The University of Manitoba

The Preparation and

On-Going Formation of

Religious Education Teachers:

A Study and Proposals

by

Dianne Cormier

A Thesis

submitted to the Faculty of

Graduate Studies

in partial fulfillment of the

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Abstract

This thesis addresses the need for church leaders to develop

programs and support structures which integrate theory with

practice in the initial preparation and on-going formation of

volunteer teachers of religious education in the Roman Catholic

Church. The first chapters of this study present and analyze the

three major approaches and theories to religious education--namely

the traditional, theological, theoretical approach; the

contemporary, theological, theoretical approach; and the social

science theoretical approach. Based on the writing and experience

of leaders in Catholic religious education, the study suggests a

program based on the interdisciplinary, social science/RCIA adult

learning model theory. The proposed program, along with its

content and source material, aims to integrate the personal,

social, spiritual, educational, and ministerial teaching-learning

needs of volunteer teachers of religion and faith within a faith/

learning community atmosphere. The last part of the thesis

proposes support structures for the on-going formation of

effective volunteer teachers in local church settings. These

structures include the need for on-going development, support, and professional recognition. The study attempts to make a positive contribution to diocesan and local church leaders who are responsible for religious education in the Roman Catholic Church.

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CHAPTER ONE

Introduction

Research Problem

Statement of Research Problem

In most places in Canada, a large number of individuals involved in the task of religious education in the local Roman Catholic Church are lacking an adequate preparation and on-going formation. There is a critical need to develop systematic programs of study specifically designed for the preparation and on-going formation of these individuals who are called upon to be volunteer teachers of religion and faith in the local church setting.

Background Information on the Problem

Religious education in the local Roman Catholic Churches in Canada has long been regarded as the responsibility of volunteers. Any Catholic individual in these settings may be asked to teach religion with no further qualifications than that of being a good Catholic. As for pre-professional training, the vast majority of these teachers have had no systematic course of study to prepare them for their two-fold task of teacher, whose responsibility is to impart knowledge and understanding of the subject of religion to be taught and to share one's faith and moral principles with

the students. Religious education teachers within the local
church setting are generally inadequately prepared in a systematic
and balanced program of study of Catholic tradition and doctrine,
religious education theory, catechetics and other educational
disciplines.

Some dioceses and local parishes try to address this problem
through in-service programs or workshops. These programs,
although commendable, often lack the in-depth research and
long-term planning to be considered systematic and balanced. These
programs often fail to offer an integration of the foundational
theory and the practical applications necessary for the various
religious educational settings.

Indeed, over the years, the Roman Catholic church has
specifically stated the need for adequate preparation as
fundamental for those involved in religious education. In 1965,
in the Declaration on Christian Education, the Second Vatican
Council reaffirmed the need for catechetical formation and called
for a renewal in catechetics.

Various educators in the area of religious education such as
Josef Jungmann, Gabriel Moran, James Michael Lee and Thomas Groome
were explicit in their commitment to and involvement in the stated
need of the Roman Catholic Church for adequate preparation and

ongoing formation of teachers of religion. Josef Jungmann's,

Handing on of the Faith, (1962); Gabriel Moran's, Catechesis or

Revelation, (1966); James Michael Lee's, The Shape of Religious

Instruction, (1970); and Thomas Groome's, Christian Religious

Education, (1980) all presented particular traditions and

approaches in developing new patterns for theoretical, theological

and practical formation programs for religious education.

Catholic catechists were presented with greater opportunities

for professional growth than in the past yet difficulties and

disagreements arose largely around the orthodoxy and adequacy of

doctrinal content within the various approaches in methodology.

Out of this context, there was a call for a directory to deal

with fundamental principles and guidelines for catechetics for the

Universal Church. The General Catechetical Directory (GCD) was

drawn up to respond to this call. The GCD was prepared by the

Sacred Congregation for the Clergy in collaboration with the

Eastern and Western Churches and in dialogue with the Catholic

community at large. It was approved by Pope Paul VI on March 18,

1971. As stated in the introduction, it

> "draws upon the church's biblical, patristic, historical,
>
> liturgical, theological, missiological, and catechetical
>
> heritages making use of solid contemporary developments in

sacred and human sciences, as well as the contemporary cultural situation." (GCD, p. 3)

Chapter Three of the GCD is primarily concerned with crucial importance of the formation and preparation of teachers of religion and insists that the emphasis of this formation include theological, doctrinal, anthropological and methodological formation. Incorporated in this chapter are the guidelines drafted by The American Association of Theological Schools in the U.S. and Canada (1971). The A.A.T.S. states that the objectives of any programs of religious education "should be the equipping of persons for competent professional leadership in the various educational ministries of Church and Synagogue". (GCD, p. 219)

Paragraph 115 of the GCD reaffirms the necessity that catechists be properly trained for their work and "be thoroughly acquainted with the doctrine of the Church ... and have both a theoretical and practical knowledge of the laws of psychology and pedagogical methods".

The GCD urged that the bishops' conferences involve themselves in the catechetical ministry and prepare national directories applying its principles and guidelines. In response to this urging the National Conference of Catholic Bishops of the United States prepared, <u>Sharing the Light of Faith, National</u>

<u>Catechetical Directory for Catholics of the United States</u>, (NCD),

(1979), a directory prepared particularly for those responsible

for catechetics in the United States.

In Chapter Nine of the NCD the emphasis is on the specific

catechetical roles and preparation for the catechetical ministry.

Paragraph 213 states,

> Parish and diocesan personnel and others involved in
>
> catechetical ministry should help catechists develop the
>
> qualities outlined here. Because catechists approach their
>
> task with varying degrees of competence, programs should be
>
> designed to help individuals acquire the particular knowledge
>
> and skills they need ... (Catechists) carry on their
>
> ministry in parish catechetical programs, Catholic schools,
>
> and other settings. This training should equip them to make
>
> effective use of the resources available for catechesis and
>
> to adapt materials to the age, capacity and culture of those
>
> they seek to reach.

The National Catechetical Directory builds on several decades

of development in catechetics and on the need for discernment in

the integration of the Church's tradition and life. This need for

discernment stated in the NCD is at the very heart of the call for

the integration of theory and practice in formation programs for

teachers of religion that continues into the 80's.

Today, teachers of religion continue to be challenged to answer the call for renewal in catechetics and the need for their on-going formation based on an understanding of their rich Catholic tradition and the need to search out, reflect upon, question, and integrate the theories and practices of religious education with what they and their students are experiencing in their lives.

On December 30, 1982, the Vatican Congregation for Catholic Education presented the document, <u>Lay Catholics in Schools:</u> <u>Witnesses to Faith</u>. This document recognizes that despite the recognition for the on-going formation of the 60's to the 80's "... all too frequently, lay Catholics have not had a religious formation that is equal to their general, cultural, and, most especially, professional formation" (#60). The document strongly calls for "an awakening of the need for on-going formation for teachers of religion along with the incentives, programs, and supports necessary to such formation" (#63). It is recommended that " ... those who are educators obtain the necessary qualifications by pursuing programs of religious formation in Eccelesiastical Facilities or in Institutes of Religious Science that are suitable for this purpose" (#65).

The document issues the strongest challenge to the lay teacher of religion in paragraphs 67-70 as it reminds the Catholic educator that the very vocation of an educator requires "a constant readiness to begin anew and to adapt". This challenge is broadened in the statement that "no lay Catholic can ignore the present day need for formation and that to do so would be to remain locked up in outdated knowledge, criteria, and attitudes" (#70).

Again on March 6, 1985, Pope John Paul II addressed the need for "intense work of formation of catechists" at a general audience in Rome. In his speech he emphasized the need for "both indispensable doctrinal instruction and training in pedagogical methods".

> If the catechist has the mission to inculcate into his
> listeners the whole Christian doctrine, he must first have
> learned it well himself. He must not merely witness to his
> faith, he must communicate its content. The teaching he
> received in preparation for Baptism, Confirmation or
> Communion very often is not sufficient for an exact and
> profound knowledge of the faith to be transmitted. A more
> systematic study is indispensable. In fact, at times,
> circumstances have forced those responsible for catechesis to

have recourse to the co-operation of people of good will, but
lacking an adequate preparation. Such solutions are
generally wanting. (#2).

In recent years in Canada, some Universities, dioceses, and
local churches have begun to show commendable initiative and
leadership in addressing the pressing need for the adequate
preparation of teachers of religion by offering programs or
workshops in the field of religious education. The situation is
still critical, however, and the challenge is before us not only
to find adequate programs of study for the preparation and
on-going formation of teachers of religious education, but also to
find qualified personnel to offer these programs. Programs of
study are needed that will present a solid foundational background
along with a balance of theory and practice--programs that can be
readily understood, adapted, tested and utilized by teachers of
religious education in their local church setting.

Educational Significance of the Problem

In spite of the many changes that have taken place over the
years in the area of religious education, one essential element
still believed to be necessary is a teacher adequately prepared.

Individuals called upon to be educators in religion and faith
have an obligation to be competent. This assumes that these

individuals are provided with opportunities for adequate

preparation and on-going formation in general religious education,

in gaining detailed insights into one's own faith, and

strengthening their personal commitment to an on-going development

in faith and action.

If teachers of religious education are to be effective, it is

essential to take up the Church's mandate and present programs of

study for their preparation and on-going formation. These

programs must present the foundations of catechetics, bible,

liturgy, doctrine, witness and shared life experience along with

the educational foundations necessary for a systematic and

balanced program of study.

James Michael Lee (1973) voices the concern of several

leaders in the field stating that the failure to integrate theory

with practice in religious education is a major factor

contributing to the relative inefficiency of teachers of religion

and that the problematic situation is caused by a failure to

transpose catechetical and educational aims and ideas for

application in the specific educational settings.

It seems essential, then, to develop systematic, consistent

and balanced programs--programs that present sound theory along

with general knowledge and understanding of doctrine and

tradition; programs which provide for insight and reflection into one's own beliefs and suggest practical implications to be adapted to the actual educational setting. These programs of study will necessarily include exposure to history, philosophy, theology, and catechetics, psychological and social sciences and educational methods. This, then, should have an impact on the actual teaching endeavors of individuals committed as teachers of religious education. It will benefit both the teacher and those being taught. Ultimately, it should benefit, what Pope John Paul terms, the vitality of the Church itself.

Method

Identification and Description of Method

The very nature of this work will involve considerations which are historical, philosophical, theological, psychological, sociological, educational and catechetical, since the educational foundations of the theory and practice involved in religious education are influenced by these complimentary disciplines.

The data required for this study will be obtained from a review of the literature, from research into programs in religious education and from the advice and experience of professional educators and administrators in the field of religious education. It is the hope of the writer to draw on over twenty years of

personal experience as a professional educator, professional religious educator, and administrator in the field of religious education. This personal involvement has provided the writer with opportunities to work in Catholic schools and in planning and implementing programs of study and inservice workshops for teachers of religious education on the pre-school through adult levels within a variety of educational settings within local Roman Catholic parishes and the diocesan level.

Design and Procedure

Chapter One will introduce the problem, present the background information and the educational significance of the problem.

Chapter Two, a review of the literature, will present an historical account and trace the origins and development of the three major approaches to theorizing about religious education in both European and North American countries. These approaches are: 1) the traditional, theological, theoretical approach; 2) the contemporary, theological approach; and 3) the social-science, theoretical approach to religious education.

Although these approaches are not all inclusive, they do seem to be representative of the Roman Catholic schools of thought concerning religious education. The decision to focus the

attention of this study on the three theoretical approaches
mentioned is based on their prominence in religious educational
literature.

Chapter Three will present a critical analysis of the
three major approaches to theorizing about religious education.
This analysis will examine the individual theories and analyse how
they address the critical need to integrate theory and practice in
providing for the adequate preparation and on-going formation of
the teacher of religion in the Roman Catholic Church. The
following set of categories will be used as an analytical device:
1) aim, 2) content and 3) approaches to teacher formation.

Chapter Four will deal specifically with a program for the
initial and ongoing formation of volunteer teachers of religion
and faith. The proposed program will integrate theory, theology,
psycho-social development and methodology basic to the
professional and faith development of the volunteer teacher of
religion and faith.

Chapter Five will propose practical implications and actions
for those involved in the planning and development of initial and
ongoing formation programs for volunteer religious education
teachers in local Roman Catholic churches.

It is the hope of the writer that this study will make a

positive contribution to administrators on the diocesan and local church levels who are responsible for religious education.

Related Terms

To establish a common background of ideas, it seems necessary to indicate the meaning of much of the terminology associated with the field of religious education. For the present purposes, religious education is viewed as a discipline or field of study that draws on religious and theological sources, psychological and social sciences, history, philosophy, education, and the field of catechesis. It is affiliated with and rooted in both religion and education in the faith and thus involves both educational and spiritual formation.

Education in religion is defined as the imparting of general religious knowledge. Religious education affiliated with education in religion attempts to establish the discipline of religious education within an academic context. It utilizes the methods of such academic disciplines as philosophy, history, theology, the psychological and social sciences and education in order to establish the basic principles that are common to religious education. This aspect or approach to religious education deals with basic theoretical approaches, histories of religious education, relationships between religious education and

educational methodology and issues pertaining to the demands of
those who commit themselves as teachers of religious education
within a particular church-affiliated setting.

Education in the faith--catechesis--is defined as the
nurturing of the faith, strengthening of religious affiliation,
and transmitting of religious tradition. It describes the
planned, systematic, educational approach to maturing one's faith.
It is the process in which believing people are involved in
sharing what they believe with other believers in their efforts to
nurture and pass on the faith. Catechesis aims to proclaim the
message of Jesus Christ, develop a faith community, lead
individuals to worship and prayer, and motivate people to the
service of others.

Catechesis is something different from the other aspects of
the pastoral ministry such as evangelization and kerygma.
Catechesis relies on the forces of evangelization and kerygma.

Evangelization presumes and is derived from the Latin
"evangelizare" (and "evangelium" - Gospel), and is most easily
translated by the words "to preach", which are also complemented
by the noun, "the Gospel". Evangelization is particularly that
first preaching to those who do not yet believe. It aims at
conversion.

Kerygma comes from the Greek word "keryx", signifying "one who proclaims" or "herald". The specific purpose of kerygma is to preach the word of God to individuals within the Christian community in the name of God. It is usually applied to believers already initiated into the Church.

Throughout this study, reference is made to the need for programs of study for the initial preparation and on-going formation of religious education teachers. Initial preparation refers to the necessary education and faith formation which will enable individuals inexperienced as teachers of religion and faith to be adequately trained and prepared to fulfill their respective roles. On-going formation refers to planned opportunities for those teachers of religion and faith who have already taken advantage of the initial preparation programs.

CHAPTER TWO

Review of the Literature

The following chapter is best thought of as a selective historical account of the changing relationship between the traditional, contemporary, and social-science approaches to religious education theory and practice.

The chapter will be concerned with the literature of the period preceding the Second Vatican Council and the literature which reflects the traditional, contemporary, and social-science approaches to religious education published into the 1980's.

The presentation of such a period runs the risk of distortion but within its own limits, it does offer an overall view which will make it possible to trace the links between the traditional, the contemporary theological, and the social-science theoretical approaches to religious education.

The Traditional Theological Approach

Augustine's De Catechizandus Rudibus, a theoretical treatise on religious education, written early in the fifth century provides a convenient starting point to present a brief survey of the antecedents to the twentieth century traditional model of religious education.

William Burgess (1975) presents the context of this treatise

in relating that Deogratias, a frustrated religion teacher in Carthage, wrote to Augustine in the early part of the fifth century to request advice on how to achieve better results from his teaching. Augustine's reply, De Catechizandis Rudibus, touched upon theoretical notions that have had a lasting influence upon religious educationalists throughout the centuries.

De Cathechizandis presents a number of significant theoretical issues, such as the problem of language, the teacher, the student and the affective environment. The central concern of this early treatise is clearly related to the communication of subject matter content which Augustine located almost exclusively in the Bible.

The religious educational theory expressed in De Cathechizandis Rudibus was the basis of the implicit theory of the catechumenate - the chief religious education endeavor of the early church up to the sixth and seventh centuries of the church.

G. Sloyan (1964) relates that after the demise of the catechumenate the church was largely without effective religious education activity until the sixteenth century - the period of the Reformation.

J. Jungman, in his book Handing on the Faith (1962), presents the background of the sixteenth to the eighteenth centuries as the

period of reaction toward the energetic teaching the Reformers.
This was accomplished through the promotion of the catechism books
written expressly to define and defend particular points of view
and the teaching of the Catholic religion.

R. M. Rummery (1975) provides the post Reformation context of
the catechism relating that in issuing the Cathechism of the
Council of Trent in 1567, Pope Pius V wrote in his introduction:

> The fathers, therefore, of the Council of Trent ... deemed it
> further necessary to issue for the instruction of the
> faithful in the very rudiments of the faith, a form and
> method to be followed in all churches by those to whom are
> lawfully entrusted the duties of pastor and teacher ... so
> that there may also be one standard and prescribed form of
> propounding the dogmas of faith and instructing Christians in
> all duties of piety. (pp. 29-30)

The theoretical motivation within this traditional view for
both teacher and student was substantially the same--understanding
and memorization of the catechism answers was the best way to live
and to defend the Christian faith. During much of the nineteenth
century Roman Catholic children taking religious instruction were
busy memorizing the lessons of the catechism.

The first phase of catechetical reform displaying

dissatisfaction with the rote learning of the 18th and 19th centuries began around 1900 in Munich, Germany. Here, the advocates of the Munich Method based their position on the educational psychology of J. F. Herbart and the teaching method of H. Steiglitz.

The Munich Method, described as inductive in that its method moved from the concrete to the abstract in three formal stages of presentation, explanation and stimulation, had as its inspiring principle the synthesis of religion and life which could counteract the previous separation of teaching and life and the intellectualist orientation of instruction based on the catechism. (Jedin, 1981)

The modern traditional theological stage of the catechetical renewal was begun in 1936 through the publication of Die Frohbotschaft Und Unsere Glaubensverkunkigung (1936) by the Jesuit, Josef Jungmann. Jungmann reacted against the excessive preoccupation with methods and called for a return to the supernatural element in religious education by insisting upon attention to content and most centrally the proclamation of the message (kerygma), centered in Jesus Christ. (Burgess, 1975)

The kerygmatic phase of the catechetical movement peaked in Eichstatt, Bavaria in 1960 at the Second International Study Week.

Eichstatt called for a "reform that takes account of the findings of modern psychology and the conclusions reached by the recent kerygmatic renewal". (Marthaler, 1973, p. 29)

Jungmann more fully developed his theoretical notions in a later book, Handing on the Faith (1962). Jungmann insisted that the task of teaching religion involves the transfer of doctrinal content after the manner that the apostles preached the Gospel in the early church - through the joyous announcement of the Good News of Jesus Christ, the kerygma.

The institutional stage of the modern catechetical movement emerged in the development of international organizations as the Centre International D'etudes de la Formation Religieuse (Lumen Vitae) in Brussels and the East Asian Pastoral Institute in Manila. Traditional Catholic religious educationalists have worked in and through these organizations to refine the theoretical positions and practical approaches to the kerygmatic movement of religious education in the Catholic Church.

The international journal, Lumen Vitae [Living Light], published by the Lumen Vitae Centre has been and presently continues to be a major means of disseminating theoretical and practical approaches to Roman Catholic religious education.

Marcel Van Caster of the Lumen Vitae Centre is identified

with the traditional kerygmatic movement. In his principal

theoretical work, The Structure of Catechetics (1965), he defines

catechesis as "all activity which resounds the word of God: all

activity which makes divine revelation known and which aims

at awakening and developing faith". (p. 12)   The theoretical

positions in the Structure of Catechesis are extended into

religious educational practice in his book, Themes of

Catechesis (1966). The aim of religion teaching, according

to Van Caster, is to faithfully transmit the word of God in such a

way that it promotes a "faith in knowledge and contributes to a

living faith".

There are other Catholic religious educationalists in the

first part of the twentieth century who have written from a

traditional theological approach. Among the most notable are

Johaness Hofinger, Josef Goldbrunner, Alphoso Nebreda and G.

Emmett Carter. These theorists appear to be remarkably consistent

with the traditional theological and the modern catechetical

renewal sometimes called kerygmatic movement.

According to Burgess (1975, p. 26) they hold that:

(1) a theology grounded in the Bible and Church tradition

is the ultimate basis for all religious education decisions.

(2) the transmission of a unique, divinely ordained

message is the primary task of religious education,

(3) the teacher is a commissioned herald of the message, and

(4) complete reception of the authoritative message

will eventuate in Christian living and eternal falicity.

Norma Thompson (1982) points out that the traditional

movement, instrumental in bringing Roman Catholic religious

education to a broader concept and practice in America, was

derived from European theorists proposing the kerygmatic emphasis.

Josef Jungmann is credited as being the most influential religious

education theorist in Europe who triggered in postwar Europe and

American Catholic circles the "kerygmatic emphasis highlighted by

salvation history with its concern for biblical theology and

fidelity to the resurrection event.

Many more scholars, books and events could be cited to

highlight some points of the history of the Roman Catholic

traditional theological approach to religious education movement.

It will be the writer's intention to present some of its most

influential representatives and to analyze the traditional

theological approach in a later chapter.

The Contemporary Theological Approach

A distinct transition from the traditional to the

contemporary theological approach was abetted by the Second

Vatican Council (1962) and the dialogues arising out of that Council.

It is important to specify that Vatican II is regarded here as both an event and also an expression of a movement. The Council is a landmark of contemporary theological thought in the twentieth century. To speak of catechesis in the spirit of Vatican II is not simply with a view to the history of Vatican II nor with a theological examination of the documents. It is primarily concerned with the new vision of the Church and its mission in the contemporary world.

At first sight it is strange to find fewer than a dozen explicit references to religious education in the documents of Vatican II. The three longest sections of the documents, referring specifically to catechesis, are found in the Decree on the Bishop's Pastoral Office in the Church. Rummery (1975) draws attention to the first of these paragraphs and quotes it as follows:

> Catechetical training is intended to make men's faith become living, conscious, and active, through the light of instruction ... In this instruction a proper sequence should be observed as well as a method appropriate to the matter that is being treated and to the natural disposition,

ability, age and circumstances of life of the listener.

Finally, they should see to it that this instruction is based

on sacred Scripture, tradition, the liturgy, the teaching

authority and life of the Church. (p. 78)

In the above reference catechesis is not viewed as

instruction for its own sake but rather for the development of the

faith. This is the key point in the contemporary theological

approach to religious education.

The concept of catechesis of the education of the faith

emerged in 1968 at Medellin, Columbia at the Catechetical Congress

held there. The eleventh paragraph of the conclusion of Medillin

viewed the content of catechesis as follows:

Catechetics to-day, in accordance with a more adequate

theology of revelation, realizes that the first place to look

when seeking God's design for contemporary man is the area of

history and authentically human aspirations. These are an

indispensable part of catechetics' contents ... To understand

the broad meaning of these human realities, it is necessary

to live fully with men of our time ... Understanding man in

this way results in a deepening of the Christian message, and

this deepening in turn helps us to understand man still

better. (Rummery, 1975, p. 107)

Just how central the idea of faith is to catechesis, a faith

which is centered on Christ as the Revelation of God, is seen in

the works of Gabriel Moran. The development of a theology of

revelation in modern times was closely linked to the already noted

biblical revival of the traditional approach. But it was the

merit of Gabriel Moran's Theology of Revelation (1967) that

reached and influenced many catechists and provided some of the

best pioneer work on the nature of revelation. This thesis, under

the direction of Gerald Sloyan at the Catholic University of

America, demonstrated his international concern with catechesis

and gave Moran his rightful place in the forefront of the

catechetical movement in the United States.

Of Moran's several books, Catechesis of Revelation (1966) and

Vision and Tactics (1968) are particularly relevant to this study.

In his book, Catechesis of Revelation, Moran extends the

principles that he proposed in Theology of Revelation (1966) into

the realm of religious educational theory. In both of his books,

Theology of Revelation and Catechesis of Revelation, Moran centers

his attention on revelation which he has defined as "a personal

communion of knowledge, an interrelationship of God and the

individual within a believing community". (Moran, Catechesis 1966,

p. 13) He strongly supports the position that revelation not

only is a here-and-now relationship of God and man but that a total

commitment to this theological viewpoint is absolutely

indispensable to the improvement of religious education.

Moran defends the notion that religious education is a

revelationally active process and that the teacher's role is "to

set the students on the road toward understanding by helping them

use their intelligences creatively, originally and constructively".

(Moran, Catechesis, 1966, p. 70). In Vision and Tactics (1968),

Moran contends that persons preparing to teach require biblical,

theological and historical grounding to enable the teacher to

become competent in presenting the main issue to students - the

issue being that God confronts man revelationally in the present.

As a contemporary theologically oriented theorist, Gabriel

Moran sees continuing revelation as a vital element in the

evolution of religious education. He also advocates the view that

religion teachers should be more interested in helping students

know God than in transmitting information about God. The really

serious theoretical questions to which Moran thinks religious

educationalists should address themselves are related to how any

human being can help another person to know God.

An oversimplification of the contemporary theological

religious education position must be guarded against. As Gabriel

Moran declares, the education commended is not simply centered upon the personal revelation to God but a total view of the world, of life and of the relation to the Christian to other realities. From Moran's viewpoint, the approach to religious education must be based upon a theology of continuing revelation. Theoretically, this position offers the possibility of a religious education that would enable the person to discover and develop his own potentialities and lead toward an adult level or responsible religious life. (Moran, 1966 and 1968)

The revelation process view expressed by Gabriel Moran corresponds to the other major references relevant to catechesis found in the Decree on Christian Education written in the Vatican II documents and reported on in Rummery (1975). Christian education is seen as in the world, with individuals working out their salvation in the concrete situation, in which God has placed them. It demands utmost respect for the whole human community of which they are an integral and inseparable part.

The goal, then, of the contemporary theological approach to religious education can neither be defined in terms of the traditional concept of the authoritative message alone nor in terms of present living alone. It appears that, in an overall way, there is a commitment to define the religious educational

content of the contemporary theological approach in such a way

that it is neither disconnected from the historical Christian

message - the kerygma - nor meaningless in terms of revelation in

the historical event. It is important to note that the

correspondence between the content and the present notions of

revelation is a critical factor in the contemporary theological

approach to religious education. There is also a close

relationship between the traditional theological approach and the

contemporary theological approach in the task of catechesis.

Vatican II is the transitionary factor between the two approaches.

Social-Science Theoretical Approach

Up until the early 1970's, theology generally comprised the

macrotheoretical approach to religious education. This

macrotheoretical aproach to religious education, or overall major

form of theory, allowed for an insertion of subtheories of lesser

scope. Theology, as the macrotheory of religious education,

claimed itself capable of devising and testing effective teaching

techniques, of explaining conditions under which religious

education could or could not take place, of devising religion

curricula, and of determining what would or would not make an

effective religion teacher.

In 1971 a book written by James Michael Lee, The Shape of

<u>Religious Instruction</u>, challenged the century-old view of theology

as the macrotheory of religious instruction. It claimed that it

was social science and not theology which constituted the only

adequate and valid macrotheory for religious instruction.

Since 1971 the social-science approach has challenged the

advocates of the theological approach to religious education.

The social-science approach to religious educational theory

states that the aim of religious instruction is to be found in the

learner as he interacts with the environment. It offers an almost

exclusive transmissive type of pedagogy to an understanding of

education influenced particularly by the social sciences and by

theories of socialization.

The social-science approach to theorizing about religious

education was systematically developed in the writings of the

Roman Catholic religious educationist and teaching-learning

specialist, James Michael Lee. In 1970, the first presentation of

a distinctly social-science approach to religious educational

theory and practice appeared in <u>Toward a Future for Religious</u>

<u>Education</u> edited by James Michael Lee and Patrick Roomey. The

central thrust of Lee's position in the key chapter (the third) of

this book is that:

The religion teacher fundamentally is a professional specialist in the modification of student behavior as it affects his religious life. (Lee, 1970, p. 67)

Burgess (1975) has stated that this thesis has far-reaching implications for the practice of religious education. It suggests that the religion teacher must not only possess a knowledge of theology and other religiously related subjects but must also be competent to identify specific learning outcomes with appropriate precision through successful pedagogical processes.

What Lee proposed in Toward a Future (1970) provoked a heated response from what he has called the catechetical establishment – the majority of whom regarded religious educational theory and practice from a totally theological perspective. This opposition served to reinforce the obvious conclusion that what Lee had proposed was, indeed, a distinctly different kind of approach to religious educational theory and practice.

The framework for Lee's comprehensive theoretical system of religious instruction is most clearly set forth in The Shape of Religious Instruction (1971) which provides the basic rationale for the social-science approach to religious instruction and The Flow of Religious Instruction (1973) which treats the structural content of religious instruction.

From the perspective of the social-science theoretical approach advanced by James Michael Lee, religious instruction is determined specifically for each particular teaching situation by the religion teacher in active collaboration with the parents, the students, and persons representing the larger church community. (Lee, 1973)

The social-science approach, then, does not accept religious educational aims which are determined solely on the basis of theology but it does, however, give theology a crucial and indispensable role in the determination of the parameters and overall direction of the religious education situation.

James Michael Lee can be regarded as a pioneer in the introduction of the social-science approach to religious education. Through his initiative other aspects of this approach have emerged in the '70's and '80's.

Gabriel Moran in his essay, "From Obstacle to Modest Contributor: Theology in Religious Education" (1982), comments at length on the change of emphasis on the role of theology in religious education. Moran broadens his position, still recognizing the essential role of theology, but only as a part of the content - not the whole. He states, "Neither in the past nor the present would I disagree with James Michael Lee's premise that

we need a "social-science approach to religious education".
(p. 57)   Gabriel Moran believes that the religious need of the
day and that the education approach to religion requires us to
question the meaning of faith and revelation within a context
other than a theological one.   His position is well established in
his book, Interplay: A Theory of Religion and Education (1981).
In this book he attempts to develop a solid and systematic theory
of religious education as he searches for a new context for the
discussion of religion and education in contemporary culture.

Gabriel Moran was actually responding to the very challenge
of the 1970's and 1980's - to realize that prior to 1970
catechesis had rediscovered the great tradition but had somehow
turned its back to those who were called to hear the message,
respond to it and teach (share) it.   By ignoring the finding of
the human sciences the tendency was to not see clearly enough the
connection between the truth and the expression of that truth in
the history and culture in which they are expressed.   Ultimately,
this was the challenge of James Michael Lee.

This very challenge, seen as a new stage of catechetics, was
addressed in the General Catechetical Directory printed in
parallel with Catechetics in Context (Marthaler, 1973) and
mandated by the Decree on the Pastoral Office of Bishops.   The

Directory is an actual product of the Second Vatican Council. In its finished form it represents a consensus--a dominant view in contemporary Roman Catholic catechesis. In general the GCD (a) is chiefly intended for bishops and all who have responsibility in the catechetical field, (b) is intended "to provide basic principles of pastoral theology not pedagogical theory - its chief concern is the "content" of catechesis, and (c) is concerned chiefly with the ministry of the word, focusing more on pastoral action than principles of education.

The General Catechetical Directory represents a studied effort to give direction to catechetical theory and procedures. It urged the bishops to prepare national directories to apply its principles and guidelines.

In 1975 the bishops of United States took up this directive to start from a central document and adapt it for the various socio-religious backgrounds. The result was, Sharing the Light of Faith: National Cathechetical Directory for Catholics of the United States [NCD] (1979).

Following the line of the social-science approach, the NCD was prepared for those responsible for catechesis and thus states:

> Among those who will benefit, directly or indirectly, are
>
> parents and guardians exercising their responsibilities as

the primary educators of children; professional and
paraprofessional catechists at all levels; men and women
religious; deacons and priests involved in the ministry; and
members of diocesan and parish council education committees
or boards with catechetical duties. The NCD is also of basic
importance to writers and publishers of catechetical texts
and other materials for catechesis. (p. 3)

It includes the message of the General Catechetical Directory
(1973) along with the way in which it is to be presented.

The NCD therefore draws upon the Church's biblical,
patristic, historical, liturgical, theological, misiological,
and catechetical heritages. It also makes use of solid
contemporary developments in the sacred and human sciences,
as well as the 'signs of the times' - the contemporary
cultural situation. (p. 3)

Catechesis, according to the spirit of the General Directory
and of the NCD, is to be rooted in and move towards the profession
of faith of a Church community.

Catechists situate catechesis within the community of
believers. The Church, the Body of Christ, is always the
context for catechesis. The meaning and vitality of
catechesis grow especially in the parish - the praying,

believing and serving community of faith.   The parish gives

spiritual, moral, and material support to regular, continuing

catechesis. (National Catechetical Directory, 60, 1977)

Manternach (1983) comments on the role of the community in

evangelization and catechesis as it is evidenced in the recent

renewal and the Rite of Christian Initiation of Adults [RCIA]

within the Roman Catholic Church.   In the RCIA the community of

believers itself becomes the most effective "catechism".

> While gifted catechists from within the community play a
>
> vital role .. the most important catechist is the community
>
> itself. (p. 13)

In his comprehensive book <u>Christian Religious Education</u>

(1980), Thomas Groome speaks of a "shared praxis approach" to

religious education.   Drawing upon comprehensive interdisciplinary

research, he describes the <u>shared praxis approach</u> as:

> a group of Christians sharing in dialogue their critical
>
> reflection on present action in light of the Christian Story
>
> and its Vision toward the end of a lived Christian faith.
>
> (p. 184)

Groome stresses the essentially communal nature of religious

education.   The way Groome defines and validates his

instructional method involving five movements is essentially

social-scientific in nature and thus allies itself with the
social-science approach.

The multiple expressions provided by the framework of the
social-science approach has given rise to a catechesis
contributing to building a church capable of giving an account of
its faith in the language of its time. It is clear then that in
light of this description that catechesis involves a growth in
faith. This is further clarified in Catechesis Tradendae [CT],
the Apostolic Exhortation on Catechesis (1979) by Pope John
Paul II. He says the aim of catechesis:

> ... is a matter of giving growth at the level of knowledge
> and in life, to the seed of faith sown by the Holy Spirit
> with the initial proclamation and effectively transmitted
> baptism. (CT, no. 20)

The most important elements of this type of catechesis within
the framework of the social-science approach which can be found in
the NCD and CT are the following: (a) catechesis is important for
all the members and groups within the faith community at all ages
and stages of development, and special emphasis and priority is
given to catechesis of adults (Cf. NCD, nos. 174, 189; CT, nos.
35, 35, 43), (b) catechesis is a life-long process which enables
one to grow continually in relationship with God and the Church

and which requires that the community continually foster this ongoing growth (Cf. NCD, no. 32), (c) catechesis is holistic; that is, it is concerned with the growth of the entire person, including the individual's knowledge, understanding, values, attitudes, lifestyle, and skills (Cf. NCD, no. 176d; CT. no. 20), (d) catechesis integrates the influence of ethnic and cultural realities in the growth of individuals and communities. Catechesis does not occur in a vacuum. It occurs within the influence of the background of the community (Cf. NCD, no. 194), (e) catechesis includes those with special needs such as the handicapped, the elderly, the socially and economically disadvantaged (Cf. NCD, nos. 196, 196; CT. no. 41), and (f) catechesis has a fourfold purpose or aim: to proclaim the message of Christ, to develop community, to lead people to worship and prayer, and to motivate people to service of others (Cf. NCD, nos. 39, 213, 215, 228).

The implication for the preparation of the religious education teacher is clearly stated in NCD, no. 213:

> Because catechists approach their task with varying degrees
>
> of competence, programs should be designed to help
>
> individuals acquire the particular knowledge and skills they
>
> need ... Their training should equip them to make effective

use of the resources available for catechesis and to adapt materials to the age, capacity, and culture of those they seek to reach.

This historical review of literature has identified three approaches to theorizing about religious education. The purpose of this review is to present a historical background to the main theoretical catechetical developments in the field of religious education.

A solid, historical background in the various theoretical positions is basic to programs of study that attempt to integrate theoretical knowledge with the practical skills needed as a teacher of religious education.

A critical analysis of the three theoretical approaches and their implications for teacher preparation and on-going formation will follow in Chapter Three.

CHAPTER THREE

Analysis and Evaluation of Approaches

The following chapter is a selective analysis of the changing relationships between the educational, sociological and theological factors that have been influential in shaping the traditional theological, contemporary theological and the social science theoretical approaches in the field of religious education during the twentieth century.

The analysis will follow the pattern of examining the books of religious educationalists identified with the several approaches to ascertain the typical theoretical position with respect to aim, content and approach to teacher formation.

The descriptive analysis of the selected theories are to be considered roughly chronological. It cannot be stressed too much that valuable contributions of each theory tend to be incorporated in successive theoretical approaches.

Analysis of the Traditional Approach

The traditional theological theoretical approach is primarily concerned with the communication of a divine message. Theology is basic to theory and practices. This approach is linked to the practice of a lecture or preaching model.

<u>Aim</u>

Transmission of the Christian message is a key element in the aim of Roman Catholic traditional theorists. In 1936 Josef Jungman called for a revival of the "truly supernatural", joyous heralding of the Good News proclaimed by Christ. He also reminded religion teachers not to lose sight of the fact that teaching religion meant the transferring of the content of Christian doctrine to students (Jungman, 1962). In <u>Handing on the Faith</u> (1962) Jungman states that the religion teachers must:

> ... introduce the children to the supernatural world of faith
> in such a way that the momentous thoughts that are embraced
> by it become those ideals by which they can assert themselves
> and by which they can be guided on life's highway, and that
> these ideals evolve into powerful virtues which will project
> them along the ways of Christian living. (p. 94)

The imparting of information is considered a necessary aim though not a final goal of religious education. In a passage from <u>The Art of Christian Doctrine</u> (1962, p. 17) Johannes Hofinger states:

> ... we not only have to give our students a thorough
> knowledge of their faith, but we must also form true
> Christians who truly live their Christianity. Religious
> knowledge in itself is not the real goal of our teaching, it

is only a means. The goal of religious instruction is religious living.

What traditional theorists mean by "religious living" is elaborated on by Josef Jungman (1962). He proposes that Christian culture will show signs of new life and becomes vigorous only when individuals bear the kingdom of God truly and enthusiastically within themselves in their places of work, recreation, social life and solitude.

Catholic traditional theorists also hold that religious educational aims should have an integration of both a present and an eternal dimension and that the fulfillment occurs naturally through full participation in the liturgical life and witness of the Catholic Church.

In the traditional theological approach, its educational aims do not seem to include the need to develop more fruitful practices. A common attitude is that any method will do because the Holy Spirit works over and above human practices in the accomplishment of God's purposes. (Hofinger, 1962, pp. 62-65)

The Content

The content of religious education for traditional theorists is authoritative, biblical and theological in its message. The message is given to students by the teacher who has received the

message, experienced it and is a witness to it. The Bible,
liturgy, doctrine and witness are the major sources and the
central theme in the person of Jesus Christ.

The authoritative character of religious education of
Catholic traditional theorists relies mainly on the Bible but
includes the teaching of the Church as sources of authority for
the message. Josef Jungman (1962, pp. 7-8) suggests that this
notion of authority must be adapted to new times and that the
authority of the message lies in the proclamation of the facts of
the "all embracing salvific plan of God" -- the kerygma, and that
this message content of religious education must be proclaimed as
salvation history rooted in God's works as well as words.

According to the Roman Catholic traditionalist, the central
mystery to be proclaimed to the whole world is the message of
riches that are in Christ. This mystery of Christ is the
fundamental theme and unifying principle -- the heart of the
content of religious education which enables students to live as
Christians (Hofinger, 1962, p. 11). The duty of the religion
teacher is to proclaim the sacred message centered in Christ as
clearly and meaningfully as possible so that Christ will shine
forth as "the luminous core, who illumines every question, every
doctrine, every commandment". (Jungman, 1962, p. 28)

Clear transmission of the Christian message is a prime concern for traditional theological theorists. Teaching methods are often looked upon as subservient to the message (content) of religious education. Johannes Hofinger (1962) writes:

> Rightly understood, methods of teaching are servants. They assist the teacher in making his teaching understood as accurately and as easily as possible. But methods must never be allowed to tyrannize over the meaning of what is taught (p. 12).

Approaches to Teacher Formation

The religion teacher is the central human instrument who is the "herald of the Good News". The assumptions that follow with regard to the teacher with reference to his/her task may be concentrated on the four following statements (Rummery, 1975, pp. 35-36): (1) the catechist has a mission in the Church, (2) one's role is not simply as an intermediary but as a witness to the truth of the message he proclaims, (3) he/she must be faithful to the nature and content of the message, and (4) his/her task is to help produce "believers" as contrasted to "knowers".

Teacher training programs to prepare prospective teachers and to update the teaching skills of teachers in service usually concentrate on the faithful understanding of the message as the

most essential element in any training program. Other factors deemed necessary to be nurtured are a holy zeal for the kingdom of God, a sense of prayer, and an unselfishness towards the accomplishment of Christ's commission to proclaim his message exactly, carefully and diligently. (Hofinger, 1962, p. 220, 201 and G. Emmett Carter, 1961, p. 343)

To these ends, Roman Catholic traditional theorists place their emphasis in three areas: first, the understanding of the content of the divinely inspired message through the study of Christian doctrine, Bible, liturgy and other contributing topics; second, the personal development of the religion teacher stressing spiritual formation, character formations and communication skills in order to be a good witness to Christ; and third, the acquisition of skills and methods deemed appropriate to facilitate the sacred task of teaching religion.

The traditional theological orientation understands teaching method as a means to an end (i.e. the faithful communication of the Christian message). The teaching method advocated by most Catholic traditionalists is derived directly from the Munich Method (popularly formulated in steps: 1. preparation--example, analogy from life; 2. presentation--the truth to be learned; 3. explanation--the truth explained; 4. application--the truth

applied to living; and 5. summary--including memorization.)

Josef Jungmann's discussion of the Munich Method in <u>Handing on the Faith</u> (1962) indicates his conviction that this method is the most reliable for teaching religion because of its teaching method--the method used by Christ himself and because of its capacity to convey subject-matter content.

The Munich Method usually unfolds through a narrative of salvation history which, according to Johannes Hofinger (1964, p. 55), provides the theologically and psychologically soundest, as well as the simplest and most effective means of initiation into the Christian religion. It should also be noted that over and above any use of teaching method, the religion teacher's mentality, life and Christian witness based on a deep knowledge of the Christian faith, is foundational to the religion teacher's success in forming conscious Christians.

Evaluation of the Traditional Theological Approach

Certainly, the traditional theological model which emphasized kerygma contributed to a deeper awareness of God's revelation in history at a time when Christological studies were becoming more popular.

The kerygmatic movement in general emphasized the recognition of Christ as the center of the Christian message. More

importantly, such an approach stressed the need for the Christian's deeper consciousness of faith seen as commitment and initiation as well as the acceptance of truths. It looked more towards the Bible, liturgy and Christian example as well as doctrine as sources of catechesis. Moreover, it deepened the awareness of the need for personal witness as vital to proclamation of God's great saving plan. These factors taken together helped to place the catechism in an important place but as only one means in the whole pattern.

From a theological viewpoint, the Christo-centric emphasis allowed for serious questions in the treatment of salvation history and its implications in the present and future as well as the role of the Church in such studies. With hindsight it is noted that changes brought about by Vatican II were possible because of the developments begun by the kerygmatic movement and the questions to which it led.

Finally, with regard to limitations or weaknesses related to the long-term aspects of the kerymatic approach, there are several general observations to consider related to the issue that the kerygmatic approach never progressed past the simply historical and is, in a sense, overly historical in its focus on God's past words and deeds.

For the purpose of this study, consideration will be limited to the role of the teacher as a teacher of religion/teacher of faith.

The traditional approach regards the teacher of religion/ faith both in authority and as an authority of the divinely authoritative, salvific message derived from the facts of revelation and the teachings of the Church. Teaching practices tend to be the lecture model. The teacher, the one responsible for catechesis, speaks of things of which he/she is personally convinced with the intention of sharing these beliefs with his/her hearers. The expectation of the teacher is that the hearers will gain greater knowledge and appreciation of the Christian message leading to an increased fervour in the living of the Christian life. (Rummery, 1975, p. 27) The questions here are: (1) whether the teacher is adequately prepared for such an "authoritarian" role requiring the biblical and theological reception of the salvific message, and (2) whether the teacher has actually experienced its benefits to be a witness towards a Christian commitment. For this reason, Josef Jungmann (1964, pp. 70-74) contends that priests should normally perform the function of teaching religion. Traditional theorists agree with his position and concern themselves secondly with the training of other

religious (nuns), and finally, with the "selective" training of
lay religion teachers.

The traditional theological approach does little to recognize
the practices associated with modern education. From an
educational viewpoint, the traditional model can be described as
the method is the message or "preaching" to the hearers. More
than skill, it is the Christian mentality, life-style and values
of the one who proclaims or preaches that are insisted upon.
This leaves us with a perplexing situation that the teacher
oriented towards bearing witness to the faith and toward dedicated
Christian living may tend to minimize the indispensable role of
informative teaching of theology. It is difficult then to see how
this approach can be accurately named religious education.
Instead, given the premises of this approach, the terms preaching,
witnessing or announcing are more appropriate.

Analysis of the Contemporary Theological Approach

In contrast to the traditional theological approach which
focuses on the transmission of the salvific message, the
contemporary theological approach is focused in the Christian
community (church) in which both God and men participate in the
process of revelation. Gabriel Moran (1966, p. 113) defines this
revelation as being "a personal communion of knowledge, and

interrelationship of God and the individual within a believing

community". Religious education, then, is not an indoctrinational

process in which children are prepared to be good members of a

certain religious communion, but rather, it is a preparation for

adult participation in life as it flows into the future. (Moran,

1970, especially pp. 11-28)   Moran's several books, Catechists of

Revelation (1966), Vision and Tactics (1968) and Design for

Religion (1970) are particularly relevant to this study. The

contemporary theological approach is dependent upon responsible

theological interpretation of relevant information from such

sources as the Bible, the church's life, the culture and the human

situation. Continuing revelation as a personal, here and now

relation between God and His people is a vital element. Gabriel

Moran (1966) regards this position as indispensable to the

improvement of religious education.

Aim

The aims of contemporary theological religious education

revolve around the recognition that God reveals himself in the

past, present and future to individuals in the Christian community.

Within this scope, this approach aims both to establish

individuals in a right relationship with God and others in the

Christian community and to educate them for responsible,

intelligent, adult Christian living.

Contemporary theological theorists have concerned themselves with specific religious educational objectives, namely; personal growth, intellectual growth, biblical understanding and training for effective participation in the life of the church.

Personal growth and development within the community are regarded as key focal points of the religious education aim. It theorized that the religious education process should aim both to lead individuals into a living encounter with God and to provide spiritual support for them as they grow toward wholeness (holiness) through living this encounter.

The intellectual growth of Christians is seen by Moran (1966, pp. 72-73) as a human task of freeing men for life in the Spirit by awakening intelligence and freedom. This takes for granted that the primary aim of religious education is not the divine task of saving students.

The Bible is considered to be worth knowing as a primary written witness to revelation, as a basic source of Christian theology and as a source providing potential solutions to many of mankind's problems. This biblical introduction must go well beyond either the mere transmission of information about the Bible or the rote memorization of biblical passages; it must promote

understanding of the Bible in terms of its continuing relevant message. (Burgess, 1975, pp. 100-102)

The ultimate aim of religious education according to the contemporary theological approach is an education for a "life in Christ". Its hope is that this attitude would permeate all of life through the witness and the nurturing of a rising consciousness--a consciousness that offers "the incentive to open understanding and freedom to the boundless reality of personal value and communal love". (Moran, 1968, p. 75)

The aims of the contemporary theological approach demand no less than (1) to enable God in the hearts of students making of them committed Christians, (2) to nurture both an understanding and personal faith adequate for students to grow into vital Christian witnesses, (3) to evoke God to bring into being a community of believers marked by the Spirit and committed to the service of Jesus Christ through which the redemption of the world may continue, and (4) to enable the students to discover and develop into free and responsible persons taking a unique creative responsibility within their own beings for the mission of the Church (Burgess, 1975, pp. 104-105)

The Content

The content of religious education, according to the contemporary theological approach is defined as a combination of an authoritative, historical Christian message within the context of the present experience. A major premise of Gabrial Moran is the centrality of the present experience. He argues that the teaching of doctrinal content must spring from, and be continuously reflected in, human life itself. He holds that religion teachers should be more interested in helping students know God than they are in transmitting information about God. For Moran, the really serious theoretical questions should address themselves to the circumstances under which any human being (religion teacher or otherwise) can help another person know God. (Moran, 1968, pp. 51-68; 1966, pp.30-40; and 1970, pp. 11-28)

Integration of subject matter into the religious educational process is drawn from the Bible, Christian theology, church history and the experiences of the present church. Gabrial Moran regards the Bible as primary in the process of teaching religion but he argues that it should not be confused with the whole process. Moran suggests that the Bible enables persons to recognize revelation as it happens in their lives within the present community of Christians. He sees the scripture, both Old

and New Testament, as indispensable in teaching about Jesus Christ "who is the revelatory communion of God and man" (Moran, 1966, pp. 76-89)

Approaches to Teacher Formation

One key assumption in the contemporary theological approach is that God participates with people in the active revelational process of religious education. A second closely related assumption is that the responsibility for religious education rests with the entire Christian community (the Church).

The religion teacher is not the transmitter of an unchanging message but functions in subordination to the Holy Spirit who teaches over and above humanly contrived methods. As a representative of the Church (whose members are called upon to support God's teaching by their lives and witness); the teacher is both a prompter and participant in a process through which God reveals Himself to people today.

Intelligent active participation in the Christian community is regarded as being the initial qualification for teaching religion. Gabriel Moran also requires that the prospective teacher be involved in thinking through theological problems. (Moran, 1968, p. 12) Other essential standards include a continually growing person who is becoming more competent in

biblical understanding, in Christian faith and doctrine and in active Christian service, witness and liturgy.

Teacher preparation programs are typically targeted toward the teacher's intellectual and spiritual growth, the acquisition of appropriate educational skills and the development of one's spiritual and interpersonal sensitivities. Gabriel Moran, along with other contemporary theological theorists strongly support the view that the training of religious teachers should have a primarily theological orientation. Moran contends that such a theological oriented training program of reading, reflection, discussion and self-engaging theologizing will have the capacity to produce the much needed, truly competent religion teacher.

Moran believes that a gained intellectual confidence will enable the teacher to give up any reliance upon religious education content which supposedly descends from above and rather, the teacher will discover both content and teaching methods in communion with one's students who are participating with him/her in God's present revelatory activity (Moran, 1968, pp. 38-68 and 1966, pp. 30-40).

Gabriel Moran's approach to formation of religious teachers is heavily influenced by his strongly held conviction that Christian revelation is a personal communion of knowledge, an

interrelationship of God and the individual within a believing

community (Moran, 1966, p. 13).

Religion teaching, from Moran's point of view, has its focus

in the community which is composed of students and teachers

pursuing the task of freeing each other for an intelligent life in

the Spirit. Consequently, there is a vital need for serious

intellectual work (active theologizing). Teaching method and

subject matter have their place primarily as a means of aiding in

the expression and understanding of God's revelation in human

life. Moran strongly asserts that it is not for any individual to

control the Spirit of God or to determine one's response. In the

final analysis, Moran views that the religion teacher is one who

"is [to] show what a Christian life is by living one" (Moran,

1966, 67, 70-71 and 1968, pp. 57-68, 118-121).

Evaluation of the Contemporary

Theological Approach

The contemporary theological approach has its life-centered,

theoretical bases in the theology of revelation, incarnational

theology and Christian anthropology. It positively contributed to

and involved a profound change in viewpoint from the traditional

theological approach. This life-centered anthropological approach

turned towards the situation of the believer in the real world,

asked him/her to reflect on one's situation and determine how he/she could bear witness in one's present situation. Its lasting contributions include an awareness of God's self-revelation; respect for the religious dimension of daily experiences; care for the need to integrate faith tradition within daily experience and a respect for change and pluralism. These elements translate into positive developments in the role of the larger Christian community and in the role of the teacher of religion.

The responsibility of the members to one another in the Christian community is described in terms of a "faith community". This community of fellow believers regards the teacher of religion in a non-hierarchical role. This perspective contributed to an image of the teacher in a non-authoritarian position and in a shared learning experience. Pierre Babin (1967, p. 130) characterizes this position in stating:

> Our aim in religious education will not be concentrated on the individual so much as on the group and interpersonal relations. This group education supposes less of the presence of the teacher as the sole authority but more of his presence as guide in a fraternal relation.

This statement of Babin indicates a marked growth in the idea of students and teachers alike being engaged in a common task.

A positive change brought about by the life-centered approach
was the prominence given to discussion methods as a form of
learning. This model of "learning how" or "learning why" put less
emphasis on the idea of standard content for all and instead put
more importance on the respect for differences in one's life
situation with a respect for and openness to one's human values
and culture and one's personal response to the Christian message.

The teacher is now able to provide more opportunity for some
of the elements of religion which had little opportunity in the
traditional approach. In the contemporary traditional approach
the teacher, along with witnessing, is required to present the
doctrinal, moral and liturgical dimensions on the experiential and
social dimensions. Emphasis is put on an image of the Church
concerned with life. More diversity of sources are encouraged--
audio-visual materials, newspapers and magazines, indeed all the
sources of information encountered in daily living. From a
theological point of view, this approach contributed and advocated
a reflected-upon theology as opposed to the biblical-liturgical
traditional approach that assumed a theology. Such benefits are
valuable in themselves and hopefully would contribute to the
developments of responsible adult Christians along with providing
a valuable teaching/learning experience for all involved.

The main criticisms of the contemporary theological approach in the context of this study, revolve principally around Gabriel Moran's insistence on a theological oriented teacher. This individual, through reading, reflection, discussion and theologizing, will have gained the intellectual confidence to give up any reliance upon religious educational content and instead enter into the experiential discovery of content and method in communion with one's students and together participate in God's present revelatory activity.

The contemporary theological approach assumes that the lay person is active and well-informed in one's own society, has learned to base his/her life on one's self-realization as a Christian, and is dependent on the work of the Holy Spirit as a guide to reflected-upon theology and witnessing. Ideally, this individual solid doctrinal foundation as well as general culture and practical training in group dynamics. There is obviously no quarrel at all that these assumptions would be true of the priests or religious (nuns). Yet, suffice it to say that these same assumptions are undoubtedly out of touch with the general background of the lay person. Because of the traditional tendency to consider lay persons as inferior collaborators of the clergy, it seems presumptuous to think these same lay persons were now

ready to assume their unique responsibility to be able to discern

God's revelatory presence through a primarily theological

orientation in an experimental, mutual discovery type

collaboration with fellow believers.

The question raised by some in regard to teacher preparation

is where is the balance in such an approach that appears to be

overly experimental, vague, open, and individualistic and is seen

by some to neglect traditional and Catholic identity? (Pfeifer and

Manternach, 1983, pp. 140-141)

Supporters of the contemporary theological approach must be

questioned regarding the demands put on the teacher who must

function in subordination to the Holy Spirit and as representative

of the Church. The teacher must be competent to enter into an

educational process that implies holiness and theological

knowledge to successfully facilitate the desired response of

responsible adult Christian living with little provision for solid

direction.

Without a doubt, the contemporary theologically oriented

religion teacher is presumed to have expertise in a number of

methods, so as to be sensitive to the working of the Holy Spirit

as well as to the needs of his students, and to create an

appropriate method for specific circumstances. Certainly, the

average lay person who volunteered to "teach" religion had not had

the opportunity to pursue a theologically-oriented training

program which provided the biblical, theological, historical and

educational skills to be a competent religion teacher. There is

evidence of a marked imbalance in the position of the Church in

the training of the laity as teachers of religion and the faith

which is a long way removed from the ideal of the teacher of

religion proposed throughout the contemporary theological

approach.

<center>Analysis of the Social Science</center>

<center>Theoretical Approach</center>

The social science theoretical approach can be considered

generically different from the traditional and contemporary

theological approaches because of its basic approach to the role

of theology. Theology is accepted and inserted as appropriate

into this approach and not regarded as the heart of the teaching-

learning experience in religious education.

<u>Aim</u>

The social science approach does not accept religious

instructional aims which are solely determined on the basis of

theology. However, it does give theology a crucial and

indispensable role in determining the overall direction of the

religious instruction. Included, and of utmost importance, is the recognition of the influence of the dynamic learning activities (pedagogical procedures) to bring about the primary aim of modifying student behaviors towards Christian living based on a shared understanding (knowledge plus experience), action (the internal or external carrying out), and love (synthesis of understanding and action in concerning oneself for another's needs). (Lee, 1970, p. 68; 1973, pp. 289-90)

The majority of religious educational thinkers who follow the spirit of the social science approach agree with the perspective of James Michael Lee and advocate that the religious instructional aim is most fruitful when determined specifically for each particular teaching situation by the religion teacher in active collaboration with the parents, the students, and the persons representing the larger church community. Those who advocate the social science approach stress that the aims of religious instruction are to be determined and influenced by such variables as: (1) family life, which has been found to be the most powerful and pervasive variable affecting religious learning; (2) the student, who is the focus of the religious instructional endeavor; (3) the on-going ministry of Church community; and (4) the teacher's scientifically based knowledge of the

possibilities for religious teaching and learning. (Lee, 1970,
pp. 290-291)

The Content

From the perspective of the social science approach, the
substance of religious instruction is religion, which is regarded
as a lived experience and is characterized by the processes of
thinking, loving, and living. These contents (basic elements of
Christianity) include the cognitive content, which includes
knowledge, understanding and wisdom; the affective content, which
includes feelings, attitudes, and values which are enriched by the
warm and accepting attitudes of the religion teacher; the verbal
content, regarded as helpful toward reflecting upon and analyzing
concrete firsthand experience; the non-verbal content, as an
effective means to augment effective content; the unconscious
content, such as dreams and fantasies; and lifestyle content,
which is seen as a synthesis of all contents and is viewed as a
definite Christian style outcome. (Lee, 1970, pp. 43-57)

The social-science approach attempts to address what Lee
regards as a misplaced theological emphasis - sometimes upon
content, and sometimes upon method which he believes has often
resulted in ineffective religion teaching. Instead, what Lee
proposes is that the religious instructional process be seen as a

mediation activity in which theology and instructional method work within a dynamic relationship and take on new dimensions in the religious instructional act. This is accomplished through an adequate taxonomy of the teaching process and a theory of learning from the facts and laws of human learning discovered in the social sciences. This, according to Lee, will enable the teacher to make sense of what happens in the lesson and provide a basis for predicting the consequences of the teacher's pedagogical behavior. In this way, Lee bridges the gap between theory and practise, allowing the teacher to choose the approach, style, strategy, method, and thereby develop a technique which will be effective in his here-and-now lesson. (Lee, 1970, pp. 230-233)

Lee also stresses the need to be able to arrange the variables of the teacher, the learner, the subject matter, and the environment in such a way as to bring about a particular learning outcome. Essentially, what is being advocated is the need for teachers to be involved intelligibly in the basic multidimension-ality of the religious instruction act as they deliberately arrange those conditions which are productive of learning. (Lee, 1970, pp. 55-92)

Many advocates of the social-science approach who attempt to establish religious education as a discipline prefer identifying

with other aspects of the approach. Groome and Marthaler prefer

the importance of recognizing the need to consider the essentially

communal nature of religious education. Groome contributes an

interdisciplinary joining of Christian theology and the social

sciences. Groome labels his approach to Christian religious

education "Shared Praxis". Specific details and examples are

provided by the author in Chapter 10 of Christian Religious

Education (1980, pp. 207-208): (1) the participants are invited to

name their own activity concerning the topics for attention

(present action); (2) they are invited to reflect on why they do

what they do, and what the likely intended consequences of their

actions are (critical reflection); (3) the educator makes present

to the group the Christian community story concerning the topic at

hand and the faith response it invites (Story and its Vision);

(4) the participants are invited to appropriate the Story to their

lives in a dialectic with their own stories (dialectic between

Story and stories); (5) there is an opportunity to choose a

personal faith response for the future (dialectic between Vision

and visions).

Important features of Groome's position are that he develops

the point that Christian religious education must be done within

the context of a faith community and that it must be an intended,

critically-conscious religious education since "if education is taken for granted, it is likely not to take place". (Groome, 1980, p. 107)

Approaches to Teacher Formation

From the viewpoint of the social science approach, the teacher is required to be more professional. The teacher is called upon to function as a witness to the faith and as a teacher of religion who "consciously anchors his teaching practice in a theory of teaching which is derived from the facts of learning and teaching". (Burgess, 1975, p. 139) According to Lee (1970, p. 211), the teacher: (1) must pay very careful attention to his own pedagogical behavior, (2) must pay very careful attention to the behavior of the student, and (3) must exercise skill in controlling one's own pedagogical behavior so that it leads to the student's acquisition of desired learning outcomes. He suggests that teaching is a cooperative art-science--a facilitation process--that implies teaching is directed towards persons as persons rather than towards persons as objects, and that teaching is a joint enterprise between student and teacher (Lee, 1970, pp. 218-212). The religion teacher's function, as perceived from the social-science standpoint, is to shape and structure the learning situation by recognizing the many elements such as

curriculum, social environment, and any conditions that will work together to effectively facilitate the "existential fusion" of believing and living in a learned life. In practical terms, this involves the realization that the teacher of religious education is a person who exercises one's specific mission of the Church in the education of Church members while recognizing that the whole community of the Church shares in this education task.

The teacher of religious education, viewed within the social science dimension, is regarded as one who is equipped:

> ... with the best professional qualifications, with an apostolic intention inspired by faith, for the integral formation of the human person, in a communication of culture, in an exercise of that pedagogy which will give emphasis to direct and personal contact with students, giving spiritual inspiration to the ... community which he or she is a member as well as to all the different persons related to the ... community, the family and the Church entrust the (Church's) endeavor. (Lay Catholics in Schools: Witness to Faith, 1982, #24)

The teacher is called upon to exercise a new level of cooperation between teacher, parent, student, pastor, and all who assist in involving students in a religious education experience that can

lead the community toward the promotion of personal and social

development and the nurturing of the faith. This demands a

teacher who is trained to provide a well-balanced learning

environment; allow for the sharing of personal experiences;

provide opportunities for reflection on the personal and social

dimensions of the Christian tradition, scriptures, and

contemporary issues; and invite informed participation in the

Christian community.

For this reason, Lee states, "The religion teacher ought not

to be in the profession for what he can get out of it ... but for

what he can give, for what he can facilitate". (Lee, 1970, p. 229)

As true of the contemporary theological approach to religious

education, adequate training for teachers is regarded to be among

the most pressing needs in the field of religious education.

According to Lee (1970, p. 294), training programs must: (1) give

the teacher an adequate knowledge and understanding of theory,

and, (2) provide the individual with the instructional skills

(behaviors) by which this theory may be implemented in practice.

He believes that these programs should be rooted in the social

sciences rather than in theological science because "it is only

from a social-science base that a theory and practice unique to

teaching can be developed". Lee states:

"The sooner religious instruction 'despookifies' the teaching

act and concentrates on identifying and improving the

teacher's pedagogical behavior, the sooner will the Lord, the

Church, the teacher, and the learner reap the harvest. (Lee,

1970, p. 268).

A common thread that is seen in the social-science approach

toward the teacher and the individual's training and formation is

the necessity to have a solid professional formation and a

competency in a wide range of cultural, psychological, pedagogical

and theological areas. Along with a proper development of their

individual personalities, the teacher also has the responsibility

to go far beyond the need for professional skills and competence

and lead the young to Christ through the example of his own life

in collaboration with the family, the parish, and all members of

the Church community. The facilitation of the need for critical

reflection by the teacher, the students, and by the entire adult

Christian community on the realities of the world becomes an

important element in the training of teachers within the

social-science context.

Evaluation of the Social-Science Approach

The social-science theoretical approach to religious education

is viewed here in its broadest interpretation and includes what

might be termed "the social-cultural theological approach" to
indicate its relationship with the traditional theological
approach and the contemporary theological approach. Under the
influence of the social-science approach, the nature of religious
instruction and the development of religious education were
drastically influenced by the natural social and educational
sciences and regarded as fundamental to the theory and practice in
religious education. Theory and practice do not attempt to make
religious education primarily a theological discipline but an
interdisciplinary joining of Christian theology and the social
sciences with a strong emphasis on pedagogy. Most religious
educators within this approach are far removed from the view of
seeing themselves as messengers of theological disciplines and
recognize that the educational mission of the Church is part of
the process of the development for religious and theological
traditions. In its broadest sense, this approach can be regarded
as utilizing the methods of such academic disciplines as
philosophy, history, theology, the psychological and social
sciences, and education in order to establish the basic principles
common to religious education. The teacher is expected to have a
broad knowledge base with specialized training in the facilitation
of specified, behaviorally defined, religiously targeted

behaviors. The document "Lay Catholics in Schools: Witnesses to Faith", 1982, #65, sums up the expectations for any lay person involved in religious education.

> For the Catholic educator, religious formation ... must be part of and a complement to one professional formation, and so be proportionate to adult faith, human culture and the specific lay vocation. This means that religious formation must be oriented toward both personal santification and apostolic mission for there are two inseparable elements in a Christian vocation. Formation for apostolic mission means a certain human and well-rounded formation, adapted to the natural abilities and circumstances of each person and requires an addition to spiritual formation ... solid doctrinal instruction ... nor can we forget ... adequate formation in the social teaching of the church ... With an adequate preparation in religious pedagogy they will have the basic training needed for the teaching of religion. Bishops will promote and provide for the necessary training both for teachers of religion and catechists, at the same time, they will not neglect the kind of dialogue with the corps of teachers being formed that can be mutually enlightening.

Ultimately, it is the entire Christian community which includes

the Christian family, the parish and the teacher of religious

education who, working in interrelationship, will provide the best

context within which religious education can be made available.

It is proper, then, to state that within this approach the

involvement of all members of the Church community is essential to

the task of religious education.

The social-science approach has made lasting contributions to

the integration of religious education theory and practice.

Certainly the contribution of James Michael Lee has allowed this

integration by inserting theology into the social-science approach

along with a high degree of educational expectations.

Thomas Groome has allowed for the interdisciplinary joining

of Christian theology and the social sciences and essentially

stresses the communal nature of religious education. With his

"shared praxis" approach (integrating life and tradition into a

shared response), he draws together the many trends and insights

in religious education as evidenced in the various approaches.

This opened the way for the lasting contributions and the

recognition of: (1) the community dimension that the locus of

learning stemmed from the Christian community, the family and

parish and the students themselves, (2) the integration of

catechesis, community building, liturgy and social ministry,

(3) an awareness that faith needs to be active for the recognition and respect for justice, peace and human rights, (4) a realization that God's self-revelation can be found in social-political events, and (5) a respect for action as vital to the learning process.

The specific contribution to the nature of religious education in this approach is that the teachers of religious education are to lead their students in the most effective way to an encounter with Christ.

The teachers of religious education (as co-workers in the church) are called upon to affirm and preserve the meaning and importance of perennial truths and values; to be open to new cultural influences; to witness to the redemptive love of Jesus Christ, to go beyond professional competence to lead students through the example of their own life to a life of service, to accompany the students in the search for truths and justice; to work in partnership with the parents and parish to reflect and discern God's presence in the world; to integrate the teaching of the Gospel in one's life and to strive to present religion teaching and relevant faith towards the development of a "people committed to Jesus Christ" (Pope Paul, Meeting with Catholic Educators, 1984, #4 - #7).

Those who are critical of the social science approach contend that it is an attempt to situate religious education outside practical theology, and that, in its persistence to justify the educational ideal in religion, it shows little respect for ecclesiastical concerns. They do see the search for and the gaining of professional competence as an appropriate and reasonable activity for those involved in the teaching of religious education. These same critics note that religious education will have to grapple with its ties to ministry and teaching and reflect on whether it is a profession unto itself or whether it is contingent to its connection to the "educational mission of the Church". For instance, is the individual "professional" committed to the profession of teacher of religion or to the community of Christian believers involved?

It is an accepted fact that teachers of religion must be aware of the ineffectiveness of teaching religion without corresponding actions, yet within the social science approach there can be seen a lack of clear identity, confusion of roles and a blurred comprehension of the nature of their work. Certainly if we are to address these problems, it is essential to clarify what preparation is needed, for what and who is responsible.

The social science approach is noteworthy in its challenge

for adequate professional preparation for teachers of religious education. What seems to be lacking is the availability of these programs especially designed to meet the needs of the teacher in his/her role as teacher of religion and teacher of the faith. In whatever way diocesan and parish leaders decide to provide this type of training it would be important to base their educational and spiritual formation on reliable resources and catechetical guidelines.

Conclusion

From this analysis and evaluation, it is evident that the various approaches to religious education have all helped shape the horizons of thought and determine specific approaches to teacher formation and preparation.

The major purpose for writing this chapter has been to invite interested persons towards an understanding of the relationship between theory and practice within the three major approaches of religious education. It has not been to draw far reaching conclusions based on the relative merits of the three approaches which are studied. Nevertheless, the social-science approach may well prove to be the brightest hope for the future of religious education. Drawing upon the broadest dimensions of this approach, the social-science vantage point seems to be uniquely capable of

providing a solid educational teaching basis for effective,
systematic programs of study for the preparation and on-going
formation of religious education teachers. It would seem quite
feasible that in using this approach in its broadest dimension,
there could be that "hoped for" integration of the diverse
elements drawn from many disciplines and many types of interactive
and social processes and experiences. It is hoped that all this
joining will make it possible to meet both the educational and
faith formational needs of those who are willing to be named as
volunteer teachers of religion and of the faith in their local
church settings.

Lee states in his latest book, The Content of Religious
Instruction,, (1985, pp. 761-762, 766) that religious educators
are truly faithful to Jesus' command (Mt. 28:19) only to the
extent to which their pedagogical practice is rooted in that kind
of "comprehensive and systematic macrotheory" which can
satisfactorily explain, predict, and verify the religious
instruction act.

The social-science approach to religious education, taken in
its broadest expression, seems to present a multi-dimensional
challenge for those responsible for planning programs to prepare
teachers of religion and faith in today's world - a world that

calls for a vision and a design in religious education to be
regarded both as a profession and a ministry.

Chapter Four

A Proposed Program

Introduction

The purpose of this chapter is to propose a balanced and
integrated program for the initial and on-going formation of
volunteer teachers of religion and faith based on the belief that
any program of formation in religious education must be consistent
in its underlying theory and in its specific and practical
processes. The first part will present the approach, scope and
rationale for the proposed program of study. The second part will
propose specific themes to be incorporated into the program. A
descriptive overview of each theme is followed by specific
thematic presentations. The complete proposed program's outline
can be found in Appendix A of this study.

It is the hope of the writer that these presentations will
provide valuable background information and direction to those
involved in the planning and implementation of programs for the
initial and on-going formation of volunteer teachers of religion
and faith.

Part One: Approach, Rationale

and Scope of the Program

Introduction

Over the past years there has been an emerging emphasis on

strengthening the field of religious education, not only in terms

of a field of study, but also, in terms of a defined discipline

with a particular methodology. Today, the social science theory

of religious education is one predominant model advocated by

leaders in the field of religious education. Taken in its

broadest context, this model answers the need for a defined

discipline with a particular methodology by combining the insights

of catechesis, theology, education and other inter-disciplinary

sciences. The proposed program in this study is modeled on the

multi-dimensional aspects of the social science theory in

religious education and draws heavily on the works and insights of

the formational leading religious educationalists. It aims to

integrate catechesis, theology, psychology, sociology and

education in a systematic, balanced program. It is structured to

facilitate the adult learning process for volunteer teachers of

religion and faith, within a learning community experience.

The works of Groome (1980), Lee (1985), Malone (1984),

Brundage & Mackeracher (1980) and Dunwoody (1979), all advocates

of the social science theory in religious education, have provided

the writer and the entire field of religious education with

excellent resource material aimed at strengthening religious

education as a recognized field of study. Their writings

exemplify their commitment to a broad-based social science theory

in religious education. All present guidelines to adult learning

principles and offer a schema for the structuring and facilitating

of the adult learning process in religious education. All

integrate the essential elements of Christian community building,

the handing on of the faith through catechesis, and solidly based

educational methods for the teaching of religion.

Approach

The all-encompassing approach at the centre of this program

will be community, adult-centered catechesis and education. The

Rite of Christian Initiation for Adults (RCIA) provides the model

for such an approach. This model, rooted in the early Christian

Church, approaches catechesis as systematic instruction and

participation within a faith community. It aims at personal

growth and development, faith development, and learning within the

context of a belonging community. A primary resource in the area

of adult learning in community, Adult Faith, Adult Church, 1986,

pp. 24-25, comments on the merits of the RCIA model:

Through participation in community we as adults become involved in an authentic adult learning process. When a group of people work together toward a common goal, sharing with and supporting one another, and sometimes struggling, they go through a process of learning and growing. Real community, like a praxis of adult education, respects individuals, values, their contributions, and works but where it tackles questions which are perceived by individuals as meaningful in their lives. Emerging naturally from this lived experience, and linked to it, are the impetus and the resources for establishing concrete, intentional learning opportunities.

The learning opportunities referred to in <u>Adult Faith, Adult Church</u> (1986) are seen to include a variety of approaches which are patterned on the multi-dimensional aspects of the social science theory. Under the umbrella phrase of <u>proposed program</u>, the writer presumes that the thematic presentations would present such multi-faceted learning opportunities within the contexts of in-service sessions, lectures, group discussions, demonstrations, workshops, and conferences. An excerpt from <u>Adult Faith, Adult Church</u>, 1986, p. 154 reiterates the writer's intentions for the <u>proposed program's</u> approach:

Largely, the learning process in adult education theory is described as a process of meeting needs and striving for goals. That is to say, as adults we are motivated to engage in learning and perceive a personal goal that learning will help us to achieve. Neither this motivational approach nor the traditional prescriptive approach to learning (for example, "They need to know this program" or "That is what they need to know") is adequate for adult religious education planning. In the process of planning we need to be sensitive to both the individuals needs and the broader vision of the Christian community; what we as a Church are proclaiming. Through the reflection of Knowles (1980) we see that in adult learning we recognize not only the presence of learners' needs but also of community and institutional needs. We also acknowledge community, institutional, and personal goals, and require that all be mutually negotiated by participants, resource persons and administrators. As Schaefer (1982) points out, "these principles provide room for a Church to care about God's initiatives and its own traditions, and still to invite adult learners to shape the curriculum, share their experience, and own the learning itself (p. 26).

Rationale

The interdisciplinary, social science approach and the RCIA

model for adult learning within the community have been chosen on

the belief that they best meet the demands of those involved in

the teaching ministry of the Church today. This demand calls for

well-informed, committed teachers of religion and faith.

Within this community-centered model, these individuals, in

collaboration with leaders, identify and reflect on the essential

skills and learning to be acquired. The participants and leaders

become resources for each other--encouraging each other to engage

in critical reflection, dialogue and on-going evaluation during

the entire teaching-learning process. The ultimate challenge of

the program's approach is to effect the integration and on-going

development of learning and faith in the lives of the participants

--lives that are committed to carrying on this teaching-learning

process in their local church communities.

The social science/RCIA model for adult learning in religious

education was chosen because this model is parallel to many

aspects of the educational process. Such educational aspects

include reflecting on one's life experience, formulating certain

principles or learning from that experience, and trying out these

new learnings in one's life situations. The social science/RCIA

model responds to these educational aspects by meeting the

challenges for catechist formation stated in the General

Catechetical Directory, 1973, n. 17:

> Catechist formation (must seek) to enable catechists to
>
> develop recognition of their own personal faith journey, to
>
> communicate that lived faith to others with the skills and
>
> knowledge required, so that others recognize the presence of
>
> God in their own faith journey and respond in Christian
>
> living.

The social·science (RCIA) model, a community-based learning

model, was chosen for this program because the multi-dimensional

teaching-learning theory aspects of this model are consistent with

specific and practical educational and formational processes

essential to the formation of teachers of religion and faith.

Scope

The scope of this proposed program is based on the objectives

for accredited programs of religious education proposed by The

American Association of Theological Schools in the United States

and Canada. According to A.A.T.S. (Marthaler, 1974, pp. 218-219)

the main objective "should be the equipping of persons for

competent professional leadership in the various educational

ministries of the Church". A.A.T.S. stresses the development of:

the ability to understand the ministry of education within the
mission of the religious community as a whole; the ability to
relate educational theory with the practice of educational
leadership; the ability to work effectively and harmoniously with
others in developing and pursuing educational objectives; the
ability to be self-critical in evaluating one's performance in the
discipline of education; and, the ability to communicate one's own
faith and commitment as to challenge the commitment of others to
the mission of the Church community and its educational tasks.

In conclusion, this proposed program attempts to present a
systematic balanced approach for the initial and on-going
formation of volunteer teachers of religion using a broad-based
model for religious education which integrates the social science
theory of religious education with the RCIA model of adult
learning within a believing-learning community. It is the hope of
the writer that this program, designed to integrate catechesis,
theology, psychology, sociology and education in a learning
community experience, will enable volunteer teachers of religion
and faith to be effective in their teaching ministry and be more
committed to a dynamic faith life in the Church today.

Part Two: Program Themes

and Presentations

Introduction

To prepare volunteer teachers of religion and faith within a
social science/RCIA community-centered approach a program must
address itself to both the professional and ministerial aspects of
religious education.   It must include the theoretical, educational
and spiritual dimensions of religious education.   Recent
publications supported by the Bishops of the United States and
Canada provide fundamental resource material for planning such
balanced, systematic programs.   These include: Catechesi Tradendae
(Apostolic Exhortation on Catechesis), 1979;   Sharing the Light of
Faith (The National Catechetical Directory), 1979;   To Teach As
Jesus Did, 1972;   and Faith Lived - Faith Shared, Guideline for
the Formation and Certification of Catechists, 1981.   Other
contributory works include those of the leading social science
religious educators, Thomas Groome and James Michael Lee, along
with the works of other noteworthy religious educators cited
within this study.   All elaborate on the community-centered, adult
learning process in religious education.

Part Two: Program Themes elaborates on four dominant themes
found in these works.   They include: 1) The Religious Educator as

an Adult Believer; 2) Theory and Practice Involved in the Religious Education Teaching-Learning Process; 3) The Content and Message of Religious Education; and 4) The Need for On-Going Evaluation. These themes serve as the basis for the overall plan and direction of this proposed program. A listing of fundamental and selected resources is presented as a further guide to the thematic presentations. This composite listing is found in Appendix B of this study.

This proposed program is meant to be used with a certain degree of flexibility, based on the needs and situations of those involved in the program. However, the writer feels that the sequential order of the thematic presentations is crucial for the delivery of a systematic, balanced program.

<div align="center">

Theme One: The Religious Educator as an

Adult Believer

</div>

Introduction

This entire theme and its presentations are primarily experiential and only secondarily instructional. The general aims of this theme are to enable the participants to reflect on his/her own life experiences in light of God's Word; to deepen their faith life through the Word; and, to join this with a commitment to witness a life of faith and prayer.

This theme is based on the premise that all of human learning takes place within the life experiences of the learner. All learning, to be really understood, lived, and personally responded to must have reference to the life experiences of the participants. The catechetial learning process for this theme essentially aims at allowing the participants to reclaim and rediscover a faith that is living, mature, and grounded in the person of Jesus Christ and the traditions of the Catholic community. Faith, regarded in these dimensions is seen as an on-going, dynamic relationship with Jesus Christ. It is seen as a relationship of experienced faith that gives meaning and direction to one's life. James Fowler (1982) labels these dimensions of experienced faith as: believing, trusting and doing.

The goal for this theme is to enable faith growth in the lives of participants within and through the learning community. This faith learning community is the context for their growth and development as teachers of religion and faith. The learning community is seen as the chief catechist.

Within this learning community, and throughout this theme, the participants are invited to explore their understandings of the Church and its ministry; Jesus, as the Christ of faith; the areas of personal development and faith growth; and the need for

personal and communal prayer. This theme culminates in a

celebrative response to the participant's commitment to Christian

discipleship and to the ministry as volunteer teachers of religion

and faith. The theme attempts to answer the challenge stated in

the NCD, 1977, #213 that all teachers of faith are to be

prepared to:

> proclaim Christ's message, to participate in efforts to
>
> develop community, to lead people to worship and prayer and
>
> to be motivated to serve others.

The Concepts of Church and Ministry

This presentation aims to assist the participants to identify

and articulate what it means to them to belong to the Catholic

Church and to share in the common beliefs and ministries of this

community of Christ. At this point, the participants are invited

to explore their personal understandings of the beliefs and

ministries of the early Christian community, the creedal beliefs

and ministries of the Church today, and their own personal

beliefs. The essential aim of this presentation should be to

nurture the participants' self-awareness and sharpen their

sensitivities toward their personal beliefs, hopes and visions of

the Church and its ministries. It is hoped, that through

reflective/dialogue opportunities, this presentation will enable

the participants to become more aware of their needs to deepen

their understandings of Church, ministry and their personal faith

growth and development.

At the very heart of one's faith growth as a Catholic

Christian is one's understanding of Jesus. The following

presentation builds on the notion of Jesus as the basis for one's

beliefs.

Jesus Christ - The Christ of Faith

This presentation is based on the belief that growth in faith

is an essential·process based on one's understanding and

relationship with Jesus, who is at the very heart of one's

identity as a person of faith within the Catholic Christian

community.

It is essential that this presentation give a thorough,

solidly based presentation of the life, mission, message and

meaning of Jesus - the Christ of faith. Since we understand that

faith is built·upon a personal relationship with Jesus Christ, it

is also necessary to invite a response and on-going commitment to

this belief. Participants should be given opportunities to

explore in detail, reflect upon and clarify their personal

relationship with Jesus in light of the teachings, deeds and

identity of Jesus. Contemporary theology and the synoptic

gospels, along with other suggested foundational resources will provide solid sources for this presentation.

This process of growth in faith and in one's relationship with Jesus Christ is seen as a dynamic, on-going challenge that follows the course of human development. The following presentation will explore this interaction of faith and human development.

Personal Development and Growth in Faith

This presentation should provide the participants with opportunities to identify, analyze and articulate their understandings of the relationship of their own stages of faith development with their stages of human growth and development.

The works of James Fowler, Gabriel Moran, and James Rapai are primary resources to enable the participants to creatively describe, analyze, compare and evaluate the various stages in faith and human development. The main aim of exploring this research at this time is to enable the participants to focus on their own developmental stages. This presentation should enable the participants to realize the areas of faith and human development that need to be further explored, nurtured and developed. The following presentation on prayer is regarded as one such area basic to on-going faith and human development.

Personal and Communal Prayer

This presentation presents the participants with the notion

of prayer as at the heart of one's dynamic relationship with Jesus

Christ at the heart of one's life of faith, and at the heart

of Christian life, growth and development. It is prayer that

feeds, nourishes, sustains and gives meaning to the adult believer

in community.

Within the above context, participants should be invited to

see prayer as their personal response to God; to clarify their

own personal reasons for prayer; to learn the reasons why the

Christian community must be a community of prayer; and, to

develop a sensitivity to and awareness of the personal and

communal aspects of prayer.

Essential to this presentation is an opportunity to

participate in various prayer models in an integrated fashion.

Leaders should create prayer experiences aimed at fostering the

spiritual growth of the participants through personal and communal

prayer opportunities. These opportunities should lay the

foundation for the on-going development of the personal prayer

life of the participants. In a sense, this presentation

challenges a commitment on the part of the participants to deepen

their own prayer and faith lives. This acceptance of a

faith/prayer commitment is seen as essential to the participant's acceptance of Christ's invitation to discipleship. This theme of discipleship is treated in the following presentation.

<u>Celebration of Christian Discipleship</u>

The entire theme has provided a framework to allow the participants to reflect upon, articulate, summarize, and synthesize their understandings of their personal beliefs in light of the Church, the gospels and the person of Jesus. The theme essentially invites the participants to a deepening of one's faith and one's commitment to Jesus and His Church - a commitment to discipleship.

This particular presentation should begin with providing the participants with the opportunity to explore the actual meaning of this discipleship. It should provide the participants with opportunities to reflect on their personal gifts, goals and limitations as disciples of Jesus and as teachers of religion and faith in their local church settings.

As a culmination of this experience of reflection and evaluation there should be a formalized commitment ceremony. This ceremony presumes that the participants have assumed their mutual call toward openness and commitment to learning and to faith growth. It presumes a willingness on the part of the participants

to venture into a deepening of growth in faith and learning as members of a Christian faith learning community called to joint learning, living and believing as Catholic Christians. This call implies attitudes of coresponsibility and accountability on the part of the participants and on the part of those that assume leadership roles in the program. Persons in these leadership roles should be called upon to commit themselves to offer balanced, systematic, on-going opportunities to affirm and contribute to the on-going faith and learning growth of those who are called to be volunteer teachers of religion and faith.

This entire theme and its consequent presentations have defined its participants, volunteer religious educators, as adult believers in the Christian community. It has called these individuals to articulate, understand and embrace personal faith growth and development and the need for initial and on-going formation to prepare them for service in the teaching ministry of the church. The material presented has been based on the social science/RCIA models of adult learning challenging the participants to define their personal experiences and engage in faith/knowledge sharing experiences within a Catholic learning community. In essence, this theme has encouraged the participants to become aware of their need to seek and accept Jesus, His message and His

mission more fully in their lives.

Theme Two: Theory and Practice in the Religious

Education Teaching-Learning Process

Introduction

This theme naturally flows from defining oneself as one committed to the teaching-learning ministry of the Church, as a participant in the learning community and as a future teacher of religion and faith. It addresses itself to the principles and conditions that will enable the participants to exercise these roles by presenting the theories and practices conducive to the teaching-learning process in religious education.

The presentations are based on a teaching-learning process designed to adapt the adult learning theory to religious education. In this process personal, community and institutional needs all are mutually negotiated by the participants and those directly involved in the planning and implementation of the program. These principles provide room needed for Church leadership to care about God's initiatives and its own orientations yet still invite adult learners to shape their experience and own the learning itself (Adult Faith, Adult Church, p. 54).

The material presented in the presentations draw heavily on

the social science teaching-learning principles for religious

education developed by James Michael Lee (1985). These principles

and their applications to program planning in the field of

religious education are also strongly evidenced in the writings of

Brundage and Mackeracker (1980), the Ontario Institute for Studies

in Education (OTSE) in Toronto, Dunwoody (1979), and L'Office de

Catechese du Quebec. All have convincingly demonstrated their

expertise to adapt the adult learning theory to the field of

religious education. These works are basic to the goals of this

theme which propose to present an overview of the various theories

and approaches in religious education; to enable the participants

to identify, clarify, articulate and critique their own

understanding of the factors involved in teaching-learning

process; to enable the participants to explore the resources

available to them to enhance teaching; to explore the concepts of

collaboration and co-responsibility in the teaching-learning

process; and to facilitate the participant's effectiveness in

group dynamics and communication skills.

The first presentation of this theme begins with an

opportunity for the participants to probe the various theories and

approaches in the religious education teaching-learning process.

An Overview of Religious Education Theories

This presentation provides the participants with an overview and basis for past and present teaching-learning theories in religious education, their implications and their practical applications in the teaching of religion and faith.

The main purposes for this presentation are to familiarize the participants with these main theoretical approaches and to explore the need to integrate and relate these theories and their practices in the actual teaching-learning situation.

Chapters Two and Three of this study, along with other excellent resource texts, present material that provide a historical background to and a critical analysis of the main theoretical approaches in religious education.

This opportunity to explore the various theoretical approaches with their specific aims and objectives provides an essential basis for an informed choice and application of a specific theory and its practice in the participant's future teaching situation. It also sets the tone for the following presentation which will focus on the social science approach to religious instruction.

Focus on the Social Science Approach

This presentation aims to introduce the participants to the various theoretical practices, principles and conditions of the social science teaching-learning approach to religious education. The focus of this presentation is concerned with how persons learn, how they interact with one another and what processes are most conducive to the instructional act in religious education within a social science context. The substance of this presentation draws on the works of James Michael Lee, particularly his latest work, The Content of Religious Instruction: A Social Science Approach, 1985. The material presented in Adult Faith, Adult Church, 1986, along with the resources mentioned in the selected bibliography (see Appendix B) are all basic to this presentation. The purpose and objective of this presentation should be to provide the participants with a solid social science theoretical foundation for religious instruction (the teaching-learning act). What is attempted in this presentation is to place the teaching of religion on a scientific footing by presenting the empirical facts of the teaching-learning dynamic and place these facts into the social science framework which attempts to explain, predict and verify the teaching practice.

This presentation should present the participants with the

important areas of:

> the goals of religious instruction, the cultural milieu in
> which religious instruction takes place, the political forces
> which impact upon religious instruction, the theology and
> philosophy and history of religious instruction and the like
> (Lee, 1985, p. 747).

It is essential to this presentation to elaborate the macrotheory
underlying the social science theory of religious education. It
is this macrotheory that gives the direction to the social science
approach to the teaching-learning process. In a sense, this
presentation is fundamental to the crucial issue of challenging
the participants to become aware of all the factors which
influence the teaching-learning process. The following
presentation will begin to address this challenge.

Developmental Principles in Religious Education

The purpose of this presentation is to provide the
participants with a forum to reflect on and discuss the faith,
human and moral principles and conditions governing God's
revelation to themselves, their openness to this revelation and to
those principles and conditions that govern their attempts to
foster religious growth and development in others. Sharing,
support and senstitivity to the questions, understandings and pace

of the participants are basics to be encouraged in this presentation.

It is essential that this presentation include a discussion of the essential need to identify and respect the stages of faith and human development of learners in one's teaching situation. Specifically, this presentation should develop the participants' awareness of the need to interrelate the psychology of human development and the stages of faith and moral development into the practices involved in the teaching of religion and faith.

> Sound religious education seeks to present instructional
> material using appropriate language and methodology which
> takes into account the people for whom it is intended. Thus
> one must endeavor to be cognizant of the factors of faith and
> human development and the psychology of moral development if
> he is not to fall into the trap of "teaching the right
> content" at either the wrong time or the wrong way (4.1,
> Rapai: Pre-Service, 1984, p. 87).

Gabrial Moran treats this area in his work, <u>Religious Education Development</u> (1983) as well as Thomas Groome in his monumental work, <u>Christian Religious Education</u> (1980). Their works are most helpful in answering the challenges of this presentation which are to enable the participants to be aware of the need to identify and

respect the stages of faith and the areas of human and moral development of the learner, to integrate these understandings, and be able to apply them as teachers of religion and faith in their local situations.

Other essential factors to effective teaching will be discussed in the following presentation.

Educational Resources to the Teaching-Learning Act

This presentation should provide the participants with a variety of resources and information on how to use them in the actual religious instruction act. Essential to this presentation is an emphasis on the catechist as prime resource. Opportunities should be given to the participants to discover the many resources available to them to aid them in conveying the Christian message and reach their desired teaching-learning goals. The National Cathechetical Directory (1979) gives the basic orientation to this presentation.

> The quality of catechists is more important than the quality of their tools. But good tools in the hands of skilled catechists can do much to foster growth in faith. Catechetical "tools" are many and varied. They include human and organizational resources, the communication, media, textbooks, and audio-visual material (N.C.D., 249).

The many areas to be explored should include teacher rapport; classroom atmosphere; the place of discipline and general sharing; the creative use of the media, pictures, stories, drama, music, drawing, writing and questioning; and the act of evaluation. A detailed look into the integration of the teacher's manual/text and the act of lesson planning are also two very important areas to be explored.

A variety of experienced-based learning opportunities should provide the participants with specific opportunities for involvement in and experimentation with the materials and areas discussed. Since this presentation is based on the social science approach and the RCIA model, it is essential that it incorporate the principles and conditions of the teaching-learning act within this particular presentation. James Michael Lee states: "The learner most effectively learns ... in those learning situations which are so structured as to put him in a process mode of behaving" (Lee, 1985, p. 110).

Emphasis should be put on the need for collaboration and consultation with others involved in the teaching ministry. Participants should, whenever possible, work in small groups. In this way, the participants become sources of mutual growth for each other. Through this collaboration they will learn the

advantages of working and planning together; develop their

sensitivities to the need to integrate their teaching with the

larger community of faith; and experience, first-hand, a sense of

community and shared ministry.

The next presentation will enlarge on the need to work in

consultation and collaboration with all those involved in the

teaching-learning act.

The Need for Consultation and Collaboration

Whenever possible throughout this program, it is essential for

the participants to be involved in a consultative-collaborative

process with leaders and fellow participants. This basic stance,

should not only enable the participants to be more actively

involved in the actual presentations but, will also prepare the

participants to integrate these processes into their actual

teaching experience in their local church settings.

This particular presentation examines why and in what context

good communication skills are essential to the religious education

teaching-learning process. It also provides a forum to develop

the necessary communication and group dynamic skills needed as

teachers and collaborators in religious education within the

parishes. The parish context supports the need for consultation

and collaboration with all those persons involved in and

responsible for religious education in the local Church setting.

These persons include diocesan and parish leaders, parish and

diocesan religious education coordinators, fellow teachers,

parents and all others who are co-responsible in meeting the

religious education needs of the learner. These others referred

to are those individuals who are related to specific areas in the

parishes such as liturgy, social ministry, music, and the many

other areas needed to provide individuals with effective formation

in religion and faith. Representatives such as diocesan and local

parish leaders in religious education, and parents of students

should be invited to participate in this presentation.

Catechesi Tradendae (1979) and Sharing the Light of Faith (1979),

along with the person of the Bishop himself, are all significant

resources to this presentation. The religious education process

should be promoted and sustained by all the members involved in

the on-going challenge of religious education within the diocese

and parishes by examining effective ways of communicating and

enabling the teaching-learning process to be met in the parishes.

The constructive use of theories of conflict resolution, problem

solving and discussion techniques should be utilized to meet the

needs of this area of the religious education process.

The approach taken throughout this theme is based on the need

to integrate the principles of education, psychology, and
sociology-based theology to the religious instruction act. It
draws heavily on educational and social scientific research done
adapting the teaching-learning theory specifically to religious
education. The material presented should provide a solid basis
for communicating the great truths of faith. This basis requires
a sound general knowledge of the theories, principles and
procedures conducive to the effective teaching of religion and
faith.

<div align="center">Theme Three: The Content and Message

of Religious Education</div>

Introduction

Under this theme the ultimate challenges are to foster and
promote an understanding of the Catholic Christian tradition; and,
to invite the participants to integrate, synthesize and to relate
these understandings to their personal lives and to their teaching
experiences. In the words of Thomas Groome, the goal is to make
present the Story, to propose its Vision, and to choose life in
the present.

The presentations should enable the participants to enter
into dialogue and into a dynamic process of critically thinking
about life in light of the Church's teachings. The presentations

should also provide the participants with opportunities to discuss

and make sense out of these teachings in light of their own lives

and ultimately for their own teaching of religion and faith.

Pope John Paul II in <u>Catechesi Tradendae</u> (1979) states that

this type of catechesis must be systematic and programmed to reach

a precise goal. It must deal with essentials without claiming to

tackle all disputed questions and not indulge in ideological

research or scientific exegises. It must, however, be

sufficiently complete, be an integral Christian initiation towards

knowledge and faith and be open to all other factors of Christian

life.

With these goals in mind, the presentations under this theme

give grounds to the hope that teachers of religion and faith will

be led and will lead others to a well-informed, vitally

experienced life of faith and knowledge - a faith and knowledge

which is solidly based on the person of Jesus Christ and the

beliefs and teachings of the Roman Catholic Church today.

<u>Introduction to Content and Process in the Study of Religion</u>

The first presentation of this theme will attempt to give the

participants the opportunity to define the main areas of the

Church's doctrines and living traditions. It should also

introduce the participants to the essential processes towards the

understanding and integration of these teachings into one's life

and teaching experiences.

The National Catechetical Directory (1979) formulates the

living tradition of the Church into three main groups. These

groups are termed biblical, liturgical, and ecclesial (which

includes doctrine and witness). Time should be spent giving a

brief overview of each of the groups. The main thrust of this

presentation should concentrate on the dynamic processes essential

towards integrating life experience with these main groups of

living tradition. The processes to be introduced when studying

the traditions of the Church are: first, dealing with some

dimension of one's life experience; second, relating that life

experience to some aspect of Catholic tradition; and third,

synthesizing and integrating the first two movements towards an

active faith response. It is essential that the participants

understand the dynamics of presenting doctrinal-traditional

teachings as the movement from some life experience into a

doctrinal teaching and back again to an applied life experience

(Manternack & Pfeiffer, 1983).

The key, then, to this presentation is that the study of

religion and theology--the teaching of doctrine and tradition--be

presented as relevant to the participant's life and teaching

experiences. Manternack & Pfeiffer (1983) summarize well the essential attitudes to be encouraged and challenged in this presentation.

> The basic call to those of us who are religious educators is to share a faith tradition in such a way that it opens people rather than closes them to life's mystery. The teachings of the church need to be learned in relation to the questions of life - to the experiences of those we teach, adults, youth and children ... Catechesis is an engagement in the faith-process of looking at life in the light of one's tradition and exploring that tradition in the light of one's experience (p. 27).

Participants must be encouraged to enter into dialogue and the processes of reflection and critical thinking about life in light of the teachings of the Church and also how the teachings of the Church affect their lives and those whom they teach. The National Catechetical Directory (1979) stresses that all catechesis stems from this fundamental process of discernment and that this process is fundamental to catechesis today. What we wish to emphasize to the participants is the necessity to test and interpret all things. This is to be done in a Christian spirit within a supportive learning community using the essential

learning strategies of reflection, dialogue and prayer.

Vatican II in its "Declaration on Religious Freedom", (1965),
No. 3 affirms:

> Wherefore every man (sic) has the duty, and therefore the
> right, to seek the truth in matters religious in order that
> he may with prudence form himself right and true judgments of
> conscience, under use of all suitable means.
> Truth, however, is to be sought after a manner proper to the
> dignity of the human person and his social nature. The
> inquiry is.to be free, carried on with the aid of teaching or
> instruction, communication and dialogue, in the course of
> which men explain to one another the truth they have
> discovered, or think they have discovered, in order thus to
> assist one another in the quest for truth.
> Moreover, as the truth is discovered, it is by personal
> assent that men adhere to it.

The following presentations will address this quest for truth
through inquiry into the Church's traditions, doctrines,
scripture, liturgy and witness.

Introduction to the Church's Doctrines and Traditions

This presentation addresses one of the major aspects in
catechesis - the place of doctrine, tradition or creedal

formulations. It attempts to do this by introducing the
participants to a process of discernment of the principal
elements, meanings and implications of the Nicene Creed.

We summarize our faith by proclamining this creed handed down
from the early church in these words:

> We believe in one God the Father, the Almighty, maker of
> heaven and earth of all that is seen and unseen
> We believe in one Lord, Jesus Christ, the only son of God,
> eternally begotten of the Father,
> God from God, Light from Light, true God from true God,
> begotten, not made, one in Being with the Father.
> Through Him all things were made. For us men and for our
> salvation he came down from heaven: by the power of the Holy
> Spirit he was born of the Virgin Mary, and became man.
> For our sake He was crucified under Pontius Pilate; He
> suffered, died, and was buried. On the third day He rose
> again in fulfillment of the scriptures; he ascended into
> heaven and is seated at the right hand of the Father.
> He will come again in glory to judge the living and the dead,
> and his kingdom will have no end.
> We believe in the Holy Spirit, the Lord, the giver of life,
> who proceeds from the Father and the Son.

With the Father and the Son he is worshipped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We

acknowledge one baptism for the forgiveness of sins. We look

for the resurrection of the dead, and the life of the world

to come. Amen.

Chapter V from <u>Sharing the Light of Faith</u> (1979), 82-111

provides a detailed outline of the principal topics to be included

under the all-embracing Nicene Creed. Nine major areas are

outlined, which include The Mystery of One God; Creation; Jesus

Christ; The Holy Spirit; The Church; The Sacraments; The Life

of Grace; The Moral Life; Mary and the Saints; and Death,

Judgement, Eternity. Each major topic presents several sub-topics

which detail the essential elements necessary towards presenting

the basic doctrine of the Roman Catholic Church. An outline of

these topics and sub-topics can be found in Appendix C of this

study. This particular presentation should be viewed as

introductory, setting the tone for future presentations that will

examine in detail the nine major areas. Surely, one sees that

those responsible for this presentation must view this as a

long-term, on-going proposed program in itself to be used in

future, on-going formation sessions. The writer proposes that

each area and sub-topics be presented in future on-going formation sessions.

What is essential to this presentation is that the participants be aware of the principal elements that are regarded as doctrinal/traditional in the Church. The participants should also be challenged to see these doctrines and traditions as the basis for their Roman Catholic identity.

Those responsible for presenting this presentation, and those to follow, are encouraged to do so within the educational teaching-learning process based on the social science/RCIA model. The participants should be encouraged to approach the material presented with a reflective, critical and open spirit. Authentic dialogue and pluralism are to be encouraged within the learning community. The educational teaching-learning process should challenge the participants to work through the sessions, which are mainly cognitives, with the ultimate goal being that they personally and freely appropriate these doctrines/traditions and own their convictions. This is essential if these doctrines/traditions are to empower the lives and work of the participants. This process should lead the paraticipants naturally to prayer and a action-oriented reaffirmation and proclamation which states: "This is our faith. This is the faith

of the Church. We are proud to profess it in Christ Jesus, Our Lord". Only then will the teachers of religion and faith bring a relevant, lived experience of Christianity to their teaching experiences within the local parish communities.

It would be an illusion to believe that all truths of Catholic Christianity are to be found in its doctrines and traditions. For this reason, the next presentation considers the place of scripture - the Word, as essential to catechesis and the teaching-learning process in religious education.

Introduction to the Bible

Thomas Groome states that we are pilgrim-covenanted people and like all pilgrims we must know and remember our past if we are to actively share a common present and shape a future together. This presentation relates this concept of Groome and challenges those responsible for its presentations to bring the Word of God, the Bible, to bear on the lived experiences of the participants; to enable the participants to interpret it; and to invite them to live it affirmatively. The overall objective of this presentation is to help the participants to come to know the Bible as a source of meaning for their lives.

What is essential to this presentation is that all teaching in this area is faithful to what is stated in The National

Catechetical Directory (1979), #43:

>Catechesis studies scripture as a source inseparable from the
>Christian message. It seeks ways to make the biblical signs
>better understood, so that people may more fully live in the
>message of the Bible.

The teaching-learning process essential to this presentation
is firsthand experience with the Bible as a source for guided
study, reflection, sharing and prayer. Attention should be given
to the Bible's literary characteristics, origin and development
and its significance. All such background is valuable and
essential. In terms of the social science approach such factual
knowledge must be based on the needs of the learner (the
participants) and should be integrated into a variety of
approaches in the teaching-learning process. There are many,
soundly structured, scriptural resource programs available that
carefully relate life and biblical themes into the learning
process. Manternack & Pfeiffer (1983) provide such a guide for
practical ways and fundamental resources to study and find life's
meaning in and through the Scriptures. The challenge and hope of
this presentation is that by inviting the participants to
prayerfully understand and search the Bible for life's meaning
they will be effectively prepared and motivated to guide their

students similarily.

The Church recognizes the need to affirm this on-going
challenge to search for life's meaning through ritual and
celebrations. The following presentation will explore these
areas.

Liturgical/Celebrative Experiences in Religious Education

The vital blending of catechesis and celebrative liturgical
experiences demands learning what liturgy is and becoming aware of
what liturgy requires. This presentation attempts to meet these
demands by enlarging the overall liturgical awareness of the
participants. Its objectives should include opportunities to
explore the relationship between beliefs, celebration, ritual and
symbol. In simple, practical and creative approaches, this
presentation should challenge the participants towards an
integration of what they are learning, how they celebrate it, and
how they will respond to it in their lives. This presentation
should guide the participants towards a prayerful understanding
and attitude of how the Church interprets and celebrates all of
life through ritual, signs and symbols. This introduction to
liturgical catechesis, should invite and challenge the
participants to probe the basic experiences of life in a creative,
symbolic and imaginative spirit; it should enable the

participants to reflect on and discern God's presence in those experiences; and ultimately it should enable the participants to discover ways and means to creatively celebrate these experiences.

As for catechesis, it prepares people for full and active participation in liturgy (by helping them understand its nature, rituals and symbols) and at the same time flows from liturgy, inasmuch as, reflecting upon the community's experiences of worship, it seeks to relate them to daily life and to growth in faith (NCD, 44, 113).

To deepen the participant's ability to integrate catechesis, liturgy and life it would be valuable to develop a familiarity with liturgical prayers, symbols, gestures and actions through in class experiences of various types of celebrative experiences. These might include paraliturgies, prayer services and Bible services. Participants should be involved in the planning, preparation and development of these celebrative experiences. The participants should be presented with suggestions, criteria and guidelines to enable them to plan and develop these experiences within the immediate learning community and encourage the participants to carry these over into their own teaching situations.

This presentation should nourish, strengthen and instruct the

participants towards an affirmation and expression of what it means to celebrate life, learning and their growth in faith through religious ritual and celebration.

The ultimate goal of liturgical catechesis, as all of religious education, is toward affirmation of, celebration of and commitment to one's life of faith within the ministry of the Church as witnesses and disciples. This last dimension of witness and discipleship are explored in the last presentation of this theme.

Called to be Witnesses

The major thrust of this presentation is an invitation for the participants to explore more fully the meaning and implications of their affirmation and commitment to the ministry of teaching and service in the Church. It attempts to give the participants meaning and direction to their call as teachers of religion and faith--a call to evangelize and "to teach God's truth and to bring God's life and His love" (NCD, 1977, No. 170).

> For to evangelize is to proclaim the living message of Jesus Christ. But it is also to bear witness. The mystery of Jesus Christ must be proclaimed in spirit and in truth (Rapai, 1984, p. 92).

This presentation should challenge the participants to

reflect and seek new directions to how they can "bear witness" and

continue the mission of Jesus to proclaim and teach God's Word,

celebrate the Sacred mysteries and serve the people of God (Rapai,

1984, p. 92). In an attempt to provide a framework that gives

direction and meaning to the concepts of discipleship and witness

one might present the example of individuals (past and present)

who directly and indirectly witnessed a concrete, relevant faith

life based on Gospel values in their personal lives and in their

lives of service to the community. The National Catechetical

Directory (1979), #45 states:

> the church also gives witness to its faith through its way of
>
> life, its manner of worship, and the service it renders. The
>
> lives of heroic Christians, the saints of past and present,
>
> show how people are transformed when they come to know Jesus
>
> Christ and the Spirit.

The National Catechetical Directory (1979), #149-170 also

provides the social dimensions and implications to the concepts of

witness and discipleship that should be introduced to the

participants. Participants should be given the opportunity to

reflect on and synthesize this material as essential to their

faith lives and to their commitment to the teaching ministry. The

issues to be developed under the concept of social ministry are

summarized in The National Catechetical Directory (1979), #45 as:

> Concern for and ministry to the poor, disadvantaged, helpless
>
> and hopeless are signs that the church is a servant. Uniting
>
> in love and mutual respect people from every corner of the
>
> earth, every racial and ethnic background, all socio-economic
>
> strata, the church is a sign of our union with God and one
>
> another effected in Jesus Christ. Every Christian community,
>
> characterized by its stewardship is meant to be a sign of
>
> that assembly of believers which will reach fulfillment in
>
> the heavenly kingdom. Such a community catechizes its
>
> members by its very life and work, giving witness in a
>
> multitude of ways to God's love as revealed and communicated
>
> to us in Christ.

The concepts of witness and discipleship bring us full circle
in what is termed, the dynamic, on-going, essential faith
discernment process of integrating life and tradition. It
challenges and gives meaning and direction to what is ultimately
required of all teachers of religion and faith - a meaningful and
knowledgeable affirmation of the call to become a disciple/witness,
inspired by the Spirit and rooted in the mission of Jesus and His
Church. It has been a call to all participants involved in this
program to teach and serve the people of God in knowledge and

truth.

This entire theme and program has promoted intellectual understanding, personal integration and active response to one's faith commitment and search for truth based on the teachings of Jesus and the teachings of the Roman Catholic Church. It has been consistent with the mandate of Vatican II in its "Declaration on Religious Freedom", (1965), No. 3:

> Truth, however, is to be sought after in a manner proper to the dignity of the human person and his social nature. The inquiry is to be free, carried on with the aid of teaching or instruction, communication and dialogue, in the course of which men, explain to one another the truth they have discovered, or think they have discovered, in order thus to assist one another in the quest for truth. Moreover, as the truth is discovered, it is by personal assent that men are to adhere to it.

The aim of all catechesis and programs of formation for teachers of religion and faith is, of its nature, a dynamic on-going process. This process needs continual support and affirmation; this process must provide opportunities for evaluation. The following theme addresses the need for evaluation of religious education programs and especially the program in

which the participants are involved.

Theme Four: The Need for Evaluation

Introduction

The central questions throughout this chapter have been:
"What excellences should a program to prepare volunteer religious
education teachers seek to produce?" and "How are these
excellences best produced?" This theme and subsequent
presentation address these questions within the context of an
evaluative question, "Has the program been effective in its
overall goals and objectives?" It follows the mandate of The
National Catechetical Directory (1979), #222 which states:

Catechetical programs should be subjected to regular

evaluation. The evaluation should be made in light of

established goals and objectives, which themselves should be

evaluated periodically.

This theme has one presentation which emphasizes the need for
both informal and formal evaluation in any program in religious
education. It aims to introduce the participants to informal and
formal forms of evaluation and to provide the participants with
the opportunities to be involved in these processes. The purpose
of these evaluations are to enable the participants and leaders to
assess what is happening; to affirm what is good; and to

identify the areas where adaptation is needed. This information

can not only be helpful in determining a course for further

(on-going) formation programs but it should also be helpful to the

participants in their own teaching situations.

The areas of informal and formal evaluation introduced should

involve all aspects of the program: the themes and presentations

chosen, the approaches and strategies used, the methodology, the

materials, the leader's performance, the participants' performance

and the physical environment. To the extent possible, both

informal and formal forms of evaluation should involve all persons

involved in the planning, direction, presentation and

participation in the program. This involvement of all these

groups of people should reinforce the concepts of co-responsibility

and co-accountability toward the religious education

teaching-learning process.

The distinction between informal and formal evaluation should

be presented to the participants with the hope that both types had

somehow been already integrated during the course of this proposed

program. Informal evaluation is seen as taking place regularly,

spontaneously, and on an on-going basis in shared and open

dialogue throughout the course of a specific presentation and/or

program. Formal evaluation usually occurs at the end of a certain

presentation, unit theme, or program. This more formal type of evaluation is usually written. Whatever type, the information gained from both informal and formal evaluations should find solutions to expressed difficulties and should enable the leaders (teachers) to modify their plans, strategies and attitudes. This information should result in changes and fresh approaches to the program and to specific teaching-learning situations.

At this point in the program, the participants should be given the opportunities to discuss, plan and participate in both an informal and formal type evaluation of the entire program. These evaluations should ascertain the strengths and weaknesses of the program and enable leaders to decide on the best approach for on-going programs. To aid the participants in this evaluation task, the goals and objectives of the program should be summarized and presented to the participants as a guide to their evaluations. The questions to be addressed related to this proposed program might include the following:

1. Has the program, in fact, been consistent in providing the participants with an interdisciplinary, social science/RCIA modeled approach to religious education?

2. Has it, in actuality, integrated theory and practice in all aspects of the teaching-learning process; was this

teaching-learning process related to the life experiences and learning needs of the participants?

3. Did the program integrate personal faith growth and development with all other aspects of catechesis--bible, liturgy, Catholic doctrine, tradition, witness, and to the teaching skills necessary to be effective teachers of religion and faith?

4. In its theoretical and practical approaches did it provide the participants with specific and practical methodologies?

5. Did it provide the participants with a supportive learning environment--an environment that fostered opportunities to critically reflect on their learning, to share and dialogue with others, and to discover new insights and directions within a learning community of fellow believers?

6. Was the program sensitive to the emotional, intellectual, and spiritual development of the participants involved in adult learning?

7. In all, did it foster and encourage attitudes that regard religious education as a dynamic, on-going process that demands a commitment to life-long growth in faith and effective educational methods?

This theme should conclude with an opportunity for

participants and leaders to critically reflect upon the results of these evaluations. The insights gained through this reflection and dialogue should then provide new directions and changes to be made in the program that are consistent with what these evaluations reveal. These insights should also be a guide for discussing the needs for on-going opportunities for renewal, updating, continued growth and enrichment.

This theme concludes the proposed program for the initial formation of teachers of religion and faith. The initial program is meant to provide the participants with a solid framework for embarking on their task as volunteer teachers of religion and faith in their local parish communities. However, this initial program should be regarded as a beginning to the dynamic, on-going need for continued growth, support, affirmation and enrichment.

Chapter Five will examine these needs for continued development and support through on-going formation opportunities. It will also discuss some implications related to providing these opportunities.

Chapter Five

The Need for On-Going Program Development

and Support Systems

Introduction

The aim for any initial or on-going program for the formation

of teachers of religion and faith is simply to enable these

individuals to fulfill their role as competently and successfully

as possible. From the initial training phase and onwards, steps

must be taken to recognize, encourage and support these

individuals in their ministry. It is the intent of the writer to

explore the implications of diocescan and local parish programs

and support systems for the on-going formation and continued

development of "volunteer" teachers of religion and faith.

> One of the major elements in a church's volunteer ministry
>
> program is the support provided its members as they engage in
>
> volunteer ministries. Such support needs to be planned ...
>
> ("Supporting Volunteers", 1979, p. 4).

Research and experience stress that systematic and realistic

planning are essential to any program and support system in

religious education. Religious Education in the Catholic

Community, 1984 compiled by the Alberta Catholic School Trustees'

Association; along with Rapai, 1984; DeBoy, 1984; and Adult

Faith, Adult Church, 1986 compiled by the Canadian Conference of

Catholic Bishops, all summarize the essential points to remember

in religious education programs and support planning so limitation

constraints are minimized and realistic successes can be expected.

They all agree that planning should be regarded as a continuous

process which must have responsible leadership and must be

properly coordinated with input from groups and from individuals

directly affected by the planning decisions. These groups and/or

individuals must have the opportunity to influence these program

and support planning decisions at appropriate points in the

planning process. The planning process should be flexible and it

should stimulate innovation, creativity and vitality. It should

be sensitive to the constraints of time and resources available,

adequate leadership, availability of adequate personnel, financial

limitations, the degree of diocesan/parish cooperation,

availability of suitable facilities and other conditions and

factors that affect the planning and the results of this planning.

This planning should be evaluated and monitored on a regular

basis.

The writer proposes some concrete and basic considerations

for actions to facilitate and strengthen the planning and

development processes to allow that realistic and practical

objectives be met in on-going formation and support systems for
volunteer teachers of religion and faith.

Leadership and Program/Support Planning

The experience of people involved in these efforts at the
diocescan and parish levels indicate that the primary challenge
which needs to be addressed is the development of adequate
leadership. In some dioceses/parishes this need for adequate
leadership translates into the ability to ensure "... that
catechetical goals and priorities are established by the entire
Christian community, that the necessary structures exist, and that
appropriate programs are designed, carried out, and evaluated"
(NCD, 1979, #218a) through a coordinated pastoral plan of action.

Suffice it to say that the quality of diocesan/parish
religious education is greatly affected, be it positively or
negatively, by the climate--authoritarian, democratic, or
co-responsible--and by the attitudes and actions of those in
leadership toward the other members of the Church.

The keys to planning for structures that will affirm and
continue to encourage integrated programs of formation for
teachers of religion and faith in the dioceses and local parishes
are an enthusiastic leadership working in collaboration with
participants to establish clear goals and specific ideas of how to

achieve them; and, the formation of diocesan and parish

committees/associations in religious education responsive for

meeting the emerging needs of all those involved in the religious

education process.

The fundamental principle of any diocesan/parish efforts to

provide for a comprehensive plan of action for religious education

requires co-responsibilty and accountability for its design and

facilitation. This implies the necessity of diocesan/parish

religious education committees or associations. These groups

under adequate leadership should have as their on-going mandates

to assess the need to develop a systematic diocesan/parish

networking plan to organize, support and facilitate on-going

programs of formation and development in religious education.

Appendix C presents an outline of the principle elements of

traditional catechesis that are vital to the on-going formation

and development of teachers of religion and faith. They represent

only those elements of presenting the lived tradition of the

Church. This outline leaves room for elaboration on the various

areas of faith formation and professional formation that also need

on-going development. The writer presumes that the leadership for

planning any on-going programs of formation will include these

opportunities for on-going spiritual and professional development.

It is the hope of the writer that all program planning for the training and development of volunteer teachers would advocate an adult learning model that assures a continuation of an integrated, systematic and interdisciplinary approach toward effective teaching-learning. The programs should encourage and support a continued commitment to learning, through sharing in a faith/learning community environment. Above all these on-going programs should respond to the successes and failures of initial formation programs and to local needs.

Diocesan Committees/Associations

The affirmation and encouragement of diocesan and parish leaders toward the involvement of coordinators, teacher, parent and even student representatives on diocesan/parish committees, councils or associations is essential for meeting realistic needs in planning, coordinating and implementing effective and vital on-going religious education programs. Members for these diocesan/parish committees or associations should be chosen from the parishes and be representative of the religious education group needs in the local parishes--pre-school through adult, including special needs group such as the physically and mentally handicapped.

Many dioceses and parishes have chosen to have religious

education coordinators. These individuals work at both diocesan

and parish levels and carry significant responsibility in the

areas of leadership, direction and support for the religious

education programs. Coordinators are essential contributors to

diocesan/parish religious education committees and associations.

Their basic roles include responsibility for the overall direction

of diocesan/parish religious education programs and the

responsibility for administration of a diocese/parish religious

education program at a particular level or for a particular group

within the parishes. They, along with all other members chosen to

be on these religious education committees, must have good

background, skill and expertise in education, catechetics,

administration, communication skills and parish ministry

experience. It is the task of these religious education

coordinators and other selected members to assess and coordinate

the diocesan/parish programs of religious education. More

importantly, these members are called upon to bring fresh insights

to the on-going formation and development of catechists and to

give the needed direction and support to address the kinds of

programs and structures that would help volunteer teachers already

working in the field. People who hold such committee/association

positions should in fact be committed to their own on-going faith

and professional formation and development. Dioceses and parishes
should be encouraged to provide funds to encourage and support
these individuals to attend catechetical institutes, conferences,
retreats and professional enrichment programs. These
opportunities should ensure these members the spiritual,
psychological, and professional and financial support needed to
encourage effective leadership in diocesan and parish religious
education programs and support structures for volunteer teachers
of religion and faith.

In some dioceses, religious education coordinators have their
own form of association in which they can come together to discuss
their needs and concerns. This association could provide a
necessary forum for their on-going formation and development. It
could allow for the dissemination of information to volunteer
teachers in the parishes about existing research, materials and
programs in religious education. In a very real sense, it would
strengthen the liaison with other diocesan/parish religious
education coordinators and create a situation where coordinators
would be able to affirm and critique their own support systems of
facilitating effective religious education programs and on-going
formation opportunities for their teachers in the local parishes.
It would also allow for the development of a network with other

coordinators in other ministries (including pastors), for example

RCIA, liturgy, social justice and pastoral. Such an association

of coordinators should advocate and strengthen diocesan/parish

collaboration with the National Office of Religious Education.

This coordinators' association should be committed to the

needs of all who are involved in the religious education

teaching-learning process in the diocese and local parishes and be

initiated, supported and encouraged by the diocesan office. This

diocesan office has a number of responsibilities toward initial

and on-going formation, development and support programs for

teachers of religion and faith. The National Catechetical

Directory (1979), #218b specifies in detail the priorities that

must be ensured by diocesan offices. It stresses that parish and

diocesan programs for the initial and on-going formation and

development of volunteers must include the following elements:

basic orientation and preparation for their teaching ministry;

on-going opportunities for personal, spiritual and professional

development; continuing in-service educational opportunities;

regular assistance in planning and evaluating their

teaching-learning situation; cultivation of a sense of community

among catechists and all those involved in the religious education

process; more specialized training for teachers involved with

special need groups; and last, but certainly not least,

provisions for some form of recognition of the catechist's

personal and professional commitment to the teaching ministry. In

fact, diocesan religious education offices are ultimately

responsible for providing a comprehensive effort on both the

diocesan and local levels to assure that there are in place

adequate leadership and educational direction and supports to meet

the on-going needs of religious education in the diocese. How

important then, that there be adequate diocesan leadership to meet

these demands of coordination and support.

Professional Certification

Creative solutions need to be found toward providing for

adequate encouragement, support, and recognition of

professionalism, leadership and expertise in religious education

not only for diocesan coordinators but also for coordinators and

volunteer teachers on the local parish levels. These solutions

include raising the consciousness of the parish priests and

members to recognize and encourage proficiency and competency in

what could be termed professionalism in religious education. This

professionalism, according to Scott (1979) is based primarily on

the premise that the professional is a person who brings to one's

ministry specialized knowledge or skill typically acquired through

formal training and apprenticeship. Scott encourages a conferring

of a community sanction on those recognized as professional.

Many dioceses provide the necessary recognition (sanction)

through a process of certification. The <u>National Catechetical</u>

<u>Directory</u> (1979) calls for diocesan religious education offices to

be accountable to the Bishop for accrediting catechists (Cf. NCD,

#215). Certainly, such certification is conducive to the

encouragement and recognition of proficiency and competency in the

religious education task.

There are many ways that coordinators/catechists can receive

and maintain certification. The competencies should be based on

participation in programs for the catechist's initial and on-going

formation and development along with actual teaching experience

and expertise. Public legitimacy should not only be based on

preparation founded on a fund of knowledge and theory but also on

its practical application to one's teaching ministry. It should

also be contingent on the individual's commitment to and

involvement in furthering one's understandings of the dynamic,

ever-changing process of leading others to maturity of faith

within a believing-learning community. Renewal and updating

through continued growth and enrichment opportunities are

essential. Completion of an initial program of formation with a

minimum of two years experience and evidence of participation in on-going formation should be the minimum requirements to receive such certification.

Tendajin (1977) states that recruiting persons for ministry is only half of the task. The other half is comprised of the essential, hard follow through - systematic, consistent encouragement and support. This chapter has explored some factors and structures which influence creative planning, encouragement and support for on-going formation programs and which encourage the continued development of volunteer teachers of religion and faith. It is the hope of the writer to have given some direction and encouragement to enable diocesan and parish leaders to respond to the call to provide volunteer teachers of religion and faith with opportunities for professional recognition, information, support and on-going formation in the field of religious education.

Chapter Six

Postscript

This study has addressed itself to this responsible task of diocesan and local church leaders to develop systematic, balanced programs and structures to meet the needs for the initial and on-going formation and support of volunteer teachers of religion and faith. Its purpose has been to explore trends and present research in the field of religious education; to present a social science/RCIA model toward a systematic, balanced program for the initial and on-going formation of volunteer teachers of religion and faith in the local Church setting; and, to open the gateway of exploration for leaders in religious education as they realistically and practically work with volunteers, help assess their needs, and strengthen their professional and ministerial competencies.

This study recognizes the writings and experience of leaders in Catholic religious education and bases its suggestions on the renewal and vision of the Church in the 80's for the training and formation of catechists.

The church has always considered catechesis one of her primary tasks ... Very soon the name of catechesis was given to the whole of the efforts within the church to make

disciples to help people 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 and thus build up
the body of Christ. The church has not ceased to devote her
energy to this task (Catechesi Tradendae, #1, 1979).

In light of modern research and personal experience, this
study has attempted to respond to the conviction of today that
formation of catechists must be based essentially in an
interdisciplinary adult learning theory and provide an atmosphere
conducive to growth in faith within a Christian faith/learning
community. It proposes a program that attempts to integrate the
personal, social, spiritual, educational and ministerial
teaching-learning needs of volunteer teachers of religion and
faith. It encourages the use of the interdisciplinary social
science/RCIA adult learning model theory in the teaching-learning
religious education process.

The writer proposes that the social science/RCIA model theory
used in the program be consistent with the practices implemented
throughout the program. Essential to this consistency in
practice, leaders are encouraged to be senitive to the needs of
the participants. There must be leader/participant collaboration
for all aspects of the planning and implementation of the program

and support structures.   Throughout there should be opportunities

and promotion of critical-reflection and dialogue.

Co-responsibility and co-accountability towards the religious

education task are basic attitudes which promote and emphasize the

essential roles of the family and other parish ministries in the

religious education task.

There is an underlying belief that the overall process of

developing competent, effective volunteer teachers of faith and

religion is a dynamic, on-going process which requires constant

evaluation, support, encouragement, and motivation on the part of

adequate leadership.   If religious education in the parishes is to

be comprehensive and effective, it is important to have competent

volunteer teachers of religion and faith.   For this to happen,

leaders in religious education must provide the most effective

means of offering vital teaching-learning opportunities and

structures to those who voluntarily commit themselves to the

ministry of teaching religion and faith in local church settings.

At the end of Catechesi Tradendae (1979), #72, Pope John Paul

II states that catechesis is the work of the Holy Spirit who alone

can initiate and sustain the mission of Jesus to "... go and bear

witness".   The writer, in unison with Pope John Paul II (1979)

calls upon the Spirit of the Father and Son to renew and direct

catechetical leaders in the Church today in their efforts to

effectively prepare volunteer teachers of religion and faith for

their teaching ministry--a ministry that demands adequate

preparation and on-going formation, support and recognition.

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Appendix A

Program Outline

Theme One: The Religious Educator as an Adult Believer

- The Concepts of Church and Ministry

- Jesus Christ - The Christ of Faith

- Personal Development and Growth in Faith

- Personal and Communal Prayer

- Celebration of Christian Discipleship

Theme Two: Theory and Practice in the Religious Education

Teaching-Learning Process

- An Overview of Religious Education Theories

- Focus on the Social Science Approach

- Developmental Principles in Religious Education

- Educational Resources to the Teaching-Learning Act

- The Need for Consultation and Collaboration

Theme Three: The Content and Message of Religious Education

- Introduction to Content and Process in the Study of
  Religion

- Introduction to the Church's Doctrines and Traditions

- Introduction to the Bible

- Liturgical/Celebrative Experiences in Religious Education

- Called to be Witnesses

Theme Four: The Need for Evaluation

Appendix B

Selected Resources

Fundamental Resources:

Adult Faith, Adult Church. (1986). A report on the

recommendations of the National Advisory Committee on Adult

Education developed by the National Office of Religious

Education; Canadian Conference of Catholic Bishops; Ottawa,

Ontario. This work presents a developmental compilation of

adult and community centered catechetical materials and

resources for the Roman Catholic community in Canada.

Catechesi Traedendae (Apostolic Exhortation on Catechesis).

(1979). By Pope John Paul II. Washington, D.C.: United

States Catholic Conference. A writing with the expressed

purpose to strengthen efforts in catechesis, support

initiatives and creativity in this ministry, and strengthen

faith and Christian living.

Catechetics in Context: Notes and Commentary on the General

Catechetical Directory Issued by the Sacred Congregation for

the Clergy. (1973). By Bernard L. Marthaler, O.F.M. Conv.

Indiana: Our Sunday Visitor. The intent of the writer is to

relate and situate the GCD to contemporary issues and problems

in catechesis and help put the Directory in perspective.

General Catechetical Directory. (1971). Sacred Congregation for
the Clergy. Washington, D.C.: United States Catholic
Conference. This directory was intended to give the basic
principles of pastoral theology and give direction to pastoral
action in the ministry of catechetics.

Sharing the Light of Faith, National Catechetical Directory for
Catholics of the United States. (1979). Washington, D.C.:
United States Catholic Conference. The NCD present guidelines
for those persons responsible for catechesis.

Sources of Renewal: The Implementation of the Second Vatican
Council. (1979). By Karl Wojtyla (now Pope John Paul II).
Great Britain: Collins. This research work explores the
Council's teaching and its pastoral orientation; it sets the
background, significance and direction to questions concerning
faith and the life of believers in the Church and modern world.

Theme One: The Religious Educator as an Adult Believer:

Adult Faith, Adult Church. (1986). Ottawa: Canadian Conference
of Catholic Bishops. This book addresses the issues of faith
community as educator and the maturing adult as believer. It
emphasizes the need for adults to identify and assess their own
experiences using the RCIA and Groome's models for growth in
faith.

<u>Becoming Adult, Becoming Christian: Adult Development and</u>

<u>Christian Faith</u>. (1984). By James Fowler (Author of <u>Stages of</u>

<u>Faith</u> (1981)). New York: Harper & Row. A presentation of the

four dominant adult development theories today, highlighting

their images of wholeness, maturity and human potential.

<u>Catholic Education: The Spirit is Alive</u>. Resource Text

(Pre-Service). (1984). Edited by Joseph Rapai. MA: Ginn

Custom. A prepared collection of writings for the training of

teachers preparing to teach Catholic education.

<u>Christian Religious Education: Sharing Our Story and Vision</u>.

(1980). By Thomas Groome. San Francisco: Harper & Row.

Thomas Groome presents a recent overview of the whole religious

education ministry. Chapter Four: For Christian Faith

explores the dimensions of a lived Christian faith.

<u>RCIA: The Rite of Christian Initiation of Adults, What It Is, How</u>

<u>It Works</u>. (1983). By Patricia Barbernity. Missouri:

Ligouri. A practical presentation of the RCIA model in a

pastoral way, with simple language and examples.

<u>Religious Education Development: Images for the Future</u>. (1983).

NY: Herder and Herder. By Gabriel Moran. This work presents

Moran's own image of developmental theory affirming what is

valuable in the works of Piaget, Erikson, Kohlberg, and Fowler.

Religious Education in the Catholic Community. (1984). Alberta:

Alberta Catholic School Trustees Association. A consortium

project presenting materials designed to meet the needs of a

religious studies program with an emphasis on faith development

and community.

The Transmission of the Faith to the Next Generation. (1984).

Edited by Norbert Greinacher and Virgil Elizondo. Edinburgh:

T & T Clark Ltd. A compilation of articles addressing the

important function of handing on the faith - a faith truly

alive, experienced in practice and celebrated.

Will Our Children Have Faith? (1976). By John H. Westerkoff.

New York: Seabury Press. A basic reference on growth in

faith. Chapter Four addresses the need for catechists to

understand their own faith development as well as those they

catechize.

Theme Two: Theory and Practice Involved in the Religious

Education Teaching-Learning Process

Adult Faith, Adult Church. (1986). Ottawa: Canadian Conference

of Catholic Bishops. The material presented under the heading

"How Adults Learn" is particularly useful in understanding the

principles of adult education.

An Invitation to Religious Education. (1975). By Harold William

Burgess. AL: Religious Education Press. This book presents

an overview and detailed examination of the predominant

theories in religious education.

A Vision of Catechist Formation. (1983). By Gregory Dunwoody.

Canada: Western Conference of Religious Education. This

booklet presents reflections and challenges for those

interested in working on the program design for catechetical

formation.

Catechesis and Religious Education in a Pluralist Society.

(1975). By R. M. Rummery. IN: Our Sunday Visitor. This book

traces the development of catechetics as a cultural form and in

relation to education. An excellent resource.

Catholic Education: The Spirit Is Alive. (1984). Resource Text

(Pre-Service). Edited by Joseph Rapai. MA: Ginn Custom.

This compiliation contains practical guidelines and programs

for the formation of religious education teachers.

Creative Catechist: A Comprehensive, Illustrated Guide for

Training Religion Teachers. (1983). By Janlan Maternack and

Carl J. Preiffer. CT: Twenty-Third Publication. This book

presents sound catechetical principles with a variety of

practical skills and activities pulled together from

traditional and contemporary sources.

Partners in Catechesis: Family and Catechists. (1984). By James

J. DeBoy, Jr. et al. Iowa: Wm. C. Brown. This excellent

resource presents concrete ideas and suggestions for families

and catechists as collaborators in catechetics.

Religious Education in the Catholic Community: A Shared

Responsibility. (1984). Alberta: Alberta Catholic School

Trustees Association. A Religious Studies Program presenting

concrete models and ways of working in collaboration with

parents, families, parishes and the broader community in

religious education.

The Content of Religious Instruction. (1985). By James Michael

Lee. Ott: Pflaum. Along with Lee's other books (1970, 1973

and 1982) listed in bibliography. Lee's books provide the

basis for the social science approach to the teaching of

religion. His book, The Content of Religious Instruction, is

an essential resource in understanding the essence of the kind

of comprehensive, systematic macrotheory that defines the

pedagogical practices treated in all his works.

The Religion Teachers' Handbook: The Key to Confidence. (1978).

Prepared by Hi Time Publishers: WI. This handbook draws from

and shares the vast experience and resources of teachers in

religious education.

Theme Three: The Content and Message of Religious Education

Catholicism. (1980). By Richard P. McBrien. MN: Winston. A

most thorough and recent interpretation of Catholic doctrine is

presented in this classic.

Catholic Education: The Spirit Is Alive. (1984). Resource Text

   (In-Service). Edited by Joseph Rapai. MA: Ginn Custom. This

   book presents the essential doctrines and traditional teachings

   of the Church.

Catholic Education: The Spirit Is Alive. (1984). Resource Text

   (Pre-Service). Edited by Joseph Rapai. MA: Ginn Custom.

   This book presents specific outlines and resources for

   presenting the doctrines and traditions in a religious

   education context.

Catechetics and Theology. (1973). By B. L. Marthaler, O.F.M.

   Conv. IN: Our Sunday Visitor. This excerpt in Proceedings of

   the Twenty-Eighth Annual Convention of the Catholic Theological

   Society for America (pp. 261-270) presents the role of theology

   in modern catechetics.

Christian Religious Education: Sharing Our Story and Vision.

   (1980). By Thomas H. Groome. San Francisco: Harper & Row. A

   basic resource text presenting a good overview of the Scripture

   as a "way of knowing" for Christian religious education.

From Obstacle to Modest Contributor: Theology in Religious

   Education. (1982). By Gabriel Moran. AL: Religious

   Education Press. In N. Thompson (Ed.) Religious Education and

   Theology (pp. 42-70). This excerpt, along with all of Gabriel

   Moran's works of 1966, 1968, and 1970 all present theology

   within the context of religious education.

Religious Education in the Catholic Community: A Shared

Responsibility. (1984). Prepared by the Alberta Catholic

School Trustees Association: AB. An excellent compiliation of

models and resources presenting the content areas and processes

in religious education.

Religious Education and Theology. (1982). By Norma Thompson.

AL: Religious Education Press. A primary resource tracing the

development of theology in religious education. This book has

a major contribution from Gabriel Moran.

Theme Four: Structures and Practices in On-Going Formation and

Development

Continuing Christian Development. (1973). Prepared by

Twenty-Third Publication: CT. A resource book presenting

basic attitudes and approaches for on-going formation of

catechists.

Faith Lived - Faith Shared: Guidelines for the Formation and

Certification of Catechists. (1981). Prepared by the Division

of Religious Education: Archdiocese of Baltimore. This

document describes the basic elements of initial and on-going

formation of catechists. It outlines the steps required for

certification of catechists.

Partners in Catechesis: Family and Catechists. (1984). By James

    J. DeBoy, Jr. et al. Iowa: Wm. C. Brown. The final section

    of this handbook treats the areas of support, evaluation and

    on-going development of volunteer catechists.

Religious Education: Expectations as a Profession. (1982).

    Written by Joseph Browde in Religious Education, 77(6),

    (Nov.-Dec.) 604-614. This entire volume explores the

    ramifications of regarding the religious education teacher as a

    professional.

Religious Education in the Catholic Community: A Shared

    Responsibility. (1984). Prepared by the Alberta Catholic

    School Trustees Association: AL. The last section of this

    program presents resources and suggestions for involvement and

    evaluation strategies.

Appendix C

Basic Doctrines

Chapter V from <u>Sharing the Light of Faith</u>, 1977, 82-111

provides a more detailed outline of the principal elements of the

catechesis based on the Nicene Creed to be presented as on-going

formation topics. These include:

- The Mystery of the One God

    - The mystery of the Trinity

    - True worship of God in the modern world

- Creation

    - The beginning of the history of salvation

    - Knowledge of God and the witness of Christian love

- Jesus Christ

    - Son of God, the firstborn of all creation and savior

    - Jesus, center of all God's saving works

    - True God and true man in the unity of the Divine Person

    - Christ, savior and redeemer of the world

    - Christ, our life

- The Holy Spirit

    - The Holy Spirit in the Church and in the life of the

      Christian

- The Church

  - People of God

  - The Church as Community

  - The quest for unity

  - The Church as institution for salvation

- The Sacraments

  - Actions of Christ in the Church (the universal sacrament)

- The Life of Grace

  - Sin and Grace

  - Call to conversion

  - Fulfillment in and through Christ

- The Moral Life

  - Human and Christian freedom

  - Guidance of the natural moral law

  - Conscience and personal responsibility

  - Guidance of the Church

  - Specifies in the teaching of morality

    - Duties toward God

    - Duties toward other people

    - Duties toward self

- Mary and the Saints

  - Mary, Mother of God, Mother and model of the Church

  - Other saints

- Death, Judgement, Eternity

  - Death

  - Judgment

  - Final union with God

  - Conclusion

These topics present the basic doctrine of the Roman Catholic Church. Each area is a relevant part of the on-going process of presenting the lived tradition today. They are vital to the preparation of the teacher of religion and faith.