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A Study of the Contributions of Fr. Johannes Hofinger S.J. and Msgr. Eugene Kevane to the Catechetical Renewal of the 20th Century and Their Relevance for Catechesis Today

Ronald Bolster
The University of Notre Dame Australia

A STUDY OF THE CONTRIBUTIONS OF
FR. JOHANNES HOFINGER S.J. AND MSGR. EUGENE KEVANE
TO THE CATECHETICAL RENEWAL OF THE 20TH CENTURY AND
THEIR RELEVANCE FOR CATECHESIS TODAY

Ronald Bolster

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Declaration

To the best of the candidate's knowledge, this thesis contains no material previously published by another person, except where due acknowledgement has been made.

This thesis is the candidate's own work and contains no material which has been accepted for the award of any other degree or diploma in any institution.

Signature:

Print Name: Ronald E. Bolster

Date: April 27, 2020

The Contributions of Fr. Johannes Hofinger S.J. and Msgr. Eugene Kevane to the Catechetical Renewal of the 20th Century and their Relevance for Catechesis Today.

Abstract:

The Kerygmatic renewal of the 20th century, facilitated and documented by Fr. Johannes Hofinger, S.J., was launched in response to the recognition that the traditional method of instruction from the catechism was no longer bearing the fruit of lived Christian discipleship. During this period, Msgr. Eugene Kevane associated this decline in effectiveness with the influence of Modernism. The contributions of both were consistent with the conciliar and post-conciliar catechetical interventions of the Catholic Church. Resistance to the Church's implementation of these interventions demonstrates that the challenge for catechesis today is a contemporary manifestation of the historical tension intrinsic to the process of inculturation. Genuine, and often significant, pastoral accommodation may be necessary to engage today's post-modern student, but efforts to inculturate which stop short of systematically delivering the Deposit of Faith, may frustrate the ultimate goal of catechesis, the promotion of a lived Christianity in students. The Church's effort to preserve and deliver the Deposit is not incompatible with her effort to meet and engage an increasingly diverse and non-practicing audience. The contributions of Hofinger and Kevane remain as relevant today as ever, and can continue to inform the effective formation of the next generation of teachers of the faith.

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Chapter 1: The Contributions of Fr. Johannes Hofinger S.J.

Introduction – Who is Hofinger and what was his educational contribution?

Fr. Johannes Hofinger S.J. describes a Kerygmatic Renewal in catechesis during the 20th century. Whether he is the author of the renewal or merely one of its chief spokesmen, he had a notable influence on catechesis both nationally and internationally. What is the Kerygmatic Renewal? What were the challenges it attempted to address? Did it accomplish its purpose? Did it represent a new educational methodology? Is it still relevant for catechesis today? These are the questions we hope to explore here.

Johannes Hofinger, born in Austria in 1905, joined the Society of Jesus in 1925 and entered missionary service when he was assigned as a seminary professor in China and then the Philippines. He coordinated and served as secretary general for a series of seven International Catechetical Study Weeks from 1956 to 1968 which attempted to advance catechetical renewal. [1] He describes the renewal in his 1968 text "The Good News and Its Proclamation," in which he expresses his hope that his reader will recognize the correspondence between this 3rd Edition of his text and the fruit of the 1960 Study Week in Eichstatt[2] which he describes as "the most important single catechetical event occurring between the first and second editions of this book."[3] It thus appears to be his intention that his description of the renewal is not only a reflection of his own vision for catechesis, but the fruit of the collaboration of "nearly all the world's leaders in catechetical science"[4] at that time.

The Problem – what did the renewal attempt to address?

What were the circumstances that prompted the Renewal, and what was the motivation for convening these international gatherings? Hofinger suggested that there arose an awareness among catechetical leaders that the traditional methods for delivering catechesis were no longer producing the fruit of Christian discipleship.[5] He noted that though there had been advances in the educational disciplines, advances associated with the influence of applied psychology, those

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[1] Mark Markuly, "Johannes Hofinger," Talbot School of Theology Christian Educators of the 20th Century Project, accessed October 26, 2017, http://www.talbot.edu/ce20/educators/catholic/johannes_hofinger/
[2] Johannes Hofinger and Francis Buckley, *The Good News and its Proclamation* (Notre Dame: University of Notre Dame Press, 1968), viii.
[3] Ibid, vii.
[4] Ibid.
[5] Ibid, 4.

advances were not initially brought to bear on the teaching of the Faith.[6] He used the example of the mechanical memorization of "lengthy, difficult, and pictureless catechisms" which often provided "next to no nourishment for (a child's) religious life."[7]

The use of the catechism as the instrument for religious instruction had been strongly encouraged by Pope Pius X in the face of the religious illiteracy which plagued the Church at the turn of the 20th century.[8] Hofinger admitted that such instruction had its place when it was delivered as a supplement to the formation that children received in the context of Christian family life supported by the prevailing culture.[9] When that context suffered decline, in part due to the effects of the industrial revolution on the family, children came to the school or parish with little formation in the faith, and that which was previously provided as a supplement, became, as it were, the main course.[10] Hofinger noted that "such instruction… far from overcoming religious indifference… succeeded only in boring them to the point of rebellion…"[11] Instruction from the catechism, with its "precise formulation of the Church's doctrine,"[12] had, at one point, reinforced the lived religious experience of the children, but without that experience, it was not a sufficient starting point for the development of Christian disciples.

Fourteen years prior to the first international study week, the French Jesuit, Henri de Lubac also noted a decline in the "sense of the sacred" among the faithful of the French Church, and ventured to diagnose its causes.[13] He suggested that the indifference which Hofinger may also have encountered, was caused by an overly apologetic approach to catechesis in the face of Protestant opposition.[14] A defensive approach was appropriate in light of such prevailing opposition, but for the student who was not particularly engaged in the doctrinal battles of the day, and thus did not share the same questions, the defensive presentation was less attractive. Hofinger described the catechisms in use as "splendid models… of precise formulation of the

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[6] Ibid, 3.

[7] Ibid, 3-4.

[8] Eugene Kevane, *The Deposit of Faith: What the Catholic Church Really Believes* (Bloomington: Author House, 2004), 392.

[9] Hofinger and Buckley, *Good News*, 4.

[10] Ibid.

[11] Ibid.

[12] Ibid, 3.

[13] Henri de Lubac, "Internal Causes of the Weakening and Disappearance of the Sense of the Sacred," *Josephinum Journal of Theology* 18, no. 1 (Winter/Spring 2011): 37. Originally published in *Bulletin des aumdniers catholiques. Chantiers de la feurnesse,* 31 (August 1942).

[14] Ibid, 41.

Church's doctrine,"[15] formulations that were in many ways drafted specifically to clarify doctrinal points that were opposed. The effect of a defensive approach is that it can leave the student with the perception that the faith is to be argued more than it is to be embraced.

De Lubac also identified a certain rationalism that was a response to the prevailing agnosticism.[16] The emphasis on the certainty of the things of the Faith was necessary and appropriate in the realm of doctrine, but when overemphasized, tended to diminish the mystery of the encounter with God that catechesis attempted to facilitate.[17] The student presented himself for catechesis and received precise formulations crafted to answer questions he did not have, while being equipped to bring this knowledge to bear on a lived Faith that he had not yet experienced. The precise, systematic and certain delivery does not include enough of an invitation to explore further.

On this point, de Lubac suggested that something of the attractiveness of the Faith suffered when the mystery of it was lost,[18] and the result is sometimes "a certain sentimentalism, which was characterized notably by the *abuse of devotions*."[19] He explained that proper devotion and worship were the fruit of an inner life that was steeped in the mysteries of the Faith, and when that knowledge and exploration are absent, devotional practice is superficial and could tend toward superstition.[20] Catechesis should neither avoid the mystery "because it is beyond us," nor attempt to explain away the mystery, "because we have all the answers," but rather explore the mystery intellectually and encounter the mystery liturgically. In this sense the doctrine can serve as a kind of boundary marker, "this is what we *do* know – but there is much more to discover."

Summary of the challenges to catechesis

The use of the catechism for instruction, with its precise formulations of doctrine, was encouraged in response to both the prevalence of Protestant opposition to the teaching of the Church, as well as the agnosticism of the prevailing culture. This instruction was effective when it served as a supplement to the lived religious experience of young people in their homes and communities. When that experience declined, the method bore much less fruit. A certain

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[15] Hofinger and Buckley, *Good News*, 3.
[16] De Lubac, "Internal Causes," 46.
[17] Ibid, 44.
[18] Ibid, 46.
[19] Ibid, 47.
[20] Ibid.

rationalism also appeared in catechesis as a result of these challenges, which tended to diminish the sense of the mystery associated with the encounter with God and thus the attractiveness of the instruction. The catechetical movement described by Hofinger attempted to address these challenges. His contribution was to propose an educational methodology that would better meet the needs of his audience and increase the effectiveness of instruction. The situation that we encounter in the catechetical field today is often similar. The theological influence of our separated brothers and sisters is still present, as is perhaps an even more widespread agnosticism. In the face of these challenges, the precise formulations of the catechism are still important, but alternative methods of teaching should be pursued to better meet the psychological needs of today's student.

Stages of the Movement – How did Hofinger's educational methodology develop?

How did the catechetical movement respond to the challenges it perceived? What methodological developments were put forward and how effective were those efforts? Hofinger outlined the progress of the renewal in a series of stages. As new initiatives were put into practice, new challenges appeared. The result of the process was a greater appreciation for the relationship between the educational methodology proposed, and the content which that method delivered. What effect does, or should, the content have on the method? In the first stage, new methods were adopted which were more appropriately oriented to the needs of the students.[21] The second stage was marked by a return to the content, which in some cases had been neglected as a result of the new emphasis on method.[22] He described a third stage which attempted to harmonize the advances of the previous two stages, and introduced four means of insertion into the Mystery of Christ as a way of restoring the effectiveness of catechesis.[23] What characterized each stage and how did the progress through the stages represent a development in the educational methodology of the movement?

The first stage of the modern catechetical movement, according to Hofinger, had the purpose of adopting more psychologically appropriate methods for catechesis, methods adapted to the needs of the learner "where he is and as he is."[24] Instruction from the catechism had presumed

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[21] Hofinger and Buckley, *Good News*, 4.
[22] Ibid, 6.
[23] Ibid, 11.
[24] Ibid, 10.

that the student was living the Christian life in the home, and that he or she was thereby favorably disposed to learning more about the religion that he or she was living.[25] The movement was initiated when catechetical leaders recognized that in general, this could no longer be presumed, and the continued use of the catechism often resulted in a certain aversion to the Faith.[26] New methods which fostered the development of a positive disposition, as well as the imparting of religious knowledge, were pursued. Hofinger noted that the priorities for this stage were an emphasis on the "visible and the concrete,"[27] the use of the "biblical-historical" over the "systematic" but abstract catechism, as well as an appeal to the heart and the will, instead of just the intellect.[28] Application to the experience of the student was also a priority, application which "equips him for Christian living."[29] This first stage of the movement then, did represent a methodological development, in fact, it was the first response to educators' recognition that methods currently in use were no longer effective.

Over time, the emphasis on new methods adapted to meet the psychological needs of the students, resulted in a certain under-emphasis on the content that was to be delivered by those methods.[30] Catechists, who themselves had a less than fruitful experience with the catechism, may have also contributed to this dynamic. The recognition of this imbalance prompted catechetical leaders to consider the content in what Hofinger described as the second stage of the movement.[31] In light of the challenges addressed by the first stage, a return to the content could not mean a return to the precise formulations of the catechism as the primary instrument for catechesis, nor could it mean a change of the teaching of the Church to satisfy the audience.[32] Hofinger credited his mentor, Fr. Joseph Jungmann, with the insight that the content had to be considered in the sense that it was originally proclaimed by the early Church, as a message of "good news."[33] In fact, he suggested that writers began to refer to this concern for the content as the "kerygmatic renewal."[34] Catechesis was to be delivered as a message which brings "the

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[25] Ibid, 4.
[26] Ibid.
[27] Ibid, 5.
[28] Ibid.
[29] Ibid.
[30] Ibid.
[31] Ibid, 6.
[32] Ibid.
[33] Ibid, 7.
[34] Ibid, 9.

inner nature and worth of Christianity into as clear focus as possible,"[35] not unlike the way in which Peter's Pentecost proclamation in Acts 2 resulted in his audience being "cut to the heart," prompting them to ask, "What are we to do?"

This return to an emphasis on the content, which provided the movement its name, represented a development in methodology as well. The content was to be delivered differently. Proclaiming or delivering the content as "good news" avoided the presumption that the recipient was receiving simply a supplemental explanation of the Christian life he or she was living. It also provided the opportunity to soften the defensive posture that emphasized points of doctrine that were specifically challenged or questioned. Perhaps the most difficult methodological adjustment to implement was the relaxation of the rationalistic approach, primarily because agnosticism continued to influence the audience. Certainty on doctrinal matters remained important, but a delivery that encouraged further exploration of the mystery had to be restored. This was perhaps the task of the third stage of the renewal.

During this second stage it was also recognized that in the content that was delivered in catechesis, the primary themes of salvation were not always clearly taught as distinct from the rest.[36] Again, if the faith was already being lived within the home or culture, the need for this emphasis would be less.[37] But, unfortunately, this was no longer the case, "no longer is one or other doctrine questioned—as was the case in former times—but Christianity as a whole is challenged."[38] Hofinger noted that this need for emphasis of the key points of the message was not lost to St. Paul, "that the Apostles were already aware of the catechetical problem we are now dealing with."[39] The catechism provides a beautiful and comprehensive synthesis of the truths of the Faith, but it is not necessarily crafted to assist the catechist in identifying those themes which are most important for promoting a vital response in the student. Thus, another methodological development of this second stage was the need to identify and deliver the key themes of the content, "the divine life to which we were reborn in baptism…membership in the family of God… and the pledge of eternal happiness to which we look forward with hope."[40]

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[35] Ibid.
[36] Hofinger and Buckley, *Good News*, 6.
[37] Ibid, 7.
[38] Ibid.
[39] Ibid, 13.
[40] Ibid, 7.

Another challenge, which this second stage attempted to address, was the right ordering of the content.[41] Not only must the key themes be emphasized, but the material must be arranged "so that the most important things are recognized as such by the children, while less important matters are used to serve as illustrations or to bring to life the basic themes."[42] Here again the attention of the renewal was turned to the content, with the result that methodological considerations were further developed.

The second stage of the renewal attempted to correct an overemphasis on method that was occasioned by the recognition that systematic teaching from the catechism was no longer bearing the fruit of Christian discipleship in students whose practice of the faith was in decline. The leaders of the renewal were not interested in abandoning the methodological advances of the first stage, but rather in correcting the balance of emphasis. A consideration of the content resulted in methodological developments which included a delivery of the content as "good news" for the student, with a less defensive posture, a greater emphasis on the positive invitation to explore the mysteries of the faith further, a greater emphasis on the key themes of the gospel message to ensure that they came across clearly to the students, and attention to the right ordering of catechetical content to provide the greatest formative value for the students.

Third stage – harmony of method and content, formation of the catechist, and initiation into the mystery

The appropriate consideration of the content in stage two did not mean that the advances in method of the first stage had to be lost, and thus Hofinger suggested that a third stage of the renewal focus on restoring the appropriate balance between content and method,[43] preserving the newly adopted methods, but placing them at the service of the content. "This stage is characterized by a harmonious synthesis of method and content, God's word understood as addressed to men. The method is seen as the handmaid of the message"[44] What characterized this third stage and how did it build upon the advances of the previous stages? Hofinger suggested that the movement took on an anthropological focus,[45] and that formation of the

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[41] Ibid, 6.
[42] Ibid.
[43] Ibid, 11.
[44] Ibid.
[45] Ibid.

catechist in the proper understanding of the goal of the apostolate made the harmony of method and content possible and fruitful.[46]

Consideration for the student in his particular situation was what initiated the catechetical movement at its beginning, and after consideration of methods more psychologically adapted to the needs of that student, and a re-emphasis on the content as "good news" for him or her, the third stage of the movement returned again to a consideration of the recipient of catechesis.[47] This anthropological focus became the purview of the 1967 Study Week in Manila,[48] and Hofinger noted that it was also a "striking quality" of the Second Vatican Council, "no other council tried so explicitly to speak in terms of the human needs and interests of its period."[49] As the third stage returned to this consideration of the recipient of catechesis, it also took up the consideration of another person in the process, the person of the catechist, the bearer of the message.[50]

If the harmony between method and content was to be achieved, it fell in many ways to the catechist to facilitate such a synthesis. Hofinger suggested that insufficient training could present a difficulty,[51] but also noted that the religious sisters who were often involved in the teaching mission, were themselves generally well formed doctrinally.[52] Formation was necessary in this case, to help them see what the second stage of the movement had brought to light, namely how all the aspects of the content were chosen, ordered and delivered to emphasize the central message of our salvation in Jesus Christ.[53] And it was not only the sisters who could benefit from this kind of formation, the Second Vatican Council also directed seminaries to provide this emphasis.[54] In this sense, the third stage of the movement did not necessarily propose a development in methodology for teaching students, distinct from what was achieved in the second stage, but rather turned its attention anthropologically to the importance of methodology for forming the person of the catechist in this new approach, or "radically 'Christian' view of (the) catechetical apostolate."[55]

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[46] Ibid, 23.
[47] Hofinger and Buckley, *Good News*, 11.
[48] Ibid.
[49] Ibid.
[50] Ibid, 12.
[51] Ibid, 21.
[52] Ibid.
[53] Ibid.
[54] Ibid.
[55] Ibid, 13.

In addition to the significant presence of priests and sisters in the teaching apostolate, a growing number of lay teachers were also engaged in this work.[56] And though their formation may not have been as extensive as that of their religious counterparts, Hofinger noted that they were no less used by Christ to reach their students.[57] Formation that allows the catechist, whether lay or religious, to see and embrace their role as instruments of Jesus Christ was what was most needed if catechesis was to flourish. "Nothing is so important as the deep conviction, born of faith that we are sent by Christ, that we have to let Him work through us, that we have to adapt ourselves as completely as possible to Him."[58] The harmony that was the goal of this third stage was dependent upon forming the person of the catechist in such a way as to be able to adopt a "right attitude," a right attitude towards the message to be proclaimed, a right attitude toward the goal of the teaching, a right attitude toward the student in their particular situation, and a right attitude toward the method chosen to serve that purpose.[59] Formation was important not only in fostering the appropriate disposition in the student, but in fostering the appropriate attitude in the catechist.

As the movement turned its attention to this formation of the catechist, it might be helpful to consider the nature and orientation of that formation. Despite the declining fruit of discipleship that initiated the renewal, Hofinger's concern was not with the doctrinal formation of the catechist priest or religious sister,[60] nor even with methodological formation per se, as many of these religious were trained and experienced teachers.   Rather, formation in the "kerygmatic approach"[61] had more to do with imparting the vision for catechesis that distinguished it from all other forms of teaching, to help catechists embrace their role as a "herald" of good news, not unlike the great teachers and preachers of the apostolic age. In the same spirit, Pope St. John Paul II invokes the image of Christ the Teacher at the beginning of his 1979 Apostolic Exhortation *Catechesi Tradendae*, challenging catechists to take Jesus himself as the model for their work.[62] Even the lay catechists that Hofinger noted were playing a more and more important role in catechesis, were not likely lacking in disposition, but rather in need of this "attitude adjustment." More familiar today perhaps is the catechist with a positive disposition,

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[56] Ibid, 12.
[57] Ibid, 13.
[58] Ibid.
[59] Ibid.
[60] Ibid, 21.
[61] Ibid, 70.
[62] John Paul II, *Catechesi Tradendae* (1979), 8.

characterized by a love of his or her students and the teaching the faith, and perhaps even possessing the right "attitude," but much less formed in the "deep riches of the faith"[63] or appropriate methodological techniques as were his or her predecessors. And so the formation that Hofinger proposed represented not only a development in methodology for that time, but was something perhaps distinct from what also might be needed today.

Another characteristic of the third stage of the movement concerned the goal of catechesis itself. Just as formation for the catechist might be ordered as much to a change in attitude as a deepening of the understanding of the content itself, effective methodology should facilitate more than an increase in knowledge for the student. "Religious knowledge in itself is not the real goal of our teaching; it is only a means."[64] And though the new methods adopted by the renewal sought to increase the disposition of the student who was being less and less engaged by instruction from the catechism alone, the real goal of catechesis went beyond disposition and into action. Ultimately catechesis has the goal of fostering and promoting Christian living.[65] It was important for Hofinger to not only help catechists see this priority, but also to propose a methodological approach that could accomplish this goal. How could catechesis not only deliver the content in a way that engaged students so that they wanted to know more, and explain it in a way that they could understand it as both intellectually coherent and relevant for their lives, but also in a way that resulted in a change in their living? Because catechetical methodology has the lofty goal of changing the way life is lived, Hofinger spoke about catechesis as an initiation.[66] The methodological advance of this third stage, specifically inspired by this vision of catechesis' goal, was a method that had the possibility of initiating its audience into Christian living.

Hofinger noted how the Lord himself described his own mission in terms of life, "I came that they may have life and have it more abundantly." (John 10:10)[67] Catechesis, if it is to share that mission, ought then to have the same orientation, no matter how difficult it might be to achieve. But Hofinger also pointed out how St. Paul, throughout his letters, emphasized that Christian living was an actual participation in the life of Christ.[68] It is for this reason that Hofinger spoke

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[63] Congregation for the Clergy, *General Catechetical Directory* (Rome: Libreria Editrice Vaticana, 1997), 33.
[64] Hofinger and Buckley, *Good News*, 23.
[65] Ibid.
[66] Ibid.
[67] Ibid, 24.
[68] Ibid.

about the obligation to "lead people to effective participation in His mystery,"[69] and described the goal of religious instruction as "full initiation into the mystery of Christ."[70] Though college students, soldiers and professionals submit themselves regularly to any number of initiation processes today, often enduring and embracing great sacrifices and trials in pursuit of membership in the coveted brotherhood, sisterhood or guild, the experience of initiation is not regularly found in religious formation outside of the convent or seminary. And yet the fathers of the Second Vatican Council must have recalled the power of initiation when they called for the restoration of the ancient catechumenate, known today as the Rite of Christian *Initiation* of Adults or RCIA.

The significant contribution of Hofinger was the development of methodology which was placed in its proper role with regard to the content, namely as servant, but inspired by a deep understanding of that content as more than just knowledge, but an invitation to participation in the mystery. It was, strangely not new, but in many ways a re-capturing of the methods historically used by the Church, adapted and brought to bear on the particular needs of the audience of his day. Four means of insertion into the Mystery of Christ were the fruit of the kerygmatic renewal of Hofinger and his contemporaries. He outlines them as first, a biblical catechesis, second, the liturgy, third, systematic catechesis, and fourth, the testimony of Christian living.[71] Were they sound? Did they really meet the challenges facing the teaching mission at that time? Were they effectively adopted? And since the audience is different than it was in Hofinger's day, are they still relevant or useful today? Before we attempt to answer some of those questions, it seems appropriate to examine the means individually to understand why they were proposed as solutions.

Biblical Catechesis as a means of insertion into the mystery of Christ

Hofinger suggested that the task of initiating primary grade students into Christ should be accomplished "primarily through a biblical catechesis that leads to Christ through the telling of the story of salvation."[72] He made reference to the rich use of biblical catechesis in the life of the Church throughout her history, and specifically to the fathers' use of the "narration," the telling

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[69] Ibid, 25.
[70] Ibid, 23.
[71] Ibid, 27.
[72] Ibid, 43.

of the story of the wonderful works of God, beautifully preserved in St. Augustine's "De Catechizandis Rudibus," (The First Catechetical Instruction).[73] He also indicated that the use of the biblical narration is theologically sound, because it follows the example of God's own pedagogy of revelation. God's revelation of himself to his people comes to us in a significant way through the biblical narrative and through the person of Jesus Christ.[74] Finally, he suggested that a biblical catechesis is a psychologically appropriate method because the concrete stories of biblical figures are more easily accessible for the child who has not yet attained the intellectual development which makes abstract thought possible.[75] The story also holds a certain attraction for the young person.[76] In what way was his appeal to biblical catechesis a development in methodology? What characteristics make it a fitting solution to meet the challenges which catechesis faces?

Clearly what Hofinger suggested in the way of biblical catechesis is not new, as he himself pointed to it as the ancient practice of the fathers.[77] In acknowledging the objections of those who prefer to retain the catechism as the primary instrument for instruction however,[78] it can be inferred that the practice of using the narratio, the telling of the story of the "wonderful works of God" (Acts 2:11) in salvation history was not necessarily part of catechetical practice at that time. De Lubac observes as much, "This Old Testament, which once formed the very basis of religious teaching… is scarcely taught anymore."[79] This reluctance on the part of catechetical leaders to set aside the catechism may have been influenced by the Church's ongoing battle against modernism,[80] seen in the development by Pope Pius X in 1908 of a small catechism for teaching.[81] And so Hofinger's proposal to give priority to the biblical narrative is a methodological development, though it could more accurately be characterized as a return to an ancient practice of teaching.

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[73] Ibid, 44.
[74] Ibid, 45.
[75] Ibid, 47.
[76] Ibid, 46.
[77] Ibid, 44.
[78] Ibid, 48.
[79] De Lubac, "Internal Causes," 40.
[80] De Lubac, "Internal Causes," 40.
[81] Kevane, *Deposit*, 392.

Biblical Catechesis as psychologically appropriate – addressing the concerns of the first stage of the renewal

Though Hofinger acknowledged that there are reasons of precedent as well as theological concern that support the return to a method which employs the biblical narrative,[82] it is the psychological appropriateness of that narrative for the recipient of catechesis that he attempted to demonstrate in detail. His defense of a biblical catechesis thus reflects the goals of the first stage of the renewal, namely the attempt to identify methods that meet the needs of the student, as well as the concern to develop a more positive disposition in the student.[83] For the child, the visual and the concrete "should take precedence over the systematic order of the catechism."[84] The stories and figures of the Bible often appeal more to the child,[85] and provide images that embody a mystery, giving the child the opportunity to explore the meaning of those images with each retelling of the story. Hofinger's recommendation was thus to avoid abstractions at this stage of the instruction[86] because they were less accessible to the child.   He encouraged the use of visual aids to assist the student in understanding the story,[87] and recommended that instruction should be followed by "drawings and dramatizations" which enable to student further engage the story.[88] Other educators have used dioramas and models of figures for the same purpose.

The effectiveness of this biblical/historical approach is realized when the narrative is not simply a retelling of the history of salvation, but is also brought to bear on the lived experience of the students. This accounting of God's wonderful works is directed to them, this great story of God is their story, and they can be helped to see their place in it. They should come to understand that God's interactions with the chosen people, demonstrate and make real the heavenly Father's care for them. And though there are doctrinal points about God's attributes to be discerned and explained, the primary goal at this stage is to promote a devotedness to Him. In the same way, the stories of Jesus living, healing and teaching should serve to "fill them with enthusiasm for Him and for His work."[89] In another example of the importance of a psychologically appropriate method, and perhaps to address the shortcomings of those

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[82] Hofinger and Buckley, *Good News*, 44.
[83] Ibid, 5.
[84] Ibid.
[85] Ibid, 47.
[86] Ibid.
[87] Ibid, 49.
[88] Ibid, 49.
[89] Ibid.

"pictureless catechisms," Hofinger also recommended that visual aids accompany the biblical narrative for students at this stage.

The use of a picture of Jesus, "which harmoniously unites His awe-inspiring greatness and His lovable attractiveness, His tender intimacy with each of us, and His adorable majesty,"[90] can be an effective aid for increasing the disposition of the student and giving him or her the opportunity to relate better to Him in prayer. Finally, whenever possible, the story which happened so many years ago, should be brought to bear on the lived experience of the students in such a way that they can see its importance for them today.[91] Hofinger's proposal to take advantage of the attractiveness of a story by restoring the ancient practice of a biblical catechesis addressed the concerns of the first stage of the renewal by providing a method that was more effectively adapted to the psychological needs of the student and provided a better opportunity to increase the student's desire to learn.

Biblical catechesis at the service of the content – addressing the concerns of stage two

In his appeal to a return to a use of the biblical narrative for catechesis, Hofinger demonstrated sensitivity to the concerns of those who were reluctant to embrace the change in method out of fear of a loss of the content. He warned against using the Bible simply as entertainment, relating the example of a catechist reading from the Bible as a reward for completing the catechism lesson.[92] On this point he emphasized that the catechist should take the opportunity to explain from the text the doctrinal points that have been derived from it.[93] Asking students questions about the narrative also allows them to begin to make the connections themselves. Augustine made the same emphasis, describing the narrative as the gold which holds together the jewels of an ornament.[94] His analogy demonstrated the principle concern of the second stage of the renewal, a methodological change is adopted, in this case a return to the biblical narrative for catechesis, but that method is placed in its proper role of service to the content. The narrative becomes the chosen vehicle by which the content is more effectively delivered.

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[90] Ibid.
[91] Ibid, 48.
[92] Ibid, 46.
[93] Ibid, 48.
[94] St. Augustine, *The First Catechetical Instruction*, trans. Joseph Christopher (New York: Newman Press, 1996), 10.

Another concern of the second stage of the renewal, and its emphasis on the content, was the importance of ensuring that the central theme of the message came out as clearly as possible.[95] In his consideration of the biblical narrative as a method, Hofinger reiterated this concern by claiming that, "it is necessary above all that Christ… be the radiant center of our catechesis."[96] The Bible's story of salvation history, culminating in Jesus' life and work is uniquely suited to restore this emphasis. "In Him the Old Testament finds its fulfillment and perfection,"[97] and in the New Testament the students are able to encounter Jesus as the great gift of God the Father sent to save them, and one day take them home to heaven.[98] The goal at this stage is not necessarily a catechesis on the Bible and its characteristics, but rather an exploration of the message which the Bible was written to deliver, "the Good News of our salvation in Christ."[99] A method using the biblical narrative thus serves the goal of the second stage of the renewal by bringing back a focus on the central theme(s) of the content.

The general decline in the use of the Bible for catechesis that apparently preceded Hofinger's Kerygmatic renewal,[100] may have contributed to the loss of emphasis of the central theme of "salvation in Christ" that the second stage of the renewal attempted to restore, but it may also have influenced the formational concerns that were also examined in this stage. Namely, in order for the catechist to use the Bible to effectively deliver the content of the faith, familiarity with the scriptures would have been critical. For the religious, this could perhaps be presumed, but de Lubac noted that in his day, religious knowledge for many had not kept up with secular knowledge,[101] a dynamic that may have been exacerbated for the lay catechist, who himself may not have had the benefit of a biblical catechesis in his own formation. It seems that an effective restoration of biblical catechesis would require biblical formation for the catechist as well as the student.

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[95] Hofinger and Buckley, *Good News*, 15.
[96] Ibid, 46.
[97] Ibid.
[98] Ibid, 47.
[99] Ibid, 9.
[100] De Lubac, "Internal Causes," 40.
[101] Ibid, 38.

Biblical catechesis leading to Christian living – addressing the concerns of the third stage

Hofinger did not limit his exhortation for a biblical catechesis to students of the elementary grades alone. Perhaps because of the general biblical illiteracy observed by de Lubac,[102] he stressed the importance of appropriate biblical study for high school students as well.[103] Here his concern reflected the additional emphasis of the third stage of the renewal, the synthesis of method and content that not only contributes to a more effective understanding of the message, but one that can effect true change in the student leading to Christian living and greater participation in the life of Christ. "The students must learn to find in the Bible the answers to their problems and the nourishment of their spiritual life."[104] Age appropriate biblical instruction should thus succeed the narrative approach, with the ultimate goal of helping students explore the riches of the Church's use of the scriptures in the liturgy.[105] Biblical catechesis should not only deepen their relationship with God, but orient them to greater appreciation of, and participation in, the liturgy, where they can encounter Him further. It is a common testimony from those who enter the Church later in life, specifically when they bring to the journey a deep devotion to the Scripture, that the liturgy, of which they had been so suspicious as an outsider, in reality, brings the Bible to life in a most intriguing way.

Having recounted the stages of the modern catechetical renewal, and identified the goal of the third, and apparently ongoing stage, as a synthesis of method and content which results in Christian living on the part of the student, or rather "full initiation into the mystery of Christ,"[106] Hofinger began an exploration of the means of insertion into the mystery with an exhortation to biblical catechesis. The ancient practice of using the biblical text to tell the story of God's saving work in history had apparently fallen out of use in favor of a method based on instruction from the catechism. Hofinger calls for its restoration specifically because of its potential to meet the psychological needs of the young student, whose ability to retain and apply the often abstract formulations of the catechism was limited. The concrete stories of the Bible, supplemented by age appropriate visual aids and activities, was demonstrated to engage these students and foster not only a desire for learning, but the sought after devotion to God. In accordance with the second stage of the renewal, which endeavored to balance the new-found interest in effective

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[102] Ibid, 40.
[103] Hofinger and Buckley, *Good News*, 51.
[104] Ibid.
[105] Ibid.
[106] Ibid, 23.

methods, with a consideration of the content of the message, a biblical catechesis which recounted the history of salvation also served to emphasize the centraility of Christ in God's plan more effectively than the catechism did. Most significantly, a biblical catechesis served the goal of the third stage by not only increasing the student's devotedness to God, but providing object lessons in Christian living which could be applied directly to the students' lived experience as well as inform their prayer. These contributed to the participation in the life of God which he considered the goal of the teaching. A biblical catechesis in this sense, might not be considered a new development methodologically, but Hofinger's articulation of its benefits served as an important rationale for its restoration as a viable and necessary method of teaching, especially for those who hesitated to set aside, even temporarily, the catechism.

Progressive Initiation through the Liturgy – the second means of insertion into the mystery

Hofinger's consideration of a biblical catechesis was not only limited to the young child, although it built a significant foundation for that student. His discussion of its appropriateness for the older student included some of the benefits he outlined for the young, but also included an orientation to the liturgy. The texts chosen for use with these students should be those which found explicit expression in the liturgy[107] because for Hofinger, "the liturgy takes first place among means of achieving that goal,"[108] namely participation in the mystery of Christ. Biblical catechesis, with its ability to engage its audience and foster their devotion, sets the stage for Hofinger's second, but clearly pre-eminent, means of insertion into the mystery. What are the characteristics of the liturgy? Which methods are used in liturgical catechesis? How do those methods serve to accomplish the goals outlined by the renewal? And how do they represent a development of catechetical methodology? To answer these questions we will explore the liturgy and its place in catechetical methodology, a role which Hofinger claimed "cannot be replaced by anything else."[109]

Recounting the story of salvation through a biblical catechesis is not merely a history lesson. The figures and events of that history reach "from past into present"[110] to inform the student's relationship with God, who is not only a figure of the past. But they also are brought to bear on

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[107] Ibid, 51.
[108] Ibid, 57.
[109] Ibid, 56.
[110] Ibid, 53.

the lived experience of the student,[111] ideally increasing his disposition towards the instruction, but also influencing his activities, his participation in his religion. This ability to provide an encounter with God in his word, one that reaches beyond knowledge and into action, is what makes a biblical catechesis effective. It is also what makes a liturgical catechesis potentially even more so. The priority of the liturgy for Hofinger is that it "gives what it teaches."[112] The liturgy makes it possible for students to not only learn about Christ, but also to participate in his work,[113] the ultimate goal of the third stage of the renewal. Sofia Cavalletti, known for her work with children through *the Catechesis of the Good Shepherd*, added another perspective, namely, that "it is not sufficient for the catechist to merely bring the child into contact with the scriptures,"[114] because the proper context for encountering God in His Word is within the faith community's celebration of that Word throughout history in the liturgy.[115] "The Bible continues to live in the person who studies it, puts its message into practice and celebrates it in the liturgy."[116] These insights were confirmed by Pope Benedict XVI in *Verbum Domini,* in which he indicated that the Bible is to be understood within the context of the liturgy because the liturgy makes the mysteries recounted in the Bible present.[117] Additionally, in accordance with the first stage of the renewal, and its focus on appropriate psychological methods, the liturgy provides an "impressive, concrete and even dramatic expression."[118] In accordance with the second stage of the renewal and its emphasis on the content, the liturgy and the celebration of the events of the liturgical year provide an "exemplary concentration on the basic theme of all Christian revelation."[119] Hofinger took the opportunity to "unlock" the liturgy[120] as the primary means of insertion into the mystery of Christ.

In another example of finding something new in something not so new, Hofinger proposed a recapturing of the perennial strength of the liturgy for instruction, by identifying the way in which its objects and activities engage the student in a psychologically appropriate way.[121]

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[111] Ibid, 51.
[112] Ibid, 56.
[113] Ibid.
[114] Sofia Cavalletti, *The Religious Potential of the Child 6 to 12 Years Old*, trans. Rebekah Rojcewicz and Alan Perry (Chicago: Liturgy Training Publications, 2002), 59.
[115] Ibid.
[116] Ibid, 60.
[117] Benedict XVI, *Verbum Domini*, 52.
[118] Hofinger and Buckley, *Good News*, 54.
[119] Ibid, 55.
[120] Ibid, 57.
[121] Ibid, 54.

"Even today, a priest who, before the children's eyes, approaches the altar and begins the Mass attracts the child's attention to a higher degree than would the same scene presented in a movie or on television."[122] The search for a method which meets the needs of the student better than a textbook, need not go beyond the church itself with its objects and images which served countless generations of illiterate worshippers as a "visual catechism." Stained glass windows which tell a story, statues of their greatest heroes, architecture which raises the mind and the heart, and smells and sounds which engage the senses and trigger memories, all provide the potential to teach and engage in what Hofinger described as a "veritable catechetical treasure-house."[123] He also noted that the effectiveness of the liturgy as an object lesson was strikingly increased by the adoption of the vernacular for use in its celebration, providing an even more explicit connection between what was seen and what was heard.[124] And so from the perspective of simply method alone, a return to a consideration of what the liturgy can offer for instruction represents what may have been a significant advance for catechesis.

The advantages of the liturgy for catechesis are not limited to educational methodology. The concerns of the second stage of the renewal in regard to content are also addressed by a liturgical catechesis. Hofinger listed the traditional content topics associated with the liturgy: the Mass, the liturgical year, and the sacraments.[125] He followed Jungmann in his call for an emphasis on "catechetical essentials" and the central message of the Gospel, the kerygma, "so often lacking in our religious instruction."[126] This loss of focus, perhaps the result of an overly defensive posture, or a systematic catechesis which presumed for too long that the audience was living those central mysteries, "finds exemplary realization"[127] in the liturgy, specifically within the first two content topics, the Mass and the liturgical year. The Mass is the celebration of the saving works of God, the Paschal Mystery of Jesus' passion, death, resurrection and ascension, and thus a catechesis on the Mass provides the opportunity to speak again about those central events. The celebrations of the liturgical calendar extend those themes into time and provide the teacher the opportunity to again visit and emphasize them. Both topics, with which even the most secularized student generally has some familiarity, also thus provide the opportunity to

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[122] Ibid.
[123] Ibid, 56.
[124] Ibid, 54.
[125] Ibid, 55.
[126] Ibid.
[127] Ibid.

make application to their lived experience. Though Christmas and Easter have in many ways been commercialized and secularized, their celebrations are a part of most students' memories. A catechesis which gives due focus to the Mass and the liturgical calendar serves the goals of the second stage of the renewal, providing an "admirable fullness of doctrine combined with an exemplary concentration on the basic theme of all Christian revelation."[128]

The third content area of a traditional catechesis on the liturgy, namely the sacraments, does not provide the same kind of clear emphasis on the central themes of salvation in Christ,[129] which was the focus of the second stage, but it nevertheless finds tremendous application to the overall goals of the renewal, specifically sought in the synthesis of method and content that is the hallmark of the third stage. "The significance of the sacraments lies more in what they give than in what they reveal,"[130] for the sacrament is a gift given by God - a mystery. The liturgy is the context in which the gift is given and celebrated, it is the means by which people enter into this mystery - words, gestures actions and the like. The rich liturgical tradition of the Eastern Catholic Rites, like the Maronite, Melkite and Syro-Malabar, add a variety of liturgical forms to the perhaps more familiar Latin Rite, yet all of these are directed toward entering into the same sacramental mystery.

It may be appropriate to recall how the goal of the renewal is not limited simply to better knowledge of the content, but that that knowledge lead to convictions which actually bear fruit in the students' Christian living. To the extent that the liturgy, and specifically the sacraments, provides not only knowledge of God's plan, but an actual participation in it, it has the greatest potential to accomplish that goal. The "most decisive reason why teaching through worship is superior to all other forms of Christian teaching…" is because "it not only presents the mystery of Christ concretely; it also lets us immediately participate in this mystery."[131] Liturgy is not only something that students learn, it is something that they do. A catechesis which helps them "do it well" can be transformative.

Because the liturgy provides the opportunity to celebrate and participate in the saving work of God, it has historically served the purpose in catechesis of moving students from the intellectual understanding of their faith to an actual practice of it. If, as Hofinger seemed to suggest, the

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[128] Ibid.
[129] Ibid.
[130] Ibid.
[131] Ibid.

study and practice of the liturgy in catechesis has been neglected, then a return could be considered an advance in methodology. More likely however, Hofinger emphasized its importance for the sake of the teacher whose lessons on liturgical topics may not have been integrated to the point of allowing those lessons to come to life in actual liturgical practice, a point that seemed not to be lost on the Second Vatican Council and its call for "full, conscious and active participation"[132] in the liturgy.

It does not seem that a lack of catechesis on the liturgy, nor a neglect of actual practice of the liturgy, were necessarily concerns of the renewal. Hofinger cited the example of so many who participated in the liturgy regularly, and perhaps even for many years, but who were not be properly enriched by it.[133] For this reason he turned his attention to the effort to "unlock" the liturgy, a catechetical undertaking which includes two principles, conducting liturgy in such a way that those who participate can better understand what they are celebrating, namely the mystery of Christ, and secondarily, training students in the liturgy so that their participation is fruitful.[134]

The Liturgical Movement and its influence on catechesis

These two points at the intersection of liturgy and catechesis were already given expression in a related, but distinct movement in the Church during the 20th century. Dr. James Pauley described the liturgical movement, which in many ways found its culmination in the Second Vatican Council's 1963 Constitution on the Liturgy *Sacrosanctum Concilium,*[135] and noted that many trace its beginning to a paper delivered by the Benedictine monk Lambert Beauduin to the 1909 National Congress of Catholic Action.[136] Beauduin's appeal to restore the liturgy was motivated by the same concern that Hofinger had expressed: "Let us change the routine and monotonous assistance at acts of worship into an active and intelligent participation; let us teach the faithful to pray and confess these truths in a body; and the liturgy thus practiced will insensibly arouse a slumbering faith."[137] Hofinger, whose mentor, Josef Jungmann, was prominent in the liturgical movement and served on the committee which helped draft

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[132] *Sacrosanctum Concilium*, 14.
[133] Hofinger and Buckley, *Good News*, 57.
[134] Ibid.
[135] James Pauley, *Liturgical Catechesis in the 21st Century* (Chicago: Liturgy Training Publications, 2017), 48.
[136] Pauley, *Liturgical Catechesis*, 35.
[137] Ibid, 36.

Sacrosanctum Concilium,[138] not only inherited that vision, but was in a unique position to bring the advances made in the reform of the liturgy to bear on catechesis. We have already mentioned his gratitude for a wider use of the vernacular,[139] but any reform that allowed the liturgy to better demonstrate the meaning of what was being celebrated in ritual, would diminish the possibility of simply "going through the motions" and thus enhance the teaching value of the liturgy.

There is some irony in the fact that the changes that were in many ways motivated by a desire to clarify the meaning of the liturgy, were a cause of distress for many of the faithful in the wake of the Council. Certainly, there were excesses,[140] but Hofinger attributed the negative reaction primarily to a failure to explain the changes,[141] further emphasizing the second point addressed by the liturgical movement, namely the need to prepare students for participation by teaching about the liturgy. Pauley noted that there were those who lamented how doctrinal catechesis was too often separated from the celebration of the liturgy, "this estrangement weakened people's ability to live the Catholic life to their full potential."[142] But if it was the case that liturgical practice was more observance of ritual than participation in worship, it would be difficult to blame the teacher for failing to make this connection. What becomes clear, is how the catechetical movement that Hofinger attempted to advance, benefited from, and was perhaps dependent upon, the reform of the liturgy.

Though Jungmann's work is primarily associated with the liturgy, his contributions to the catechetical movement were also significant. His own description of that movement's beginnings reveals another important characteristic of the relationship between liturgy and catechesis. He described the experience of the recently ordained Francis Drinkwater, after Pope Pius X lowered the age of reception of First Communion in 1910. Drinkwater began the task of preparing seven-year-olds and quickly came to the conclusion that "the catechism was evidently not going to be any help."[143] Drinkwater anticipated Hofinger's observation that a more psychologically appropriate method was in order, and credits the decree of Pius X with forcing "us all back on the realities of childhood."[144]

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[138] Ibid, 43.
[139] Hofinger and Buckley, *Good News*, 54.
[140] Pauley, *Liturgical Catechesis*, 52.
[141] Hofinger and Buckley, *Good News*, 63.
[142] Pauley, *Liturgical Catechesis*, 41.
[143] Joseph Jungmann, *Handing on the Faith* (New York: Herder and Herder, 1959), 56.
[144] Ibid.

Pauley noted that a few years later, another experience of Drinkwater, this time as military chaplain in World War I, contributed significantly to his own catechetical approach. Drinkwater found that the soldiers remembered little of the formulations of the Faith that they had all learned, but even those who were not practicing the Faith remembered what they had *practiced* – the sacraments.[145] This insight also became fundamental for the renewal, namely that if what is taught is to be retained, it needs to not only to be applied to life, but lived, or as the basic educational principle states, "you have made no impression without expression." On this point Hofinger was emphatic, and the priority he ascribed to the liturgy in catechesis stood upon it. "The actual and decisive values of the liturgy can be acquired, not through study, but only through proper participation."[146]

Beyond its methodological advantages, and appropriate emphasis on the central content, the liturgy takes primacy because of its potential to impact Christian living. The liturgy allows the student to not only learn about their faith in a psychologically appropriate way, but to participate in the events it celebrates. The liturgy is the prayer of the Church, and the student who participates learns to pray.[147] Appropriate worship in the liturgy recognizes that God has given many gifts, and the student who participates grows in an attitude of gratitude and humility.[148] To participate in the liturgy is to not only recall Jesus' sacrifice for his people, but to accept his invitation to join in that sacrifice. The student who learns to sacrifice himself or herself for others, not only participates well in the liturgy, but achieves the goal of the catechetical endeavor, initiation into Christ, made manifest in a life lived for the other.[149] Catechetical methodology that teaches about the liturgy, and provides for the opportunity to participate in it, when accompanied by liturgical celebrations which further assist the participants in the understanding of what is taking place, provides the greatest potential to change the way the student lives. A catechesis which "unlocks" the liturgy in this way, while perhaps not new, is Hofinger's contribution to an educational field which may have, for any number of reasons, lost sight of the power of the liturgy in catechesis.

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[145] Pauley, *Liturgical Catechesis*, 44.
[146] Hofinger and Buckley, *Good News*, 61.
[147] Ibid, 59.
[148] Ibid, 60.
[149] Ibid, 63.

Progressive initiation through systematic catechesis – the third means of insertion into the mystery:

Biblical and liturgical catechesis were proposed by the catechetical movement in response to the perceived diminished fruitfulness of a method of teaching based on instruction from the catechism. After making a case for those alternatives, Hofinger returned to a consideration of systematic catechesis from the catechism and its role in achieving the goals of the movement, namely a greater impact on the Christian living of students. He admitted that because alternatives to the catechism were being proposed for use in the early grades, some presumed that it was no longer appropriate for use in teaching at all.[150] He pointed out however, that "the leading experts… have rejected this exaggeration."[151] Though less effective in the lower grades, there is a point in the child's intellectual development when the survey of doctrine provided by systematic catechesis is not only possible, but necessary.[152] Hofinger will list it as his third and "*most perfect*"[153] means of insertion into the mystery of Christ, in the sense that it is the most complete. The influence of relativism is perhaps one of the obstacles today to the implementation of Hofinger's appeal to return to a consideration of systematic catechesis.

In his defense of the method that was found to be insufficient in the lower grades, Hofinger described the way in which a systematic catechesis provided students with "their first real survey of the doctrines of their faith,"[154] and noted the importance of the "fuller intellectual penetration"[155] that it provided. Always attentive to the kerygmatic focus of the movement, because of the tendency to lose sight of the central theme of the message, he insisted that "the catechism as a whole and its individual parts must *develop the central theme of Christian revelation, the mystery of Christ, as radiantly as possible.*"[156] And because the ultimate goal of teaching is not the intellectual grasp, but the application to Christian living, he insisted that the survey of doctrine which the catechism provided, must be related to the lives of the students receiving it.[157] "By means of this teaching the student should grow continuously in the understanding of how all the doctrines of the catechism lead to Christ and of how they all

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[150] Ibid, 64.
[151] Ibid.
[152] Ibid, 66.
[153] Ibid, 71.
[154] Ibid, 68.
[155] Ibid.
[156] Ibid, 69.
[157] Ibid, 68.

contribute to a fuller comprehension, a deeper appreciation, and a fuller unfolding of our life in Christ."[158]

Hofinger also recounted the progress that had been made in the development of catechism resources or textbooks that address these traditional weaknesses of systematic catechesis,[159] but noted how the movement had stressed the greater impact of the teachers themselves.[160] He thus returned to the important issue of the person of the teacher and the priority for appropriate formation.[161] "For the catechist himself must first learn to see his message entirely in the light of Christ; otherwise even the best text will not be of much use to him."[162] The stages of the renewal that were used to evaluate the progress of biblical as well as liturgical catechesis, will here be used to evaluate Hofinger's third means of insertion, a systematic catechesis. Does his insight into the appropriate and timely use of the catechism for teaching represent a development in educational methodology?

Recall again how in many ways the catechetical movement described by Hofinger was motivated by the recognition that the advances in the educational field associated with a better application of the human sciences were for too long not applied to the teaching of the faith. And that as a result, teaching young people from the catechism was determined to be of limited effectiveness. "Let us recall the lengthy, difficult, and pictureless catechisms of those days…splendid models of a completely unpsychological presentation..."[163] But though perhaps inappropriate for young students, the systematic delivery of content, which the catechism facilitates, had been used with success in teaching ever since the printing press made written resources widely available. And prior to that, the basic formulas of the Faith had been the basic teaching tool of teachers since the Church's earliest days. And so as we consider again the aims of the first stage of the movement, namely the identification of psychologically appropriate methods, it is not a contradiction to suggest that a systematic catechesis, utilizing an appropriate instrument like the catechism or other textbook resource, might be psychologically appropriate for the older student who has developed the intellectual capacity and disposition to build a mental framework of the things he or she has learned. Hofinger suggested that this kind of

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[158] Ibid, 69.
[159] Ibid, 70.
[160] Ibid.
[161] Ibid.
[162] Ibid.
[163] Ibid, 3.

educational strategy can be found in the teaching of many other academic disciplines.[164] "The teacher can now succeed in showing them more clearly the interrelationships of the various doctrines and can present them with a certain conspectus of the whole."[165]

While Hofinger recognized that the intellectual exercise was not the ultimate goal of instruction, he nevertheless emphasized the importance of an "intellectual penetration" of the content.[166] And while deeper understanding will generally be possible as the student matures, and thus it is appropriate to return to topics learned more concretely through the Bible and liturgy in the younger years, Hofinger also noted that the intellectual capacity of the older student also made it possible to deliver "their first real survey of the doctrines of their faith."[167] This survey, which provides the rationale for utilizing a "system," also itself provides a unique intellectual challenge. By demonstrating the connections and relationships between the things that have been previously learned, the student learns to see other connections and "put the pieces of the puzzle together" as it were, as he or she builds in his or her mind what Hofinger described as a "system of truth."[168] The system would also help them see the "logical unity" of the various truths.[169] One of the goals of using the Bible and liturgy was to build in the students a more positive disposition towards the learning of their faith, and if this goal is accomplished more effectively, the potential aversion to the intellectual focus of systematic catechesis can be diminished, while at the same time the new insight into the logical connections between the truths can itself increase their disposition. Just as the mystery novel or movie entices its audience to figure out "what really happened," the ability to intellectually "put the pieces together" has its own attraction.

After the identification of more psychologically appropriate methods, the second stage of the movement was marked by a return to the consideration of the content, specifically an emphasis on the central theme of the message which was often lost in the comprehensive and systematic delivery of the content. For this reason Hofinger emphasized that the catechism itself must be crafted and then taught so that every doctrine is presented in the context of the central theme of

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[164] Ibid, 66.
[165] Ibid.
[166] Ibid, 68.
[167] Ibid.
[168] Ibid, 67.
[169] Ibid.

salvation in Christ.[170] "The 'system' must never alter or obscure the central idea or the inner structure of the doctrine presented, but rather elaborate it as clearly as possible."[171] More recently this emphasis has been described by the Church as the "Christocentricity" of catechesis,[172] a characteristic which obliges the teacher to "present Christ and everything in relation to him."[173] Kerygmatic catechesis can be systematic, and systematic catechesis needs to retain its Kerygmatic focus to avoid the tendency, then and now, to lose sight of the central message.

When employed with its focus on the mystery of Christ, the system is not only psychologically possible, but an effective means of deepening the student's understanding of, and attraction to Christ. But because the goal of the teaching is not ultimately intellectual grasp, or even just increased disposition, but actual Christian living, the focus of systematic catechesis should also be to inform the student's lived experience. This priority was specifically the goal of the third stage of the renewal, to develop a synthesis of method and content which has the greatest potential to change the lives of the students. So, though systematic catechesis has a particularly intellectual orientation consistent with the maturity of the student, Hofinger indicated that it "need not and should not mean theoretic and remote from life."[174] How is it that a systematic catechesis accomplishes the goal of the third stage of the renewal, the promotion of Christian living, or initiation into the Mystery of Christ?

Though it is the case that the intellectual penetration of the content is not the ultimate goal of catechesis, in some ways it serves as a pre-requisite for the application to Christian living. Pope John Paul II would later make this point when critiquing those who would abandon "a serious and orderly study of the message of Christ,"[175] namely, that "firm and well-thought-out convictions lead to courageous and upright action."[176] Hofinger suggested that a catechesis which served to build the mental framework or "system of truth,"[177] would develop for the student "more and more fully into a Christian view of the world in the full sense of the word."[178] The goal would be to educate students to think from a Christian perspective, to not only have the

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[170] Ibid, 69.
[171] Ibid, 68.
[172] John Paul II, *Catechesi Tradendae*, 5.
[173] Congregation for the Clergy, *GDC*, 98.
[174] Hofinger and Buckley, *Good News*, 68.
[175] John Paul II, *CT*, 22.
[176] Ibid.
[177] Hofinger and Buckley, *Good News*, 67.
[178] Ibid.

Christian message be the *object* of their intellectual activity, but to have the Christian message *inform* their intellectual activity as well. And just as an effective liturgical catechesis gives the student the opportunity to imitate Christ's sacrifice while participating in it, an effective systematic catechesis could develop in the student the capacity to bring this Christian worldview to bear on all the disciplines he or she studied, but more importantly, on all the decisions and actions he or she makes or undertakes. Because thought often leads to action, systematic catechesis by its nature would extend beyond the intellectual realm and into the lived Christianity that is its goal.

Though it follows that a Christian worldview would generally inform Christian living, one would not want to presume that it necessarily does so effectively in each case. For this reason, Hofinger suggested that direct application to life should always accompany a systematic treatment of the content. In fact, the failure to make that application is what often resulted in the ineffectiveness of the catechesis that inspired the renewal. "Systematic instruction is justified to the degree to which it helps the student… to understand more fully its central mystery and its value in his life."[179] The development of a fully operational Christian worldview is not a quick process even for the adult convert, and for even the older child who has the capacity to benefit from such a delivery, it is an ongoing process. The benefit of direct application cannot be underestimated and it can be accomplished in several ways. Hofinger was grateful for the improvement of texts in this regard,[180] but noted that even more effective was the application to life that could be seen in the Catechist who was living those applications. "The teacher and his *living instructions* are much more important than the lifeless textbooks or syllabus."[181]

In order to address the traditional weaknesses of a systematic catechesis, namely that the central theme of the message is often not brought out clearly enough, and secondarily, that the content of the message is often not applied to the lived experience of the students, Hofinger emphasized these two points. He also noted that though the development of new kerygmatically oriented catechisms and textbooks were important, perhaps even more crucial was the formation of catechists in the kerygmatic approach.[182] This formation was to help the catechist "to see his

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[179] Ibid, 68.
[180] Ibid, 70.
[181] Ibid.
[182] Ibid.

message entirely in the light of Christ,"[183] and secondarily, to use a method which he described as "message and response." "The message stands for the steps of presentation and explanation of old, and the response, for application."[184] The priority for the formation of catechists is not lost on the Church even today, the General Directory for Catechesis opens and closes with strong language in this regard, "Diocesan pastoral programs must give absolute priority to the *formation of lay catechists*."[185] And yet it is perhaps important to note that Hofinger seemed to presume a positive disposition on the part of the experienced catechist, for whom formation on these two points could make his or her catechesis more effective. Without such disposition, combined with authentic lived Christian discipleship, the formation necessary would be of a different order.

Hofinger's discussion of a systematic catechesis, when employed at the appropriate time in the intellectual and faith development of the student, is more than simply a defense of the traditionally accepted method, he proposed that it served as the "perfect" means of insertion into the mystery of Christ. His claim was based on the observation that in most all disciplines, when the students have the intellectual capacity, a survey of the discipline is provided as the basis for further study. And though intellectual grasp of the content is not the ultimate goal of the instruction, an intellectual engagement contributes to the development of a Christian worldview which does impact Christian living. Addressing the two traditional weaknesses of systematic catechesis, Hofinger emphasized the importance of a system which clearly and organically focuses on the central theme of the message and is intentionally applied to the lived experience of the students. Finally, he recognized the important role that the person of the catechist had in achieving those goals, and thus proposed that appropriate formation in the Kerygmatic approach be provided for catechists. And thus though a systematic catechesis would not necessarily be considered new, the fact that he recommended formation in the approach is a demonstration that his use of the system was a development.

The Testimony of Christian Living – the Fourth and Foundational Means of Insertion into the Mystery

Hofinger's emphasis on the liturgy and systematic catechesis for their potential to promote the lived Christianity of students sheds light on his consideration of a fourth means of insertion,

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[183] Ibid.
[184] Ibid, 71.
[185] Congregation for the Clergy, *GDC*, 234 33.

namely the Testimony of Christian Living. As the focus of the third stage of the renewal turned explicitly to this goal of teaching, it seems appropriate to acknowledge what is perhaps obvious to those who teach, namely that formation in the Christian way of life does not happen only in the classroom. Hofinger claimed that, in fact, this was "rightly one of the principles most strongly emphasized in the modern catechetical program."[186] Such lived Christianity is often inspired by the encounter with someone who gives witness to that life. Where is this witness to be found? "Each person is to be formed into a more and more perfect Christian by means of a truly Christian way of life in his family, in his school, and in church organizations."[187] With this insight, his project comes full circle. Recall how the catechetical renewal was in some ways initiated in response to the reality that traditional means of catechesis were no longer bearing fruit because the Christian milieu in which religion was taught made the effort more supplemental than primary, and that when that milieu declined or faded in its influence, that which was supplemental became primary, a role it was not necessarily designed to play. This fourth means then is a recognition that that milieu which was responsible for the greater part of a Christian's formation needs to be addressed. Is it possible to restore this milieu and bring its effects to bear on students? Or more modestly, is it possible to reproduce some of the strengths of that dynamic in teaching?

Hofinger described the fourth means of insertion as "the witness of a Christian life by individuals, most especially the educators, and by the community of the faithful as the vivid expression of God's revelation faithfully received and lived by man."[188] Unlike the other three means already discussed, the fourth means is less a "type" of catechesis, or as he described, "a course by itself,"[189] but rather can be both independent of them, or encompass all of them. In the first place, the encounter with someone who lives their religion often takes place outside of the classroom, and in many situations inspires a change in life by imitation. Hofinger observed that "it is ordinarily the way that leads the young Christian and the non-Christian to a first personal contact with Christ and the Church."[190] This encounter, and its results, could be essentially independent of the educator's efforts. Secondarily, the fourth means, though in many ways distinct from the others, cannot easily be separated or isolated from them. It may be considered

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[186] Hofinger and Buckley, *Good News*, 72.
[187] Ibid, 72.
[188] Ibid, 28.
[189] Ibid.
[190] Ibid.

foundational precisely because it is almost a pre-requisite for the others. A biblical, liturgical or systematic catechesis will be more effective in achieving its goal, if delivered by a witness of Christian living and/or in the community of other witnesses, such as a school or parish community. The teacher who may not yet be an expert of the other means, but is an attractive witness, may nevertheless be very effective in making disciples. And conversely, the teacher who masters the other means, but is, for whatever reason, a less effective witness, will sometimes struggle to accomplish the goals of catechesis. As Pope Paul VI famously remarked, "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses."[191] Perhaps because the witness factor may lay outside the influence of the individual teacher, Hofinger seemed to focus upon that which could be brought to bear upon the classroom. In addition to the witnesses of today, both the educator and the community, he added a consideration of the witnesses of the past. "We learn Christian religion in a most appealing and conclusive manner from the countless manifestations of genuine Christian life we find in the history of the Church and her saints."[192] We will here briefly consider each of these in turn.

In what might be a considered a parallel to Hofinger's appeal for a biblical catechesis, a journey through Church history could be as fruitful as a journey through salvation history. The concrete stories of God's interaction with his people, as well as the images of Jesus provided by the Gospels, provided an effective supplement, and sometimes alternative, to the often abstract delivery of the catechism, especially for the young children.[193] A biblical catechesis used in this way served to promote "devotedness to Christ"[194] and increase the child's disposition to receive further instruction. The often heroic stories of Christ's followers throughout history, the witnesses of the past, have proven to do the same. Ignatius of Loyola was one of many of their number who was converted by the reading of the lives of Christ and the Saints. In a striking example of a more contemporary application of this principle, a movement in effective youth ministry today bases its catechesis on relating the often gruesome accounts of the early Church martyrs as a means of overcoming the indifference that often plagues today's audience, while

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[191] Pope Paul VI, *Evangelii Nuntiandi*, 41.
[192] Hofinger and Buckley, *Good News*, 71.
[193] Ibid, 4.
[194] Ibid, 49.

inspiring them to make heroic sacrifices for God and their neighbors.[195] A catechesis which takes the opportunity to introduce students to the witnesses of the past, though not a new methodology by any measure, can dramatically promote the lived religion of those students and thus serve as an effective means of initiation.

Ignatius began his Christian journey in a relatively solitary manner, but his experience, perhaps even by his own admission, would be exceptional. He established the *Society* of Jesus, to be the company of believers which might provide the more common context for not only the formation of its members, but the community which would draw others into their life. As effective and decisive as the witness of the individual educator is in the formation of students, it is perhaps more commonly the case that it is the "community of the faithful"[196] which exerts the greatest impact on their lives. Successful youth ministry today often demonstrates this effect, taking advantage of a dynamic community of young people to not only attract others into their company, but through positive peer pressure and accountability, put those prospective disciples on a path to holiness. Pope John Paul II noted that "these groups are a source of great hope for the Church of tomorrow."[197] The impact of the community is not, however, limited to the young. Responding to the priority that the Church put on the Catechesis of Adults,[198] and addressing the question about how to reach this audience, the Bishops of the United States reiterated the importance of the community of believers when they claimed that "thus, while the parish may *have* an adult faith formation program, it is no less true that the parish *is* an adult faith formation program."[199] Though a student's classmates could ideally provide the kind of community of believers that could influence his or her lived Christianity, the teacher cannot always presume that the enrollment process will be so accommodating. What may be helpful for such a teacher to remember, is that she need not be the only representative of the community who can exercise this influence on students. And though not necessarily a specific catechetical methodology, the effort to bring students into contact with other witnesses can contribute to the effectiveness of catechesis.

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[195] The Dead Theologians Society, "Through the Saints of Yesterday, the Dead Theologians Society inspires the youth of Today, to become the Saints of Tomorrow," accessed November 7, 2017, www.deadtheologianssociety.com

[196] Hofinger and Buckley, *Good News*, 28.

[197] John Paul II, *CT*, 47.

[198] Ibid, 43.

[199] United States Conference of Catholic Bishops, *Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the United States* (Washington, DC: United States Conference of Catholic Bishops, 1999), 121.

Though the witnesses of the past and the influence of the community play an important role in the formation of students, Hofinger gave particular emphasis to the role of the educator.[200] It is not so much the methodology that the teacher employs, nor even the content that she delivers, that has the most formative impact on the student. In an address to religious educators, Frank Sheed, the renowned street-corner apologist, publisher and catechist trainer, described the impact of the teacher in this way: "It is a common place that the teacher in the class room teaches in two ways. She teaches by what she is, and she teaches by what she says. And everybody knows that the first sort of teaching – teaching by what you are – lasts longer, is the more permanent. But not for that reason would you neglect the teaching by what you say."[201] Therein lies the difficulty in translating this fourth means into a specific methodology, not that Hofinger neglected the attempt, but rather reiterated the priority for catechist formation. What will this formation look like? Not surprisingly, it will resemble at its basic level the same priority he had for the student. "May we suggest, therefore, that every lay teacher needs most especially to be brought into close and personal contact with *sacred Scripture* and with the *liturgy*."[202]

Detailing his plan for the formation of teachers may take us beyond the scope of this current effort, but his suggestion that teachers should begin essentially where the students do, implies a methodology of modeling. To effectively lead students to a deeper participation in the Mystery of Christ through Scripture and the liturgy, the teacher should also be led to these sources in formation, not necessarily because they are unfamiliar, but because they may not have seen them used fruitfully in teaching. This seems to be Hofinger's primary concern, not that teachers were ill-disposed or even lacking anything but a deep knowledge of doctrine, but rather that the habit of explaining and memorizing the catechism was deeply ingrained, and needed to be overcome with formation in the Kerygmatic approach.[203] The challenges that every teacher faces can be overwhelming, and the temptation to return to what is familiar, and thus easier, is always there. For this reason, Hofinger proposed a "Kerygmatic Spirituality" which imparted to the teacher a "vital consciousness" of the sublimity of his or her vocation to be a herald for Christ.[204] Such an appreciation for the task is not only crucial for overcoming the difficulties that daily come the

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[200] Hofinger and Buckley, *Good News*, 28.
[201] Frank Sheed, *Are We Really Teaching Religion?* (New York: Sheed and Ward, 1953), 8.
[202] Hofinger and Buckley, *Good News*, 260.
[203] Ibid, 259.
[204] Ibid, 247.

teacher's way, but is also the foundation for a lived witness that makes this particular means so effective.

Because it is not the first time that Hofinger addressed teacher formation and its priority, it may be appropriate to comment briefly on the nature of that formation, in order to anticipate the question that inevitably arises about just how the teacher needs to be formed in order to more fruitfully effect the goals of catechesis. Two goals of formation seem to be addressed here. Namely, formation is important when a new methodology is proposed, and modeling the new methodology is the basis of the formation. Secondarily, Hofinger addressed the way in which formation should address the disposition of the catechist, imparting the "vital consciousness" of their vocation as a means of providing the necessary motivation to adopt and implement the new methodology instead of returning to previously used techniques which were habitually ingrained. In the discussion of the other means of insertion, Hofinger referenced the need to impart the vision of the kerygmatic approach, namely to look again at the content as good news for this particular audience as well as to emphasize the priority of the Mystery of Christ. This too could be a type of formation which addresses the disposition of the teacher, an attempt to impart a new vision. What Hofinger does not seem to address is the need for actual formation in the content of the Faith itself. It seems that he may have been able to presume that the teachers he hoped to form, were already knowledgeable of it. Whether that was his situation or not, it may not be appropriate to make the same presumption today, formation in the content of the Faith should also be considered. Finally, because of the priority that is placed upon the witness of the teacher, the question arises as to whether that aspect of the teacher's life can be effectively addressed by formation. Pastoral discernment may be necessary to determine if it is more fruitful to invest in the formation of the experienced, but less disposed teacher, or to focus on equipping those who possess the appropriate disposition, but lack teaching experience.

With this fourth means of insertion into the Mystery of Christ, Hofinger addressed the impact of the Christian milieu on the formation of students, and brought his project full circle. The Testimony of Christian Living in the community, the Saints, and the teacher, could offset what was diminishing in the lives of students who were responding less decisively to traditional means of catechesis. He reminded his reader that those who have gone before us, the witness of the past, still have the power to inspire and transform the students of the present. He also acknowledged the perhaps obvious dynamic that fruitful formation often takes place outside of

the classroom, and that the witness of Christian life in the school, parish, community and family contributed significantly to the lived Christianity of students. Finally, observing the importance of the witness of the individual teacher, he repeated again the priority of formation for educators. "There can be no possible doubt that in the decisive religious situation of the present day we are more than ever before, in urgent need of such mature Christians. Can we say, then, that all our religious training is as yet consistently directed toward their formation?"[205] And so, though less an educational methodology than the other means, the urgent need for formation itself may have been a development, and its urgency seems to remain high today. As the 1997 General Directory affirms, "Catechesis today… needs to consider as its primary task the preparation and formation of catechists in the deep riches of the faith."[206]

Conclusion

Hofinger's description of the history of the Kerygmatic renewal and his outline of the four means of insertion into the Mystery of Christ provide a valuable insight into the challenges faced in teaching the Faith in the twentieth century, and an interesting perspective on methodological developments which were proposed to meet those challenges. The methodological developments which he proposed seem to be primarily a response to the prevailing method of systematic instruction from the catechism, memorized and explained. Whether or not it was the direct result of the renewal, such instruction from the catechism seems much less common today. And yet, the teaching catechisms which inspired the renewal may simply have been replaced by a wide array of published catechetical materials, textbook resources used almost universally in schools and parishes today. Can these resources be considered fruits of the renewal, that is, has the educational methodology associated with the teaching of the faith changed since the initiation of the renewal? Hofinger himself noted the encouraging developments being made in published materials,[207] but he also expressed concern that the introduction of more psychologically appropriate methods could overshadow the importance of the content.[208]

Hofinger's methodological proposals, specifically a biblical and liturgical catechesis followed by a systematic delivery of the content of the Faith by a witness of lived Christianity, seem to

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[205] Ibid, 72
[206] Congregation for the Clergy, *GDC*, 33.
[207] Hofinger and Buckley, *Good News*, 70.
[208] Ibid, 5.

have been embraced by the Church in her more recent catechetical interventions, an exploration of which will be taken up in a subsequent chapter. And though there appear to be encouraging examples of the fruitfulness of this approach in certain quarters, when it is endorsed by the Church it seems to be done with the implication that the approach has yet to fully enrich teaching efforts today. Are there similarities in the challenges addressed by the renewal to today's situation, and if so, do the methodological developments proposed by the renewal still apply? And if so, what has kept them from being implemented more fully?

Hofinger repeatedly emphasized the need for formation for teachers, specifically in the kerygmatic approach, and he also recognized the rise in the participation in the teaching apostolate by lay persons.[209] Formation for teachers will continue to remain a priority, but the decrease in the percentage of religious engaged in teaching means that the specific doctrinal formation that historically has been an integral part of the religious teacher's vocational formation, can be less and less presumed for today's teacher. The nature and orientation of formation may necessarily be different today, but its impact on effective educational methodology remains high.

In order to find answers to the questions that remain and find further clarity about the specific challenges for catechesis addressed by the renewal, we will consider next the contributions of Msgr. Eugene Kevane. Kevane was a contemporary of Hofinger who worked to restore the content of the faith in teaching, documented the philosophical currents which tended to undermine the effective delivery of that content, and as a university professor and institute founder, contributed directly to the formation of priests, religious, and lay people for the teaching apostolate.

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[209] Ibid, 253.

Chapter 2: The Contributions of Msgr. Eugene Kevane

Introduction: Msgr. Eugene Kevane and his contributions to the Catechetical Renewal of the 20th Century

In the previous chapter, we saw how Fr. Johannes Hofinger's contribution to the catechetical renewal of the 20th century was motivated by a decrease in the effectiveness of religious instruction delivered using a small catechism. Hofinger proposed a biblical catechesis, a liturgical catechesis and a systematic catechesis delivered by a teacher who was a witness to lived Christianity in order to restore the effectiveness of teaching and promote genuine religious living in students. Msgr. Eugene Kevane, 8 years Hofinger's junior, also labored to restore the effectiveness of catechesis in the 20th century. His contributions were motivated by the crisis of faith which was plaguing the Church and her members after Vatican II.[210] He blamed this crisis on Modernism[211] and proposed a biblical catechetics to restore the Bible as a teaching instrument to the religion teacher,[212] a restoration of metaphysics to restore an openness to the possibility of God communicating with his people,[213] and a focus on the Eucharistic to restore a genuine lived Christianity based on the source of that life.[214] It was his belief that these areas had been devalued in post-Conciliar catechetics and needed emphasis. This chapter will include a brief description of Msgr. Kevane's biographical information and then explore the motivation for his catechetical work, before discussing his contributions in more detail.

Msgr. Eugene Kevane was born on June 5, 1913 in Storm Lake, Iowa.[215] He studied at Loras College[216] and the Gregorian University in Rome[217] and was ordained a priest in 1937 for the diocese of Sioux City, Iowa.[218] He taught high school and was the founding principal of Heelan High School in Sioux City.[219] In 1958 he joined the faculty at Catholic University of America

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[210] Eugene Kevane, *Jesus The Divine Teacher* (Bloomington, IN: Author House, 2005), Preface.
[211] Ibid.
[212] Ibid, 149.
[213] Ibid, 148.
[214] Eugene Kevane, *The Deposit of Faith: What the Catholic Church Really Believes* (Bloomington: Author House, 2004), 309.
[215] Ronda Chervin, "Msgr. Eugene Kevane: 1913-1996," accessed June 29, 2018, https://www.franciscan.edu/catechetics/msgr-eugene-kevane/
[216] Margaret Fitzgerald, "Rev. Msgr. Eugene Kevane – In Memoriam," accessed June 29, 2018. http://www.hebrewcatholic.net/msgr-eugene-kevane/
[217] Chervin, *Kevane*.
[218] Fitzgerald, *Kevane*.
[219] Ibid.

where he completed his PhD in Philosophy of Education in 1960,[220] and was named Dean of the School of Education in 1964.[221] He endured the division in the faculty over the work of Charles Curran and the dissent against Paul VI's 1968 *Humanae Vitae* (On the Regulation of Birth).[222] Released from Catholic University, he helped found the Notre Dame Catechetical Institute in 1969.[223] While there, he labored with Cardinal Wright to restore confidence in the teaching authority of the Church and establish Catechetical centers where catechists and teachers could be prepared for the teaching mission, and the new challenges that they would face.[224]

For Kevane, the crisis of faith, documented in the 1971 *General Catechetical Directory* as "The Reality of the Problem,"[225] was manifested in what Pius X would call "an ambient atmosphere of unbelief."[226] Kevane associated that unbelief with religious ignorance, "ignorance of the very Articles of Faith, illiteracy with regard to the very elements of Christian Doctrine."[227] He therefore advocated for the development of a universal "small" catechism for the teaching of religion.[228] This "crisis of faith" could be associated with the decline in religious practice that was the practical motivation for Hofinger's attempt to renew catechesis. The relationship between the approaches of Hofinger and Kevane could be evaluated in light of this dynamic. Interestingly, as part of his pastoral work, Kevane translated and republished the 1908 Catechism of Pope Pius X in 1980,[229] perhaps the very instrument whose use may have contributed to Hofinger's proposal to adopt more psychologically appropriate methods for teaching religion.[230] Some might legitimately question whether they were working toward the same goal.

Hofinger proposed biblical catechesis as a methodological approach that was more psychologically suited to the younger student and provided the possibility of increasing the disposition of that student towards a more systematic delivery of the content at a later time.[231] He rejected the notion that the catechetical renewal was "opposed on principle to any use of a

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[220] Chervin, *Kevane*.
[221] Fitzgerald, *Kevane*.
[222] Ibid.
[223] Ibid.
[224] Kevane, *Deposit*, xv.
[225] Kevane, *Divine Teacher*, 33.
[226] Ibid.
[227] Eugene Kevane, *Teaching the Catholic Faith Today* (Boston: St. Paul Editions, 1982), xxxvii.
[228] Ibid.
[229] Pius X, *Catechism of Christian Doctrine*, trans. Eugene Kevane (Arlington, VA: Center for Family Catechesis, 1980).
[230] Johannes Hofinger and Francis Buckley, *The Good News and its Proclamation* (Notre Dame: University of Notre Dame Press, 1968), 3.
[231] Ibid, 5.

catechism,"[232] and himself advocated for its use at a time when the student was more intellectually mature.[233] Kevane clearly advocated for the use of the catechism, but proposed biblical catechetics, directed specifically to the teachers of religion, not so much to delay its use, but rather to make its use more effective. For Kevane, this approach established the biblical foundation of the catechism's doctrinal teaching,[234] and restored confidence to the teacher who would be thus equipped to teach from the Bible as Jesus did.[235] For neither Hofinger nor Kevane was there to be a playing off of Bible against catechism, rather they were advocates of an integrated use of both, ultimately for the benefit of the student. We will begin an exploration of Kevane's contributions then, with a look at his biblical catechetics.

Before proceeding, a clarification may be in order. We have been describing Hofinger's biblical *catechesis* and Kevane's biblical *catechetics*, intentionally using different derivatives of the same word to describe each. This is because, whereas Hofinger proposed biblical *catechesis* as a methodological approach that used the Bible as the instrument for teaching, Kevane spoke of biblical *catechetics* as the initial branch of "the practical ecclesiastical science which studies divine revelation in itself and how it is handed on by teaching."[236] There is no intention here to suggest that their approaches were opposed, but only to clarify that Kevane was directing his guidance to teachers, as perhaps an academic pre-requisite designed to equip them to wield the Bible as an instrument more effectively. In fact, the goal of his biblical catechetics was to restore "the Holy Bible to the People of God generally and to catechists in particular as the basis for teaching the Deposit of Faith and Morals."[237] Kevane likely saw the need to use the Bible to teach as well as Hofinger did, but he also saw that Modernism had influenced biblical scholarship to the extent that the teaching of religion had also been adversely affected.[238] Without the corrective that an appropriate biblical catechetics could provide, teachers would continue to struggle to use the Bible effectively to accomplish their catechetical goals.[239]

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[232] Ibid, 64.
[233] Ibid, 66-67.
[234] Kevane, *Divine Teacher*, 141.
[235] Ibid, 62.
[236] Ibid, 61.
[237] Ibid, 60.
[238] Ibid, viii.
[239] Ibid, 40.

At the risk of oversimplifying to make a point, Hofinger suggested using the biblical narration "to elaborate the content of truth contained in the holy story,"[240] whereas Kevane might have suggested the use of a small catechism to elaborate the meaning of the biblical text which was the foundation for its doctrinal formulation. Both would likely legitimately consider the approach a type of biblical catechesis, but delivered using a different instrument. And more importantly, both approaches would be dependent upon the teacher's ability to move confidently between the biblical text and its doctrinal interpretation, and vice versa. Hofinger suggested that teachers adopt the Bible as the instrument for teaching, at least initially, and Kevane was concerned that the methodological shift from catechism to Bible, would be less effective without a study of what the Bible is and how it was the instrument of God's communication to his people. Because Modernism had affected belief in the divine authorship of the Bible,[241] as well as the nature and purpose of divine revelation itself,[242] the teacher who had been using the catechism with diminished effectiveness, might find that while a shift to the Bible was a relief to the students, it might not produce an increase in teaching effectiveness. In short, Kevane might not blame the use of the catechism for the crisis of faith, but rather the effect of Modernism on the proper catechetical use of the Bible, and its complimentary tool, the catechism.

A biblical catechetics to restore confidence and effectiveness in teaching from the Bible

How does a proper understanding of the Bible and its authorship affect teaching? Kevane emphasized biblical catechetics because he believed it was necessary to restore to teachers the confidence to teach from the Bible. When the advances in the human sciences of history, archaeology and linguistics began to be applied to biblical scholarship, tremendous new insight into the understanding of the biblical text became available.[243] As a result, biblical scholars were able to specialize in these disciplines, and the notion began to spread "that the Bible (was) the exclusive domain of professors... and their followers in the pulpits and on the committees which produce textbooks for religious education."[244] As this expertise began showing up in the textbooks that teachers used to teach religion, and perhaps in the classrooms and workshops where they learned to teach it, the impression was perhaps given that one really needed to be a

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[240] Hofinger and Buckley, *Good News*, 48.
[241] Kevane, *Divine Teacher*, 144.
[242] Kevane, *Teaching, xxxiv.*
[243] Kevane, *Divine Teacher*, 50.
[244] Ibid, 146.

biblical scholar, or even one of these "experts," in order to effectively teach from the Bible. And even if it was not a matter of qualification, the approach to the Bible in these textbooks may have shifted to take advantage of the new insight. Kevane describes it as a shift of emphasis from a focus on the divine author, to a focus on the human author of the biblical text,[245] and recommends a biblical catechetics to restore the Bible to teachers.[246]

To demonstrate that such expertise was not necessary for teaching, Kevane used the example of the Fathers of the Church, who "did not have access to the weight of historical and linguistic scholarship regarding the human authors and their literary genres which has become available especially in the recent times."[247] They were, for the most part, recognized scholars, some of them even given the title "doctor of the Church," and they taught from the Scriptures, but their emphasis was on the divine author more than the human. They taught from the Bible typologically, demonstrating the fulfillment of the Old Testament figures in Jesus,[248] and using the "narratio,"[249] relating the "big picture" of the Bible by recounting the story of salvation history.[250] Both of these approaches focused on the divine authorship of the Bible over the human, presumably because of the greater priority it held for their students and disciples. While confirming the value of the recent contributions of the sciences,[251] Kevane used these examples and taught these approaches to help teachers see that they could teach from the Scripture without the benefit of expertise in the new disciplines.

In addition to restoring confidence in teaching from the Bible, Kevane emphasized divine authorship because he was concerned that the shift to an emphasis on the human author had the potential to fundamentally change religious education, especially when the influence of atheistic hermeneutics was present.[252] Consideration of the contribution of the human author is a necessary principle in authentic biblical interpretation,[253] but the application of the technique to religious instruction seemed to introduce a more theological approach that may have been new, or at least previously not as pronounced, in the teaching discipline. It was the appropriate use of

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[245] Ibid, 144.
[246] Ibid, 60.
[247] Ibid, 46.
[248] Ibid, 149.
[249] Congregation for the Clergy, *General Directory for Catechesis* (Rome: Libreria Editrice Vaticana, 1997), 107 (see footnote #62).
[250] Kevane, *Divine Teacher*, 151.
[251] Ibid, 50.
[252] Ibid, 47.
[253] Ibid, 50.

Scripture for teaching that Kevane seemed most concerned about preserving, and for him, the shift in focus to the human author, typical in biblical scholarship, jeopardized it.

John Paul II articulated a similar concern when he noted the influence that such scholarship had on catechesis, and warned exegetes to "take great care that people do not take for a certainty what on the contrary belongs to the area of questions of opinion or of discussion among experts."[254] Writing on the relationship between theology and catechesis, he seemed to imply that a theological approach, open to legitimate speculation, was not necessarily appropriate in a catechetical setting. He went so far as to challenge teachers to "refuse to trouble the minds of the children and young people, at this stage of their catechesis, with outlandish theories, useless questions and unproductive discussions."[255] For the student, the opportunity to speculate would come in time, but at this stage in their formation, what they needed was "the simple but solid certainties that (would) help them to seek to know the Lord more and better."[256] John Paul II seemed to be speaking here more about a doctrinal delivery than a biblical one, but this is perhaps Kevane's point. The shift to greater consideration of the human author led to speculation about the meaning of the text, and a teaching approach that incorporated this speculative aspect. But the teaching approach that Kevane was attempting to preserve, limited itself in a certain way to teaching the meaning of biblical passages which formed the basis of the Church's doctrinal teaching. His biblical catechetics was oriented to "uncover the biblical foundations of all these truths about the Deposit of Faith,"[257] so that teachers would be better equipped to teach doctrine from its biblical source.

In a further demonstration of this doctrinal orientation for teaching from the Bible, Christoph Schonborn, the general editor of the 1992 Catechism of the Catholic Church, recounts how some scholars were concerned that modern biblical scholarship was neglected by the writers of the Catechism.[258] Though he demonstrated that such was not the case, he also stated that in the Catechism "the doctrinal use of Scripture prevails."[259] His sentiments were echoed by the U.S. Bishops in their *Guidelines for the Treatment and Interpretation of Scripture in Catechetical Texts*: "The catechetical presentation of Sacred Scripture should indicate, then, the relationship

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[254] John Paul II, *Catechesi Tradendae* (1979), 61.
[255] Ibid.
[256] Ibid, 60.
[257] Kevane, *Divine Teacher*, 143.
[258] Joseph Ratzinger and Christoph Schonborn, *Introduction to the Catechism of the Catholic Church* (San Francisco: Ignatius Press, 1994) 50 (see also p. 67).
[259] Ratzinger and Schonborn, *Introduction*, 51.

between Scripture and the doctrines of the faith of the Church."[260] Schonborn perhaps made the distinction between the theological and doctrinal use of Scripture explicit when he claimed that, "there is a vital need to understand the difference between doctrine and theology. Doctrine…is salvific… Catechists proclaim the Church's doctrine, her teaching; they do not teach theology."[261] The biblical scholar seeks a better understanding of the biblical text, perhaps even a better understanding of what God is communicating through that text, but the goal of the teacher, though related, is distinct. It is to bring what God has communicated through that text, as articulated by the Church in her doctrinal teaching, to bear on the life of the student, to provide an opportunity for the student to respond in faith. Thus Kevane emphasized an approach to the Bible that was sensitive to its teaching goals. In his discussion of the difficulties associated with the development of the Catechism, Joseph Ratzinger described the choice of author as "perhaps the hardest of all."[262] In the end, the decision was made, "as a work of proclamation, the Catechism should be written, not by scholars, but by pastors."[263]

In summary, Kevane advocated for a biblical catechetics in order to restore the Bible to teachers[264] because advances in the human sciences had left the impression that the Bible was the exclusive domain of experts.[265] Those who had responsibility for developing and implementing the Catechism seemed to affirm that Kevane's concerns were associated with a theological approach to Scripture used by scholars, as distinct from a doctrinal approach used by pastors and teachers.[266] Kevane's biblical catechetics was thus oriented toward establishing the biblical foundations of the Church's doctrinal teaching,[267] so that the Bible could be used by teachers to more effectively teach doctrine. Kevane associated the distinction between a theological and catechetical approach to the Bible with an increased emphasis on the human author's

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[260] "Guidelines for the Treatment and Interpretation of Scripture in Catechetical Texts," United States Conference of Catholic Bishops, accessed July 2, 2018, 2.2.3, http://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/conformity-review/upload/FINAL-Guidelines-for-the-Treatment-and-the-Interpretation-of-Sacred-Scripture-in-Catechetical-Texts-11-4-11.pdf

[261] Petroc Willey, Pierre de Cointet and Barbara Morgan, *The Catechism of the Church and the Craft of Catechesis* (San Francisco: Ignatius Press, 2008), xxxi-f.

[262] Ratzinger and Schonborn, *Introduction*, 23.

[263] Ibid.

[264] Kevane, *Divine Teacher*, 149.

[265] Ibid, 146.

[266] Ratzinger and Schonborn, *Introduction*, 23.

[267] Kevane, *Divine Teacher*, 143.

contribution.[268] He gave the example of the use of Scripture by the Fathers of the Church, themselves scholars, but also pastors and teachers, who did not benefit from the more recent advances in biblical scholarship, but nevertheless taught from the Bible effectively by using techniques which emphasized its divine authorship. The Catechism itself incorporates an example of this approach by describing the senses of Scripture, the typological approach that was a favorite of the Fathers.[269] Kevane's biblical catechetics thus also included the use of this approach[270] as well as the "narratio," or the telling of the story of salvation.[271]

Divine authorship and the implications for interpretation and teaching

The issue of a doctrinal use of Scripture brings us back to the question of interpretation. And though it is not our purpose here to argue the validity of the Church's interpretation reflected in doctrine, it may be helpful to at least explore the connection between Kevane's emphasis on divine authorship and interpretation, because he made such an exploration a priority for his biblical catechetics.[272] Kevane made it a priority because challenges to the Church's doctrinal teaching were increasing,[273] and he claimed that many were affected by a crisis of faith as a result.[274] The principle that the Bible was written by human beings, but that those writers were inspired by God to write what they wrote, was an interpretive principle used by the Church and by believers throughout history.[275] The increase in emphasis on the human author, occasioned by the rise in the human sciences, resulted in a decline in the application of that interpretive principle.[276] How does divine authorship influence biblical interpretation, and how does it impact teaching?

Is the Bible one book or many? It is, of course, both. Exclusive emphasis on the contributions of the human authors was a concern for Kevane because such an approach tended to mask the unity of the Bible that was a consequence of its divine authorship.[277] The result was

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[268] Ibid, 144.
[269] *Catechism of the Catholic Church* (Rome: Liberia Editrice Vaticana, 1992), 115-118.
[270] Kevane, *Divine Teacher*, 149.
[271] Ibid, 151 (quoting Augustine's *First Catechetical Instruction*).
[272] Ibid, 40.
[273] Ibid, 144.
[274] Ibid, viii.
[275] *The Dogmatic Constitution on Divine Revelation (DV), Vatican Council II: The Conciliar and Post-Conciliar Documents (*Northport: Costello Publishing Company, 1992), 11, see also Kevane, *Divine Teacher*, 43.
[276] Kevane, *Divine Teacher*, 48.
[277] Ibid.

often a reduction of the Bible to "a collection of merely human writings coming from a distant past and an archaic stage of culture."[278] If the many books of the Bible were united by the fact that one divine author inspired all of them, the interpreter would be guided, or perhaps restricted, by the added consideration of how the varied books consistently reflected the nature and intention of that primary author. How is the "wrath of God" articulated in one book reconciled with the "love of God" articulated in another? Such a question demonstrates the necessary interpretive step one would be obliged to make if divine authorship was considered.

Kevane simplified the reduction, and demonstrated its implications for teaching, by claiming that it was divine authorship that made the Bible not just another book, but the "Holy" Bible.[279] He feared that the emphasis on the human author tended to diminish the notion that these texts provided for the student a communication from God, or as the Council Fathers would famously describe, "In the sacred books the Father who is in heaven comes lovingly to meet His children, and talks with them."[280] Archbishop Daniel Buechlein OSB, speaking on behalf of the Bishops of the United States who implemented the 1992 Catechism by performing a conformity review for published catechetical texts, asked publishers to avoid the use of the term "Hebrew Scriptures" when referring to the Old Testament for the same reason.[281] Though a well-intentioned, and widely accepted protocol in theological circles, the substitution was found to be inappropriate in catechetical materials because of its tendency to hide the covenantal language of "Testament", which not only united the "Old" and "New", but served as a significant interpretive key for reading the Bible, the story of God's relationship with his people throughout history.

An approach to the Bible that emphasized the human author might analyze it as a piece of literature in order to answer the questions about who wrote it, when was it written, what style/genre of writing was used and why, how does it correspond to other contemporary examples of literature, and what was the author's intention to communicate? An approach that emphasized the divine author might explore the Bible to understand better the nature of the divine author and his dealings with people, seeking to answer questions about his plan for creation and the message of salvation that he was communicating. Both approaches are important for the interpreter, but the latter perhaps more pressing for the student of religion. If

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[278] Ibid.
[279] Ibid, 40.
[280] DV 21.
[281] Daniel Buechlein, "Our Catechetical Future and the Role of our Bishops", Franciscan University of Steubenville, November 17, 2001.

the former began to overshadow the latter in teaching, the nature of religious education would change. This was Kevane's concern.[282] His solution was "a catechetical study and use of the Bible which recovers and renews faith in its divine authorship."[283]

The "Prophetic Light" and the delivery of a body of knowledge

The establishment of the divine authorship of the Bible through a biblical catechetics was a priority for Kevane because advances in modern biblical scholarship had tended to shift the emphasis of biblical teaching to considerations of the human author instead of the divine. This affected the approach to the Bible and its use in teaching as described above. Another effect of this shift was a loss of the sense of the unity of the various books of the Bible, which in turn affected the interpretation of the biblical text and the approach to the Bible used in teaching. A related topic of emphasis for Kevane's project was consideration of the "prophetic light," a principle he used to reinforce the effect of divine authorship on teaching, the absence of which he claimed led to "disarray in catechetical teaching."[284] This consideration was a further exploration of the nature of the Bible, specifically as the communication of God with his people, a process that the teacher of religion was to facilitate.

Kevane credited Thomas Aquinas with the classification of the four kinds of "light" by which human beings come to knowledge of anything,[285] sensory, intelligible, prophetic and divine.[286] For this consideration, Kevane was mainly concerned with the distinction between the intelligible and the prophetic light. He referenced a biblical study of the role of the prophet, which demonstrated that the prophet was understood to have received a message from God which was not otherwise available to people, and that his mission was to share that message through teaching.[287] This message or insight was "a true illumination of the human mind, but one which is qualitatively distinct from the intelligible light."[288] This second "order of knowledge"[289] which cannot be known unless revealed by God, is, for some, what differentiates the discipline of theology from philosophy, which has as its object that which can be known by

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[282] Kevane, *Divine Teacher*, 47.
[283] Ibid, 31.
[284] Ibid, 36.
[285] Ibid.
[286] Thomas Aquinas, Summa Theologiae II-II q. 171 art. 2.
[287] Kevane, *Divine Teacher*, 68.
[288] Ibid, 37.
[289] CCC 50 quoting Vatican I: *Dei Filius* DS 3015.

the "intelligible light", the light of human reason.[290] For Kevane the importance of this study was two-fold, first it identified the Bible as a vehicle by which the "prophetic light" was communicated,[291] and more importantly, it related the role of the teacher to the role of the prophet, which included a participation in the process of communicating this message to others.[292]

For Kevane, a biblical study of the role of the prophet, and the "prophetic light" which was entrusted to him, was "fundamental"[293] for a proper understanding of the nature of the Bible, its divine authorship, and the role of the teacher who used it to teach. Such a study demonstrated that the Bible "is the written record of the prophetic light received by these chosen personages of Israel,"[294] and that "this handing on of the revealed deposit by teaching constitutes the very essence of Catechetics."[295] He recommended to teachers this image of the prophet as an example for their teaching,[296] not to give them the sense that they would speculate about future happenings, but rather that they too were entrusted with a body of knowledge, received from God, that they were to teach to others.[297]

Kevane's demonstration of this biblical basis for religious instruction, which affirmed a body of knowledge received from God and to be delivered to others, was to be formative and inspirational for teachers. But it was also another response to the influence of Modernism on teaching, manifest in approaches in which he claimed "the very idea of a divine deposit disappears."[298] He identified his concern with "the so-called 'experience approach,'"[299] and suggested that a consideration of the prophets raised a series of questions which would frame the debate.

> "Is there a Divine Revelation on our planet Earth? What is its nature? How does it reach persons today? Does it take the form of a personal 'experience' of all men equally, or is it given to certain men for communication to others by proclamation and teaching? In this case, is it still basically an experience which is described by the Prophet, as well as halting human language permits, to assist others in achieving a like experience of divine things? Or is it something quite different: a Word of God which the chosen human

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[290] Ibid, 36-39.
[291] Kevane, *Divine Teacher*, 61.
[292] Ibid, 38.
[293] Ibid, 36.
[294] Ibid, 80.
[295] Ibid, 82.
[296] Ibid, 62.
[297] Ibid, 82.
[298] Ibid.
[299] Ibid, 38.

recipient understands, then speaks forth to his fellowmen in the words of human discourse?"[300]

There is no denial here that an experience of God is the ultimate goal of religious instruction, only that an approach that attempts to promote that experience, while dismissing or downplaying instruction in a specific content, is a change in approach that is not consistent with the biblical account.[301]

John Paul II seemed to have acknowledged the influence of the experience based approach and affirmed Kevane's concern in this regard, when he discussed the fruit and findings of the 1977 Synod: "It is also quite useless to campaign for the abandonment of a serious and orderly study of the message of Christ in the name of a method concentrating on life experience."[302] Kevane advocated for a study of the prophets to re-affirm the biblical precedent for a taught body of knowledge because he was concerned that new teaching methods were neglecting the traditional content of religion for a method focused on experience.

A study of the Deposit of Faith as a specific content preserved and taught

In his effort to promote a teaching method that was oriented towards delivering a specific content, and not just the facilitation of an experience of God, Kevane not only considered the role of the prophet, but recommended a study of the Gospels to explore the person of Jesus, "the last and greatest of the Prophets of Israel."[303] This aspect of his biblical catechetics sought not only to demonstrate that Jesus presented himself as a teacher, and like the prophets before him, taught a body of knowledge received from God,[304] but also that he established a Church to continue his teaching mission.[305] We have seen above that Kevane appealed to a consideration of the divine author of Scripture in order to restore an interpretive principle based on the unity of the Bible that was a consequence of that authorship. Kevane returned to the issue of interpretation to establish that the body of knowledge that religious instruction appropriately attempted to impart, was a specific body of knowledge, authentically and authoritatively interpreted from the Scripture by the Church which Jesus established. He advocated a biblical

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[300] Ibid, 64.
[301] Ibid, 82, see note 1 on p. 363
[302] John Paul II, *Catechesi Tradendae*, 22.
[303] Kevane, *Divine Teacher*, 150.
[304] Ibid.
[305] Ibid.

and historical study of this "Deposit of Faith" in response to a modernistic influence that he claimed attempted to reinterpret the Deposit,[306] and gave five reasons for this study, culminating in his desire to provide a solution to "the present crisis of faith which is affecting the Church."[307]

While a consideration of the specific content of religious instruction may appear to take us beyond the methodological concerns that are at the heart of this study, or even into an apparent debate over particular parochial interpretations, the interpretation issue is occasioned by Kevane's concern that not only was the content being neglected in some approaches, but that it was being changed, or "reinterpreted".[308] The methodological impact of an increased "calling into question essential truths of faith"[309] is associated with the confusion that results from such innovations, confusion for the students, but also for the teacher. Here we will first consider the concern about this development and its causes as articulated by Kevane, then the way in which the dynamic influences teaching methodology, and finally some details of Kevane's proposed solution.

The trend towards reinterpretation of traditional doctrinal teaching

The reinterpretation of the traditional content of religious education, as articulated in the official catechisms of the Catholic Church, contributed to the crisis of faith that Kevane was attempting to address. But as we have seen, the doctrinal content in question is, for Kevane, the fruit of biblical interpretation.[310] For him, the Bible served as "the basis for teaching the Deposit of Faith and Morals,"[311] and the point of his biblical catechetics was to support that teaching by making the connection between the biblical text and its doctrinal interpretation explicit. Therefore, the question of content is very much a question of biblical interpretation. According to Kevane, biblical approaches were being used to propose interpretations which were contrary to what the Church taught doctrinally,[312] and while it is not our purpose here to argue that the Church's interpretation, reflected in her doctrinal teaching, is correct, Kevane promoted a biblical catechetics to help teachers resist trends that would suggest otherwise.

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[306] Kevane, *Deposit*, 6.
[307] Ibid, 7.
[308] Ibid, 6.
[309] Kevane, *Divine Teacher*, 145.
[310] Ibid, 143.
[311] Ibid, 60.
[312] Ibid, 145.

Kevane referenced comments made by participants at the 1985 Extraordinary Synod of Bishops to demonstrate the impact that deviations from the doctrinal teaching of the Church were having on the faithful, and blamed "a purely rational exegesis"[313] for the "chaos"[314] which ensued. The exegetical approach to which he referred was an application of the historical-critical methods to the study of Scripture, without the context of faith, an omission which made their use problematic.[315] Kevane traced the cause to the influence of atheistic hermeneutics[316] which tended to not only overemphasize the contribution of the human author, but also to discount the contribution of the divine author. If an application of the historical-critical methods was resulting in interpretations which were contrary to the doctrinal teaching of the Church, and those discussions remained within theological circles, the teaching of religion would not necessarily be affected. But, if those discussion were spilling over into catechisms and preaching, as the Synod Fathers suggested,[317] then an impact on teaching would be much more likely.

Teaching from experts, pastors, and catechetical texts that was not consistent with traditional doctrinal teaching, generated a confusion that had perhaps the greatest effect on teaching, and demonstrated why re-establishing confidence in a particular interpretation of the biblical text was a priority for Kevane's project. He quoted the strong language of Vatican I's *Dei Filius* to demonstrate that such attempts to change the meaning of historically held doctrinal interpretations was not a new challenge. "In a word, it is never licit to say that one can give these teachings of revealed religion a meaning different from the one that the Church has understood and still understands."[318] Pursuing an approach to teaching that facilitated a religious experience, with a corresponding neglect of the content, could easily be considered a change in methodology, but the teacher who lost confidence in the content she delivered, due to the influence of dissenting voices, would also teach differently as a result.

One of the ways in which published catechetical materials also contributed to this uncertainty was through the use of relativistic language which made it sound as if "doctrine was a matter of

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[313] Ibid, 144.
[314] Ibid, 145.
[315] Ibid, 50.
[316] Ibid.
[317] Ibid, 145.
[318] Ibid, 142, quoting Vatican I's *Dei Filius* DS 3015, 3020, 3041, 3042, 3043, and 3462.

opinion."[319] One publisher claimed that their texts used "phraseology such as 'the Church teaches,' 'the Church believes,' 'the Church holds,' 'Christians believe,' and the like." When that publisher submitted their materials to the review committees established by the Bishops of the United States, they were told that "this language 'weakens the objective force of the statement of the doctrine,'" and that "any textbook that uses such language will not be declared to be in conformity with the *Catechism*."[320] Archbishop Alfred Hughes, then chair of the Bishops' Committee to oversee the use of the Catechism, explained the impact that such language had on teaching, "Subjectivism about revelation leads to a relativistic teaching. Ultimately, it can undermine faith in and commitment to Christ."[321] One of the goals of the teacher is to facilitate a response from students to the challenges of the Gospel. If what they present seems to be just one opinion among many, such a response of faith can be inhibited.

Perceptions regarding the reliability of doctrine, generated by novel interpretations and relativistic language, could have resulted in the avoidance of the explicitly doctrinal approach that Kevane was advocating. Another cause for this tendency, rooted in popular culture, was documented by Archbishop Buechlein as a result of his participation in the review process. He described the era as one in which "the communication of rational argument takes second or third place to the two-dimensional telegenic personality who makes room for everyone. Sentiment is prior to reason. Sensitivity, or, to put it negatively, 'do not offend' is the primary goal of postmodern public discourse lest anyone feel judged or excluded."[322] Hughes provided the example of the growing number of "non-Catholic students enrolled in Catholic schools"[323] and the resulting natural tendency on the part of teachers to resort to the kind of relativistic language listed above, in the well-intentioned effort to avoid offending those students.[324] And while Buechlein affirmed the important pastoral motive behind this tendency,[325] he also insisted that

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[319] Alfred Hughes, "On Ten Years of Conformity Reviews," *Catechetical Leader*, Volume 17, Number 4, July/August 2006, 9.
[320] John M. Vitek, President of St. Mary's Press in a letter to Colleagues in Ministry, May 4, 2004.
[321] Hughes, "Conformity Reviews," 10.
[322] Daniel Buechlein, "The Cultural Primacy of Plausibility and Inculturation of our Beliefs: A Report on the Pastoral Service Provided by the USCCB Ad Hoc Committee for the Use of the *Catechism of the Catholic* Church," Franciscan University of Steubenville, November 17, 2001.
[323] Hughes, "Conformity Reviews," 10.
[324] Ibid.
[325] Buechlein, "Plausibility."

"Authentic inculturation of truth cannot be achieved if plausibility is the presumed first principle."[326]

It was in response to these tendencies, and their impact on teaching methodology, that Kevane proposed a study of the Deposit of Faith, a specific collection of doctrinal content to be imparted through religious instruction. He blamed the tendencies on Modernism, "with its project for a philosophical reinterpretation of that Deposit, so that its meaning… is no longer the same as the one which the Apostles received from Jesus."[327] To put this study in the context of the rest of his project, he began with a biblical catechetics to demonstrate that the doctrinal content contained in teaching catechisms was derived from the Scriptures, so that teachers might have more confidence in teaching from the Bible. He then proposed a biblical study of the role of the prophet to demonstrate that religious instruction followed the model of the prophet who taught a body of knowledge received from God and did not just attempt to facilitate an experience of God. In the study of the Deposit of Faith, he took the issue of interpretation one step further, in an attempt to demonstrate that the doctrinal content which makes up the Deposit was not only an authentic interpretation of Scripture, but that it was received from the last of the prophets, Jesus himself, who taught that content and entrusted it to the Apostles and their successors, to teach and preserve it for all generations. His goal was to equip teachers to address the crisis of faith caused by what he perceived as a suppression of that Deposit in religious education.[328]

Lest this emphasis on the content of religious instruction, the Deposit of Faith, be mistaken as a failure to maintain sight of the ultimate goal of the teaching apostolate, from the beginning Kevane spoke about the "new… way of life"[329] that catechesis attempted to facilitate. This new way of life however, was informed by an education in the Faith which included the imparting of a specific body of knowledge. He found it necessary to emphasize the content as a result of methods and resources which were less likely to do so. He claimed that "the idea of a definite 'Deposit of Faith' is therefore central in the handing on of the Faith,"[330] and defined the catechetical task as the delivery of that Deposit through a "process of teaching and learning."[331] He based this conviction on the evidence derived from Scripture: "It is impossible to overlook

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[326] Ibid.
[327] Kevane, *Deposit*, 6.
[328] Kevane, *Divine Teacher*, 82.
[329] Kevane, *Deposit*, 38.
[330] Kevane, *Divine Teacher*, 141.
[331] Ibid.

the emphasis on the transmission of authoritative doctrine which is found everywhere in the New Testament… The references to an inherited corpus of teaching are clear enough."[332] He recommended this study to teachers in the event that it was simply perceived as "the way it has always been done." Rather, he wanted them to see that delivering this content was at the heart of the teaching program of the Apostles,[333] and that a study of it might be a worthy undertaking for their students, despite suggestions that other methodologies might be more appropriate for them.

Another point that Kevane's study of the Deposit attempted to demonstrate was that not only were teachers stewards of a content that was indeed a message of God, entrusted to his prophets and taught by the Apostles, but that they shared the mission and message of Jesus himself.[334] It was Kevane's conviction that "the perception of this identity and continuity (between Jesus teaching program and that of his Church today), established by objective scholarly analysis of the text of the New Testament, ministers greatly to the self-image and effectiveness of the catechist."[335] John Paul II also appealed to this image of Christ the Teacher at the beginning of his 1979 catechetical intervention, recommending to teachers not only an imitation of him for their own work,[336] and the invitation to teach what he taught,[337] but also challenging them that "only in deep communion with Him will catechists find light and strength for an authentic, desirable renewal of catechesis."[338] The teacher, who was thus inspired by the example of Jesus' teaching apostolate, as demonstrated in the Scripture, would be less inclined to adopt methods that refrained from delivering a specific content.

The role of the Church in preserving and teaching the Deposit

On the next point we get to the heart of the issue of a specific and authoritative interpretation of Scripture reflected in doctrinal teaching. Kevane used a study of the Deposit to demonstrate that the interpretation of Scripture, reflected in the Catholic Church's doctrinal teaching, is the true and authentic interpretation, and that it cannot be correctly understood to mean something different than what the Church has historically taught it to mean.[339] This position was being

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[332] Kevane, *Teaching*, xxi.
[333] Ibid., p. xxii.
[334] Kevane, *Divine Teacher*, 138.
[335] Ibid, 141.
[336] John Paul II, *Catechesi Tradendae*, 8.
[337] Ibid, 6.
[338] Ibid, 9.
[339] Kevane, *Divine Teacher*, 142.

challenged more and more by the influence of Modernism, atheism, and the many factors that contributed to a general increase in pluralism.[340] Kevane left to his initial biblical study the demonstration of the scriptural basis for doctrinal teaching, and did not attempt here to further argue that point. Nor did he attempt to specifically defend a particular interpretation as the correct one. Rather, what he attempted to demonstrate from the Scriptures was that Jesus entrusted a specific content to the Apostles, that in establishing the Church he set up the process by which the authority to preserve and teach could continue, and that the Apostles and their successors, the bishops, have historically seen the preservation and teaching of the Deposit as a priority of their pastoral ministry. In his words, "the Church of the Apostles, then, had a definite program of catechetical teaching… The content was divine revelation itself, received from Jesus Christ the Divine Teacher as a deposit of faith. He entrusted this divine deposit to his Church to be guarded, to be handed on by a faithful teaching, and to be developed by infallible explanations—and this all days, even to the end of time."[341]

The evidence for this process is observable in Scripture, but Kevane also took the opportunity to document how the concern for the Deposit was exercised throughout history.[342] In a particular way, he showed how it intensified in response to the influence of Modernism. "Since 1835,[343] the contemporary Catholic Church has been repeatedly concerned with the purity and integrity of this Deposit."[344] John Paul II demonstrated the same concern more recently, by beginning his introduction to the 1992 Catechism with the claim that "guarding the Deposit of Faith is the mission which the Lord entrusted to His Church, and which she fulfills in every age,"[345] and then suggesting that John XXIII convened the Second Vatican Council "to guard and present better the precious deposit of Christian doctrine."[346] This study was not primarily intended to be a defense of the Deposit itself, but rather a demonstration to the teacher that she played a particularly significant role in the Church's work of guarding the Deposit by presenting the content of Jesus' teaching to the next generation of students. He wanted them to appreciate perhaps that there was a certain nobility in that task.

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[340] Kevane, *Deposit*, 6.
[341] Kevane, *Teaching*, xxii.
[342] Ibid.
[343] Kevane, *Deposit*, 362; 1835 marks the date of Gregory XVI's response to the work of Father George Hermes and his collaborators in *Dum Acerbissimas*.
[344] Kevane, *Divine Teacher*, 141.
[345] John Paul II, *Fidei Depositum*, On the publication of the *Catechism of the Catholic Church*, 1.
[346] Ibid, 2.

Through this study Kevane wanted to restore a teaching method that was "abidingly faithful to the divine Deposit,"[347] specifically because methods and resources that neglected the content were gaining influence. The study was also intended to restore confidence to the teacher in delivering this content,[348] especially in the face of challenges or reinterpretations of doctrinal positions. A confidence which could replace confusion, caution or indifference in teaching would help students embrace and respond to instruction and ultimately diminish the possibility of a crisis of faith.[349] Before proceeding to a consideration of Kevane's goal for teaching, the Eucharistic way of life, it may be helpful to take a step back and consider what he suggested as a pre-requisite for the biblical catechetics already discussed.[350]

Kevane's metaphysical pre-requisite

Kevane's recommendations have been, to this point, primarily a response to the influence of modernism, which he attributed to the application of modern philosophy to the educational apostolate.[351] He admitted that his biblical catechetics was dependent upon an openness to the possibility that God exists,[352] an openness that was less and less present in a society which he believed had embraced the often atheistic philosophical presuppositions of Modernism,[353] but an openness that was affirmed by natural theology and metaphysics.[354] It is for this reason that he proposed a course of philosophy for teachers[355] which was part of the Church's broader call for a restoration of Christian Philosophy.[356] Here we will consider Kevane's metaphysical project, which included an effort to restore that openness, something that was not generally admitted by the closed metaphysics of modern philosophy. Secondarily we will consider his attempt to restore the true concept of God provided by genuine metaphysics and its natural ascent to the knowledge of God.[357] Finally, he wanted to restore the right use of reason for a consideration of the articles of the Creed, which were often articulated philosophically as well as biblically. We

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[347] Kevane, *Teaching*, xiv.
[348] Kevane, *Divine Teacher*, 138.
[349] Kevane, *Deposit*, 7.
[350] Kevane, *Divine Teacher*, 33.
[351] Kevane, *Deposit*, 363.
[352] Kevane, *Divine Teacher*, 46.
[353] Kevane, *Deposit*, 362.
[354] Kevane, *Divine Teacher*, 46.
[355] Ibid, 54.
[356] Ibid, 34.
[357] Ibid, 33.

have already seen how the first two points influenced methodological concerns, and will explore whether the third point may also affect teaching methodology.

Openness to the Possibility of God

We saw previously how Kevane's biblical catechetics emphasized the divine authorship of the Bible in order to restore confidence to teachers who taught from its pages. Application of the human sciences to biblical studies had produced encouraging results, specifically in the consideration of the contributions of the human authors, but also created specializations which sometimes gave teachers the impression that authentic biblical interpretation should be left to experts. Another challenge which this emphasis produced was the proposal of new interpretations which contradicted the teachings of the Church. Kevane's biblical catechetics provided an additional interpretive consideration based on the unity of the Bible under its divine author, but those considerations were of course dependent upon an openness to the possible existence of such an author. In addition to the problems caused by this shift in emphasis, Kevane acknowledged that the application of philosophical systems which were closed to that possibility, necessitated a reinterpretation of the Bible.[358] He claimed that the issue was itself the occasion for the convocation of the First Vatican Council,[359] and recounted the Council Fathers' charge that those who embraced such systems, "learn to distort the genuine meaning of the dogmas… and to imperil the integrity and soundness of the Faith."[360] More recently, John Paul II described the philosophical impact of Modernism: "A legitimate plurality of positions has yielded to an undifferentiated pluralism, based upon the assumption that all positions are equally valid."[361] The confusion caused by this reinterpretation, and its impact on teaching, has already been documented, but here we will consider Kevane's philosophical response.

It is perhaps not surprising that a philosophical or rational approach to the Bible would resist consideration of a supernatural contributor, but Kevane argued that an openness to the existence of God was supported by reason.[362] John Paul II also made the link between the response of the Church at Vatican I and Modernism's rationalist critique, which "denied the possibility of any

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[358] Ibid, 49.
[359] Kevane, *Deposit*, 363.
[360] Ibid, 364.
[361] John Paul II, *Fides et Ratio*: On the Relationship between Faith and Reason (1998), 5.
[362] Kevane, *Divine Teacher*, 148.

knowledge which was not the fruit of reason's natural capacities."[363] Demonstrating that God "can be known with certainty from the created world by the natural light of human reason"[364] had historically been the work of the philosophical study of being known as Metaphysics, the natural science which "ascends to 'the sublime truth'… of the transcendent Supreme Being."[365] Kevane proposed it here to teachers as a pre-requisite for biblical catechetics. "This natural theology, built up by the metaphysics which recognizes God's invisible nature… is the natural prerequisite in education for study of the divine authorship of the Bible, just as the natural sciences of history, archaeology and biblical languages are prerequisite for specialized study of the human authorship."[366]

   Kevane proposed a study of Metaphysics as a pre-requisite for biblical catechetics, specifically to provide a foundation for a consideration of the divine authorship of the Bible and all the associated implications for interpretation and teaching. And while it is possible that there were teachers whose faith could benefit from the evidence for God's existence that Metaphysics provides, it was not likely that Kevane proposed it simply so that they could enjoy the natural ascent to the knowledge of God. And while Kevane admitted that a study of the Deposit would equip teachers to evaluate catechetical literature and programs more effectively,[367] it was probably not his primary expectation that a metaphysical grounding would prepare them to take on the philosophical presuppositions of experts, or even publishers, who were advancing novel doctrinal interpretations. Rather, Kevane's metaphysical project was likely proposed to restore confidence to teachers in the face of the growing dissent from Church teaching that was related to these new philosophical approaches.[368] John Paul II provides some insight into another benefit of metaphysics which might demonstrate this goal more clearly. He also advocated for "a philosophy of *genuinely metaphysical* range… in order to attain something absolute, ultimate and foundational."[369] Metaphysics could provide support for the claim that a particular interpretation is the true one, in this case a doctrinal position historically taught, but more recently challenged. John Paul II describes the practical implications in light of the confusion caused by different interpretations of the biblical text: "The importance of metaphysics becomes

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[363] John Paul II, *Fides et Ratio*, 8.
[364] CCC 36 quoting Vatican I: *Dei Filius* 2 DS 3004.
[365] Kevane, *Divine Teacher*, 33.
[366] Ibid, 148.
[367] Kevane, *Deposit*, 7.
[368] Kevane, *Divine Teacher*, 145.
[369] John Paul II, *Fides et Ratio*, 83.

still more evident if we consider current developments in hermeneutics and the analysis of language… the interpretation of this word cannot merely keep referring us to one interpretation after another, without ever leading us to a statement which is simply true."[370] We have already seen how the well-intentioned sensitivity toward the growing number of non-Catholics in the religion classroom could lead to relativistic language which "weakens the objective force of doctrine,"[371] resulting not only in a methodological shift but also a potential obstacle to belief for the student. Kevane proposed metaphysics to equip teachers of religion to more confidently teach doctrinal positions as true, and resist the temptation to entertain new interpretations in the religion classroom. In this sense Kevane's metaphysical study was not oriented to produce a new methodological approach to teaching, but rather to restore the foundation for a systematic doctrinal delivery.

Metaphysics to restore the true concept of God

Kevane challenged catechists to be attentive to "the rise and spread of philosophical atheism"[372] because of the "religious crisis"[373] that it could cause by generating "a pattern of thinking which obscures the transcendent reality of the personal Supreme Being."[374] We have seen how his metaphysical project sought to establish an openness to the possibility of the "Supreme Being's" existence, in the face of biblical approaches that were inspired by this philosophy. In another focus of his study, he sought to establish "the true concept of God,"[375] which included his "transcendent reality," claiming that "everything regarding divine Revelation and the teaching of its Deposit" depended upon it.[376] His metaphysical study sought not only to establish from reason that God existed, but also sought to establish many of his characteristics as well. He appealed in particular to the Metaphysics of the Fathers to establish God's almighty power, his unique mode of existence, his perfection without limit, and especially his

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[370] Ibid, 84.
[371] Vitek, Letter to Colleagues in Ministry.
[372] Kevane, *Divine Teacher*, 47.
[373] Ibid.
[374] Ibid.
[375] Kevane, *Deposit*, 364.
[376] Ibid.

transcendence,[377] specifically because of modern philosophy's denial that "the Supreme Being (stood) distinct from the universe, his creation."[378]

Kevane made the transcendence of God the priority for this aspect of his study because of the connection he saw between what he called "this closed metaphysical view of ultimate reality"[379] and "the historical relativism of dogma" which was common in Modernism.[380] In fact, he claimed that the notion of "On-going Revelation" was Modernism's "essential point": "It conceives of Revelation as a natural human development as mankind lives on into the future and makes progress in philosophy and the sciences."[381] This was in contrast with the view that Revelation was the communication of the Supreme Being from a perspective outside of time and space, and thus not conditioned by history or man's progress in it. Kevane was concerned about the implications this had for the reinterpretation of dogma already discussed, but he was also concerned that a proper understanding of God's transcendence was a pre-requisite for the possibility of the prophetic light,[382] by which God communicated a specific message that was the content of religious instruction. Kevane's metaphysical study of the correct concept of God was the philosophical complement to his biblical study of the Deposit of Faith as a foundation for a methodological approach that was oriented to a doctrinal delivery of that Deposit.

And though it may appear again that Kevane's metaphysical project served only as an apologetic against the philosophy of Modernism, with very little practical application for the teacher of religion, his primary purpose for proposing this study to them, was perhaps more as an apologetic against the experience based methodology that he believed was the fruit of this incorrect concept of God.[383] We saw above how John Paul II warned against "the abandonment of a serious and orderly study of the message of Christ in the name of a method concentrating on life experience,"[384] and it may have thus been Kevane's desire that this study would help teachers resist the trend to overemphasize the role of experience in the teaching of religion. At the same time, it would be inappropriate to suggest that Kevane, or John Paul II for that matter, was overlooking the importance of life experience in the formation of students. The specific

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[377] Kevane, *Divine Teacher*, 147.
[378] Kevane, *Deposit*, 365.
[379] Ibid, 362.
[380] Ibid.
[381] Ibid, 360.
[382] Kevane, *Divine Teacher*, 54.
[383] Kevane, *Deposit*, 362.
[384] John Paul II, *Catechesi Tradendae*, 22.

contribution of this philosophical study might be to redirect the effort to help the student find an experience of God in his or her personal life, to an effort to lead them to an encounter with the "one true and living God, creator and lord of heaven and earth, omnipotent, eternal, immense, incomprehensible, infinite in intellect and will and in every perfection,"[385] in his word, in the Church and in the liturgy. As John Paul II put it, "authentic catechesis is always an orderly and systematic initiation into the revelation that God has given of Himself to humanity in Christ Jesus, a revelation stored in the depths of the Church's memory and in Sacred Scripture, and constantly communicated from one generation to the next by a living, active traditio."[386]

Metaphysics to restore the right use of reason

One additional consideration of Kevane's metaphysical project is closely related to those already discussed, but pertains perhaps more specifically to the goal of religious instruction itself, namely a response of faith and the promotion of Christian living. Kevane spoke of the openness to God provided by metaphysics as a philosophical "preamble of faith,"[387] which made the consideration of a divine author for the Bible a possibility, and was thus a prerequisite for biblical catechetics. More broadly, Kevane saw metaphysics as a discipline that cultivated the right use of reason, which he found to be weakened by the philosophical systems of Modernism.[388] He proposed metaphysics to establish openness to the possibility of God and to establish the true concept of God, but also to restore a right use of reason, one that would help teachers and students to recognize the reasonability of the Faith's doctrinal content. We saw how one of the goals of his biblical catechetics was not to replace a doctrinal catechesis, but rather to help teachers demonstrate that doctrine is derived from the biblical text. In a similar way, the training in the right use of reason could help the teacher demonstrate the basis for doctrine in reason itself, that religion is not a rejection of reason, but is rather dependent upon it.

The goal of catechesis is unique within the educational apostolate because it does not limit itself to imparting an understanding of a body of knowledge, but also promotes an act of faith which facilitates Christian living. An appeal to reason in the explanation of religious content assists that process. John Paul II described the importance of philosophy for catechesis in just

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[385] Kevane, *Deposit*, 365.
[386] John Paul II, *Catechesi Tradendae*, 22.
[387] Kevane, *Divine Teacher*, 34.
[388] Ibid, 33.

these terms, "The teaching imparted in catechesis helps to form the person… the result is a unique bond between teaching and living which is otherwise unattainable… philosophical enquiry can help greatly to clarify the relationship between truth and life."[389] It is in this sense that the impact of a philosophical study can be seen in teaching methodology. Kevane does not propose a new method, but appeals to metaphysics in defense of a teaching approach that is oriented to doctrinal delivery, explained reasonably and translated into Christian living.

 Just as philosophical formation has served as an academic prerequisite for those preparing for pastoral ministry in the ordained priesthood, Kevane proposed a course in metaphysics for teachers[390] to not only help them meet the challenges posed by the philosophical systems of Modernism, but also to help them make their teaching more effective. In a culture where belief in God was waning, and atheistic philosophy was influencing biblical studies, Kevane appealed to the study of being to restore an openness to the possibility of God by demonstrating that such belief was not only a matter of faith, but could be established by reason. His purpose was to provide for teachers the natural foundation for the important interpretive principle of divine authorship,[391] specifically important for those who were charged with the responsibility of leading their students into a relationship with that author. He also sought metaphysically to demonstrate the true concept of God,[392] specifically his transcendence,[393] a necessary prerequisite for establishing the possibility of a prophetic light, the means by which the content of revelation was transmitted to people. His purpose here was to restore confidence in a doctrinally oriented method in light of the growing popularity of methods based on experience alone.[394] Finally, Kevane turned to Metaphysics to restore the right use of reason[395] to address the crisis of faith that plagued a growing portion of the audience.[396] In this he anticipated the Church's more recent call for a "new" evangelization to previously Christian demographics, with an appeal to reason and a Christian apologetic for those who no longer responded to arguments from Scripture or authority. Ultimately however, his goal was to assist teachers in making the crucial application of the truths of the faith to the lived experience of students. For Kevane, the

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[389] John Paul II, *Fides et Ratio*, 99.
[390] Kevane, *Divine Teacher*, 54.
[391] Ibid, 148.
[392] Kevane, *Deposit*, 364.
[393] Ibid, 365.
[394] Ibid, 361.
[395] Kevane, *Divine Teacher*, 34.
[396] Ibid, 47.

Eucharist was the most central of those truths,[397] because it was concerned with God's continued presence among his people. The Eucharist made it possible for students to encounter God immediately, and thus for Kevane, the Christian living that was the goal of teaching, was marked by the reception and worship of God in the Eucharist.[398] We will consider Kevane's Eucharistic focus next.

The Eucharistic Way of Life as the Goal of Teaching

Kevane considered the Eucharistic way of life to be the goal of the catechetical work.[399] His treatment of biblical catechetics and its metaphysical pre-requisite were addressed to restore a teaching approach that was oriented toward delivering a specific body of knowledge, received from God, taught by Jesus, and preserved by the Church. And despite his emphasis on this Deposit of Faith, he, like Hofinger, recognized that teaching for a better understanding of the content, was not the ultimate goal of teaching. As noted above, Hofinger proposed a synthesis of method and content oriented toward assisting students in adopting an authentic lived Christianity. His major contribution was the articulation of the four means by which students could be initiated into a new way of life. Kevane demonstrated, that throughout the history of Christianity, that new way of life was marked by belief in the real presence of Jesus in the Eucharist, and a life that was nourished by the same.[400] In this section we will explore how Kevane's priority was to facilitate practical action through teaching, how his methodology was derived from the biblical outline of the Deposit of Faith known as the "classic catechesis," (Acts 2:42) how he placed the Eucharist at the center of that Deposit, and how the Eucharist was the source of the new life that teaching facilitated.

Kevane appealed to the example of Jesus, whose teaching he claimed was "simultaneously speculative and practical,"[401] to demonstrate that knowing and believing were only part of teaching's goals. Citing the biblical account of the Last Supper, he showed how Jesus' teaching was often followed by a command "to carry out an activity in the practical order."[402] "This is my body" was followed by "Do this…" (Luke 22:19) Even the launch of his public ministry at the

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[397] Kevane, *Deposit*, 28.
[398] Ibid, 304.
[399] Ibid.
[400] Ibid, 311.
[401] Ibid, 26.
[402] Ibid.

beginning of Mark's gospel followed this pattern, albeit sometimes in the reversed order: "Repent and believe the Good News." (Mark 1:14-15)[403] Kevane's point was that "the teaching of religion is always "action-oriented,"[404] it is not limited to the speculative act of learning something previously unknown, but implied within the activity is the expectation that the knowledge gained would inform change in the student. This same principle was at the heart of Hofinger's methodological contributions, his "four means of insertion into the mystery" were intended to facilitate an initiation into a new way of life.[405] John Paul II made the same observation in his articulation of teaching's goal: "Catechesis aims, therefore, at developing understanding… (and) changed by the working of grace… the Christian thus sets himself to follow Christ..."[406] Kevane's emphasis on the content of the faith derived from his concern that it was being neglected in certain methodological approaches,[407] but this emphasis did not mean that he was unaware of the priority of the practical. Like Hofinger, whose renewal was initiated by the recognition that the knowledge gained through the study of the catechism was too often not translating into practical lived Christianity, Kevane's project was motivated by a real crisis of faith that was plaguing so many.[408]

   For Kevane, the speculative and practical components of the teaching process are derived from anthropology. The human faculties of intellect and will, the fundamental components of the spiritual nature of the human being, are both formed by the educational process, and their activities are deeply connected.[409] Kevane identified the way in which cultivation in virtue "is so vitally important" for children because it enables them "to emerge victorious in the temptations of their adolescence."[410] What the students learn about God and how he made them equips them to "do the right thing," to act in accord with his plan for them, and prepares them to meet the challenges that young people generally face. John Paul II warned against those who would neglect the formation of the intellect in favor of a focus only on right behavior, because "firm and well-thought-out convictions lead to courageous and upright action."[411] This connection was the basis for Kevane's doctrinally oriented methodology, but he turned to the biblically derived

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[403] Kevane, *Teaching*, lxxiii.
[404] Kevane, *Deposit*, 28.
[405] Hofinger and Buckley, *Good News*, 23.
[406] John Paul II, *Catechesi Tradendae*, 20.
[407] Kevane, *Divine Teacher*, 38.
[408] Kevane, *Deposit*, 7.
[409] Thomas Aquinas, De Veritate, 16.
[410] Kevane, *Deposit*, 312.
[411] John Paul II, *Catechesi Tradendae*, 22.

"classic catechesis" of Acts 2:42 to detail how that method had historically been used to facilitate change in the practical realm.

Before taking up Kevane's treatment of the methodological considerations of the classic catechesis, it may be helpful to consider one more point about this important connection between the speculative and the practical, between the content and its lived application. Not only was it the basis for Kevane's doctrinally oriented approach to teaching, but it was another aspect of his response to the weaknesses he observed in the methodologies based on experience. It was not the emphasis on experience that was problematic, but rather the neglect of the traditional content of religious instruction, doctrine, that was generally associated with this approach. We saw above how the catechetical renewal that Hofinger documented responded to the diminished effectiveness of doctrinal teaching from the catechism. The spread of methodologies based on individual experience of God, cut off from public Revelation in Christ, may simply have been part of the same response, but Kevane saw in them another connection to the influence of Modernism. The closed metaphysics of modern philosophy and its atheistic presuppositions did not admit of a God who communicated a specific body of knowledge in Christ, and then was articulated as a revealed "deposit of Faith,"[412] however it did not rule out a more naturally considered religious experience. Kevane quotes Pius X's response to this development, "When… all external revelation (is) absolutely denied…, revelation must be found *in* man, in the life of man."[413] Modernism provided the philosophical foundation for a teaching approach that neglected, or even dismissed, revelation based content, and instead focused on experience. Kevane appealed to biblical catechetics and metaphysics to resist this influence,[414] but this connection between the speculative and the practical may also provide support for an approach which explores an external revelation received from God, and applies it to the lived experience of students. Kevane demonstrated that this approach had a biblical basis in what is known as the "classic catechesis" of Acts 2:42, and that the teaching Church used this model throughout history. In time, it became the "Four-pillar" structure of her official catechisms.

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[412] Kevane, *Deposit*, 360. See also Dei Verbum 2.
[413] Ibid, 361, Pius X, *Pascendi Domenici Gregis*, DS3477-3481.
[414] Kevane, *Divine Teacher*, 38.

The Classic Catechesis and its Threefold Response to the Apostles' Teaching

Kevane's appeal then, was to facilitate the lived experience of God, but to base it on a doctrinally oriented delivery. But what does the lived experience of Christianity that is the goal of catechesis look like, and how does a doctrinal delivery facilitate it? Kevane described how the "new Christian way of life" consisted of "three principal activities: personal prayer, Gospel morality and Sacramental living."[415] He further demonstrated from the biblical account how these activities were taught and promoted by Jesus, and that he formed the apostles and sent them out to teach the same.[416] And so, at the Pentecost event we see how Peter's audience responded to his teaching by asking not "what more are we to learn," but rather "what are we to **do**?" (Acts 2:37 emphasis added) Kevane connected Peter's response, "Repent and be baptized," (Acts 2:38) to the three activities listed above and outlined in the description of what the new disciples **did** five verses later, "They devoted themselves to the Apostles' teaching and the fellowship, to the breaking of bread and the prayers." (Acts 2:42)[417]

Kevane explained how the promotion of this threefold response to teaching has been the basis of the Church's methodology ever since. To facilitate teaching when an oral method predominated, "the Apostles' teaching" was summarized by the "the baptismal Profession of Faith (or Symbol, or Apostles' Creed),"[418] "the breaking of bread" by the Eucharist and the seven Sacraments, "the fellowship" by the Ten Commandments, and "the prayers" by "the petitions of the Our Father."[419] This "classic catechesis" was reflected in the Didache,[420] "The Teaching of the Twelve Apostles" dating from 50-70AD,[421] and later became the structure of the Catechism of the Council of Trent, its more recent successor, the 1992 Catechism, and the official "small" teaching catechisms which were based on them. And while this structure is often recognized as the content outline of the catechism, Kevane's point was that it represented not only the content, but also the appropriate response to that teaching, which itself was not only taught, but promoted in the lives of students as the practical fruit of the teaching. If teaching from the catechism was deemed to be no longer effective, it was perhaps because this threefold response, intrinsic to the Deposit of Faith, was being taught as content, without appropriate

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[415] Kevane, *Teaching*, xxviii.
[416] Ibid, xvii.
[417] Kevane, *Deposit*, 25.
[418] Ibid, 38.
[419] Kevane, *Teaching*, xxx.
[420] Kevane, *Deposit*, 38.
[421] Ibid, 36.

application to the practical. Kevane advocated for a delivery of the Deposit of Faith and the promotion of its threefold response, but he placed a certain priority within both, to address this weakness.

The Eucharist at the Center of the Deposit of Faith

As part of his effort to provide a resource for the formation of teachers, Kevane published a collection of magisterial catechetical documents of the 20th century, *Teaching the Catholic Faith Today*. Along with a history of catechesis, he also provided an introduction to each of the documents and placed them in the context of the challenges that they were drafted to address. At the end of the collection he added a series of letters of John Paul II on the Eucharist.[422] For those who might have questioned the relevance of this inclusion in an otherwise specifically catechetical collection, he quoted his predecessor, Paul VI: "the world says to us today precisely what a group of individuals recorded in the Gospel once said to the Apostle Philip: 'We wish to see Jesus' (John 12:21). And it is Jesus we must show to the world—Jesus, and no substitute."[423] Kevane gave priority to a doctrinal delivery of the Deposit of Faith because he recognized it as the teaching of Jesus.[424] He identified the threefold response to teaching that was intrinsic to the Deposit of Faith and the classic catechesis to emphasize that it was "an action-oriented teaching,"[425] that the goal of catechesis was not only about what you knew or even believed, but also how you lived out the religion that you learned. But, he placed the Eucharist at the center of the Deposit of Faith, because ultimately it was not only what you knew or how you lived that mattered most, but how and who you loved. The teacher of religion has the opportunity, perhaps obligation, to show her students Jesus. The Eucharist makes it spiritually and physically possible to do so. "The concern for the deposit… is a Christocentric concern. Love for the doctrine is a part of love for Jesus, the true and real Jesus of the baptismal profession, of the Apostles' Creed, and of the Eucharistic Presence."[426]

We have already seen above how this "Christocentric" priority was emphasized by Hofinger. The movement he documented became known as the "kerygmatic" renewal because of its

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[422] John Paul II, *Dominicae Cenae*: Holy Thursday Letters, 1979, 1980.
[423] Kevane, *Teaching*, lxxv, quoting Paul VI in his 1976 letter to the Bishops of the United States.
[424] Kevane, *Deposit*, 11.
[425] Ibid, 28.
[426] Kevane, *Teaching*, lxxv.

emphasis on an explicit proclamation of the Gospel message,[427] "the good tidings of our salvation in Christ,"[428] an emphasis which had perhaps been lost in the systematic catechesis delivered with the teaching catechisms of those days. Hofinger recommended a biblical catechesis to demonstrate how "the Old Testament finds its fulfillment and perfection"[429] in Jesus, in order to help restore this Christocentricity. It was also emphasized in Kevane's biblical catechetics, which sought to establish the unity of the Old and New Testaments under the Bible's divine author.[430] He further recommended the typological approach of the Fathers for its effectiveness in identifying Jesus' central role in the biblical story.[431] For both, the Christocentricity of teaching was a priority, but Kevane further specified that "the Real Presence of Jesus in the Holy Eucharist is… at the very center of the Deposit of Faith and Morals as its living heart."[432] He placed the Eucharist at the center of the Deposit because it is not only a teaching about Jesus, nor even just a teaching of Jesus, but also the response to his command at the Last Supper, "Do this…"[433] and the fulfillment of his final words to the Apostles at the Great Commission, "know that I am with you always (Mt. 28:20)."[434] For Kevane, if teaching was to be centered on Jesus, then the Eucharist, in which he is present, would have a certain priority.

An educational focus on the Eucharist, and the promotion of a Eucharistic way of life, are once again not new methodological developments, but rather the restoration of an approach which Kevane claimed had marked successful catechetical formation and missionary endeavors for the first millennium of Christianity. "The Catholic Faith in the Real Presence of Jesus… was believed by Christians always and everywhere from the Last Supper to the Heresy of Berengarius in the eleventh century: approximately one thousand years."[435] Kevane traced the history of the challenges against this teaching through the Reformation and the Church's response at the Council of Trent to the influence of Modernism and its reinterpretation of doctrine.[436] He identified it as a "philosophical effort" which proposed that "dogmatic definitions may be somewhat true at the time of the definition, but only with a truth relative to

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[427] Hofinger and Buckley, *Good News*, 8.
[428] Ibid, 16.
[429] Ibid, 46.
[430] Kevane, *Divine Teacher*, 44.
[431] Ibid, 149.
[432] Kevane, *Deposit*, 27.
[433] Ibid, 26.
[434] Kevane, *Teaching*, lxxiii.
[435] Kevane, *Deposit*, 311.
[436] Ibid, 327.

history and culture at that time. When time moves forward, it leaves those definitions behind; they must be reinterpreted."[437] Gerard O'Shea, an Australian educator, noted how this same dynamic influenced educational philosophy and methodology in the form of Constructivism.[438] He argued that Constructivism is "essentially an anti-realist epistemology"[439] which "can undermine the objective nature of reality and truth itself, laying the foundation for Relativism."[440] Kevane was concerned that, under the influence of Modernism, the teaching on the Eucharist was no longer central, perhaps included as one of the seven sacraments, or interpreted more symbolically as a sign of God's presence, but not as a reality in which God could be encountered in a "real" way. Kevane proposed that a restoration of that centrality was in order, a proposal, which if enacted, would impact not only the content of what was taught, but the methodological approach which follows from the affirmation that the encounter with God that is the goal of teaching, occurs most significantly in the Eucharist.

The Life of Charity nourished by the Eucharist

The encounter with God has always been a priority of authentic religious instruction because a genuine encounter with God is inevitably associated with a change in life. We have already noted John Paul II's warning about the neglect of a systematic catechesis in favor of a method based on experience,[441] but in that 1979 Apostolic Exhortation on Catechesis, he followed up his challenge with a discussion of catechesis and sacraments.[442] Kevane placed the Eucharist at the center of teaching because it affirmed the important reality of Jesus' continuing presence among us, but his greater priority was the application of that teaching to the lives of students, an application found in the liturgical and sacramental activity that John Paul II claimed was "intrinsically linked" to catechesis. For, even though he too emphasized a systematic doctrinal delivery, John Paul II also recognized that the experience of God was the goal of teaching. For him, that experience was made possible by the sacraments, for "it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings."[443]

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[437] Ibid.
[438] Gerard O'Shea, "Vulgarised Rahnerianism and Post-critical Recontextualisation: Solvents of Catholic Identity in Contemporary Catechesis," *Studia Elckie* 16, no. 3 (2014): 354.
[439] Ibid, 355.
[440] Ibid, 358.
[441] John Paul II, *Catechesi Tradendae*, 22.
[442] Ibid, 23.
[443] Ibid.

Kevane put the Eucharist at the center of the Deposit of Faith, but in borrowing a phrase from John Henry Newman, he also placed it at the center of its application. For Kevane, the intended result of teaching was transformation and a "Eucharistic Way of Life."[444]

If religious instruction is to produce in students a "Eucharistic Way of Life", what does that life entail, what does it look like, and further, what methodological approach does Kevane suggest in order to achieve it? His answer to the first question is the Mass, "'It is the Mass that matters'… the central activity of the Catholic Church, the worship of God by the Eucharistic Sacrifice and personal communion with Jesus really present."[445] Catechesis aims to lead students to an informed participation in the "central activity" of the Church. There is no suggestion here that this is all that they will do, but rather that their celebration of the Eucharist will be central, and will inform the rest of their lives. Here we may recall from above the primacy that Hofinger accorded to a liturgical catechesis, one that led to a participation in the paschal mystery of Jesus, and, following his example, a life lived and given for the other. What does a "Eucharistic Way of Life" look like? A regular participation in the sacraments, and the life of charity which flows from it. This is what catechesis aims to produce in its students. Kevane called the Eucharist "the source of its citizens' new way of life,"[446] and in the letters that he included at the end of his collection of 20th century catechetical documents, John Paul II made the connection explicit, "Since, therefore, the Eucharist is the source of charity, it has always been at the center of the life of Christ's disciples."[447]

Producing students who participate in the sacraments and live an explicit life of charity is perhaps easier said than done, how did Kevane propose to achieve it? One aspect of this methodological question has perhaps already been answered by Hofinger and his liturgical catechesis, but Kevane's emphasis was again a response to the influence of Modernism and the experience based approach that it engendered.[448] Kevane advocated for a restoration of a doctrinal delivery that placed the Eucharist at the center of teaching,[449] but also emphasized the response nature of the "action-oriented"[450] Deposit of Faith. Again, he placed the Eucharist at the center of that response, quoting Paul VI, "it is our profound duty to honor and adore in the

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[444] Kevane, *Deposit*, 304.
[445] Ibid, 28.
[446] Ibid, 309.
[447] John Paul II, *Dominicae Cenae: Holy Thursday Letters, 1979, 1980*, 7.
[448] Kevane, *Deposit*, 327.
[449] Ibid, 28.
[450] Ibid.

Blessed Host which our eyes see, the Incarnate Word whom they cannot see."[451] John Paul II described the results of neglecting either of these priorities. He identified a certain "hollow ritualism" in those who practiced the sacraments without sufficient understanding of them, and "intellectualization" in those who learned about the sacraments but did not partake of them.[452] Kevane does not propose anything particularly new, in fact, he would likely claim that his approach was particularly old, a restoration of a methodology which enjoyed at least a millennium of success. And for the teachers who had the responsibility to restore this approach, he included a history of the Church's teaching apostolate based on the classic catechesis in his catechetical formation for them,[453] and the philosophical formation necessary to identify the challenges of Modernism.[454]

Conclusion

In this chapter we have explored Eugene Kevane's contributions to the catechetical renewal of the 20th century in an effort to identify whether there was any correspondence between his work and that of Johannes Hofinger, explored in the previous chapter, and whether his methodological considerations were still relevant for addressing challenges to catechesis today. Kevane proposed a biblical catechetics oriented to restore confidence to teachers in teaching from the Bible and increase their effectiveness in teaching the biblical foundation of doctrinal points. He recommended a study of the Deposit of Faith in response to methodologies which he believed were neglecting a doctrinal delivery in favor of an approach based on experience. He advocated for a study of metaphysics for teachers as a sort of pre-requisite for effective biblical catechetics in light of the influence of Modernism which challenged traditional understanding of the nature of the Bible and its authentic interpretation. He advocated for a restoration of a doctrinally oriented systematic catechesis based on the biblically derived "classic catechesis," which served not only as an outline of that doctrinal content, but as a summary of the appropriate lived response to that teaching to be facilitated by the catechetical apostolate. And finally, he emphasized the centrality within the Deposit of Faith of the teaching on the real presence of

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[451] Ibid. quoting Paul VI, *Creed of the People of God*, 26.
[452] John Paul II, *Catechesi Tradendae*, 23.
[453] Kevane, *Deposit*, 3ff.
[454] Ibid, 297ff.

Jesus in the Eucharist and demonstrated how the ultimate goal of teaching, a genuine life of charity, was nourished and made possible by the worship and reception of Jesus in the Eucharist.

There is much correspondence between the work of Kevane and Hofinger, although Kevane's work was much more explicitly a response to the impact of Modernism, which he diagnosed as the greatest challenge to effective teaching. Hofinger recommended a biblical catechesis to engage the younger audience more concretely and promote a greater disposition towards God for all students. Kevane emphasized a biblical catechetics directed to teachers in light of the modernistic tendency to treat the Bible as just another piece of literature rather than the instrument of God' communication with his people. In this way he hoped to increase the teacher's confidence and effectiveness in teaching from the Bible. Hofinger recommended a systematic catechesis to address the disposed disciple's need to intellectually engage the content of the Faith and build the mental framework which would allow them to make application of the truths of the Faith to their lives. Kevane advocated for a restoration of a doctrinally oriented systematic catechesis in response to Modernism's denial of the possibility of a body of knowledge communicated by God and the experiential approach which resulted from that presupposition. Hofinger explained the importance of the teacher being a witness to lived Christianity and recommended that well intentioned teachers be formed in the Kerygmatic approach in order to help them adopt more psychologically appropriate methods for engaging their students. Kevane blamed the often atheistic philosophies of Modernism for the crisis of faith that plagued so many, and recommend that teachers be trained in metaphysics so that they were better equipped to serve the victims of this crisis with an appeal to the reasonability of their teaching as well as its biblical basis. Hofinger recommended, and gave priority, to a liturgical catechesis, while emphasizing a synthesis of method and content, as a means of informing students' sacramental practice so that they might have a greater opportunity to encounter God there and model their lives after the one whom they encountered. Kevane emphasized the way in which the response that was intrinsic to the Deposit of Faith could be summarized in "Eucharistic living," in the face of Modernism's unwillingness to admit that such an encounter with the supernatural was possible.

While Hofinger clearly advocated for methodological changes in response to the diminished effectiveness of teaching from the catechism, Kevane's contribution, ostensibly a response to the influence of Modernism, sought a restoration of a doctrinal delivery that had been suppressed, or

perhaps rendered less effective, due to that influence. Based on the above study, it is likely that Kevane would not disagree with the recommendations of Hofinger, they were clearly working towards the same goal, although, as a result of his diagnosis of Modernism as the primary challenge to effective teaching, and his detailed demonstration of the specifics of its influence, Kevane's solution differs on many counts. But ultimately his focus was on forming teachers to meet the specific challenges he identified, with a systematic approach that some might argue should be replaced, but which he nevertheless convincingly justified by his own analysis. His claim was that the "classic catechesis" of biblical origin, historically used by the Church, remained the solution for leading students into an authentic practice of their faith today.

Chapter 3: The Church Engages the Catechetical Renewal

In previous chapters we have considered the contributions of Hofinger and Kevane to the catechetical renewal of the 20th century. Our purpose for exploring those contributions was to determine if they are still relevant for today's particular catechetical situation, and whether they may be useful in addressing anticipated future catechetical challenges. One of the ways to answer the question of relevance is to determine if those contributions are reflected in any way in the catechetical interventions of the Catholic Church in her capacity as teacher. In this chapter we will explore the contemporary writings of the Church in an attempt to identify whether any points of convergence exist. The following chapter will consider other contemporary challenges and responses in the field of catechesis.

Both Hofinger's and Kevane's contributions were responses to challenges identified and encountered in the catechetical field. Hofinger responded to the diminished effectiveness of a method based on a teaching catechism, and proposed a methodological approach based on his four means of insertion into the mystery of Christ. Kevane responded to the influence of Modernism on catechesis, with a call for biblical catechetics, a study of the Deposit of Faith, philosophical formation for catechists, and a methodological approach based on the four pillars of the classic catechesis. In her own response to the challenges perceived in the field, perhaps the two most obvious interventions of the Church in the latter part of the 20th century were the Second Vatican Council itself, and the 1992 promulgation of the Catechism of the Catholic Church. Did the work of the Council, to include its call and implementation, reflect the concerns and contributions of the catechetical renewal already discussed? And how was the Catechism a part of the Church's implementation of the Council? We have already noted the apparent irony of Kevane's republication of Pius X's catechism, in light of Hofinger's concern that the use of such instruments was no longer bearing fruit, and now we consider the publication of a universal catechism at the close of that century. Its arrival was not without controversy, in fact there were many of influence who opposed it.[455] Could a new universal Catechism and its associated local adaptations, really be the answer to the methodological concerns expressed and addressed by the renewal?

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[455] Michael J. Wrenn, *Catechisms and Controversies: Religious Education in the Postconciliar Years* (San Francisco: Ignatius Press, 1991), 5.

John XXIII calls the Council

John XXIII convened the Second Vatican Council in 1962. We have already seen that John Paul II, in his introduction to the Catechism, records that the "principle task" entrusted to the Council according to John XXIII, was "to guard and present better the precious deposit of Christian doctrine in order to make it more accessible to the Christian faithful and to all people of good will."[456] He noted further, that perhaps unlike previous Councils, the purpose of this one was "not first of all to condemn the errors of the time, but above all to strive calmly to show the strength and beauty of the doctrine of the faith."[457] Renewal for the Church was a priority for John XXIII,[458] what is notable here in the words of both, is that that renewal was tied in some way to the deposit of Christian doctrine, guarding it and presenting it better, both fundamental responsibilities of the teaching Church since Paul exhorted Timothy to do the same.[459] In fact, John XXIII made the outline of that renewal explicit in his address on the eve of the Council, making its success dependent upon "an extensive and deep renewal of catechetical teaching."[460] In the same address he made reference to the catechism as "the constant preoccupation of the Church,"[461] held up the Catechism of the Council of Trent as "the Summa of Pastoral Theology,"[462] and quoted the *schema* of Vatican I in which a universal and uniform Catechism for children had been approved.[463] The Second Vatican Council, at least from the perspective of the man who called it, was set squarely in the context of the ongoing catechetical renewal of that century.

John XXIII's emphasis on the Deposit, and his promotion of the catechism as an instrument of the renewal, echoed the sentiments of Kevane who had called for a study of the Deposit as a solution to the crisis of faith that was plaguing the faithful.[464] John XXIII was not unaware that there were new challenges to the Church's mission, and that new approaches would be necessary to provide better pastoral care of souls, and yet he nevertheless clearly demonstrated that the Deposit of Faith, historically preserved and taught using instruments like the catechism, would

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[456] John Paul II, *Fidei Depositum*, On the publication of the *Catechism of the Catholic Church*, 2.
[457] Ibid.
[458] Eugene Kevane, *Teaching the Catholic Faith Today* (Boston: St. Paul Editions, 1982), xxxv.
[459] 1Timothy 6:20
[460] Kevane, *Teaching*, xxxv. (John XXIII, "L'incontro coi parroci," AAS (March 31, 1962), 167-175.)
[461] Ibid, xiii.
[462] Ibid, xxxv.
[463] Ibid.
[464] Eugene Kevane, *The Deposit of Faith: What the Catholic Church Really Believes* (Bloomington: Author House, 2004), 7.

be a necessary part of the renewal, perhaps even a pre-requisite. At the same time, his description of catechetical teaching demonstrated awareness of Hofinger's concerns. "An instruction which would limit itself to a mere learning of the formulas of the Catechism and the fundamental precepts of Christian morality, without moving the soul and the will to live according to that doctrine, would run the grave risk of giving inert members to the Church, whereas the true profession of the Faith creates a new man who gives a supernatural meaning to all the activities of his life."[465] Just as Hofinger had proposed a biblical and liturgical catechesis to increase the likelihood that a more systematic delivery would bear the fruit of lived Christianity, John XXIII recognized that use of the catechism alone did not guarantee the effective accomplishment of catechesis' goals, but not for that reason would he abandon the catechism as a necessary tool.

Commissioned by the Council, the General Catechetical Directory advances the catechetical renewal

The 1971 General Catechetical Directory was commissioned by the 2nd Vatican Council through the *Decree on the Pastoral Office of Bishops.* [466] Kevane suggested that the Directory belonged more to John XXIII than to Paul VI who published it, because of the way in which it clearly reflected his vision for the Council.[467] And whether through the inspiration of John XXIII, or the pen of his successor, the issue of increased catechetical instruction alone was identified as a solution which underestimated the depth of the renewal and in fact threatened it.[468] On this point the Directory shares Hofinger's concern, that though the preservation of the Deposit is necessary for effective catechesis, and an important and worthy goal of the Council, the challenge to address the particular needs of an audience which might not yet be ready for systematic catechesis, calls for a more complex solution.

The Council's Constitutions *On the Church* and *Divine Revelation* address many of the issues highlighted by Kevane regarding the preservation of the Deposit, and its *Constitution on the Sacred Liturgy* advances the renewal in the field which so strongly influenced Hofinger's

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[465] John XXIII, *Princeps Pastorum*, *On the Missions, Native Clergy, and Lay Participation*, 1959, (AAS December 10, 1959, pp. 833-864), 850. Kevane, *Teaching*, lv.

[466] Second Vatican Council, *Christus Dominus*, no. 44, "Decree on the Pastoral Office of Bishops in the Church;" in Austin Flannery, O.P. (ed.) *Vatican Council II: the Conciliar and Post Conciliar Documents* (Collegeville, Minnesota: The Liturgical Press, 1975), p. 590; Kevane, *Teaching*, lvii.

[467] Kevane, *Teaching*, liii.

[468] Paul VI, *General Catechetical Directory* (hereafter *GCD*), (1971), 9.

contributions. The Council fathers however, add a 4ᵗʰ Constitution *On the Church in the Modern World*, which provides valuable insight into the reasons why a simple solution to her catechetical challenges will not be forthcoming.   The Directory acknowledges and summarizes those challenges in its less than encouraging opening section titled simply "The Reality of the Problem."[469] The crisis of faith which motivated both Hofinger and Kevane is described by the Directory as an indifference approaching atheism, and "a new form of paganism."[470] Increased catechetical instruction to overcome the resultant ignorance of an audience thus affected, will not likely be sufficient.[471]

In its forward, the Directory acknowledges its debt to the gathering which commissioned it, stating that its intent is to "provide the basic principles of pastoral theology… taken… in a special way from the Second Vatican Council."[472] It further reflects the priority for catechesis envisioned by John XXIII, describing itself as a demonstration of the Church's "concern for a ministry which is absolutely necessary for proper fulfillment of her mission in the world."[473] And despite the fact that a directory is generally considered to be a methodological supplement to a catechism, this Directory speaks of the "special pains" which have been taken to provide "a summary of essential elements of the Christian faith… so as to make fully clear the goal which catechesis must of necessity have, namely, the presentation of the Christian faith in its entirety."[474] The Directory commissioned by the Council, while acknowledging the grave challenges facing catechesis and its audience,[475] and even suggesting that a solution that is limited to eliminating ignorance, constitutes a threat to the renewal,[476] nevertheless reiterates the necessity of a systematic and integral delivery of the Deposit of Faith,[477] and claims that its "immediate purpose" is to facilitate not only the production of local directories, but catechisms as well.[478]

Here, in the Church's conciliar response, from the vision of John XXIII which launched the Council, to its catechetical implementation through the Directory which it commissioned, there is

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[469] Ibid, 1-9.
[470] Ibid, 7.
[471] Ibid, 9.
[472] Ibid, Forward.
[473] Ibid.
[474] Ibid.
[475] Ibid, 1.
[476] Ibid, 9.
[477] Ibid, Forward.
[478] Ibid.

no dichotomy between the complex challenge to serve an audience which is less and less disposed or ready to receive a systematic delivery of the content of the faith, and the persistent, even emphatic, focus on the importance of that content. In the post-conciliar period which follows, there is further evidence of this two-fold emphasis, as well as valuable insight into possible solutions. Two interventions of Paul VI, in the years following the Council which he was called to close and implement, might serve as an example.

Paul VI offers *The Creed of the People of God* to continue the renewal

In 1968, Paul VI promulgated *The Creed of the People of God* at the close of the Year of Faith, which he called to celebrate the nineteenth centenary of the martyrdom of Peter and Paul.[479] In its introduction, he indicated that the celebration was dedicated to "the commemoration of the holy Apostles in order that we might give witness to our steadfast will to *guard the deposit* of faith from corruption, that deposit which they transmitted to us."[480] Paul VI gave the impression that this intervention is not simply an example of the Church's ongoing concern, but rather a response to the situation "in which so many truths are being denied outright or made objects of controversy."[481] Kevane suggested that the timing of the Year of Faith was not coincidental, but rather it represented Paul VI's response to the 1966 publication of *The New Catechism,* approved by the Bishops of the Netherlands.[482] Kevane outlined the Church's official response to the concerns expressed about this text in his 1978 *Creed and Catechetics*.[483] In its defense, the Dutch bishops state in their forward that the work is "an attempt to render faithfully the renewal which found expression in the Second Vatican Council,"[484] noting that "the faith remains the same, but the approach… is new."[485] But the Bishops' attempt to adapt their approach to meet the needs of their audience may have gone too far. Kevane accused it of employing a "Neo-Modernist catechetical approach" which included "ambiguities… omissions… and outright doctrinal errors."[486] And whether or not Kevane is correct in

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[479] Kevane, *Teaching*, li.
[480] Paul VI, *The Creed of the People of God*, (1968), 1.
[481] Ibid, 4.
[482] Kevane, *Teaching*, l (50).
[483] For the official response of the Church see the October 15, 1968 "*Declaration on 'The New Catechism'*" in Eugene Kevane, *Creed and Catechetics* (Westminster: Christian Classics, 1978), 181.
[484] *A New Catechism: Catholic Faith for Adults*, (New York: Herder and Herder, 1967), V.
[485] Ibid.
[486] Kevane, *Creed and Catechetics*, xvi.

concluding that the Year of Faith, and the expanded Creed that Paul VI offered at its conclusion, were in fact a response to the Dutch Catechism, the Pope's 1967 Apostolic Exhortation to open the Year appears to clearly corroborate his warnings about the impact of Modernism on catechesis.

> "And while man's religious sense today is in a decline, depriving the faith of its natural foundation, new opinions in exegesis and theology often borrowed from bold but blind secular philosophies have in places found a way into the realm of Catholic Teaching. They question or distort the objective sense of truths taught with authority by the Church; under the pretext of adapting religious thought to the contemporary outlook they prescind from the guidance of the Church's teaching, give the foundations of theological speculation a direction of historicism, dare to rob Holy Scripture's testimony of its sacred and historical character and try to introduce a so-called 'post-conciliar' mentality among the People of God; this neglects the solidity and consistency of the council's vast and magnificent developments of teaching and legislation, neglects with it the Church's accumulated riches of thought and practice in order to overturn the spirit of traditional interpretation, which is arbitrary and barren. What would remain of the content of our faith, or of the theological virtue that professes it, if these attempts, freed from the support of the Church's teaching authority, were destined to prevail?"[487]

In the immediate aftermath of the Council, Paul VI not only reiterated the Church's historic concern for the Deposit of Faith, but also documented in detail the challenges which motivated that concern in his day. In "republishing" the Creed, and even making a passionate appeal that every member of the Church "on a fixed day" make this profession of faith in common, "in every single Christian household, in every Catholic association, in every Catholic school, hospital and place of worship, in every group and gathering…"[488] he echoed the contributions of Kevane and his call to a return to the formulae that had been historically used to ground the Church's teaching mission. Alternatively, in a second notable intervention offered on the occasion of the tenth anniversary of the closing of the Council, he advanced a solution worthy not only of the Council's insight, but Hofinger's as well. In the 1997 successor to the 1971 General Catechetical Directory, the Congregation for the Clergy speaks of the first of "two principle requirements (of the Directory)… the contextualization of catechesis in evangelization as envisaged by *Evangelii Nuntiandi*."[489]

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[487] Paul VI, *Petrum et Paulum Apostolos*, Apostolic Exhortation Announcing the Year of Faith, (1967).
[488] Ibid.
[489] Congregation for the Clergy, *General Directory for Catechesis* (Rome: Libreria Editrice Vaticana, 1997), 7.

Paul VI proposes a solution: *Evangelization in the Modern World*

The 1975 Apostolic Exhortation *Evangelization in the Modern World* seemed to confirm Hofinger's recognition that the catechetical approaches of the past would not be sufficient to meet the challenges faced by the faithful, as documented in *Gaudiem et Spes* and summarized in the Directory. While identifying catechesis as "a means of evangelization that must not be neglected,"[490] he called rather for a return to the broader mission of evangelization, calling it "the grace and vocation proper to the Church" and "her deepest identity."[491] Citing "the frequent situations of dechristianization in our day,"[492] he not only called for evangelization directed "to those who have never heard the Good News of Jesus,"[493] but to those "who have been baptized but who live quite outside Christian life."[494] This "return to the basics" was likely intended not only to address the growing secularization of the broader culture documented by Kevane, but also to address the loss of faith apparently suffered by so many within the Church itself. In his 1990 Encyclical *On the Permanent Validity of the Church's Missionary Mandate*,[495] John Paul II would identify this aspect of the mission as the "new evangelization," although some have noted that the concept finds its origins in the Council's *Gaudiem et Spes*.[496]

John Paul II gave the name "new evangelization" to the distinction that Paul VI identified in the target audience of the Church's work of evangelization. The effort to share the good news of salvation in Jesus Christ will be valid as long as there remain those who have not yet heard, but Paul VI's proposed solution to the catechetical challenge is that those efforts also be directed to a baptized audience, an audience which presumably has heard the gospel, and may even present itself for catechetical instruction, but for whatever reason is living "quite outside Christian life."[497] This is ostensibly the dynamic that motivated Hofinger and his colleagues to propose a kerygmatic solution to the same challenge, but what is the missing ingredient that a "new evangelization" or "kerygmatic" catechesis can supply, what is not present in that baptized audience which has perhaps been a victim of the crisis of faith already documented?

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[490] Paul VI, *Evangelii Nuntiandi*, Evangelization in the Modern World, (1975), 44.
[491] Ibid, 14.
[492] Ibid, 52.
[493] Ibid.
[494] Ibid.
[495] John Paul II, *Redemptoris Missio*, On the Permanent Validity of the Church's Missionary Mandate, (1990), 33.
[496] Richard Rymarz, "John Paul II and the 'New Evangelization': Origins and Meaning," *Australian eJournal of Theology*. http://aejt.com.au/__data/assets/pdf_file/0009/225396/Rymarcz_evangelization_GH.pdf.
[497] Paul VI, *Evangelii Nuntiandi*, 52.

The need for evangelization directed toward the baptized audience which Paul VI described, is also documented by John Paul II in his 1979 Apostolic Exhortation *On Catechesis in Our Time*. This document was the fruit of a 1977 synod called by Paul VI, and John Paul II gives credit to his predecessor for developing the text which he felt obliged to complete, due to Paul VI's passing in the following year.[498] In it, John Paul II provided specific examples of the audience and its plight. His description of the children who are presented for catechesis is reminiscent of Hofinger's concern: "A certain number of children baptized in infancy come for catechesis in the parish without receiving any other initiation into the Faith and still without any explicit personal attachment to Jesus Christ… and opposition is quickly created by the prejudices of their non-Christian family background or of the positivist spirit of their education."[499] The missing ingredient according to John Paul II is "personal attachment to Jesus Christ," and is perhaps best explained by the distinction that the 1997 Directory makes between evangelization and catechesis.

Already incorporating the baptized into the target audience for evangelization, the Directory identifies the distinction between evangelization and catechesis as the difference between primary proclamation addressed to "nonbelievers and those living in religious indifference,"[500] as distinct from the task of educating the disciple and "incorporating him into the Christian community."[501] Catechesis, in this sense, presumes that conversion, what John Paul II referred to as "personal attachment to Jesus", is already present in the student, a presumption which could apparently no longer be made of the catechetical audience in the Directory's day, any more than it could in Hofinger's. "Frequently, many who present themselves for catechesis truly require genuine conversion. Because of this the Church usually desires that the first stage in the catechetical process be dedicated to ensuring conversion."[502] Borrowing language from John Paul II, the Directory described this conversion as "full and sincere adherence to (Jesus) and the decision to walk in his footsteps."[503]

With this distinction in mind, John Paul II admitted that the evangelizing task of initiating conversion and promoting attachment to Christ will often have to take place in a catechetical

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[498] John Paul II, *Catechesi Tradendae*, On Catechesis in Our Time, (1979), 4.
[499] Ibid, 19.
[500] Congregation for the Clergy, *General Directory for Catechesis*, 61.
[501] Ibid.
[502] Ibid, 62.
[503] Ibid, 53.

setting. "This means that 'catechesis' must often concern itself not only with nourishing and teaching the Faith, but also with arousing it unceasingly… with converting, and with preparing total adherence to Jesus Christ."[504] He further observed that catechesis would be different as a result, "this concern will in part decide the tone, the language and the method of catechesis."[505] The Directory made the connection to Hofinger's contributions explicit, proposing that "in the context of 'new evangelization' (this task) is effected by means of a 'kerygmatic catechesis'.[506] What is often missing from the baptized audience of the new evangelization is "attachment to Christ", often identified as "conversion" and manifested by a positive disposition to receive the instruction in the Faith that catechesis, in its strict sense, endeavors to deliver. Short of that disposition, the Church stipulates that evangelization is in order, and in the catechetical setting of the parish or school, that evangelizing component is provided by a kerygmatic catechesis as outlined by Hofinger.

A review of the main characteristics of kerygmatic catechesis may help demonstrate its coincidence with the Church's post-conciliar vision. Recall how Hofinger gave credit to Jungmann for the name by which the renewal came to be known,[507] and described "the core of the Christian message as the joyful tidings of our salvation through Jesus Christ,"[508] which were meant to be "explicitly and emphatically proclaimed."[509] Paul VI invoked the same idea at the beginning of his exhortation, explaining how "Christ proclaims salvation… as the kernel and center of his Good News."[510] This is the evangelizing component of the catechetical work, specifically necessary when the attachment to Christ, which signals successful conversion, is not yet evident. Even with a disposed audience, Hofinger described how it was often necessary for evangelization to provide the student with "a wholesome 'shock,'"[511] something that could also address the indifference more prominent in the Directory's audience.

In his accounting of the "Methods of Evangelization" Paul VI insisted that "one can never sufficiently stress the fact that evangelization… must touch life," and that it "exercises its full capacity when it achieves… a permanent and unbroken intercommunication, between the Word

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[504] John Paul II, *Catechesi Tradendae*, 19.
[505] Ibid.
[506] Congregation for the Clergy, *General Directory for Catechesis*, 62.
[507] Johannes Hofinger and Francis Buckley, *The Good News and its Proclamation* (Notre Dame: University of Notre Dame Press, 1968), 8.
[508] Ibid, 40.
[509] Ibid, 8.
[510] Paul VI, *Evangelii Nuntiandi*, 9.
[511] Hofinger and Buckley, *Good News*, 41.

and the sacraments."[512] Here he affirms the primacy that Hofinger gave to liturgical catechesis,[513] a point which John Paul II would make even more explicit, especially in light of this evangelizing dynamic. "Catechesis is intrinsically linked with the whole of the liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings."[514] The transformation, or conversion, that prepares the student to receive instruction as true guidance for life, happens most powerfully in the encounter with God in the liturgy. And beyond the methods, Paul VI echoed Hofinger's fourth and foundational means of insertion when he insisted that "Above all the Gospel must be proclaimed by witness,"[515] because "modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses."[516] The evangelizing component of catechetical instruction is facilitated as much, if not more, by the person of the catechist who serves as a living example of authentic Christian living, as it is by the approach or methods employed.

Finally, Paul VI reaffirmed, that though an evangelizing approach was necessary to meet the needs of the audience of his day, and that a systematic delivery of content may not have been initially appropriate for that audience, nevertheless, as Hofinger was eager to point out, this reality did not mean that the catechism and its associated systematic delivery should be abandoned.[517] On the contrary, Paul VI listed catechesis as "a means of evangelization that must not be neglected," and spoke of how children need to learn "through systematic religious instruction… the living content of the truth which God has wished to convey."[518]

Paul VI's post-conciliar call for evangelization served as his proposed solution to the challenges catechesis faced in its attempt to meet the needs of a baptized audience that was no longer practicing the faith and/or was indifferent to formation. His solution reflected the contributions of Hofinger's kerygmatic renewal, with its biblical, liturgical and systematic catechesis delivered by a living witness of Christianity, and sought to advance the Church's ongoing effort to fulfil her mission of educating her students and forming them as disciples who live their faith in the world. His intervention complimented, and in a certain sense was

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[512] Paul VI, *Evangelii Nuntiandi*, 47.
[513] Hofinger and Buckley, *Good News*, 53.
[514] John Paul II, *Catechesi Tradendae*, 23.
[515] Paul VI, *Evangelii Nuntiandi*, 21.
[516] Ibid, 41.
[517] Hofinger and Buckley, *Good News*, 64.
[518] Paul VI, *Evangelii Nuntiandi*, 44.

dependent upon, his urgent call to uphold the Deposit of Faith reflected in his earlier *Creed of the People of God*. The combination of these contributions demonstrate the complementarity of the Church's two-fold concern at this juncture, namely the immediate need for a new approach, that is at the same time dependent upon the preservation of the historical content of her teaching, the Deposit of Faith.

John Paul II offers *On Catechesis in Our Time* as fruit of the 1977 Synod

We have already seen how John Paul II was sensitive to the need to ensure that conversion had been initiated in the student before a more systematic approach could bear fruit.[519] He also emphasized the importance and necessity of that "reflective study of the Christian mystery that fundamentally distinguishes catechesis from all the other ways of presenting the Word of God."[520] It is appropriate then to consider in more detail his articulation of the fruit of the 1977 Synod on Catechesis, inherited from Paul VI, to discern if there is any further correspondence with the contributions of Hofinger and Kevane. His contribution is notable not only because of its strong emphasis, but also for the insight that he provided into the approaches being used at that time.

In *Catechesi Tradendae*, John Paul II referenced the Synod itself, and noted how Paul VI rejoiced "to see how everyone drew attention to the absolute need for systematic catechesis."[521] After describing its characteristics, he added his own endorsement to that of his predecessor and fellow synod participants, and explained that the reason for his insistence was "the tendency in various quarters to minimize its importance."[522] In a telling demonstration of frustration, he addressed the promotion of the practice of Christianity without the teaching of its content, "It is useless to play off orthopraxis against orthodoxy: Christianity is inseparably both."[523] To this concern he added a caution regarding the suggestion that "a traditional doctrinal and systematic catechesis" was somehow opposed to an application to the lived experience of students.[524] We have already seen his admonition regarding an abandonment of "a serious and orderly study… in

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[519] John Paul II, *Catechesi Tradendae*, 19.
[520] Ibid, 21.
[521] Ibid.
[522] Ibid.
[523] Ibid, 22.
[524] Ibid.

the name of a method concentrating on life experience."[525] Kevane had proposed both a biblical catechetics[526] and a study of metaphysics[527] to address what he found to be this growing tendency. John Paul II's insight into the opposition to a systematic approach seems to confirm Kevane's concern, as well as bolster his proposal to respond with a restoration of that approach. In light of the stakes, John Paul II turned his urgent tone to the teachers, and implored them, "In the name of Jesus… no matter what it costs, do not allow these groups… to lack serous study of Christian doctrine. If they do, they will be in danger—a danger that has unfortunately proved only too real—of disappointing their members and also the Church."[528]

Lest it appear that his passionate insistence on a doctrinal delivery meant that John Paul II had lost sight of the real challenges facing students, a review of the opening articles of his exhortation reveals an approach that perhaps demonstrates the most obvious correspondence between his vision and the contributions Hofinger proposed to meet those needs. We have seen how John Paul II identified "attachment to Christ" as that which was too often missing from the catechetical audience, and thus he described that the definitive aim of catechesis was "to put people not only in touch but in communion, in intimacy, with Jesus Christ."[529] There is no doubt that for him the achievement of this aim had an intellectual component, but it is also clear that that component was at the service of the transformation that "intimacy with Christ" would foster.

Just as Hofinger had observed that "the mystery of Christ is the fundamental theme and unifying principle of all Christian religious instruction,"[530] John Paul II identified the same mystery as "the primary and essential object of catechesis,"[531] and defined catechesis as the opportunity to "lead a person to study this mystery in all its dimensions."[532] The Christocentric focus of this study was not limited to the doctrines of Jesus, but required that "everything else (be) taught with reference to Him."[533] In the context of the "new" evangelization, in which students were presented for catechesis despite lacking the disposition that had historically made instruction fruitful, John Paul II recounted how the Bishops of the Synod "often stressed the

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[525] Ibid.
[526] Eugene Kevane, *Jesus The Divine Teacher* (Bloomington, IN: Author House, 2005), 38.
[527] Kevane, *Deposit*, 362.
[528] John Paul II, *Catechesi Tradendae*, 47.
[529] Ibid, 5.
[530] Hofinger and Buckley, *Good News*, 16.
[531] John Paul II, *Catechesi Tradendae*, 5.
[532] Ibid.
[533] Ibid, 6.

Christocentricity of all authentic catechesis."[534] His emphasis had the goal of "preparing total adherence to Jesus Christ on the part of those who are still on the threshold of faith,"[535] and to "nourish day by day the Christian life of the faithful."[536]

Like his predecessor, and the Council which he felt obliged to implement, John Paul II shared the two-fold concern of preserving the Deposit of Faith while finding new approaches to meet the needs of the catechetical audience. Like Kevane, he recommended, in fact insisted upon, a systematic approach, and also provided valuable insight into the approaches that varied with this vision. Like Hofinger, he recognized the challenge of teaching an audience that was not disposed, and advanced the "new" evangelization and a Christocentric focus to initiate faith in that audience. His contributions however, could perhaps best be evaluated in the context of the renewal of catechesis by the Catechism which was the fruit of the 1985 Extraordinary Synod, which he called to celebrate the 20th anniversary of the closing of the Council, and the revision of the 1971 Directory which was drafted to help implement it.

The 1997 General Directory for Catechesis proposes an Initiation Process

John Paul II picked up the language of Hofinger with regard to the necessary emphasis on the Mystery of Christ, and also shared the methodological implications of that emphasis. Catechesis in an evangelizing mode needed to not only "present Christ and everything in relation to him,"[537] but Hofinger described its ultimate goal, religious living, as "full initiation into the mystery of Christ."[538] His methodological approach, implemented through his "four means of insertion," was an initiation process, a process which the Congregation for the Clergy, in its 1997 General Directory for Catechesis, identified with the baptismal catechumenate, "the model for all catechesis."[539] In fact, the restoration of the ancient catechumenate, initiated by the Congregation for Divine Worship's publication of the 1972 *Rite of Christian Initiation of Adults*, was one of several reasons given for the Directory's revision.[540] Though the publication of the Catechism, and the need for its ongoing implementation, was perhaps the Congregation's most obvious justification for a revision, it also spoke of this 1972 Rite as one of the initiatives of the

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[534] Ibid, 5.
[535] Ibid, 19.
[536] Ibid, 20
[537] Congregation for the Clergy, *General Directory for Catechesis*, 98.
[538] Hofinger and Buckley, *Good News*, 23.
[539] Congregation for the Clergy, *General Directory for Catechesis*, 59.
[540] Ibid, 3.

post-conciliar period that "has contributed much to catechetical praxis" and "has proved especially useful for catechetical renewal."[541]

The catechumenate, with its initiatory approach and pastoral and liturgical emphasis[542] appeared to be not only appropriate for those seeking adult baptism or communion with the Church, but represented the methodological approach which could facilitate the kind of personal attachment to Christ that John Paul II sought. As such, it remains perhaps the most obvious and widespread manifestation of the initiation process that Hofinger had foreseen. If the modern catechumenate could foster the kind of conviction that inspired so many of the early graduates of its ancient predecessor to give up their lives for Christ heroically, and happily, perhaps it could help the Church's teachers meet the challenges to faith in our time.

The Catechism of the Catholic Church: An Instrument of Kerygmatic Renewal

In our introduction to Paul VI's intervention on Evangelization above, we noted how "the contextualization of catechesis in evangelization" represented the first of two principal requirements identified by the Congregation for the Clergy for the 1997 Directory. We now turn to the second, "the appropriation of the content of the faith as presented in the *Catechism of the Catholic Church*."[543] It is interesting to note that in the advancement of these two principal requirements, the Congregation's purpose was "to arrive at a balance" between them.[544] And so, at the end of the 20th century, the Directory identified the same two-fold orientation of the catechetical renewal documented so far, namely the preservation of the Deposit of Faith and the need for new approaches to deliver it. The recognition of the need to balance the two was perhaps an admission that tension could legitimately be perceived between them, but that nevertheless, both must remain integral elements of the renewal as it moved into the 21st century.

That the publication of a universal catechism would be a vindication for Kevane, whose long advocacy for such instruments and their use has already been documented, perhaps goes without saying. However, the Directory put the significance of the event in proper historical context by referencing its predecessor of 400 years. "In two historical moments, at the Council of Trent and in our own times, it was considered opportune to furnish a comprehensive presentation of the

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[541] Ibid.
[542] Ibid, 91.
[543] Ibid, 7.
[544] Ibid.

faith in a catechism of a universal nature, which would serve as a reference point for catechesis throughout the Church. It was with this intention that Pope John Paul II promulgated the *Catechism of the Catholic Church* on 11 October 1992."[545] Lest there remain any question about whether the Church at the end of the 20th century thought that a catechism could be a legitimate instrument for the advancement of the renewal, the Directory set the course for that renewal with a call to implement the Catechism. But was the Catechism simply one aspect of the two-fold orientation of the renewal that would have to be balanced by other instruments or approaches, or was it crafted to attain that balance in and of itself?

Clearly the Catechism is only an instrument that would need to be implemented, a task which the Directory sought to facilitate, but at the same time, its unique approach and characteristics demonstrate that those who crafted it were sensitive to the concerns and contributions of Hofinger. In what follows we will explore some of the ways in which the Catechism could be considered an instrument of the Kerygmatic renewal.

The Catechism promotes a Biblical Catechesis

Though we have seen that the renewal advanced by Hofinger did not dismiss the catechism as no longer relevant for catechetical instruction, it did give a certain preference, especially early on, to a biblical catechesis. And while the Catechism was not crafted to be a direct teaching instrument, but rather a resource to develop such texts, the Catechism clearly supports and promotes a biblical approach to teaching. In the first place, it is difficult to miss the abundance of references to the Scripture in the body of the Catechism, with some articles complete quotes from the sacred page, and others essentially a stringing together of multiple verses.[546] Secondarily, in a demonstration of the unity between the doctrinal teaching of the Church and the Scriptures, the content of the Catechism is supported by copious biblical footnotes. The authors leave little doubt about the source from which the Church derives her teaching. Thirdly, that collection of references is compiled in the Catechism's scriptural index, an invaluable tool for the teacher who wants to demonstrate how the Church interprets a particular passage of Scripture. Hofinger himself warns against the tendency to overlook the doctrine when teaching

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[545] Ibid, 119.

[546] *Catechism of the Catholic Church* (hereafter *CCC*), 2nd ed. (Rome: Liberia Editrice Vaticana, 1997), 1077 (see also Prologue).

the biblical narrative.[547] For the teacher whose familiarity with the Bible is not yet complete, the Catechism provides this tool so that she can at least give the impression that it is.

But aside from the way in which the Catechism incorporates these connections to the Bible, it also promotes an approach to Scripture that directly supports the kind of biblical catechesis that the renewal recommended. Christoph Cardinal Schonborn, the general editor of the Catechism, recounts how there were suggestions that the Catechism neglected modern biblical scholarship.[548] Though he effectively demonstrates that this was not the case, he also states that in the Catechism "the doctrinal use of Scripture prevails," and that the Saints provide invaluable insight into our understanding of Scripture.[549] It is perhaps for these reasons that the Catechism includes a description of the senses of Scripture, the typological approach that was a favorite of the Fathers of the Church.[550] Whether or not this was felt by some to be a snub of modern techniques, its inclusion here is fitting in light of the Catechism's attempt to be a resource for those with responsibility for catechesis. The Fathers were not only scholars, they were pastors as well, and many made teaching the priority of their apostolate. The typological approach served not only their biblical scholarship, but their formation of disciples as well. Because of its direct application to teaching, the re-introduction of this ancient technique was particularly appropriate for the Catechism, and a sign of its kerygmatic orientation.

The typological reading of Scripture is a mainstay of biblical catechesis and provides the kind of Christocentric emphasis that the renewal advanced. In the allegorical sense, for example, "we can acquire a more profound understanding of events by recognizing their significance in Christ."[551] Luke recounted how Jesus used it as a teaching technique during His famous encounter with the disciples on the Road to Emmaus. "He interpreted to them what referred to him in all of the scriptures."[552] Jesus uses the allegorical sense of Scripture to not only help them to see that He was the fulfillment of the Scriptures, but to bolster the flagging faith of the disciples. Might the same technique assist teachers in initiating or deepening the faith of disciples today with a clear demonstration of how the figures of the Old Testament prefigured

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[547] Hofinger and Buckley, *Good News*, 48.
[548] Joseph Ratzinger and Christoph Schonborn, *Introduction to the Catechism of the Catholic Church* (San Francisco: Ignatius Press, 1994), 50 (see also 67).
[549] Ibid, p. 51 (see also p. 54).
[550] *CCC* 115-118.
[551] *CCC* 117.
[552] Luke 24:27.

Christ in some way, from the disobedience of Adam, to the Sacrifice by Abraham of his beloved son Isaac, to the deliverer and lawgiver, Moses, and beyond?[553]

The Catechism promotes a Liturgical Catechesis

In his discussion of the Catechism, the Dominican Scholar Augustine DiNoia once described it as heavily "cross"-referenced,[554] noting how the numbers in the margins provide a beautiful demonstration of the organic unity of the content, while providing a valuable and practical tool for making connections between different points of doctrine. But more importantly, his play on words was meant to emphasize what John Paul II had stated, and the renewal had emphasized, namely that all of the content is referenced to the "cross" of the Lord's Paschal Mystery, on which he accomplished our salvation. An explicit example of this kerygmatic "cross-referencing" can be found at the beginning of the Catechism's Second Pillar, "The Celebration of the Christian Mystery".

Of all the topics with which Catholics identify, the Sacraments may in some way be the best known. The unique emphasis which the Church places upon them often makes them a distinguishing mark of Catholicism in contrast to other denominations of Christianity. But Catholics also identify with the Sacraments because almost all of them, no matter what their level of catechetical formation, have some experience of celebrating the Sacraments. Though they may know the Sacraments, they often struggle to articulate what the Sacraments have to do with Jesus Christ. The Renewal recognized it, and the Catechism addresses it, opening the Second Pillar with the question, "Why the Liturgy?"

In a kerygmatic attempt to "put it all into context," the Catechism's Second Pillar begins with a summary of salvation history: "The Father accomplishes the 'mystery of his will' by giving his beloved Son and his Holy Spirit for the salvation of the world and for the glory of his name. Such is the mystery of Christ, revealed and fulfilled in history according to… the 'economy of salvation.'"[555] And further, using the same typological approach, the Catechism makes the connection to the Paschal Mystery explicit. "The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He accomplished this work principally by the Paschal mystery of

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[553] Romans 5:14
[554] Augustine DiNoia, lecture at Franciscan University, 1996.
[555] *CCC* 1066.

his blessed Passion, Resurrection from the dead, and glorious Ascension, whereby 'dying he destroyed our death, rising he restored our life.'"[556] And finally, it provides the answer to its opening question about the liturgy, "For this reason, the Church celebrates in the liturgy above all the Paschal mystery by which Christ accomplished the work of our salvation… so that the faithful may live from it and bear witness to it in the world."[557]

Having situated the liturgy within the context of salvation history, demonstrated its relationship to the Mystery of Christ, and explained its purpose in connection to Christian living, the Catechism then introduces the Sacraments, the gifts of God's life which the liturgy celebrates and makes available. Section One of the Second Pillar similarly begins with a reference to Jesus' work as a culmination of salvation history, before making the connection to the Sacraments explicit: "In this age of the Church Christ now lives and acts in and with his Church, in a new way appropriate to this new age. He acts through the sacraments in what the common Tradition of the East and the West calls 'the sacramental economy'; this is the communication (or 'dispensation') of the fruits of Christ's Paschal mystery in the celebration of the Church's 'sacramental' liturgy."[558] Here is the missing piece for so many in the catechetical audience who may know a good deal about the Sacraments, and may even receive them regularly, but might struggle to connect their practice to the saving work of Jesus. Salvation, the very participation in the life of God, comes to us through the Sacraments, and by God's arrangement, the liturgy makes it possible for us to participate in the events that made it available. The Catechism, in its role of forming those who teach, demonstrates here its kerygmatic orientation with an extensive introduction to the Sacraments which makes their connection to the Mystery of Christ explicit.

The Catechism promotes participation in the Liturgy

The Catechism's contextualization of the Sacraments within salvation history, and clear connection between these signs of grace and the Paschal Mystery, is an example of its kerygmatic orientation, but the renewal also emphasized the way in which a biblical catechesis should lay the groundwork not only for a better understanding of the liturgy, but also a more fruitful participation in the liturgy, because of that participation's potential to impact Christian living. A demonstration of that kerygmatic dynamic can be found in the Catechism's treatment

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[556] Ibid, 1067.
[557] Ibid, 1067-8.
[558] Ibid, 1076.

of the Mysteries of Christ's Life in the First Pillar. At the beginning of that section, the Catechism excuses itself for departing from the Creed, "which says nothing explicitly about the mysteries of Jesus' hidden or public life,"[559] but defends its departure as an accommodation to teaching, "According to circumstances catechesis will make use of all the richness of the mysteries of Jesus."[560] Here again the Catechism steps into its role of guiding the teacher, and provides a brief introduction to those absent mysteries.

As if appealing to the same audience whose familiarity with the practice of the faith often exceeded its knowledge of the faith, the Catechism makes a connection between the mysteries of Christ's life and the liturgical celebration of those mysteries. A lesson for the preparations for His coming in the weeks before Christmas: "When the Church celebrates *the liturgy of Advent* each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Savior's first coming, the faithful renew their ardent desire for his second coming."[561] A lesson from the Christ-child in the manger: "To become 'children of God' we must be 'born from above' or 'born of God.' Only when Christ is formed in us will the mystery of Christmas be fulfilled in us."[562] A lesson from the hidden life: "The everyday obedience of Jesus to Joseph and Mary both announce and anticipated the obedience of Holy Thursday: 'Not my will…'"[563] And a lesson from His Temptation: "By the solemn forty days of *Lent* the Church unites herself each year to the mystery of Jesus in the desert."[564]

Kerygmatic catechesis moves from a biblical recounting of the mysteries to a liturgical participation in them, and though the Catechism is not the primary instrument for either, it is here a valuable resource for anyone who wants to make that connection in their teaching. The Catechism not only explains the meaning behind the liturgical celebration of these mysteries, but helps its reader make application to their lived experience, telling us how to live those mysteries in our own lives after we leave church, in anticipation, preparation, humility, obedience and even while suffering temptation. And this is precisely the renewal's ultimate purpose, a catechesis which leads to a salvific and lived Christianity. The Catechism turns to St. John Eudes to summarize this orientation: "We must continue to accomplish in ourselves the stages of Jesus'

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[559] Ibid, 512.
[560] Ibid, 513.
[561] Ibid, 524.
[562] Ibid, 526.
[563] Ibid, 532.
[564] Ibid, 540.

life and his mysteries and often to beg him to perfect and realize them in us and in his whole Church… For it is the plan of the Son of God to make us and the whole Church partake in his mysteries and to extend them to and continue them in us and in his whole Church. This is his plan for fulfilling his mysteries in us."[565] The Catechism's clear application to the lived experience of students demonstrates again its kerygmatic orientation.

And thus the priorities of the 20th century kerygmatic renewal, which embraced methodologies that often moved beyond a strict use of a teaching catechism for religious instruction, are reflected in the universal Catechism, which was published at the close of that century. The Catechism of the Catholic Church, serving both as a model by which local and/or small teaching catechisms or textbooks could be developed, as well as a resource for the ongoing formation of those who teach from such instruments, fosters a biblical catechesis through its demonstration of the unity between Scripture and the teaching of the Church, as well as its endorsement of the ancient typological approach to interpreting the Bible. And though it retains the traditional framework of the four pillars of the classic catechesis, it restores an emphasis on the Mystery of Christ within the broader context of salvation history throughout. And finally, it not only fosters a liturgical catechesis by making the connection between the celebration of the Sacraments and the Paschal Mystery explicit, but also departs from a strict content-only genre to make application to the lived experience of its reader. In this kerygmatic orientation, the Catechism not only demonstrates its connection to the contributions of Hofinger, but achieves some level of balance between articulating the content of religious instruction and advancing its more effective delivery. The further implementation of the Catechism may be an important contribution to the ongoing renewal of catechesis.

The Conformity Review Process – The U.S. Bishops implement the Catechism

The unique way in which the Catechism serves to preserve and clarify the content of catechesis, while at the same time fostering an approach which is sensitive to the needs of its audience, perhaps justifies the 1997 Directory's call for its ongoing implementation. Here we will consider an example of that implementation to further explore the relevance of Hofinger's and Kevane's contributions to catechetical renewal.   How has the Catechism been implemented, and has that implementation contributed to the effectiveness of religious instruction?

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[565] Ibid, 521.

To recognize the 50th anniversary of the open of the Second Vatican Council, which also coincided with the 20th anniversary of the publication of the Catechism, Benedict XVI called for a Year of Faith to commence on October 11, 2012,[566] and in his call, made reference to the Catechism as "one of the most important fruits of the… Council."[567] To make practical his desire for the Church to "rediscover and study the fundamental content of the faith that receives its systematic and organic synthesis in the Catechism of the Catholic Church,"[568] Benedict XVI invited the Congregation for the Doctrine of Faith to provide guidance on how the Year of Faith might be fittingly celebrated.[569] In its subsequent Note, the Congregation expressed the hope "that local catechisms and various catechetical supplements in use in the particular churches would be examined to ensure their complete conformity with the Catechism of the Catholic Church,"[570] something that the Bishops of the United States had been doing for almost 20 years.

The U.S. Bishops established a process to evaluate published catechetical materials for conformity with the Catechism as part of their plan to implement it.[571] In 1996 they produced a protocol based on the Catechism to be used for the evaluation of materials, and began receiving them from publishers for review. In the following year, they met with the publishers to introduce the protocol to them.[572] Beyond simply the desire to implement the Catechism, the review process was perhaps initiated as a result of the general consensus among the Bishops that the content of catechetical materials in use was inadequate.[573] Kevane had perhaps anticipated the Bishops' initiative, listing the evaluation of catechetical literature as one of the reasons to study the Deposit of Faith. He also indicated that this responsibility was "shared by all catechists who face the current flood of religion textbooks."[574] The conformity review process gave the

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[566] United States Conference of Catholic Bishops, Committee on Evangelization and Catechesis, Subcommittee on the Catechism, *Handbook on the Conformity Review Process* (Washington, DC: United States Conference of Catholic Bishops, 2012), 1.
[567] Benedict XVI, *Porta Fidei, On the Indiction of the Year of Faith*, (2011), 11.
[568] Ibid.
[569] USCCB, *Handbook*, 1.
[570] Congregation for the Doctrine of the Faith, *Note with pastoral recommendations for the Year of Faith*, (2012), II, 9.
[571] Ibid, 3.
[572] Ibid, 5.
[573] Ibid.
[574] Kevane, *Deposit*, 7.

Bishops, themselves "the catechists par excellence,"[575] the opportunity to be "more directly involved in the preparation of catechetical materials."[576]

One demonstration of the effectiveness of the conformity review process, proving that it was more than just an administrative response, was associated with the identification of doctrinal deficiencies in the materials submitted for review.[577] One Church historian remarked that the articulation of those deficiencies marked "an important moment in recent Church history."[578] It was historical, not because the deficiencies had been identified, but because it meant that they could be addressed, and they were. One of the fruits of the Bishops' increased participation in the process was the "favorable" collaboration that developed with publishers.[579] That collaboration produced texts whose quality was "significantly improved."[580] In fact, part of the Bishops' implementation plan for the Catechism had been to develop a catechetical series themselves, but the response of the publishers was so promising that the Bishops no longer felt the need to pursue such a series.[581] Progress was possible, in part because of the unanimity of the Bishops' support of the project. A majority of the dioceses in the United States put policies in place requiring that catechetical texts used in the parishes and schools be chosen from the list of those resources which had been judged by the Bishops to be in conformity with the Catechism.[582] That support provided additional motivation for the publishers to improve their texts, and the process helped them "understand how to use the CCC as an authoritative source in the preparation of those materials."[583]

The improvement in the doctrinal content of published catechetical materials could be considered a response to Kevane's warning that the influence of Modernism had contributed to a crisis of faith in the Catholic population "which arises from the elimination of the Deposit of Faith from the instruction and formation of Catholic children and young people."[584] The identification of doctrinal deficiencies itself seems to justify his concern, but the restoration of

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[575] John Paul II, *Catechesi Tradendae*, 63.
[576] USCCB, *Handbook*, 8.
[577] Ibid, 5.
[578] Daniel Buechlein, "The Cultural Primacy of Plausibility and Inculturation of our Beliefs: A Report on the Pastoral Service Provided by the USCCB Ad Hoc Committee for the Use of the *Catechism of the Catholic* Church," Franciscan University of Steubenville, November 17, 2001.
[579] USCCB, *Handbook*, 15.
[580] Ibid.
[581] Ibid, 6.
[582] Ibid, 15.
[583] Ibid.
[584] Kevane, *Deposit*, 7.

the content was only one of the Church's two-fold priorities in advancing renewal. We saw how the publication of the Catechism not only represented a response to Kevane's call to restore the content, but that its kerygmatic orientation also demonstrated its authors' sensitivity to Hofinger's call for a new approach to teaching religion. In a similar way, the U.S. Bishops' implementation of the Catechism demonstrated evidence not only of Kevane's contributions, but Hofinger's insistence on a kerygmatic approach as well.

The perceived success of the conformity review process for published materials at the elementary level resulted in requests to address high school texts as well.[585] The sitting chair of the Bishops' Committee on Evangelization and Catechesis, Richard Malone, recounted how the articulation of concerns about those texts "sounded the alarm that triggered a major commitment on the part of the U.S. bishops to improve" materials directed toward adolescents.[586] The result was the development of an instrument to be used to help bring high school materials into conformity with the Catechism, the 2007 *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*.[587] Malone described the instrument as "Christocentric from beginning to end,"[588] and emphasized that its purpose was not only "for the effective communication of "information" about the Faith, but for… evangelizing catechesis,"[589] designed "to be a vehicle for growth in one's relationship with the Lord."[590]

In addition to outlining in detail the content to be addressed in catechetical materials for the high school audience, the *Framework* also included a "Challenges" section in each of the content areas, which listed common misunderstandings about that content, with concise explanations to clarify the teaching. This "apologetic" addition could be considered a contribution to texts which would help equip teachers to make the content more relevant to their audience and help dispel any confusion that prior neglect of the content may have caused.

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[585] USCCB, *Handbook*, 6.

[586] Richard J. Malone, "Divine Pedagogy and Doctrinal Formation of Catechists," in *The Pedagogy of God, Its Centrality in Catechesis and Catechist Formation*, ed. Caroline Farey, Waltaud Linnig and, M. Johanna Paruch (Steubenville: Emmaus Road Publishing, 2011), 84-85.

[587] USCCB, *Handbook*, 6.

[588] Malone, *Pedagogy*, 84-85.

[589] Ibid, 85.

[590] United States Conference of Catholic Bishops, Committee on Evangelization and Catechesis, *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age* (Washington, DC: United States Conference of Catholic Bishops, 2008), 1.

Another characteristic of the *Framework* was that it was designed "to shape a four year, eight semester course of catechetical instruction."[591] In this way, the Bishops not only outlined the content that was to be included in texts, but designated the courses that were to be taught at that level. Apart from the impact that such direction would have on the effectiveness of teaching, the designation added another level of adaptation for the publishers who sought a favorable conformity judgment. Namely, it would require not only an edit of then currently published texts, but also, in some cases, the development of entirely new texts to correspond to the Bishops' curriculum. This requirement would have necessitated a significant investment in resources for the publishers, but as testimony to the improved collaboration that the Bishops enjoyed, or the sheer influence that the conformity review process had developed, or both, within several years, all the major publishers' offerings corresponded with the *Framework's* course curriculum.

The *Framework* did not necessarily dramatically change the content that had historically been taught at the high school level. Scripture, the Church, Sacraments, Morality and Vocation were still there. But in a striking demonstration of Hofinger's kerygmatic focus on the Mystery of Christ, directed to an audience who had perhaps fallen victim to the crisis of faith that Kevane had identified, and whom the successors of Peter had sought to re-engage, the *Framework* outlined its curriculum in language that left little doubt about what, or who, was the priority for instruction.

> The Revelation of Jesus Christ in Scripture
>
> Who is Jesus Christ?
>
> The Mission of Jesus Christ (The Paschal Mystery)
>
> Jesus Christ's Mission Continues in the Church
>
> Sacraments as Privileged Encounters with Jesus Christ
>
> Life in Jesus Christ
>
> Living as a Disciple of Jesus Christ in Society
>
> Responding to the Call of Jesus Christ[592]

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[591] Ibid, 3.
[592] Ibid, Contents.

Criticism of the *Framework*

The *Framework*, and its elementary level predecessor, were not without critics. One veteran teacher, William O'Malley, regarded its publication a "well-intentioned but tragic mistake."[593] In summarizing his detailed listing of its shortcomings, he judged it "pedagogically counterproductive" and implied that its authors demonstrated "perilous naïveté."[594] Long years in the classroom certainly earned him the right to speak, and in support of his critique he not only described in detail a vivid and tragic picture of the victims of the crisis of faith whom he had the privilege of teaching, but also provided invaluable insight into a pedagogical way forward. But his disappointment over the relevance of the framework and its methodological usefulness seems to betray unrealistic expectations regarding the purpose of the instrument, or at the very least, a lack of appreciation for the doctrinal implications of the crisis.

The purpose of these instruments was not primarily methodological. In their discussion of the elementary protocol, the Bishops cautioned that "the *Doctrinal Elements* did not attempt to address, but left to publishers, things such as pedagogical considerations, age-appropriate language, examples, cultural adaptations, notes on child psychology, concrete applications, learner based behavioral objectives, and formation goals, which a catechetical text would ordinarily include.[595] Rather, these represented an attempt by the Bishops to address doctrinal deficiencies in texts in order to address the confusion caused by a neglect of the content, and in some cases teaching that was contrary to it. It is curious that O'Malley calls for the study of epistemology to "challenge the nearly universal relativism,"[596] exhibited by students, but argues against an instrument which would endeavor to clarify the teaching that relativism dismisses. He belittles the *Framework's* stated Christocentric purpose, calling it rather "indoctrination (or) brainwashing."[597] And though there is little doubt that the audience that he describes as "polite but hostile"[598] may not yet have been ready for a systematic introduction to Jesus, if the persuasive approach that he prefers succeeds in changing that disposition, would not that student desire to know all that he could about Him? In his response to O'Malley, Alfred McBride grants his point regarding the methodological shortcomings of the *Framework,* "I concede that is its

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[593] William J. O'Malley, "Faulty Guidance: A new framework for high school catechesis fails to persuade," *America*, September 14-21, 2009, 16.
[594] Ibid, 14.
[595] USCCB, *Handbook*, 3.
[596] O'Malley, "Faulty Guidance," 16.
[597] Ibid, 15.
[598] Ibid.

limit, but that is also its strength. Clarity of doctrine is essential for students today. They have a need and a right to know the teachings of Christ and the Church. Catechesis is not an either-or matter."[599]

O'Malley's particular expertise in diagnosing and addressing the effects of Modernism on students, contributes significantly to a possible solution to the Church's challenge to find new approaches to meet the needs of those students, under the auspices of the urgent call for a "new" evangelization. In his rejection of the *Framework,* he raises the question of whether or not doctrinally complete texts, combined with an evangelizing approach, could be used effectively to engage the poorly disposed student, or whether the texts that the Bishops found doctrinally deficient, were nevertheless promoting an approach that more effectively engaged them. Faced with his "polite but hostile" audience, perhaps the teacher might benefit from a published resource that was specifically crafted to do the work of pre-evangelization, by dismantling the philosophical errors that inform these students' outlook. But perhaps the more pressing question is whether or not either type of text could be effectively utilized by the teacher whose formation had perhaps not equipped them to perform either task. Both Hofinger and Kevane emphasized formation for teachers for perhaps this reason. We saw how Kevane proposed metaphysical formation to help meet the challenges of Modernism,[600] perhaps O'Malley's contribution is that a comparable course in epistemology might also be in order.

Aside from the question about which new approach has the best potential to effectively meet the needs of the poorly disposed student, O'Malley's critique need not necessarily perpetuate the apparent dichotomy between the Church's desire to identify new approaches, and her need to preserve and clearly articulate the doctrinal content of her teaching. The U.S. Bishops' implementation of the Catechism, through the conformity review process and its resultant influence on the orientation of the high school curriculum, is, at the very least, consistent with the two-fold priority of the Church's post conciliar catechetical response. In one final example of the Bishops' attempt to address both of these priorities in their work to implement the Catechism, they developed a local Catechism, the *United States Catholic Catechism for Adults*, which was approved in 2004. It is notable perhaps in light of O'Malley's critique, specifically because it was not simply a doctrinal outline, but reflected the storytelling technique that he

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[599] Alfred McBride, "A Sturdy Framework: A defense of the bishops' new high school catechesis," *America*, September 28, 2009, 17.
[600] Kevane, *Divine Teacher*, 54.

would later recommend.[601] Each chapter begins with a biographical sketch of a notable Catholic, which serves to introduce the topic at hand.[602] Though the Bishops had determined that it would not be necessary to develop a catechetical series for young people, they demonstrated their intention to address the need for new approaches with this instrument oriented to the adult audience, and further addressed methodological concerns with their local adaptation of the Directory, the 2003 *National Directory for Catechesis*.

And though it may still be too soon to tell if the newly revised published catechetical materials, conformed more closely to the Catechism, have the desired effect of increasing the lived Christianity of the current generation of students who use them, with regard to the extent to which the Catechism has been implemented, the work of the U.S. Bishops seems wholly unparalleled anywhere else in the Church. On the first day of the 1985 Extraordinary Synod, Joseph Ratzinger recorded how Bernard Law of Boston "launched the idea of a catechism emanating from Vatican II."[603] Well aware perhaps, of the catechetical situation in the United States, Law requested the instrument that would equip his successors to advance catechetical renewal there. And from the Committee Chair who first articulated the doctrinal deficiencies identified in published materials, Daniel Buechlein of Indianapolis reflected, "I believe that a significant part of the corporate legacy of the Bishops of the United States of the present era may well be their overwhelming response to the challenge of implementing *The Catechism of the Catholic Church*."[604] From Kevane's perspective at the very least, the implementation of the Catechism in the United States and the resultant impact of the conformity review process on catechetical materials, must be considered a significant advance for the renewal.

In our discussion of the Church's catechetical interventions from the Second Vatican Council to the publication and implementation of the Catechism, we have attempted to evaluate the relevance of the contributions of Hofinger and Kevane discussed in previous chapters. Those interventions not only seem to affirm their assessment of the challenges to catechesis, but propose solutions that are consistent with their vision for moving forward. The Church's two fold priority for renewal, articulated by the 1997 Directory, and represented in each of these

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[601] O'Malley, "Faulty Guidance," 16.
[602] United States Conference of Catholic Bishops, Ad Hoc Committee to Oversee the Use of the *Catechism of the Catholic Church*, *United States Catholic Catechism for Adults* (Washington, DC: United States Conference of Catholic Bishops, 2006), 1.
[603] Ratzinger and Schonborn, *Introduction to the Catechism*, 39.
[604] Buechlein, "Plausibility."

interventions, namely, to restore, preserve and articulate the content of her historical teaching, while at the same time identifying new approaches to meet the needs of the audience of the new evangelization, are anticipated by Hofinger and Kevane. They serve to demonstrate, at least from the perspective of the Church, that their contributions remain not only relevant, but potentially quite valuable if further implemented.

What remains for our project is the attempt to identify contemporary trends in the catechetical field to discern whether or not the further implementation of Hofinger's and Kevane's contributions remains useful to meet anticipated challenges in the field. To begin this exploration we will further consider the analysis of Daniel Buechlein regarding the identified doctrinal deficiencies in catechetical materials, as well as the effect of the post-modern dynamic on catechetical practice.

Chapter 4: The Post-Modern Challenge to Catechesis

Eugene Kevane identified one of the effects of Modernism on catechesis as the neglect of, and in some cases challenges to, the content traditionally delivered in religious instruction. Experience based methodologies that tended to neglect the content had sometimes been promoted as alternatives to the systematic delivery of that content. The Church's post-conciliar response, represented in some way by the publication and implementation of the Catechism, was seen to vindicate not only Kevane's concern regarding the neglect of the content, but demonstrate the kerygmatic approach that was championed by Hofinger. In order to further investigate the relevance of Hofinger's and Kevane's contributions to catechetical renewal, it seems appropriate to explore whether the Church's interventions, consistent with both, are appropriate to meet the challenges to catechesis today and into the future. Daniel Buechlein, who documented the doctrinal deficiencies found by the United States Bishops' conformity review process, also proposed that a possible rationale for the intentional neglect of the content, was something he described as the "primacy of plausibility."[605] Tracey Rowland associates this motive of plausibility with Post-Modernism,[606] and it is demonstrated more explicitly in the approach to religious education advocated by the Catholic Identity Project of Didier Pollefeyt and his colleagues at Leuven. Does the post-modern shift in the culture influence catechesis in a positive way, or does it present a new challenge for the teaching of religion? Do the interventions of the Church take this influence into account and if not, might a different response be appropriate? In this chapter we will explore the post-modern dynamic as it relates to the teaching of religion, in order to determine the relevance of the current trajectory of catechetical renewal.

Buechlein posits the primacy of plausibility

We have seen how Kevane's contributions to catechetical renewal focused, in many ways, on the effort to preserve and emphasize the content of what had been traditionally delivered in religious instruction in the face of modernistic tendencies which often called that teaching into question, or questioned the ability of people to have confidence in knowing it. This aspect of the renewal

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[605] Daniel Buechlein, "The Cultural Primacy of Plausibility and Inculturation of our Beliefs: A Report on the Pastoral Service Provided by the USCCB Ad Hoc Committee for the Use of the *Catechism of the Catholic* Church," Franciscan University of Steubenville, November 17, 2001: 3.
[606] Tracey Rowland, *Catholic Theology* (New York: Bloomsbury, 2017), 158)

was picked up by the Church in its post-conciliar interventions, which also highlighted the importance of the content. Nevertheless, methodologies and resources which downplayed the content remained influential in the catechetical field. Daniel Buechlein observed that while the symptom of neglect was the same, the cause of this neglect had taken on a new form in what is considered the post-modern era. Whereas a neglect of the content under the influence of modernism could be described as the result of a crisis of faith regarding confidence in the ability to know what God had revealed, Beuchlein suggested that in the post-modern era, the content of the faith may have been intentionally avoided because of the discomfort associated with claims to absolute truth in an increasingly pluralistic and relativistic culture.

In his outline of the doctrinal deficiencies identified in the review of catechetical materials, Buechlein not only listed the deficiencies, but also provided insight into possible motives behind those shortcomings. In one example he noted a lack of clarity in the use of language to describe the persons of the Trinity, "this is most evident in the reluctance to use "Father" for the first person of the Trinity, and, at times, to substitute "Parent God" for God the Father."[607] He suggested that the shift was due to "gender sensitivity," and that it served to "obscure the central Trinitarian doctrine of the Christian Faith."[608] Another example was "a pattern of deficiency in the teaching on original sin and sin in general."[609] He implied that this neglect was motivated by the desire to minimize the possibility that anyone might feel judged by such a discussion.[610] He also described "a pattern of inadequate presentation of the sacraments."[611] "Sacraments are often presented as important events in human life of which God becomes a part, rather than as effective signs of divine life in which we humans participate."[612] In the apparent shift in emphasis from an explanation of what the sacrament is, and what it makes possible, to an appeal to the lived experience of the sacramental celebration, he saw a desire to focus more on experience than content, as well as provide a more "inclusive" approach.[613]

And while Buechlein acknowledged that the texts that his committee evaluated "often treat(ed) certain doctrinal themes quite well," he also maintained that the "trend of doctrinal incompleteness and imprecision," which they also identified, was due in great part "to the

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[607] Buechlein, "Plausibility," 4.
[608] Ibid.
[609] Ibid., 5.
[610] Ibid., 2.
[611] Ibid., 5.
[612] Ibid.
[613] Ibid.

prevailing cultural primacy of plausibility."[614] Namely, whereas one might previously have considered an incomplete or imprecise text to be weak, Buechlein suggested that some were intentionally crafted in this way in an attempt to accommodate an audience who might find a particular teaching implausible, uncomfortable or offensive. The implication was that it would be better not to offend the student than to propose something that might be true, but uncomfortable.

For example, the tendency to avoid the use of "Father" when referring to the first person of the Trinity, could represent an effort to be sensitive to the growing number of young people who have suffered at the hands of their fathers. To speak of God as "Father," would potentially risk the introduction of an obstacle between such a student and God. Likewise, the tendency to avoid a discussion of sin might represent an accommodation to children from broken families who have perhaps been deprived of the loving discipline which would otherwise have contributed to their maturation. For them, a discussion of sin could be quite crushing. Finally, the experiential emphasis of a teaching on the sacraments could represent an accommodation to those students whose families no longer practice the faith or come from families whose faith tradition does not include transformational sacramental signs.

Buechlein affirmed that the desire "not to offend or exclude" was "an important pastoral motive"[615] and suggested that with regard to the writing of catechetical materials, it represented an attempt to inculturate the faith.[616] The necessary task of inculturation is intrinsic to the catechetical discipline, which has a subjective component represented by the teacher's attempt to deliver the content in a way that is accessible to the student.[617] It therefore admits of a certain tension associated with the effort to translate the content to the capacity, disposition and situation of the student, without changing the content. The motive of plausibility, in the cases which Buechlein documented, represents a well-intentioned sensitivity, which nevertheless obscures the teaching. For this reason, he insisted that "authentic inculturation of truth cannot be achieved if plausibility is the presumed first principle."[618]

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[614] Ibid., 3.
[615] Ibid., 2.
[616] Ibid.
[617] United States Conference of Catholic Bishops, *National Directory for Catechesis* (Washington, DC: United States Conference of Catholic Bishops, 2005), 82.
[618] Buechlein, "Plausibility," 3.

That is not to say that pastoral sensitivity need be abandoned as a teaching motive, nor that there aren't certain individual pastoral encounters in which a precise articulation of the Faith should be withheld in favor of a demonstration of genuine concern for the student's situation, but rather that it is the teacher who bears primary responsibility to make that determination. If a published text gives precedence to that sensitivity, the resultant obscuration of the teaching is a disservice to the broader student audience which has a right to a clear articulation of the content.[619] A teacher who is aware that students may be in difficult family situations, need not necessarily avoid a reference to God as Father, but can help that student come to see what even the children of poor or abusive fathers tend to understand, namely, what a good father would be, and what their heavenly Father is.

Buechlein's argument was that in the post-modern age, imprecise and incomplete texts may have been intentionally crafted that way in an effort to demonstrate pastoral sensitivity, and to make the teaching articulated therein, more "plausible" to the audience. He further claimed that if that well-intentioned sensitivity took precedence over a precise and clear articulation of the content, teaching effectiveness would necessarily suffer. Does the dynamic of the "primacy of plausibility" represent a challenge to catechesis which is beyond the scope of Hofinger's and Kevane's renewal, or is it simply a further development of the challenge which their proposed initiatives have not yet had the time to correct? And if so, is that trajectory still sufficient? To further explore the relevance of their contributions, it may be appropriate to consider the source of the post-modern challenge. Tracey Rowland provided insight into the relationship between prevailing theological schools which may help clarify the post-modern shift.

The Signs of the Times: Rowland identifies the theological history behind the motive of plausibility

Tracey Rowland also associated the motive of plausibility with the attempt to engage an audience that was less and less religious.[620] In her discussion of two prevailing post-conciliar theological approaches, she noted that one of the fundamental differences between them was their response to the challenge of Jesus to read the "signs of the times," (Mt 16:3; Lk 12:56) a

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[619] Congregation for the Clergy, *General Directory for Catechesis* (Rome: Libreria Editrice Vaticana, 1997), 74.
[620] Rowland, *Catholic Theology*, 158.

challenge picked up by the Second Vatican Council's "Pastoral Constitution on the Church in the Modern World," *Gaudium et Spes*.[621]

> "At all times the Church carries the responsibility of reading the signs of the time and of interpreting them in the light of the Gospel, if it is to carry out its task. In language intelligible to every generation, she should be able to answer the ever recurring questions which men ask about the meaning of this present life and of the life to come, and how one is related to the other. We must be aware of and understand the aspirations, the yearnings, and the often dramatic features of the world in which we live."[622]

Recall from the previous chapter John XXIII's two-fold priority for the Council, "to guard and present better the precious deposit of Christian doctrine,"[623] and its corresponding implementation by Paul VI via his "*Creed of the People of God*" and *Evangelii Nuntiandi*. These same priorities were summarized by the 1997 *General Directory for Catechesis* as "the appropriation of the content of the faith as presented in the *Catechism of the Catholic Church*" and "the contextualization of catechesis in evangelization."[624] *Gaudium et Spes* is generally recognized as the outline of the Council's approach to the latter, and in this passage, the task of inculturation is invoked. Understanding "the world in which we live" and answering questions "in language intelligible to every generation" demands an intentional and deep engagement with the world. Rowland noted that the nature of that engagement and its purpose was understood differently by representatives of two major theological schools.

While the scholars of the *Communio* school engaged the culture in order to bring the gospel to bear upon it,[625] the scholars of the *Concilium* school, under the influence of Karl Rahner,[626] were much more likely to find the challenge to read "the signs of the times" to be the opportunity to engage the culture to learn new ways for people to "discover God's action within both themselves and the world."[627] The further away that the broader culture moves from the understanding and practice of the faith, the greater will be the need to accommodate that audience in order to engage them in a discussion of it. And accordingly, the greater will be the

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[621] Ibid., 94.

[622] Second Vatican Council, *Guadium et Spes*, no. 4, "Pastoral Constitution on the Church in the Modern World;" in Austin Flannery, O.P. (ed.) *Vatican Council II: the Conciliar and Post Conciliar Documents* (Collegeville, Minnesota: The Liturgical Press, 1975), p. 905.

[623] John Paul II, *Fidei Depositum*, On the publication of the *Catechism of the Catholic Church*, 2.

[624] Congregation for the Clergy, *General Directory for Catechesis*, 7.

[625] Rowland, *Catholic Theology*, 158.

[626] Ibid., 98.

[627] Patrick J. Lynch, "Secularisation Affirms the Sacred; Karl Rahner," *Thought* 61 (242) (September 1986): 381.

motivation to make the faith more plausible to that audience by translating it into their particular worldview and experience.

This engagement with a secularized audience demonstrates the necessary tension in the process of inculturation. On the one hand, the challenge to read "the signs of the times" could be interpreted eschatologically[628] as a warning that the culture's variance with the gospel is a threat to the salvation of those who are influenced by it. Those who espouse this interpretation would generally see the secularizing influence of the society more negatively,[629] and correspondingly feel more keenly the obligation to demonstrate the errors in the secular approach that specifically contradict the Gospel. On the other hand, the challenge to read "signs of the times" could be interpreted as the challenge to recognize the changes in society, and adapt to them, so as to more effectively meet the needs of that audience.[630] Proponents of this interpretation generally saw the secularizing influence of the culture more positively[631] and often possessed "a general openness to new ideas of every kind" justified by their interpretation of the "spirit of the Council."[632] Rather than taking an antagonistic approach to the culture, their preference was to enter into dialogue with it.[633]

While dialogue with the world "on its own terms,"[634] might be undertaken for different reasons by theologians of one school or another, for the educator who teaches students who are more and more representatives of "the world," that is, whose understanding and practice of the faith is limited or absent, the task of dialogue becomes perhaps a necessary part of the educational process. The motive of plausibility identified here might simply represent the attempt to establish "first contact with the unbeliever, to arouse his religious interest and to dispose him to appreciate and accept God's message with an open heart."[635] For Hofinger, this focus on the student, "where he is and as he is"[636] was a hallmark of the stage of "pre-evangelization," which preceded the explicit proclamation of the Gospel found in evangelization,

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[628] Jose Comblin, "The Signs of the Times," *Concilium* 4 (2005): 80.
[629] Rowland, *Catholic Theology*, 99.
[630] Comblin, "Signs," 80.
[631] Edward Schillebeeckx, *God the Future of Man* (London: Sheed and Ward, 1969), 68.
[632] Rowland, *Catholic Theology*, 93.
[633] Ibid., 94.
[634] Ibid.
[635] Johannes Hofinger and Francis Buckley, *The Good News and its Proclamation* (Notre Dame: University of Notre Dame Press, 1968), 30.
[636] Ibid., 10.

and the systematic delivery of the content reserved for "catechesis proper,"[637] in situations where the audience is unbelieving, or otherwise poorly disposed.

If the motive of plausibility is given a certain primacy in the pre-evangelization stage, it is perhaps justifiable in those teaching situations where the student is not ready for a more precise articulation of the content. When employed by the teacher as pastoral sensitivity toward such students, it may not only increase their disposition, but serve as a model of Christian charity to those students in the classroom who might not be experiencing the same difficulties. Nevertheless, for the sake of the latter, a less accommodated articulation of the content, or further explanation, would be appropriate so that those students are not confused by the accommodation offered to their less disposed classmates. How this dynamic can be managed in the classroom is perhaps beyond the scope of this particular project, but consideration could be given to the possibility that the teacher in the classroom may be in a better position to handle it than a published catechetical text.

O'Malley's critique of the Bishops' *Curriculum Framework,* discussed in the previous chapter, is reminiscent of this challenge. Pitching a text to accommodate an ill-disposed audience in the name of pre-evangelization, presumes perhaps too much that the entire audience is in need of such accommodation. The *Framework*, and the Catechism for that matter, were crafted for a different purpose. "By design this Catechism does not set out to provide the adaptation of doctrinal presentations and the catechetical methods required by the differences of culture, age, spiritual maturity and social and ecclesial condition amongst all those to whom it is addressed. Such indispensable adaptations are the responsibility of particular catechisms and, even more, of those who instruct the faithful."[638] The motive of plausibility may have its place in the teaching setting, but is more difficult to justify in a published resource like a textbook or catechism which needs to be crafted for the purpose of transmitting the content as clearly as possible, specifically for the sake of the student who has a certain right to receive it that way.[639]

Even if the person of the teacher is in perhaps a better position to accommodate his or her audience, it remains the case that texts, or other accepted delivery systems, are able to serve the often-necessary task of pre-evangelization. O'Malley himself produced a text to meet this

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[637] Ibid., 30.
[638] *Catechism of the Catholic Church* (hereafter *CCC*), 2ⁿᵈ ed. (Rome: Liberia Editrice Vaticana, 1992), 24. See also *General Directory for Catechesis*, 124.
[639] John Paul II, *Catechesi Tradendae*, On Catechesis in Our Time, (1979), 30.

challenge. Beginning famously with, "*the* most important sentence I'll say all year… 'the tree comes to me,'"[640] he embarks on an epistemological dismantling of his students' inherent relativism, as a pre-requisite of sorts, for a more fruitful discussion of the content of the faith which they are disposed to oppose. The student who is not ready to begin with a beautiful articulation of the universal call to holiness, may benefit from a reasonable explanation of the proofs for the existence of God. Perhaps more texts and educational approaches need to be developed to serve this purpose more effectively, texts which exercise an appropriate motive of plausibility, with the presumption that once they accomplish their purpose of improving disposition, removing obstacles to belief and offering pastoral sensitivity to students who need it, they can be set aside in favor of those resources which provide a more clear articulation of the content, for the purpose of "educating the true disciple."[641]

Hofinger proposed a biblical and liturgical catechesis to accommodate the student who might not yet be ready for a more systematic delivery, and Kevane proposed a course in metaphysics for teachers, as a pre-requisite to offset the influence of Modernism. Perhaps today's students may benefit from an epistemological approach like O'Malley's, delivered with a motive of plausibility and an intentional and genuine pastoral sensitivity. But even so, this necessary adaptation to the needs of this day's particular audience, does not replace the need to follow such approaches with a more systematic and precise delivery of the content, appropriately applied to the lived experience of those students, for the purpose of informing authentic lived discipleship.

The motive of plausibility may therefore be appropriate in a teaching situation, even when it takes priority over a clear articulation of the content, specifically when students are either ill-disposed toward the faith, or in difficult life circumstances. And while the person of the teacher may be in a better position to make such an accommodation, this same motive of plausibility can be effectively employed by published texts or other educational delivery systems. A particular teacher may be more or less open to dialogue with students who represent a secular worldview, just as another teacher may be more or less troubled by the perceived threats to the faith presented by that secularized culture. The degree to which the motive of plausibility impacts a particular teacher's approach can vary, as long as that motive, even when given primacy over what is true, is ultimately ordered to the goal of disposing the student to receive the content that

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[640] William J. O'Malley, SJ., *Meeting the Living God, Fourth Edition* (New York: Paulist Press, 2014), 15.
[641] John Paul II, *Catechesi Tradendae*, 19.

has historically been the intellectual heritage which informs authentic lived Christianity. But when the primacy of plausibility becomes an end in itself, rather than a means to a greater goal, the impact on the resulting educational approach may be significant.

Lieven Boeve and the need for new narratives

Tracey Rowland, who identified the motive of plausibility in the different theological approaches to the "signs of the times," also identified in the post-modern shift the theological basis for an educational approach which attempts to make the primacy of plausibility more permanent and normative. She noted that scholars of the *Concilium* school, who were generally more positive about the influence of secularization, also tended to support contemporary social theory associated with freedom, justice, equality and "the abolition of non-democratic social practices, structures and attitudes."[642] However, she associated a movement away from attempts to critique the Church by some scholars, with the fall of the Berlin Wall in 1989.[643] Lieven Boeve of Leuven was one who saw that the challenge of reconciling Christianity with modern culture, which some associated with the *Concilium* interpretation of *Gaudium et Spes*, was no longer workable.[644] He wanted to preserve the approach, but "instead of correlating the Catholic faith to the culture of modernity, (his) project is one of recontextualising the faith to the culture of postmodernity."[645] "Believers here and now are not asked to imitate what Jesus said or did, rather they are to relate to their context as Jesus related to his."[646]

In terms of the motive of plausibility, Boeve seems to take the engagement with the culture one step further. Rather than entering into dialogue with the world to see what can be learned from it, or to better understand how those who are away from the practice of the faith could be brought into it or returned to it, he perhaps abandons the attempt to make Christianity plausible to this audience at all. Instead of correlating Christianity to the culture, he proposes to recontextualize Christianity, suggesting that it would not have been Jesus' intention that the practice of the faith should necessarily resemble for one day and age what it did for another.[647]

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[642] Rowland, *Catholic Theology*, 165.
[643] Ibid., 159.
[644] Ibid.
[645] Ibid.
[646] Eric Borgman, "*Gaudium et Spes*: the Forgotten Future of a Revolutionary Document," *Concilium* 4 (2005): 54.
[647] Rowland, *Catholic Theology*, 159.

His recontextualization project implies that a new way of practicing should be sought that conforms more to the post-modern culture than to anything of the past.

This recontextualized Christianity is perhaps demonstrated by his suggestion that Christianity, as it has been historically conceived, should no longer continue to be considered as a "narrative" that proposes to include all people. "In the post-modern context, Christianity as a master narrative has… lost much of its credibility… Christianity… has no future as an all-encompassing meta-narrative…"[648] The appeal to plausibility is evident in his "credibility" claim. Christianity is no longer "believable" in the post-modern context, an observation which is consistent with the previously made point, that with an unbelieving audience, the motive of plausibility is an appropriate consideration. What is new here is the suggestion that historical Christianity's credibility cannot be restored, that the appeal to plausibility is not temporarily invoked to establish contact and increase disposition in the mode of pre-evangelization, but that a different narrative is in order, or perhaps more accurately, many different narratives.

What Boeve seems to suggest is that in the post-modern context, his predecessors' efforts to make Christianity relevant or meaningful to today's audience were unsuccessful because they failed to sufficiently adapt to the new context. In fact, the goal to translate the Christian message into the culture is itself mis-directed, and the attempt to make the Christian narrative fit should be abandoned in favor of other narratives which might speak better to the audience. In this project Christianity is "but one narrative among a plurality of narratives."[649]

Buechlein recognized the same dynamic at play in the published catechetical materials his committee evaluated. He commented that "sometimes it appears as if Church doctrines of faith and morals are presented as one option among other equal options."[650] Boeve's project attempts to accommodate the prevailing relativism of the post-modern audience with an approach that privileges no single narrative or content. The practical motivation for the accommodation is understandable, especially considering the ever-increasing occasion for the religious educator to encounter students of a growing variety of faith and non-faith backgrounds in the classroom. But Buechlein also indicated that this "tendency which exists in our society stands in conflict with our understanding that there are universal norms and truths that hold true for everyone in every

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[648] Lieven Boeve, *Interrupting Tradition: An Essay on Christian Faith in a Postmodern Context* (Louvain, Belgium: Peeters Press, 2003), 175.
[649] Rowland, *Catholic Theology*, 161.
[650] Buechlein, "Plausibility," 2.

time and circumstance."[651] Namely, the story of God's saving work in Christ *is* the master narrative.[652] A catechetical approach which would suggest otherwise might be considered to be a shift away from the goal of making authentic lived Christianity possible for students.

If the Christian narrative is joined by any number of different narratives in the name of recontextualization, and the plausibility of those narratives takes priority over whether or not they are true, then it is not surprising that in this context the Christian narrative, with its claim to be *the* master narrative, would not only be relegated to "one narrative among many," but rather rejected outright. Rowland suggested that in this context Christianity is considered "oppressive because it violates the principle that nothing can be normative. It privileges the Catholic narrative over non-Catholic narratives."[653] A return to the increasingly diverse classroom might help justify such strong language. To the undisciplined child whose family situation has not afforded him or her appropriate parental guidance and limitations, the imposition by the teacher of any restrictions in behavior could be considered "oppressive" by the student in question. And to the student whose religious convictions have been fostered in a non-Catholic or non-Christian context, any articulation of the unique aspects and demands of Catholic teaching and discipleship could also be perceived as quite unwelcome. And so while there may remain a pastoral justification for the motive of plausibility, Boeve's recontextualization project seems to facilitate a move away from Christianity's universal claims, and suggest that new standards be considered by which the effectiveness of religious education is evaluated.

In the effort to determine the relevance of Hofinger's and Kevane's contributions in light of the challenges of the post-modern culture, we considered Buechlein's concern that some approaches gave a certain primacy to plausibility in the attempt to engage that audience. We saw how the motive of plausibility, in and of itself, could be considered appropriate, and even necessary, in a pre-evangelizing effort to engage a less disposed student. We also saw how Boeve's project demonstrated the same motive of plausibility in its effort to recontextualise the faith to the post-modern context. That context is specifically marked by a deepening secularization and the associated relativism which promotes the acceptance of a wide spectrum of religious or spiritual belief, or no belief at all, combined with an often less than subtle bias

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[651] Ibid.

[652] Gerard O'Shea, "Vulgarised Rahnerianism and Post-critical Recontextualisation: Solvents of Catholic Identity in Contemporary Catechesis," *Studia Elckie* 16, no. 3 (2014): 363.

[653] Rowland, *Catholic Theology*, 161.

against traditional religious teaching and practice. Boeve's approach specifically departed from that of his theological predecessors by setting aside the attempt to correlate the faith to this new cultural dynamic, moving rather to recontextualise the faith to make it more plausible to the audience. As an initiative of the pre-evangelization stage, it demonstrated potential to more effectively reach an audience that was increasingly difficult to engage, although its assessment of the limited future of the Christian narrative seemed to facilitate adaptations which varied from the faith as traditionally taught and believed. Rather than suggesting that these adaptations were necessary but temporary, the project seemed to imply that recontextualisation would be an ongoing process which continued to adapt the faith in order to engage an ever-changing audience. If so, it would seem that it would represent an example of the "primacy of plausibility" which caused Buechlein's concern. In order to better determine the potential benefits of Boeve's approach, despite these concerns, we will consider an example of its implementation in a religious education setting.

Didier Pollefeyt and the Enhancing Catholic Identity Project

Rowland suggested that Boeve's project would have "far-reaching consequences… in the field of religious education."[654] One example of the application of his work in that field is the "Enhancing Catholic School Identity Project" (Ecsip) developed by Didier Pollefeyt of Leuven, and implemented in "more than 1,000 schools in Australia, Belgium, the United States, the United Kingdom, the Netherlands, France and the Philippines."[655] Citing concerns about the challenges to schools as a result of "increasing secularization and religious diversity,"[656] the project uses a series of online surveys and data analysis to "(help) schools strengthen their Catholic identity."[657] Pollefeyt's Project draws heavily from the theology of his Leuven colleague, even including "recontextualisation" as one of the categories into which schools are placed based on survey results.[658] It also shares Boeve's motivation to engage the post-modern culture in a significant way, promoting another category known as "a Dialogue School" which "takes the multicultural world seriously."[659] The project proposes to achieve its goals within the

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[654] Ibid., 162.
[655] Didier Pollefeyt and Jan Bouwens, "What does Catholic Mean Today?" *The Tablet* (13 February 2016): 84.
[656] Ibid.
[657] Ibid.
[658] Ibid., 85.
[659] Ibid.

Catholic context of the school, suggesting that it should foster in its students a "post-critical belief (which) offers the strongest building blocks for Catholic school identity."[660] Here we will consider the connection between Boeve's recontextualisation project and Pollefeyt's initiative, the way in which the motive of plausibility informs it, and whether its post-critical believers are encouraged to embrace the Christian narrative.

The Catholic Identity Project embraces recontextualisation for much the same reason that Boeve proposed it, the school that recontextualises "continues the next chapter of the story mindful of tradition, but also conscious of its present-day context."[661] The school could be said to be reading "the signs of the times," and recognizing that it must adapt in order to meet the needs of a changing audience. Pollefeyt demonstrates not only his connection to Boeve, but also to the *Concilium* scholars and their openness to new approaches, affirming that "whether it is other Christian traditions or other faiths and belief systems entirely, difference is not a problem to be fought or avoided, but rather an opportunity to be engaged."[662] In the post-modern context, with its increased religious pluralism, faculty and students should enter into dialogue with those members of the community of different backgrounds rather than just focusing on their own faith.[663] In fact, a school which "strongly focuses on its religious identity"… but deliberately rejects "openness to other religions, which are considered undesirable and even threatening,"[664] is labeled a "Monologue School," by the project, and uses an approach that is not encouraged.[665] Additionally, by describing the "vibrant Catholic school community" as one that "fosters a faith that understands a relationship with the divine cannot be fully grasped, but accessed through symbolic mediation and ongoing interpretation,"[666] Pollefeyt hints at the new narrative of Boeve's project, specifically discouraging the "literal belief" category which "assumes a direct connection with God and sees truth as definite, absolute and fixed."[667] Pollefeyt implements Boeve's recontextulisation project ostensibly to help schools adapt to the post-modern context, promoting an environment of dialogue where teachers and students can benefit from the growing

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[660] Ibid., 84.
[661] Ibid., 85.
[662] Ibid., 84.
[663] Ibid., 85.
[664] Ibid., 84.
[665] Ibid.
[666] Ibid.
[667] Ibid.

diversity of the community, and presumably have a more fruitful conversation about the matters of their religion.

In its advocacy of a "Dialogue School," Pollefeyt's project apparently avoids the temptation of Boeve to dismiss the Christian narrative, for while "many voices and views are engaged," this engagement is "all in the context of the Catholic story," providing "both a meaningful encounter with the living Catholic tradition and solidarity with others."[668] Promoting solidarity through dialogue is an important goal of the school in any age, but in the post-modern world it receives a certain emphasis that was perhaps less necessary at a time when the students in the school, and the community that supported it, were more universally practicing the Catholic faith. This explains his caution regarding the "Monologue School,"[669] which, while understandably focusing on its Catholic identity, but avoiding the discussion of other belief systems, could potentially leave its graduates less prepared to engage people of other faiths.

Pollefeyt's caution against a "literal approach towards Catholic teaching," while it needs to be more clearly distinguished from a kind of literalism associated with biblical interpretation,[670] is also a potentially helpful correction in the current climate, although it is perhaps not a new insight, as it resembles a concern that Hofinger identified at the beginning of the renewal. Pollyfeyt suggested that "children tend to find aspects (of Catholic teaching) implausible as they grow older,"[671] while Hofinger recounted how instruction from the catechism often "offered… next to no nourishment for (the child's) religious life."[672] Although they recognized a similar challenge, their respective solutions seem to diverge, and perhaps that should be expected in light of the post-modern context that now prevails. Hofinger's solution, as we have seen, was the delay of a systematic catechesis until a more psychologically appropriate biblical and liturgical catechesis was implemented to increase the disposition of the students. A more systematic delivery was only delayed, not abandoned, and yet it appears that such a delivery might be representative of the kind which "sees truth as definite, absolute and fixed,"[673] an approach that Pollefeyt seems to disparage.[674] On the one hand, he may simply be discouraging the approach as inappropriate for the less disposed student, as Hofinger did, but his suggestion that children

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[668] Ibid., 85.
[669] Ibid.
[670] **Awaiting publication: The Leuven Project: Enhancing or Eviscerating Catholic School Identity? Pg. 7
[671] Pollefeyt and Bouwens, "What does Catholic Mean Today?" 85.
[672] Hofinger and Buckley, *Good News*, 4.
[673] Pollefeyt and Bouwens, "What does Catholic Mean Today?" 84.
[674] O'Shea, "Vulgarised Rahnerianism," 367.

still find it implausible "as they grow older,"[675] seems to imply that they may not have been provided with a more plausible explanation of that teaching through a systematic delivery. Instead of explaining the content, the recontextualised school "attempts to reinterpret its understanding of Catholicism,"[676] suggesting the kind of new narrative that would be the heritage of Boeve's project.

The Post Critical Believer

Whether or not Pollefeyt's approach diverges from Hofinger's is not our major concern here, but rather whether this seemingly broadly embraced initiative provides a more effective way to reach students in the post-modern context, and more importantly, whether once engaged, it has the potential to better promote their authentic lived Christianity. As we have seen, the Catholic Identity project advocates for the promotion of a "post-critical belief" among students as "the strongest building block(s) for Catholic school identity."[677] A closer look at that criteria may not only explain the points of divergence, but demonstrate the initiative's potential. The admirable openness to other belief options and sympathetic solidarity achieved through dialogue are characteristics which should perhaps be fostered in any school which teaches its students to recognize the inherent dignity of every person, but for Pollefeyt's post-critical believers, these characteristics are specifically motivated by the fact that "they are searching themselves,"[678] that their "post-critical faith" is in fact "a continuous 'searching for' religious significance and meaning without ever finding a final, absolute, established, and certain answer."[679]

The implication here seems to be that the school is to achieve its goal, and thereby enhance its Catholic identity, by promoting a belief in God that is searching. And this is not just the recognition that many of its students will be on a spiritual journey, but rather that it is not necessarily the goal of the school to lead them to any degree of conviction regarding the content of the faith. And lest this approach be mis-construed as simply the fostering of an environment in which students can safely search and ultimately encounter God, Pollefeyt and his colleagues "openly acknowledge that the Post-critical Belief type is the faith style promoted… for

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[675] Pollefeyt and Bouwens, "What does Catholic Mean Today?" 85.
[676] Ibid.
[677] Ibid., 84.
[678] Didier Pollefeyt and Jan Bouwens, "Framing the identity of Catholic schools: empirical methodology for quantitative research on the Catholic identity of an education institute," *International Studies in Catholic Education*, 2: 2, (2010): 197.
[679] Ibid.

Academic Teacher Training."[680] The school is to promote in its faculty this searching faith that seemingly is not primarily concerned with finding certain answers.

John Paul II acknowledged this dynamic when addressing the catechetical concerns of his age. "The fundamental human attitude is that of seeking the infinite, a seeking that never attains its object… all the more reason one must avoid presenting as certain things which are not... however, we must not fall into the opposite extreme… although we are not in full possession, we do have an assurance and a conviction… it is also one of the aims of catechesis to give young catechumens the simple but solid certainties that will help them to seek to know the Lord more and better."[681] And while the current context may necessarily demand an approach of dialogue rather than monologue, it also seems that the "simple solid certainties" of one age need not be abandoned for a search for others which may be more plausible, or a search that does not necessarily concern itself with finding "a certain answer."

As for the promotion of the "post-critical belief type" in faculty, there is clearly an advantage in any journey to have a guide who is able to share the excitement of the adventure, and yet a guide who has no better sense of the destination than the ones that he or she leads, may not necessarily be the best possible guide. The Congregation for the Clergy used strong language to describe the conviction necessary for teachers, "there cannot be teachers of the faith other than those who are convinced and faithful disciples of Christ and his Church."[682] (GDC 142). Pollefeyt's initiative would suggest that such conviction is no longer a benefit, indeed rather perhaps a handicap, when meeting the needs of the post-modern audience. And while conviction without dialogue, pastoral sensitivity and Christian charity would certainly hamper the efforts of educators in the classroom today, conviction itself need not be considered counterproductive in a post-modern context.

Though it seems specifically "un-post-critical" to suggest that any belief type is better than another, by advocating for a post-critical belief in God as the goal toward which a school should aspire, the Catholic identity project seems to suggest that this belief type is better than others. And it would appear to be better than no belief in God at all, better than a shallow, undeveloped or untested "literal" belief, better than a triumphalistic or pharisaic belief which is ill-equipped for, and furthermore has no interest in, engaging with those of other beliefs, and better than an

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[680] Ibid.
[681] John Paul II, *Catechesi Tradendae*, 60.
[682] Congregation for the Clergy, *General Directory for Catechesis*, 142.

overly intellectualized faith that does not inspire a genuine desire for solidarity with others. It has the potential to effectively engage students in a post-modern context and equip them to further engage the people they will meet, serve and collaborate with upon graduation. But if the graduates of this school are identifiably Catholic primarily because they possess an open minded attitude of searching, and a desire to live in solidarity with others, it might be difficult to distinguish them, as O'Shea observes, from "rational human being(s) of no particular religious persuasion."[683] That is, while a "post-critical faith" is a worthy goal to achieve, perhaps especially in the post-modern context, it seems to be only an intermediate step in the faith formation journey that Hofinger, and the Church for that matter, had in mind.

Hofinger's description of the mature Christian, who is the product of religious instruction, goes perhaps beyond the searching faith of the Catholic Identity project, and includes an aspect of conviction that, while it may be threatening to today's post-modern student, may at the same time be as important in this age as it was when the apostles and martyrs engaged a pluralistic Roman culture. "Only through a proper realization of what Christian life is, a realization which, in the course of the years, becomes more and more deeply understood and conscious, does the person grow to the full stature of a mature Christian. The life and actions which at first were mainly the results of good habits must increasingly become the expression of a personal conviction and of conscious adherence to Christ, as well as a holy living union with Him. There can be no possible doubt that in the decisive religious situation of the present day we are, more than ever before, in urgent need of such mature Christians."[684] Could the same be said of today's school in the post-modern context? Could this kind of faith be plausible for today's audience?

Solution or challenge?

Though Pollefeyt's project seems to give preference to the Catholic context of the school,[685] it downplays a belief system which "assumes a direct connection with God,"[686] affirms that "the transcendent is not considered literally present,"[687] "attempts to reinterpret its understanding of Catholicism"[688] and warns against "taking a literal approach towards Catholic teaching."[689] As

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[683] O'Shea, "Vulgarised Rahnerianism," 364.
[684] Hofinger and Buckley, *Good News*, 72.
[685] Pollefeyt and Bouwens, "What does Catholic Mean Today?" 85.
[686] Ibid., 84.
[687] Pollefeyt and Bouwens, "Framing the Identity," 197.
[688] Pollefeyt and Bouwens, "What does Catholic Mean Today?" 85.

such, the Catholic Identity project demonstrates that it is the inheritor of Boeve's vision regarding the limited future of the Christian narrative.[690] To the extent that it warns against taking Catholic teaching literally, specifically because "children tend to find aspects of (it) implausible,"[691] it demonstrates that it gives a certain primacy to plausibility in its attempt to engage the post-modern audience. As such, though it offers helpful correctives against approaches that may be less effective, and even detrimental, it also represents the kind of attempt at inculturation which Buechlein found to be inauthentic.[692]

The Educator in today's classroom bears an increased responsibility to make the content of religion accessible to a growing number of students who have little familiarity with that content. But if, because of their situation, the students find the truths of the faith implausible or difficult to believe, reinterpreting them to mean something that is more plausible is not consistent with authentic inculturation. As John Paul II affirmed, "there would be no catechesis if it were the Gospel that had to change when it came into contact with the cultures."[693]

In terms of Catholic Identity and the success of Catholic schools in a post-modern context, it seems that Pollefeyt's schools are to be judged as much for what their students know about other beliefs than what they know about Catholic teaching. O'Shea cautions against such attempts "to redefine the success of the Catholic educational enterprise in terms of amended criteria."[694] One of the reasons for his concern is the way in which such approaches tend to include a certain "disparagement of *content* in favour of *process*…" and the "denigration of a permanently valid and divinely revealed *Deposit of Faith*."[695] In this sense, whatever gains are made by the project to engage a difficult audience, may perhaps be offset by its tendency to downplay the content of Catholic teaching.

Educational approaches which demonstrate potential to engage a more diverse and often secularized audience, but which also downplay or obscure Catholic teaching in the effort, and do not follow up with a relevant systematic delivery of that content once the disposition of students has been increased, have the potential to contribute to the problem of a reduced knowledge and practice of the Faith among students. As for the relevance of Kevane's contributions in the post-

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[689] Ibid.
[690] Boeve, *Interrupting Tradition*, 175.
[691] Pollefeyt and Bouwens, "What does Catholic Mean Today?" 85
[692] Buechlein, "Plausibility," 1.
[693] John Paul II, *Catechesi Tradendae*, 53.
[694] O'Shea, "Vulgarised Rahnerianism," 372.
[695] Ibid., 372-3.

modern context, if approaches which give a certain primacy to plausibility continue to be promoted in Catholic schools and parish programs, the resulting situation will be not unlike that which motivated the Church to endorse his project in the post-conciliar period. Kevane's call to return the Deposit of Faith, delivered according to the biblically based "classic catechesis,"[696] to a more central role in the teaching of religion, remains perhaps as relevant today as it has been at any age of the Church.

Chapter Four Conclusion

We began our consideration of the challenges for the teaching of religion in the post-modern context with Buechlein's suggestion that the motive of plausibility contributed to the weaknesses that his committee found in its evaluation of published catechetical materials. He proposed that in this new context the authors of these texts intentionally obscured the content of Catholic teaching in an effort to engage a poorly disposed audience. Rowland identified the motive of plausibility in a theological shift which she also associated with post-modernism. Boeve's recontextualisation project responded to the perceived limited success that theologians had in the attempt to correlate the teachings of Catholicism with modern culture, and suggested that those teachings should be adapted to meet the needs of today's audience, which found the practice and teaching of Christianity more and more implausible. Pollefeyt implemented Boeve's project for Catholic schools in order to help them meet the challenges associated with an increasingly diverse and secularized student body. Though the Catholic Identity Project was seen to have potential to help schools identify approaches which were less effective in engaging that audience, its goal of "post-modern belief" suggested that an openness to all possible beliefs was perhaps more important than the advocacy of any one religion's teaching. The project gave a certain primacy to plausibility which, as Buechlein observed, would tend to intentionally obscure, downplay or even neglect the content of Catholic teaching in the name of positive engagement with the post-modern audience.

We saw how the motive of plausibility, in and of itself, was consistent with appropriate pastoral sensitivity, specifically in the pre-evangelization stage of the educational process, and that Hofinger's Kerygmatic renewal advocated for approaches that would more effectively engage the less disposed audience for many of the same reasons. What seems to have been

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[696] Acts of the Apostles 2:42.

different about Hofinger's promotion of these pastoral and methodological accommodations is that they ultimately facilitated a more systematic delivery of the content of the Faith, whereas in approaches where the motive of plausibility held a certain primacy, the accommodations became more permanent, and the goal of delivering the content systematically was less of a priority. And while today's audience may be affected by a far greater degree of secularism and brokenness than Hofinger ever encountered, his insight into the need for more psychologically appropriate methods remains valid, and his insistence that those methods remain at the service of the content remains especially pertinent in light of the widespread influence of methodological approaches which underemphasize that content. And due in part to the sheer history of the Church's struggle against such trends, the problem of religious illiteracy not only affects today's students, but also has an impact on the current generation of religious educators. Hofinger's advocacy for ongoing formation for teachers may perhaps be more appropriate than an approach that encourages a post-critical belief. The Directory's echo of that priority is notable. "Catechesis today… needs to consider as its primary task the preparation and formation of catechists in the deep riches of the faith."[697]

We saw how Beuchlein's concern about the neglect of the content was anticipated by Kevane, as a result of his engagement with the influence of Modernism. Kevane's appeal to restore the biblical "classic catechesis" for the preservation and delivery of the Deposit of Faith was ambitiously advanced by the Church in the post-conciliar period. His appeal for a biblical catechetics would perhaps be an appropriate consideration for the ongoing formation of teachers due to the resulting disconnect between Catholic doctrinal teaching and its biblical source. And while our exploration of the more recent challenges for catechesis seems to confirm the relevancy of both Kevane's and Hofinger's contributions, it may also be important to identify whether or not the implementation of their recommendations has borne visible fruit in the making of disciples. And further, in light of the arguments by those who would suggest that the future of the Christian narrative is limited, or more specifically, that the content of Catholic teaching as historically held and taught is no longer a priority for religious education, an epistemological exploration of the effect of such a delivery may also be in order. But these perhaps are beyond the scope of this current project.

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[697] Congregation for the Clergy, *General Directory for Catechesis*, 33.

Conclusion

The teaching mission of the Church has historically been one of her greatest priorities, for it is a mission which she received from Jesus Christ himself (Matthew 28:16-20). By it she draws the people of God ever more deeply into relationship with Him, transmits and entrusts what He revealed for their sake to the next generation of believers, and reaches out with the good news of salvation to those who have not yet encountered Him. This teaching mission is carried out in a significant way in the schools and parish programs dedicated to religious instruction and the making of disciples through teaching. Bringing the timeless and unchanging revelation of God to an ever-changing audience is the perennial challenge that religious educators and catechists face. In an effort to identify the current challenges and future needs of this teaching mission, in order to most effectively pursue its worthy goals, our project set out to examine the catechetical contributions of the twentieth century to determine if the course set by the Church as a result of those contributions, remains relevant and appropriate to meet the challenges for her teaching mission today and into the future.

The project began by examining the contributions of Johannes Hofinger S.J. and the Kerygmatic renewal which he facilitated. Next, it examined the contributions of Eugene Kevane, who documented the influence of Modernism on the teaching apostolate, and proposed strategies to better prepare religious educators to overcome that influence in their teaching. In the next chapter, it examined the catechetical initiatives of the Church in the conciliar and post-conciliar period to identify the extent to which the contributions of Hofinger and Kevane were reflected in the Church's own catechetical efforts. This study was made to further examine the relevancy of their contributions. Finally, it addressed the postmodern influence, and approaches that have been proposed more recently for use in that context, to determine if the unique challenges facing educators today require a new approach, or rather the continued implementation of the Church's catechetical initiatives. Or, in other words, can the seeming decline in religious practice be attributed to a failure by the Church to identify the appropriate catechetical approach to meet modern challenges, or the failure to effectively implement the initiatives associated with Hofinger's and Kevane's contributions?

The Kerygmatic renewal of Hofinger and his contemporaries was a response to the recognized decline in the effectiveness of religious instruction delivered systematically by means of the small teaching catechisms in use in the early years of the twentieth century. It was

determined that systematic instruction using an instrument like a catechism or textbook series presumes a lived experience of Christianity in the home, parish or broader culture of the student. When such experience is absent or limited, as it was for a growing number of students in that age, a biblical or liturgical approach should be used to foster increased disposition toward the faith in such students. The more visible and concrete aspects of the Faith represented in these approaches are more psychologically appropriate for developmentally younger students, and students whose religious background is limited. The effectiveness of instruction is also increased in this context by an intentional application to the lived experience of the students, with a recognition that that experience may be less religiously informed than it had historically been.

The Church's apologetic, or defensive response to the influence of the Protestant Reformation, as well as the growing agnosticism of that day, contributed to a certain greater appeal to authority and certainty in religious instruction at that time. Though perhaps necessary and appropriate in light of those factors, the appeal tended to diminish the sense of discovery associated with an exploration of the mystery that had historically motivated students to study the faith. The liturgical approach, which Hofinger recommended, helped restore that sense of the mystery for students whose own liturgical practice had languished. His advocacy for an initiatory approach also contributed, anticipating in a certain sense, the restoration of the ancient catechumenate and the Church's more recent emphasis on the model based on it.

In a contribution which gave the renewal its name, Hofinger's insistence on a "kerygmatic" approach effectively addressed the specific weakness of a systematic catechesis delivered to an audience whose lived relationship with God was limited or non-existent. The systematic approach, in the proper sense, is reserved for those whose conversion to Christ has already been established, yet this could no longer be presumed for a growing percentage of the student audience. When recourse to more direct pre-evangelizing or evangelizing approaches was not possible due to the limits of the classroom model, delivering the content as "good news" for these students, within the explicit context of salvation history, and a renewed emphasis on the Christocentricity of the message, allowed the teacher to engage an audience whose disposition to the faith was limited, while still delivering the content of religious instruction. Hofinger recommended that teachers be formed in the kerygmatic approach in order to prepare them for this new classroom dynamic.

In this sense, Hofinger demonstrated that though new approaches needed to be adopted to meet the changing needs of the student audience, a systematic delivery of the content remained a priority for religious instruction, even if it had to be delayed to account for the students' psychological and spiritual level of maturity. This systematic delivery is important not only to preserve the integrity of the message of salvation, but it also accommodates the favorably disposed, and intellectually mature, student's ability to build a mental framework of reality, so necessary for the promotion of a Christian world-view and the further application of the faith to their actual lived experience.

Of course, intellectual engagement with the content itself is often not sufficient to facilitate effective application to lived experience and the development of authentic lived faith that is the goal of religious instruction, especially when the student has limited exposure to real examples of how that life is lived. Hofinger demonstrated that students also need to be introduced to witnesses of Christian living from the past, specifically through the lives of the Saints, from the parish or school community, and in a particular way, in the teacher, who teaches as much by who she is and what she does, as she does by what she says. In light of the general decline in religious practice in the population, the teacher has an increasingly important role in helping students make the necessary application of their newly obtained knowledge of the faith to their daily lived experience, while also promoting increased participation in the liturgy. For this reason, the formation of teachers should include opportunities for them to deepen their own spiritual lives and commitment to Christ.

While Hofinger's efforts attempted to help teachers address the changing needs of students affected by a general decline in religious practice, Kevane documented the causes of that decline and proposed priorities for the formation of teachers and catechists to offset the influence of Modernism on religious instruction. When modern methods of biblical scholarship, influenced at times by atheistic philosophy and presuppositions, resulted in biblical "experts" proposing positions which questioned the Church's authoritative teaching, the ensuing confusion and doubt among the faithful sometimes translated into a loss of confidence among teachers in teaching the doctrinal content of the faith. Kevane demonstrated that this loss of confidence, which itself could dramatically diminish the effectiveness of teaching, should be addressed in teacher formation by a study of Scripture, specifically highlighting the biblical basis of doctrinal teaching, to restore confidence in the validity and reasonableness of that teaching. He also

showed how this study of Scripture could be used to demonstrate the nature of God's revelation and the role of the Church in authoritatively interpreting, preserving and transmitting the content of that revelation, in order to further increase the confidence of teachers who have a unique role in the process of preserving and making that revelation known to their students.

The formation of teachers should not only serve to increase their own confidence in teaching the content of the faith, but should equip them to foster conviction in their students as well, many of whom are also affected by the prevailing confusion and doubt regarding that content. Kevane recommended that teachers be trained in the techniques of the Fathers of the Church, a typological approach to teaching the Bible, and the "Narratio", the telling of the story of salvation history, in order to help students not only grow in their appreciation for the Bible, but also to increase their devotion to God through this "kerygmatic" delivery. Recognizing that confusion, doubt, and a lack of confidence undermine the conviction that leads students to increased religious living, teachers should avoid relativizing language that weakens the delivery of doctrine.

Because the relativizing influence of Modernism has a significant impact on the effectiveness of teaching, Kevane proposed that teacher formation should include a restoration of the study of metaphysics. This study would be oriented to demonstrate that the existence of God can be established by natural reason, to establish the nature of religious truth, to establish the true concept of God, and to restore the right use of reason. In conjunction with the study of Scripture outlined above, this formation serves to further increase the confidence of teachers in teaching the things of God to students who are more and more influenced by a culture which denies Him, or denies that He can be known.

And while it was certainly a priority for Kevane to increase confidence in the teaching of the Church, and thereby restore a certain systematic approach to the repertoire of teachers, he, like Hofinger, admitted no dichotomy between that delivery and the promotion of a greater lived practice of the Faith which it informed. In order to help teachers achieve that ultimate goal of instruction, he turned again to the insight of the Fathers, and recommended that teachers be formed in the Classic Catechesis preserved in the four pillars of the Catechism: the Profession of Faith, the Celebration of the Christian Mystery, Life in Christ, and Christian Prayer. But these were not to be studied as four categories of doctrinal content, but rather, the method, according to its biblical basis, was to be used to facilitate the three-fold response of the early disciples to

the Apostles' teaching, namely, participation in the liturgical life of the Church, the moral life and the life of charity, and personal prayer. In particular, Kevane associated lived Christianity with the Eucharist, not only the regular reception of the body and blood of the Lord, but the sacrificial gift of self that it made possible, in imitation of Christ's own Paschal Mystery.

In the conciliar and post-conciliar period, the catechetical initiatives of the Church reflected the contributions of both Hofinger and Kevane. The Second Vatican Council itself, generally perceived as the Church's intentional effort to engage "the modern world," was to do so, according to John XXIII, by preserving the Deposit of Faith, while at the same time making it more accessible to people everywhere. The two priorities, often seen in tension, were to be pursued in conjunction, even when it seemed necessary that one or the other be emphasized according to pastoral circumstances. Indeed, shortly after the Council's close, Paul VI's response to the new catechism proposed by the Dutch episcopate, was an expanded Creed, and the accompanying exhortation to use it for instruction, and teach to its profession. From Kevane's perspective, this was a demonstration of the Church's ongoing struggle against the influence of Modernism, with an explicit appeal for the preservation and teaching of the Deposit.

Paul VI's 1975 exhortation on Evangelization demonstrated that the preservation of the Deposit, through a systematic delivery which is the unique purview of catechesis proper, needed to be placed in the broader context of the Church's mission of evangelization. As Hofinger had observed, the audience that had historically presented itself for catechesis, is often in need of the initial conversion that evangelization aims to promote, as a sort of pre-requisite for effective religious instruction. And while the teaching setting does not always allow for direct evangelization, the Kerygmatic approach can, and should be employed to deliver the content in an attractive way that facilitates greater disposition in students towards learning the faith. In the classroom, a certain priority is to be placed on teaching for conversion, or attachment to Christ.

In his exhortation on catechesis in 1979, John Paul II emphasized a systematic and doctrinal delivery with a certain urgency consistent with the language and initiatives of his predecessors, and the concerns articulated by Kevane. He introduced his agenda in that document with a striking appeal to the Christocentricity of the message reminiscent of Hofinger's kerygmatic priority. The student whose experience of the faith is limited, or whose background reflects a more cultural, but often secularized practice of the faith, can benefit from a delivery which clearly demonstrates the centrality of Jesus Christ in its content.

John Paul II's contribution to the catechetical work included the development and promulgation of the 1992 Catechism of the Catholic Church, the first universal summary of the Church's belief since the Roman Catechism of the Council of Trent. A response to the request of many bishops, the Catechism demonstrated, at the close of the twentieth century, the Church's priority for a clear articulation of her teaching to be used to advance her mission into the new millennium. If any question remained about the importance of the content, or the appropriateness of instruments like the catechism, especially in light of the changing needs of the audience, the arrival of this document answered them. Not just another doctrine handbook, the Catechism was crafted with Hofinger's kerygmatic priorities in mind, with an emphasis on the liturgy and its practice, a deep engagement with Scripture, a clear demonstration of the Christocentricity of the message, and reference to the story of salvation throughout. It is not only a reference text, but an instrument to assist teachers in making their delivery of the content more engaging.

The U.S. Bishops' implementation of the Catechism through a textbook conformity review process, further demonstrated the priority for preserving the content of religious instruction and strengthening the instruments that teachers and catechists use for teaching. The deficiencies in those materials discovered in the process, demonstrated the ongoing influence of Modernism on teaching as Kevane had documented. Daniel Buechlein, who oversaw the process, also identified a certain "primacy of plausibility," motivated by pastoral concern, which potentially jeopardized the effectiveness of teaching. Those who resisted the Bishops' initiative appealed with the same pastoral concern, to the apparent lack of readiness on the part of students to benefit from the kind of doctrinal delivery that the process seemed to be advocating. While the real challenges that students today face must be addressed, it remains the case that the insistence on preserving the content of the faith, and the strengthening of texts used to deliver it, is itself an immanently pastoral concern. Today's students have as much of a right to receive with clarity the instruction that Christ established the Church to provide for their salvation as students in every age have had. And if they are not yet ready to receive it, those who carry out the teaching mission are equally obliged to employ, with pastoral concern, the kind of evangelizing approaches which will prepare them for it.

One of the advantages of the spirited discussion regarding the appropriateness of the conformity review process is the insight provided by veteran educators into the specific needs of

today's student audience. And while Kevane's advocacy for a metaphysical component of teacher formation remains relevant, the growing influence of relativism on the audience suggests that an epistemological approach which equips teachers to help students see the logical weaknesses of a relativistic position, and in turn, the validity of certain truth claims, should also be considered.

The priority to find pastorally appropriate means to engage a student audience whose faith background is limited, remains urgent. The priority was recognized by Hofinger, but certainly did not originate with the renewal of the twentieth century. Hofiner recommended an initiation process for many of the same reasons that the Church employed the catechumenate in the first centuries of her existence. The challenges to living the faith were so great in that day that the process was known as the school of martyrdom. Hofinger envisioned a process that could meet students wherever they happened to be in their journey of faith and lead them gradually into a deepening relationship with God. The process had a liturgical orientation which drove the conversion process. The Church affirmed Hofinger's insight by restoring the ancient catechumenate with the 1972 Rite of Christian Initiation for Adults, and the 1997 General Directory for Catechesis directed that the baptismal catechumenate be the model for all catechizing activity. The continued implementation of that directive is important for educators today.

Buechlein's insight into the pastoral motivation to intentionally obscure doctrinal content for the sake of an audience not yet ready to receive it, provided the basis for understanding more recent catechetical approaches which have been employed specifically to meet the needs of an audience in the post-modern context. In this new dynamic, in addition to the challenges already discussed, there is a growing presence of students from a variety of faith backgrounds, and secularized backgrounds which espouse positions at increased variance with Catholic teaching. The effort to engage this increasingly diverse student audience is a significant challenge for educators. Initiatives which challenge traditional approaches provide additional valuable insight into pre-evangelization and evangelization strategies which take advantage of the benefits of dialogue and engagement with a rich diversity of perspective. What remains important in this context, is that when these new approaches bear the fruit of positive engagement, they do not become an end in themselves, but rather move students to conversion and a practice of the faith informed by systematic catechesis.

Formation may therefore be necessary to prepare teachers for an ever more rapidly changing audience, and to equip them to promote authentic Christian living in the post-modern context. Formation in pastoral strategy is needed to help teachers serve the ill-disposed and emotionally wounded students in their teaching environment. Formation in the different faith backgrounds represented in the student audience will assist teachers in meeting their needs, while methodological strategies will help them leverage that diversity to promote a more effective learning environment. In addition to the metaphysical and epistemological formation already mentioned, an apologetic component may help teachers address the challenges to the faith resulting from the increased secularization of the audience.

And it is in this context that the contributions of Hofinger and Kevane have been demonstrated to be as relevant today as they were in the twentieth century. When our schools and catechetical programs have successfully employed approaches consistent with a pre-evangelizing and evangelizing focus, in order to meet the changing needs of students, the systematic delivery of the content has been delayed, sometimes indefinitely. The result is a faculty who is less likely to have received the content themselves, and for those who have, their experience delivering it has been reduced. The formation of teachers then should include a serious study of doctrine and its relevance, so that they will be better equipped to deliver it in an attractive way, and an accompanying study of Scripture, with specific emphasis on highlighting the biblical basis of doctrinal content, the typological approach, and the use of the narratio.

And if adding that level of formation to the expectations already placed upon teachers seems like just too great of a burden, or rather simply unrealistic, let us remember the task at hand, and what is at stake. The teaching mission of the Church is ultimately not just to meet, serve, heal, engage and dialogue with students, but to lead them into a relationship with the Lord, educate them in the content which he himself entrusted to the Church to be transmitted to them, and challenge them to embrace the often significant demands of the gospel. The teachers and catechists who carry out that mission in schools and parishes today, are asked by the Church to do so in order to put their students on the road to holiness, to empower them to lay down their lives for their brothers and sisters, and ultimately to equip them with everything that they need to see their journey of faith to its culmination in eternity with God. The challenges to that mission are increasing, preparation to meet those challenges should as well. The fruit of that investment is potentially incalculable.

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Intervention Program: The Classic Catechesis for a Post-Modern Audience

For the intervention program a course has been developed to be delivered to undergraduate students in a Bachelor of Arts degree program in Catechetics.

The course proposes to implement the principles derived from research and continue the formation of individuals who are preparing for professional service in the service of the teaching mission of the Church.

The target audience of the course is college seniors who have already completed a catechetical, theological, philosophical and a core sequence of courses which include the following:

CAT 120 Introduction to Catechetics
CAT 204 Catechetics
CAT 301 Content and Curriculum in Catechetics
CAT 302 Biblical Foundations of Catechetics
CAT 303 Catechetical Saints
CAT 401 Catechetical Methods I

THE 101 Foundations of Catholicism
THE 115 Christian Moral Principles
THE 211 Principles of Biblical Studies I
THE 212 Principles of Biblical Studies II
THE 213 Theology of Christ
THE 214 Theology of the Church
THE 314 Sacraments
THE 320 Christian Social Teaching

PHL 113 Philosophy of the Human Person
PHL 211 Metaphysics
PHL 212 Ethics

Other Foreign Language, Literature, History, Mathematics, Social Science, and Fine Arts core requirements.

Specific to the prerequisite expectations of this course is the formation which students have already received regarding doctrinal content and its effective delivery across significant sections of the Deposit of Faith. The additional content formation represented in the latter portion of this course seeks to emphasize those content areas which can be used to promote the three-fold response of the classic catechesis in the areas of liturgy, morality, and prayer.

These students have chosen this course of study based on their desire to serve in the professional catechetical field. Therefore, a certain positive disposition toward this formation is presumed in these students.

Included in this section are:

Course Information Sheet

       This document is provided to students at the beginning of their semester course of study and provides the goals, parameters, texts, assessments, grading policy and expectations of students who take the course.

Key Points of Research

       This spreadsheet summarizes the key points derived from research and where they will be addressed in the course which represents the intervention program.

Detailed Outline of Lessons

       These documents outline in detail the lessons that will make up this course

       Catechetical Content 2: The Classic Catechesis for a Post-Modern Audience

1. The Kerygmatic Renewal – Its motivations and contributions
2. The Kerygmatic Orientation of the Catechism of the Catholic Church
3. The Tension of Inculturation: Restoring the Deposit and Accommodating the Post-Modern Student
4. The Classic Catechesis Revisited – Promoting the Three-fold response
5. Philosophy for Catechesis – An appeal to reason
6. Metaphysics for Catechesis – Nature, Person and the Jesus Question
7. Epistemology for Catechesis – Exploring the Mystery
8. Teaching to and from the Creed
9. The Essentials for a Catechesis on the Eucharist
10. The Universal Call to Holiness
11. The Essentials for a Catechesis on Virtue – Getting Holy
12. Sanctifying Time - The Essentials for a Catechesis on the Liturgy of the Hours

FRANCISCAN UNIVERSITY OF STEUBENVILLE

COURSE INFORMATION SHEET

Course Title: Catechetical Content 2: The Classic Catechesis for a Post-Modern Audience

Course No. CAT 407   Credit Hours   3

Faculty Name: Ron Bolster   Semester: Fall 2020

Office: Egan 256   Classroom:

Phone: 284-5317   Class Meeting Days: T/TH

Email: catechetics@franciscan.edu   Class Meeting Time: 12:45-2:00

Office Hour(s): M: 3:00-4:00pm; T: 2:15-3:15pm; R: 3:30-4:30pm; F: 2:30-3:30pm

Course Description:
The course will examine the causes for the decline in the effectiveness of catechesis which prompted the Kerygmatic renewal of the 20th century and outline the response of the renewal as well as the catechetical interventions of the Church in the conciliar and post-conciliar period. The resistance to the Church's implementation of those interventions will be considered for the insight which it provides into the challenges for catechesis in the post-modern context. A series of philosophical units will serve to prepare students to understand and address the philosophical challenges that affect today's catechetical audience. Finally, the Classic Catechesis will be examined for its potential to meet the needs of today's post-modern student, with specific emphasis on promoting the traditional three-fold response to teaching represented by the latter three pillars of the Catechism: Celebrating the Christian Mystery, Life in Christ and Christian Prayer.
For CAT majors only.
Prerequisite: CAT 301

Texts/References:
   *Required

Author	Title	Publisher	ISBN
Fr. J. Hofinger, S.J. & Fr. F. Buckley, S.J.	*The Good News and Its Proclamation*	University of Notre Dame Press (1968)	978-0268001131
Eugene Kevane	*Creed and Catechetics*	Christian Classics (1978)	978-0819814302
Eugene Kevane	*Teaching the Catholic Faith Today: Twentieth Century Catechetical Documents – Introduction by Msgr. Eugene Kevane*	St. Paul Editions, Boston (1982)	0-8198-7320-9
Tracey Rowland	*Catholic Theology*	Bloomsbury (2017)	978-0-5670-3439-7
Daniel Buechlein	*"The Cultural Primacy of Plausibility and Inculturation of our Beliefs"*	In house	

USCCB	*Handbook on the Conformity Review Process*	http://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/conformity-review/handbook-on-the-conformity-review-process.cfm	
Vatican	*The Catechism of the Catholic Church*	USCCB	1-57455-110-8
Vatican Cong. For Clergy	*General Directory for Catechesis*	USCCB (1997)	1574552252
	New American Bible		

CORE Goals:

The goals of the Franciscan University Core Curriculum are to:

1. Foster understanding of the unity of all truth, natural and revealed, in the one God, Father, Son, and Holy Spirit.
2. Develop understanding of the charism of St. Francis and the Franciscan contribution to the world and the Church.
3. Encourage attainment of foundational knowledge in the core disciplines of the liberal arts tradition.
4. Strengthen mastery of skills foundational to reasoning well and communicating effectively.
5. Foster recognition of one's place in relation to nature, other persons, the state, and God.
6. Develop understanding of intellectual and moral virtues and their importance in human life.

PROGRAM Goals:

At the completion of the program, students will be able to…

Catechetics Program Goal	Measure
1. Demonstrate reasonable competency in the basic categories of the discipline, particularly knowledge Sacred Scripture, dogmatic and moral theology.	• Written examination on the Kerygmatic Renewal and the Church's conciliar and post-conciliar catechetical interventions • Paper on the philosophical basis for catechetical practice and challenges
2. Demonstrate an understanding of Catholic doctrine and practice from within an ecclesial context, which is to say, from within the faith-commitments of the Roman Catholic Church relative to the ministry of Catechetics.	• Written examination on the Kerygmatic Renewal and the Church's conciliar and post-conciliar catechetical interventions • Paper on the philosophical basis for catechetical practice and challenges
3. Effectively communicate the teachings of Christ and His Church in a variety of ministry contexts through writing, witness and presentations.	• Develop catechetical curriculum units • Develop Christian response portfolio

Course Learning Objectives:

At the completion of course, students will be able to…

Course Goal	Measure
Analyze doctrine for the purpose of more effectively delivering that doctrine	• Written examination
Understand the role of philosophy and philosophical influences in catechetical teaching	• Paper on the philosophical basis for catechetical practice and challenges
Understand the rationale behind contemporary catechetical approaches	• Written examination
Demonstrate mastery of traditional catechetical formula used in teaching the faith.	• Written curriculum units
Develop curricula for the purpose of systematically delivering doctrinal content to varied catechetical audiences.	• Written curriculum units

Develop resources to promote the appropriate lived response to catechetical instruction	• Develop Christian response portfolio
Demonstrate familiarity with the application of catechetical content to the lives of a proposed catechetical audience	• Response papers to supplemental reading • In class participation • Curriculum development projects
Demonstrate an appropriate ecclesial and pastoral attitude	• Presence and response in class

Content Outline:
I.   The Kerygmatic Renewal and its Implementation
                    The Kerygmatic Renewal – Its motivations and contributions
                              The Catechism is not working – a return to Christian Initiation
                    The Kerygmatic Orientation of the Catechism of the Catholic Church
                              The Church implements the contributions of the Renewal
                    The Tension of Inculturation: Restoring the Deposit and Accommodating the Post-Modern Student
                              Can pastoral accommodation go too far?
                    The Classic Catechesis Revisited – Promoting the Three-fold response
                              The contributions of the Renewal remain relevant
II.   Philosophical Sequence
                    Philosophy for Catechesis – An appeal to reason
                    Metaphysics for Catechesis – Nature, Person and the Jesus Question
                    Epistemology for Catechesis – Exploring the Mystery
III.   Analyzing Doctrine for Effective Catechesis
                    Teaching to and from the Creed
                    The Essentials for a Catechesis on the Eucharist
                    The Universal Call to Holiness
                    The Essentials for a Catechesis on Virtue – Getting Holy
                    Sanctifying Time - The Essentials for a Catechesis on the Liturgy of the Hours

Expectations (of students):
　　Attendance
　　More than two unexcused absences will adversely affect your grade. For an absence to be excused you must let me know the reason you will be absent in writing, either by e-mail or note. (Extended medical absences will only be excused with a doctor's note.) If you arrive after roll has been taken it will be your responsibility to confirm your attendance with me at the end of class otherwise you will be considered absent. Extensions on assignments will be given only for serious reasons. Talk to me personally about a possible extension before the assignment is due. Do not eat in class. Discrete drinking in class is permitted. Avoid distracting others. Gentlemen remove your hats, (ladies should do this as well). Please do not leave the room once class has begun unless it is an emergency. Do not use your phone in class.
　　Cheating/Plagiarism
　　A student who cheats on any test or plagiarizes a paper shall fail the course and have a memorandum of this action placed in his or her file. If a student repeats this action, dismissal will result, with the action so noted in the student's permanent record.
　　ADA Statement
　　Franciscan University of Steubenville (FUS) is committed to providing students with disabilities equal access to programs, facilities, services, and activities. FUS strives to make all learning experiences fully accessible and makes every effort to provide reasonable accommodations for students with disabilities. Students currently approved for academic accommodations through Student Academic Support Services should arrange a time to meet with me privately to discuss accommodations so that they may be implemented in a timely manner. To determine whether you qualify for accommodations, or if you have questions about services and procedures for students with disabilities, please contact: Tina Greathouse, Director of Student Academic Support Services, in Room 105 of Egan Hall or call 740-284-5358. Additional information can be found on the University website at https://www.franciscan.edu/sass/disability

Course Information Sheet

Grading Policies:

Grading Scale: A: 94-100; A-: 90-93; B+: 87-89; B: 83-86; B-: 80-82; C+: 77-79;
C: 73-76; C-: 70-72; D+: 67-69; D: 63-66; D-: 60-62; F: 0-59.

Assessment:

Written **Examination** on the Kerygmatic Renewal and the Church's conciliar and post-conciliar catechetical interventions

1. Discuss the challenges to catechesis which caused the Church to encourage the use of a teaching catechism despite the Renewal's recognition that its use was becoming less effective.
2. Discuss the characteristics of the Kerygmatic Renewal and how the Church's post-conciliar interventions reflect the influence of the Renewal.
3. Describe the ways in which the Catechism of the Catholic Church reflects the influence of the Kerygmatic Renewal
4. Document the Church's continued promotion of the catechism and its systematic use in the conciliar and post-conciliar period and explain why the Church has continued to promote them when a growing portion of the catechetical audience is not ready for such an approach.
5. Discuss the different catechetical approaches that have been promoted to engage a poorly disposed audience and explain how they demonstrate the tension in inculturation.
6. Discuss the ways in which the Church has responded to the need to find new approaches to engage the catechetical audience in the post-conciliar period.
7. Explain how the Classic Catechesis could be restored to meet the challenges for catechesis in the post-modern context.

Written **Paper** on the philosophical basis for catechetical challenges and practice
Possible Paper Topics:
1. Explain Metaphysics and its role in establishing an openness to the existence of God, the true concept of God, and the right use of reason (See Kevane: Jesus the Divine Teacher)
2. Explain Modernism, its impact on religious instruction, and the response of the Church (See Kevane: The Deposit of Faith)
3. Explain Relativism, its impact on today's catechetical audience, and strategies to address its impact in the catechetical setting (See O'Malley: Meeting the Living God)
4. The Epistemology of Conversion (See Harold: An Introduction to the Love of Wisdom)

Develop a **Catechetical Curriculum Unit** to teach each of the following
(Guidelines for curriculum unit development are below)
1. The Profession of Faith – Teaching from the Sign of the Cross, the Kerygma, or the Creed
2. The Celebration of the Christian Mystery
3. Life in Christ
4. Christian Prayer

Develop a **Christian Response Portfolio** to promote Christian Living in the following categories:
(Guidelines for portfolio development are below)
1. Celebration of the Christian Mystery (Liturgy and Sacraments):
2. Life in Christ/Gospel Morality (Communal life/Fellowship)
3. Christian Prayer

Reading Assignments:
Johannes Hofinger The Good News and its Proclamation
        Ch 1-3
Pope Pius X: Acerbo Nimis: Handing on Christian Doctrine by Teaching 1905
Pope Pius X: Catechism of Christian Doctrine
Pope Paul VI: Creed of the People of God
General Catechetical Directory 1971
        Forward and Part I: The Reality of the Problem 1-16
        Part III Chapter 2: The More Outstanding Elements of the Christian Message 47-69
Eugene Kevane: Creed and Catechetics
Pope Paul VI: Evangelii Nuntiandi: Evangelization in the Modern World 1975
Archbishop Daniel Buechlein: The Cultural Primacy of Plausibility and the Inculturation of Our Beliefs
USCCB: Handbook on the Conformity Review Process
William O'Malley, "Faulty Guidance: A new framework for high school catechesis fails to persuade." *America*, September 14-21, 2009.
Alfred McBride, "A Sturdy Framework: A defense of the bishops' new high school catechesis." *America*, September 28, 2009.
Tracey Rowland: Catholic Theology
        Communio in contrast to Concilium: The Signs of the Times and Secularism 92-99
        Correlating the faith to modernity: secularism embraced, Boeve and the post-critical believer 154-166
Didier Pollefeyt: What does Catholic Mean Today? The Tablet 13 February 2016

CAT 407: Catechetical Content 2:
The Classic Catechesis for a Post-Modern Audience

Kerygmatic Catechesis Exam – Fall 2020

Write a substantial, but precise and concise essay for three of these points. You are required to address the point indicated by the number in the upper right hand corner. You may choose two others. Be sure to cite your sources. The purpose of this examination is to afford you the opportunity to synthesize and to correlate the magisterial catechetical directives with kerygmatic catechesis. This is crucial for the Catechetical professional.

1. Discuss the challenges to catechesis which caused the Church to encourage the use of a teaching catechism despite the Renewal's recognition that its use was becoming less effective.

2. Discuss the characteristics of the Kerygmatic Renewal and how the Church's post-conciliar interventions reflect the influence of the Renewal.

3. Describe the ways in which the Catechism of the Catholic Church reflects the influence of the Kerygmatic Renewal

4. Document the Church's continued promotion of the catechism and its systematic use in the conciliar and post-conciliar period and explain why the Church has continued to promote them when a growing portion of the catechetical audience is not ready for such an approach.

5. Discuss the different catechetical approaches that have been promoted to engage a poorly disposed audience and explain how they demonstrate the tension in inculturation.

6. Discuss the ways in which the Church has responded to the need to find new approaches to engage the catechetical audience in the post-conciliar period.

7. Explain how the Classic Catechesis could be restored to meet the challenges for catechesis in the post-modern context.

REQUIREMENTS FOR DEVELOPING A (LIMITED) CURRICULUM UNIT
CAT 407 Catechetical Content 2: Curriculum Unit on the Profession of Faith, Celebration of the Christian Mystery, Life in Christ, and Christian Prayer

A. Context and Goals - One page, single-spaced.

1. Discuss the context and rationale for your unit.
Example: This unit will be delivered to junior high students preparing for reception of the Sacrament of Confirmation.

2. Describe the group of students for whom the unit is intended.
Example: First-year university students in Haiti. Some students may have had "Catholic" upbringing, but many incorporate a mixing of animist/voodoo beliefs into an "amalgam Christianity." Thus, basic truths still need to be taught to this young adult audience.

3. Describe the Setting and time frame in which catechesis will be delivered.
Example: Classes meet twice a week, Wednesday night during normal parish religious instruction (1 hr) and an additional Sunday night session taking place after the 5 pm parish Mass. This unit will be delivered over 5 weeks at the beginning of the Spring semester. Students meet in the parish hall which is in the basement of the church.

4. State the goals for this unit. Remember that the objectives must be reflected in the curriculum unit.

What are the objectives for your students? (CT 20)
Understanding: _____
Change: _____

Example: For a Curriculum Unit on the Mission of Jesus Christ
Understanding: Students will be able to state clearly why God became man (Word became flesh) in the Incarnation.
Change: Students will communicate their awareness of the fact that the fruit of Christ's redemptive suffering (God's grace) is flowing abundantly around them personally, even during times of sin, in order to draw them back to Him. Their prayer will incorporate an increased expression of contrition. They will seek the opportunity to confess their sins in the Sacrament of Reconciliation.

B. Unit Sketch – One page, single-spaced.
Sketch the catecheses (lessons) in your unit. Your unit should include at least 3 lessons. Use an expanded outline format with clauses, bullets or short declarative sentences. Do not write lengthy paragraphs. Include key Scripture and CCC reference for each lesson. Craft it to provide an overview of your unit to someone unfamiliar with your curriculum. For example, the pastor wants to be able tell parents what you will be teaching their children but he only has time to read one page.

Unit Title
Lesson I (doctrinal) Title: with a descriptive sub-title
~ Key doctrinal point with brief description
~ ...
~ ...

C. Lesson Detailed Outline - One page each, single-spaced. (Total of 2)
Outline in detail the **content** of two of the **forty-five minute** lessons from the unit sketched above. You may consider this to be the notes you will use to teach this lesson. Be clear and concise in your outline and include all the references you plan to make. Demonstrate application to your audience and their situation using examples they can relate to.

D. Handout - One page - attractively arranged.
Design and/or compose one handout to supplement or summarize your curriculum content.
Your finished product will be five pages.

Guidance for developing Curriculum Units

Be detailed in your description of the audience – demographics
> Is the parish/school in an urban, suburban or rural area?
> What cultural challenges do these students face?
> What is the catechetical background?
> What is their disposition with regard to learning the Faith?

Make sure your description of the time that the unit will cover corresponds with lessons outlined

If you pick poorly catechized high school freshman (very realistic) it will be difficult to engage them, more difficult than the unbaptized – they are often inoculated against the Faith
> High School students will generally need more evangelization – this is a course on content, but you can't jump right in on a poorly catechized audience – they will generally not respond - do not inoculate them further
> Students generally try to deliver too much too soon
> If you pick a difficult audience – outline the later pieces when you can deliver more content
> RCIA is very difficult for this reason as well – how much can you deliver to someone who has no religious background?
> If you choose an audience of students who ask for more or want to go deeper – you can generally deliver more, but you will still need to make application to their lives

In your Goals for Understanding include the main doctrinal topics that you will be delivering so that it is very clear to your pastor/supervisor what these lessons will cover doctrinally.

In your Goals for Change be specific about what you expect will be changed in them
> Goals shouldn't "hope," desire or want – they should expect great things – be ambitious, God is in the business of changing them
> Goals should be concrete – they are not useful to you if you cannot in some way "measure" them. Ask yourself, "**What would this look like for them?**"
> Consider detailing what their prayer life might look like.
> Consider speaking about how their relations with others will change.
> In your detailed outlines and handout there should be evidence that you are teaching toward these goals for change, don't presume that they will just happen.

For your Unit Sketch
> Consider a Unit title
> Use Bold or formatting to highlight key doctrinal points – make it practical and professional
> Use formatting to make the Unit Sketch easy to read and useful as a quick reference – remember your pastor/supervisor doesn't have much time
> Keep the Unit Sketch to one page with more or less detail per lesson depending on how many lessons there are in your unit.
> Include key Scripture references in the unit sketch
> In the unit sketch include a brief summary or title with every Scripture or Catechism reference unless it is used as reference for an already stated point. Don't presume your reader has them memorized.
> Questions as titles are less helpful in a unit sketch, rephrase as a statement of truth (questions can be used helpfully in descriptive sub-titles)

In your lesson detailed outlines think hard about how these points can be explained and applied to them, use examples from their experience – let me see your audience in your outline through the examples that you use from their lives.
> Think about your audience, get in their mind, know what they are concerned about, know what they are interested in, help them see that you have something that they want
> Don't expect that an articulation of how wonderful God is for loving them will necessarily convert them or engage them, make application to their lived experience.
> Relevance is key – Why does this matter to me? Why should I care? What would this look like for me?
> Use an outline format so that you are not tempted to simply read it and that it can practically be used as teaching notes
> Keys to the Deposit are for your planning – don't list them as a lesson

Handout should summarize, extend or assess the lesson
> High School assessment should generally assess more than just their understanding of the material, include application to their living, compatible with your goals for change
> Craft a handout – try not to simply use a source – if you use a source, reference it
> Consider some commentary on the handout for catechist or student
> Comment on artwork
> Make suggestions/challenges for further discipleship that are realistic for these students

Develop a Christian Response Portfolio

The doctrinal and methodological formation that you (catechetics students) have received prior to this course has been oriented to equip you to confidently and effectively deliver the content of religious instruction in an attractive and engaging way so as to promote conversion and Christian living among your students. It is possible that as a result of this formation you may relate to the pillars of the Catechism (specifically the 2nd, 3rd and 4th pillars) as content categories more than response categories. The purpose of this assessment is help you relate to those pillars as responses which you will promote in your students. You will identify appropriate responses according to each of the three response pillars, which are consistent with the lived Christianity which you will be attempting to promote in your students, develop a plan to personally exercise those chosen responses and respond to the experience, build a portfolio of resources, guidance, testimony and lesson outlines to use with your students, and make a plan to assess the response of your students.

For example, in order to promote a response under the 2nd pillar of the Classic Catechesis, the Celebration of the Christian Mystery, you may decide that you want to promote Sunday Mass attendance. Ask yourself, "What can I teach and do to make it more likely that my students/disciples will attend Mass on Sunday, participate more actively, and respond more fruitfully?"

Your plan might include the following:

Plan to ask students whether they go to Mass on Sunday – encourage those who do, challenge those who do not

Consider establishing, publically or privately, why those who do not attend, do not attend, and try to overcome any obstacles that prevent them from participating.

Offer to help coordinate transportation to Mass for those who do not have anyone to take them to Mass

Offer to meet students at a specific Sunday Mass

Challenge students to go to Confession before going to Mass

Arrange for a priest to offer the Sacrament of Reconciliation at school, youth group or PSR depending on your catechetical situation

Prepare and provide a brief testimony and practical lesson on the Sacrament of Reconciliation to encourage your students to take advantage of that opportunity

Prepare and provide a brief testimony and practical lesson on the Mass to encourage your students to attend.

Challenge your students to read the readings that will be read at Mass before they go to Mass

Prepare and provide a brief commentary and application of the readings that will be read at the next Mass to encourage your students to be attentive to the readings at Mass

Prepare and provide a brief lesson on the feast day or liturgical season that will be observed at the next Mass to raise the interest of students in participating in that celebration

At the next opportunity, ask students about their experience of Mass and what they remember of the readings

Identify personal intercessors to pray specifically for the students who you expect will be least likely to go to Mass or who have other obstacles in their lives.

Your practice and reflection might include the following:

Go to Sunday Mass on three consecutive Sundays

Read the readings that will be read/proclaimed at Mass prior to attending those Masses

Find out about the feast or season that will be observed at one or more of those Masses

Write a 500 word response about your experience of those Masses and specifically how your praying/reading of the readings beforehand had an impact on your experience.

Your development/collection of resources might include the following:

Prepare a brief testimony and detailed lesson outline on the Mass

Investigate the current Sunday Mass schedules and create a short Mass Time Guide

Research different sources for Sunday Mass readings and create a short guide for your students

Prepare a brief testimony and detailed lesson outline on the Sacrament of Reconciliation

Find out when and where the Sacrament of Reconciliation is available in your local area

Find an age appropriate Guide to Confession that you can share with your students

Assessment

Ask yourself, "how will I know if and how my students are responding?"

See them at Mass

Meet them at Mass

Arrange for them to be taken to Mass

Ask them about their experience at Mass and their recollection of the readings

Ask them to write a response to their experience at Mass

Have them create and use a Mass Journal and write about the experience

For this assignment, choose three responses for each of the three response pillars to develop according to this example. Each response should include a plan to promote the response, your practice of and reflection upon that response, and your development of resources and lesson outlines to promote the response from your students. You can use the suggestions below, or develop your own.

Your goal is to experience and equip yourself to promote the responses that you most want your students to adopt

The Breaking of Bread

Celebration of the Christian Mystery (Liturgy and Sacraments):

Deliver the Keys:

What would be included in a catechesis on… Sacramental Economy, Grace, Liturgy/Mass, Eucharist, Baptism, Reconciliation, Confirmation, Matrimony, Holy Orders, Anointing and Redemptive suffering, Sacramentals (holy water, blessings, the scapular and wearing blessed objects), Devotion to the Sacred Heart, the Liturgical Calendar

Promote a liturgical/sacramental response:

Liturgy/Sacramental Living/Eucharistic Living/Living the Paschal Mystery

Go to Mass on Sunday (perhaps go to Confession first)

Read the readings for next Sunday's Mass

Read a commentary on the readings for next Sunday's Mass

Make a Matthew Kelly Mass Journal – Write down one thing that you heard God say to you at that Mass (and reflect on it)

Go to daily Mass

Read about the Saint whose feast will be celebrated at that Mass

Go to daily Mass with someone, invite someone to Mass with you, coordinate the opportunity for several of your friends/classmates/family members to go to Mass together

Make a pilgrimage to go to Mass at a church that you do not generally attend, perhaps on the feast day of the Saint for which the church is named. Read about the life of that Saint before you go.

Make a pilgrimage to the diocesan Cathedral, attend Mass at the Cathedral, attend a Mass at the Cathedral celebrated by the Bishop

Research resources which explain the Mass and develop a summary of those resources and recommendations for their use

Practice Devotion to the Sacred Heart (First Friday Eucharist, Holy Hour of Reparation, Enthronement of the Image)

Use Sacramentals (holy water, relics, blessed objects, sacramental blessings)

Celebrate baptism anniversary or patronal feast day
Arrange for a Mass to be said for a deceased love one, perhaps on the anniversary of their death, attend the Mass
Celebrate/observe the Sabbath

Communal life/Fellowship
Life in Christ/Gospel Morality:
Deliver the Keys:
What would you include in a catechesis on… Sin, Social Teaching, The Universal Call to Holiness – lives of the Saints, Virtue – Theological, Cardinal, Faith, Hope, Charity
Promote conversion, moral response, apostolic activity, mission
Sin: repent, go to confession, make reparation, examination of conscience, penance, virtue
Serve: Corporal Works of Mercy
Make a contribution to the collection at Sunday Mass
Make a contribution to a local, national or international charity
Participate in a Pro-life witness activity
Penance and discipline: fast, sacrifice, penance
two lists: what penance will I do, for whom will I sacrifice and why
Join with others for prayer, study, service
Evangelization, RCIA, Catholics Coming Home
Interview witnesses from your parish or school, people who live their faith well
Interview a priest or religious about their call to that vocation and write a reflection about it
Interview a representative of a religious order that is of interest to you and learn about their life, mission and charisms; write your response to the interview
Read about your bishop, his biography, his episcopal motto, and his service; then find and read a pastoral letter that he has written, or perhaps a series of columns that he writes for the diocesan newspaper, and write a response about what you have learned
If age appropriate, read a book about chastity or learn about organizations which promote and teach chastity, go to one of their presentations or watch one of their videos, and write a response about what you have learned

Prayers
Christian Prayer
Deliver the Keys:
What would you include in a catechesis on Prayer, Types of Prayer (ACTS, Vocal, Meditative, Contempletive), Intercessory Prayer, Scripture and the reading, praying and studying of the Bible, Sanctifying Time - the Liturgy of the hours, the Our Father, Meditation and the Rosary
Promote prayer:
Create a sacred space/prayer corner
Intercessory Prayer/Journal
Intercessory Prayer: make a list of those who you commit to pray for daily, pray for them daily, make a list of intentions, pray for them daily, log what you see God do, reflect on the experience
Bible Reading/Lectio
Read the Bible daily
Read the readings for Mass before attending Mass
Research "Read the Bible in a year resources"
Make a plan to read the entire bible, NT first, begin the plan, reflect on the experience
Research bible study resources
Participate in a bible study

Spiritual Reading
Music/Singing – Salve Regina, Tantum Ergo,
Eucharistic Adoration/Holy Hour
Memorize Prayers, Psalms, Bible verses
The Rosary
Stations of the Cross
Benediction
Novena/litany
Angelus/Chaplet of Divine Mercy/Morning offering
Liturgy of the Hours
Confirmation Challenge and Adam Janke's challenge
Daily examination of Conscience, particular examine
Spiritual Direction (if available)
Make a retreat or go to a religious conference

For a response in the pillar of Christian Prayer you might consider the following questions for yourself or for your students:

How do you pray?
Why do you pray?
When do you pray?
Where do you pray?
What benefits have you experienced as a result of praying?
In what specific ways have your prayers been answered?
Can you describe a particularly memorable occasion of prayer?
How did you learn to pray?
Who taught you the most about prayer and what was the most important thing that they taught you about prayer?
What difficulties have you experienced in prayer?
What would you recommend to someone who does not know how to pray or does not pray very often?
What resources have you found to be most helpful for your prayer and why?
Whom do you know who prays really well? What is the most obvious fruit of their prayer life?
What about them do you find attractive? How might you imitate their life of prayer?

Research Points\Course Units	1. Kerygmatic Renewal	2. Kerygmatic Orientation of the Catechism	3. The Tension of Inculturation	4. The Classic Catechesis Revisited	5. Philosophy for Catechesis	6. Metaphysics for Catechesis	7. Epistemology for Catechesis	8. Teaching to and from the Creed	9. Catechesis on the Eucharist	10. The Universal Call to Holiness	11. Catechesis on Virtue	12. Catechesis on the Liturgy of the Hours
1.1 There is no dichotomy between the priority to preserve the Deposit of Faith and the need to find approaches that will engage an audience which is less and less disposed.		x	x	x				x				
1.2. Religious instruction will facilitate increased participation in the liturgy and authentic Christian living.		x		x								x
1.2.1 Religious education is oriented both intellectually to better understanding of the content, but also ultimately to action associated with authentic lived Christianity/discipleship.	x		x	x			x		x	x	x	x
1.2.2 When the motive of plausibility takes a certain primacy over the truth, it can become an obstacle to the effective delivery of the content of the faith and inhibit growth in genuine discipleship.			x				x					
1.2.3. Teach for conversion or attachment to Christ	x		x						x	x	x	
1.2.4. Employ a catechumenal process to initiate and deepen conversion to Christ.	x											
1.3. Teaching Methodology will accommodate younger students, students in difficult pastoral situations, students whose disposition towards the Faith is limited, and students from diverse religious background or no religious background.			x	x								

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1.3.1 Evangelization will often need to be done in the teaching setting	x		x	x	x							
1.3.2 Initially emphasize the visible and concrete instead of the abstract for developmentally younger students or the more developmentally mature students whose faith background is limited.	x		x	x								
1.3.3 Emphasize the Christocentricity of the content to promote a deeper understanding of, and deeper relationship with Jesus.	x	x				x			x	x		
1.3.4 For students who do not have exposure to a lived experience of Christianity in the home, parish or community, a biblical and liturgical educational approach should be used prior to implementing a systematic catechesis using an instrument like a catechism or textbook series.	x		x	x								
1.3.5 When students are ill-disposed to the faith or emotionally wounded, it may be pastorally and educationally appropriate to employ a more dialogical approach.			x	x	x							
1.4. The need for a systematic catechesis remains a priority			x				x					
1.4.1 John XXIII emphasized the priority for preserving the Deposit of Faith in calling the Second Vatican Council			x					x				

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1.4.2 Restore the Creed, use it as an instrument for teaching, teach to its Profession				x				x				
1.4.3 Do not overemphasize the appeal to authority in order to establish the certainty of the content.					x							
1.4.4 Religious instruction will apply the content to the lived experience and discipleship of the students.	x	x	x							x	x	
1.4.5 Religious instruction will employ a Kerygmatic emphasis on the content as "good news" for the student or audience.	x	x		x								
1.5. The 1992 Catechism should be used to evaluate published catechetical materials for conformity			x									
2.1 A Kerygmatic dimension should be incorporated into the formation which teachers receive in order to better prepare them to engage students from a variety of pastoral and catechetical backgrounds.	x											
2.1.1 The formation of teachers will include the development of pastoral sensitivity and an appropriate "ecclesial mentality" which presumes good intention, offers a certain "preferential option" to "difficult" students, and minimizes personal critique while promoting creative and charitable discipline.			x									

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2.1.2 Teachers will be prepared to accommodate and engage students with diverse religious backgrounds or no religious background.			x		x							
2.1.3 The formation of teachers will include the study of epistemology.							x					
2.1.4 Formation for teachers will include opportunities for them to deepen their own spiritual lives and commitment to Christ.			x	x		x			x	x	x	x
2.2 Formation for teachers will assist them in preserving and confidently delivering the content of the Faith						x						
2.2.1 The formation of teachers will include a study of metaphysics to demonstrate that God exists and can be known by human reason, to establish the nature of religious truth, to establish the true concept of God, and to restore the right use of reason.					x	x						
2.2.2 The formation of teachers will include a biblical catechetics which addresses the nature of divine revelation, the prophetic light, the importance of divine authorship, the nature of the Deposit of Faith, and the role of the Church in interpreting Scripture						x						

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2.2.3 The formation of teachers will include a deep study of Scripture, specifically highlighting the biblical basis of doctrinal teaching, the typological approach, and the use of the narratio.		x							x		x	
2.2.4 The formation of teachers will include a deep study of doctrine and its relevance, delivered in an attractive way.			x						x	x	x	
2.2.5 The formation of teachers will include instruction in the use of the Church's classic catechesis, not only in the content outlined by the four pillars of the catechism, but in fostering the three-fold response of sacramental living, gospel morality and prayer			x	x				x	x	x	x	x
2.2.6 The Catechism of the Catholic Church will be used in the formation of teachers to supplement their doctrinal knowledge and literacy and assist them in developing a Kerygmatic approach to teaching.	x	x										
3.1 A biblical catechesis supplemented by sensory aids will be used to foster devotedness to Christ and to help students appreciate the biblical basis of doctrinal teaching.	x	x										
3.2 The stories and testimonies of the Saints, witnesses of authentic lived Christianity, will supplement religious instruction.	x								x	x	x	x

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3.3 Teachers will endeavor to lead students into the company of other believers.				x						x		x
3.4 Religious instruction will give a certain primacy to the Eucharist, facilitate greater participation in the Mass and reception of the Eucharist, and promote Eucharistic living.				x		x			x			
3.5 A systematic catechesis will be implemented for the intellectual engagement of the students.							x	x	x	x	x	
3.6 The use of relativizing language will be avoided in catechesis and published catechetical materials.							x					

Session 1:
The Kerygmatic Renewal of Hofinger responds to a declining effectiveness of teaching from a catechism

Rationale:
> Because the principles of the Kerygmatic Renewal of the 20th Century have influenced the conciliar and post-conciliar catechetical interventions of the Church, it is appropriate to examine the factors which motivated the Renewal, its proposals, and its implementation to determine if its influence remains relevant for Catechesis today.
>> Demonstrate the challenges for catechesis which initiated the Kerygmatic Renewal
>> Demonstrate the principles which the Kerygmatic Renewal proposed to address the challenges to catechesis
>> Demonstrate the challenges associated with the implementation of the Kerygmatic Renewal

Research Principles

1.2.1 Religious education is oriented both intellectually to better understanding of the content, but also ultimately to action associated with authentic lived Christianity/discipleship.

1.2.3. Teach for conversion or attachment to Christ

1.2.4. Employ a catechumenal process to initiate and deepen conversion to Christ.

1.3.1 Evangelization will often need to be done in the teaching setting

1.3.2 Initially emphasize the visible and concrete instead of the abstract for developmentally younger students or the more developmentally mature students whose faith background is limited.

1.3.3 Emphasize the Christocentricity of the content to promote a deeper understanding of, and deeper relationship with Jesus.

1.3.4 For students who do not have exposure to a lived experience of Christianity in the home, parish or community, a biblical and liturgical educational approach should be used prior to implementing a systematic catechesis using an instrument like a catechism or textbook series.

1.4.4 Religious instruction will apply the content to the lived experience and discipleship of the students.

1.4.5 Religious instruction will employ a Kerygmatic emphasis on the content as "good news" for the student or audience.

2.1 A Kerygmatic dimension should be incorporated into the formation which teachers receive in order to better prepare them to engage students from a variety of pastoral and catechetical backgrounds.

2.2.6 The Catechism of the Catholic Church will be used in the formation of teachers to supplement their doctrinal knowledge and literacy and assist them in developing a Kerygmatic approach to teaching.

3.1 A biblical catechesis supplemented by sensory aids will be used to foster devotedness to Christ and to help students appreciate the biblical basis of doctrinal teaching.

3.2 The stories and testimonies of the Saints, witnesses of authentic lived Christianity, will supplement religious instruction.

Key points
> What happened regarding the teaching of religion in the twentieth century that influences the catechetical situation we encounter today?
1. The Kerygmatic Renewal of the 20th Century influenced the Church's approach to the teaching of religion and its continued implementation has the potential to increase the effectiveness of catechesis today.
   > To what situation was the Kerygmatic Renewal responding?
2. The Kerygmatic Renewal was a response to the declining effectiveness of a method of teaching religion that relied upon the memorization and explanation of question and answer teaching catechisms
   > Who was involved with the Kerygmatic Renewal?
3. Fr. Johannes Hofinger, an Austrian Jesuit, facilitated a series of international catechetical gatherings and documented the proceedings of those efforts in what has come to be known as the Kerygmatic Renewal
   > Why was the Renewal documented by Hofinger called "Kerygmatic"?
4. The Renewal sought to restore to the teaching of religion the sense of a message proclaimed joyfully as "good news" for its recipients.
   > What did the Kerygmatic Renewal propose to increase the effectiveness of catechesis?

5. The Kerygmatic Renewal emphasized the notion of religious education as an initiation into the Mystery of Christ, and proposed four means of insertion into the Mystery.
   How did the approach of the Kerygmatic Renewal address the concerns regarding teaching from the catechism?
6. The Kerygmatic Renewal proposed a biblical and liturgical catechesis which was more concrete than abstract in an effort to increase students' disposition toward the Faith before implementing a more systematic approach
   How was the Kerygmatic Renewal implemented?
7. Religion Teachers were trained in the Kerygmatic approach in order to increase the effectiveness of their catechesis
   How did the Kerygmatic Renewal influence the Church's approach to Catechesis?
8. The post-conciliar magisterial interventions of Paul VI, John Paul II and the Catechism of the Catholic Church reflect a Kerygmatic Orientation
   How might the principles of the Kerygmatic Renewal be effective in meeting the challenges for catechesis in a post-modern context?
9. Emphasize a biblical, liturgical, and systematic catechesis within the context of a catechumenal model which serves to initiate students into Christ.

Key Scriptures/document citations:
Mystery of Christ: "The primary and essential object of catechesis is, to use an expression dear to St. Paul and also to contemporary theology, 'the mystery of Christ.' Catechizing is in a way to lead a person to study this mystery in all its dimensions…" (CT 5, Eph 3:9, 18-19)
Understanding and Change: "Catechesis aims, therefore, at developing understanding of the mystery of Christ in the light of God's Word, so that the whole of a person's humanity is impregnated by that Word. Changed by the working of grace into a new creature, the Christian thus sets himself to follow Christ and learns more and more within the Church to think like Him, to judge like Him, to act in conformity with His commandments, and to hope as He invites us to." (CT 20)
Catechumenate the model: "The baptismal catechumenate… is the model of (the Church's) catechizing activity" (GDC 90).
Inculturation: "Inculturation of the faith… means the penetration of the deepest strata of persons and peoples by the Gospel which touches them deeply, going to the very center and roots of their cultures (GDC 109).
Work of Inculturation: "In this work of inculturation… the Christian community… must seek to 'purify' and 'transform' those criteria, modes of thought and lifestyles which are contrary to the Kingdom of God. Such discernment is governed by two basic principles: 'compatibility with the Gospel and communion with the universal Church.' All the people of God must be involved in this process" (GDC 109).
Tasks of Catechesis for Inculturation: "Catechesis (for inculturation of the faith should present)… the Christian message in such a way as to prepare those who are to proclaim the Gospel to be capable 'of giving reasons for their hope' (1Pt 3:15) in cultures often pagan or post-Christian: effective apologetics to assist the faith-culture dialogue is indispensable today" (GDC 110).
GDC 138: **Catechist joins his action** "In the school of Jesus the Teacher, the catechist closely joins his action as a responsible person with the mysterious action of the grace of God. Catechesis is thus an exercise in 'the original pedagogy of the faith.'"
Teachers must be disciples: "There cannot be teachers of the faith other than those who are convinced and faithful disciples of Christ and his Church." (GDC 142).
Pedagogy of God: "Catechesis, as communication of divine Revelation, is radically inspired by the pedagogy of God, as displayed in Christ and in the Church." (GDC 143, Romans 10:17)

Assessment:
Describe the catechetical situation which motivated catechetical leaders to renew catechesis in the 20th Century.
Explain why the catechetical renewal of the 20th century was called Kerygmatic.
Discuss the characteristics of the Kerygmatic Renewal and Hofinger's Four Means of Insertion into the Mystery.
What was the place of a systematic catechesis in the Kerygmatic Renewal?
How did the Church's post-conciliar interventions reflect the influence of the Kerygmatic Renewal?

Outline of Content:

What happened regarding the teaching of religion in the twentieth century that influences the catechetical situation we encounter today?

1. **The Kerygmatic Renewal of the 20ᵗʰ Century influenced the Church's approach to the teaching of religion and its continued implementation has the potential to increase the effectiveness of catechesis today.**

    To what situation was the Kerygmatic Renewal responding?

2. **The Kerygmatic Renewal was a response to the declining effectiveness of a method of teaching religion that relied upon the memorization and explanation of question and answer teaching catechisms**

    Formulae had been used to teach the essential points of the Faith throughout history

    Teaching Catechisms followed in this legacy

    Pope St. Pius X produced a teaching catechism and encouraged its use to strengthen the faithful in the face of the challenges of modernism and Protestantism

    These tools and this method presumed that the faith was being lived in the family and that the information delivered in this way was supplemental to that lived faith

    When the practice of the faith in families declined, this instruction was often no longer supplemental but all that the students received regarding their faith

    Teaching students who lacked the disposition and the failure to make the faith relevant to their lived experience often resulted in an "inoculating" effect – they rebelled against it

    The Kerygmatic renewal encouraged more psychologically appropriate methods

    The Kerygmatic Renewal attempted to take advantage of methodological advancements in the human sciences to increase the effectiveness of catechetical instruction

    Advances in the human sciences had been applied to educational methodology in other disciplines

    The Kerygmatic renewal attempted to bring those advances to bear on the teaching of religion

    Abstract formulations gave way to concrete stories and visual aids

    Engagement:

    How did you learn the Faith?

    How did what you learned about the Faith impact your relationship with God?

    How did what you learned about the Faith impact your decision to study Catechetics?

    Pope John Paul II identifies "attachment to Christ" as a goal for catechesis – when did that happen for you?

    How did it happen? How was it be facilitated? How can it be promoted?

    Did learning the Faith lead to living the Faith or did encountering Christ lead to learning the Faith?

    Testimony

    I learned to live the Faith because it was practiced in the environment in which I grew up

    The environment in which I grew up led me to believe in God

    Running in bad company led me to live in a way that was not pleasing to Him

    Taking up the invitation of believers to run in their company helped me significantly to live the way I knew I should be living

    The difficulties I encountered led me to ask for His help

    When it became obvious to me that He was answering those prayers and helping me, I tried to address those things that I knew were not pleasing to him and my relationship with Him grew

    When I tried to help others by explaining the Faith I found myself unable to overcome their lack of background in the Faith and I found myself unable to explain it effectively

    I studied so that I could explain it more effectively

    A reasonable and engaging explanation helps some

    But a witness of genuine Christian Charity is perhaps more important and the influence of the company of believers cannot be underestimated

Who was involved with the Kerygmatic Renewal?

3. Fr. Johannes Hofinger, an Austrian Jesuit, facilitated a series of international catechetical gatherings and documented the proceedings of those efforts in what has come to be known as the Kerygmatic Renewal

Fr. Johannes Hofinger S.J. was born in Austria in 1905

He was the student of Fr. Josef Jungmann S.J. who played a role in the liturgical renewal of the 20th Century

Hofinger joined the Society of Jesus in 1925 and entered missionary service when he was assigned as a seminary professor in China and then the Philippines.

He coordinated and served as secretary general for a series of seven International Catechetical Study Weeks from 1956 to 1968 which attempted to advance catechetical renewal.

He describes the renewal in his 1968 text "The Good News and Its Proclamation" which was the immediate fruit of the 1960 Study Week in Eichstatt

Why was the Renewal documented by Hofinger called "Kerygmatic"?

4. The Renewal was known as "Kerygmatic" because it sought to restore to the teaching of religion the sense of a message proclaimed joyfully as "good news" for its recipients.

Hofinger credits his mentor Jungmann for the "Kerygmatic" orientation of the Renewal

What is the kerygma?

Greek *kērygma,* from *kēryssein* to proclaim, from *kēryx* herald

the apostolic proclamation of salvation through Jesus Christ

Hofinger: "a publicly announced message" – those aspects of revelation which were meant to be explicitly and emphatically proclaimed

Scriptural basis: 1 Corinthians 1:21 etal: "Foolish message I preach"

Example: Peter at Pentecost Acts 2:14ff

Hofinger: The Good News of our salvation in Christ

Application:

The explicit proclamation of the Kerygma or Gospel Message is generally associated with the stage of Evangelization which precedes a more systematic delivery associated with Catechesis proper and reflects the recognition that disposition of the audience may be diminished

Emphasis on the content as "good news" may be less pronounced in a true systematic delivery to an already converted/disposed audience

What did the Kerygmatic Renewal propose to increase the effectiveness of catechesis?

5. The Kerygmatic Renewal emphasized the notion of religious education as an initiation into the Mystery of Christ, and proposed four means of insertion into the Mystery.

The Kerygmatic Renewal proceeded in Stages:

Stage 1: emphasis on more psychologically suitable methods

Stage 2: emphasis on the content as "good news" and the Mystery of Christ as the unifying theme

Stage 3: re-establishing the right relationship between method and content with method as "the handmaid" of the content in an effort to promote authentic lived Christianity in students

Characteristics of the Kerygmatic Renewal

A delivery system for doctrine

Content of religious education as the content of Revelation

Method at the service of the content - "handmaid"

Revelation presumes that a response to God is to be facilitated

Catechist follows the example of the Divine Teacher, Jesus Christ

Catechist accommodates her audience as Christ did: "where he is and as he is"

The Mystery of Christ is the fundamental principle and unifying theme

Religious instruction is an initiation process – students are to be initiated into the Mystery of Christ

Four Means of Insertion into the Mystery of Christ

Biblical Catechesis as the Basic Means

Liturgical Catechesis as the Primary Means

Systematic Catechesis as the Perfect Means

Witness of Christian Living as the Foundational Means

Application:
> Biblical Catechesis
>> Concrete stories of the Bible
>> Narratio: Telling the Story of Salvation History, the Story of God's wonderful works
>> Use of Biblical Narrative to introduce doctrinal topics
>> Begin with the Scriptural Driving Force of Doctrine
>> Promote Bible reading and biblical devotion
> Liturgical Catechesis
>> Catechesis as preparation for the Encounter with God in the Liturgy
>> CT 23: Intrinsic link between Catechesis and Liturgy/Sacraments – transformation
>> Teaching to and from the Liturgy to avoid "hollow ritualism" and intellectualization
> Systematic Catechesis
>> Using a system or instrument – text, curriculum, catechism
>> CT 21 & 30: Teaching it all – upholding the integrity of the content
>> Building the "system of truth" - Intellectual engagement – Catholic Worldview
> Witness of Christian Living
>> Introducing them to the Witnesses of the Past – the Saints
>> The power of a Witness – the witness of the teacher
>> Introducing them to the Company of Believers – the witnesses of the present

How did the approach of the Kerygmatic Renewal address the concerns regarding teaching from the catechism?

6. **The Kerygmatic Renewal proposed a biblical and liturgical catechesis which was more concrete than abstract in an effort to increase students' disposition toward the Faith before implementing a more systematic approach**

> The younger student has not yet developed the intellectual capacity to benefit from the "survey of the discipline" that the systematic catechesis using the catechism provides
> Concrete stories of the Bible appeal to the intellectual capacity of the younger student
> The poorly disposed student does not yet possess the interest in the systematic study that the catechism provides
> Introduction to the figures of the Bible, especially Jesus in the Gospels, provides the opportunity to develop devotion to God leading to greater disposition and interest to study
> The symbols, sounds, objects and images of the liturgy engage the student on a multi-sensory level and provide for participation which is more psychologically suited to the younger student and more engaging for the less disposed student
> When intellectual capacity and disposition develops, a systematic catechesis is employed to satisfy the hunger to learn more and nourish the intellect while continually applying the newly learned content to the lived experience of the students

How was the Kerygmatic Renewal implemented?

7. **Religion Teachers were trained in the Kerygmatic approach in order to increase the effectiveness of their catechesis**

> Hofinger recommended formation for teachers in the Kerygmatic approach to assist them in their transition from less effective methods
> Formation in the four means of insertion provides new teachers the appropriate methods to foster conversion in students
> Both ongoing formation and intentional opportunities to deepen the spiritual life of teachers increases the effectiveness of their witness

How did the Kerygmatic Renewal influence the Church's approach to Catechesis?

8. **The post-conciliar magisterial interventions of Paul VI, John Paul II and the Catechism of the Catholic Church reflect a Kerygmatic Orientation**

> Paul VI's 1975 Evangelii Nuntiandi
>> The Contextualization of Catechesis in the process of Evangelization
>> Evangelization is the Vocation Proper to the Church, her deepest identity

A New Evangelization no longer presumes that the students are disposed to receive the content of Catechesis

John Paul II's 1979 Catechesi Tradendae

CT 5-9: The Christocentricity of Catechesis – The primary and essential object: the Mystery of Christ

CT 20: The Aims of Catechesis: Teaching for understanding AND change – promoting conversion and greater "attachment to Christ"

1979 General Directory for Catechesis

GDC 137-147: Pedagogy of Revelation

Gradual and in stages

Accommodated to the audience

Driven by Grace

Method at the service of God's Revelation

Anticipating and promoting a response

GDC 59, 90: The Baptismal Catechumenate as the model for all catechizing activity – an initiation process

GDC 202-214: The priority for Inculturation

1992 Catechism of the Catholic Church

Biblical footnotes drive the doctrinal content

Senses of Scripture restore the Typological approach of the Fathers

Sacramental Economy places the liturgy within the context of the Paschal Mystery

Living the Liturgy through the celebrations of the Liturgical Year

How might the principles of the Kerygmatic Renewal be effective in meeting the challenges for catechesis in a post-modern context?

9. **Emphasize a biblical, liturgical, and systematic catechesis within the context of a catechumenal model which serves to initiate students into Christ.**

Incorporating Aspects of the Catechumenal Model into your catechesis

Liturgical

Liturgy: work in 2 senses: participation of the people of God in the work of God: Eternal Life is liturgical – Make Liturgical People

Gradually introduce liturgical activity – spontaneous prayer to liturgy of Hours

Punctuated by Rites – Confession celebrated; retreat, commissioning, Mass & Eucharist

Permeated in a climate of prayer – intercessors

Use sacramentals: holy water, appropriate blessings, blessed objects

Teach to/from the Rites

Celebrate the liturgical year

Permeated by a climate of Prayer: "When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit. This climate is especially necessary when the catechumen and those to be catechized are confronted with the more demanding aspects of the Gospel and when they feel weak or when they discover the mysterious action of God in their lives" (GDC 85).

Catechetical

1. Deliver the Deposit of Faith: Promote Religious Literacy;

   Language of the Catechism – Andrea

   I've never heard a reasonable explanation of…

   Urgency of doctrinal formation: "The situation today points to an ever-increasing urgency for doctrinal formation of the lay faithful, not simply for a better understanding which is natural to faith's dynamism, but also in enabling them to 'give a reason for their hope' in view of the world and its grave and complex problems" (GDC 241).

2. Gradual and in stages: pre-cat inquiry (pre-evangelization), cat proper content, pray it p&e, move to application mystagogy - Start slow, don't lead with documents

3. Narratio – Biblical Catechesis – answering fundamental questions with doctrine

Making a doctrinal presentation relevant:
Telling the story
Narratio: "The Fathers, basing the content of catechesis on the narration of the events of salvation, wished to root Christianity in time by showing that it was a salvation history and not a mere religious philosophy. The also wished to emphasize that Christ was the center of this history." (Footnote 62 of GDC 107)
Delivering the Gospel GDC 235
Scripture and Catechism: "Sacred Scripture and the Catechism of the Catholic Church are presented as two basic sources of inspiration for all catechetical activity in our time… both must inform biblical as well as doctrinal catechesis so that they become true vehicles of the content of God's word" (GDC 128).

Pastoral – Inculturation, promote conversion, charity suffering
1. **Teach for conversion** – the firm conviction that I can't imagine not living as a disciple in the Church
   Tasks of Catechesis for Inculturation: "Catechesis (for inculturation of the faith should present)… the Christian message in such a way as to prepare those who are to proclaim the Gospel to be capable 'of giving reasons for their hope' (1Pt 3:15) in cultures often pagan or post-Christian: effective apologetics to assist the faith-culture dialogue is indispensable today" (GDC 110).
   Signs of Conversion from the Guidelines for the Rite of Acceptance (RCIA 42):
   - Prereq: beginnings of the spiritual life and the fundamentals of Christian teaching have taken root
   - evidence of first faith and an initial conversion
   - intention to change their lives
   - intention to enter into a relationship with God in Christ
   - evidence of the first stirrings of repentance
   - a start to the practice of calling upon God in prayer
   - a sense of the Church
   - some experience of the company and spirit of Christians through contact with a priest or with members of the community

2. **Teach people not topics:** know your audience – get into their life: Jesus and Peter's mother-in-law
   Teach THESE People: "The selection of a particular order for presenting the message is conditioned by circumstances, and by the faith level of those to be catechized. It will always be necessary to elaborate with care that pedagogical method which is most appropriate to the circumstances of an ecclesial community or of those to whom catechesis is specifically addressed." (GDC 118)

3. Be willing to suffer for them - charity
4. Get the parish involved

Session 2:
The Kerygmatic orientation of the Catechism of the Catholic Church

Rationale:
Though the Kerygmatic Renewal of the 20th Century responded to the diminished effectiveness of religious instruction delivered with a catechism, the Church produced a universal catechism at the close of that century to be an instrument by which catechesis could be strengthened. The 1992 Catechism of the Catholic Church demonstrates the influence of the Kerygmatic renewal and can be used to increase the effectiveness of religious instruction and the formation of teachers.

Research Principles
1.1 There is no dichotomy between the priority for preserving the Deposit and the need to find approaches that will engage an audience which is less and less disposed.
1.2. Religious instruction should ultimately facilitate increased participation in the liturgy and more authentic Christian living.
1.3.3 The Christocentricity of the content will need to be emphasized in order to lead the ill-disposed into a deeper understanding of, and deeper relationship with Jesus
1.4.4 Religious instruction bears fruit when the content is effectively applied to the lived experience and discipleship of the students.
1.4.5 The content of religious instruction should be delivered with a Kerygmatic emphasis as "good news" for the student or audience.
2.2.3 The formation of teachers needs to include a deep study of Scripture, specifically highlighting the biblical basis of doctrinal teaching, the typological approach, and the use of the narratio.
2.2.6 The Catechism of the Catholic Church should be used in the formation of teachers to supplement their doctrinal knowledge and literacy and assist them in developing a Kerygmatic approach to teaching.
3.1 A biblical catechesis supplemented by sensory aids should be used to foster devotedness to Christ and to help students appreciate the biblical basis of doctrinal teaching.

Key points
1. The Catechism of the Catholic Church is the fruit of the Kerygmatic Renewal of Catechesis
2. The Catechism promotes a biblical catechesis
3. The Catechism promotes a Kerygmatic emphasis on the central themes of the Gospel
4. The Catechism explores the Mysteries of Christ's Life to promote a liturgical catechesis and further application to the lived experience of students

Key Scriptures/document citations:
The Good News and Its Proclamation, Hofinger: Chapter 1: Toward a Better Understanding of Our Catechetical Task
CT 5-9 The Christocentricity of Catechesis
CCC 1077: Ephesians 1:3-6: Blessed be the God and Father of our Lord Jesus Christ…
CCC 115-118: The Senses of Scripture
CCC 1067: The wonderful works of God
CCC 512: The Mysteries of Christ's Life

Assessment:
1. Describe the ways in which the Catechism of the Catholic Church reflects the influence of the Kerygmatic Renewal
2. Describe the ways in which the Catechism promotes a better appreciation for the connection between doctrinal topics and their scriptural basis.
3. How does the restoration of the Senses of Scripture and the typological approach of the Fathers in the Catechism reflect a Kerygmatic emphasis?
4. How does the introduction of the Sacramental Economy at the beginning of the second pillar of the Catechism reflect a Kerygmatic emphasis?
5. How does the Catechism's treatment of the Mysteries of Christ's life promote a liturgical catechesis?

Outline of Content:

The Catechism of the Catholic Church is the fruit of the Kerygmatic Renewal of Catechesis
- Kerygmatic renewal responds to the diminished effectiveness of teaching from the catechism
- New methods and approaches are proposed
- Hofinger suggests that a systematic catechesis is perhaps to be delayed, but not replaced
- Kevane champions the recovery of the Deposit of Faith and facilitates the republication of Pius X's catechism
- In the conciliar and post conciliar period the Church emphasizes the two-fold initiatives for Catechetical renewal: restore the Deposit while finding new approaches to engage the audience
- Extraordinary Synod of 1980 calls for the development of a universal Catechism
- Cardinal Law of Boston makes the request, perhaps in light of the challenge of the abundance of published catechetical materials in the US
- The Catechism is ostensibly to be an instrument for the preservation of the Deposit
- The Catechism is also an instrument of the Kerygmatic renewal, an aid to new approaches

The Catechism promotes a biblical catechesis
- The Kerygmatic Renewal attempted to restore an emphasis on the central message of salvation in Christ – the Christocentricity of the catechesis
- Hofinger proposed a biblical catechesis to engage the young and poorly disposed student with a concrete rather than abstract approach
- Kevane proposed a biblical catechetics for teachers to re-establish the connection between doctrinal content and its biblical source, as well as to re-establish an emphasis on the divine authorship of the Bible
- The Catechism demonstrates the connection between doctrinal content and its biblical source by regular quotes of scripture in its doctrinal explanations
- The Catechism demonstrates the connection between doctrinal content and its biblical source by means of copious scriptural footnotes
  - Use the footnotes to answer the question: "Why does the Church teach…?"
  - Use the footnotes to demonstrate the scriptural driving force of doctrinal teaching
- The Catechism promotes teaching from the Bible with a comprehensive index which compiles all the references to Scripture in the body of the Catechism
  - The Scriptural index can be used in many ways, but would be especially helpful in preparing students for the liturgy by providing doctrinal topics derived from the Scripture passages which will be proclaimed in the readings at Mass
  - Use the scriptural index to answer the question: "What does the Bible mean here?"
  - Use the scriptural index to prepare students for Mass by teaching from the passages that will be proclaimed at Mass
- The Catechism re-introduces the patristic "Senses of Scripture" and the ancient typological approach to biblical interpretation
  - The typological approach serves the Kerygmatic priority for Christocentricity ("He interpreted for them what referred to him in all of the Scriptures…")
  - The typological approach demonstrates the unity between Old and New Testament that had in some cases fallen victim to the increased emphasis on the human authors of the biblical texts.
  - In this way the typological approach returns an emphasis to the Divine Authorship of Scripture
  - The typological approach, connecting Old Testament figures and events to Christ, our discipleship and the last things can serve as an intellectually attractive approach to teaching
  - The typological approach can foster a devotional reading of Scripture

The Catechism promotes a Kerygmatic emphasis on the central themes of the Gospel
- The ancient technique of the "narratio" the telling of the story of salvation helps put doctrinal topics in context
  - Sacramental Economy – the liturgy and sacraments of the Catechism's second pillar are introduced in the context of salvation history
  - Typology is used to connect the works of God of the OT to the Paschal Mystery
  - The liturgy is defined as a celebration of the Paschal Mystery
  - Salvation and the Sacraments are explicitly connected
  - Canon Drinkwater's experience – they knew the Sacraments but not the content

The Catechism explores the Mysteries of Christ's Life to promote a liturgical catechesis and further application to the lived experience of students

Students may be familiar with the celebrations of the liturgical year, but may not clearly grasp their connection to Jesus

Lesson for Advent teaches expectancy, preparation and desire for Jesus

Lesson from the Manger teaches about being children of God

Lesson from the hidden life teaches about obedience

Lesson from the Lord's temptation teaches about Lenten journey

St. John Euedes CCC 521: plan for fulfilling his mysteries in us

Session 3:
The Tension of Inculturation: Restoring the Deposit and Accommodating the Post-Modern Student

Rationale:
Although the Kerygmatic Renewal responded to the decreased effectiveness of systematic catechesis using a catechism, the Church has consistently and urgently promoted that approach, while recognizing that today's catechetical audience is increasingly in need of pastoral accommodation and evangelization before such an approach can be fruitfully be applied. Opposition from educators to a systematic approach demonstrates the tension of inculturation. In some cases, well intentioned accommodations can jeopardize the ultimate goal of religious instruction, the promotion of an authentic lived Christianity.

Research Principles:
1.1 There is no dichotomy between the priority to preserve the Deposit of Faith and the need to find approaches that will engage an audience which is less and less disposed.
1.2.1 Religious education is oriented both intellectually to better understanding of the content, but also ultimately to action associated with authentic lived Christianity/discipleship.
1.2.2 When the motive of plausibility takes a certain primacy over the truth, it can become an obstacle to the effective delivery of the content of the faith and inhibit growth in genuine discipleship.
1.2.3. Teach for conversion or attachment to Christ
1.3.   Teaching Methodology will accommodate younger students, students in difficult pastoral situations, students whose disposition towards the Faith is limited, and students from diverse religious background or no religious background.
1.3.1 Evangelization will often need to be done in the teaching setting
1.3.2 Initially emphasize the visible and concrete instead of the abstract for developmentally younger students or the more developmentally mature students whose faith background is limited.
1.3.4 For students who do not have exposure to a lived experience of Christianity in the home, parish or community, a biblical and liturgical educational approach should be used prior to implementing a systematic catechesis using an instrument like a catechism or textbook series.
1.3.5 When students are ill-disposed to the faith or emotionally wounded, it may be pastorally and educationally appropriate to employ a more dialogical approach.
1.4 The need for a systematic catechesis remains a priority
1.4.1 John XXIII emphasized the priority for preserving the Deposit of Faith in calling the Second Vatican Council
1.4.4 Religious instruction will apply the content to the lived experience and discipleship of the students.
1.5.   The 1992 Catechism should be used to evaluate published catechetical materials for conformity
2.1.1 The formation of teachers will include the development of pastoral sensitivity and an appropriate "ecclesial mentality" which presumes good intention, offers a certain "preferential option" to "difficult" students, and minimizes personal critique while promoting creative and charitable discipline.
2.1.2 Teachers will be prepared to accommodate and engage students with diverse religious backgrounds or no religious background.
2.1.4 Formation for teachers will include opportunities for them to deepen their own spiritual lives and commitment to Christ.
2.2.4 The formation of teachers will include a deep study of doctrine and its relevance, delivered in an attractive way.
2.2.5 The formation of teachers will include instruction in the use of the Church's classic catechesis, not only in the content outlined by the four pillars of the catechism, but in fostering the three-fold response of sacramental living, gospel morality and prayer

Key Points:
1. **The Kerygmatic Renewal proposes new approaches to engage an audience which responds less to instruction from a catechism**
Why had the use of the catechism been encouraged by the Church?
2. **The Church had encouraged use of catechism to strengthen the faith and practice of the faithful**
Why did teaching from the catechism decline in effectiveness?
3. **The Faith is learned through teaching and practice**

In light of the recognized need for new approaches and accommodations, did the Church adjust its recommendations regarding the use of the catechism and a systematic catechesis?

4. **The Church's emphasis on the catechism and a systematic delivery of the content of the Deposit of Faith has been consistent, and if anything, became more urgent in the conciliar and post-conciliar period**

Has the Church's call for systematic catechesis using a catechism been well received?

5. **Opposition to the Church's call to preserve and deliver the Deposit takes different forms which ultimately demonstrate the tension of inculturation**

How did the Church address the concern about the need of the audience for new approaches and accommodations?

6. **The Church's two-fold priority is correct: preserve and deliver the Deposit while identifying new ways to engage the audience – inculturation**

7. **Provide catechist training in the use of the Classic Catechesis to increase the effectiveness of religious instruction in the post-modern context**

Key Scriptures/document citations:

Orthopraxis and Orthodoxy: "It is useless to play off orthopraxis against orthodoxy: Christianity is inseparably both. Firm and well-thought-out convictions lead to courageous and upright action" (CT 22).

Vatican II's principal task: "The principal task entrusted to the Council by Pope John XXIII was to guard and present better the precious deposit of Christian doctrine in order to make it more accessible to the Christian faithful and to all people of good will." (Fidei Depositum, 1992).

Absolute need for systematic catechesis: "In his closing speech at the Fourth General Assembly of the Synod, Pope Paul VI rejoiced 'to see how everyone drew attention to the absolute need for systematic catechesis, precisely because it is this reflective study of the Christian mystery that fundamentally distinguishes catechesis from all other ways of presenting the Word of God.'… I am stressing the need for organic and systematic Christian instruction, because of the tendency in various quarters to minimize its importance." (CT 21)

Serious Study of Doctrine: "No matter what it costs, do not allow these groups… to lack serous study of Christian doctrine. If they do, they will be in danger—a danger that has unfortunately proved only too real—of disappointing their members and also the Church." (CT 47)

"The **indispensable minimum** is that the Catholics coming out of our schools should emerge with a tremendous devotion to Christ, Our Lord, with an awareness of Him, a considerable knowledge of His Life and Personality, and a desire to increase that knowledge; if they have got that, they are all right; even if they have got nothing else, they are still all right, they will come to very little harm. But if they have not, all other excellences don't do them a great deal of good." (Are We Really Teaching Religion? F.J. Sheed, 1953, pg 3).

Two Principal Requirements: "In its present form the *General Directory for Catechesis* seeks to arrive at a balance of two principal requirements: on the one hand the contextualization of catechesis in evangelization as envisaged by *Evangelii Nuntiandi*; on the other the appropriation of the content of the faith as presented in the *Catechism of the Catholic Church*." (GDC 7)

Classic Catechesis: "They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers." (Acts 2:42)

Ecumenical Dimension - With Sincere Respect: "Catechesis will have an ecumenical dimension if, while not ceasing to teach that the fullness of revealed truths and of the means of salvation instituted by Christ is found in the Catholic Church, it does so with sincere respect, in words and in deeds, for the ecclesial communities that are not in perfect communion with this Church." (CT 32)

Assessment:

Discuss the challenges to catechesis which caused the Church to encourage the use of a teaching catechism despite the Renewal's recognition that its use was becoming less effective.

Document the Church's continued promotion of the catechism and its systematic use in the conciliar and post-conciliar period and explain why the Church has continued to promote them when a growing portion of the catechetical audience is not ready for such an approach.

Discuss the different catechetical approaches that have been promoted to engage a poorly disposed audience and explain how they demonstrate the tension in inculturation.

Discuss the ways in which the Church has responded to the need to find new approaches to engage the catechetical audience in the post-conciliar period.

Explain how the Classic Catechesis could be restored to meet the challenges for catechesis in the post-modern context.

Outline of Content
1. **The Kerygmatic Renewal proposes new approaches to engage an audience which responds less to instruction from a catechism**
    Formulae had been used to teach the essential points of the Faith throughout history
    Teaching (Question and Answer) Catechisms followed this legacy
    These tools and this method presumed that the faith was being lived in the family and that the information delivered in this way was supplemental to that lived faith
    When the practice of the faith in families declined, this instruction was often no longer supplemental but all that the students received regarding their faith
    Teaching students who lacked the disposition without an increased effort to make the faith relevant to their lived experience often resulted in an "inoculating" effect – they rebelled against it
    The Kerygmatic renewal encouraged more psychologically appropriate methods
        Biblical Catechesis using stories from the Bible was more effective with younger students because it was more concrete than the often abstract formulations of the catechism
        Biblical Catechesis provided the less disposed student the opportunity grow in devotion to God
        Liturgical Catechesis took advantage of the objects and symbols of the liturgy to provide a multi-sensory approach that was often more attractive to students
        Liturgical Catechesis was oriented toward participation in the liturgy and provided opportunity for such participation
        A systematic catechesis was retained, but delayed until students grew in intellectual capacity and spiritual disposition

Why had the use of the catechism been encouraged by the Church?
2. **The Church had encouraged use of catechism to strengthen the faith and practice of the faithful**
    The **Council of Trent** commissioned the **Roman Catechism** in response to the influence of **Protestantism**
        The Reformers introduced innovations in the Third Article of the Creed concerning the Church, the Magisterium and the Sacraments
        A catechism was proposed to clarify the teaching of the Church regarding those elements and to provide better pastoral care of the faithful through teaching
    Vatican I votes to commission a standardized **small teaching catechism** in response to the multiplication of such instruments, some of which reflected the growing influence of **Modernism**, through less than clear articulation of some elements and the omission of others.
        The Catechism of St. Robert Bellarmine is recommended as a model
        Though approved by the Council Fathers, the premature suspension of the Council due to the rising tensions associated with the Franco-Prussian War, prevented the project from coming to completion
    Pius X produces a small teaching catechism to encourage the teaching of the Faith in the face of the influence of **Modernism**
        The influence of philosophical atheism resulted in challenges to the teaching of the Church based on new interpretations of Scripture
        Confusion as a result of such academic challenges sometimes resulted in a crisis of faith for members of the faithful
        Religious literacy declined as a result of increased **secularization** associated with the industrial revolution and the breakdown of the family. It corresponded to a decrease in the practice of the faith and the influence of the Church and the faith in people's lives
        Pius X made teaching the Faith a priority throughout his pastoral ministry and produced a catechism which was the fruit of that work

Why did teaching from the catechism decline in effectiveness?
3. **The Faith is learned through teaching and practice**
    The goal of religious instruction is religious living – authentic lived discipleship
        Religious practice is informed by religious instruction, but learned by practice
        Religious practice also disposes one to religious instruction
    The student who lives in an environment where religion is not practiced will be less disposed to learning about the religion that he/she does not practice

> In this instance it would be more challenging to apply the teaching to the lived experience of the student
>
> The student who does not practice may be more likely to be adversely affected by any number of factors associated with the lack of practice of the Faith, to include brokenness and a lack of discipline

Teachers of religion may not have adapted to the growing dynamic presented by students who were less likely to be practicing the faith

> Supplemental systematic instruction with a non-practicing student will likely be less effective
>
> The student will likely need to be accommodated with other methods/approaches and a variety of pastoral interventions
>
> It may have taken time for educators to adapt to the needs of these students

CT 22 **Orthopraxis and Orthodoxy**: "It is useless to play off orthopraxis against orthodoxy: Christianity is inseparably both. Firm and well-thought-out convictions lead to courageous and upright action" (CT 22).

In light of the recognized need for new approaches and accommodations, did the Church adjust its recommendations regarding the use of the catechism and a systematic catechesis?

4. **The Church's emphasis on the catechism and a systematic delivery of the content of the Deposit of Faith has been consistent, and if anything, became more urgent in the conciliar and post-conciliar period**

A systematic catechesis, generally associated with the use of a catechism or similar instrument, is proper to the catechetical stage of the broader process of evangelization, which presumes that conversion has been initiated in the student and that a positive disposition toward learning the Faith is present

> Hofinger's Kerygmatic Renewal did not dismiss a systematic catechesis, only delayed it until disposition and intellectual capacity were present in the students
>
> Students who demonstrate a limited disposition due to a lack of practice of the Faith would be more in need of the approaches associated with the pre-evangelization and evangelization stages of the broader process of evangelization and the methods and accommodations associated with those stages
>
> Students who already possess a positive disposition would be less in need of such accommodations

The intellectual aspect of learning the content of the Faith, generally associated with systematic catechesis, is consistent with the spiritual makeup of the human being

> The powers of spirit are intellect and will
>
> Spirit knows and spirit loves
>
> The intellect is made to know, and ultimately to know God
>
> Each new thing learned about God is another reason for loving Him - Sheed
>
> The student who lives in an environment where the religion is practiced, and God is loved and served, is generally disposed to intellectually learn more about God

John XXIII identifies the principle task of Vatican II: "to guard and present better the precious deposit of Christian doctrine"

> Success of the Council was dependent upon "an extensive and deep renewal of catechetical teaching"
>
> The catechism was referred to as "the constant preoccupation of the Church"
>
> The Catechism of the Council of Trent was held up as "the Summa of Pastoral Theology"
>
> The schema of Vatican I which articulated the need for a universal and uniform catechism for children was referenced

Paul VI publishes the Credo of the People of God in response to the Dutch Catechism in the immediate aftermath of Vatican II

> Paul VI implements the Council's call for the General Catechetical Directory, which includes a summary of the essential elements of the Christian Faith and the encouragement to produce local directories and catechisms
>
> Paul VI calls for a Year of Faith and publishes the Credo of the People of God – an expanded Creed – at its culmination, and encourages all the faithful to pray the Creed that day

4th General Assembly of Bishops in 1977 emphasizes the "absolute need for a systematic catechesis" (CT 21)

> John Paul II attends the assembly and then, as Pope, completes the work of his predecessors by publishing Catechesi Tradendae in 1979

John Paul II urges "a serious study of Christian doctrine," and warns of the consequences of failure (CT 47)

1985 Extraordinary Synod (on the 20th Anniversary of the close of Vatican 2) commissions a Universal Catechism to succeed the Catechism of the Council of Trent

John Paul II publishes the Catechism of the Council of Trent in 1992

U.S. Bishops implement the Catechism by establishing the Conformity Review Process

Benedict XVI calls a Year of Faith in 2012 in conjunction with the 20th anniversary of the Catechism and recommends a conformity review process, a process that has already been undertaken by the U.S. Bishops

Archbishop Buechlein oversees the conformity review process and documents his findings as a series of Deficiencies and Tendencies in published catechetical materials

Despite the recognized need for new approaches and accommodations, the Church's call to guard and present the content of the Faith, often with the help of catechisms, remains urgent, if not unprecedented.

Christianity is a revealed religion

The content of religious instruction is the revelation of God

God made us to know Him

Preserving and delivering the content of what He revealed is at the heart of the Church's mission

Has the Church's call for systematic catechesis using a catechism been well received?

5. **Opposition to the Church's call to preserve and deliver the Deposit takes different forms which ultimately demonstrate the tension of inculturation**

The **Dutch Catechism** attempts to accommodate its audience by obscuring certain points of Church teaching which have been questioned

The Dutch Bishops market it as a reflection of the renewal expressed in Vatican II, a new approach to the same faith

The accommodation is apparently to engage an audience who would like to see certain teachings "reconsidered"

The audience which has engaged the modernistic challenges to Church teaching would presumably be less likely to engage a resource that articulates those teachings definitively

A pastoral accommodation which has the potential to confuse the audience that does not need that accommodation

Shared Christian Praxis of Thomas Groome espouses an **experiential approach** in the attempt to engage a less disposed audience and demonstrate the relevancy of teaching to the lives of less disposed students

The student who does not practice the Faith, or practices only nominally, is less disposed to learn about it and less likely to find religious instruction relevant to the life that does not include its practice

Beginning a dialogue with the student based on his/her actual lived experience may be the most appropriate approach from the perspective of pastoral pre-evangelization

Depending on the extent to which a lack of practice has negatively impacted such students, the degree of accommodation necessary to engage that student and increase disposition towards learning the content of the Faith, will delay the possibility for a systematic delivery of that content

If these accommodations are made in a catechetical setting they will likely bear fruit for those students, but adversely impact the learning of the Faith by students who may not need such accommodation

Buechlein attributes publishers' seemingly intentional obscuration of the content as an attempt at pastoral accommodation that gives **primacy to plausibility** over truth

Published catechetical materials are found to be deficient in any number of doctrinal categories

Buechlein suggests that the content in these texts is intentionally obscured so as to avoid offending students whose lived experience is not consistent with the practice of the Faith

Reference to God as Father would present an obstacle to the child who has been abused by his/her father

While pastorally appropriate and necessary, universalizing such accommodations in a published text jeopardizes the effective delivery of the content that such instruments are expected to help accomplish

Students who do not need such accommodations would not receive the teaching that they have a right to receive

Pastoral accommodation may be better accomplished by the teacher who is better able to individualize pastoral care to the needs of students

William O'Malley objects to the U.S. Bishops' Framework – audience not ready for systematic catechesis

Veteran teacher O'Malley describes a "polite but hostile" student audience

O'Malley proposes that a systematic delivery of the content which the Framework implies, will not work with the poorly disposed high school audience

The Framework was not intended to be an instrument for accommodation or methodology

Texts which accomplish the necessary pre-evangelization and evangelization needed by today's high school teachers are a priority

If such texts and accommodations achieve their goal of engaging the audience, but teachers do not then provide for a further study of the content, the goals of religious instruction may be jeopardized

In these situations, students who do not need such accommodations, will be less likely to receive the instruction they have a right to receive.

The **Catholic Identity Project** attempts to accommodate the new diversity in the audience in an effort to form post-critical believers

The increasing presence of the non-practicing, the unbelievers, and students from other faith backgrounds in the Catholic School classroom presents a challenge for the teaching of religion in these schools

A clear articulation of the teaching of the Church may be pastorally inappropriate for the student who does not practice the Faith

A clear articulation of the teaching of the Church may be difficult to make relevant for the student who has no faith background

A clear articulation of the teaching of the Church may present a particular difficulty for the student who has been formed in a faith tradition whose teaching conflicts with Catholic teaching

Pastoral accommodations and pre-evangelizing and evangelizing methodologies will be necessary in such settings

The Catholic Identity Project seems to imply that the successful engagement, pre-evangelization, evangelization and catechesis of these students leading to an authentic lived practice of the Faith is not only improbable, but not appropriate.

The Project seems to promote the importance of producing tolerant, post-critical believers over authentic discipleship

The **Tension of Inculturation** – accommodations gone too far and the negative impact of pastorally sound, but universally applied, accommodations on students who are not in need of such accommodations

There is an increasing need to provide pastoral and methodological accommodations to today's students

If such accommodations stop short of a systematic delivery of the content of the Faith once appropriate disposition is achieved, they may jeopardize the goals of religious instruction

If such accommodations predominate in the catechetical setting, the formation of students who are less in need of accommodation may be jeopardized

Accommodations and methodologies will need to be evaluated with the ultimate goal of religious instruction in mind, and in accordance with the demonstrated fruit of lived Christianity that they have produced

"The **indispensable minimum** is that the Catholics coming out of our schools should emerge with a tremendous devotion to Christ, Our Lord, with an awareness of Him, a considerable knowledge of His Life and Personality, and a desire to increase that knowledge; if they have got that, they are all right; even if they have got nothing else, they are still all right, they will come to very little harm. But if they have not, all other excellences don't do them a great deal of good." (Are We Really Teaching Religion? F.J. Sheed, 1953, pg 3).

How did the Church address the concern about the need of the audience for new approaches and accommodations?

6. **The Church's two-fold priority is correct: preserve and deliver the Deposit while identifying new ways to engage the audience – inculturation**

Vatican II commissions the **General Catechetical Directory** as a priority over the development of a universal catechism to address the challenges to catechesis

Directory opens with "The Reality of the Problem… an indifference approaching atheism"

Directory proposes to "provide the basic principles of pastoral theology"

Paul VI promulgates Evangelii Nuntiandi in 1975 as a call to engage the ill disposed audience

Evangelization may be necessary before catechesis can have its desired effect – "to contextualize catechesis in the broader process of evangelization"

John Paul II calls for a "New" Evangelization targeting a previously practicing demographic

In Catechesi Tradendae 19 John Paul II identifies children "without any explicit attachment to Christ"

John Paul II emphasizes the Kerygmatic Christocentricity of Catechesis

The 1997 General Directory for Catechesis outlines the two-fold priority for Catechesis

The contextualization of catechesis in evangelization

The appropriation of the content of the faith (GDC 7)

The goals are not contradictory nor mutually exclusive

A New Evangelization: Preserve and deliver the Deposit of Faith while finding new ways to engage the audience

How can the tension of Inculturation be managed in order to increase the effectiveness of catechesis with a post-modern audience?

7. **Provide catechist training in the use of the Classic Catechesis to increase the effectiveness of religious instruction in the post-modern context**

Kevane describes the Classic Catechesis of Acts 2:42 as the promotion of the 3-fold response to God's revealed teaching

"The disciples devoted themselves to the apostles' teaching, the fellowship, the breaking of bread, and the prayers"

More than an outline of the 4 pillars of the catechetical content of the catechism (The Profession of Faith – Creed; The Celebration of the Christian Mystery – Sacraments; Life in Christ – Ten Commandments; Christian Prayer – The Our Father), the Classic Catechesis outlines the principles of Christian living that have historically been promoted through religious instruction

Recruit and equip individuals who demonstrate an authentic witness of Christian living, a deep attachment to Christ, and the capacity and/or potential to teach

Beyond the pastoral and methodological accommodations necessary to meet the needs of the growing non-practicing (or nominally practicing) audience, the absence of an experience of lived Christianity remains a significant obstacle for such students

A teacher who can not only witness such experience, but provide and promote such an experience for the student is critical

Equip them to utilize the Classic Catechesis as a model for delivering the content and promoting a lived response to God

Provide ongoing doctrinal formation in "the deep riches of the Faith" for those teachers already active in the field

This too can be accommodated to the disposition of the teacher audience

Consider Sherry Weddell's Called and Gifted resources to evaluate disposition

Formation ordered toward deepening attachment to Christ and restoring the relevance of the content

Include formation in Pastoral Accommodation and methodologies for pre-evangelization and evangelization to better equip teachers to meet the needs of an increasingly diverse student population

Experiential approach – relevance to lived experience

Dialogue – promoting participation in learning

Addressing relativism – facts, evidence and opinion

Ecumenical dimension – "with sincere respect" CT 32-33

Relational Ministry – meet them where they are, as they are, establish relationship

Ecclesial Mentality – presume good intention, increase access to souls

Legal Issues – handbook to outline expectations and disciplinary consequences

Spiritual warfare – managing students' exposure to the occult

Session 4:
The Classic Catechesis Revisited

Rationale:
Kevane indicates that the two-fold priorities of preserving the content of the Faith and finding new ways to engage the catechetical audience has been accomplished by the Church throughout history using the biblically based Classic Catechesis of Acts 2:42 which has also historically served as the structure for the Church's official catechisms. In light of the particular challenges which the post-modern audience presents, the Classic Catechesis can be implemented specifically to promote an appropriate Christian response to God's revelation delivered through religious instruction.

Research Principles:
1.1 There is no dichotomy between the priority to preserve the Deposit of Faith and the need to find approaches that will engage an audience which is less and less disposed.
1.3. Religious instruction will facilitate increased participation in the liturgy and authentic Christian living.
1.2.1 Religious education is oriented both intellectually to better understanding of the content, but also ultimately to action associated with authentic lived Christianity/discipleship.
1.3. Teaching Methodology will accommodate younger students, students in difficult pastoral situations, students whose disposition towards the Faith is limited, and students from diverse religious background or no religious background.
1.3.1 Evangelization will often need to be done in the teaching setting
1.3.2 Initially emphasize the visible and concrete instead of the abstract for developmentally younger students or the more developmentally mature students whose faith background is limited.
1.3.4 For students who do not have exposure to a lived experience of Christianity in the home, parish or community, a biblical and liturgical educational approach should be used prior to implementing a systematic catechesis using an instrument like a catechism or textbook series.
1.3.5 When students are ill-disposed to the faith or emotionally wounded, it may be pastorally and educationally appropriate to employ a more dialogical approach.
1.4.2 Restore the Creed, use it as an instrument for teaching, teach to its Profession
1.4.5 Religious instruction will employ a Kerygmatic emphasis on the content as "good news" for the student or audience.
2.1.4 Formation for teachers will include opportunities for them to deepen their own spiritual lives and commitment to Christ.
2.2.5 The formation of teachers will include instruction in the use of the Church's classic catechesis, not only in the content outlined by the four pillars of the catechism, but in fostering the three-fold response of sacramental living, gospel morality and prayer
3.3 Teachers will endeavor to lead students into the company of other believers.
3.4 Religious instruction will give a certain primacy to the Eucharist, facilitate greater participation in the Mass and reception of the Eucharist, and promote Eucharistic living.

Key points:
1. The Classic Catechesis Revisited
2. The Aims of Catechesis (CT 20) revisited: We teach for Understanding and Change
   What did Jesus do?
3. Jesus presented himself as a teacher
   What did Jesus teach?
4. Jesus taught who God is and how to respond to God's invitation
5. Jesus equipped and then commissioned his apostles to teach
6. The apostles taught who God is, the Trinitarian Faith, and the Christian way of life
7. The Successors of the Apostles established the Catechumenate with a teaching program that followed the Classic Catechesis
8. Catechists/teachers teach what Jesus, and the apostles, and their successors, taught, and promote the Christian way of life with its three activities… emphasizing the promotion of the Christian way of life for an audience which less and less practices that way of life
9. The Classic Catechesis can be implemented today to promote discipleship in post-modern students

10. Develop resources to assist in the implementation of the Classic Catechesis:
11. The Teaching of the Apostles
     Jesus' Teaching Program (Mark 1:14-15): Repent and Believe
     The Response to Peter's Pentecost Proclamation – The Classic Catechesis (Acts 2: 36-42)
     Teach for repentance and belief
     Teach the Sign of the Cross
     Teach the Gospel Message, the Kerygma
     Teach the Creed: I believe…
     Teach the 4 Pillars of the Catechism (The Classic Catechesis):
     Teach from the Catechism
     Teach to promote an appropriate study of the Faith
               Promote the reading and the study of the Bible:
               Promote Learning and reading about the Lives of the Saints
     Promote Catechetical Reading:
     Promote Memorization:
12. Promote the Christian way of life
13. Develop a Christian Response portfolio
     The Breaking of Bread: **Celebration of the Christian Mystery (Liturgy and Sacraments)**
     Communal life/Fellowship: **Life in Christ/Gospel Morality**
     Prayers: **Christian Prayer**

Key Scriptures/document citations:
Arousing Faith: "But in catechetical practice… 'catechesis' must often concern itself not only with nourishing and teaching the Faith, but also with arousing it unceasingly with the help of grace…" CT 19
Classic Catechesis: "And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers." (Acts 2:42)
Repent and Believe: "The time has come, and the Kingdom of God is close at hand. Repent and believe the Good News." (Mk. 1:14-15)

Assessment: (See below: Christian Response Portfolio)

Outline of Content:
1. **The Classic Catechesis Revisited**
          Catechesis presumes that conversion has been initiated through pre-evangelization and evangelization, and that a desire to learn about the Faith is present
          Once that positive disposition is present, catechesis seeks to deliver the Deposit of Faith and promote Christian living
               CT 19: 2 fold objective distinct from the initial conversion-bringing proclamation of the Gospel:
               1. Maturing the initial faith
               2. educating the true disciple – deeper & more systematic knowledge of the Person and the message of our Lord Jesus Christ
          Some catechetical settings, the classroom in particular, often do not easily accommodate individuals at different places in the process, and an evangelizing catechesis may be employed
               CT 19: "But in catechetical practice… 'catechesis' must often concern itself not only with nourishing and teaching the Faith, but also with arousing it unceasingly with the help of grace…"
          The Classic Catechesis can be employed in this situation with an emphasis on the promotion of Christian living to accommodate the lack of disposition which is generally the fruit of a lack of practice of the Faith

2. **The Aims of Catechesis (CT 20) revisited: We teach for Understanding and Change**
          What do you want for your students? Salvation
               What does that look like for them?
               How did you come to it?
          What does the Aim of Change/ongoing conversion look like for your students, what are you attempting to produce?
               Authentic lived Christianity
               The Perfection of Charity (1John)

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> Attachment to Christ (CT 19)
> Eucharistic Living (Kevane)
> Lived Relationship with God (Weddell)
> Active discipleship to Jesus Christ
> Tremendous devotion to Christ and a desire to increase knowledge of Him (Sheed)
> Missionary outreach
> Active participation in the apostolate of Christian Service and Charity

What did Jesus do?

3. Jesus presented himself as a teacher
> Catechists/teachers do what Jesus did
> Catechists/teachers teach what Jesus taught

What did Jesus teach?

4. Jesus taught who God is and how to respond to God's invitation
> God reveals Himself and His plan as an invitation to intimacy with Him
> Jesus is the mediator and fullness of Revelation (DV, CCC)
> **He taught them the Trinity**: "A catechetical reading of the Gospels shows that he taught them to understand who he himself is, and what the religion is by which mankind is to respond to this central doctrine. So that they would know who he himself is, he taught them the mystery of the Trinity…" (Kevane intro xvi)
> **He taught them the Christian way of life**: "Thus Jesus' teaching fulfilled in a divinely simple yet masterful way his own first call when he began his public life, summarized in Mark 1:14-15: 'After John had been delivered up, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, 'The time is fulfilled, and the Kingdom of God is at hand. Repent and believe the gospel.'' He taught them the essential content or 'articles' of this Gospel which they were to believe with divine faith; and he helped them take up in response this repentance or *metanoia*, the Christian way of life with its three fundamental aspects: personal prayer, Gospel morality, and the practice of the Seven Sacraments which he taught them to administer in his Church." (Kevane intro xvi)

5. Jesus equipped and then commissioned his apostles to teach
> Matthew 28:16-20: All authority has been given to me… go make disciples… in the name of the Father and of the Son and of the Holy Spirit, teaching them all that I have commanded you…"

6. The apostles taught who God is, the Trinitarian Faith, and the Christian way of life
> **Classic Catechesis**: "And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers." (Acts 2:42)

7. The Successors of the Apostles established the Catechumenate with a teaching program that followed the Classic Catechesis
> **Teaching the Profession and the three activities of the Christian way of life**: "Always and everywhere, furthermore, the substance of this teaching has been one and the same since its origin in the call of Jesus Christ: 'The time has come, and the Kingdom of God is close at hand. Repent and believe the Good News' (Mk. 1:14-15). It is first a teaching of what is to be believed, namely the Articles of Faith summarized in the Apostolic Profession; and then it is a teaching that helps them to repent and deepen their *metanoia* or conversion to God Incarnate. This repentance or *metanoia* is the new Christian way of life with its three principal activities: Personal prayer, Gospel morality and Sacramental living. Thus the four areas of catechetical content, classical in the Catechumenate, came into view together with their roots in the life and work of the Divine Teacher." (Kevane intro xxviii)

The Church has historically used the Classic Catechesis for its model of teaching and promoting discipleship

8. Catechists/teachers teach what Jesus, and the apostles, and their successors, taught, and promote the Christian way of life with its three activities… emphasizing the promotion of the Christian way of life for an audience which less and less practices that way of life

9. **The Classic Catechesis can be implemented today to promote discipleship in post-modern students**
(Here the Classic Catechesis will be proposed to catechetics majors who are disposed to learn how to teach the Faith, and it is implied that they will already have been prepared to answer many of the questions which begin "what will you include in a catechesis on…"

    For the sake of those in *their* audience who may not yet be ready or disposed for this more doctrinal approach, a pre-evangelizing, evangelizing or apologetic approach may be appropriate. Nevertheless, the Classic Catechesis can be still implemented with a dialogical approach that presumes that such students, regardless of their disposition, but specifically because of their Confirmation (or enrollment in a Catholic School, even if not confirmed nor Catholic) could be expected to speak intelligently about fundamental religious topics. The dialogue would thus be adapted to "What would you have to say about…" or "Why might it be helpful to be able to speak about…"

    The primary rationale for attempting to implement the Classic Catechesis with an audience that may not be well disposed to receive systematic catechesis is the obligation to ensure that the lack of disposition on the part of some, or even most, of the students, does not undermine the formation of those who are not lacking such disposition. In this case it will be incumbent upon the teacher/catechist to accommodate, as well as possible, those students who need to be more extensively accommodated.)

10. **Develop resources to assist in the implementation of the Classic Catechesis:**
The Teaching of the Apostles: Prepare a catechesis according to the formulae of the Faith
Promoting the three-fold response: Develop a Christian Response portfolio

    Classic Catechesis: "They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers." (Acts 2:42)

11. **The Teaching of the Apostles**
    The Profession of Faith
    Deliver the Keys, teach the Creed
    > What would be included in a catechesis on… Trinity, Father, Jesus (Incarnation, Paschal Mystery, 2nd Coming), Holy Spirit, Church, Creation, Image and Likeness, Original Sin, Angels, Satan, Mary, Purgatory, Last Things

    Promote an appropriate study of the Faith

Jesus' Teaching Program (Mark 1:14-15)
> **Teaching the Profession and the three activities of the Christian way of life**: "Always and everywhere, furthermore, the substance of this teaching has been one and the same since its origin in the call of Jesus Christ: 'The time has come, and the Kingdom of God is close at hand. Repent and believe the Good News' (Mk. 1:14-15). It is first a teaching of what is to be believed, namely the Articles of Faith summarized in the Apostolic Profession; and then it is a teaching that helps them to repent and deepen their *metanoia* or conversion to God Incarnate. This repentance or *metanoia* is the new Christian way of life with its three principal activities: Personal prayer, Gospel morality and Sacramental living. Thus the four areas of catechetical content, classical in the Catechumenate, came into view together with their roots in the life and work of the Divine Teacher." (Kevane intro xxviii)

The Response to Peter's Pentecost Proclamation – The Classic Catechesis (Acts 2: 36-42)
> "'Therefore let the whole house of Israel know for certain that God has made him both Lord and Messiah, this Jesus whom you crucified.'
> "Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles, '**What are we to do, my brothers?**'
> "Peter said to them, '**Repent and be baptized**…'
> '…every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit…'
> "They devoted themselves to the **teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers**."

Teach for repentance and belief

Repent and believe the Good News

(or… Believe in the Good News and Repent (pray, live the Commandments, celebrate the Sacraments))

Repent: from what do you need to repent? What have you done that you should not have done? What have you done about it? What can you do about it? What should you do about it? Do it.

Believe the Good News: Jesus died for your sins & three days later rose. He offers forgiveness & new life.

Learn and believe

Teach the Sign of the Cross:

What would you include in a catechesis on the Sign of the Cross?

"In the Name of the Father, and of the Son, and of the Holy Spirit…"

Who is God? **Trinity**

What would you include in a catechesis on the Trinity?

Trace the Cross on your body…

What has God done? **Paschal Mystery**

What would you include in a catechesis on the Paschal Mystery?

"Dying He destroyed our death, rising He restored our life…"

Just add (holy) water…

Remember your **Baptism** – your entry into God's plan/family

What would you include in a catechesis on Baptism?

What do I do about it?

(Repent and) be **baptized** for the forgiveness of sins and receive new life… or

(Repent and) go to **Confession** to be forgiven of your sins and receive new life… or

(Repent and go to confession and) go to **Mass** and participate in those saving events and receive the **Eucharist** which is the flesh and blood of Jesus himself and your spiritual food, the nourishment for your new life

Teach the Gospel Message, the Kerygma:

What would you include in a catechesis on the **Kerygma**?

Peter's Pentecost Proclamation: "Jesus… was commended to you by God… this man… you killed… but God raised him up… we are all witnesses… know for certain that God has made him both Lord and Messiah… they were cut to the heart… 'What are we to do?"… Repent and be baptized." (Acts 2:22-38)

God exists, He has a plan for your life

What would you include in a catechesis on the **Trinity**?

There are obstacles in our life which keep us from accomplishing the plan for our life – we all share a sin problem

What would you include in a catechesis on **Sin**?

Jesus Christ, the Son of God came to earth, died, and rose that you might overcome sin and have eternal life

What would you include in a catechesis on Jesus' **Paschal Mystery**?

Turn from sin, respond to God's invitation to new life – be willing to change

What would you include in a catechesis on **Reconciliation/Confession**?

Join yourself to the company of believers, His Church

What would you include in a catechesis on the **Church**?

Teach the Creed: I believe…

What would you include in a catechesis on the Creed?

"I believe in God the Father Almighty, Creator of heaven and earth…"

What would you include in a catechesis on the **Father**?

"I believe in Jesus Christ, the only Son of God…"

What would you include in a catechesis on **Jesus**?

"I believe in the Holy Spirit…"

What would you include in a catechesis on the **Holy Spirit**?

"I believe in the Holy Catholic Church…"

What would you include in a catechesis on the **Church**?

Teach the 4 Pillars of the Catechism (The Classic Catechesis):
    Creed   The Profession of Faith
    Sacraments   The Celebration of the Christian Mystery
    Commandments Life in Christ
    Our Father   Christian Prayer

Teach from the Catechism

Teach to promote an appropriate study of the Faith
    What did God say?
    Promote the reading and the study of the Bible:
        Read the Bible daily
        Read the readings for Mass before attending Mass
        Research "Read the Bible in a year resources"
        Make a plan to read the entire bible, NT first, begin the plan, reflect on the experience
        Research bible study resources
        Participate in a bible study

    Promote Learning and reading about the Lives of the Saints

    Promote Catechetical Reading:
        Teaching Catechism, Popular Catechism, Testimony story, Christian apologetic text, Catholic apologetic text

    What should be memorized?
    Promote Memorization:
    "A certain memorization
        of the words of Jesus,
        of important Bible passages,
        of the ten commandments,
        of the formulas of profession of the faith,
        of the liturgical texts,
        of the essential prayers,
        of key doctrinal ideas, etc.,
far from being opposed to the dignity of young Christians, or constituting an obstacle to personal dialogue with the Lord, is a real need, as the Synod Fathers forcefully recalled. We must be realists. **The blossoms, if we may call them that, of faith and piety do not grow in the desert places of a memory-less catechesis**. What is essential is that the texts that are memorized must at the same time be taken in and gradually understood in depth, in order to become a source of Christian life on the personal level and the community level." (CT 55).

    Consider Holy Family's Confirmation Challenge and Adam Janke's Miraculous Medal Merit Program for formulae and prayers to memorize

12. Promote the Christian way of life
    Prayer
    Sacraments
    Gospel Morality

13. Develop a Christian Response portfolio
    Teach the Keys: What would you include in a catechesis on…?
    Promote the practice of the three-fold response
    Build a company of believers

The doctrinal and methodological formation that you (catechetics students) have received prior to this course has been oriented to equip you to confidently and effectively deliver the content of religious instruction in an attractive and engaging way so as to promote conversion and Christian living among your students. It is possible that as a result of this formation you may relate to the pillars of the Catechism (specifically the 2nd, 3rd and 4th pillars) as content categories more than response categories. The purpose of this assessment is help you relate to those pillars as responses which you will promote in your students. You will identify appropriate responses according to each of the three response pillars, which are consistent with the lived Christianity which you will be attempting to promote in your students, develop a plan to personally exercise those chosen responses and respond to the experience, build a portfolio of resources, guidance, testimony and lesson outlines to use with your students, and make a plan to assess the response of your students.

For example, in order to promote a response under the 2nd pillar of the Classic Catechesis, the Celebration of the Christian Mystery, you may decide that you want to promote Sunday Mass attendance. Ask yourself, "What can I teach and do to make it more likely that my students/disciples will attend Mass on Sunday, participate more actively, and respond more fruitfully?"

Your plan might include the following:

> Plan to ask students whether they go to Mass on Sunday – encourage those who do, challenge those who do not
>
> Consider establishing, publically or privately, why those who do not attend, do not attend, and try to overcome any obstacles that prevent them from participating.
>
> Offer to help coordinate transportation to Mass for those who do not have anyone to take them to Mass
>
> Offer to meet students at a specific Sunday Mass
>
> Challenge students to go to Confession before going to Mass
>
> Arrange for a priest to offer the Sacrament of Reconciliation at school, youth group or PSR depending on your catechetical situation
>
> Prepare and provide a brief testimony and practical lesson on the Sacrament of Reconciliation to encourage your students to take advantage of that opportunity
>
> Prepare and provide a brief testimony and practical lesson on the Mass to encourage your students to attend.
>
> Challenge your students to read the readings that will be read at Mass before they go to Mass
>
> Prepare and provide a brief commentary and application of the readings that will be read at the next Mass to encourage your students to be attentive to the readings at Mass
>
> Prepare and provide a brief lesson on the feast day or liturgical season that will be observed at the next Mass to raise the interest of students in participating in that celebration
>
> At the next opportunity, ask students about their experience of Mass and what they remember of the readings
>
> Identify personal intercessors to pray specifically for the students who you expect will be least likely to go to Mass or who have other obstacles in their lives.

Your practice and reflection might include the following:

> Go to Sunday Mass on three consecutive Sundays
>
> Read the readings that will be read/proclaimed at Mass prior to attending those Masses
>
> Find out about the feast or season that will be observed at one or more of those Masses
>
> Write a 500 word response about your experience of those Masses and specifically how your praying/reading of the readings beforehand had an impact on your experience.

Your development/collection of resources might include the following:

> Prepare a brief testimony and detailed lesson outline on the Mass
>
> Investigate the current Sunday Mass schedules and create a short Mass Time Guide
>
> Research different sources for Sunday Mass readings and create a short guide for your students
>
> Prepare a brief testimony and detailed lesson outline on the Sacrament of Reconciliation
>
> Find out when and where the Sacrament of Reconciliation is available in your local area
>
> Find an age appropriate Guide to Confession that you can share with your students

Assessment
> Ask yourself, "how will I know if and how my students are responding?"
>> See them at Mass
>> Meet them at Mass
>> Arrange for them to be taken to Mass
>> Ask them about their experience at Mass and their recollection of the readings
>> Ask them to write a response to their experience at Mass
>> Have them create and use a Mass Journal and write about the experience

For this assignment, choose three responses for each of the three response pillars to develop according to this example. Each response should include a plan to promote the response, your practice of and reflection upon that response, and your development of resources and lesson outlines to promote the response from your students. You can use the suggestions below, or develop your own.
Your goal is to experience and equip yourself to promote the responses that you most want your students to adopt

The Breaking of Bread
Celebration of the Christian Mystery (Liturgy and Sacraments):
Deliver the Keys:
> What would be included in a catechesis on… Sacramental Economy, Grace, Liturgy/Mass, Eucharist, Baptism, Reconciliation, Confirmation, Matrimony, Holy Orders, Anointing and Redemptive suffering, Sacramentals (holy water, blessings, the scapular and wearing blessed objects), Devotion to the Sacred Heart, the Liturgical Calendar

Promote a liturgical/sacramental response:
Liturgy/Sacramental Living/Eucharistic Living/Living the Paschal Mystery
> Go to Mass on Sunday (perhaps go to Confession first)
> Read the readings for next Sunday's Mass
> Read a commentary on the readings for next Sunday's Mass
> Make a Matthew Kelly Mass Journal – Write down one thing that you heard God say to you at that Mass (and reflect on it)
> Go to daily Mass
> Read about the Saint whose feast will be celebrated at that Mass
> Go to daily Mass with someone, invite someone to Mass with you, coordinate the opportunity for several of your friends/classmates/family members to go to Mass together
> Make a pilgrimage to go to Mass at a church that you do not generally attend, perhaps on the feast day of the Saint for which the church is named. Read about the life of that Saint before you go.
> Make a pilgrimage to the diocesan Cathedral, attend Mass at the Cathedral, attend a Mass at the Cathedral celebrated by the Bishop
> Research resources which explain the Mass and develop a summary of those resources and recommendations for their use
> Practice Devotion to the Sacred Heart (First Friday Eucharist, Holy Hour of Reparation, Enthronement of the Image)
> Use Sacramentals (holy water, relics, blessed objects, sacramental blessings)
> Celebrate baptism anniversary or patronal feast day
> Arrange for a Mass to be said for a deceased love one, perhaps on the anniversary of their death, attend the Mass
> Celebrate/observe the Sabbath

Communal life/Fellowship
Life in Christ/Gospel Morality:
Deliver the Keys:
> What would you include in a catechesis on… Sin, Social Teaching, The Universal Call to Holiness – lives of the Saints, Virtue – Theological, Cardinal, Faith, Hope, Charity

Promote conversion, moral response, apostolic activity, mission
> Sin: repent, go to confession, make reparation, examination of conscience, penance, virtue

Serve: Corporal Works of Mercy
Make a contribution to the collection at Sunday Mass
Make a contribution to a local, national or international charity
Participate in a Pro-life witness activity
Penance and discipline: fast, sacrifice, penance
        two lists: what penance will I do, for whom will I sacrifice and why
Join with others for prayer, study, service
Evangelization, RCIA, Catholics Coming Home
Interview witnesses from your parish or school, people who live their faith well
Interview a priest or religious about their call to that vocation and write a reflection about it
Interview a representative of a religious order that is of interest to you and learn about their life, mission and charisms; write your response to the interview
Read about your bishop, his biography, his episcopal motto, and his service; then find and read a pastoral letter that he has written, or perhaps a series of columns that he writes for the diocesan newspaper, and write a response about what you have learned
If age appropriate, read a book about chastity or learn about organizations which promote and teach chastity, go to one of their presentations or watch one of their videos, and write a response about what you have learned

Prayers
Christian Prayer
Deliver the Keys:
        What would you include in a catechesis on Prayer, Types of Prayer (ACTS, Vocal, Meditative, Contempletive), Intercessory Prayer, Scripture and the reading, praying and studying of the Bible, Sanctifying Time - the Liturgy of the hours, the Our Father, Meditation and the Rosary
Promote prayer:
        Create a sacred space/prayer corner
        Intercessory Prayer/Journal
                Intercessory Prayer: make a list of those who you commit to pray for daily, pray for them daily, make a list of intentions, pray for them daily, log what you see God do, reflect on the experience
        Bible Reading/Lectio
                Read the Bible daily
                Read the readings for Mass before attending Mass
                Research "Read the Bible in a year resources"
                Make a plan to read the entire bible, NT first, begin the plan, reflect on the experience
                Research bible study resources
                Participate in a bible study
        Spiritual Reading
        Music/Singing – Salve Regina, Tantum Ergo,
        Eucharistic Adoration/Holy Hour
        Memorize Prayers, Psalms, Bible verses
        The Rosary
        Stations of the Cross
        Benediction
        Novena/litany
        Angelus/Chaplet of Divine Mercy/Morning offering
        Liturgy of the Hours
        Confirmation Challenge and Adam Janke's challenge
        Daily examination of Conscience, particular examine
        Spiritual Direction (if available)
        Make a retreat or go to a religious conference

For a response in the pillar of Christian Prayer you might consider the following questions for yourself or for your students:

How do you pray?
Why do you pray?
When do you pray?
Where do you pray?
What benefits have you experienced as a result of praying?
In what specific ways have your prayers been answered?
Can you describe a particularly memorable occasion of prayer?
How did you learn to pray?
Who taught you the most about prayer and what was the most important thing that they taught you about prayer?
What difficulties have you experienced in prayer?
What would you recommend to someone who does not know how to pray or does not pray very often?
What resources have you found to be most helpful for your prayer and why?
Whom do you know who prays really well? What is the most obvious fruit of their prayer life? What about them do you find attractive? How might you imitate their life of prayer?

Session 5:
An Introduction to Philosophy for Catechesis

Rationale:
Kevane recommends a course on metaphysics for teachers of religion to help offset the influence of modernism on the teaching of the Faith. An introduction to philosophy and its relation to catechesis will provide the foundation and motivation for further more specific philosophical discussions.

Research Principles:
1.3.1   Evangelization will often need to be done in the teaching setting
1.3.5 When students are ill-disposed to the faith or emotionally wounded, it may be pastorally and educationally appropriate to employ a more dialogical approach.
1.4.3 Do not overemphasize the appeal to authority in order to establish the certainty of the content.
2.1.2 Teachers will be prepared to accommodate and engage students with diverse religious backgrounds or no religious background.
2.2.1 The formation of teachers will include a study of metaphysics to demonstrate that God exists and can be known by human reason, to establish the nature of religious truth, to establish the true concept of God, and to restore the right use of reason.

Key Points:
1. The Nature of Philosophy: What is Philosophy? The Love of Wisdom
2. Theology and Philosophy: 2 orders of knowledge
3. The Range of the Discipline and its catechetical application: Philosophy comes in different flavors…
4. Philosophy and Catechesis or Philosophy and Pre-evangelization: A Tool for reaching today's catechetical audience
5. Philosophical approaches to Catechetical Topics

Key Scriptures/document citations:
> "Men and women have at their disposal an array of resources for generating greater knowledge of truth so that their lives may be ever more human. Among these is *philosophy*, which is directly concerned with asking the question of life's meaning and sketching an answer to it. **Philosophy emerges, then, as one of the noblest of human tasks**. According to its Greek etymology, the term philosophy means '**love of wisdom**.'" (John Paul II – Fides et Ratio 3)
> **God made it evident to them**: "The wrath of God is indeed being revealed… For what can be known about God is evident to them, because God made it evident to them. Ever since the creation of the world, his invisible attributes of eternal power and divinity have been able to be understood and perceived in what he has made." (Romans 1:18-25)
> **The Essential Laws**: "There is immense food for thought I this: that God, the Author alike of the laws that govern matter and the laws that govern spirit, has left man very largely to discover—with endless accompaniment of disaster—the laws that govern matter, as though the discovery of these were a trivial thing, not vital; but has revealed to man the laws that govern spirit because they are essential laws, whose breach is fraught with eternal catastrophe." (Frank Sheed Map of Life 23)
> **Initial Evangelization has often not taken place**:
> "The specific character of catechesis, as distinct from the initial conversion-bringing proclamation of the Gospel, has the two-fold objective of maturing initial faith and of educating the true disciple of Christ by means of a deeper and more systematic knowledge of the Person and the message of our Lord Jesus Christ. But in catechetical practice, this model order must allow for the fact that the initial evangelization has often not taken place." (Pope John Paul II in his 1979 Apostolic Exhortation 'On Catechesis in Our Time' # 19)
> **The first stage in the catechetical process (is to) be dedicated to ensuring conversion:**
> "Catechesis, 'distinct from the primary proclamation of the Gospel,' promotes and matures initial conversion, educates the convert in the faith and incorporates him into the Christian community… Because of this the Church usually desires that the first stage in the catechetical process be dedicated to ensuring conversion." (General Directory for Catechesis #61-62, Congregation for the Clergy 1997)
> **Heaven consists in the knowledge and love of God**

"Heaven consists in the knowledge of God and in the love of God, flowing from and proportioned to that knowledge. As such, it means perfect happiness." Frank Sheed Map of Life page 30

Assessment:
Describe Philosophy and its relation to Theology. Include a discussion of the two orders of knowledge.
Describe the importance of the pre-evangelization in religious instruction and the way in which a philosophical approach can assist teachers in achieving its goals.
Discuss one of the philosophical topics that can be used to engage students in a pre-evangelization situation.
Give an example of a philosophical approach to the explanation of a doctrinal topic.

Outline of Content:
1. **The Nature of Philosophy: What is philosophy?**
   Terminology: Love of Wisdom
   Pope St. John Paul II from **Fides et Ratio**: On the Relationship between Faith and Reason
       What makes us uniquely human is the ability to know ourselves
       We become more human by knowing ourselves – **self reflection**
       Oracle at Delphi: Know yourself
       For JP2: Philosophy is one of the tools used to know ourselves and thus it is an important exercise for the human being (and the religious educator, and the catechetics major)
       "Men and women have at their disposal an array of resources for generating greater knowledge of truth so that their lives may be ever more human. Among these is *philosophy*, which is directly concerned with asking the question of life's meaning and sketching an answer to it. **Philosophy emerges, then, as one of the noblest of human tasks**. According to its Greek etymology, the term philosophy means '**love of wisdom**.'" (FR 3)

   Philosophy – not endless speculation about abstract principles
   Philosophy – "love of Wisdom" –
       Do you love wisdom?
       I am the father of teenagers, I am desperate for wisdom, if you have any, I'm interested.
       Maybe you came here hoping to pick up a little wisdom, let's see what we can do…

   An Apologia for Philosophy
       Apologia, as in "a defense"
       Always be ready to give a reason for the hope… 1 Peter 3:15

       I do not have a long history with philosophy
       I am grateful to have benefited from what I consider an excellent education but I never took a course in philosophy until I was a graduate student after serving 7 years in the military and 1 in mission work
       My initial attempts to understand philosophy were not very successful – I suffered
       Then I took Metaphysics and it changed everything
       But before you run away because of that statement, it changed everything because by that time I was an aspiring catechist, but perhaps that is not strong enough, **I had an overwhelming desire to understand the Catholic Faith better and to help me articulate it, and philosophy made both possible**
       I am an engineer by training, a tactical jet pilot by profession, a catechist by vocation and a student of philosophy because of the love of wisdom that catechesis engenders.
       If I am a philosopher, it is catechesis that has made me one

2. **Theology and Philosophy: 2 orders of knowledge**
   Getting a better understanding of philosophy by relating it to the discipline with which we might be more familiar
   To help you better answer: "What is Philosophy?"
   To help you see how you may already be a philosopher

   God made it evident to them:
       "The wrath of God is indeed being revealed… For what can be known about God is evident to them, because God made it evident to them. Ever since the creation of the world, his invisible attributes of

eternal power and divinity have been able to be understood and perceived in what he has made. As a result, they have no excuse; for although they knew God they did not accord him glory as God or give him thanks. Instead, they became vain in their reasoning, and their senseless minds were darkened. While claiming to be wise, they became fools and exchanged the glory of the immortal God for the likeness of an image of mortal man or of birds or of four-legged animals or of snakes." (Romans 1:18-25)

St. Paul appears to be speaking about the Pagans here and holding them accountable despite their lack of access to God's revelation
St. Paul suggests that God can be known without the aid of revelation
He also seems to imply that people can avoid a great deal of trouble by knowing, acknowledging and following God
A growing percentage of our catechetical audience does none of these and for them, a philosophical approach may be appropriate.
Philosophy or a philosophical approach may help engage a poorly disposed audience…

Orders of Knowledge

God can be known with certainty by natural reason: "By natural reason man can know God with certainty, on the basis of his works. **But there is another order of knowledge**, which man cannot possibly arrive at by his own powers: **the order of divine Revelation**." (CCC 50 quoting Vat1 Dei Filius)
> How we know – this is a philosophical discipline known as Epistemology
> We know by being told, we know by observing and deducing
> We can know with certainty that God exists without the aid of God's revelation, this was the great accomplishment of the ancient Greek philosophers – Socrates, Plato, Aristotle
> **There are some things we cannot know unless God revealed them** – he is personal, he is Father, Son, and Holy Spirit, he has planned for us a supernatural destiny, the Eucharist

Two orders of knowledge: natural reason and revelation
> Natural reason is the purview of the discipline of philosophy – the study of what we can know by reason
> Revelation is the purview of the discipline of theology – the study of God based on what He revealed - Christianity is a "revealed religion"
> We use them both in Catechetics

Examples of the relationship between Philosophy (natural reason) and Catechesis/Theology (revelation)
Sometimes we argue from authority and sometimes we appeal to reason…
> Daddy, why can't we have a sleep over?
>> Because I said so.
>> Last time we tried this it got very late and you were tired and wanted to go to sleep and your friend did not want to go to sleep and you were frustrated and tired the next day… oh yeah, I remember now…
> Daddy, how come I can't have Stephen's candy?
>> Because I said so.
>> Because God said so: the 7th Commandment: Though shalt not steal
>> What if you had some candy and when you went out to play Stephen helped himself to your candy and you didn't get any? That wouldn't be fair…
>> Why does it matter if it is fair or not? What is Justice? Now we're getting philosophical
> Daddy, why do I have to do my homework? If you loved me you would do it for me…
>> Because I said so… and I do love you and that is why I say so…
>> Because it will help you learn and pass your test and get a good grade and get recognized at the academic award ceremony, and be admitted to the 4th grade, and graduate from high school and go to college and get a good job and be able to support your family and become wise…
> Why doesn't God take away suffering now?
>> Sometimes when we suffer, or accept discipline, it makes us stronger
>> How did St. Maximilian die? They tried to starve him, but he had disciplined himself and he was strong and did not die so they gave him a lethal injection
>> Jesus suffered to show us how to overcome evil and he invites us to unite our suffering to his…

Is the Eucharist really Jesus?
Why did God do it that way? Because He can
How about nature and person and uniting ourselves to His divinity by sharing His humanity…

Kevane appeals to reason: teaching from the Catechism failed because we couldn't reasonably explain its contents… "just believe it" or demonstrate its basis in Scripture – philosophy could help: the reasonable explanation

Presenting Philosophical issues:
Rationalism – "religion and faith are for people who are superstitious"
    "If you can't prove it, I'm not going to believe it"
    "Science will answer everything that people used to turn to religion to explain"
    "Faith and Reason are opposed"
        Galileo Affair – the Church defended positions that were not scientific – helio centrism – Copernican revolution
    Church responsible for advancing science
    Science can only tell us so much about what human being is
    Science cannot tell us what a human being is for – our purpose
    Philosophy can help, theology can help more
    God is the author of science and faith – they cannot contradict
    Philosophy can demonstrate the existence of God
    Appeal to reason… a philosophical approach: religion makes sense

Free Thinkers: "Religion is just for those who can't think for themselves and have to be told."
    Sheed and the Problem of Life's Laws – material and spiritual
    We observe the law of gravity, it is not of our making, in fact it is contrary to what we would want
    But we don't dismiss it – I'm not going to be bound by the law of gravity!
    The laws of the spirit are the same
    I'm not going to be bound by the laws of marriage!
    You cannot break God's law, you can only be broken by it
    Man has come into a collision with the law of God and the law of God has not suffered from the collision

    "You just like to be told what to do…"
    The Essential Laws: "There is immense food for thought I this: that God, the Author alike of the laws that govern matter and the laws that govern spirit, has left man very largely to discover—with endless accompaniment of disaster—the laws that govern matter, as though the discovery of these were a trivial thing, not vital; but has revealed to man the laws that govern spirit because they are essential laws, whose breach is fraught with eternal catastrophe." (Frank Sheed Map of Life 23)

    Revelation: just because we didn't have to figure it out doesn't make it less worth following than that which we have had to figure out on our own
    Two orders of knowledge – God is the author of both – let us be philosophical and figure out what we can about what He has revealed…

Two Orders of Knowledge:
Philosophy is the discipline associated with natural reason
    Theology is the discipline associated with studying that which has been revealed by God
    Example: Ethics and Christian Morality are related
        What does revelation add to justice? Love your enemy (we would not have figured that out!) Guy Gruter: A POW learns the power of forgiveness; kitchen table: who is most annoying…
    Philosophy is uniquely human because we are created in God's image with the powers of intellect and will
    Reason is the purview of the intellect

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3. **The range of the discipline of Philosophy and their catechetical application (philosophy comes in different flavors)**

        (So that you can speak intelligently about Philosophy and impress your friends…)

        Human Person – Intellect and Will

                Image and Likeness of God – intellect and will, what distinguishes human persons from other beings, body and soul composite, the human mind was made for doctrine

                Spirit, soul

                What is a Spirit? A being with the powers of intellect and will

                What is a soul? The life principle in a body

                Ours is the only soul which is also a Spirit

        Ethics – **Able to choose the good**

                Moral Good and Evil - Sin

                Justice

                conscience as proof for God's existence – standard, Mere Christianity

                Conscience as the practical moral judgment of the intellect

                The Nature of Love - what Christian charity adds to philosophical ethics (You have heard it said… but I say to you… love your enemies – this is how Christianity won the pagan world… and the only way we can win it again)

        Metaphysics – **The Study of Being**

                God's name: I am, What does it mean to exist?

                Nature, person and the Jesus Question – Trinity; Who is Jesus and What is Jesus transubstantiation (substance and accidents);

                hierarchy of being: salvific implications of the Incarnation and Eucharist

        Logic – concepts, propositions, arguments - it is an absolute truth that there is no absolute truth…

        Epistemology – How do you know?

                how we know, can we know? faith is certain, faith is in a person

                Mystery in a catechetical sense – the adventure

                philosophy of conversion

        History of Philosophy

                Pre-Socratics

                Ancient Greek: Socrates, Plato, Aristotle – Greatest contribution is reasoning to the existence of God without the aid of revelation (the Bible) Plato's analogy of the Cave as insight into the real reality of the spiritual world; the Socratic Method (I get to ask the questions…);

                Medieval

                Thomistic

                Renaissance

                Modern

Philosophy & Theology is interesting, what about Theology and Catechesis?

The content of catechesis is generally that which has been revealed, but engaging your audience often requires an appeal to reason

Perhaps a more direct application to your catechetical work…

4. **Philosophy and Catechesis or Philosophy and Pre-Evangelization or the place of philosophy in evangelization: A tool for reaching today's catechetical audience**

    What is Evangelization?

    GDC 48: Evangelization: "the process by which the Church, moved by the Spirit, proclaims and spreads the Gospel throughout the entire world."

        Mark 1:15: Repent and believe in the Gospel ("Good News")

        What is an example? Acts 2:14ff: Peter at Pentecost

        EN 14 (GDC 46) – her deepest identity:

        Matthew 28 – Great Commission

        Make disciples – **the Church exists to evangelize**

    What is the New Evangelization?

        Evangelization in previously evangelized cultures (fallen away/nominal Catholics) as distinct from "ad gentes" to the nations

Stages/Components/Moments of Evangelization
    Pre-Evangelization – Meeting them where they are – arousing interest
    Evangelization – Primary Proclamation – Delivering the Gospel
    Catechesis Proper – instructing

What is the difference between Evangelization and Catechetics?
Catechesis presumes conversion (or disposition)
    Are all of your students disposed (hungry) to learn the faith? Evangelization may be in order, or more specifically pre-evangelization….
    GDC 63: Catechesis, an essential moment in the process of evangelization
    GDC 61: Distinction: primary proclamation – matures initial conversion: complementary distinction
    CT 19: 2 fold objective distinct from the initial conversion-bringing proclamation of the Gospel:
        3. Maturing the initial faith
        4. educating the true disciple – deeper & more systematic knowledge of the Person and the message of our Lord Jesus Christ
Acts 18:25 Instruction in the Way

Initial Evangelization has often not taken place:
        "The specific character of catechesis, as distinct from the initial conversion-bringing proclamation of the Gospel, has the two-fold objective of maturing initial faith and of educating the true disciple of Christ by means of a deeper and more systematic knowledge of the Person and the message of our Lord Jesus Christ. **But in catechetical practice, this model order must allow for the fact that the initial evangelization has often not taken place**…even adults are not safe from temptations to doubt or to abandon their Faith, especially as a result of their unbelieving surroundings. This means that 'catechesis' must often concern itself not only with nourishing and teaching the Faith, but also with arousing it unceasingly with the help of grace, with opening the heart, with converting, and with preparing total adherence to Jesus Christ on the part of those who are still on the threshold of faith. This concern will in part decide the ton, the language and the method of catechesis." (**Pope John Paul II in his 1979 Apostolic Exhortation 'On Catechesis in Our Time' # 19**)

The first stage in the catechetical process (is to) be dedicated to ensuring conversion:
        "Catechesis, 'distinct from the primary proclamation of the Gospel,' promotes and matures initial conversion, educates the convert in the faith and incorporates him into the Christian community… **Nevertheless in pastoral practice it is not always easy to define the boundaries of these activities.** Frequently, many who present themselves for catechesis truly require genuine conversion. Because of this the Church usually desires that the first stage in the catechetical process be dedicated to ensuring conversion. IN the 'mission *ad gentes*,' this task is normally accomplished during the 'pre-catechumenate.' In the context of 'new evangelization' it is effected by means of a 'kerygmatic catechesis,' sometimes called 'pre-catechesis,' because it is based on the precatechumenate and is proposed by the Gospel and directed towards a solid option of faith. Only by starting with conversion, and therefore by making allowance for the interior disposition of 'whoever believes,' can catechesis, strictly speaking, fulfill its proper task of education in the faith." (General Directory for Catechesis #61-62, Congregation for the Clergy 1997)

Are all of your students disposed (hungry) to learn the faith? Evangelization may be in order, or more specifically pre-evangelization….
What distinguishes Pre-Evangelization from Evangelization?
Pre-Evangelization Arouses Interest – Evangelization Proclaims the Gospel Explicitly
        RCIA guest speaker story: Moses? Didn't they make a movie about him?
        Have to meet them on their terms
            Disengaged parents: "It makes no sense to present your child for Confirmation if you do not take them to Mass…"
        The Church says so, I say so, the Bible says so… So what?
        The questions for arousing interest are philosophical – an appeal to reason

There is much pre-Evangelization necessary in catechetical situations today
A philosophical approach is needed for today's New Evangelization

Pre-evangelization
Hof 30: establishing first contact, arouse religious interest, dispose to receive the Good News
Focused on the individual – "where he is" – his concerns and interests – anthropocentrical approach
Topics/questions for "awakening (Hof 37)
life and death; human thought and love; true happiness; true freedom; why religion; Problem of Evil;
Reasoning to Faith; Proofs for the Existence of God

Examples of Philosophical topics to arouse interest during Pre-evangelization
>**True Freedom** – does doing whatever you want make you free?
>**Law** – man has come into collision with the Law of God and the Law of God has not suffered from the collision
>**Love or Use** – pizza love
>**Death** – Are you ready to die?
>What is death? What happened to the world when God was dead? Separation of Body and Soul
>**Spirit vs. soul** – life principle in a body
>**Relativism**: That may be true for you but it is not true for me…
>>There is no absolute truth – it is an absolute truth that there is no absolute truth…
>**Suffering** – Suffering is not the worst thing – no pain no gain
>**Purpose in life**: You can't know what a thing is until you know what it is for
>**Do some pre-evangelization – be a philosopher**

Freedom
>I hate all these rules
>You want to be free?
>Yes, I want to be free
>We do live in the land of the free but you are not free?
>No, nobody lets me do what I want
>What does it mean to be free?
>Doing whatever I want without anyone telling me what I can and can't do
>Will that make you more free?
>Yes.
>What if you weren't particularly fond of dietary rules like my 2 year old who thinks I am restricting his freedom – should I let him be free to eat whatever he wants? (I've seen the results at Halloween and Easter – it isn't pretty)
>My children are fascinated, (I don't know why) with the Biggest Loser (I make them workout while they are watching it)
>How did these contestants get on the show? By freely eating whatever they wanted
>What do the Biggest Loser's always say? You have given me my life back
>Eating whatever they wanted was a sort of freedom that led to bondage
>Disciplining themselves led to freedom to live again
>That is a philosophical insight that can engage your audience
>Then make the transition to law or sin and discipleship
>God gives you rules not to restrict your freedom, but to lead you to life
>**Freedom is only found within the Law, not apart from it - gravity**

Death:
>Is death the worst thing that can happen to you?
>Did God die?
>What happened to the world while God was dead?
>What is death? Temporary separation of body and soul
>On what day do we generally celebrate a Saint's feast? day they died –why?
>Are you afraid to die? Why?
>I don't know what happens after death – we do, let me tell you about it…

I do know what happens after death, and I'm not ready – we can help you get ready, have you been to confession lately?

Death is painful – it doesn't have to be, let me tell you about a happy death – St. Francis, JP2, St. Joseph

Death is not the worst thing that can happen to you

Suffering? Is suffering the worst thing that can happen to you?

No pain no gain – athletic training

Locked up with God – Guy Gruters: Learned forgiveness

Scott O'Grady – I've been on a spiritual high ever since that missile and I intersected

Armstrong – If I had the choice between cancer and winning the Tour de France, I'd choose cancer because of what it made me

Penance

Love and Use – Real Love vs. Pizza Love (Marybeth Bonacci)

I love my car, I love my Mom, I love pizza, I love my girlfriend

What is love? Willing the best for the other

If you really loved me…

I love that which satisfies my desires

I love that for which I am willing to suffer

Passion – you are using that term differently than I use it

I think of girl movies and romance novels

Passio: to suffer

We are passionate about that for which we are willing to suffer

If you really loved me you would let me satisfy my desire…

This is use, not love (Pizza Love – Mary Beth Bonachi)

If you really loved me you would want what is the best for me

5. **Examples of philosophical approach to Catechetical topics**
Heaven

Catechetically for the young child – eternal six flags

Catechetically: Eternal life with God – the state of supreme and definitive happiness

Biblically: streets of gold, casting down crowns

Liturgically: the wedding feast of the lamb (the eternal Mass… you think it is long now…)

Catechetically for the adolescent: eternity with the beloved

Philosophically: the full operation of the intellect and will

In God's Image, intellect and will, to know and love, to know and love God, the full operation of our greatest powers on the object for which they were created – happiness is the inevitable result

Heaven consists in the knowledge and love of God

"Heaven consists in the knowledge of God and in the love of God, flowing from and proportioned to that knowledge. As such, it means perfect happiness." Frank Sheed Map of Life page 30

"The intellect knows truth and is happy in the knowledge: the will loves goodness and is happy in the love. The soul of man sees and rejoices in beauty: beauty of sound, beauty of colour, beauty of form—above all, beauty of spirit. In heaven, all this is carried to its very highest point. The intellect, whose property it is to possess the knowledge of truth, now knows God himself, who is supreme Truth. The will, whose property it is to love goodness, is now in immediate contact with God himself, who is supreme Goodness. The whole soul is therefore functioning at its very highest, and happiness is the inevitable result." (Frank Sheed - Map of Life 31)

The Tennis Racket – Life is not only a test, but a preparation

"If a student passes an examination, he may be rewarded in one of two ways: he may either get a mere prize—a tennis racquet say, or a volume of Browning—or he may be admitted to a further course of study that his success in the examination has proved him to be fitted for. The tennis racquet has no real relation to the examination he has passed, but the further course of study has; it is a true result of it. To an immense number of people, heaven is rather like the tennis racquet, and, as such, is not really understood at all. But

think of it as the further course, resulting from a life well lived, and instantly the connection is seen.   This life is not only a test that a man must pass in order to obtain the reward of heaven, it is also a preparation a man must successfully undergo in order to live the life of heaven." (Frank Sheed Map of Life 32-33)

Trinity: Person and Nature
　　　Trinity: relations between the persons
The Jesus Question: Who is Jesus? What is Jesus?
　　　Sacraments – matter and form
　　　The Mass: Nature of Sacrifice
　　　Sin: an offense against reason – it doesn't make sense
　　　(freedom discussion – breaking God's law)

Natural Law:
　　　What I like to do is focus on one primary aspect – the "*purpose*" of an act or being/object.
　　　Then try to provide a few simple examples that will stick with my students for the rest of their lives.
　　　The term *purpose* could be used synonymously with *end*, and/or *finality of act*.
Example 1: My desk chair
　　　　　What is this?
　　　　　What if it's made from different material?
　　　　　What if I lay this chair on its side or flip it over and sit on it? Is it still a chair?
　　　　　What might happen if I continue to use the chair incorrectly?
　　　　　What if I sit in the chair correctly, but I decide to ride it down the hill in front of the school?
　　　　　Understanding the *purpose/end* of an act/thing is essential to determining its *nature*, or "what it is."
　　　　　Using something in a way that is not in accord with its nature can do harm to the thing itself (the chair breaks).
　　　　　Using something in a way that is not in accord with its nature has a possible negative consequence for the one who initiates the action (I experience pain from bad posture, or crashing the chair into a car!).
　　　What about naturally occurring things?
Example 2: Tomato plant
　　　　　Why do we call a tomato plant by this name?
　　　　　And why do we grow these plants in our backyards, porches, and rooftops across the world?
　　　　　Now, unlike the chair, this plant is a living thing and it doesn't always have ripe tomatoes dangling from it. So, what is necessary for the plant to reach its end and bear fruit?
　　　　　What if I remove any one of these essential elements?
　　　　　Understanding the *purpose/end* of an act/thing is essential to determining its *nature*, or "what it is."
　　　　　Treating something in a way that is not in accord with its nature can do harm to the thing itself (the plant dies before bearing fruit).
　　　　　Treating something in a way that is not in accord with its nature has a possible negative consequence for the one who initiates the action (I go hungry because my actions caused the premature death of the tomato plant before it bore fruit).
Conclusions:
　　　　　What we have just done is establish a very simple understanding of what we mean when we refer to *natural law principles*, or "using something in accord with its nature."
　　　　　At this point, it is very important to draw your students' attention to the fact that the principles just established were arrived at by means of human reason alone.
　　　　　We simply looked at certain examples, applied our intellects, and uncovered some basic truths that seem to govern natural existence of which we are a part.
　　　　　At no time did we make use of any religious tradition, Church teaching, or Divine Revelation.
　　　　　Therefore, the principles we arrived at can be said to be <u>universal</u> because all humans with basic intellectual capacity can discover the same principles on their own.
Application: Example 3: Human sexuality
　　　　　So now let's take a look at the human person, specifically human sexuality.

You don't have to be a genius to recognize that in the male and female members of the species we see a biological difference.

This difference is most clearly perceived in the reproductive organs.

In fact, these parts of our bodies actually don't even make much sense apart from a member of the opposite sex.

Therefore, we can say that there exists in nature a complementarity between the male and female members of the species.

We "fit" together, and this "fitting" together is what we call sexual intercourse.

Now, what is the purpose of sexual intercourse?

> To have kids
> Pleasure
> Bringing people together, or bonding

Good. So, all three of those could be considered reasons for having sex.

But let's try to determine the primary end/purpose.

Are there other ways you can experience pleasure?

Are there other ways you can bond with people?

How about making babies, is there another way to make babies?

> No. The only way to generate offspring for the human species is through sexual intercourse between two members of the species which have sexual complementarity.

Therefore, we can say that, according to its nature, the primary purpose/end of sexual intercourse is procreation.

Conclusions again

Using what we learned from the previous examples, we can now make the following conclusions:

> 1) The nature of sexual intercourse is ordered toward procreation.
> 2) Sexual intercourse can be practiced in a way contrary to its nature.
> 3) Using sexual intercourse in a way that is contrary to its nature can result in negative consequences for those involved.

Again, it's important to note they we have not at any time looked at the Bible or Catechism for our answers.

We engaged our intellects and using human reason we discovered certain principles that exist in the natural order.

These principles applied equally to man-made objects, naturally occurring life-forms, and now, human biology and behavior.

Now it's time to look and see what the Church teaches about this subject.

CCC 2357 "…[acts] are contrary to the natural law. They close the sexual act to the gift of life."

In other words, the Church looks at the world in which we exist (just like we did) and discovers that there are certain principles that govern our existence in this world (just like we did).

This is why the Church's position on SSA and SSM will not and cannot change – because it is written into the very nature of human kind.

The Church simply accepts what already is.

It is vitally important that we make sure our students understand that it is not some obscure passage from ancient Scriptures that dictate the Church's position on this issue.

Those passages exist in both the OT and the NT, but they actually just confirm what already is.

This is why, even in a pluralistic society, the Church believes that Her teachings on human sexuality can be understood and accepted by all – because they are grounded in human reason and can be arrived at apart from Divine Revelation.

Summary:

Philosophy, the love of wisdom, a crucial tool for understanding who we are

An important tool for catechesis

Philosophy is related to Theology – we distinguish two orders of knowledge

Range of the discipline – the different categories of philosophy have catechetical application

Philosophy and Pre-evangelization – appealing to reason to engage disciples

Philosophical approaches to catechetical topics help make sense of the faith

Conclusion:

Sheed: The topic: Trinity: "ah well"
Sam: Catechetics? Like the Catechism?!
Not "it's a mystery, just believe it"
Rather: "it's a mystery, let's explore it!"
The faith is reasonable, the faith is interesting, the faith is exciting
Let us take advantage of the adventure
Let's do a little philosophy

This is interesting, I'd like to see more of those topics to engage today's audience (pre-evangelization)
Christian apologetics (an explanation of Christianity)
Peter Kreeft Yes or No
A little deeper – CS Lewis: Mere Christianity

I'd like to see a little more of those philosophical approaches to catechetical topics…
Frank Sheed Theology for Beginners, Map of Life, Theology and Sanity

I like encyclicals…
Fides et Ratio (Faith and Reason) by John Paul II

I want to study Philosophy
Try something by Peter Kreeft
For something more academic: Msgr. Kevane's Love of Wisdom

Session 6:
Metaphysics for Catechesis: Nature, Person and the Jesus Question

Rationale:
Kevane recommended a course on metaphysics for teachers in response to the influence of modernism which implicitly questioned the existence of God and the authenticity of the Church's historical doctrinal teaching. A course on metaphysics is intended to restore confidence in the teaching of the Church and to strengthen the right use of reason. This introduction to metaphysics will explain the nature of the discipline and provide examples of metaphysical principles which relate to doctrinal topics and teaching methodology.

Research Principles:
1.3.3 Emphasize the Christocentricity of the content to promote a deeper understanding of, and deeper relationship with Jesus.
2.1.4 Formation for teachers will include opportunities for them to deepen their own spiritual lives and commitment to Christ.
2.2 Formation for teachers will assist them in preserving and confidently delivering the content of the Faith
2.2.1 The formation of teachers will include a study of metaphysics to demonstrate that God exists and can be known by human reason, to establish the nature of religious truth, to establish the true concept of God, and to restore the right use of reason.
2.2.2 The formation of teachers will include a biblical catechetics which addresses the nature of divine revelation, the prophetic light, the importance of divine authorship, the nature of the Deposit of Faith, and the role of the Church in interpreting Scripture
3.4 Religious instruction will give a certain primacy to the Eucharist, facilitate greater participation in the Mass and reception of the Eucharist, and promote Eucharistic living.

Key Points:
1. The Jesus Question Intro – Who is Jesus/What is Jesus?
2. Exodus 3:14: Metaphysics Intro – Study of Being
3. Abstraction: Classifying Things – Fifi is a dog
4. Person and Nature – Who and What
5. Hierarchy of Being: Increasing Dignity - Genesis 1
6. Soul and Spirit – The only soul that is a Spirit
7. Death – Did God die?
8. The Jesus Question Again: What is Jesus?
9. Saved by the Eucharist

Key Scriptures/document citations:
Matthew 16:12-20 "He asked His disciples, 'Who do people say that the Son of Man is?'
Ex 3:13-15: "This is what you shal tell the Israelites: I Am sent me to you."
CCC 456-460: Reasons for the Incarnation:
       457 The Word became flesh for us in order to save us by reconciling us with God
       458 The Word became flesh so that thus we might know God's love
       459 The Word became flesh to be our model of holiness
       460 The Word became flesh to make us "partakers of the divine nature"

Assessment:
Explain the relationship between theology and philosophy with regard to the two orders of knowledge that are the purview of each.
Discuss the place of Metaphysics in the broader context of the philosophical discipline and its importance for religious educators. Give examples of the catechetical application of metaphysical principles.
Explain the difference between nature and person as it applies to Jesus Christ and the Hypostatic Union.
Explain what is meant by the hierarchy of being and give an example of its catechetical application
Explain the relationship between Soul and Spirit.
Discuss the salvific implications of the Eucharist.

Outline of Content:
1. **The Jesus Question Intro – Who is Jesus/What is Jesus?**
    Matthew 16:12-20 "He asked His disciples, 'Who do people say that the Son of Man is?'
    "'But who do you say that I am?'"
        Jesus' question to the Apostles was in many ways a culmination of His formation of those whom He had chosen to lead His Church, it was His final exam question to them as it were. Peter passed the test, "You are the Messiah, the Son of the living God," got a new name and a new job, "You are Peter, and upon this rock I will build my Church." The "Jesus Question" was not only important for the Apostles, it is the question that all catechists endeavor to help their disciples answer, "Who is Jesus for you?"

        What does the answer look like?
        The Center/Lord of your life... or a holy man
            RCIA – I was a sponsor, the Deacon did a beautiful reflection on this passage and I made a note to use the approach myself.
            Who is Jesus? Who is Jesus for you?
            Campus Crusade for Christ: Where is Jesus in your life? Outside, part of my life, at the center
            C**atechesis** it is CT 5-9 At the heart of catechesis is a person
            U.S. Bishops' Framework: Paschal Mystery: Privileged Encounters w Jesus Christ
                2008 USCCB Doctrinal Elements of a Curriculum Framework for the development of Catechetical Materials for young people of High School Age:
                    Core Curriculum:
                    The Revelation of Jesus Christ in Scripture
                    Who is Jesus Christ?
                    The Mission of Jesus Christ (The Paschal Mystery)
                    Jesus Christ's Mission Continues in the Church
                    Sacraments as Privileged Encounters with Jesus Christ
                    Life in Jesus Christ
        Movies: Have you found Jesus? I didn't know He was lost...
        UK: Do you mean Jesus is God? Isn't that wonderful!
        Online Student: I knew that Jesus was the Son of God, only recently did I realize that He is God, the Son.

        The Catholic Spouse of that catechumen
        The same one that said to me, "I have been to Catholic Schools for 12 years, why would I want to go to a Bible Study?"
        Said after that presentation, words that convicted me
        "I wish they would stop asking us who Jesus is for us, and just tell us who Jesus is for us."
        I've made it a point to not only ask the Jesus question often, but to take every opportunity to answer it as well.
        You are the Christ, the Son of the living God...

        Philosophy can help
        I hope you can answer it well, and I hope you help others answer it often, but if you can't, I hope to help today, but I want to take a little different angle, a philosophical angle, but before you get up to leave or race for the door...
        I would like to show you how philosophy can help you ask and answer the Jesus question, perhaps without ever calling it philosophy.

        Orders of knowledge: reason and revelation
            Reason the purview of philosophy
            Appealing to reason and helping it makes sense instead of because I told you so... (perhaps an example from last time)
            Daddy, how come I can't have Stephen's candy?
            Because I said so.
            Because God said so: the 7th Commandment: Though shalt not steal

What if you had some candy and when you went out to play Stephen helped himself to your candy and you didn't get any? That wouldn't be fair…

Why does it matter if it is fair or not? What is Justice? Now we're getting philosophical

Philosophy is the love of wisdom

Metaphysics, the study of being

but before we go there…

What is Jesus?

Philosophy helps us be precise with our language – and that is not a bad thing for catechetics

Catechetics students can answer the Jesus question well, and live lives that demonstrate clearly where Jesus is in their lives. They want to know Jesus better, like you do, so they are ready for

Catechetical Jeopardy

Doctrine was not invented to torture small children, but to answer fundamental questions

If Trinity is the answer, what is the question? Who is God

If Incarnation is the answer, what is the question? Who is Jesus? God in the flesh

But more precisely… What is Jesus? God and man

The distinction between the who and the what is crucial, even for those who are not ready for catechetical jeopardy

In Barbara's class she emphasized **nature and person**, especially in reference to the Trinity, three persons and one nature, or the hypostatic union, one person and two natures

Bob Rice asked, what is the difference between nature and person?

I couldn't answer it, and wanted to. I got permission to write my paper on the topic, and suffered tremendously over it, but the suffering was rewarded

It is the key philosophical distinction (but don't tell anyone it is philosophical) that takes the higher math out of the Trinity, and therefore it is an important topic that even the beginners and small children need, and can manage.

Hide and seek in the dark – what is that, a girl, who is that, Susie

Susie is the person, the answer to the who

Girl is her nature, the answer to the what

Jesus is the person, the answer to the who

God and man are his natures, the answer to the what

The Jesus question: What is Jesus? (and why does it matter?)

The nature and person, the what and the who

The distincition between nature and person demonstrates how a philosophical approach to catechesis can

We know many things about God because they were revealed to us, we know many things about God because we are able to figure them out

The Church insists, like St. Paul that God can be known by reason

Metaphysics: The study of being

Let's start with the Bible

2. **Exodus 3:14: Metaphysics Intro – Study of Being**
    Biblical Basis of Metaphysics

    What is God's name?

    Yahweh – circumlocution of the tetragramatron

    Exodus 3:14

    "'But,' said Moses to God, 'when I go to the Israelites and say to them, 'The God of your fathers has sent me to you,'if they ask me, 'What is his name?' what am I to tell them?' God replied 'I am who am.' Then he added, 'This is what you shal tell the Israelites: I Am sent me to you.' God spoke further to Moses, 'thus shall you say to the Israelites: The Lord, the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent me to you. 'This is my name forever; this is my title for all generations.'"
    (Ex 3:13-15)

I am
> French: Je Suis
> German: Ich bin
> Latin: Sum
> Esse: Latin infinitive: "to be"
> From which we get "essence" – the nature of things
> **Metaphysics – the study of being**
>
> Where else do we see God's name?
> The arrest of Jesus in John 18:
> Whom are you looking for?
> They answered him, Jesus the Nazorean
> **He said to them, "I AM"…**
> When he said to them "I AM" they turned away and fell to the ground…

3. **Abstraction: Classifying Things – Fifi is a dog**
   Abstract as distinct from concrete
   > Building a mental framework – a philosophical activity
   > Time is an abstract concept: I know what time is as long as you don't ask me to explain what it is
   > Children: Today, tomorrow and lasterday
   > How far is it? 2 masses long. Long ones or short ones?

   Abstraction necessary for systematic catechesis
   > The catechism presumes the ability to build a mental framework
   > Catechesis begins with the concrete stories of a biblical catechesis
   > When the disciples have the intellectual capacity you can put the doctrinal pieces together into a framework
   > of reality

   Abstraction is the process of categorizing
   > Abstraction is also the process by which the mind places a particular thing within a broader, more general,
   > category. This is important for explaining who (and what) God is.

   > Let us get concrete
   > This is Fifi. How do you categorize Fifi?
   > **Fifi is a poodle**
   >> Fifi is not poodle
   >> Fifi is an individual of the poodle category
   >> Fifi is not dog, Fifi is an individual of the dog category
   >> There are many dogs that are not poodles, but all poodles are dogs
   >> Progressively from specific to more general
   >> Mammal, animal, living thing, Fifi is ultimately a being
   >>
   >> King Philip came over for good spaghetti
   >> Kingdom, phylum, class, order, family, genus, species
   >> Kingdoms: Monera, Protist, Fungi, Plant, Animal (vertebrate, invertebrate)

   Fifi's being is limited by all of these categories
   >> Fifi is not a tree or a cat or a Doberman
   "God is the fullness of Being," (CCC 213)
   >> He is not limited by any category

God is.
As Barbara would say: God is so… God!
The categories fail us

The Oneness of God – Monotheism
God, not a God
Steve Ray: In the beginning was the word and the word was a God…
Jesus is God. Jesus is not a God.
God's being cannot be limited, if there were another God than there would be a being that God was not, God must be one

4. **Person and Nature – Who and What**
Abstraction helps us distinguish the difference between person and nature
That distinction, as we mentioned, helps us answer the questions about who and what God is
Person and Nature:
Difference between Fifi and Poodle is the difference between person and nature
Look out in my neighbor's backyard, what do you see? A poodle. Who do you see? Fifi
Nature: what
Person: who

Fifi is a poodle, Fifi is not poodle
Fifi is an individual of the poodle category
Person refers to a particular individual being
Nature refers to the attributes which all individuals in a certain category possess.

Hypostasis Clarification
Fifi is not a person
Hypostasis is a more general term than Person
A person is an individual of the human, angelic or divine categories
Literally "stands under"
Person stands under a nature
Fifi is an individual (hypostasis) with a poodle nature

The Hypostatic Union – What is Jesus?
One person, Jesus, stands under 2 natures, human and divine

Look at the crucifix, what do you see? A man. Who do you see? Jesus
Look at the Resurection, what do you see? God. Who do you see? Jesus
One person, two natures – the only person like that

Person and Nature – Nature tells us what a thing is
What is Fifi's nature:
Living, animal, mammal…
Stands on all fours
Curly hair
Barks
Reads Shakespeare?

The process of abstraction – categorizing things, is a metaphysical exercise which helps us understand the difference between person and nature, an important principle in understanding the Hypostatic Union as well as the Trinity
But there is more…

5. **Hierarchy of Being: Increasing Dignity - Genesis 1**
God created in a certain order
Genesis 1: Did God create the world in six days?

What was the intention of the human author?

God created – these are not other gods

God created with a certain order – increasing dignity

Realms and rulers

    Inanimate, birds and sea creatures, animals…

    Let us make man in our image

    Man is the crown of God's creation, with the greatest dignity because he is in God's image

Return to my neighbor's backyard – what or who else do you see?

Rocks, trees, dogs, people

    A big rock – rock has being, what is it, what is its nature? Hard and gray

    You don't ask who it is, we generally reserve that for being that we can know in a relational way

    What is its level of dignity? Not very significant. What has less dignity than a rock? Troublesome 6th grader in your CCD class? Flies? Dirt? Fifi?

    A tree – tree is a being, what is it, what is its nature? An individual of the oak species – eli angus angus depholia according to my dad the horticulturist

    Greater dignity than the rock? Yes, it is a living being, it grows and reproduces

    Who is it? No, we don't have a relationship with a tree, unless we are in Narnia, or middle earth, then they are helpful

    More dignity than Fifi? No, she is living, she can grow and reproduce (unless she's been fixed), and can remember where she buried her bone, unlike the tree.

    Fifi's owner, my neighbor, more dignity than Fifi? Maybe not, he never cleans up after Fifi when she strays into my yard! Yes, made in God's image and likeness…

Being has greater or lesser dignity and that dignity seems to be associated with the being's nature

This hierarchy of being is programmed into the Creation account and in many ways it is the interpretive key for understanding that account

What was the intention of the human author?

God made it, the sun and the moon are not other gods

God made it with a certain order – human beings, made in his image and likeness have a greater dignity than the rest of the physically created order

    Person and hypostasis

        Back to Nature and Person for a clarification – hypostasis a more general term than person

        Person answers "who is it?" Fifi

        Nature answers "what is it?" a poodle

        Fifi is not a person, hypostasis would be a more metaphysically appropriate term for an individual being having a particular nature

        Hypostasis: stands under

        Fifi stands under a poodle nature

        Nature doesn't do anything, the hypostasis (person) does what a nature makes possible

        Fifi is covered with curly fur. Fifi isn't curly fur, but being covered with curly fur is what Fifi shares with all other poodles who share a common poodle nature.

        Fifi, the hypostasis, stands under a nature which has characteristically curly fur.

6.   **Soul and Spirit – The only soul that is a Spirit**

    Nature and "what a thing can do" (Realm of operation)

        Nature not only refers to the characteristics that a being has, it also describes the realm of operation of the being

        Nature not only answers "what", but "what does it do"

Fifi has curly hair
Fifi runs and barks

The dignity of the being is often most closely associated with what it does, its sphere of operation

Rock doesn't do much
Tree grows
A Poodle runs and responds
A Poodle does not fly
A Poodle does not read Shakespeare
Animated movies – animation – giving spirit – animals talk, cars have feelings
A Person can do abstract thinking, can reflect on self, well most people can…
Person knows and loves
What a being does is most closely related with its dignity
Animate and inanimate
Spirit and Soul

Another distinction – nature not only answers what a thing is, but what a thing does

What does a poodle nature make possible for Fifi?
Fifi runs on all fours, barks (a lot), waters the tree and reads Shakespeare… no, that would not be consistent with a poodle nature

Increasing dignity is often associated with the kinds of things that a certain nature makes possible.

The tree has greater dignity than the rock because it is alive.
Fifi has greater dignity than the tree because of her ability to be "man's best friend"
My neighbor has greater dignity than Fifi (most of the time) because he is able to do things that Fifi is not able to do, the most significant of which are spiritually related… but perhaps we get ahead of ourselves.

Soul and Spirit – another distinction

Fifi and the tree have greater dignity than the rock because they are alive
They have a life principle, or in philosophical terms, a soul
Rock is **inanimate** "no spirit"
Tree has a **vegetative soul** – grow and reproduce
Fifi has a **sensitive soul** – grow, reproduce, sense her environment and respond
My neighbor has a **spiritual soul** – a soul with the powers of knowing and loving
Man is the only being whose soul is a spirit, whose body is "animated" by a spiritual soul – this is the cause of his greatest dignity

The powers of knowing and loving, which we share with the angels, spiritual beings without bodies, also represent the most significant way in which we image God who also is a Spirit who knows and loves
Extra bonus of being a spirit, or possessing a spiritual soul, it does not cease to be… we will **never cease to be**.

Soul – life principle in a body
Spirit – being with powers of knowing and loving

7. **Death – Did God die?**

What is death?
Did God die?
What happened to the universe while God was dead?
Death: Temporary separation of body and spirit

Death of an animal vs. death of a person
No dogs in heaven
No such thing as a dead dog
Where O death is your victory?

8. **The Jesus Question Again: What is Jesus?**
Who is Jesus? 2nd person of the Trinity
What is Jesus? God and Man
Hypostatic Union
Incarnation answers the question: What is Jesus?
God in the flesh
What he was he remained, what he was not, he assumed
Assumed a human nature so that he could die to save us

Reasons for the Incarnation:
Why did God become Man?
The Incarnation - Why did God become Man?
457 The Word became flesh for us in order to save us by reconciling us with God
458 The Word became flesh so that thus we might know God's love
459 The Word became flesh to be our model of holiness
460 The Word became flesh to make us "partakers of the divine nature"

God became man so that we would know God's love
He became a man so that he could die, to give all, though he did not have to
No greater love does any man have…

9. **Saved by the Eucharist**
God became man to save us by reconciling us with God
Why did we need to be reconciled with God?
Original Sin
Relationship with God was broken
Nature was wounded
Sin contracted, not committed
Passed down through our nature
We share a wounded human nature with all humans
God heals and elevates our nature by assuming it and joining it to a person with a divine nature

Paschal Mystery answers the question: What did God do?
Died to save us
Redemption

Incarnation also answers the Question: What did God do?
God took on our nature to heal and elevate it
Incarnation and Paschal mystery are salvific

4th reason for the Incarnation
God became man to make us partakers of divine nature
What does God do? Creates the Universe with a word
What do we do? Make a power point presentation?
He who has faith can say to this tree, be uprooted and move into the sea
Catechists can impact eternity by assisting God in the conversion of a soul
We can love the 6th grader who is making our life miserable
That is a participation in divine love

How do we partake in the divine nature?
God healed our wounded human nature by uniting it to his divine person
God invites us to unite ourselves to his divine person by giving us his body
Metaphysically we gain access to a divine nature by partaking in the human body of a divine person
By the mingling of this water and wine may we come to share the divinity of Christ who humbled himself to share in our humanity

That is how the Eucharist works – it provides the means by which we can gain access to capabilities "beyond our nature" supernatural life

The Jesus Question:
Who is Jesus for you? Lord and Savior, the center of my life, my friend and my God
What is Jesus? God and Man
Man so that he could die for me
Man so that he could give us himself so that we can share his divine nature
We can live forever
We can move mountains
We can love like God
We can help change the course of eternity for this person
Whoever eats my flesh and drinks my blood…
Makes them hungry for the Eucharist by teaching a little metaphysics…

Summary
Metaphysics – the study of being
Abstraction: categorizing things
Person and Nature: who and the what
Hierarchy of being – increasing dignity
Spirit and Soul – animation
Death – so that he could give it all
Incarnation: What is Jesus?
The Eucharist: Our access to divinity

Session 7:
Epistemology for Catechesis

Rationale:
The influence of relativism and rationalism leaves some students unsure that religious truths can be known, and leaves teachers hesitant to teach as true things that might not be held by people of different backgrounds. The resultant implications for the teaching of religion are significant. Epistemology is a branch of philosophy that studies how things can be known. It can be helpful in overcoming the relativism of students and increasing the confidence of teachers.

Research Principles:
1.2.1 Religious education is oriented both intellectually to better understanding of the content, but also ultimately to action associated with authentic lived Christianity/discipleship.
1.2.2 When the motive of plausibility takes a certain primacy over the truth, it can become an obstacle to the effective delivery of the content of the faith and inhibit growth in genuine discipleship.
1.4.   The need for a systematic catechesis remains a priority
2.1.3 The formation of teachers will include the study of epistemology.
3.5 A systematic catechesis will be implemented for the intellectual engagement of the students.
3.6. The use of relativizing language will be avoided in catechesis and published catechetical materials.

Key Points:
1.   Catechetical Challenges that are epistemological: Relativism and indifference
2.   Understanding the Mystery: Made to know the things of God
3.   Faith is Certain – an epistemological exercise
4.   Your Faith has saved you: Helping students know and believe
Witness helps them believe
Teach with Conviction to overcome indifference: Avoid Qualifying phrases
It is good to know: Knowledge perfects the intellect
Systematic Catechesis nourishes the soul
Memorization in Catechesis

Key Scriptures/document citations:
Mystery of Christ: "The primary and essential object of catechesis is, to use an expression dear to St. Paul and also to contemporary theology, 'the mystery of Christ.' Catechizing is in a way to lead a person to study this mystery in all its dimensions…" (CT 5, Eph 3:9, 18-19)
Ephesians 3:8-10 To bring to light the mystery: "To me, the very least of all the holy ones, this grace was given, to preach to the Gentiles the inscrutable riches of Christ, and to bring to light for all what is the plan of the mystery hidden from ages past in God who created all things, so that the manifold wisdom of God might now be made known through the church."
Ephesians 1:3-10 to understand fully the mystery: "Praised be the God and Father of our Lord Jesus Christ, who has bestowed on us in Christ every spiritual blessing in the heavens… God has given us the wisdom to **understand fully the mystery**, the plan he was pleased to decree in Christ.
Faith is Certain: "It is more certain than all human knowledge because it is founded on the very word of God who cannot lie. To be sure, revealed truths can seem obscure to human reason and experience, but 'the certainty that the divine light gives is greater than that which the light of natural reason gives.' 'Ten thousand difficulties do not make one doubt.'" (CCC 157; John Henry Cardinal Newman: Apologia pro vita sua)
The time of Certainties is irrevocably past: "According to some of them, the time of certainties is irrevocably past, and the human being must now learn to live in a horizon of total absence of meaning, where everything is provisional and ephemeral. In their destructive critique of every certitude, several authors have failed to make crucial distinctions and have called into question the certitudes of faith." (Pope John Paul II in "Faith and Reason" Fides et Ratio 91)
"Your faith has saved you." (Luke 7:50)
EN 41 Witness: "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses" (EN 41).

"The crowds were astonished at his teaching, for he taught them as one having authority, and not as their scribes." (Matthew 7:28-29)

Nourishment for the Soul: "But it still remains true that, to one who loves God, every new truth learned about God is a new reason for loving Him, and it still remains true that every doctrine contains light for the mind, and nourishment for the soul." (Frank Sheed: Are We Really Teaching Religion? 13)

Absolute need for systematic catechesis: "In his closing speech at the Fourth General Assembly of the Synod, Pope Paul VI rejoiced 'to see how everyone drew attention to the absolute need for systematic catechesis, precisely because it is this reflective study of the Christian mystery that fundamentally distinguishes catechesis from all other ways of presenting the Word of God.'… I am not forgetting the interest of the many different occasions for catechesis… but I am stressing the need for organic and systematic Christian instruction, because of the tendency in various quarters to minimize its importance." (CT 21)

Memorization: "A certain memorization of the words of Jesus, of important Bible passages, of the ten commandments, of the formulas of profession of the faith, of the liturgical texts, of the essential prayers, of key doctrinal ideas, etc., far from being opposed to the dignity of young Christians, or constituting an obstacle to personal dialogue with the Lord, is a real need, as the Synod Fathers forcefully recalled. We must be realists. **The blossoms, if we may call them that, of faith and piety do not grow in the desert places of a memory-less catechesis**. What is essential is that the texts that are memorized must at the same time be taken in and gradually understood in depth, in order to become a source of Christian life on the personal level and the community level." (CT 55).

Assessment:

Discuss the challenges to catechesis that are epistemologically oriented.

Explain "mystery" as it is used in a catechetical setting.

Explain how the introduction of a person helps to demonstrate that belief is often used in a less than certain sense, but that faith is certain.

Discuss some of the ways in which epistemological principles can be used for the more effective teaching of religion.

Outline of Content:

1.   Catechetical Challenges that are epistemological: Relativism and indifference

Faculties of the Human Soul – Intellect and Will

> Able to know and choose/love
> The human being was created by God to know… to know what?
> Who's going to win the World Series?
> Which class I should take in the Fall?
> What my professor is going to do next?
> Inquiring minds want to know…
> Ultimately to know God
> Why did God make me? To know, love and serve Him…
> The human being is created to know
> Catechist teaches them about God – Talk about job security…

We are created to know but…

State of the Problem – you cannot know

> How do epistemological issues present themselves?
> **Ignorance**: "I don't know" - Didn't they make a movie about him?
>> Msgr. B – let's go back to basics
> **Indifference** – "I don't care (to know…)"
>> It is boring
>> It doesn't have anything to do with the real world
>> It's just about feelings
>> Indifference is a sign of Spiritual malnutrition – some haven't been fed, (they liked the band director because he was passionate about music)
>> Little has been delivered
>> By adolescence, sin has dulled them, addictive behavior has weakened them
> **Agnosticism**: You can't prove religion, why argue about it? (You can't really know…)
>> Lance Armstrong: Be a good person

Non-denominationalism is not realistic – Wheaton dynamic

Comparative religions makes you comparatively religious

Indifference often leads to…

Relativism – that is so intolerant, exclusive, but what if they love each other? Don't want to impose my values on someone else

Common answers – it is objectively true that there is no objective truth – don't want to impose my values: what does the justice system do? Imposes our values –

I might disagree that cohabitation is wrong, but I wouldn't want to impose that belief on someone else

Epistemological: I've never heard a reasonable explanation for…

Atheism: There is no God

Rare in its true form

Some a result of tragedy

Experiential catechesis – what do you think about…?

Emphasis on a religious experience, emotions, openness to all opinions

CT 22: it is useless to play off orthodoxy and orthopraxis: firm and well thought out convictions lead to courageous and upright actions…

All demonstrations of epistemological issues

2. **Understanding the Mystery: Made to know the things of God**

Epistemology is the branch of philosophy that is concerned with the operation of our intellect, how we know things. Many today claim that we cannot know the things of religion and yet we find that we are created to know God and that he has revealed Himself so that we can know Him

An example of how epistemological issues have impacted catechesis is the issue of mystery

Can we know a mystery?

In this piece I would like to explore what we mean by mystery:

Mystery can be known

Mystery is an invitation to adventure

Mystery can be known

1ˢᵗ: What is a mystery?

"Something everyone knows is not true but we have to believe it anyways"

The answer to the question that the catechist does not know the answer to

the answer to… "It's a mystery, just believe it"

Something we cannot understand

Theologically: Mystery is that which is beyond us because God is infinite and we are finite

Catechetically: Is a mystery something that we cannot understand?

Mystery of Christ: "The primary and essential object of catechesis is, to use an expression dear to St. Paul and also to contemporary theology, 'the mystery of Christ.' Catechizing is in a way to lead a person to study this mystery in all its dimensions…" (CT 5, Eph 3:9, 18-19)

Ephesians 3:8-10 To bring to light the mystery: "To me, the very least of all the holy ones, this grace was given, to preach to the Gentiles the inscrutable riches of Christ, and to bring to light for all what is the plan of the mystery hidden from ages past in God who created all things, so that the manifold wisdom of God might now be made known through the church."

Ephesians 1:3-10 to understand fully the mystery: "Praised be the God and Father of our Lord Jesus Christ, who has bestowed on us in Christ every spiritual blessing in the heavens… God has given us the wisdom to **understand fully the mystery**, the plan he was pleased to decree in Christ.

Pope says that the object of catechesis is a mystery

St. Paul says that his job was to make known the mystery

St. Paul also suggests that God has given us the wisdom to understand the mystery

So… What is a mystery? Can the mystery be known?

Catechetically we could say that a mystery is…

Something we would not have known unless God had revealed it, but when He does, it makes sense, it is reasonable. We *can* understand it, but not fully.

Two orders of knowledge:
>**Natural Reason** is the purview of Philosophy: it is the appeal to reason often used in pre-evangelization
>
>**Divine Revelation** is the purview of theology: it is the revealed content of catechesis

What is the Central Mystery of the Faith? The Trinity
>Who's going to teach the Trinity?!
>Only Father can do it, he's got all those degrees
>He does it really well, I don't understand any of it, but he's really good at it…
>What is the Trinity and why is it the central mystery? Answers the question: "Who is God?"
>Does God want us to know who He is? He went through the trouble of becoming incarnate…
>The whole reason for Revelation: God reveals Himself and His plan

The mystery can be known, it is not incomprehensible
Teach the mystery, help them explore the mystery, tell them who God is

Relationally:
We can know God (with certainty), but not fully
Do you know your wife/husband/girlfriend/boyfriend/children?
Remember courtship/dating – the adventure of getting to know the other
Relationally: the mystery of the beloved – a lifetime together getting to know the mystery of the other – an eternity together getting to know the mystery

Mystery as an invitation to Adventure
Mystery appears to us as a contradiction – Frank Sheed Map of Life
>Contradiction is the enemy of the intellect
>God is three persons and one God
>The Eucharist is Jesus
>Concluding it is a contradiction presumes that you understand it completely – in the things of God, it is not appropriate to claim that you understand it completely – finite and infinite
>Relieves the burden on the intellect but not satisfaction – explore the mystery
>Mystery can be known, but we cannot exhaust it, it is an invitation to explore
>Definition of Heaven
>"Heaven consists in the knowledge of God and in the love of God, flowing from and proportioned to that knowledge. As such, it means perfect happiness." Map 30
>"The intellect, whose property it is to possess the knowledge of truth, now knows God himself, who is supreme Truth. The will, whose property it is to love goodness, is now in immediate contact with God himself, who is supreme Goodness. The whole soul is therefore functioning at its very highest, and happiness is the inevitable result." Map 31

Mystery as Adventure
How do we use the word "mystery" outside of religion class?
Books and Videos
>Encyclopedia Brown, Mystery Parties, Clue, the Boxcar children, Hardy Boys & Nancy Drew, Fr. Dowling Mysteries; Scooby Doo and the Mystery Machine

Reading a mystery novel and it ends rather abruptly… what's the problem, it's a mystery, just believe it?!
We love a good mystery – because we cannot understand it?
Because we were made to explore the mystery, it is what the intellect does, it is an adventure, it is exciting
The Mystery can be known, we are made to know it
The catechist is the adventure guide, leading the disciples on an exploration of the mystery

The mystery can be known – teach the mystery
Mystery is an invitation to adventure – invite them to explore it

3. **Faith is Certain: an Epistemological Exercise**
   Epistemology helps us to see that the mystery can be known and that it is an invitation to adventure
   Another example of how epistemology can help us in our catechetical work: exploring the Church's claim that Faith is certain.
   Are you certain about what you believe? Are your students?
   Faith is certain
   Faith is in a person
   We help them believe by our witness

   Faith is Certain as the epistemological exercise
   Faith is Certain: "It is more certain than all human knowledge because it is founded on the very word of God who cannot lie. To be sure, revealed truths can seem obscure to human reason and experience, but 'the certainty that the divine light gives is greater than that which the light of natural reason gives.' 'Ten thousand difficulties do not make one doubt.'" (CCC 157; John Henry Cardinal Newman: Apologia pro vita sua)
   The time of Certainties is irrevocably past: "According to some of them, the time of certainties is irrevocably past, and the human being must now learn to live in a horizon of total absence of meaning, where everything is provisional and ephemeral. In their destructive critique of every certitude, several authors have failed to make crucial distinctions and have called into question the certitudes of faith." (Pope John Paul II in "Faith and Reason" Fides et Ratio 91)

   Catechism boldly claims that Faith is certain
   JP2 indicates how some claim that the time for certainties is over – you just can't be sure
   A lack of certainty is disastrous for discipleship because you have to commit to something that will cost you
   Because so many claim that you cannot be sure, we don't waste our time with religion
   Because it will cost me something, I'm not willing to commit
   Consider the witness of the Saints and Martyrs
   How is faith certain?

   We tend to use belief inaccurately – something less than certainty
   If you believe something, are you certain about it?
   Is the president on campus?
   Yes, I just came from Mass and he was the celebrant
   Are you sure? Yes, I am certain, I saw him, the president is on campus

   Is the president on campus?
   I believe he is, he celebrated Mass for us yesterday
   Are you sure? No, he may have left for a meeting in Loretto, but I believe he is
   We use "believe" for something less than "I know it"

   Introduce a person and belief becomes more certain
   Is the president on campus?
   No, I don't believe so. He celebrated Mass for us yesterday but said that he had a meeting in Loretto today so he was going to drive there with Fr. Dan after Mass yesterday evening.
   But I just saw him in the Dining Hall
   It must have been somebody else
   You don't believe me?
   I'm not sure
   Then you don't believe me.
   You either believe me or you don't
   If you are not sure then you don't believe me
   If you believe me, you are certain

   The most accurate use of belief/faith is certainty
   Belief is used appropriately when it is in a person

We believe someone about something that we do not know first hand
Faith is in a person

Will he pick you up and get you to the airport on time? Yes, I have faith in him.

We use different means to know different things
I'm not going to be religious because religion can't be proved, it is just something you believe on faith, like a lot of superstitions
Can you prove to me that God exists?
Well, yes we can: Arguments for the existence of God
God can be known with Certainty by the light of natural reason
Socrates, Plato and Aristotle did us this favor
That is not very scientific…

We use science and proof to know things
We use faith and love to know people
He will pick you up and get you to the airport on time.
Prove it
I can't prove it, you will have to trust him/me

Most of what we know is on the testimony of others
Do we have to prove everything before we accept it as true?
Does the Great Wall of China exist?
Have you seen it?
Why do you believe it?

Lead them to belief in God through teaching and Witness
Faith is certain
Faith is in a person
Our catechetical goal is to lead them to Faith in God
They come to know God initially through the testimony of others
Tom: I'm going to let them decide for themselves…
If they have no one else to give testimony to God, they will depend on you
The way we know persons is by trusting them
They have to trust you
You earn their trust by loving them
They trust you, believe you, have faith in you if you prove yourself trustworthy
They don't generally trust, they have been deceived
Ultimately Faith is certain when it is in God who cannot deceive nor be deceived
The importance and power of a witness
Epistemology tells us that we can know – study & teach
Epistemology tells us that faith is certain and it is in a person – be a witness

4. **"Your faith has saved you…": Helping students know and believe**
"Your faith has saved you." (Luke 7:50)
We have seen how the mystery can be known and that it is an invitation to adventure
We have seen that Faith is certain and that Faith is in a person
I'd like to point out the catechetical implications of this epistemological exercise to show how epistemology can help us make disciples
If faith is in a person then our witness becomes crucial in helping them believe
If they can know the mystery then we are obliged to nourish their souls with the knowledge of God
The Church helps us teach the Faith and urges us to do it systematically

The Importance of Witness to help them believe: A catechetical application
Belief/faith is dependent upon another

Msgr. R: I do not remember exactly what they taught me about the Eucharist, but I knew it was Jesus because I saw them genuflect.
Your witness will confirm your teaching
I believe that the Eucharist is really Jesus because I believe you
EN 41 Witness: "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses" (EN 41).
Authenticity and Love
The Truth demands a witness
God has given us a voice so that we can tell others about Him

Teach with conviction to overcome indifference: Avoid qualifying phrases:
"The crowds were astonished at his teaching, for he taught them as one having authority, and not as their scribes." (Matthew 7:28-29)
The Church teaches… that only men can be ordained as priests
Catholics believe that… the Eucharist is really Jesus
Bishops warn against using "relativizing" language
Implies a big "but…" – how to teach without a big "but…"
…but others believe something different
…but you don't really have to believe it
…but not everybody believes that
It comes across as one opinion among many
And it does not help them believe
Teach it as if it is true, because it is
"God has arranged to share His life with us by giving to us His body and blood. In the Eucharist Jesus is truly present…"

Weakens the objective force of doctrine: "This language 'weakens the objective force of the statement of the doctrine,'" and that "any textbook that uses such language will not be declared to be in conformity with the *Catechism*." (John Vitek, St. Mary's Press quoting the Conformity Review Process)
Undermine faith in and commitment to Christ: "Subjectivism about revelation leads to a relativistic teaching. Ultimately, it can undermine faith in and commitment to Christ."
Archbishop Alfred Hughes, "On Ten Years of Conformity Reviews," *Catechetical Leader*, Volume 17, Number 4, July/August 2006, 9.

It is good to know – nourish the soul: a catechetical application
The human mind was created to know the things of God
it suffers spiritual malnutrition if deprived
Creation of Adam image: In the mind of God
Faculties of the Human Soul:
Intellect: to know the true
Will: to love the good
Made to know God

It is not only good to know…
Knowing it makes us smarter (it perfects the intellect)
We are created to know God, this is how the mind works best, how it is perfected
The studies of **elderly nuns**, their minds are so sharp at such a great age
Nourishment for the Soul: "But it still remains true that, to one who loves God, every new truth learned about God is a new reason for loving Him, and it still remains true that every doctrine contains light for the mind, and nourishment for the soul." (Frank Sheed: Are We Really Teaching Religion? 13)
Something more necessary than food

Not only good, helpful and necessary…
It is a matter of life and death
Sure I learned the importance of knowledge in school

Needed the knowledge to pass the test, to graduate, to get a job

Flight school -I learned the fundamental importance of knowledge
What I knew became the difference between staying alive and the proverbial letter to parents: We regret to inform you …
Not just to pass the test
What they know, and how well they know it, will mean the difference
Consider the soldiers/pilots making preparations for the next push/mission
How seriously do you think they prepared?
How much do they tremble before the task?

I said at the beginning that what I do now makes that look like childsplay
The stakes are higher, pushing back darkness, eternal implications
Do you believe it?
I believe it but I don't live it
I am convicted when I walk in to teach without as much trepidation as I did when I strapped into the aircraft

Fuel and the Carrier Pilot
What did you think about most when you flew? Fuel
How much do I have?
How fast am I burning it?
Is it transferring properly?
Is there any airborne? (a tanker)
How much will I have when I get back to the ship?
Do I have enough to successfully complete the mission?
Do I have enough to extend on station any longer?

Knowledge of fuel informed my every action
Knowledge of God should inform their every action

Finally, Love is the bottom line
Knowledge a prerequisite for love in our formula
It is the first step, cannot love who you do not know
Created to know Him more intimately than spouses
A: Sheed: Knowledge serves love by removing obstacles that are obstacles to love
B: Sheed: Each new thing learned and meditated about God is a new reason for loving Him (Beginners 5)
C: Love as the motivation for catechesis: The most charitable thing you can do for them

The Need for a Systematic Catechesis: Deliver the Deposit – a catechetical application
"Paul VI rejoiced 'to see how everyone drew attention to the absolute need for systematic catechesis.'… I am stressing the need for organic and systematic Christian instruction, because of the tendency in various quarters to minimize its importance." (John Paul II, CT 21)
What has the Church done in the face of this challenge?
Pope St. Piux X: Small Catechism – teach from it
US Bishops: Baltimore Catechism
Pope St. John XXIII: Reason for the Council – to Guard and present better the precious deposit of Christian Doctrine – read the documents of VAT2
Pope Paul VI: Year of Faith, everyone on one day pray the Creed – Credo of the People of God – expanded version
Pope St. John Paul II: CT: do not allow these groups to lack a serious study of Christian Doctrine
Catechism of the Catholic Church – Read it, pass the test
GDC: ever increasing urgency for doctrinal formation
Benedict XVI: Compendium of the Catechism
US Bishops: US Adult Catechism

Austrian Bishops: You Cat
Do you get the sense that they want you to know your Faith? Do you?
Dr. R VCAT.org (video catechism)
Dr. H: The Creed
St. Patrick's Summer
Sheed: Beginners, Map, Sanity
Dynamic Catholic Institute – Rediscovering Catholicism
Frank Sheed: Soaked in Doctrine
Soak in doctrine, nourish your soul, feed the victims of spiritual malnutrition

Serious Study of Doctrine: "I may also mention the youth groups that, under varying names and forms but always with the purpose of making Jesus Christ known and of living by the Gospel, are in some areas multiplying and flourishing in a sort of springtime that is very comforting for the Church… In the name of Jesus, I exhort the young people who belong to them, their leaders, and the priests who devote the best part of their ministry to them: No matter what it costs, do not allow these groups… to lack serous study of Christian doctrine. If they do, they will be in danger—a danger that has unfortunately proved only too real—of disappointing their members and also the Church." (CT 47)

Absolute need for systematic catechesis: "In his closing speech at the Fourth General Assembly of the Synod, Pope Paul VI rejoiced 'to see how everyone drew attention to the absolute need for systematic catechesis, precisely because it is this reflective study of the Christian mystery that fundamentally distinguishes catechesis from all other ways of presenting the Word of God.'… I am not forgetting the interest of the many different occasions for catechesis… but I am stressing the need for organic and systematic Christian instruction, because of the tendency in various quarters to minimize its importance." (CT 21)

Urgency of doctrinal formation: "The situation today points to an ever-increasing urgency for doctrinal formation of the lay faithful, not simply for a better understanding which is natural to faith's dynamism, but also in enabling them to 'give a reason for their hope' in view of the world and its grave and complex problems" (GDC 241).

Ongoing Education: necessary nourishment: "Ongoing education in the faith… is characterized by being the necessary nourishment of which every baptized adult has need in order to live" (GDC 57).

Soaked in dogma: "The teacher should be soaked also in the Church's dogmas, soaked in them in this sense that she knows them in so far as the Church has expounded them; and further, that she is possessed by them. This experience of having the dogmas of the faith come alive in the mind is a most fascinating psychological thing." (10)

Possessed by the truth: "The very essence of being possessed by any truth at all is a desire to tell it. To be possessed by a truth and not to long to communicate it would be impossible. The mark of the teacher who is possessed by truth is an almost anguished desire to convey to others what is so rich a treasure to her." (10)

Nourishment for the Soul: "But it still remains true that, to one who loves God, every new truth learned about God is a new reason for loving Him, and it still remains true that every doctrine contains light for the mind, and nourishment for the soul." (13)

Memorization in Catechesis – a catechetical application
Exhortation to Witness and the power of a witness
Exhortation to Systematic Catechesis – what they believe matters
Nourishment for the soul – we are made to know
Memorization – feed the soul
Get them to read, give them homework (make it possible for God to teach them outside of your classroom), get their parents to read to them, challenge them to "learn it by heart", give them the opportunity to demonstrate their mastery by testing them, test their ability to explain it to someone else, help them to pray what they learn

Memorization: "A certain memorization of the words of Jesus, of important Bible passages, of the ten commandments, of the formulas of profession of the faith, of the liturgical texts, of the essential prayers, of key doctrinal ideas, etc., far from being opposed to the dignity of young Christians, or constituting an obstacle to personal dialogue with the Lord, is a real need, as the Synod Fathers forcefully recalled. We must be realists. **The blossoms, if we may call them that, of faith and piety do not grow in the desert places of a memory-less catechesis**. What is essential is that the texts that are memorized must at the same time be taken in and gradually understood in depth, in order to become a source of Christian life on the personal level and the community level." (CT 55).

You have the opportunity to prevent spiritual malnutrition
Nourish the soul
Teach the Faith

Session 8:
Teaching to and from the Creed

Rationale:
One of the two-fold priorities of the Catechetical renewal was the preservation of the Deposit of Faith, a priority emphasized more recently by the U.S. Bishops' conformity review process, and demonstrated to be an ongoing concern in light of the approaches used to reach the post-modern audience which still tend to neglect the traditional teaching of the Church. The Creed has historically been a summary of the content of the Deposit, and provides the framework for the Church's official catechisms, but it has also been a teaching instrument. It is appropriate then to consider the Creed as a tool for teachers of religion for the preservation of the Deposit.

Research Principles:
1.1 There is no dichotomy between the priority to preserve the Deposit of Faith and the need to find approaches that will engage an audience which is less and less disposed.
1.4.1   John XXIII emphasized the priority for preserving the Deposit of Faith in calling the Second Vatican
            Council
1.4.2 Restore the Creed, use it as an instrument for teaching, teach to its Profession
2.2.5 The formation of teachers will include instruction in the use of the Church's classic catechesis, not only in the content outlined by the four pillars of the catechism, but in fostering the three-fold response of sacramental living, gospel morality and prayer
3.5 A systematic catechesis will be implemented for the intellectual engagement of the students.

Key Points:
1.   The Creed is a Profession of Faith, a prayer, it is also a summary of what is believed
2.   Profession is necessary for Salvation
3.   What we believe impacts how we act – many martyrs died for what they believed – CT 22: "Firm and well thought out convictions lead to courageous and upright action."
4.   Religious instruction leads students to make a fruitful profession of faith
5.   The Creed is a means and a goal of religious instruction – we teach what it contains in order to lead them to profess what they believe, that in embracing and professing, they will live in accordance with it.
6.   The Creed is professed at Baptism, at Mass and by candidates for full communion in RCIA
7.   Evidence of Creeds and Baptismal professions dates to the 2nd Century and they have developed since then, most significantly in the Christological Councils of the 4th Century
8.   Pope Paul VI published the Credo of the People of God as a response to the effect of modernism on certain Church Teachings
         The Congregation for the Doctrine of the Faith encouraged a Public Profession of Faith for teachers of the
         Faith in response to similar challenges
9.   The Creed has been used by catechists as a teaching instrument throughout the life of the Church, especially during the ages before the printing press when teaching was primarily oral.
         The Creed has historically been the doctrinal framework for the Church's official teaching instruments, the
         Catechisms
10. The Creed can serve as the curriculum for a systematic doctrinal delivery today as well as in evangelizing catechesis
11. Students who understand what is contained in the Creed will be more likely to believe it, be convicted to live by it, enjoy the fruits of such living both now and in eternity.
12. Teach the Creed, promote its fruitful profession.

(This slightly expanded outline of key points attempts to demonstrate the application associated with those points. It will be followed below with a more detailed outline of the content of this lesson.)
What is the Creed?
1.   The Creed is a Profession of Faith, a prayer, it is also a summary of what is believed

Why do we pray the Creed?
2.   Profession is necessary for Salvation

Why is profession necessary for Salvation?
3. **What we believe impacts how we act – many martyrs died for what they believed; CT 22: firm and well thought out convictions lead to courageous and upright action – what we know affects how we act**

What does the Creed and its profession have to do with Catechesis?
4. **Religious instruction leads students to make a fruitful profession of faith**

How is the Creed used in religious instruction?
5. **The Creed is a means and a goal of religious instruction – we teach what it contains in order to lead them to profess what they believe, that in embracing and professing, they will live in accordance with it.**

What are some examples of how this Profession is used in the Church?
6. **The Creed is professed at Baptism, at Mass and by candidates for full communion in RCIA**

Where did the Creed come from? What are its different forms?
7. **Evidence of Creeds and Baptismal professions dates to the 2ⁿᵈ Century and they have developed since then, most significantly in the Christological Councils of the 4ᵗʰ Century**

Has the Creed developed more recently?
8. **Pope Paul VI published the Credo of the People of God as a response to the effect of modernism on certain Church Teachings**
    The Congregation for the Doctrine of the Faith encouraged a Public Profession of Faith for teachers of the Faith in response to similar challenges

How has the Creed been used in teaching?
9. **The Creed has been used by catechists as a teaching instrument throughout the life of the Church, especially during the ages before the printing press when teaching was primarily oral.**
    The Creed has historically been the doctrinal framework for the Church's official teaching instruments, the Catechisms

How can the Creed be used by teachers today?
10. **The Creed can serve as the curriculum for a systematic doctrinal delivery today as well as in evangelizing catechesis**

How could teaching from the Creed benefit today's students?
11. **Students who understand what is contained in the Creed will be more likely to believe it and be convicted to live by it, enjoy the fruits of such living both now and in eternity.**
12. **Teach the Creed, promote its fruitful profession.**

Key Scriptures/document citations:
If you confess… you will be saved: "If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." (Romans 10:9)
The Church believes as she prays: "The law of prayer is the law of faith: the Church believes as she prays." (CCC 1124, Prosper of Aquitaine) Lex orandi, lex credendi
Salvation as the central point of the Good News: "Christ proclaims salvation as the outstanding element and, as it were, the central point of his Good News." (GDC 101)
Salvation: the Purpose of Revelation: "The salvation of the person… is the ultimate purpose of Revelation." (GDC 139)
Conviction leads to action: "Firm and well thought out convictions lead to courageous and upright action." (CT 22)

Assessment:
Discuss the relationship between belief and action, that is, explain why is a profession of faith necessary for salvation.
Explain how catechesis is oriented toward a fruitful profession of faith.
How is the Creed used in religious instruction?
Discuss the development of the Creed in the history of the Church.

In what ways is the Creed used in the liturgy today?

Discuss the situation which led to Paul VI's promulgation of the Creed of the People of God

Discuss the different levels of Church teaching using specific examples as outlined in the Congregation for the Clergy's Commentary on Ad Tuendam Fidam.

Outline how the Creed could be used to frame a curriculum for religious instruction.

Outline of Content:

What is the Creed?

1. **The Creed is a Profession of Faith, a prayer, it is also a summary of what is believed**
    Credo – "I believe"
    Like many Catholic prayers, the title of the prayer is its first words, often in Latin
    Hail Mary, Our Father, Magnificat, Benedictus, Angelus, Confiteor

Why do we pray the Creed?

2. **Profession is necessary for Salvation**
    The law of prayer is the law of faith: the Church believes as she prays. (CCC 1124, Prosper of Aquitaine)
    Lex orandi, lex credendi

How are you saved?

Profession is necessary for salvation, many martyrs died for professing their belief in God, or chose to die rather than deny their belief in God.

> Evangelical friend: "Are you saved? When was your spiritual birthday? When did you accept as Jesus as your personal Lord and Savior?"
>> Seemed like he was asking, When did you meet your parents?"
>> Neither of us were satisfied, the encounter began a search for me…
>> **How are you saved?**
>> **"If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." (Romans 10:9)**
>> "Christ proclaims salvation as the outstanding element and, as it were, the central point of his Good News." (GDC 101)
>> "The salvation of the person… is the ultimate purpose of Revelation." (GDC 139)
>> My friend was **asking the right questions**, the salvation questions
>> Isn't this what we want for our students?
>> How do we get it to them?
>>
>> What do we want for our students?
>> Why do we Evangelize and Catechize them?
>> **Salvation is the Goal of the Catechetical Work**
>> We want salvation for them

Why is profession necessary for Salvation?

3. **What we believe impacts how we act – many martyrs died for what they believed**
    CT 22: firm and well thought out convictions lead to courageous and upright action
    St. Justin Martyr: "Do as you wish, for we are Christians, and we do not sacrifice to idols."
    The seven brothers of Maccabees

What does the Creed and its profession have to do with Catechesis?

4. **Religious instruction leads students to make a fruitful profession of faith**
    The Aims of Catechesis (CT 20) are understanding and change
    We teach for understanding and facilitate conversion
    God's Pedagogy (GDC 137-147) promotes a response of Faith
        It is gradual and in stages
        It follows a certain pattern (Luke 5: The Call of Simon)
        We facilitate a response of Faith
        In this process students listen, consider, consent and then obey
        We teach with conviction to help them believe

        We help them act in accordance with what they believe and continue as disciples
       CT 22: firm and well thought out convictions lead to courageous and upright action

How is the Creed used in religious instruction?

5.   The Creed is a means and a goal of religious instruction – we teach what it contains in order to lead them to profess what they believe, that in embracing and professing, they will live in accordance with it.

What are some examples of how this Profession is used in the Church?

6.   The Creed is professed at Baptism, at Mass and by candidates for full communion in RCIA
      Examples of Profession
          RCIA handing over the Creed
          Holy Saturday Rites – Recitation of the Creed
          Candidates for full communion – profession of Faith
          Rite for Baptism – do you believe?
          Mass – Let us profess…
          Confirmation: Renewal of Baptismal Promises
          Rich Mullins: I believe what I believe because it makes me what I am…

Where did the Creed come from? What are its different forms?

7.   Evidence of Creeds and Baptismal professions dates to the 2nd Century and they have developed since then, most significantly in the Christological Councils of the 4th Century
      History of the Creed (The Christian Faith by Neuner and Dupuis)
        The Der-Balizeh Papyrus (end of the 2nd Century)
          Represents a fourth century liturgy:
          "I believe in God, the Father almighty, and in his only-begotten Son, our Lord Jesus Christ, and in the Holy Spirit, and in the resurrection of the flesh [in the] Holy Catholic Church."
        Apostolic Tradition of Hippolytus (c. 215-217)
          "Do you believe in God, the Father almighty?"
          Do you believe in Jesus Christ, the Son of God, who was born of the Virgin Mary by the Holy Spirit, has been crucified under Pontius Pilate, died [and was buried], who o the third day rose again, alive, from the dead, ascended into heaven and took his seat at the right hand of the Father, and shall come to judge the living and the dead?
          Do you believe in the Holy Church and the resurrection of the body in the Holy Spirit?
          Baptismal liturgy, Christological development
        Symbol of the Apostles
          Ninth century evidence
          12 articles
        Symbol of Nicaea (325AD)
          Arian heresy – one in being with the Father
          precursor to Nicene Creed
         Symbol of Constantinople (381)
          Nicene Creed as we know it

Has the Creed developed more recently?

8.   Pope Paul VI published the Credo of the People of God as a response to the effect of modernism on certain Church Teachings
      Credo of the People of God (1968)
          John XXIII calls Vatican 2 to guard and present better the precious deposit of Faith
          1967 Dutch Bishops produce the "New Catechism" which, according to Kevane, sets aside the Creed
          Others noted it as an example of the modernistic influence on catechesis
          Paul VI calls a year of Faith
          At its close he promulgates the Credo of the People of God
          Paul VI encourages everyone to pray the Creed on that day
      Learning from the Credo – Paul VI addresses the modernistic influence
          Kevane's Creed and Catehetics, the Papal Commission of Cardinals' October 15, 1968
          Declaration on "The New Catechism"

> the Cardinals outline the history of the intervention of the holy see and the deliberations between committees, including the lack of cooperation, the publishing of different translations without permission and even a book about the affair which is inaccurate but prominent. They then outline for the sake of the faithful the points of doctrinal concern in The New Catechism. Msgr. Charles Cardinal Journet is one of the signatories.

Kevane's Creed and Catechetics Part Three: A Practical Commentary on The Creed of the People of God

> Mass and the Real Presence of the Eucharist - Dutch Catechism seems to set aside transubstantiation as a product of the Middle Ages and simply an Aristotelian interpretation

The Congregation for the Doctrine of the Faith encouraged a Public Profession of Faith for teachers of the Faith in response to similar challenges

Ad Tuendam Fidam (1989) and the CDF Commentary (1998)

Associated with Ex Corde Ecclesiae and the Oath of Fidelity

Demonstration of the different levels or authoritative teaching and the type of assent due to each

Levels of Church teaching

Ad Tuendam Fidam (1989) (on "keeping" the Faith)

Congregation for the Doctrine of the Faith

Breakdown of Paragraphs with Examples

> **I, N., with firm faith believe and profess each and everything that is contained in the Symbol of faith, namely: I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen…**

> With firm faith, I also believe everything contained in the Word of God, whether written or handed down in Tradition, which the Church, either by a solemn judgment or by the ordinary and universal Magisterium, sets forth to be believed as divinely revealed.

- **Explain Word of God, Scripture and Tradition, ordinary and universal Magisterium**
- **Essentially the CCC: Christological dogmas, Marian dogmas, institution of the sacraments by Christ and their efficacy with regard to grace, real and substantial presence of Christ in the Eucharist…**

> I also firmly accept and hold each and everything definitively proposed by the Church regarding teaching on faith and morals.

- Papal infallibility, reservation of priestly ordination to men, illicitness of euthanasia, prostitution, fornication, canonization of saints, invalidity of Anglican ordinations…

> Moreover, I adhere with religious submission of will and intellect to the teachings which either the Roman Pontiff or the College of Bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act.

- Death penalty…

Distinction:

"With regard to the *nature* of the assent owed to the truths set forth by the Church as divinely revealed (those of the first paragraph) or to be held definitively (those of the second paragraph), it is important to emphasize that there is no difference with respect to the full and irrevocable character of the assent which is owed to these teachings. The difference concerns the supernatural virtue of faith: in the case of the truths of the first paragraph, the assent is based directly on faith in the authority of the Word of God (doctrines *de fide credenda* "believed"); in the case of the truths of the second paragraph, the assent is based on faith in the Holy Spirit's assistance to the Magisterium and on the Catholic doctrine of the infallibility of the Magisterium (doctrines *de fide tenenda* "held"). (Commentary, CDF, 1998)

"Furthermore, each and everything set forth definitively by the Magisterium of the Church regarding teaching on faith and morals must be firmly accepted and held; namely, those things required for the holy keeping and faithful exposition of the deposit of faith; therefore, anyone who rejects propositions which are to be held definitively sets himself against the teaching of the Catholic Church." (JP2, Ad Tuendam Fidem, 1998)

First Paragraph:
"These doctrines require *the assent of theological faith* by all members of the faithful. Thus, whoever obstinately places in doubt or denies them falls under the censure of *heresy*, as indicated by the respective canons of the Codes of Canon Law." (Commentary on ATF, CDF, 1998)

Second Paragraph:
"Whoever denies these truths would be in a position of *rejecting a truth of Catholic doctrine and would therefore no longer be in full communion with the Catholic Church*." (Commentary, CDF, 1998)

How has the Creed been used in teaching?

9. The Creed has been used by catechists as a teaching instrument throughout the life of the Church, especially during the ages before the printing press when teaching was primarily oral.

The Creed has historically been the doctrinal framework for the Church's official teaching instruments, the Catechisms

How can the Creed be used by teachers today?

10. The Creed can serve as the curriculum for a systematic doctrinal delivery today as well as in evangelizing catechesis

Teaching from the Creed: What would be included in a catechesis on…?

I believe in God…	Who is God?	Trinity
the Father almighty…	Who is God?	Father
creator of heaven and earth…	Where did I come from?	Creation
		Angels
	Who am I?	Image and Likeness;
	Why am I so messed up?	Original Sin
		Personal Sin
		Satan
I believe in Jesus Christ,		
his only Son, our Lord…	Who/What is Jesus?	Jesus, the Incarnation
He was conceived by the Holy Spirit		
and born of the Virgin Mary…		Mary
He suffered under Pontius Pilate,		
was crucified, died and was buried.		
He descended into hell…	What did Jesus do?	Jesus, the Paschal Mystery
On the third day he rose again…		Jesus, the Resurrection
He ascended into heaven		
and is seated at the right hand of the Father…		Jesus, the Ascension
He will come again to judge the living and the dead…		Jesus, the Second Coming
I believe in the Holy Spirit…	Who is God?	Holy Spirit
I believe in the holy catholic Church…		Church
I believe in the communion of saints…		Church pilgrim, suffering, triumphant
I believe in the forgiveness of sins…	Why is the Church necessary?	Church, Dispenser of the Mystery; Purgatory
I believe in the resurrection of the body,		
and the life everlasting…	What happens next?	The Last Things

How could teaching from the Creed benefit today's students?

11. **Students who understand what is contained in the Creed will be more likely to believe it and be convicted to live by it, enjoy the fruits of such living both now and in eternity.**

12. **Teach the Creed, promote its fruitful profession.**
    I believe in God…

Session 9:
The Essentials for a catechesis on the Eucharist

Rationale:
Kevane indicates that the Eucharist is at the center of the Deposit of Faith because it is Jesus, and that the goal of religious formation is Eucharistic living. A catechesis on the Eucharist is an important part of promoting the threefold response of the Classic Catechesis, "the disciples devoted themselves to… the breaking of bread" (Acts 2:42)

Research Principles:
1.2.1 Religious education is oriented both intellectually to better understanding of the content, but also ultimately to action associated with authentic lived Christianity/discipleship.
1.2.3. Teach for conversion or attachment to Christ
1.3.3 Emphasize the Christocentricity of the content to promote a deeper understanding of, and deeper relationship with Jesus.
2.1.4 Formation for teachers will include opportunities for them to deepen their own spiritual lives and commitment to Christ.
2.2.3 The formation of teachers will include a deep study of Scripture, specifically highlighting the biblical basis of doctrinal teaching, the typological approach, and the use of the narratio.
2.2.4 The formation of teachers will include a deep study of doctrine and its relevance, delivered in an attractive way.
2.2.5 The formation of teachers will include instruction in the use of the Church's classic catechesis, not only in the content outlined by the four pillars of the catechism, but in fostering the three-fold response of sacramental living, gospel morality and prayer
3.4 Religious instruction will give a certain primacy to the Eucharist, facilitate greater participation in the Mass and reception of the Eucharist, and promote Eucharistic living.
3.5 A systematic catechesis will be implemented for the intellectual engagement of the students.

Key Points:
A Rationale for a Catechesis on the Eucharist
1. The Eucharist is "the Source and Summit of the Christian life"
2. Real Presence: Jesus is truly present in the Eucharist
3. Transubstantiation: Bread and Wine become the Body and Blood of Jesus
4. Jesus instituted the Eucharist
5. Praying in the Presence of Jesus – Eucharistic Adoration
6. Worthy Reception of the Eucharist – Preparing to Receive
7. Eucharistic living: Food for the Journey

Key Scriptures/document citations:
"The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch." (CCC 1324, PO 5)
"They hold aloof from the Eucharist and from services of prayer, because they refuse to admit that the Eucharist is the flesh of our Savior Jesus Christ." (to the Smyrnaeans)
John 6: The Bread of Life Discourse
Exodus 12: The Passover
Hebrews 7:25: ever living to make intercession for us
1 Cor 11:27: "Many of you are ill and infirm, and a considerable number are dying."

Assessment:
What would be your rationale for delivering a catechesis on the Eucharist?
Explain what "transubstantiation" means with regard to the Eucharist.
Explain the biblical basis for the Church's teaching on the "Real Presence" of the Eucharist.
Explain the guidelines for reception of the Eucharist by non-Catholics. Why are non-Catholics generally not invited to receive the Eucharist?

What would be considered important for the worthy reception of the Eucharist and why.
Explain Eucharistic living and how it is promoted.
What would you include as essential for a catechesis on the Eucharist?

Outline of Content:
A Rationale for a Catechesis on the Eucharist – Why teach the Eucharist?
What is the goal of the catechetical work?

        Intimacy with Christ CT5
        Union with God in Christ – Frank Sheed: Are We Really Teaching Religion?
        Encounter God
        Communion with God
        Salvation GDC 101

Where do we encounter God most significantly prior to the Beatific Vision?
        In the Eucharist – eat my flesh and drink my blood

How do we evaluate the effectiveness of our catechetical efforts?
        Holiness
        Genuine Christian Discipleship
        Love of God and neighbor – self gift
        Participating in and living out the Paschal Mystery – complete gift of self for the other (Men for Others)
        Eucharistic living (Kevane)

What are we obliged to teach – what is the content of our teaching?
        At the Heart of Catechesis is a Person CT
        Teach Jesus and everything in reference to him CT 5 & GDC

What is the Source and Summit of the Christian Life?
        The Eucharist – LG11

Make them hungry for the Eucharist

1.   The Eucharist is the Source and Summit of the Christian life
"The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch." (CCC 1324, PO 5)
Give them Jesus (Kevane)
Source of Christian Life – the divine life in us, sanctifying grace, makes it possible for us to be what we were made to be, children of God, to achieve our purpose in life, union with God here and in heaven, give of our self to others in Christian service
Summit of the Christian life – communion with God and the fruits that come with it
        Overcoming sin and its hold on us
        Overcoming the fear of what threatens us
        Making it possible to do what we know we ought to do, but are sometimes not able to
        Peace and Joy in living and in the company of others
        The ability to help and serve others
The Eucharist is the Culmination of Christian Initiation
Liturgy's concentric circles – the center of the liturgy and the source from which all the other sacraments receive their power
"The Blessed Eucharist is *the* Sacrament. Baptism exists *for* it, all the others are enriched by it The whole being is nourished by it. It is precisely food, which explains why it is the one sacrament meant to be received daily. Without it, one petition of the *Our Father*—'Give us this day our daily bread'—lacks the fullness of its meaning." Sheed Beginners 153)

2.   The Real Presence – Jesus is truly present in the Eucharist
The Eucharist is the Source and Summit because it is Jesus
        Against those who might suggest that it is just a symbol of his presence
        More importantly against those in our own number who wonder why they have to go to Mass, or who have stopped wondering and just go out of habit, or who have stopped wondering and stopped going.
        Jesus is here, truly present here.
        The sanctuary light tells us, somebody is here
        RCIA candidate – I came into the Catholic Church as a result of my tour of the church, actually it was the tour of the sacristy. Why are there two sinks? These people's belief in the Eucharist is reflected in their plumbing… sign me up.
        Dr. B and the testimony of St. Ignatius of Antioch – he reached through history and slapped me in the face: "They hold aloof from the Eucharist and from services of prayer, because they refuse to admit that the Eucharist is the flesh of our Savior Jesus Christ." (to the Smyrnaeans)
        Msgr. R: Do you remember what you learned in second grade? I don't remember exactly what Sister said, I remember it seemed odd, but I believed it then because I saw her genuflect, and I still believe it now.

Unless you eat my flesh and drink my blood, you have no life in you
        John 6: The Bread of Life Discourse
        Follows the feeding of the five thousand
        They came looking for more
        (take note, some people will come to your classes because they know there will be food there – the ministry of hospitality – Barbara: God's love made edible – feed the hungry)
        Jesus wanted to show them that spiritual food was more important than physical food
        But many left him – and he let them go
        To whom shall we go?
Take and eat, this is my body, do this in memory of me
        Matthew: The Last Supper
        This is my Body
        He worked out the details for us
        Holy Thursday Liturgy – Institution of the Eucharist and celebration of the priesthood – the priest would make Jesus body and blood available to us
Behold the Lamb of God
        In the context of the celebration of the Passover
        The central redemptive event of the Old Testament
        The flesh of the lamb was eaten and its blood painted on the doorposts to spare them the angel of death and free them from slavery
        Exodus 12: a perpetual institution – so that they would never forget what God did to save them
        The Last Supper – the celebration of the Passover – the lamb of God who would be killed to save us from slavery and death and for life in the promised land of heaven
        He gives us his flesh to eat so that we too can participate in his saving work
The Wedding feast of the Lamb
        Revelation: looking up I saw a lamb as if it had been slain
        Preparing for the eternally celebrated Passover feast
        Hebrews 7:25: ever living to make intercession for us – always showing his sacrifice to the Father

Almost too good to be true – Cardinal George

3.   Transubstantiation: Bread and Wine become the Body and Blood of Jesus
Senses perceive the accidents but not the substance
        Princess and the frog
            Looks like a frog, smells like a frog, sounds like a frog, feels like a frog, but it is not a frog
        5 senses: seeing, hearing, tasting, smelling touching
            Our senses have access to accidents – the characteristics of a thing that are not the thing itself
        Example of the parts of a thing are not the thing – spirit and matter distinction
        Don't judge a book by its cover – we can be tricked by appearances – they said they were my friend…
            Vanity – overemphasis on appearances – it is what is inside that counts

At the prayer of consecration, the substance changes, but the accidents remain the same
> Looks, feels, smells and tastes like bread, and we would be surprised if it did not, but it is not bread, it is Jesus' body

Jesus remains present in us as long as the accidents remain themselves
> Prayer after communion is a precious time while Jesus is truly present *in us*

4. Jesus instituted the Eucharist

The Last Supper
> In the context of the Celebration of the Passover – to fulfill the Passover – saved from death for life
> On the evening before he died – so that we would have a way of participating in His saving work

Jesus celebrates the Eucharist on the day of His Resurrection – they recognized Him in the breaking of the bread (Emmaus Luke 24)

The Ascension: Behold I am with you always (Matthew 28) - He made it possible for us to have physical access to Him before He left us physically

God was present to His people throughout salvation history
> Leviticus Bread of the Presence
> Manna in the desert
> Tabernacle in the desert
> Ark of the Covenant
> Temple and its destruction
> St. Justin's Mass
> In our churches and tabernacles

The Mass makes it possible to participate in the Sacrifice of Jesus
> Participating in and living the Paschal Mystery

5. Praying in the Presence of Jesus

> Church is not just a good place to pray because it is quiet – Jesus is there, reserved in the tabernacle
>> Tabernacle – tent: where God was present with his people in the desert
>> Temple: where God was present with his people
>> Holy of Holies: the Ark of the Covenant – entered once a year – the intensity of God's presence
>>> Zechariah's encounter – unable to speak
> Communicating by letter, phone call, skype, text message – different than communicating in person
>> Praying in the presence of Jesus
>> "Every time I pass a church I always stop and visit, lest on the day they carry me in, the Lord will say, 'Who is it?'"
> The practice of Eucharistic Adoration – praying in the presence of Jesus
>> Perpetual Eucharistic Adoration and the Holy Hour
>> Facetime w Jesus
>> Make an appointment to have an audience with the King of the Universe
>> Dress appropriately

6. Worthy Reception of the Eucharist – Preparing to Receive

> State of Grace
>> Sacrilege – 1 Cor 11:27: "Many of you are ill and infirm, and a considerable number are dying."
>> God's holiness and man's sinfulness are incompatible – 2 Sam 6: Uzzah steadies the ark
>> Confession before Eucharist – Receiving the Lord of the Universe – don't show up unprepared
>> The Penitential Rite of Mass, the Confiteor – washing up before dinner
>> Eucharistic Sharing – The Eucharist is reserved to Catholics – for their own protection…
>>> The language of the Missal: Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4) [*Guidelines*].

One hour fast

Purifying the vessels after Communion during Mass – so that nothing of the precious species is lost

Worthy vessels – beautiful chalice not a status symbol but a statement about what that cup will be used to hold – bringing out the fine china

If that is how we prepare the vessels to receive, how do we prepare ourselves to receive?

Fast used to be from midnight the previous day – not always possible to go to morning Mass

Fasting for one hour before receiving so that we are a worth vessel to receive the Lord

The Postures – in the hand, on the tongue, standing, kneeling, dressing for an audience with the King

Preparing your heart - Doing your homework

Confession, Examination, Fast

Reading/praying the readings that will be proclaimed at Mass will increase the fruitfulness of your encounter

7. Eucharistic Living: Food for the Journey

Viaticum: The last communion

From the rites for the dying or the Anointing of the Sick

"with you on the way" – the Church wants the last thing that you taste on this earth to be the one with whom you will spend eternity

Lord of the Rings waybread – nourishment for the journey

Mother Teresa – prayer and Eucharist precede their service to those in need

The Eucharist is our nourishment to do the work that God has called us to do

Living the Paschal Mystery

Jesus invites us to participate in his sacrifice, and strengthened by it, to imitate it in our lives by laying down our lives for others

Session 10:
The Essentials for a Catechesis on Holiness: The Universal Call to Holiness

Rationale:
Hofinger emphasized, and the Church affirmed, that the ultimate purpose of religious instruction is not just a better understanding of the content of catechesis, but union with Christ. An exploration of one approach to religious education in the post-modern culture demonstrates that its goal of producing a "post-critical believer" may not be fully consistent with the Church's historical understanding of what that union with Christ might entail. The Second Vatican Council's Dogmatic Constitution on the Church emphasized the Universal Call to Holiness, the response to which might serve as a legitimate standard to evaluate the effectiveness of religious instruction. A catechesis on holiness and the means to holiness is an important part of promoting the threefold response of the Classic Catechesis, "Be holy because I am holy" (1 Peter 1:16)

Research Principles:
> 1.2.1 Religious education is oriented both intellectually to better understanding of the content, but also ultimately to action associated with authentic lived Christianity/discipleship.
> 1.2.3. Teach for conversion or attachment to Christ
> 1.3.3 Emphasize the Christocentricity of the content to promote a deeper understanding of, and deeper relationship with Jesus.
> 1.4.4 Religious instruction will apply the content to the lived experience and discipleship of the students.
> 2.1.4 Formation for teachers will include opportunities for them to deepen their own spiritual lives and commitment to Christ.
> 2.2.4 The formation of teachers will include a deep study of doctrine and its relevance, delivered in an attractive way.
> 2.2.5 The formation of teachers will include instruction in the use of the Church's classic catechesis, not only in the content outlined by the four pillars of the catechism, but in fostering the three-fold response of sacramental living, gospel morality and prayer
> 3.2 The stories and testimonies of the Saints, witnesses of authentic lived Christianity, will supplement religious instruction.
> 3.3 Teachers will endeavor to lead students into the company of other believers.
> 3.5 A systematic catechesis will be implemented for the intellectual engagement of the students.

Key Points:
1. **Holiness is the perfection of goodness**
2. **God is holy and made us to be holy – holiness is the goal of religious instruction/catechesis**
3. **Holiness is attractive: the Saints show us what holiness looks like**
4. **We are called to holiness, the response to that call is the pursuit of virtue**
5. **The *Universal* Call to Holiness – All are called to holiness - Helping others become holy**

Key Scriptures/document citations:
If there is any excellence: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." (Phil 4:8; CCC 1803)
The Universal Call to Holiness: "The Church… is held, as a matter of faith, to be unfailingly holy… because Christ… loved the Church as his Bride, giving himself up for her so as to sanctify her… Therefore all in the Church, whether they belong to the hierarchy or are cared for by it, are called to holiness, according to the apostle's saying: 'For this is the will of God, your sanctification (holiness).'" (LG 39)
 The Lord Jesus… preached holiness: 'You, therefore, must be perfect, as your heavenly Father is perfect' (Mt. 5:48)" (LG 40).
The Call of Jeremiah: "Before I formed you in the womb I knew you… before you were born I dedicated you, a prophet to the nations I appointed you…" Jeremiah 1:1, 4-10
Sanctified must perfect sanctification: "The followers of Christ… have been made sons of God in the baptism of faith… and so are truly sanctified… they must therefore hold on to and perfect in their lives that sanctification which they have received from God." (LG 40)

Saints: "Thus the holiness of the People of God will grow in fruitful abundance, as is clearly shown in the history of the Church through the life of so many saints." (LG 40)

Virtue: "A virtue is an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself. The virtuous person tends toward the good with all his sensory and spiritual powers; he pursues the good and chooses it in concrete actions. The goal of a virtuous life is to become like God." (CCC 1803)

Assessment:
Discuss holiness and the Universal Call to Holiness.
Explain the relationship between holiness and religious instruction.
Discuss the essentials for a catechesis on holiness.
How can holiness be promoted in a religious education setting?
Identify examples of holy people in your own life. What do you find attractive about their holiness? How might you increase those characteristics in your own life?
Identify examples of holy people in the Bible. What do you find attractive about their holiness? How might you increase those characteristics in your own life?
Identify what you find attractive about Jesus. In what specific ways can you imitate His holiness?
Identify Saints who you find to be attractive. What do you find attractive about that person? In what specific ways might you imitate the holiness of that Saint?
What do you find to be obstacles to your own holiness? How might you overcome those obstacles?
Propose a plan for increasing holiness in one particular aspect of your life. Implement/follow your plan for a specified amount of time. Document your experience and the results of following that plan.
Propose a plan to help your students grow in holiness to include the specific ways in which you will help them and the specific tasks/challenges ask of them.

Outline of Content:
What is Holiness?
1. **Holiness is the perfection of goodness**
   Word Study: whole, set aside, sanctified, like Christ - Shalom
   Merriam Webster Dictionary
   Holy: exalted or worthy of complete devotion as one perfect in goodness or righteousness
   Catechism Glossary:
   Sanctifying Grace: "The grace which heals our human nature wounded by sin by giving us a share in the divine life of the Trinity. It is a habitual, supernatural gift which continues the work of sanctifying us—of making us 'perfect,' holy, and Christlike."
   St. Lawrence of Brindisi - Sermon on the Feast of St. Francis
    "In Scripture, holy means the same as pure, unstained by any blemish… for God did not call us to impurity but to holiness"
         "In Greek, accordingly, holy is hagios, i.e. without earth, because all uncleanness, in a sense, has its origin in the earth…
         The Latin word for holy is sanctus, which comes from sancitus, which means confirmed, for a holy person is one who is confirmed in faith, hope, and love…
         The Hebrew word for holy is kadosc, which means prepared or adorned, like a woman prepared and adorned to meet her beloved or like a soldier prepared for battle…"
   Word study on "holiness":
    - English stem is "holy"
    - Middle English is *holi*, from Old English *halig*
    - akin to Old English *hal*, meaning "wholeness, a being whole, sound or well"
    - akin to Old High German *heil*, meaning "health, happiness, good luck"
    - adopted at conversion (to Christianity) as translation of the Latin *Sanctus*
    - *related English words: health, whole, hale ("vigorous and healthy")*
   Implications for Word Study: Holy = "Whole"
         What is God's favorite kind of cheese? Swiss, it is so holey
         What a difference a silent "w" makes
         Hole – something missing; Whole – complete
         Did Jesus say: "Peace be with you"?

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"Shalom": may all the pieces of your life be together - integrated
To be holy is to be whole
To be sanctified is to be made whole
To be holy is to be what we were created to be
To be holy is to be like Christ

2. God is holy and made us to be holy – holiness is the goal of religious instruction/catechesis
"Holy, holy, holy is the Lord God Almighty! Heaven and earth are filled with His glory!" (Isaiah 6:3)
"This is the will of God, your holiness" 1 Thess 4:3-8
Frank Sheed: A Map of Life, Ch 1: The Problem of Life's Purpose
"You do not know truly what anything is until you know what it is *for*." Map 11

Jesus is our model of holiness
The 4 Reasons for the Incarnation (CCC 459): (worth the price of buying the Catechism!)
Why did the Word become flesh? The Word became flesh *to be our model of holiness*
Religious instruction should lead the student to imitate the holiness of Christ, that is to help the student become "Christ-like"

3. Holiness is attractive: the Saints show us what holiness looks like
CCC Glossary: Saint: "The 'holy one' who leads a life in union with God trough the grace of Christ and receives the reward of eternal life. The Church is called the communion of saints, of the holy ones."
St. Lawrence of Brindisi - Sermon on the Feast of **St. Francis**
"God is marvelous in his saints… but God has been marvelous in an unprecedented way in Francis, to whom the title of holiness belongs by special right, for in a most extraordinary way Francis was transformed into the image and likeness of Christ."
St. Francis – embracing the leper, perfect joy
St. Philip Neri – the transformative power of holiness in the face of persecution
St. John Vianney – signs the petition requesting his removal
St. Isaac Jogues – returns to his torturers, is killed, his murderer requests Baptism and takes his name
St. John Bosco – get them to love you and they will follow you anywhere
St. Francis Xavier – his letter to St. Ignatius
St. Ignatius Loyola – converted by reading the Lives of the Saints

The Church is holy and has the means to make us holy
Four Marks of the Church: One, Holy, Catholic and Apostolic
Outward sign may not look holy
Inward reality: the Church is holy because it is Christ's body
Our lack of holiness does not make the Church any less holy
The effectiveness of the means of holiness are measured by those who use the means, not the ones who disregard them – the Saints – just as the effectiveness of medicine is measured by those who take it not those who refuse
The means of holiness: the liturgy and sacramental life, the word of God, the Company of believers, the Saints, prayer, the life of charity

Teaching Holiness from different angles
Holiness via word study – whole, integrated
Holiness via Lumen Gentium – because Christ gave Himself up for us
Holiness via experience: the holiest person I know…
Holiness via Scripture: This is the will of God, your holiness 1 Thess 4:3-8
Holiness via doctrine: 4 marks of the Church (from Sheed)
Holiness via Liturgy: Holy, Holy, Holy;
Eucharistic Prayer:
Lord you are holy indeed, the fountain of all holiness. Let your Spirit come upon these gifts to make them holy so that they may become the body and blood of your Son Jesus Christ

Holiness by personal testimony – the company of believers – if you want to run faster, hang out with the cross country team
Holiness via the Holy ones – the Saints
Holiness via discipleship with Jesus

The answer to the question of what holiness is is useful to us only if we know how to obtain it

4. **We are called to holiness, the response to that call is the pursuit of virtue**
   The *call* to holiness – pursuing holiness
   Who's Called?
   Lumen Gentium ('Light of Humanity/Light of the Nations' see also CCC 823ff): The Call to Holiness
   "The Church… is held, as a matter of faith, to be unfailingly holy… because Christ… loved the Church as his Bride, giving himself up for her so as to sanctify her… Therefore all in the Church, whether they belong to the hierarchy or are cared for by it, are called to holiness, according to the apostle's saying: 'For this is the will of God, your sanctification (holiness).'" (LG 39)
   Who's Calling?
   "The Lord Jesus… preached holiness: 'You, therefore, must be perfect, as your heavenly Father is perfect' (Mt. 5:48)" (LG 40).
   When did the call come in?
   Jeremiah 1:1, 4-10 The Call of Jeremiah: "Before I formed you in the womb I knew you… before you were born I dedicated you, a prophet to the nations I appointed you…
   It must be a wrong number - Are you sure it's for me?
   "'Ah, Lord God!' I said, 'I know not how to speak; I am too young… to whomever I send you, you shall go; whatever I command you, you shall speak. Have no fear before them, because I am with you to deliver you, says the Lord." (Jeremiah 1:6-8)
   What do they want?
   Sanctified must perfect sanctification: "The followers of Christ… have been made sons of God in the baptism of faith… and so are truly sanctified… they must therefore hold on to and perfect in their lives that sanctification which they have received from God." (LG 40)
   Tell them to call somebody else!
   Saints: "Thus the holiness of the People of God will grow in fruitful abundance, as is clearly shown in the history of the Church through the life of so many saints." (LG 40)
   Who called? Are you sure it's for me?
   Made for holiness – the will of God… your holiness
   The Pursuit of Virtue
   Virtue: the firm disposition to do the good
   If there is any excellence: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." (Phil 4:8; CCC 1803)
   Virtue: "A virtue is an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself. The virtuous person tends toward the good with all his sensory and spiritual powers; he pursues the good and chooses it in concrete actions. The goal of a virtuous life is to become like God." (CCC 1803)
   What do you identify as excellent in others?
   What do you find attractive in the character and personality of others?
   How did they get that way?
   Habitual – a power increased by use, which, after acquired, makes an action easier to accomplish
   Examples of habits; building good habits; breaking bad habits
   Types of virtue
   Theological Virtues: Faith, Hope & Charity – have God as their object
   Cardinal Virtues: Prudence, Justice, Temperance, Fortitude
   Increasing virtue

5. The *Universal* Call to Holiness – All are called to holiness - Helping others become holy

The Universal Call to Holiness – it's not just for cows anymore…

"Therefore all in the Church, whether they belong to the hierarchy or are cared for by it, are called to holiness, according to the apostle's saying: 'For this is the will of God, your sanctification (holiness).'" (LG 39)

> From Hofinger's Foundational Means – the Testimony of Christian Living
> Witnesses of the Past – fostering devotion to, relationship with, the Saints
> Witness of the Present – The power of the witness of the Catechist
> Witnesses of the Present – leading them into the company of believers
> Prayer, Sacraments, biblical devotion
> Using the Gifts of the Holy Spirit
> Producing the Fruits of the Holy Spirit
> The Corporal and Spiritual Works of Mercy
> Embracing the Evangelical Counsels

Session 11:
Getting Holy: The Essentials for a Catechesis on Virtue

Rationale:
Increasing the holiness of students is one of the fundamental goals of Christian religious instruction. Holiness is practically increased through a pursuit of virtue. A catechesis on virtue which leads to the attempt to increase virtue becomes an important part of the moral life, which is in turn an important part of the three-fold response of the Classic Catechesis.

Research Principles:
   1.2.1 Religious education is oriented both intellectually to better understanding of the content, but also ultimately to action associated with authentic lived Christianity/discipleship.
   1.2.3. Teach for conversion or attachment to Christ
   1.4.4 Religious instruction will apply the content to the lived experience and discipleship of the students.
   2.1.4 Formation for teachers should include opportunities for them to deepen their own spiritual lives and commitment to Christ.
   2.2.3 The formation of teachers needs to include a deep study of Scripture, specifically highlighting the biblical basis of doctrinal teaching, the typological approach, and the use of the narratio.
   2.2.4 The formation of teachers needs to include a deep study of doctrine and its relevance, delivered in an attractive way.
   2.2.5 The formation of teachers needs to include instruction in the use of the Church's classic catechesis, not only in the content outlined by the four pillars of the catechism, but in fostering the three-fold response of sacramental living, gospel morality and prayer
   3.2 The stories and testimonies of the Saints, witnesses of authentic lived Christianity, should supplement religious instruction.
   3.5 A systematic catechesis is ultimately needed for the intellectual engagement of the students.

Key Points:
1.   Virtue is an habitual and firm disposition to do the good (CCC 1803)
2.   The Cardinal Virtues are the four foundational human virtues
3.   Prudence discerns the right thing to do
4.   Justice gives God and others their due
5.   The Passions incline us to act
         The concupiscible appetite is attracted
         The irascible appetite flees
6.   Fortitude perseveres in spite of difficulty
7.   Temperance keeps all things in moderation
8.   Increase virtue by practicing virtue

Key Scriptures/document citations:
 "[Wisdom's] labors are virtues; for she teaches temperance and prudence, justice, and courage." (Wisdom 7:8)
 St. Lawrence of Brindisi - Sermon on the Feast of St. Francis
 References the irascible power (to avoid evil) and the concupiscible power (to pursue good)
 "for the soul is endowed with the irascible power to avoid evil and the concupiscible power to pursue good."
 Endowed with every virtue: "And, consequently, Francis was most abundantly blessed and endowed with every virtue."
If there is any excellence: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." (Phil 4:8; CCC 1803)
Virtue: "A virtue is an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself. The virtuous person tends toward the good with all his sensory and spiritual powers; he pursues the good and chooses it in concrete actions. The goal of a virtuous life is to become like God." (CCC 1803)

Cardinal Virtues: Four pivotal human virtues (from Latin *cardo*, 'pivot'): prudence, justice, fortitude, and temperance. The human virtues are stable dispositions of the intellect and will that govern our acts, order our passions, and guide our conduct in accordance with reason and faith." (CCC Glossary)
Prudence: "the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it." (CCC 1806)
Justice: "the moral virtue that consists in the constant and firm will to give their due to God and neighbor." (CCC 1807)
Passions: "Feelings or passions are emotions or movements of the sensitive appetite that incline us to act or not to act in regard to something felt or imagined to be good or evil." (CCC 1763)
Morally Neutral: "In themselves passions are neither good nor evil. They are morally qualified only to the extent that they effectively engage reason and will." (CCC 1767)
Importance of Passions: "Moral perfection consists in man's being moved to the good not by his will alone, but also by his sensitive appetite." (CCC 1770)
Love: "The most fundamental passion is love, aroused by the attraction of the good." (CCC 1765)
Different flavors: "The principal passions are love and hatred, desire and fear, joy, sadness, and anger." (CCC 1772)
Concupiscence: "Human appetites or desires which remain disordered due to the temporal consequences of original sin, which remain even after Baptism, and which produce an inclination to sin." (CCC glossary)
Temperance: "the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods." (CCC 1809)
Fortitude: "the moral virtue that ensures firmness in difficulties and constancy in the pursuit of good." (CCC 1808)

Assessment:
Explain virtue, the types of virtue and the role of virtue in Christian living.
Discuss the Cardinal Virtues and how they relate to the intellect, the will and the affections. Include examples from the lived experience of your proposed audience.
Identify a virtue that you would like to increase and make a specific plan for increasing that virtue. Document your experience of pursuing that virtue and the fruit that it has born.
Propose a plan for helping your proposed students to increase in virtue.
Choose a book by a spiritual writer or Saint which addresses the pursuit of virtue, read it, document your response to the text and make a specific plan to implement the guidance contained therein. Implement that plan and document your experience in the implementation and the fruit that it bore in your life.

Outline of Content:
1. **Virtue is an habitual and firm disposition to do the good (CCC 1803)**
>   If holiness is wholeness
>   Shalom: peace: may all the pieces of your life be together
>   The virtues make it possible to keep all the pieces together
>   Holiness practically or systematically attained by the pursuit of virtue
>   Pursuing and strengthening the virtues is the road to holiness
>   If we are going to be holy, we have to take a look at virtue
>   Virtues as the characteristics of holiness
>   Virtue: firm disposition to do the good
>   Human, cardinal, theological, gifts & fruits
>   The Theological Virtues have God as their object
>   Cardinal:
>>   Prudence: of the practical intellect
>>   Justice: of the will
>>   Fortitude: of the passions: irascible appetite
>>   Temperance: of the passions: concupiscible appetite
>   **Christian Anthropology: What is a Christian person, how is he made?**
>>   Image and Likeness: Made in the image and likeness of God, endowed with great dignity
>>   How do we image God in how we are made?
>>   Soul and its faculties make us unlike any other creature
>>   Intellect and Will, affective part: passions/emotions
>>   Cardinal virtues address these parts

2. **The Cardinal Virtues are the four foundational human virtues**
   Cardinal Virtues: Four pivotal human virtues (from Latin *cardo*, 'pivot'): prudence, justice, fortitude, and temperance. The human virtues are stable dispositions of the intellect and will that govern our acts, order our passions, and guide our conduct in accordance with reason and faith." (CCC Glossary)
   Scriptural Basis:
   "[Wisdom's] labors are virtues; for she teaches temperance and prudence, justice, and courage." (Wisdom 7:8)

3. **Prudence discerns the right thing to do**
   Prudence: "the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it." (CCC 1806)
   Of the practical intellect: to know what to do (things we can change – ordered toward action)
   Speculative intellect: (things we cannot change – consideration of the things of God)
   To know what the right thing to do is –
   Catechist: I know that if I critique the principal for inviting this speaker I will likely never have access to her teachers or students.
   Teen: To know that it would not be good to go over boyfriend/girlfriend's house when they indicate that no one else is home. (I know that that might lead to trouble)
   I know that if I stay up to watch Sunday Night Football I will be tired in school tomorrow
   7yearold: I know that if I turn on the TV I will not finish my homework
   I know that if I eat all these treats I will not feel well: Daddy, is there anything good for me here?

   To increase Prudence:
   Pray for wisdom
   Examination of Conscience: was that the right thing to do
       Oriented to your end
       Key Question: Does this put us closer or further from our goals
       Matthew Kelly: The best version of yourself – Rhythm of Life
   Seek Counsel from the wise and holy – spouse
       Aquinas: Counsel, Judgment, Decisive
   WWJD? What would Jesus do?
   Lives of the Saints
   Counsel of the Saints: St. Francis de Sales: Introduction to the Devout Life
   Mentor and be mentored – network even with those who disagree
   Read good books
   Counsel of the Wise: Andrew Carnegie: How to Win Friends and Influence People
       Steven Covey: 7 Habits of Highly Effective People
       Alec Mackenzie: The Time Trap
   Be careful of media influence: Leave it to Beaver, Andy Griffith

4. **Justice gives God and others their due**
   Justice: "the moral virtue that consists in the constant and firm will to give their due to God and neighbor." (CCC 1807)
   Of the will – to do the right thing
   Social Justice is gratefully prominent in catechesis
   Sometimes in emphasizing the "social" aspect of justice it misses the priority here – the virtue of religion: giving God his due – prayer, worship, observing the Sabbath appropriately
   I am third
   Today's culture promotes an emphasis on justice to self – get my rights, get what is coming to me
   Justice to God, then to others, I am third
   To do the right thing by God and others
   Catechist: Presume good intention on the part of the colleague disagrees with you theologically
   Honest day's work (we're not generally in it for the money, but don't use it for an excuse)
   Balanced by justice to my responsibilities to my spouse, family, community
   "It's not fair!"
   Teen: allow sibling to have his share of what remains of dessert (I will do what is fair)
   First one cuts, second one chooses

7yearold: give my classmate a turn
Mercy, charity and justice
What do I owe to this particularly difficult child and his especially demanding parents?
Mercy dictates that this is an opportunity to be Christ for them (not to the neglect of my other students and families)

5. **The Passions incline us to act**
Faculties of the human soul: Intellect and Will – Prudence and Justice
Emotions, passions, appetites
Passions: "Feelings or passions are emotions or movements of the sensitive appetite that incline us to act or not to act in regard to something felt or imagined to be good or evil." (CCC 1763)
Morally Neutral: "In themselves passions are neither good nor evil. They are morally qualified only to the extent that they effectively engage reason and will." (CCC 1767)
Importance of Passions: "Moral perfection consists in man's being moved to the good not by his will alone, but also by his sensitive appetite." (CCC 1770)
Love: "The most fundamental passion is love, aroused by the attraction of the good." (CCC 1765)
Different flavors: "The principal passions are love and hatred, desire and fear, joy, sadness, and anger." (CCC 1772)

The concupiscible appetite is attracted, the irascible appetite flees
St. Lawrence: References the irascible power (to avoid evil) and the concupiscible power (to pursue good)
"for the soul is endowed with the irascible power to avoid evil and the concupiscible power to pursue good."
Cupid – desire
Appeal to cupid in the "talk" w 12 year old – God will change your mind about girls
2 virtues related to the passions/appetites
Concupiscible and Irascible – Temperance and Fortitude
From "desire"
Concupiscence: "Human appetites or desires which remain disordered due to the temporal consequences of original sin, which remain even after Baptism, and which produce an inclination to sin." (CCC glossary)
St. Paul: Romans 7: why do I do the things I do not want to do

Concupiscence: disordered desire
Concupiscible: disordered desire – controlled by the Temperance
Emotion or passion**: I want another blue snow cone**, it looks good, I feel thirsty and hot, I desire it
Reason intervenes (Prudence): I know that it would not be good for me to eat another blue snow cone, but it is just too tempting
Temperance intervenes: Despite my desire, I will opt for the cold water in the orange Gatorade cooler

6. **Temperance keeps all things in moderation**
Temperance: "the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods." (CCC 1809)
To refrain from doing what appears to be good because of the long term effects: I desire to start an RCIA process to respond to the growing number of inquirers – this is good, but it will come with a price – neglect my spouse and children leading to burnout and divorce
To do the first thing first: I like to respond to email questions from my staff and students – this is good, but I am obliged to complete the annual report that the pastor asked me to complete by today or prepare the lesson that I must give this evening…
To do the more difficult thing first
Teen: to go home from the social gathering when it is late although tempted to stay longer (I feel like staying and enjoying others' company)
7yearold: I feel like eating all the candy but I will stop

7. **Fortitude perseveres in spite of difficulty**
    Irascible appetite – movement that arises due to difficulty
    I am angry because it should not be this difficult to recruit catechists to teach the Faith – What is keeping me in this job, certainly not the high pay, I desire to quit
    Fortitude intervenes: despite the difficulty in making disciples, Prudence tells me that it is the right thing to do, Concupiscible appetite desires to have a good catechetical program, Fortitude steps in, I am going to do it!
    Fortitude is the champion and defender of the concupiscible
    Fortitude: "the moral virtue that ensures firmness in difficulties and constancy in the pursuit of good." (CCC 1808)
    To do the right thing when it is particularly difficult or when it will exact a big price
    Catechist:
    Teen: To turn down the offer of an alcoholic beverage when offered by peers (I fear the ridicule)
    4yearold: Concupiscible: I desire the **chocolate covered sugar bombs**. Irascible: I am frustrated because somebody has had the nerve to put them in the top cupboard. Fortitude: I will not allow this obstacle to stop me, I will build a pyramid of stools and chairs until I can reach it.

8. **Increase virtue by practicing virtue**
    Exercise them
    Examination of conscience
    Evaluate your decisions/actions
    Seek counsel
    Pray, study, avoid sin, sacramental life

    > Be in the presence of holy people – you're in this class – level one complete
    > Plan to come to class next time and drag somebody with you
    > Provide for yourself the proper motivation – put yourself in a position where they will expect you to be holy, teach the Faith – the millstone – scaring them right out of the catechetics major – level two complete
    > Introduce yourself to holy people – Fr. S's challenge: learn about a new Saint every year
    > Prayer, Scripture, Liturgy, apostolic work
    > Study and pursue the virtues: (see CCC, and VirtuesAquinas)
    > CT 55: Memorization: Student: we've memorized the gifts and fruits, what is a good catechesis on the gifts and fruits
    > Read holy books – make some recommendations
    > Go to holy places: Franciscan University, church, pilgrimage, make your home a holy place
    > Keep holy the sabbath

    St. Francis: Perfect Joy
    St. Lawrence:
    Endowed with every virtue: "And, consequently, Francis was most abundantly blessed and endowed with every virtue."

Session 12:
Sanctifying Time: The Essentials for a Catechesis on the Liturgy of the Hours

Rationale:
Prayer is part of the threefold response of the Classic Catechesis. The Liturgy of the Hours is the Official Prayer of the Church and the Church recommends that catechists pray some part of it. The Liturgy of the Hours can be taught to students as part of their discipleship response.

Research Principles:
1.2. Religious instruction will facilitate increased participation in the liturgy and authentic Christian living.
1.2.1 Religious education is oriented both intellectually to better understanding of the content, but also ultimately to action associated with authentic lived Christianity/discipleship.
2.1.4 Formation for teachers should include opportunities for them to deepen their own spiritual lives and commitment to Christ.
2.2.5 The formation of teachers needs to include instruction in the use of the Church's classic catechesis, not only in the content outlined by the four pillars of the catechism, but in fostering the three-fold response of sacramental living, gospel morality and prayer
3.2 The stories and testimonies of the Saints, witnesses of authentic lived Christianity, should supplement religious instruction.
3.3 The effectiveness of religious instruction will be increased when students are led into the company of other believers.

Key Points:
1. The Church recommends that teachers of the faith pray the divine office… it can be introduced to students as well
2. The Divine Office, also known as the Liturgy of the Hours, is the prayer of the Church
3. The Liturgy of the Hours is prayed to extend the liturgy, sanctify time, and prepare for eternity
4. The Breviary is the prayer book that is used to pray the Liturgy of the Hours
5. The Book of the Psalms is the Church's inspired prayer book and forms the basis for the Liturgy of the Hours
6. In addition to the Psalter the breviary contains prayers and hymns that pertain to different celebrations
7. The Liturgy of the Hours provides the opportunity to pray every three hours
8. Different postures can be used when praying the Liturgy of the Hours
9. Pray the Liturgy of the Hours, teach your students/disciples to pray the Liturgy of the Hours

Key Scriptures/document citations:
> The Church "proposes the following practices as **key elements** in the prayer life... of the catechists:
> - **Recital of part of the Divine Office...**
> (From the Congregation for the Evangelization of Peoples' Guide for Catechists, 1993, #22, emphasis added)

"The Church celebrates in the liturgy above all the Paschal mystery by which Christ accomplished the work of our salvation" (CCC 1067).

Assessment:
Ask someone who prays the Hours regularly to show you how to make your way around the Breviary
Find someone who would be willing to pray part of the Liturgy of the Hours on a regular basis for a set amount of time
Commit to praying part of the Liturgy of the Hours as part of your personal prayer time for a specified amount of time
Prepare a brief catechesis on the Liturgy of the Hours and teach somebody about it with the intention of getting them to commit to pray some part of the Liturgy
See if you can find a group of people who regularly pray the Hours in chorus and ask if you could join them once, reflect on the experience and write about it
Memorize the Invitatory Psalm 95, the Benedictus, the Magnificat and/or the Nunc Dimittis and pray it in the morning, evening or night time when you are not able to pray the Hours
Describe how the Liturgy of the hours extends the liturgy and fosters the unity of the Church

Outline of Content:
1. **The Church recommends that teachers of the faith pray the divine office… it can be introduced to students as well**

   The Church "proposes the following practices as **key elements** in the prayer life... of the catechists:
   - Regular, even daily, reception of the Eucharist...
   - Lived liturgy in its various dimensions...
   - **Recital of part of the Divine Office...**
   - Daily meditation, especially on the word of God...
   - Personal prayer, which ensures contact with God during one's daily occupations, with special attention to Marian prayer...
   - Frequent reception of the sacrament of penance...
   - Participation in spiritual retreats..."
      (From the Congregation for the Evangelization of Peoples' Guide for Catechists, 1993, #22, emphasis added)

Regular/daily intentional communion with God in prayer is necessary for the catechist who aspires to introduce students to God or lead them more deeply into relationship with Him
Let it not be said of the catechist that they say more about Jesus than they say to Him.
The teacher of religion has a certain obligation to train students in the discipline of prayer
The liturgy, "the participation of the people of God in the work of God" (CCC 1069) is the highest form of the Church's communal prayer.

What is the Divine Office?
2. **The Divine Office, also known as the Liturgy of the Hours, is the prayer of the Church**
Based on the ancient practice of praying the inspired prayers of the Bible, primarily the Psalms, the Liturgy of the Hours is a standardized collection of prayers that is prayed at specific hours of the day.
The Liturgy of the Hours is the Church's response to St. Paul's exhortation to "Pray without ceasing." (1Thessalonians 5:17)
It has its roots in the Hebrew worship of God and is refelected in the practice of the early Christian Church: "Peter and John were going up to the temple area for the three o'clock hour of prayer." (Acts 3:1)

Who else prays the Liturgy of the Hours?
Clergy are obliged by Canon Law to pray certain hours of the Liturgy of the Hours every day
Monks and contemplative religious orders structure their day around prayer at specific hours

Why does the Church pray the hours?
3. **The Liturgy of the Hours is prayed to extend the liturgy, sanctify time, and prepare for eternity**

The Liturgy of the hours expresses and facilitates the unity and universality of the Church
The contemplative community who prays the Hours "in chorus" experiences the communal nature of liturgical prayer – multiple people praying the same prayers together as one body
The parish priest or missionary who does not have the benefit of the fellowship of other priests is joined to his brother priests even when they are not physically present together, by praying the same prayers at perhaps the same time as they.
All those who take up the prayer of the Liturgy of the Hours join with those who are praying the same prayers at the same time
Before the Holy Father tucked himself into bed this night, he prayed these prayers – we have the opportunity to join him in that prayer
As the world turns, those praying the Hours in one time zone lift up the prayers that their brothers and sisters to the East prayed the previous hour and their brothers and sisters to the West will lift up those prayers in the next hour, raising a never ending prayer in the round to God.

The Liturgy of the Hours extends the liturgy
"The Church celebrates in the liturgy above all the Paschal mystery by which Christ accomplished the work of our salvation" (CCC 1067).
The liturgy makes it possible to celebrate the central event of all of history, the Paschal Mystery of Jesus Christ
The celebration of the Easter Vigil is the extension of that central event into time.
Every Sunday celebration of the Mass is considered "a little Easter"
The Eucharist is the Source and Summit of the Christian Life
Each Sacramental Celebration draws its power from the Eucharist, the Sacrament of Sacraments
Each celebration of the liturgical year is an extension of the celebration of the Paschal Mystery
The Liturgy of the Hours extends the Eucharistic liturgical celebration into time
A notable way in which the Liturgy of the Hours extends the liturgy is during the Octave of Easter. During Easter week the same prayers that are prayed on Easter Sunday are prayed each day. It is the Church's intention that we celebrate for an entire week as if it were another Easter. This extension is continued in a similar way throughout the Easter Season.

The Liturgy of the Hours allows the faithful to sanctify time and prepare for eternity
By stopping at certain times each day to pray, it helps us to remember to keep all that we do in the perspective of God's plan for us.
St. John describes his vision of heaven in the Book of Revelation in terms of a heavenly liturgy
Living the liturgy by praying the Hours prepares us for that eternal liturgical experience

Where do we find the prayers of the Liturgy of the Hours?
4.   The Breviary is the prayer book that is used to pray the Liturgy of the Hours
Different religious communities and rites of the Church may have adaptations of the Liturgy of the Hours, but the prayers of the Liturgy of the Hours are standardized for the Roman Catholic Church.
The full Breviary which contains prayers for each of the hours comes in a four volume set with a volume for Advent/Christmas, Lent/Easter and two volumes for Ordinary Time
A one volume Breviary is also common, it contains the prayers for the main hours of Morning Prayer (Lauds), Evening Prayer (Vespers) and Night Prayer (Compline)
There is also an abbreviated version of the one volume Breviary known as "Shorter Christian Prayer" which is helpful for beginners and contains the same main three hours but without all of the options for different seasons and celebrations.

What prayers make up the Liturgy of the Hours?
5.   The Book of the Psalms is the Church's inspired prayer book and forms the basis for the Liturgy of the Hours
Some contemplative religious orders pray all 150 Psalms every day
For the rest of us the Book of the Psalms is broken up into a 4 week Psalter so that those who pray the Liturgy of the Hours pray the 150 Psalms every 4 weeks.
The 150 Hail Mary's of the Rosary's original three sets of mysteries correspond to the 150 Psalms
Praying the Rosary became a way for those who could not pray the hours to nevertheless participate in this prayer of the Church
The Book of Psalms is traditionally understood to have been authored/composed by King David
The "Invitatory" Psalm 95 is prayed at the beginning of Morning Prayer every day. The Church suggests in a way that these should be the first words out of our mouth each day.
Alternative Invitatory Psalms may also be used in its place: Psalm 100, 67 or 24
In addition to the Psalms there are several Old and New Testament Canticles or prayers that are preserved in the Liturgy of the Hours
The "Our Father" is prayed as part of the main hours of Morning Prayer, Evening Prayer and Night Prayer
The "Benedictus" of Zechariah is prayed during Morning Prayer every day
The "Magnificat" of Mary Luke 1:46-55 is prayed during Evening Prayer every day
The "Nunc Dimittis" of Simeon is prayed during Night Prayer every day
New Testament Canticles preserved in Evening Prayer include: Philippians 2:6-11; Ephesians 1:3-10 and Colossians 1:12-20

What other parts are there in a breviary other than the Psalter?

6. In addition to the Psalter the breviary contains prayers and hymns that pertain to different celebrations

The Ordinary provides a general outline of the Liturgy of the Hours

The Proper of Seasons contains prayers which are "proper" to the liturgical season being celebrated

The Proper of Saints contains prayers to honor Saints on certain days of the liturgical calendar

The Commons contains general prayers used to honor Saints of different categories, for example, apostles, martyrs, pastors, doctors of the Church, virgins, holy men, and holy women.

A beautiful treasury of Hymns is included in the Breviary to be sung during the praying of the Liturgy of the Hours

An unfamiliar hymn can be replaced by a more familiar one or using the hymn-tune index below, it can be "sung to the tune of…"

The melody and meter of a hymn is generally included in the Breviary

Matching the meter of an unfamiliar hymn with the meter of a familiar hymn allows you to sing the unfamiliar hymn "to the tune of" a more familiar hymn until you learn them all

For example, a hymn with the meter 87 87 D can be sung to the tune of "Joyful, Joyful, We adore Thee"

Include the hymn-tune index here

What are the different hours of prayer and when are they prayed?

7. The Liturgy of the Hours provides the opportunity to pray every three hours

The main hours of the Liturgy of the Hours are Morning Prayer (or "Lauds," that is "praise") prayed at 6am; Evening Prayer (or "Vespers") prayed at 6pm; and Night Prayer (or "Compline") prayed at 9pm.

These are the hours that the clergy are obliged to pray

There are shorter prayers for Mid-Morning Prayer (or "Terce," that is "third") prayed at 9am; Mid-Day Prayer (or "Sext," that is "sixth") prayed at Noon; and Mid-Afternoon Prayer (or "None," that is "ninth") prayed at 3pm.

The hour of Nocturnal Prayer (or "Matins") corresponding to midnight has been adapted by the Church to be prayed at any time and is known as "The Office of Readings"

The Office of Readings contains extended selections from Scripture and the lives and writings of the Saints

Access to this beautiful collection of readings is generally the motivation behind moving from a one-volume Breviary to the four-volume set.

The hour of "Prime" (or "first") corresponding to 3am has been suppressed (or discontinued) by the Church… so go ahead and sleep in until 6.

What postures are used when praying the Liturgy of the Hours?

8. Different postures can be used when praying the Liturgy of the Hours

Just as the Liturgy of the Hours allows us to pray in union with those who are praying the Hours, this prayer also encourages us to pray bodily but utilizing different postures, standing, sitting, bowing…

Just as Mass gives us the opportunity to express prayer bodily using different postures, standing when the Gospel is read, bowing during the recitation of the Creed, kneeling during the Eucharistic Prayer, etc., postures can be included in the praying of the Liturgy of the Hours and may be adapted by different communities.

How is the Liturgy of the Hours prayed?

9. Pray the Liturgy of the Hours, teach your students/disciples to pray the Liturgy of the Hours

Use the guide below to pray Morning Prayer of the Liturgy of the Hours using the "Shorter Christian Prayer" Breviary, or…

Ask someone who regularly prays a part of the Liturgy of the Hours if you could join them, or…

Anyone who would like to pray Morning Prayer, let us meet…, or

Let us pray Morning Prayer now.