



NCCL

Certificate

IN THE PRACTICE OF
CATECHESIS

Course 1. Principles & Practices of Catechesis

Instructor: Catzel LaVecchia

HELLO

my name is

By Matthew West

vevo

A prayer for the morning and for May

Sometimes I am paper
thinning at every touch.

Responsibilities and duties and errands are wearing me down.
There is not enough time or energy or finances or imagination.

I hardly recognize myself some days.

I can't keep going, but I can't rest yet.

God, can You help me slow down? Can you help me be present today?

I just need a little shelter and a long breath.

Give me space in your arms to curl up for a while.

Hold me until I can feel my shoulders drop,

and I am freed from what can't happen right now.

Let me think only about what is gentle and lovely,
what is bountiful and unencumbered on this day.

God, scoop me up into life as it is.

Stop me from running ahead,

so I can be here,

in this space,

for the moment.

And breathe.

Amen.

Hello

my name is

Please share

your name (and if you have a nickname)

Your Job title and where you minister

Please share

**When you take a moment to stop and think about
your year and your ministry, what are you thinking and
feeling right now?**

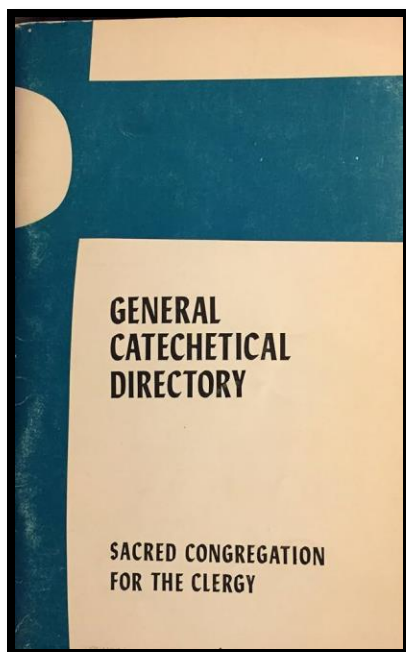
Principles & Practices Course

Course Topics

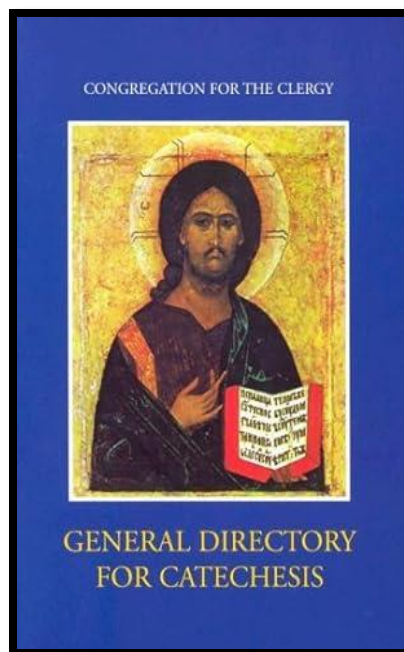
1. Exploring the Church's Vision of Catechesis in the *Directory for Catechesis* and integrating that vision into parish catechetical ministry
2. Creating a Shared Vision of Catechesis in the Parish
3. Developing Lifelong Goals for Faith Maturing that guides the design of catechesis at every stage of life
4. Empowering people to embrace the shared vision and goals
5. Developing a Catechetical Parish using the five tasks of Catechesis
6. Envisioning a Lifelong Approach to Catechesis

Evolution of the Catechetical Directories

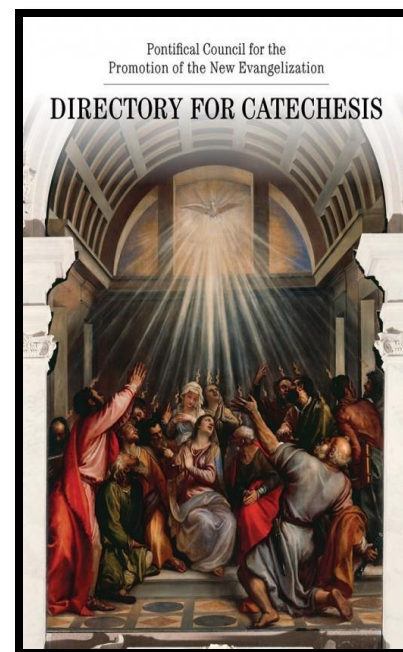
(also see other powerpoint)



1971



1997

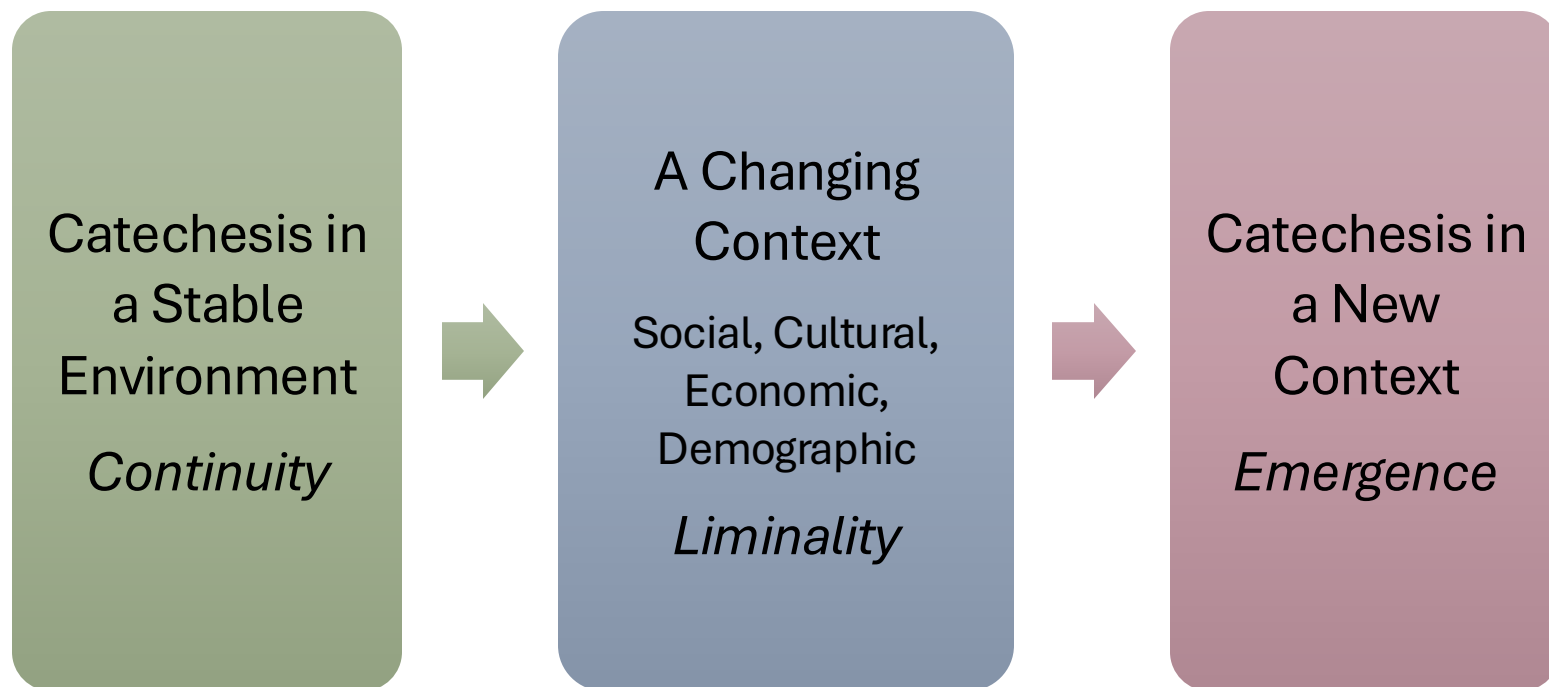


2020

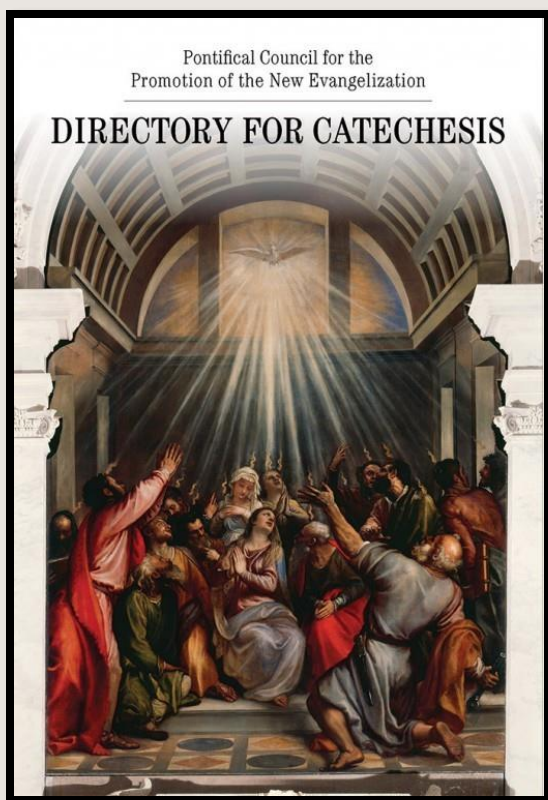
Catechesis in Our Context and Discussion of current issues

1. Diversity in the religious & spiritual lives of people
2. Declining levels of Catholic participation
3. Religious socialization
4. Ten-decade, six-generation society
5. Generational connection
6. Contemporary family life
7. Cultural diversity
8. Spiritual and religious life of Generation Z
9. Faith unbundled among young people
10. Mental health
11. Digital culture

Catechesis in a Changing Context



From Vision to Practice

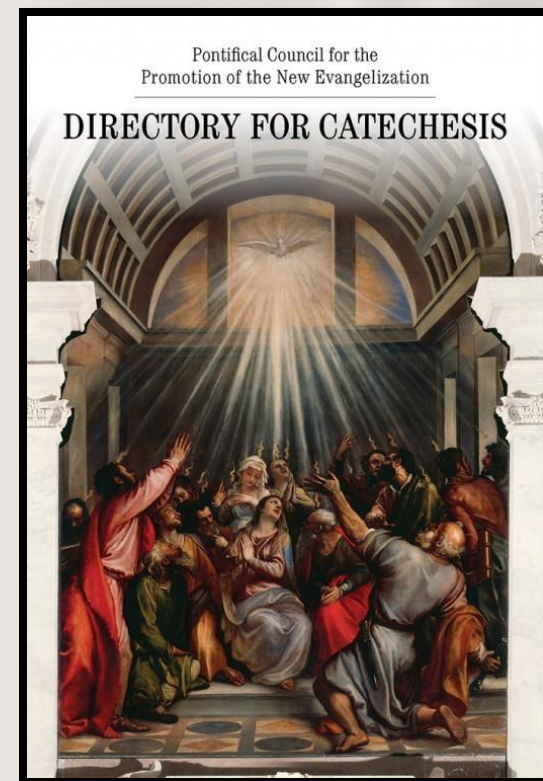


- ✓ Whole Community / Intergenerational
- ✓ Families
- ✓ Children
- ✓ Adolescents
- ✓ Young Adults (20s-30s)
- ✓ Midlife Adults (40s-50s)
- ✓ Mature Adults (60s-70s)
- ✓ Older Adults (80+)

- @ Home
- @ Parish
- @ School
- @ Community / World

Part 1. The Church's Vision of Catechesis in the *Directory for Catechesis*

Catechesis makes the proclamation of the passion, death and resurrection of Jesus Christ continually resound in the heart of every person, so that life may be transformed. A dynamic and complex reality at the service of the Word of God, catechesis is accompaniment, education, and formation in the faith and for the faith, an introduction to the celebration of the Mystery, illumination and interpretation of human life and history. By harmoniously integrating these characteristics, catechesis expresses the richness of its essence and offers its specific contribution to the pastoral mission of the Church.
(*Directory for Catechesis*, 55)



Overview of the Important Characteristics of the Vision

Accompaniment
Education
Formation

Communion
& Intimacy with
Jesus Christ

Living Encounter with
Jesus Christ -
Transformation

Kerygma - Life,
Message, Death, and
Resurrection of Jesus

Ongoing Maturation in
Faith

Pedagogical Action at
Service to Dialogue of
Salvation - God &
People

Fidelity to the word of
God + interaction with
educational practices

7 Sources:
Scripture & Tradition,
Magisterium, Liturgy,
Saints, Theology,
Christian Culture,
Beauty

5 Tasks:
Knowledge, Liturgy,
Moral, Prayer,
Community

1. Catechesis is accompaniment, education, and formation in the faith and for the faith.

Catechesis is an ecclesial act, arising from the missionary mandate of the Lord (cf. Mt 28:19-20) and aimed, as its very nature indicates, at making the proclamation of his passion, death and resurrection of Jesus Christ continually resound in the heart of every person, so that life may be transformed. A dynamic and complex reality at the service of the Word of God, catechesis is accompaniment, education, and formation in the faith and for the faith, an introduction to the celebration of the Mystery, illumination and interpretation of human life and history. (55)

Catechesis, a privileged stage in the process of evangelization, is generally directed toward persons who have already received the first proclamation, within whom it promotes the processes of initiation, growth, and maturation in faith. (56)

Creating a Vision for Catechesis

1. Catechesis is accompaniment, education, and formation in the faith and for the faith
2. Communion with Jesus Christ is the center of catechetical action.
3. Catechesis is a living encounter with Jesus Christ that transforms a person's whole life – mind, heart, and body.
4. Catechesis is centered on the kerygma – the life, message, death, and resurrection of Jesus – which is the heart of catechesis with all ages and generations.
5. Catechesis fosters ongoing maturation in faith.
6. Catechesis is pedagogical action at the service of the dialogue of salvation between God and humanity; and inspired by the features of the divine pedagogy: God's gratuitous love, salvation, conversion, the Word of God, centrality of Jesus Christ, community experience of faith, and pedagogy of signs.
7. Catechesis is carried out in fidelity to the word of God and in attention to and interaction with the educational practices of the culture.

2. Communion with Jesus Christ is the center of catechetical action.

At the center of every process of catechesis is the living encounter with Christ. “Accordingly, the definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, 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 (CT5).”

Communion with Christ is the center of the Christian life, and as a result the center of catechetical action. Catechesis is oriented toward forming persons who get to know Jesus Christ and his Gospel of liberating salvation ever better; who live a profound encounter with him and who choose his own way of life and his very sentiments (cf. Phil. 2:5), striving to realize, in the historical situations in which they live, the mission of Christ, which is the proclamation of the kingdom of God. (75)

3. Catechesis is a living encounter with Jesus Christ that transforms a person's whole life – mind, heart, and body.

The encounter with Christ involves the person in his(her) totality: heart, mind, senses. It does not concern only the mind, but also the body and above all the heart. In this sense catechesis, which helps in the internationalization of the faith and thereby makes an irreplaceable contribution to the encounter with Christ, is not alone in fostering the pursuit of this goal. It is joined in this by the other dimensions of the life of faith: in liturgical-sacramental experience, in affective relationships, in community life and the service of one's brothers(sisters) . . . (76)

*Catechesis makes the initial conversion ripen and helps Christians to give a complete meaning to their existence, educating them in the **mentality of faith** in keeping with the Gospel, to the point of gradually coming to feel, think, and act like Christ. (77)*

4. Catechesis is centered in the kerygma – the life, message, death, and resurrection of Jesus.

***Kerygmatic catechesis**, which goes to the very heart of the faith and grasps the essence of the Christian message, is a catechesis which manifests the action of the Holy Spirit, who communicates God's saving love in Jesus Christ and continues to give himself so that every human being may have the fulness of life. The different formulations of the kerygma, which necessarily open pathways of discovery, correspond to the existential doorways into the mystery. (2)*

. . . . Catechesis, which cannot always be distinguished from the first proclamation, is called to be in the first place a proclamation of the faith. . . . The proclamation can therefore no longer be considered simply the first stage of faith, preliminary to catechesis, but rather the essential dimension of every moment of catechesis. (57)

5. Catechesis fosters ongoing maturation in faith.

*Catechesis makes the initial conversion ripen and helps Christians to give a complete meaning to their existence, educating them in a **mentality of faith** in keeping with the Gospel, to the point of gradually coming to feel, think, and act like Christ. (77)*

Catechesis as mystagogic initiation, introduces the believer into the living experience of the Christian community, the true setting of the life of faith. This formation experience is progressive and dynamic; rich in signs and expressions and beneficial for the integration of every dimension of the person. (2)

6. Catechesis is pedagogical action at the service of the dialogue of salvation between God and humanity; and inspired by the features of the divine pedagogy: God's gratuitous love, salvation, conversion, the Word of God, centrality of Jesus Christ, community experience of faith, and pedagogy of signs.

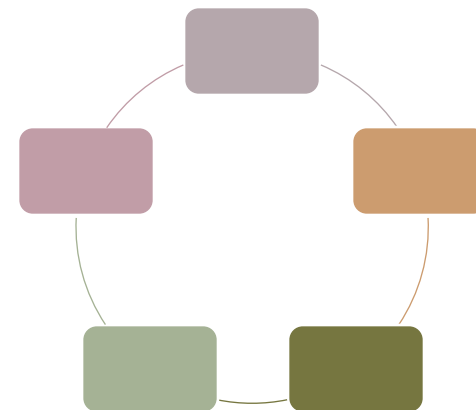
*The way of God who reveals himself and saves, together with the Church's response of faith in history, becomes the source and model for the pedagogy of faith. Catechesis thus presents itself as a process that allows the maturation of the faith through respect for the journey of each individual believer. Catechesis is therefore the **pedagogy of faith in action**, together with **initiation**, **education**, and **teaching**, always having clear the unity between content and the way it is transmitted . . . (166)*

7. Catechesis is carried out in fidelity to the word of God and in attention to and interaction with the educational practices of the culture.

Catechesis is an essentially educational action. It is always carried out in fidelity to the word of God and in attention to and interaction with the educational practices of the culture. Thanks to the research and reflections of the human sciences there have arisen theories, approaches, and models that profoundly renew educational practices and make a significant contribution to an in-depth understanding of people, human relationships, society, and history. Their contribution is indispensable. Pedagogy and didactics in particular enrich the educational process of catechesis. Together with them, psychology also has an important value, above all because it helps one to grasp the motivation dynamics, the structure of the personality, the elements relating to problems and pathologies, the different stages of development and developmental tasks, the dynamism of religious maturation, and the experiences that open human beings to the mystery of the sacred. (180)

Five Tasks of Catechesis

Our catechetical ministry provides a holistic formation each year for families and people of all ages that includes five interrelated elements (#79-89)



- 1) **Knowledge of the Faith:** Scripture & Tradition
- 2) **Initiating into the celebration of the Mystery:** liturgy, sacraments, Church year
- 3) **Forming for life in Christ:** formation of the moral conscience
- 4) **Teaching Prayer:** educating for prayer and in prayer
- 5) **Introduction to Community Life:** developing the sense of belonging to the Church and living its mission.

Activity #1

Applying the *Directory for Catechesis* to Parish Life

Assessment

This assessment tool explores how the *Directory of Catechesis* informs the vision and practice of catechesis with all ages and generations in your parish community. For each characteristic from the *Directory* indicate how true that characteristic is in the actual practice of catechetical ministry in your parish community: 1=strongly disagree, 2=disagree, 3=neither agree nor disagree, 4=agree, and 5=strongly agree.

Reflection

1. How well does our catechetical ministry embrace and apply the vision of catechesis in these ten characteristics from the *Directory for Catechesis*?
2. What are the areas of strength in your community?
3. What are the areas for improvement or enhancement in your community?
4. What did you learn about the *Directory for Catechesis* from this assessment?

Activity #2. Creating a Vision

Name the Vision Catechetical Ministry in Your Parish

Every parish has a catechetical vision. It may be expressed or not. It may guide everything you do or not. Reflect on these two questions to begin:

- Why does our parish have a catechetical ministry?
- What is the purpose of catechetical ministry in our parish?

Develop a series of statements that capture the parish's purpose for catechetical ministry.

We believe the purpose of catechesis in our parish is to

Activity #2. Creating a Vision

HOMEWORK for APPLICATION MEETING ***Create and/or Enhance Your Parish Vision***

Review your purpose statements from the opening reflection. Compare and contrast your parish vision with the seven summary descriptions of the *Directory's* vision for catechesis. Use the following questions to guide your review and then write a second version of your parish's purpose statements inspired by the *Directory for Catechesis*.

- How does the *Directory* affirm our vision and purpose?
- How does the *Directory* challenge our vision and purpose?
- What do we need to add, revision, or eliminate in our vision?
- How can we enhance our vision and purpose with the *Directory's* vision?
- How can we expand our vision and purpose with the *Directory's* vision?

Use the following sentence to develop your second version:

We believe the purpose of catechesis in our parish is to

END OF OCTOBER CLASS/ SESSION #1