

Parish Religious Education
- an introduction to the CTS programme



Diocese of Westminster

AGENCY FOR EVANGELISATION



Parish Religious Education
- an introduction to the CTS programme

Welcome

Canon Law tells us that “parents are to send their children to those schools which will provide for their catholic education. If they cannot do this, they are bound to ensure the proper catholic education of their children outside the school.” The commentary *Letter and Spirit* says that, in the absence of any suitable school, the duty of providing for catholic education remains primarily on the parents who must of course be aided by the parish priest to whom it is committed ‘to have a special care for the catholic education of children and young people’

Canon 528.1

This introduction course aims at helping catechists:

- to understand the importance of the parish R.E. for children who are not attending Catholic schools
- to be aware of catechesis throughout the ages
- to understand how to reach children of different ages
- to see how the CTS Primary R.E. programme works

Our diocesan policy states: “that all children who are not attending Catholic schools should be offered Religious Education. This is primarily the responsibility of the parents and parishes have a duty to assist them in this responsibility. Where possible, parishes should organise religious education classes for children who are not in Catholic schools.”

For discussion

- At their child’s baptism, parents promise to educate their children in the faith. How can the parish help them?

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

A brief history of Religious Education

Our first example of catechesis after the death and resurrection of Jesus comes in the Acts of the Apostles when we read of Peter speaking on the day of Pentecost.

‘Hearing this, they were cut to the heart and said to Peter and the apostles, ‘What must we do, brothers?’ ‘You must repent,’ Peter answered ‘and every one of you must be baptised in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. The promise that was made is for you and your children, and for all those who are far away, for all those whom the Lord our God will call to himself.’ He spoke to them for a long time using many arguments, and he urged them, ‘Save yourselves from this perverse generation’. They were convinced by his arguments, and they accepted what he said and were baptised.’ (Acts 2:37-41)

The result of this catechesis was that “That very day about three thousand were added to their number.”

The proclamation of the Gospel continued and the community began to live what we know as the Christian life, receiving the teaching of the Apostles.

“These remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers. The many miracles and signs worked through the apostles made a deep impression on everyone. The faithful all lived together and owned everything in common; they sold their goods and possessions and shared out the proceeds among themselves according to what each one needed. They went as a body to the Temple every day but met in their houses for the breaking of bread; they shared their food gladly and generously; they praised God and were looked up to by everyone. Day by day the Lord added to their community those destined to be saved.” (Acts 43-47)

This *teaching of the Apostles* would have been instruction for the newly converted in which the Scriptures were explained, a fairly simple catechesis based on the scriptures. It is later in Paul and in Acts that we begin to see the idea of Christian catechesis as linked to apostolic activity. Luke describes Apollos as someone who had ‘been given instruction (*katechoumenos*) in the way of the Lord.’ (Acts 18:25) Paul speaks of those who are ‘taught the word’, the one instructed called ‘*katechoumenos*’ and the teacher ‘*katechounti*’ For both Paul and Luke, ‘*katechetes*’ meant being taught about Christ. The Greek word used by Luke and Paul comes from two other Greek words; ‘*kata*’ meaning ‘down’ and ‘*echein*’, meaning ‘to sound’. Liam Kelly in *Catechesis revisited* suggests that today we would use the word ‘resound’ or ‘re-echo’. Catechesis is therefore the process of echoing God’s word.

For reflection

Take 5 minutes just to think about your earliest religious experiences. What did they mean to you?

As a child, who had the greatest influence on you in handing on the faith? How?

Where does your faith come from?

In your experience, how has catechesis, the sharing and handing on of the faith changed?

Acknowledgement

This history is an abridged version taken from *Catechesis Revisited*, Liam Kelly, Darton, Longman & Todd, London, 2000 (order on line: www.amazon.co.uk)

For reflection

Note that the preparation of people for baptism in the early Church took two to three years. What are the advantages of this? Are there any disadvantages?

For further reading

Read a translation of the *Didache*. Find it on line <http://www.earlychristianwritings.com/text/didache-roberts.html>

In the early Church the preaching of the Apostles was directed at adults who then became Christians. My own experience, and perhaps yours is of baptism as an infant, of which, of course I have no memory.

One of the oldest catechetical sources is a short manual known as the *Didache* or *The Teaching of the Twelve Apostles*, believed to date back to the 1st century. It contains teaching on Christian morality, liturgy, the Sermon on the Mount, the Ten Commandments and the Lord's Prayer. People initially received catechesis individually but gradually people were prepared in groups. Soon 'catechesis' referred particularly to the instruction given before baptism. This is the point at which the term 'catechumenate' begins to be used for the period of formal preparation for baptism, and those preparing are known as '*catechumens*'. They became a distinct group within the Church, and although there was no determined length for their instruction, it commonly continued for a number of years. It took place mostly during Mass (the catechumens were dismissed after the homily since they could not share in the Eucharist later on in the Mass). The teachers were the bishops and priests, the teaching method was preaching and the content was a mixture of the doctrinal (based on the Creed) and the moral (based on the Ten Commandments).

By the 4th century, catechesis was a term specific to the instruction given to the catechumenate and included both pre-baptismal and post-baptismal instruction. The period of instruction after baptism became known as '*mystagogia*' (from the Greek '*mystes*' – an initiate, and '*agein*' – to lead). From the writings of Cyril of Jerusalem (4th century) we see the Creed as central to catechesis

From the writings of Augustine, however, at the beginning of the 5th century we see consideration given to the different abilities and backgrounds of the catechumens, and Augustine writes of various teaching devices, suggesting a real development here in styles of catechesis – what in school would be called 'teaching and learning styles'. His catechesis is based very much on the Bible – with which he believed all Christians should be familiar as it was central to Christian worship, but this was gradually to be lost.

The lengthy period of preparation gradually disappeared with the establishment of Christianity as the official religion of the Roman Empire, it thus became politic to become a Christian. Catechumens were acknowledged as Christians and saw no need to be baptised. Issues of the severity of penances given in the sacrament of penance and the idea that full forgiveness came only after baptism led to the delaying of baptism until old age and nearness of death – including the Emperor Constantine himself.

From about the 5th century there was a gradual decline in the catechumenate. Infant baptism was becoming widespread. Sponsors, or godparents, spoke now on behalf of the infant, rather than as a witness to a candidate's faith and became the guardian of the infant's faith after baptism.

Within a few centuries the Church had moved from pre-baptismal to

the post-baptismal catechesis we know today – catechesis of those already baptised.

By the 9th century the Creed and the Our Father were seen as the central catechetical texts. Those preparing for baptism needed to memorise them. The homily was still the basic form of instruction and priests were told to preach regularly on the Creed and Our Father. By the 8th and 9th century more manuals on the faith, aimed at the clergy to help them in teaching. The question and answer method became common, the suggestion of a perceived need to absorb vast amounts of information – teaching religion from a book. Generally there was no attempt to reflect on or to understand scripture. Question and answer texts encouraged people to memorise short answers.

As time went on preaching remained an important vehicle for teaching but this was complemented by religious art – pictures, statues, stained glass windows, wall paintings. There was a flourishing of religious drama – the Miracle and Mystery plays – initially enacting the events of Holy week and Easter then other biblical stories. These created a catechesis which touched peoples’ imaginations and emotions.

However, with the onset of printing all was to change. Growing ignorance amongst the clergy and the recognition of a lack of uniformity led to the publication by a number of theologians in Europe of manuals for teaching addressed to specific groups, particularly children. One of the leading figures in this was Martin Luther, who is perhaps better known for his views which began the Protestant reformation. Eight years after his excommunication, he produced a catechism for laity and children and a catechism for clergy. In his preface to the children’s catechism he stated:

“It is necessary to make the pupils and the people learn by heart the formulas chosen to be included in the little catechism, without changing a single syllable. As for those who refuse to learn word by word, tell them they are denying Christ and are not Christians. Do not accept them at the Lord’s Supper, do not let them present a child for baptism . . . When the children know all these texts well, they must also be taught their meaning, so that they will understand what the words mean. Take all the time you need, because it is not a question of explaining all the points at the same time, but of taking them one after another.”

One of his priorities was to make the family the centre of learning. It was the parents’ responsibility to hand on the faith, not only by good example, but by systemic teaching. His method, of repetition and memorisation was to become the definitive model for learning the faith for years to come.

Luther had initiated the production of a number of catechisms that were to follow, the result of which was a uniformity of doctrine and knowledge as everyone learned and repeated the same formulae.

For reflection

What is the strength of the homily for handing on the faith? Is it a good teaching tool?

What are the advantages and disadvantages of the question and answer format?

The quote of Luther comes from Pierre Babin and Mercedes Iannone, *The New Era in Religious Communication*. It is interesting to note that Luther expounds the virtues of memorization followed by explanation, while more than 400 years later, the *General Directory for Catechesis* (1997) advocated that memorization should be preceded by explanation of texts.

For reflection

What are the differences between family catechesis and catechesis in the classroom?

How is faith handed on in each of these environments?

It was also Luther's activities which urged the bishops at the Council of Trent in 1546 to consider the publication of a catechism for children and 'uninstructed' adults. The consciousness of a need for a Counter Reformation on a large scale meant that the idea was abandoned in favour of a catechism for priests to enable them to correct the errors and 'evils' of the Reformation. Thus in 1566 Pope Pius V published what is commonly known as the Roman Catechism, designed for the instruction of priests, to ensure a uniformity of 'form and method'. It was not of the question and answer style but retained the basic elements of Creed, sacraments, Ten Commandments and Lord's Prayer. It does also refer to the different abilities and situations of the people and refers to giving 'such nourishment of doctrine as may give spiritual increase.' It still saw the homily as the focal point of teaching, priests were required to preach every Sunday – and this tacitly acknowledged catechesis as being a life-long process – ahead of its time in many ways. That Council also ordered the establishment of a seminary in every diocese for the proper training of priests. However, what was lost was the great strength of Luther's method, that parents should be the teachers of their children in the faith and the instructors were to be the priests.

In the mid-16th century Charles Borromeo, Archbishop of Milan organised the Confraternity of Christian doctrine which set up a large number of schools in Milan to provide religious education for children, young people and uneducated adults. He recognised a need to adapt religious instruction to the ages and abilities of the pupils, groups should not exceed ten people, sessions should be no more than 45 minutes followed by discussion and prayer. Teachers were to be examined before being allowed to teach. By the time of Borromeo's death in 1584 there were 3,000 lay teachers working with more than 40,000 children and adults in the schools.

Catechisms were still widely used in Europe and were becoming more popular. In England and Ireland particularly, where Catholic schools were forbidden the Catechism was an ideal text, easily hidden and easily memorised. A text of the 17th century by Richard Challoner was used for more than 100 years and formed the basis in 1898 for the Catechism of Christian doctrine – generally known as the Penny Catechism. In the U.S. in 1885 the Baltimore Catechism came out of the Bishops' Council in Baltimore, Maryland and this became the official text for Catholic children in the U.S. It was soon followed by an abridged version, illustrated versions and those geared to age.

Printed texts had become the heart of catechesis. Compulsory schooling meant that RE could be taught in schools and had become a somewhat academic and intellectual process, removed from the home and family and from life. In the first half of the 20th century catechisms were *the* means of religious instruction used in schools. Family catechesis had virtually disappeared.

There was a movement, particularly in Germany for a more effective method of learning with a suggestion of 3 steps:- presentation (of scripture), explanation, and application to life. This became known as the Munich Method. It did not gain universal acceptance but did initiate some changes in catechetics, in particular a recognition of the need for a shift from memorising to understanding.

Jungmann, an Austrian Jesuit published in 1936 'The Good News and our Presentation of the Faith' arguing that Christianity was not merely a set of rules etc. but a living message of the Good news, at the centre of which is the person of Jesus. So catechetics must be personalised and centred round the person of Christ. He rooted catechetics in the Church's pastoral mission to bring Christ to the world. Jungmann's vision was of catechetics as education IN the faith, not just instruction ABOUT the faith. He said,

"Catechetics, then, cannot be seen as the retailing of a doctrine by *teachers*, themselves more or less involved in it all, but rather the utterance of witnesses who communicate and pass on the message which is their very breath of life. At the centre of this message is a *person* — Jesus Christ, the salvation of mankind. So catechetics must be *personalised*, following the behaviour of human intercourse, and *Christocentric*, that is, moulding all its elements around the central figure of Christ."

There was a continuing change in thinking. Attention began to be focussed on the recipients of catechesis. The starting point became the person's own situation. The aim was to enlighten experience through faith and drew on the work of psychologists such as Piaget, Fowler and Kohlberg.

The 1960's was a period of catechetical conferences – as well as the time of Vatican II. There was a recognition of the need to adapt the Gospel message to the environment in which it was proclaimed. More emphasis began to be placed on the formation of adult Christians. The Medellin Conference of Latin America was particularly significant. After Vatican II, which recognised the changing world situation, catechesis was recognised as a call to change society, to find a new way of expressing the Gospel in society, looking at the situation of the individual and society, the Gospel giving a guidance and impetus to action. Faith and life could not be separated.

Vatican II did not issue a specific document on catechesis but much is reflected in statements about the role of the bishop, particularly in the *Decree on the Pastoral Office of Bishops in the Church*, promulgated in October, 1965. This Decree stated clearly that one of the principal duties of the bishop was to proclaim the gospel of Christ. It said that bishops should present Christ's teaching in a manner relevant to the needs of the times; they should be especially concerned about catechetical instruction. The bishop should be, above all, a preacher of the faith, who brings new disciples to Christ. (nos. 13-15, 20).

For reflection

How do you respond to the statement that catechesis is a call to change society, to find a new way of expressing the Gospel in society, looking at the situation of the individual and society — the Gospel giving guidance and impetus to action.?

- How important is experience?
- Do you agree that faith and life cannot be separated?

For further reading

"The Evolution of Catechetics", Luis Erdozain, *Sourcebook for Modern Catechetics*, Michael Warren, St. Mary's Press, U.S., 1987 (order on line: www.amazon.co.uk)

Stages of Faith—the Psychology of Human Development and the Quest for Meaning, James Fowler, Crossroad, New York, 1995 (order on line: www.amazon.co.uk)

The Psychology of the Child, Jean Piaget, Basic Books, 1972 (order on line: www.amazon.co.uk)

For reflection

Did you know that the *Decree on the Pastoral Office of Bishops in the Church* states that one of the principal duties of the bishop is to proclaim the gospel of Christ? What impact does this have on you?

For further reading & reference

Decree on the Pastoral Office of Bishops in the Church (Christus Dominus)
available on line: www.vatican.va)

Decree on the Church's Missionary Activity (Apostolicam Actuositatem)
(available on line: www.vatican.va)

The Decree on the Apostolate of Lay People (available on line: www.vatican.va)

Bishops should, furthermore, ensure that catechists are adequately prepared for their task, being well-instructed in the doctrine of the Church and possessing both a practical and theoretical knowledge of the laws of psychology and of educational method (Nos. 13-14). The importance of inculturation was clearly acknowledged here and is explicitly expressed in the *Decree on the Church's Missionary Activity*.

The need for formation was seen as central also to the developing of the vocation of the laity. *The Decree on the Apostolate of Lay People* states:

“Education for the apostolate presupposes an integral human education suited to each one's abilities and conditions. . . Besides spiritual formation, solid grounding in doctrine is required: in theology, ethics and philosophy, at least, proportioned to the age, condition and abilities of each one. The importance too of a general culture linked with a practical and technical training is something which should by no means be overlooked . . . Training for the apostolate cannot consist in theoretical teaching alone; on that account there is need, right from the start of training, to learn gradually and prudently to see all things in the light of faith, to judge and act always in its light, to improve and perfect oneself by working with others, and in this manner to enter actively into the service of the Church” (§29)

Here Vatican II recognises the changes in emphasis of the preceding years. Uniformity is replaced by a responsibility to read “the signs of the times and interpreting them in the light of the Gospel . . . In language intelligible to every generation, it should be able to answer the ever recurring questions which people seek about the meaning of this present life and of the life to come. . . (§4).

In 1971, an international commission at the Sacred Congregation for the Doctrine of the Faith approved the text of the *General Catechetical Directory*. It reflected the developments that had taken place at international catechetical conferences following Vatican II.

In October, 1977, The Synod of Bishops met once again in Rome with catechesis as its theme (with particular reference to children and young people. This month-long meeting ended with a message from the bishops to the People of God and a set of 34 resolutions from the bishops presented to Pope Paul VI. He died shortly afterwards and so did his successor, Pope John Paul I. In October 1978, John Paul II issued his document on the 1977 Synod entitled *Catechesis in our Time*. This roots catechesis among the primary tasks of the Church.

Pope John Paul II set down what could be called the *touchstone of catechesis*, the Christocentricity of all authentic catechesis. At the heart of catechesis is a person, Jesus of Nazareth, the essential object of catechesis. Christocentricity in catechesis “also means the intention to transmit not one's own teaching or that of some other master, but the teaching of Jesus Christ, the Truth that he communicates or, to put it more precisely, Truth that he is.” (CT 6). Catechesis is not about personal opinions and options: “Every catechist should be able to apply to himself (herself) the mysterious words of Jesus: “My teaching

is not mine, but his who sent me”.” (CT1) The pope goes on to say that the Church’s “best resources in people and energy, without sparing effort, toil or material means” should be devoted to catechesis. *Catechesis in our Time* also reflects the growing development of the link between catechesis and evangelisation, which had begun with Vatican II when the Church began to look more beyond itself to the outside world.

One of the important words the Pope used here in relation to catechesis is *systematic*. At the Synod, the bishops spoke of the on-going tension between doctrine and life-experience, particularly in conjunction with the methods to be used in catechesis. In *Catechesis in our Time*, the Pope attempts to iron out some of these practical difficulties, by stating that instruction

“must be systematic, not improvised but programmed to reach a precise goal; it must deal with essentials, without any claim to tackle all disputed questions or to transform itself into theological research or scientific exegesis; it must nevertheless be sufficiently complete, or stopping short at the initial proclamation of the Christian mystery such as we have in the *kerygma*; it must be an integral Christian initiation, open to all the other factors of Christian life . . . I am stressing the need for organic and systematic Christian instruction because of the tendency in various quarters to minimize its importance.” (CT21)

It calls for the balance which to this day reflects one of the great challenges in the catechetical world:

“Authentic catechesis is always an orderly and systematic initiation into the revelation that God has given 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*. This revelation is not, however, isolated from life or artificially juxtaposed to it. It is concerned with the ultimate meaning of life and it illumines the whole of life with the light of the Gospel, to inspire it or to question it.” (CT22)

In further comments about the methodology to be used in catechesis, Pope John Paul II referred to the contribution of popular devotions and the traditional catechetical tool of memorising texts. He noted that at the Synod some bishops had called for “the restoration of a judicious balance between reflection and spontaneity, between dialogue and silence, between written work and memory work” (CT55). The Pope’s heartfelt plea is clear:

“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 memorised 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 community level.” (CT55)

For further reading

Catechesis in our Time (Catechesi Tradendae) Pope John Paul II’s timeless apostolic exhortation on catechesis (available on line: www.vatican.va)

For reflection

- Do you remember anything about people *becoming Catholic* before the advent of the RCIA? Do you know any of their stories?
- What are the advantages of *instruction* on a private, one-to-one basis? What are the disadvantages?
- What sort of role might there be for the community in *handing on faith* or helping people to become new members of the Church?

For further reading & reference

Constitution on Sacred Liturgy
(*Sacrosanctum Concilium*)
(available on line:
www.vatican.va)

Concluding his thoughts on methodology in catechesis, the Pope continued

“the plurality of methods in contemporary catechesis can be a sign of vitality and ingenuity. In any case, the method chosen must ultimately be referred to a law that is fundamental for the whole of the Church’s life: the law of fidelity to God and fidelity to man in a single loving attitude.” (CT153)

After Vatican II, it was clear that many things in the Church would never be the same again. Although the most visible example of change was the language used in the celebration of the Mass — no longer Latin but the vernacular — this was really the tip of the iceberg. The fundamental process of *becoming a Catholic* was also to change dramatically in the years following the Council.

Historically, we have seen that, from the 6th-16th century, the Western Church went into a great sleep as far as new membership was concerned. What evangelising efforts were made were focused on the Americas, as missionaries went out to convert the pagans. There was little structure to this work, and the emphasis was more on salvation through baptism than formation for a Christian way of life—compared to the early centuries when Christian formation was a prerequisite *before* baptism. In subsequent centuries, attention turned to the Far East and then to Africa, and it was from Africa, in the years before Vatican II, that the call came for a clear structure for bringing new members into the Church. At the Council, the bishops heeded that call: “The catechumenate for adults, divided into several distinct steps, is to be restored and brought into use at the discretion of the local Ordinary. By this means, the time of the catechumenate which is destined for the requisite formation, may be sanctified by sacred rites to be celebrated at successive stages.” (*Constitution on Sacred Liturgy*, no. 64)

The impacts of this short paragraph from the *Constitution on Sacred Liturgy* needs to be put into a clear context for it to be understood. Prior to this, *becoming* or to use a popular phrase, *turning Catholic* was a very private affair. Adults received private instruction from the parish priest on a one-to-one basis. After some time, the priest would decide that the person was ready to become a Catholic and they would be baptised in a private ceremony. There was no community at worship, no fuss, no ceremony and no further means of helping them to settle into that community and way of life.

The *Rite of Christian Initiation of Adults* (RCIA) was promulgated on 6 January 1972 and the English translation appeared in 1974. The initiation of adults into the Church was no longer something private, but a public journey in the midst of the community. Words like *conversion* and *turning Catholic* were replaced by *initiation* and *journey of faith*. Conversion was not a one-off event but the RCIA implied the daily conversions that all Christians need to undertake in responding to God. Candidates no longer went on a course of instruction which offered information, but began a *process* that had no set timescale. When someone became a Catholic no longer depended on the parish priest’s decision that enough information had been imparted and assimilated, but when a candidate, working at his or her own

pace, felt comfortable enough in the stage of the journey. And that person was not the only one on the journey. There might be other people in the group, some might be Catholics, but all are on a journey of faith, a journey of continual conversion.

The catechetical principles behind the RCIA gave a fresh impetus to the whole understanding of handing on faith. One-to-one instruction, based perhaps largely on information about faith, was replaced by a vision which is about growing *into* and *in* faith. Catechesis is more than instruction. The rites suggest that faith is something to be celebrated in and with the community, which itself has an important role to play. In the RCIA, the links between catechesis and liturgy are inseparable. The faith handed on is celebrated in the Church's liturgy, and the Church's liturgy feeds back into the catechesis which can help explain the nature of celebration and worship. The journey of faith is not just catechetical, it is also liturgical. Faith is not intellectual assent, it is something which must be expressed in praise of God, in the worship of the community gathered together. The complex role of the catechist is summed up thus in the Introduction to the Rite:

“When they are teaching, catechists should see that their instruction is

- filled with the spirit of the Gospel,
- adapted to the liturgical signs and the cycle of the Church's year,
- suited to the needs of the catechumens
- and, as far as possible, enriched by local traditions.”

This list reveals the importance of inculturation. Handing on the faith must be rooted in the culture of the candidates so that the message of the gospel resonates in their world.

What of the catechist? The catechist is not simply handing on knowledge; but, by word and example, is helping the candidates to grow in and towards faith. Some people argue that catechesis is simply about handing on Truth, a Truth that can never be questioned and must be adhered to at all times. *Adult Catechesis in the Christian Community* acknowledges that catechesis is a two-way dialogue between catechist and recipient, not a one-way lecture:

“Of fundamental importance is the *dialogical approach* which, while recognising that all are called to the obedience of faith, respects the basic freedom and autonomy of adults and encourages them to engage in an open and cordial dialogue . . . Moreover, the truths of faith should be presented as certitudes, without taking away from the fact that for pilgrims on their way towards the full revelation of truth and life, the path of research and investigation always remains open.” (ACCC 57-58)

The ministry of the catechist does not mean the catechist is superior to those being catechist. The catechist, too, is part of the journey of faith.

On 29 May 1994, the English translation of the *Catechism of the Catholic Church* was published. It was the first Catechism for the universal Church to be published for more than 400 years (the *Roman Catechism* of the Council of Trent had been published in 1566).

For reflection

The RCIA is the definitive model of catechesis offering a norm for all catechesis. Anne Marie Mongoven wrote: “It is both model and norm because it takes the people where they are, as seekers, enquirers, candidates, catechumens or neophytes and leads them, with the local community through the liturgical rites, to embrace the paschal mystery as their own mystery.” Any comment?

For further reading & reference

“Overview of the *Rite of Christian Initiation of Adults*” in *The Catechetical Documents—a Parish Resource*, Liturgy Training Publications, Chicago, 1996 (order on line: www.amazon.co.uk)

Adult Catechesis in the Christian Community, St. Paul's Publications, 1990 (available on line: www.vatican.va)

Catechism of the Catholic Church, Geoffrey Chapman, London, 1994 (available from all good Catholic bookshops; order it on line www.amazon.co.uk; available on line: www.vatican.va)

For reflection

In 1993, Cardinal Sanchez, then Prefect of the Congregation for the Clergy, said that the sheer size and depth of the *Catechism* meant that it should not be used as a basic textbook for catechists. Nor should the 'In Brief' summaries at the end of each section be used as a basic text. He believed that the *Catechism* presented the 'unique and essential content' which is Catholic doctrine, 'while leaving to catechist and their catechetical material (not catechisms) the task of inculturating and incarnating the message'.

- How does this balance between catechism and catechesis strike you? how can it be practically applied?
- Why is the *Catechism* a point of reference?

The *Catechism of the Catholic Church* had a specific audience in mind. It was addressed first of all to the bishops, the primary teachers of the faith, and then to compilers of catechisms, and through them to the people of God. First and foremost, the *Catechism* was meant to be a resource for teachers of catechesis to help in compiling local catechisms.

The context for the *Catechism* is important. What was published, first in French in 1992 and then in English in 1994, was not a Vatican document, nor an answer to contemporary debates, nor a *how-to-do-it-properly* book, nor a stick with which to beat people. It is an important catechetical document. It is a world document and so it cannot take into account every aspect of all the culture in which the gospel is to be proclaimed and it does not attempt to impose a method of catechesis. It is a text which bishops and their collaborators in catechesis are invited to reflect on so that their catechetical initiatives may be enriched. The *Catechism* itself must be inculturated.

In April 1994, the Catholic Bishops of England and Wales published some *Guidelines for the Use of the Catechism of the Catholic Church*. They noted that the *Catechism* had been published to carry forward the work of Vatican II and located the text firmly within a new initiative in evangelisation and catechesis:

“The work of catechesis can never stand still . . . Those responsible for catechesis and religious education face a dual task; they must faithfully reflect on the whole range and richness of faith and belief which we desire to share; and, through the creative adaptation of methods and materials, they must try to communicate that rich vision of faith of today’s seekers. The *Catechism* meets the requirements of the first task” (p.5)

Much of what the *Catechism* has to say specifically about catechesis is taken from the 1979 document *Catechesis in our Time*. Catechesis is about putting people into communion with Jesus Christ. The *Catechism* also speaks of the inseparable link between catechesis and the liturgy, the privileged place for catechising. The comment on liturgy and catechesis offers an interesting insight into catechetical methodology: “Liturgical catechesis aims to initiate people into the mystery of Christ by proceeding from the visible to the invisible, from the sign to the thing signified. From the visible to the invisible could be seen as an endorsement of the importance of experience in catechesis. A particular method in catechesis can begin with experience and shed the light upon it, proceeding from the sign to the thing signified.

The structure of the *Catechism* itself says something about catechesis. It is divided into four parts:

- the Profession of Faith (the Creed)
- the Celebration of Faith (liturgy)
- Life in Christ (morality)
- Christian Prayer

Just as in the early Church handing on faith began with the Creed, so the *Catechism* begins with the Creed, the original baptismal catechesis.

The significance is evident: “the linking of the doctrine of the faith to the baptismal profession of faith makes it clear that catechesis is not simply the communication of a religious theory. Rather, it intends to set a life-process in motion: namely, growth in the life given through baptism, growth in communion with God.” (Joseph Cardinal Ratzinger, *Gospel, Catechesis, Catechism*, p.18) Faith is not a finished business that can be ticked off as completed. Catechesis is not mere instruction, but adaptation to God’s ways.

In October 1977, an International Catechetical Congress took place in Rome on the theme “The Faith of the Church and Its Evangelising Mission”. It was more than 25 years since the publication of the *General Catechetical Directory* and the Congress introduced a revised text of that document, the *General Directory for Catechesis* (the GDC). The revision of the 1971 document was prompted by the publication of the *Catechism* and the new directory takes on the vision of the *Catechism*.

If the *Catechism* is the *what* of handing on faith, then the *Directory* is the *how*—offering guidance and encouragement for the indispensable adaptation the *Catechism* requires. The *Catechism* emphasised doctrine and not methodology; now the GDC provides

“the basic principles of pastoral theology taken from the Magisterium of the Church, and in a special way, from Vatican II by which pastoral action in the ministry of the word can be more fittingly directed and governed . . . [It is] an official aid for the transmission of the Gospel message and for the whole of catechetical activity . . . [and] simply seeks to facilitate a better understanding and use of the *Catechism* in catechetical practice.” (GDC 30)

What the GDC says about methodology is important:

“The principle of ‘fidelity to God and fidelity to man’ leads to an avoidance of any opposition or artificial separation or presumed neutrality between method and content. It affirms, rather, their necessary correlation and interaction. The catechist recognises that method is at the service of revelation and conversion and that therefore it is necessary to make use of it. The catechist knows that the content of catechesis cannot be indifferently subjected to any method. It requires a process of transmission which is adequate to the nature of the message, to its sources and language to the concrete circumstances of ecclesial communities as well as to the particular circumstances of the faithful to whom catechesis is addressed . . . A good catechetical method is a guarantee of fidelity to content.” (GDC 149)

The definition of catechesis returns to the 1979 document *Catechesis in our Time*: “The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.” (GDC 80, CT5)

For reflection

What sort of book do you think the *Catechism* is? And, how do you think it should be used by catechists?

For further reading & reference

Gospel, Catechesis, Catechism, Joseph Cardinal Ratzinger, Ignatius Press, San Francisco, 1997

General Directory for Catechesis, Congregation for the Clergy, CTS Publications, London, 1998 (order on line: www.amazon.co.uk or www.cts-online.org.uk; available on line: www.vatican.va)

For reflection

The GDC tells us that there are two principal means for carrying out the tasks of catechesis: transmission of the gospel message and experience of the Christian life. “Every dimension of the faith, like the faith itself as a whole, must be rooted in human experience and not remain a mere adjunct to the human person. Knowledge of the faith is significant. It gives light to the whole of existence and dialogues with culture”. (GDC 87)

Bernard Marthaler, in *The Living Light, An Interdisciplinary Review of Catholic Religious Education, Catechesis and Pastoral Ministry*, said: “The [1977] congress considered the *Catechism* and the GDC as a whole. The one without the other is no more catechesis than a white or a yoke alone is an egg.”

- How do you perceive the relationship between the *Catechism* and the GDC?
- Why do you think one received lots of publicity and the other did not/does not?

For further reading

Bernard Marthaler, in *The Living Light, An Interdisciplinary Review of Catholic Religious Education, Catechesis and Pastoral Ministry*, Dept of Education, US Catholic Conference, Washington , DC, Winter 1997 (available on line: <http://nccbuscc.org/education/catechetics/summer2004.pdf>)

Catechesis is rooted in the person of Jesus Christ, but this education in and to faith is not something passive. It includes

“more than instruction: it is an apprenticeship of the entire Christian life . . . which promotes an authentic following of Christ, focused on his Person; it implies education in the knowledge of the faith and in the life of faith, in such a manner that the entire person . . . feels enriched by the word of God; it helps the disciple of Christ to transform the old man in order to assume his baptism responsibilities and to profess the faith from the heart.” (GDC 67)

The tasks of catechesis are listed as:

- promoting knowledge of the faith
- liturgical education
- moral formation
- and teaching to pray

This is not done in isolation. Catechesis must prepare the Christian to live in community and to participate actively in the life and mission of the Church.

For discussion

- What strikes you about this history?
- No methodology, no matter how well tested, can dispense with the person of the catechist in every phase of the catechetical process. The charism given . . . By the Spirit, a solid spirituality and transparent witness of life, constitutes the soul of every method. (GDC 66, CT 22). What hopes and fears does this raise? What do you think makes a person the best teacher of the faith?

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

Timeline of Catechesis—a summary

1st Century: The Didache

The Didache, or Teaching of the Apostles, included early Church instruction for those preparing for Baptism.

5th-14th Centuries: Early Catechisms

An important faith summary was written by Saint Augustine in the 5th century. Other faith summaries appeared in the 9th and 14th centuries.

1962-1965: The Second Vatican Council

The Council documents urged and outlined renewal throughout all phases of Church life.

1971: The General Catechetical Directory

The Second Vatican Council called for a renewal of catechesis. In response, the General Catechetical Directory presented guidelines for catechesis in the Church.

1975: On Evangelization in the Modern World, *Evangelii Nuntiandi*

A turning point in the Church's understanding of the relationship between culture and the faith message.

1979: On Catechesis in our Time, *Catechesi Tradendae*

An important apostolic exhortation of Pope John Paul II on catechesis for today. Especially significant for identifying the aim and purpose of catechesis.

1985: Rite of Christian Initiation of Adults

Restored the catechumenate for initiation into the Church with important implications for the entire process of conversion, liturgy, catechesis and the faith community.

1992: Catechism of the Catholic Church

A major catechism and reference resource for bishops, priests, catechetical leaders, publishers of catechetical materials and Catholic people.

1997: General Directory for Catechesis

A directory which has two main aims – first, to place catechetical work in the context of evangelisation, as envisioned by Pope Paul VI in *Evangelii Nuntiandi* (On Evangelization in the Modern World) and second, to be sure that the content of faith is fully treated in catechetical work, as presented in the Catechism of the Catholic Church.

For reflection

How has Religious Education been important in your own formation of faith?

What is important about teaching children their faith?

For further reading

Stages of Faith – The psychology of human development and the quest for meaning, James Fowler, HarperSanFrancisco, 1995 (order on line: www.amazon.co.uk)

Christian Religious Education – sharing our story and vision, Thomas H. Groome, HarperSanFrancisco, 1980 (order on line: www.amazon.co.uk)

Identity and the Life Cycle, Erik Erikson, W. W. Norton & Company, April 1994 (order on line: www.amazon.co.uk)

Stages of Faith and Religious Development – Implications for Church, Education and Society, James Fowler, Karl Ernst Nipkow, and Friedrich Schweitzer, Crossroad, New York, 1991 (order on line: www.amazon.co.uk)

We are being asked to bring a group of young children to understand and live their Catholic faith according to their age and readiness. It is important that each child begins to develop a relationship with God, that he or she learn to praise God and to experience God through prayer. This is the beginning of a lifelong experience with God. And, what do we need to know about the children?

Here are some guidelines:

What do we need to know about pre-school children?

Children of this age are trusting and open to new experiences. They live in a world of curiosity and fantasy. They are filled with wonder – a natural basis for developing a lifelong sense of awe before the mystery of God.

They have a very short attention span. They should be presented with a variety of activities, many of which involve movement around the room.

Brief periods of silence and prayer are excellent ways to draw them closer to God. Silence and prayer give the children time to assimilate their experiences and also help the children to clear their minds and deepen their religious imaginations.

What do we need to know about children in year 1?

Children in year 1 are open curious, spontaneous and full of energy. They move easily between the worlds of reality and imagination – an ability that gives them a natural foundation for a lifelong response to the joys and mysteries of God.

Six year olds are developing concrete thinking skills. They learn quickly by active involvement with concrete things and experience. For example, words and pictures about God's house become far more memorable when enriched by experience – by seeing an altar, by blessing themselves with holy water, and by smelling incense and candles.

Learning activities ought to engage children's imagination. Keep in mind that the attention span of a six-year old is still quite short. Change activities frequently, move from quiet work to something involving physical movement, like marching or singing to a musical cassette. Be sure to include time for silence and prayer.

What do we need to know about children in year 2?

Children in year 2 are delightfully unpredictable. Changes take place not only from day to day but often from moment to moment.

That is because they are moving from an egocentric stage to a more concrete operational stage.

One way to help is to provide many opportunities for collaborative work and for sharing. The most effective way of influencing this development is through personal interaction – your own, and the child’s peers.

Children of this age sometimes show a lack of reversibility. This means that they can often come up with correct answers but have difficulty supplying reasons. They can supply a conclusion but cannot retrace the steps that got them there. Keep ‘catechist’ talk to a minimum and do not prolong activities. The attention span of children of this age is about seven minutes. Plan each ‘7 minutes’ well and then change the activity.

What do we need to know about children in year 3?

Children in year 3 are curious, self-aware, outgoing, receptive; they are a delightful and interesting challenge. Given their growing social awareness, this is the time to introduce them actively to their role as members of the Church.

As their ability to think concretely grows, they are also able to centre more efficiently on meanings beneath the surface of events and experience and to make sense of them.

This is why the first holy communion programmes put them in touch as fully as possible with the Bible, especially the Gospels and with the liturgy of the Church.

What do we need to know about children in year 4?

Children in year 4 often exhibit an awareness of themselves as being both individuals and integral members of a group. This is manifested in growing self-esteem, which is strengthened by interaction with others in their age group and supported by interest and praise of significant adults.

Children of this age often demonstrate an absorbing interest in the wider world. Given their growing social awareness, this is an ideal time to involve the young people in their roles as members of the faith community. It is a time to begin to develop the concept of service and responsibility.

They are joiners. The egocentric world has given way to the desire to form relationships and this development lends itself to a deeper understanding of and involvement in the faith community and fosters the ability to learn the Story and Vision of the Church. This stage of faith development is called narratising faith.

For further reading

Will our children have faith?, John H. Westerhoff, III, Morehouse Publishing, Harrisburg, Pennsylvania, 2000 (order on line: www.amazon.co.uk)

The child’s conception of the world, Jean Piaget, Rowman & Littlefield Publishers; New Ed edition, 1975 (order on line: www.amazon.co.uk)

I like being in Parish Ministry Catechist, Alison Berger, New London, CT: Twenty-Third Publications, 2006 (order on line: www.amazon.co.uk)

Acknowledgement

These stages of development, what it is helpful to know about each age and how you can help children at each age have been adapted from materials found in the *Sadlier Coming to Faith* series (Parish Edition) published in New York in 1998

For reflection

Think about the experience you bring to this work — the life experience you have of your own children, your friends, neighbours, relatives and reflect on how those experiences will help you in your parish R.E. programme.

Reflect on how you came to respond to the invitation to be involved in the parish R.E. Programme — and why you were invited to be a catechist.

Remember!

You are not alone in this work. God has invited you and God is with you.

What do we need to know about children in year 5?

Children in year 5 are developing the ability to think abstractly. They are capable of formulating abstractions of concrete objects such as love, peace and justice.

Children of this age have a keen sense of what is and what is not fair. They are very influenced by their peer group. This is the time when parents and catechists need to help the child develop a correct moral sense of right and wrong.

Children in year 5 are ready to assume certain responsibilities for their lives and for their faith.

What do we need to know about children in year 6?

Children in year 6 are pre-adolescents. They are no longer children, but neither are they teenagers emotionally or intellectually. While they need the acceptance of their peer group, they still need adult approval and direction.

It is possible for children of this age to have a deeply felt experience of God. Their attempts to understand who God is are more likely to be directed by reason than by imagination – and, yet, imagination continues to play an important role in their understanding of God. So, Bible stories, role playing, music and poetry are essential to deepening their relationship with God.

Children of this age are learning, through our example and their interaction with one another, that doing right is not a passive avoidance of what is wrong but an active choice of doing what is right and just.

For discussion

- Picture the age group you catechise and name specific actions you have noticed which fit what you have heard.
- Name key catechetical experiences you think would be appropriate for them.

.....

.....

.....

.....

.....

.....

.....

.....

.....

A few practical suggestions

Parents are the primary educators in the faith. They and the parish are, without doubt, the most important places in which the Christian community is formed and expressed. The family is referred to as the “domestic Church”; the parish is called to be a fraternal and welcoming family where Christians become aware of being the people of God. These are the places where faith is born and in which it grows. In the parish, all human differences melt away and are absorbed into the universality of the Church. It constitutes, therefore, a very adequate community space for the realization of the ministry of the word at once as teaching, education and life experience.

GDC 255, 257-258

How can we go about creating the right atmosphere in the parish?
Some practical suggestions:

- Make sure the children are in a lively and comfortable setting with things of beauty and interest around them. For example, flowers, candles, carpet-mats, icon, statue, music.
- Helpers of all ages – Confirmation candidates, students, older parishioners – are invaluable, especially to help younger ones with activities such as writing, painting, discussing, etc. Approaching people individually often brings a ready response.
- Invite the families and the parish to collect scissors, crayons, magazines, felt-tips, cards, coloured paper, pencil sharpeners, etc.
- Start a library of books, tapes and posters and consider lending them to the parents for use at home.

For discussion

- How do you provide a “fraternal and welcoming family” in your parish R.E. programme?
- What other suggestions do you have?

.....

.....

.....

.....

.....

.....

Things to be aware of

Important reminder:

Safeguarding in the diocese

Be aware of the safeguarding policy in the diocese and the need for all catechists to be CRB checked in advance of starting the programme (see the website: www.rcdow.org.uk/child_protection)

Health & Safety in the parish:

- Find out where the *first aid kit* is and find out who is a trained first aider.
- Know where emergency evacuation procedures there are in case you have to evacuate the premises if there is a fire or other emergency. Know where the meeting place is after evacuation.
- If you use any parish machinery, make sure you are trained.
- Find out what the accident investigation procedure is and how to report an accident
- Use your common sense and consider risks you may be taking. When it comes to using candles, for example, supervise the activity carefully and have a fire blanket handy.

For information, further resources

Catechists will want to further enrich the variety of resources with the use of videos, audio CDs, websites and the use of ICT in general. Be aware of the Teachers Enterprise in Religious Education website: www.tere.org, which is regularly updated with additional resources so that the content of what is being taught is readily accessible for all.

Further in-service for this programme can be provided with Power Point Presentations through Sr. Marcellina Cooney (t: 020 7359 2642; e-mail: marcellina@ukgateway.net)

CTS Primary Religious Education

The Way, the Truth & the Life Series

Key Stage 1

In Key Stage 1 (foundation, years 1 and 2), the main focus is to help children begin to understand the religious content specified by the *Religious Education Curriculum Directory* (RECD) for this age group. The aim is also to help children grow in awareness that God comes to us every day in persons, events and situations and lovingly challenges us to open our hearts to receive him and to allow him to help us.

On Methodology (in the introduction)

It is essential to start with the children's experience, explore it and build on it and then to connect it to the religious content. An example of this would be, when explaining that God made the world, the children and catechist could bring in something they have made to put on display. The children should be encouraged to talk about how and why we make things and how we feel about them. The next step is to draw attention to all the things God has made: flowers, trees, sky, birds, sky, sun and so on. This leads to the sharing of the story of creation in Genesis through drama, role-play, music, video, art, etc.

When teaching miracles to Year 1, great care needs to be taken to explain that miracles are not magic. They are signs, signs of God's great power, worked because of God's compassionate and healing love; these signs call for and demand faith. They are seen as signs pointing to who Jesus is. Jesus has this power because he is God, the son. He showed his power because he wanted people to believe and trust in him.

With young children it is important to concentrate on the motive for miracles (usually compassionate love) rather than *over-emphasising* the supernatural element. Miracles are not magic. Magic is about control, about illusion, a trick. A miracle is never worked just for our curiosity or entertainment (like magic tricks) but to arouse and deepen faith in God and Jesus.

For this age group, it is *not* appropriate to go into details of the crucifixion of Jesus. It is best just to mention it and to put the emphasis on the resurrection. The aim is to help children grasp that Jesus' death and resurrection are together one single mystery of Jesus handing himself over in love to God and to us. One day we will die but we believe that we too will rise from the dead and be in heaven with Jesus.

OVERVIEW OF FOUNDATION STAGE AND KEY STAGE 1 SYLLABUS

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
FOUNDATION STAGE	F1 God's World	F2 God's Family	F3 Getting to know Jesus	F4 Sorrow and Joy	F5 New Life	F6 Church
YEAR 1	1.1 God's Great Plan	1.2 Mary, Mother of God	1.3 Families and Celebrations	1.4 Following Jesus	1.5 Resurrection	1.6 Miracles
YEAR 2	2.1 Chosen People	2.2 Mysteries	2.3 The Good News	2.4 The Mass	2.5 Easter tide	2.6 The Church is Born

For reflection

Think about your religious education in years 3-6.

- Can you remember any of your teachers or catechists? If so, why?
- What was important to you at this age and what was your image of God? of Jesus? of the Holy Spirit? of the Church?

CTS Primary Religious Education

The Way, the Truth & the Life Series

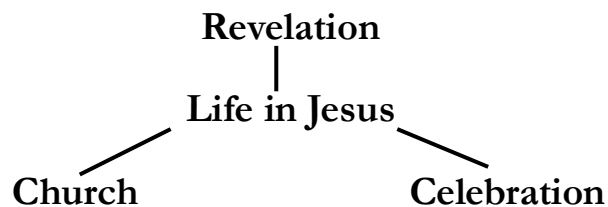
Key Stage 2

In Key Stage 2 (years 3-6), the main focus specified by the *Religious Education Curriculum Directory* (RECD) is Revelation. God is always the initiator in the history of our creation and redemption; it is his revealing of himself that makes religious education possible.

On Methodology (in the introduction)

However, it is essential that we set the scene by giving an overall picture of what we are going to study; if it is Creation, we should have pictures of nature and some environmental issues or if it is the Ten Commandments maybe headlines from newspapers so that the children will be able to make the connection between belief and behaviour. We should try to relate religious content to life around us and make connections with what has gone before so that they will be able to see the relevance of what they are studying.

It is proposed that each of the following areas should, as far as possible, be covered in each year:



Attempts to make clear connections between the truths of faith and the children's own experience of life are essential. For many, it is only when they see the relevance to their own lives of what they are learning that they become fully engaged in it. At times, this will mean starting with the children's experience. For example, in studying *conflict and reconciliation* we might well want to begin with reflection on conflict in the lives and experiences of the children. Nevertheless, Revelation, in the strict sense of the word, would remain the starting point for the delivery and presentation of the specifically religious content material. We would look, in other words, at conflict in our world and in our lives as a sort of background, and then begin our R.E. proper with how Christian Revelation addresses itself to conflict in human life.

The Gospel message always, at some point, takes the person beyond the scope of their own experience challenging and transforming it. It is a message of a saving and transforming gift. Archbishop Vincent Nichols

OVERVIEW OF KEY STAGE 2 SYLLABUS

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
YEAR 3	3.1 The Christian Family	3.2 Mary, Our Mother	3.3 Called to Change	3.4 Eucharist	3.5 Celebrating Easter & Pentecost	3.6 Being a Christian
YEAR 4	4.1 The Bible	4.2 Trust in God	4.3 Jesus, the Teacher	4.4 Jesus, the Saviour	4.5 Mission of the Church	4.6 Belonging to the Church
YEAR 5	5.1 Gifts from God	5.2 The Commandments	5.3 Inspirational People	5.4 Reconciliation	5.5 Life in the Risen Jesus	5.6 People of Other Faiths
YEAR 6	6.1 The Kingdom of God	6.2 Justice	6.3 Jesus, Son of God	6.4 Jesus, the Bread of Life	6.5 The Work of the Apostles	6.6 Called to Serve

notes

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

notes

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

notes

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

**List of bookshops, e-
bookshops and
websites**

CTS: telephone 020 7640 0042;
website: www.cts-online.org.uk

Family Publications, Kennington,
Oxford OX1 5RP
tel 0845 0500 879; e-mail:
sales@familypublications.co.uk;
<http://www.familypublications.co.uk>

Kevin Mayhew Publications,
Buxhall, Stowmarket, Suffolk IP14
3BW; www.kevinmayhew.com

Matthew James Publishing Ltd; tel
01245 347710;
e-mail: sales@matthew-james.co.uk;
website:www.matthew-james.co.uk)

McCrimmons Publishing: tel 01727
827612
e-mail: mccrimmons@mccrimmons.com;
www.mccrimmons.com

St. Paul’s by Westminster Cathedral,
Morpeth Terrace, London SW1P
1EP; tel 020 7828 5582; e-mail:
bookshop@stpauls.org.uk; website:
www.stpauls.org.uk

Pauline Books & Media, Middle
Green, Slough
SL3 6BS, tel 01753 577629
email: marketing@pauline-uk.org;
website: www.pauline.org

Redemptorist Publications,
Chawton, Hampshire GU34 3HQ;
tel 01420 88222; e-mail
rp@rpbooks.co.uk;
<http://www.rpbooks.co.uk/>

St. Mary’s Press, Winona, Mn
<http://www.smp.org/>

www.amazon.co.uk

notes

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

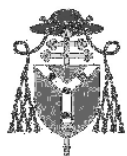
.....

Books in the series:

- *The purpose of catechesis—communion & intimacy with Christ*
- *Preparing children for their First Reconciliation*
- *Preparing children for their First Communion*
- *Preparing teenagers for their Confirmation*
- *Preparing adults for Baptism or for Reception into full communion with the church—the Rite of Christian Initiation of Adults (RCIA)*
- *Preparing parents for their infant's baptism*
- *Preparing older children for their baptism—Christian Initiation of children of catechetical age*
- *Parish R.E.—teaching the faith to children not in Catholic schools*
- *Leading the Liturgy of the Word with Children*
- *Using Scripture in Catechetics*
- *Introduction to the Catechism of the Catholic Church*
- *Introduction to the General Directory for Catechesis*

Agency for Evangelisation
Diocese of Westminster
46 Francis Street
London SW1P 1QN

020 7798 9150
e-mail: catadmin@rcdow.org.uk



Diocese of Westminster

AGENCY FOR EVANGELISATION