you apply the principles of the RCIA process to address the needs of children of catechetical age seeking Christian initiation?

Objective: To learn how to assist children of catechetical age to prepare for the sacraments of Baptism, Confirmation and Eucharist based on the Rite of Christian Initiation of Adults.

Learning outcomes: At the end of the session, participants will be able to:
1. Describe the key aspects to consider in the process of Christian initiation for children.
2. Develop a lesson plan on one of the sacraments of initiation for a group of children ages 8-11 preparing for Christian initiation.
3. Sketch a one-year plan for implementing a program for catechetical-aged children seeking the sacraments of initiation, including liturgical rites, and formation for catechists.

Certification standards: 2.3 / 3.4 / 4.3 / CL1 / CL2 / CL3 / CL5
Content:
- The Sacraments (see Catechism for Adults):
  - Baptism: Becoming a Christian
  - Confirmation: Consecrated for Mission
  - The Eucharist: Source and Summit of the Christian Life
- Sacramental preparation and celebration based on RCIA (see Rite of Christian Initiation of Adults resource)
- Organization and planning of program (see NDC 36 and GDC 177-180)

Suggested resources:
- National Directory for Catechesis, Number 36 on Catechesis for the Sacraments
- Rite of Christian Initiation of Adults, Part II, Chapter 1 on Christian Initiation of Children Who Have Reached Catechetical Age
- United States Catholic Catechism for Adults, United States Conference of Catholic Bishops (USCCB), 2014:
  - Chapter 15 “Baptism: Becoming a Christian”
  - Chapter 16 “Confirmation: Consecrated for Mission”
  - Chapter 17 “The Eucharist: Source and Summit of the Christian Life”
- General Directory for Catechesis, numbers 177-180 on Catechesis of Infants and Young Children
Adolescent Catechesis

**Didactic frame:**
- Consideration of previously studied material: students have not had any session on this topic. They did have a session on Sacraments (see attachment).
- Theological consideration for this topic: Young Catholics in today’s world are often disengaged and distant from the Church. The theological basis of this session is the call of the minister to walk with those who most need it, and this includes the youth of our Church.
- For ideas about how adult learning activities can be applied to this topic, see attached resource.
- Note: The terms "catechesis" and "faith formation" are used interchangeably.

**Description and emphasis:** This session will introduce the participants to catechesis for adolescents. The Catechetical Leaders who have a basic understanding of ministry and catechesis with adolescents, regardless of the age group with which they are mainly engaged, will be better equipped to serve comprehensively. Essential question: How do I support the parish youth minister in creating a hospitable space for nurturing the faith formation of diverse adolescents in the parish?

**Objective:** To introduce the Catechetical Leader to ministry and catechesis with adolescents.

**Learning outcomes:** At the end of the session, participants will be able to:
1. Name five developmental assets for healthy adolescent development and their implications for effective youth ministry.
2. List the three goals of Youth Ministry and the eight components of comprehensive Youth Ministry.
3. Compare and contrast Youth Ministry with *Pastoral Juvenil Hispana*.
4. Sketch a plan for catechesis for the sacrament of confirmation in their parish and indicate how it reflects at least four distinctive features that give direction to adolescent catechesis.
5. Describe three ways in which technology can enrich youth ministry and catechesis.

**Certification standards:** 1.1 / 1.7 / 2.6 / 3.6 / 4.3 / 4.4 / CL4 / CL5 / YML1 / PJH4.2
Content:
- From *Renewing the Vision*:
  - Developmental assets for healthy development of young people
  - Goals of ministry with youth
  - Catechesis as one of the eight components of Youth Ministry
- Types of ministries to youth: Youth Ministry and *Pastoral Juvenil Hispana* (see Johnson-Mondragon resource below)
- Distinctive features for programming catechesis with adolescents (NDC 48)
- Catechesis for the sacrament of confirmation (NDC 36)
- Using technology for catechesis with youth (NDC 69)

Suggested resources:
- *General Directory for Catechesis*, numbers 181-185 on Catechesis of Young People
- *National Directory for Catechesis*
  - Number 36 – on Catechesis for Confirmation/Chrismation
  - Number 48 – on Catechesis for Adolescents
  - Number 69 – on Communications Technology and Catechesis
- USCCB website for youth and young adult ministry
- *Hispanic Youth and Young Adult Ministry in the United States* by Ken Johnson-Mondragon, D.Min. Cand. On Perspectives on Hispanic Youth and Young Adults by Instituto Fe y Vida: [www.feyvida.org/documents/Perspectives6.pdf](http://www.feyvida.org/documents/Perspectives6.pdf)
- Archdiocesan Catechetical Framework for Lifelong Faith Formation, organized by Developmental Stages (sections on Early Adolescent and Adolescent pages 289-410)

Additional resources:
- *Connecting Young Adults to Catholic Parishes: Best Practices in Catholic Young Adult Ministry*, United States Conference of Catholic Bishops, 2010. Especially Chapter 12 “Young Adult Ministry: Hispanic/Latino Perspectives” for *Pastoral Juvenil Hispana*
Facilitator’s Guide

Adult Catechesis

Didactic frame:
- Consideration of previously studied material: students have not had any session on this topic.
- Theological consideration for this topic: The catechetical formation of adults, as part of the life-long faith formation process, is essential for the Church to carry out its evangelizing mission.
- For ideas about how adult learning activities can be applied to this topic, see attached resource.
- Note: The terms "catechesis" and "faith formation" are used interchangeably.

Description and emphasis: An effective and well-developed catechesis of adults is the central task in the catechetical enterprise of a Christian community. Essential question: Why is catechesis of adults the central form of catechesis toward which all other catechesis is oriented (NDC 48)?

Objective: To learn the fundamental value of adult faith formation processes in the work of life-long catechesis.

Learning outcomes: At the end of the session, participants will be able to:
1. Explain why adult faith formation is central to catechetical ministry.
2. Describe the three qualities of mature faith and discipleship that adult faith formation aims for according to Our Hearts Were Burning Within Us.
3. Identify the three major goals of adult catechesis according to the NDC and briefly explain each.
4. Identify different online sources of authentic catechetical material (based on NDC 69-70) for adult faith formation (e.g. podcasts, continuing education, etc.)
5. Create a parish plan for adult faith formation (or renew an existing one), including preparation of adult faith formation catechists.


Content:
- Centrality of adult catechesis: General principles, vision, and purpose (see GDC 172, NDC 48A, and Our Hearts Were Burning Within Us Parts 1 and 2).
• Goals, tasks, content, and methodologies of adult catechesis (NDC 48, Sections A and B).
• The use of technology for adult catechesis and criteria for authenticity (NDC 69-70).
• Planning for adult catechesis at the parish level
  o Planning for adult catechesis (see Our Hearts Were Burning Within Us below)
  o Developing parish leadership through adult catechesis (see Hiesberger resource below)
• Preparing catechists for adult catechesis (see Adult Catechesis in the Christian Community numbers 70-80)

Suggested resources:
• General Directory for Catechesis, numbers 172-176 on the Catechesis of Adults and 186-187 on Catechesis for the Aged
• National Directory for Catechesis number 48, sections A and B; and number 69.
• Archdiocesan Catechetical Framework for Lifelong Faith Formation, Section on Adulthood pages 410-455

Facilitator’s Guide

Rite of Christian Initiation for Adults (RCIA)

Didactic frame:
- Consideration of previously studied material: students have not had any session on this topic. They did have a session on Sacraments, Adult Faith Formation, and Catechesis for Christian Initiation of Children (see attachments).
- Theological consideration for this topic: Consideration of the RCIA process as a journey of faith endorsed by the ancient practice of the Church in the first and second centuries and restored by the Second Vatican Council.
- For ideas about how adult learning activities can be applied to this topic, see attached resource.

Description and emphasis: Explore the RCIA to gain the necessary knowledge to better organize and implement the process at the parish level. Students will learn about the RCIA process as one where the participants "after hearing the mystery of Christ proclaimed, consciously and freely seek the living God and enter the way of faith and conversion as the Holy Spirit opens their hearts" (RCIA #1). Essential question: What do I need to know to implement a successful RCIA process in the parish?

Objective: To develop an understanding of and skills to plan for the adult reception of the sacraments of Baptism, Confirmation, and Eucharist through the development, promotion, and implementation of the initiation process presented in the Rite of Christian Initiation of Adults.

Learning outcomes: At the end of the session, participants will be able to:
1. Briefly explain the origins of the RCIA process.
2. Describe what the RCIA process is and who can participate in it.
3. Name and briefly describe the steps in the RCIA process.
4. Create a plan for implementing or renewing the RCIA process in their parish.

Certification standards: 2.3 / 2.5 / 3.3 / 3.4 / 4.3 / 4.8 / CL1 / CL2 / CL4 / CL5

Content:
- History of the initiation process (see Martos resource below)
• From the Rite of Christian Initiation of Adults:
  o Introduction to the RCIA process
  o Stages of the RCIA process:
    1. Rite of acceptance
    2. Period of the catechumenate
    3. Rite of election or enrollment
    4. Period of purification and enlightenment
    5. Celebration of the sacraments of initiation
    6. Period of mystagogy
• Organizing and implementing the RCIA program (see Wagner resource below)

**Suggested resources:**

**Additional resources:**
- *National Directory for Catechesis*, number 36A, 47, and 48A-C
- *United States Catholic Catechism for Adults*, United States Conference of Catholic Bishops (USCCB), 2014. Chapters 14-17
Facilitator’s Guide

Catechesis to Persons with Disabilities

Didactic frame:

- Consideration of previously studied material: students have taken a session in this program on Pastoral Care (see outline attached.)
- Theological consideration for this topic: Every person is created in the image and likeness of God and is to be included in the mission and life of the Church.
- For ideas about how adult learning activities can be applied to this topic, see attached resource.

Description and emphasis: The Church continually affirms the dignity of every human being, and encourages ministry leaders to grow in knowledge and understanding of the gifts and needs of her members who live with disabilities. Likewise, the Church recognizes that every parish community includes members with disabilities, and earnestly desires their active participation. All members of the Body of Christ are uniquely called by God by virtue of their Baptism. In light of this call, the Church seeks to support all in their growth in holiness, and to encourage all in their vocations. (From Guidelines, see below.)

Essential question: How do I as a Catechetical Leader reflect in my practice the conviction that "all baptized persons with disabilities have a right to adequate catechesis" (NDC #49)?

Objective: To broaden the participant’s vision of catechetics so that their planning and implementation embraces, welcomes, and fully includes persons with disabilities in their parish catechetical ministry.

Learning outcomes: At the end of the session, participants will be able to:
1. Express a vision of catechetical ministry that is inclusive of persons with disabilities.
2. Identify 4 general principles for catechesis with persons with disabilities according to the National Directory for Catechesis.
3. Develop a parish plan of catechesis that demonstrates inclusiveness of persons with disabilities, including outreach and sacramental preparation.

Certification standards: 1.1 / 2.6 / 3.4 / 3.6 / 4.1 / 4.3 / 4.8 / CL1 / CL4 / CL5
Content:
- Catechesis for the disabled and the handicapped as stated in the GDC 189.
- Inclusive catechetical ministry reflecting a welcoming community that avoids having a "separate Church for persons with disabilities" (NDC 49 and 61-B1)
- General principles for catechesis with persons with disabilities as per the NDC 49
- *Guidelines for the Celebration of the Sacraments with Persons with Disabilities* (see USCCB Guidelines link below)
- Review of the section on Catechesis with Persons with Disabilities from the Archdiocesan Framework (see reference below)
- Catechesis with persons with disabilities, including sacramental preparation (see the extensive resources from the Archdiocese of Newark [http://www.rcan.org/offices-and-ministries/ministry-disabilities/catechetics](http://www.rcan.org/offices-and-ministries/ministry-disabilities/catechetics))

Suggested resources:
- *General Directory for Catechesis*, number 189
- *National Directory for Catechesis*, number 49 and 61-B1

Additional resources:

Note: Case studies can be effective means for developing skills in catechetical ministry with persons with disabilities.
Facilitator’s Guide

Introduction to Planning and Leading Prayer Services

Didactic frame:
• Consideration of previously studied material: students have not had any session on this topic.
• Theological consideration for this topic: Prayer is the vital and personal relationship with the living and true God (CCC 2558).
• For ideas about how adult learning activities can be applied to this topic, see attached resource.

Description and emphasis: Explore the fundamentals of prayer and worship and learn the skills necessary for effectively planning and leading prayer services in the catechetical setting. Essential question: What impact do well-planned prayer services have on the spiritual life of the faithful?

Objective: To assist the Catechetical Leader in developing and nurturing the prayer life of the community in which he/she serves by learning how to plan and lead prayer services.

Learning outcomes: At the end of the session, participants will be able to:
1. Identify three key moments in the history of Catholic prayer and worship that are significant for planning prayer today.
2. Use the principles for planning and leading prayer to create a culturally inclusive prayer service for a diverse group of parents of children preparing for a sacrament in their parish, including notes for preaching.
3. Use the principles for planning and leading prayer to create a prayer service for a diverse group of children for a special occasion in their parish.

Certification standards: 2.1 / 2.2 / 2.3 / 2.4 / 2.10 / 3.7 / 4.2 / 4.5 / 4.8 / CL5

Content:
• Brief history of prayer and worship in the Catholic Church (see The Monks of Saint Meinrad resource below).
• Principles for planning and leading prayer (see Loyola Press link below)
• Elements of communication and process of preparation for a public presentation (see Couch resource below)
Leading culturally inclusive prayer services (see USCCB resource below on principles for multicultural liturgies that can be applied to all prayer services)

**Suggested resources:**
Facilitator’s Guide

Retreat Planning

Didactic frame:
• Consideration of previously studied material: students have not had any session on this topic. They did have a class on “Introduction to Planning and Leading Prayer Services” (see attachment).
• Theological consideration for this topic: Creating safe and fruitful spaces for people to encounter God as a way to carry out the mission of evangelization.
• For ideas about how adult learning activities can be applied to this topic, see attached resource.

Description and emphasis: Retreats are a way for retreat participants to foster a personal relationship with Jesus Christ and grow in discipleship within the community of the Church and as citizens in society. This session will assist Catechetical Leaders in learning the skills needed to make these opportunities effective vehicles of encounter and faith development. Essential question: What is the potential role of retreats in effective faith formation?

Objective: To develop the necessary skills for successful retreat planning.

Learning outcomes: At the end of the session, participants will be able to:
1. Identify and explain what can be learned about retreats in at least three scriptural passages.
2. Plan and implement a retreat for each of the following groups: Catechists, those preparing for sacraments, children, adolescents, and adults.

Certification standards: 2.5 / 3.7 / 4.3 / 4.5 / 4.8 / CL1

Content:
• Scriptural references to retreats (e.g. Mt. 4, 1-11, Mt. 6, 6, etc. See Vandergrift resource for more examples).
• Types of retreats
  o Adult retreats
  o Sacramental preparation retreats for children
  o Youth retreats
  o Catechists’ retreats
• Planning and implementing a retreat
  o Developing a retreat team
Programming
Prayer and liturgy
Logistics

**Suggested resources:**

- *Sacramental Preparation Retreats Manual*, Diocese of Fargo
- *Planning guide for a day of recollection and overnight retreat* by Boston College
  [http://www.bc.edu/content/dam/files/top/advancement/general/fy13/documents/Retreat_Planning.pdf](http://www.bc.edu/content/dam/files/top/advancement/general/fy13/documents/Retreat_Planning.pdf)
Resource Sheet for One-Day Retreat - My Spiritual Journey

Consideration of previously studied material: Students participated in a Catechetical Module called “Spirituality and Evangelization” (see attachment). They also participated in three Days of Reflection on Biblical, Ecclesial, and Missionary Spirituality (see attachments).

Description and Emphasis: Theological reflection on significant experiences in our lives helps us to map our spiritual journey and how God guides us. The Catechetical Leader should reflect on the presence of God in his/her life to reinforce the transformative encounter with God that informs their discipleship in Christ. Essential question: How do my life experiences reveal the presence of God acting in my life?

Objective: To foster reflection on participants' personal spiritual experiences and identify where and how God has been present in their journey and is calling them forth now.

Certification standards: 2.1 / 2.2 / 2.4 / 2.5 / 2.9 / 2.10 / 3.7 / 4.2 / 4.8

Content: Mapping the spiritual journey

Suggestion: Consider delegating the job of facilitating this day retreat to a congregation or a retreat house.