

THE CATECHIST AND THE LEARNER

LESSON PLAN

- I. Opening Prayer (5minutes)**
 - a. Read Luke 1:26-38

- II. The Ministry of Catechesis (20 minutes)**
 - a. Assign sections from Catechism of the Catholic Church and Catechesi Tradendae (handouts H-1 & H-2) – read and respond. “What is Catechesis according to this section?”
 - b. Share responses to statements with the group
 - c. Facilitator summarizes and highlights key insights

- III. The Vocation of the Catechist (20 minutes)**
 - a. Present Characteristics of Call
 - b. Small Group Scripture Survey using Luke 1:26-38
 - c. Personal Sharing on the call to serve as a Catechist

- IV. The Role of the Catechist (20 minutes)**
 - a. Assign sections from the General Directory for Catechesis handout (H-3) and list roles of the catechist indicated in the assigned section.
 - b. Share Responses with large group – each group briefly presents their list of roles found in the text.
 - c. Facilitator summarizes and highlights key insights.

- V. The Learner (25 minutes)**
 - a. Present Ways of Understanding Experience handout (H-4)
 - b. Assign the Personal Learning and Teaching Style Preference handout (H-5) and briefly discuss.
 - c. Facilitator summarizes and highlights key insights.

- VI. Faith Development (25 minutes)**
 - a. Ask participant to reflect on their faith life and identify key moments of growth
 - b. Present Stages of Faith Development handout (H-6)
 - c. Reactions, summary and closing prayer

THE CATECHISM OF THE CATHOLIC CHURCH

- A. Quite early on, the name *catechesis* was given to the totality of the Church's efforts to make disciples, to help men believe that Jesus is the Son of God so that believing they might have life in his name, and to educate and instruct them in this life thus building up the body of Christ. (CCC 4, CT 1, 2)
- B. "Catechesis is an *education in the faith* of children, young people, and adults which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life." (CCC 5, CT 18)
- C. While not being formally identified with them, catechesis is built on a certain number of elements of the Church's pastoral mission, which have a catechetical aspect that prepare for catechesis, or spring from it. They are the initial proclamation of the Gospel or missionary preaching to arouse faith; examination of the reasons for belief, experience of Christian living, celebration of the sacraments; integration into the ecclesial community; and apostolic and missionary witness. (CCC 6, CT 18)
- D. "Catechesis is intimately bound up with the whole of the Church's life. Not only her geographical extension and numerical increase, but even her inner growth and correspondence with God's plan depend essentially on catechesis." (CCC 7, CT 13)
- E. "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." (CT 5) 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. (CT 5) Catechesis aims at putting "people...in communion...with Jesus Christ; only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." (CCC 426, CT 5)
- F. In catechesis, "Christ, the Incarnate Word and Son of God,...is taught—everything else is taught with reference to him—and it is Christ alone who teaches—anyone else teaches to the extent that he is Christ's spokesman, enabling Christ to teach with his lips...Every catechist should be able to apply to himself the mysterious words of Jesus: 'My teaching is not mine, but his who sent me' ". (CCC 427, CT 6, cf., Jn 7:16)

CATECHESI TRADENDAE

- A. The ministry of catechesis draws ever fresh from the Councils. (CT 13)
- B. To begin with, it is clear that the Church has always looked on catechesis as a sacred duty and an inalienable right...every human being has the right to seek religious truth and adhere to it freely... That is why catechetical activity should be able to be carried out in favorable circumstances of time and place, and should have access to the mass media and suitable equipment, without discrimination against parents, those receiving catechesis or those importing it. (CT 14)
- C. The specific character of catechesis...has the twofold objective of maturing the initial faith and of educating the true disciple of Christ... This means that “Catechesis” must often concern itself not only with nourishing and teaching the faith, but also with arousing it unceasingly with the help of grace, with opening the heart, with converting and with preparing total adherence to Jesus Christ on the part of those who are still on the threshold of faith. (CT 19)
- D. Nevertheless, the specific aim of catechesis is to develop, with God’s help, an as-yet initial faith, and to advance in fullness and to nourish day by day the Christian life of the faithful, young and old. Catechesis aims therefore at developing understanding of the mystery of Christ in the light of God’s word, so that the whole of a person’s humanity is impregnated by that word. (CT 20)
- E. ...Characteristics of this instruction (catechesis):
- ✓ it must be systematic, not improvised, but programmed to reach a precise goal
 - ✓ it must deal with essentials, without any claim to tackle all disputed questions or to transform itself into theological research or scientific exegesis
 - ✓ it must nevertheless be sufficiently complete, not stopping short at the initial proclamation of the Christian mystery such as we have in the kerygma
 - ✓ it must be an integral Christian initiation, open to all the other factors of Christian life. (CT 21)
- F. Catechesis is intrinsically linked with the whole of liturgical and sacramental activity...Catechesis always has reference to the sacraments. (CT 23)
- G. We can say of catechesis...that it is called to bring the power of the Gospel into the very heart of culture and cultures...catechesis “takes flesh” in the various cultures and milieu. (CT 53)
- H. It is true that catechesis can be given anywhere, but...the parish community must continue to be the prime mover and pre-eminent place for catechesis...every parish...has the serious duty to train people completely dedicated to providing catechetical leadership...to provide the equipment needed for catechesis under all aspects, to increase and adapt the place for catechesis to the extent that it is possible and useful to do so; and to be watchful about the quality of the religious formation of the various groups and their integration into the ecclesial community. (CT 67)
- I. ...Family catechesis, therefore, precedes, accompanies and enriches all other forms of catechesis... Thus there cannot be too great an effort on the part of Christian parents to prepare for the ministry of being their own children’s catechists and to carry it out with tireless zeal. (CT 68)

THE GENERAL DIRECTORY FOR CATECHESIS

- 152 The catechist must teach the person to read his own lived experience...so as to accept the invitation of the Holy Spirit to conversion, commitment, to hope, and to discover more and more in his life God's plan for him.
- 153 Interpreting and illuminating experience with the data of faith as a constant task of catechetical pedagogy.
- 156 The catechist is essentially a mediator. S/he facilitates communication between the people and the mystery of God, between subjects amongst themselves, as well as with the community.
- 157 Believers...are called to respond to the gift of God through prayer, participation in the sacraments, the liturgy, ecclesial and social commitment, works of charity, and promotion of human values...
- 158 Besides public and collective proclamation of the Gospel, person-to-person contact, after the example of Jesus and the Apostles, remains indispensable.
- 220 Catechesis is a responsibility of the entire Christian community.
- 240 Besides being a witness, the catechist must also be a teacher who teaches faith...formation should afford the catechist an organic awareness of the Christian message, structured around the central mystery of faith, Jesus Christ.
- 244 ...The catechist is an educator who facilitates maturation of the faith...
- 234 ...The adequate *formation of catechists* cannot be overlooked...Diocesan pastoral programs must give absolute priority to the formation of lay catechists.
- 235 ...The purpose of formation, therefore, is nothing other than to lead the catechist to know how to animate a catechetical journey...
- 238 Formation, above all else, must help him to mature as a person, a believer, and an apostle. It requires the catechist to have a sufficient knowledge of the message he transmits and of those to whom he transmits the message and of the social context in which they live.
- 239 ...The formation, above all, nourishes the *spirituality* of the catechist, so that his activity springs in truth from his own witness of life... Formation also constantly nourishes the *apostolic consciousness of the catechist*, that is, his sense of being an evangelizer.

WAYS OF UNDERSTANDING EXPERIENCES



VISUAL: The visual learner will learn best by seeing it. Using the chalkboard to draw out a concept...bulletin boards...films...

◆◆◆ If you ask them, a question that they need to think about, they may look up in the air to either the right or left of you. Most often, they will see the answer...some sort of visual image will pop into their mind.

???Questions That Help Them Focus???

Does this seem clear? How do you see it? Do you have the picture?

Have you seen this before? Do you see what I mean? Or...I see what you are saying.



AUDITORY: The auditory learner will learn best by hearing. Therefore, an oral presentation is good for them...sitting down and talking or discussing a topic...listening to music...hearing the directions read aloud as they read along make them clearer.

◆◆◆ If you ask them a question that they have to think about, they may look to the right or left of you before they respond. Most often they will hear the answer...

???Questions That Help Them Focus???

How does that sound? Do you hear what I mean? Or...I hear you...you can say that again...I hear what you are saying.



KINESTHETIC: The kinesthetic learner will learn best by experiencing it...Therefore activity is a good way for them to learn. Drawing or creative expression in writing...anything that will get them into the felt sense of things. If you talk about how you felt in an experience, they will identify with you.

◆◆◆ If you ask them a question that they have to think about they may look down on the floor...either right or left for the answer. Most often, they will connect a feeling with the answer.

???Questions That Help Them Focus???

How does that feel? How do you feel about _____? Do you have a sense of it? How did the film move you?

PERSONAL LEARNING AND TEACHING STYLE PREFERENCE

My Preferred Learning Style

Each person has a preferred style of learning and teaching. It is important to recognize one's own preferences and then to learn to complement them with other styles of learning and teaching. In this way, catechists can respect their own preferences while adapting their styles to the diverse preferences of students. Sometimes a person's learning preference may differ from his or her preferred teaching style.

Directions: Check those activities that best help you learn:

- 1. Drawing
- 2. A Lecture
- 3. Videos
- 4. Role Playing
- 5. Poems
- 6. Graphs, Tables,
- 7. Arts and Crafts
- 8. Stories
- 9. TV Programs
- 10. Physical Motion
- 11. Musical Pieces
- 12. Art
- 13. Painting
- 14. Songs
- 15. Photographs
- 16. Dance
- 17. Audio Cassettes
- 18. Video Cassettes
- 19. Gesture
- 20. Sound Effects
- 21. Slides

Count the numbers you have checked on each line.

	NUMBER	LEARNING STYLE
<u>3 6 9 12 15 18 21</u>	_____	_____
<u>2 5 8 11 14 17 20</u>	_____	_____
<u>1 4 7 10 13 16 19</u>	_____	_____

FAITH DEVELOPMENT

<p>1. <i>Faith from Parents—Birth to Age 6</i></p>	MY TIMELINE	
<p>2. <i>Faith from Stories—Ages 6-12</i></p>		
<p>3. <i>Faith from the Group—Ages 12-Late Adolescence</i></p>		
<p>4. <i>Making Faith One’s Own—Late Adolescence to Adult</i></p>		
<p>5. <i>Mature, Open Faith—Adult</i></p>		
<p>6. <i>Deep, Consistent Faith—Late Adult</i></p>		