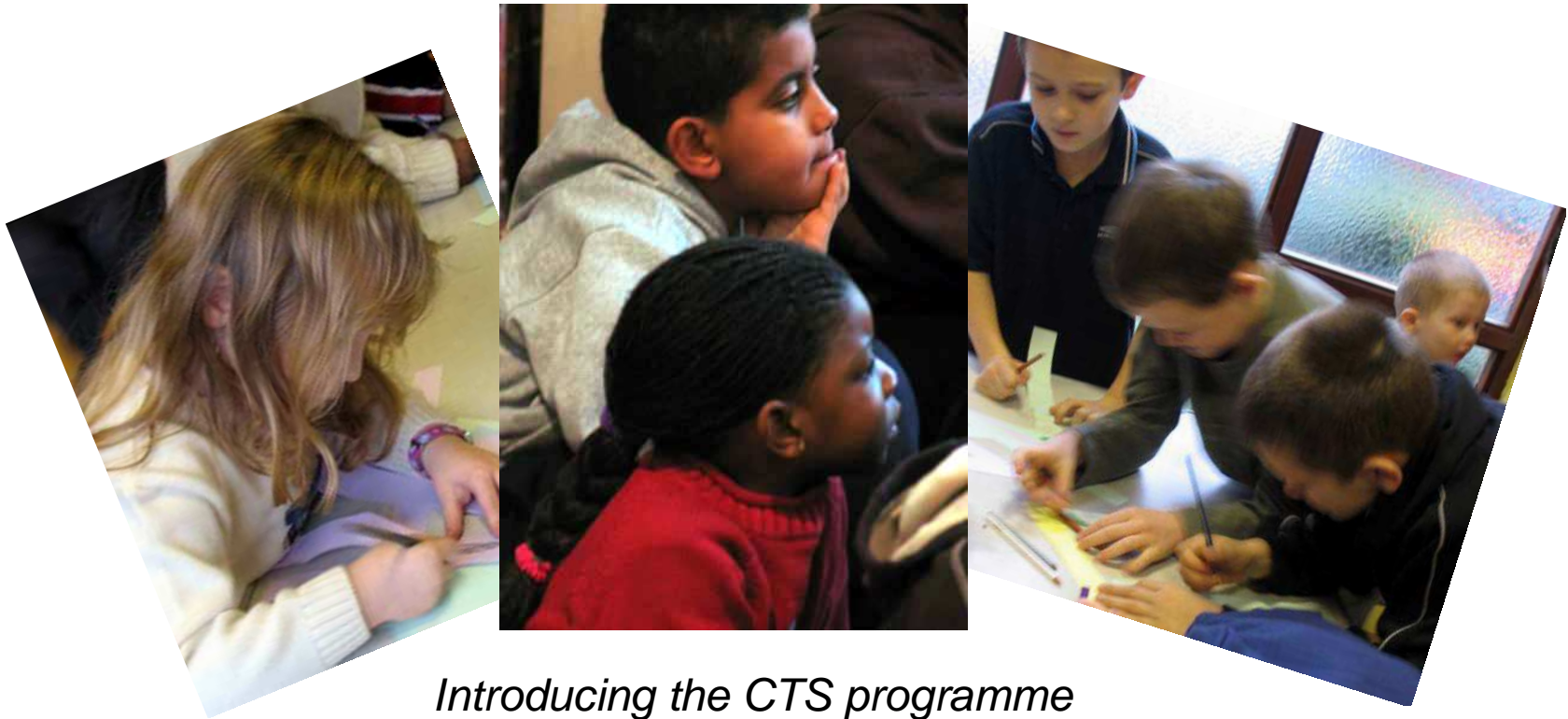


# *Parish Religious Education*

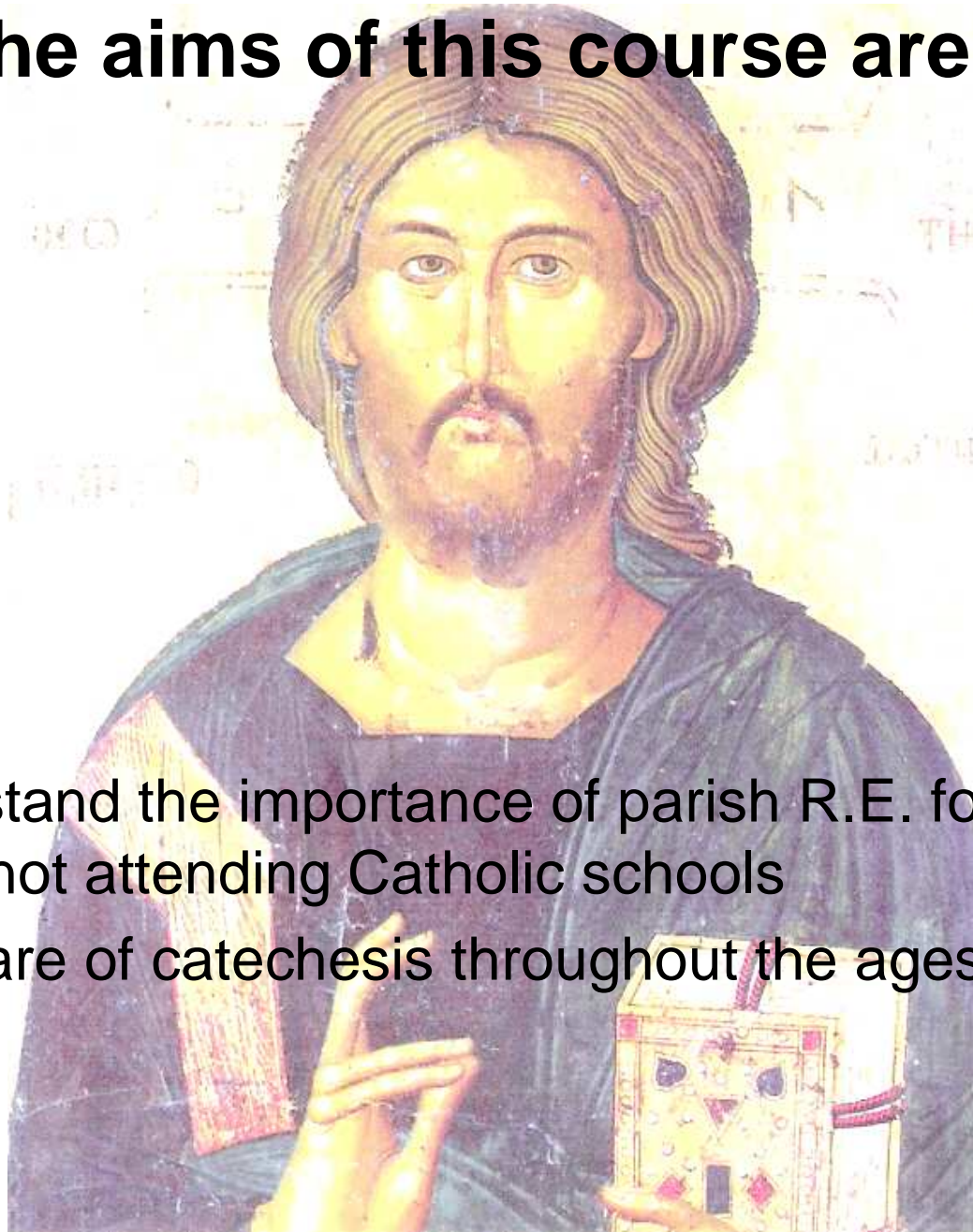
for children who are not attending Catholic Schools



*Introducing the CTS programme*

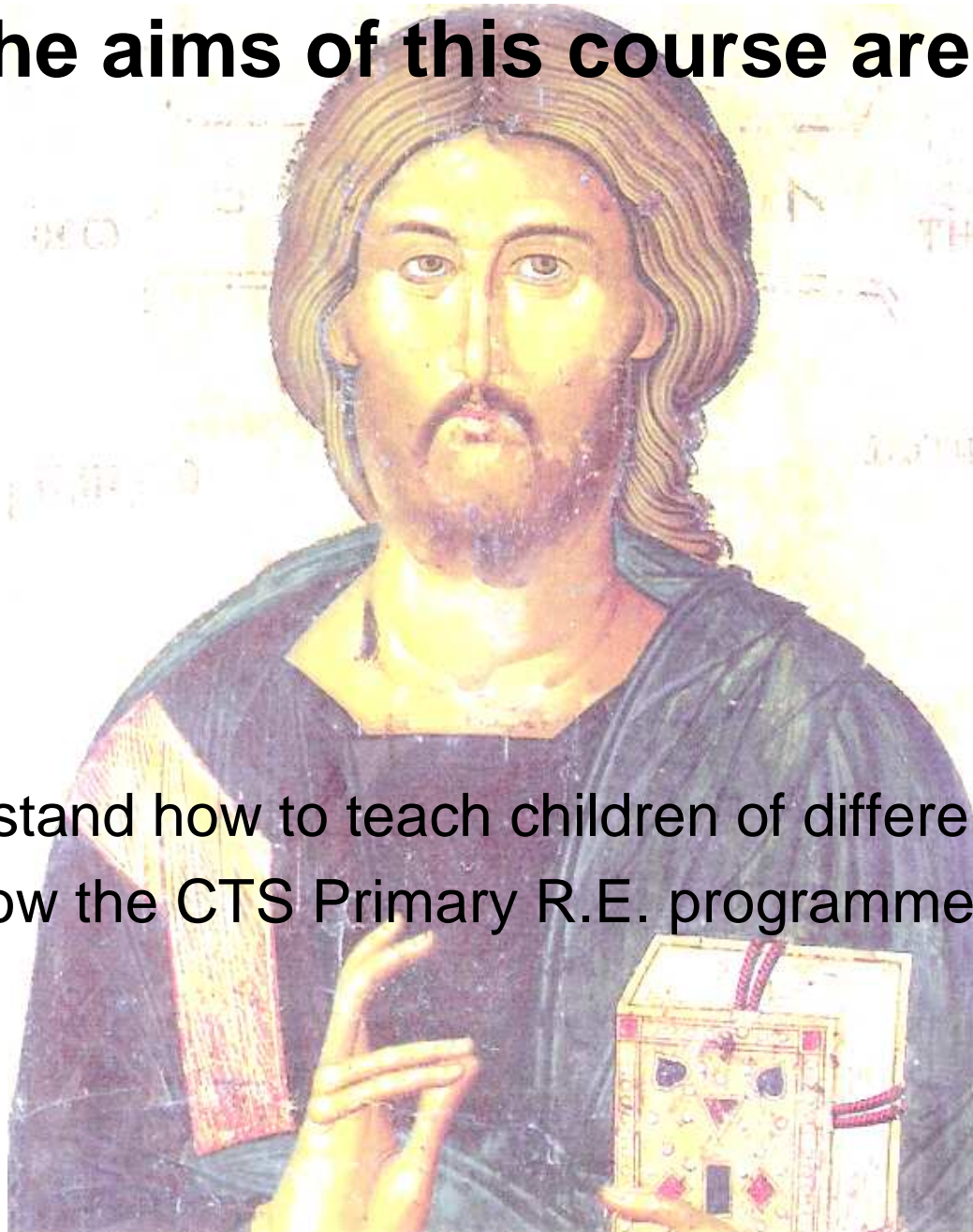
# The aims of this course are

- to understand the importance of parish R.E. for children who are not attending Catholic schools
- to be aware of catechesis throughout the ages



# The aims of this course are

- to understand how to teach 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; but parishes have a duty to assist them with the responsibility.



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

# A timeline of catechesis

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 Pentecost Day



He spoke for a long time  
using many arguments  
and the result of this  
catechesis was that  
about 3,000 were baptised.



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





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.

Acts 16:11-15



Luke describes Apollos as someone “who had been given instruction (*katechumenos*) 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”



## 1<sup>st</sup> Century: The Didache

One of the oldest catechetical sources is a short manual known as the *Didache* or *The Teaching of the Twelve Apostles*.



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 they were prepared in groups



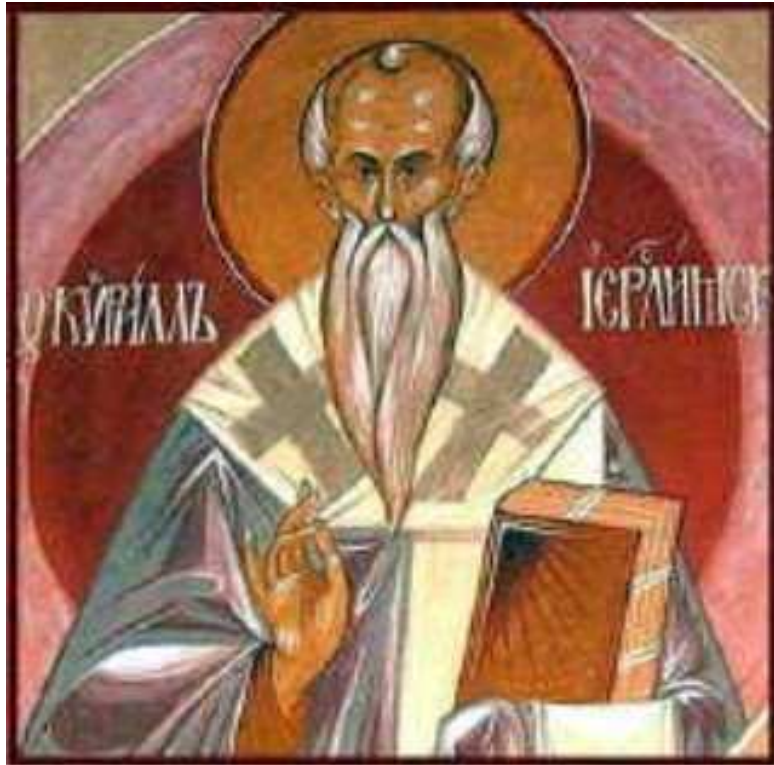
Catechesis referred to people who were preparing for baptism and those preparing were known as *catechumens*. They became a distinct group in the Church.



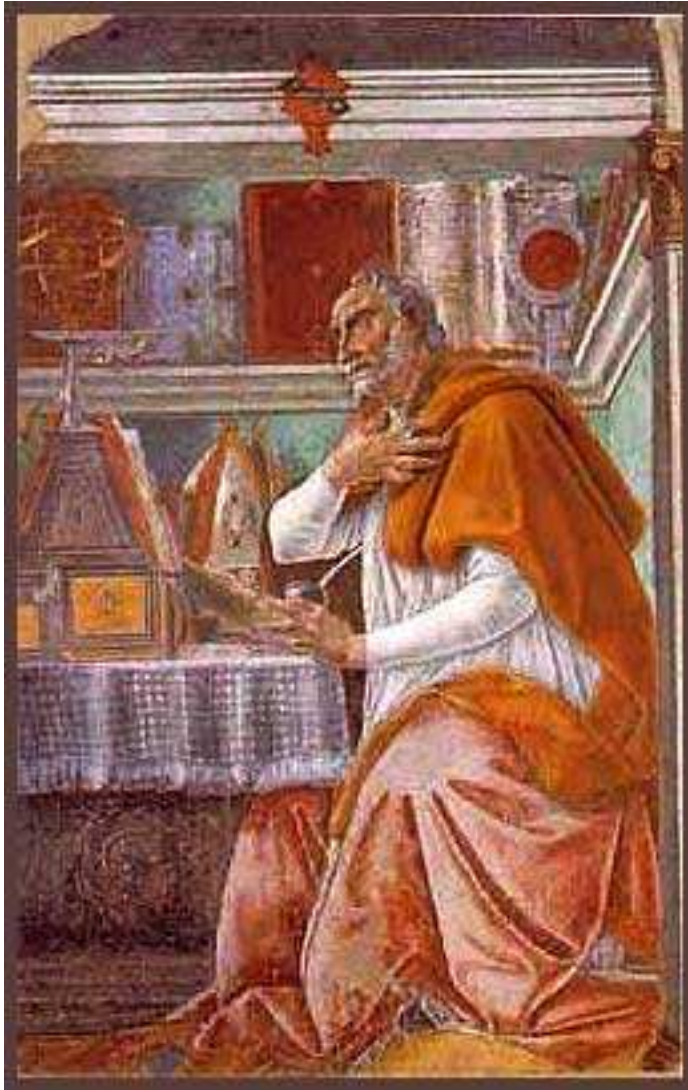
Their catechesis took place during the Mass. The catechumens were dismissed after the homily because they could not share in the Eucharist later on in the Mass.



Their catechists were the bishops and the priests, the teaching method was preaching and the content was a mixture of the doctrinal (based on the Creed) and of the moral (based on the Ten Commandments).

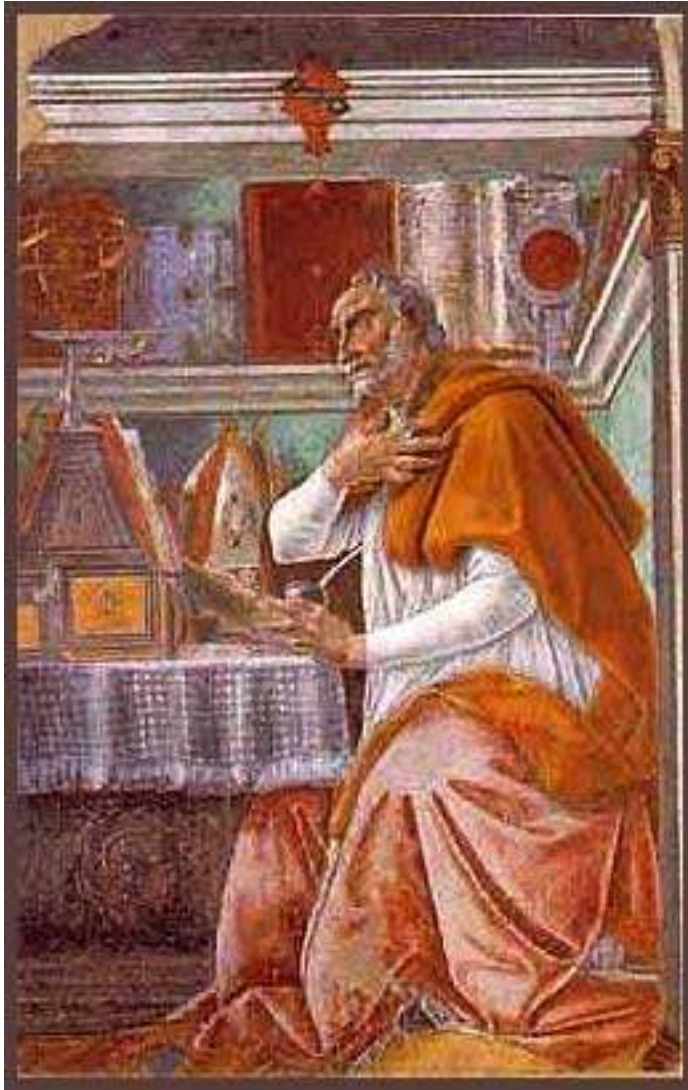


By the 4<sup>th</sup> century, catechesis was a term specific to the catechumenate and it included pre-baptismal and post-baptismal instruction. From the writings of Cyril of Jerusalem in the 4<sup>th</sup> century, we see the Creed as central to catechesis.

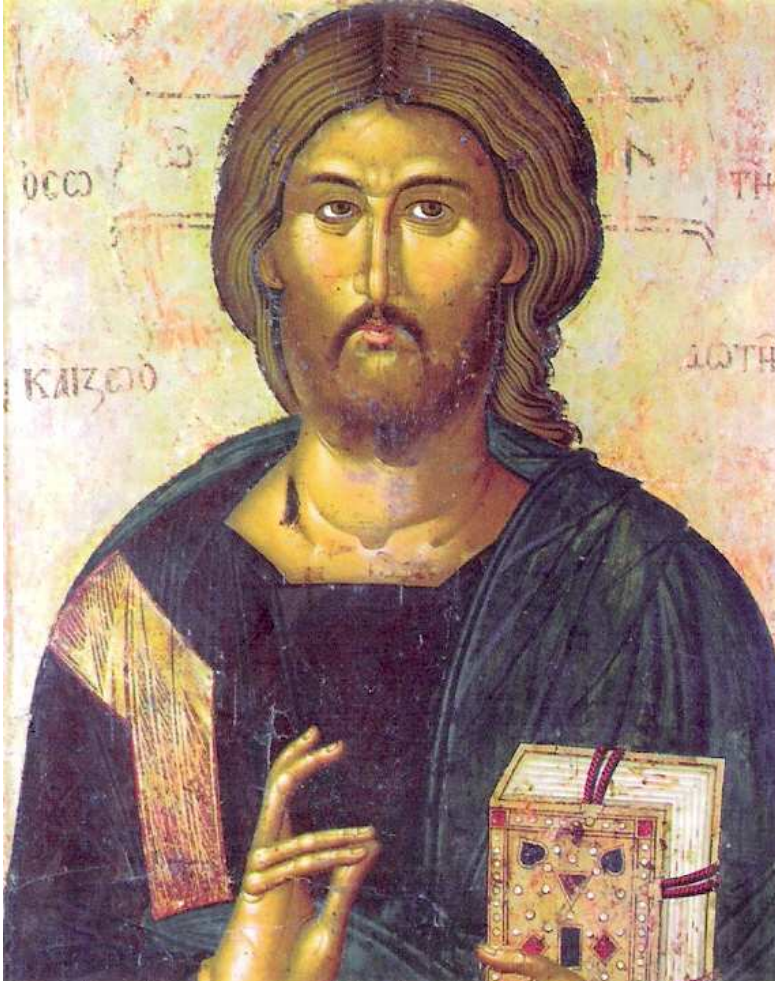


## Early Catechisms: 5<sup>th</sup> Century:

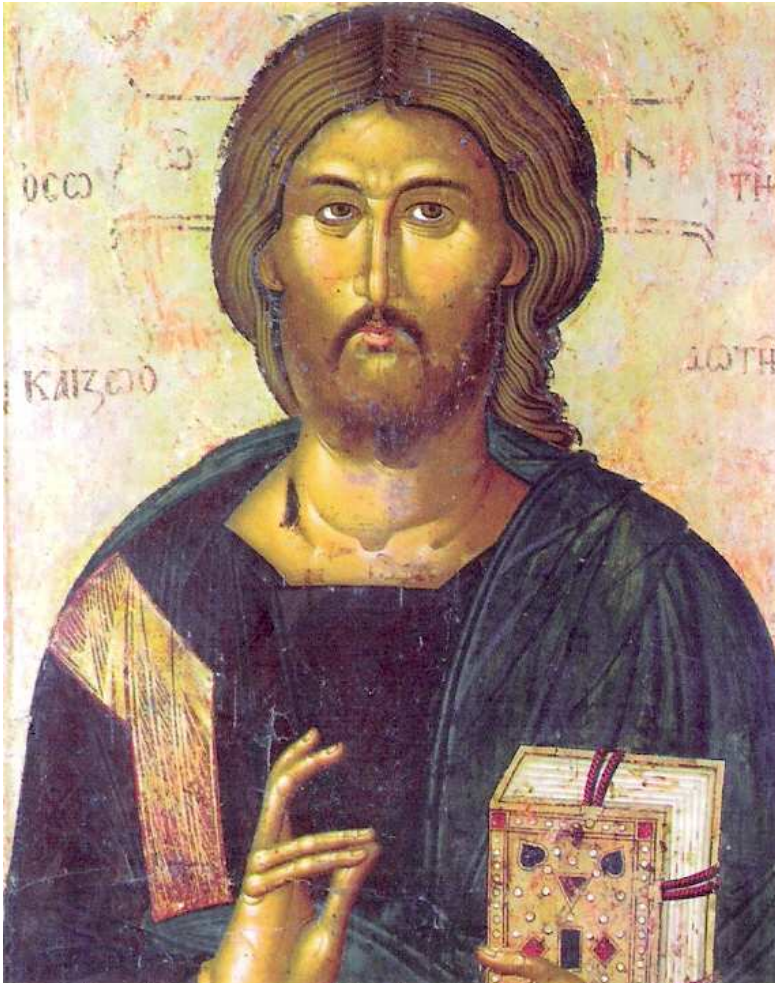
Two works of St. Augustine shaped the catechetical tradition of the Middle Ages. One was a practical manual for the catechist; the other was in response to a request to sum up the essentials of Christian doctrine in the briefest possible form



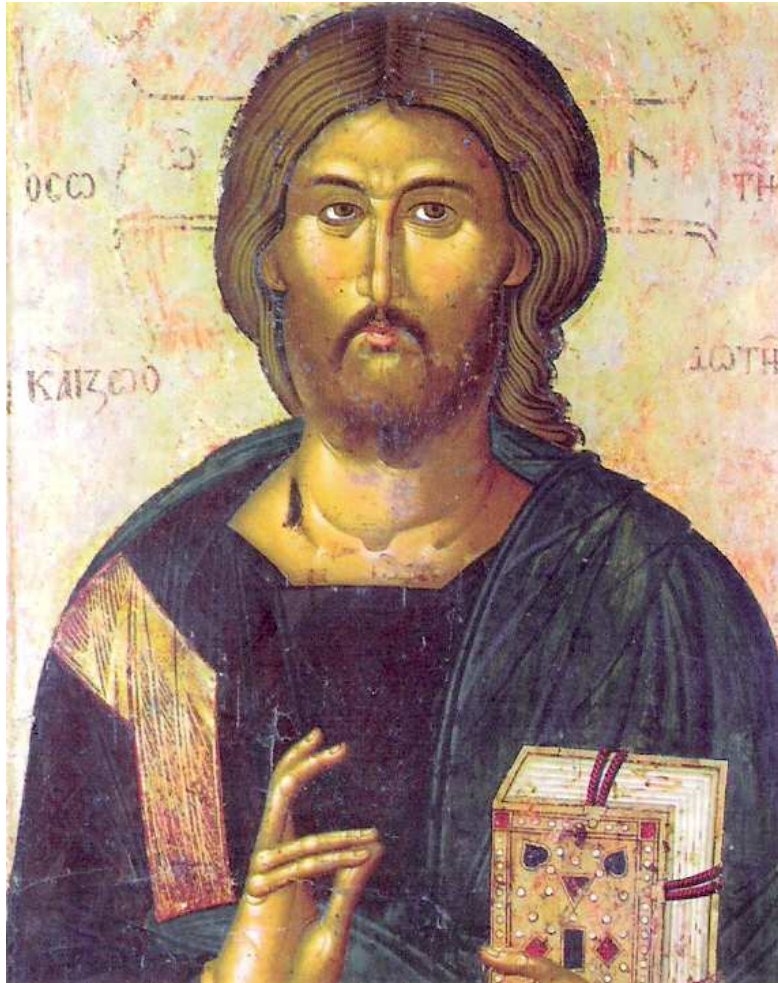
From about the 5<sup>th</sup> century, there was a gradual decline in the catechumenate. Infant baptism was becoming widespread. Sponsors or godparents spoke now on behalf of the child rather than being a witness to the candidate's faith and they became the guardians of the infant's faith after baptism



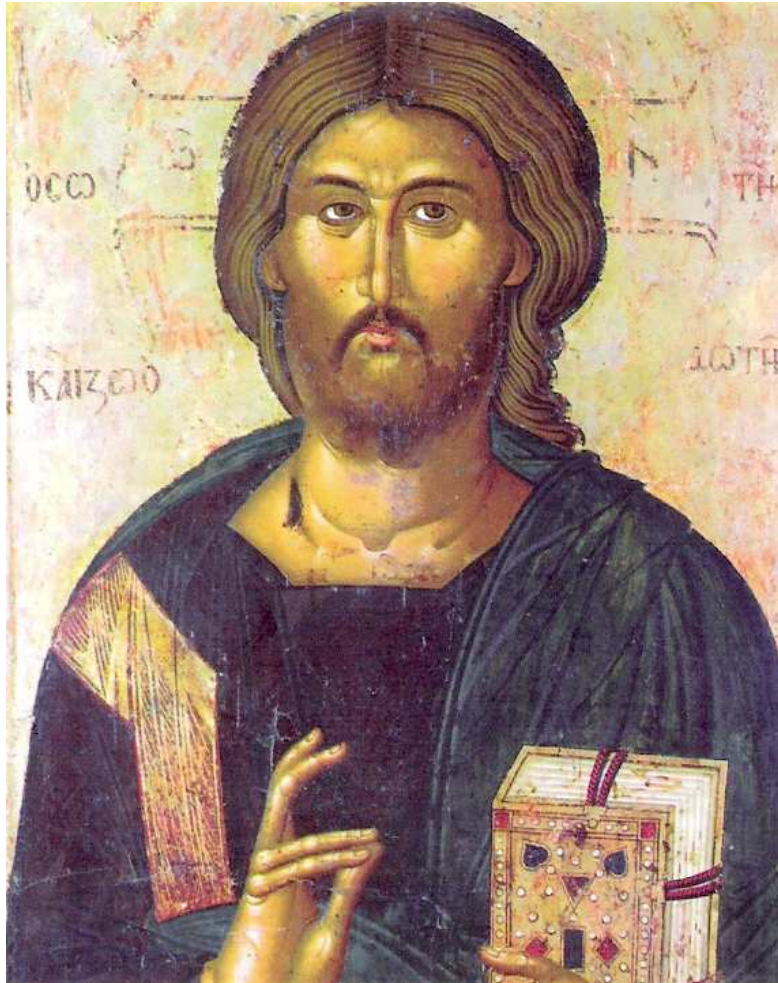
By the 9<sup>th</sup> century, the Creed and the Our Father were seen as central catechetical texts. Those preparing for baptism needed to memorise them. The homily was still the basic form of instruction and priests were told to preach regularly on the Creed and the Our Father.



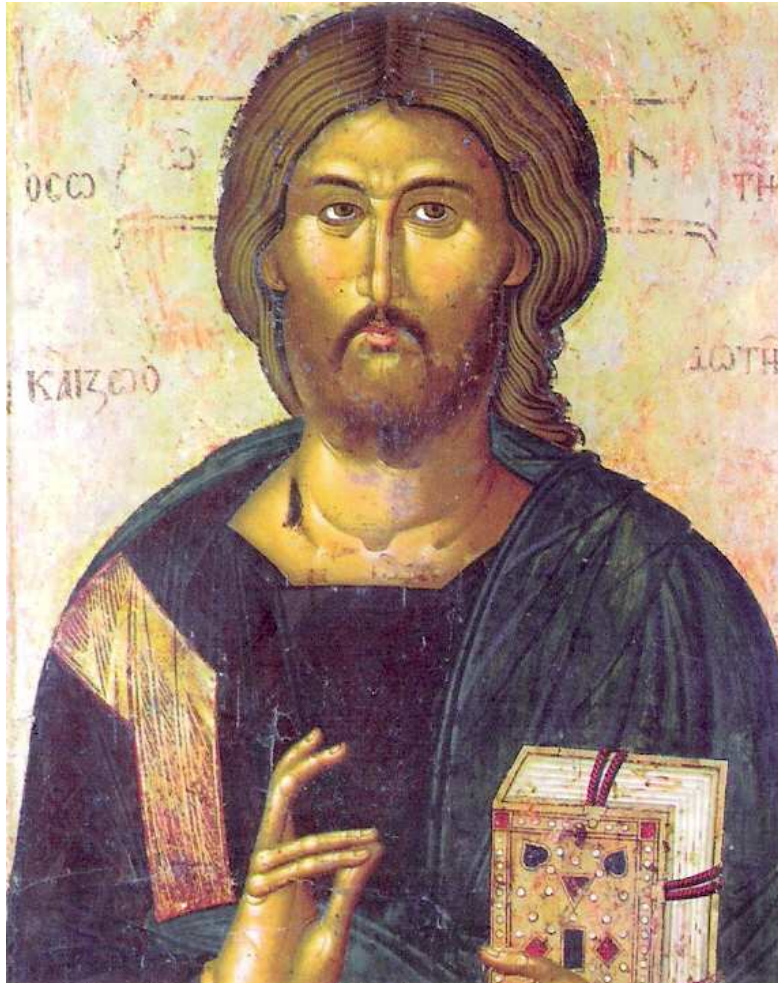
Manuals on the faith, aimed at helping the clergy to teach became more common – using questions and answers – the suggestion of a perceived need to absorb vast amounts of information, teaching religion from a book. Generally, there was no attempt to reflect on or understand scripture.



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. This created a catechesis which touched people's imaginations and emotions.



With the onset of printing, things changed. 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 catechisms.



In his preface to the children's catechism, he says that the children must learn by heart the formulas in the catechism without changing a single syllable – telling those who refuse to do this that they were denying Christ and they are not Christians.



They were not to be accepted at the Lord's Supper. When the children know the texts well, they must also be taught their meaning so that they will understand what the words mean. They were to take all the time they need.



One of Luther's 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 systematic teaching.



His method, of repetition and memorisation was to become the definitive model for learning the faith for years to come.



This urged the bishops at the Council of Trent in 1546 to consider the publication of a catechism for children and uninstructed adults.



They became conscious of a need for Counter Reformation to correct the errors and evils of the Reformation.

CATECHISM  
—OF THE—  
COUNCIL  
— OF —  
TRENT

## 1566: The Roman Catechism

The Council of Trent wanted to help priests in teaching Catholic people after the Protestant Reformation. It was the last major catechism of the Church until the *Catechism of the Catholic Church* was promulgated in 1992



In the mid-16<sup>th</sup> century, Charles Borromeo, Archbishop of Milan, organised the Confraternity of Christian Doctrine which set up a number of schools in Milan to provide religious education for children, young people and uneducated adults.



He recognised a need to adapt religious education to the ages and abilities of the pupils. Teachers were to be examined before being allowed to teach.



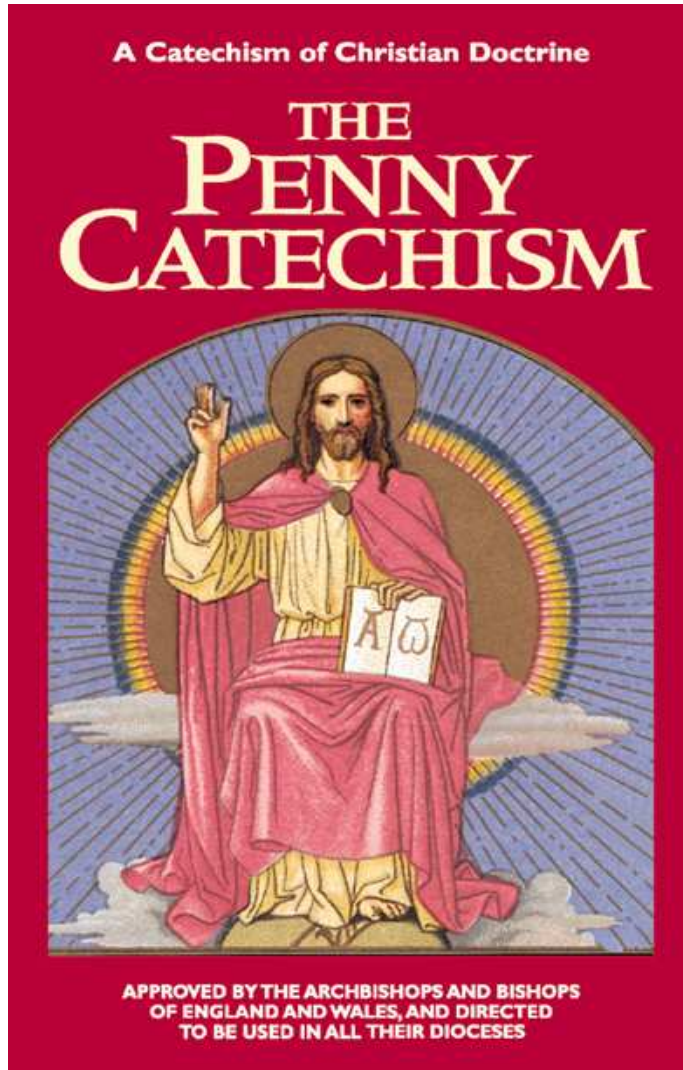
By the time of his death in 1584, there were 3,000 lay teachers working with more than 40,000 children and adults in the schools.



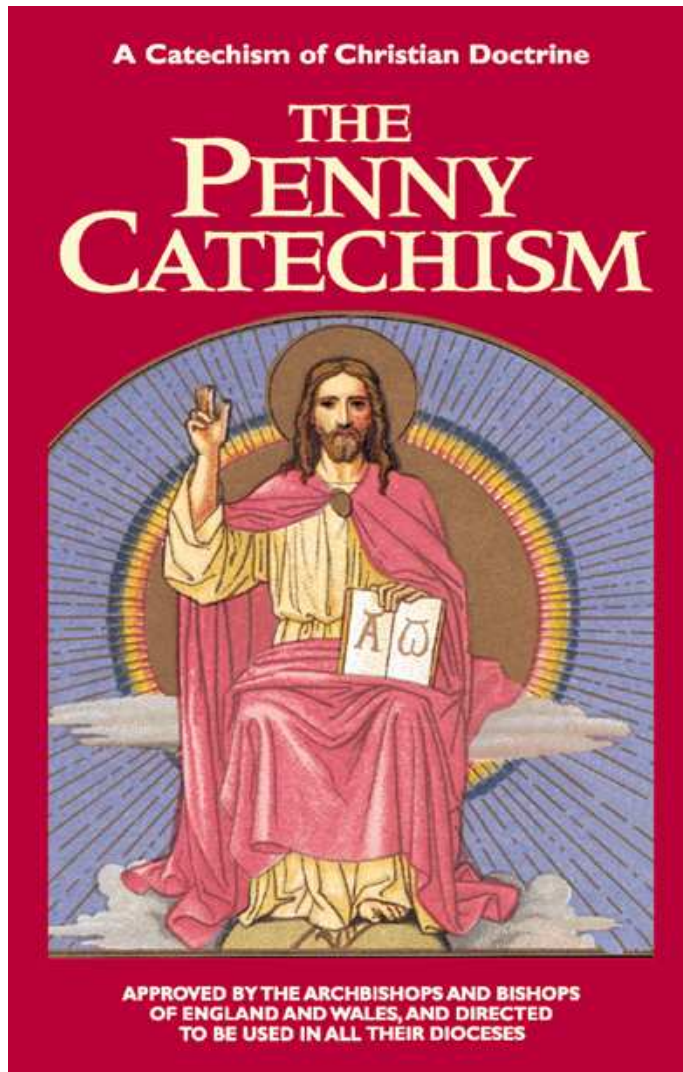
Catechisms were widely used in Europe and were becoming more popular. In England and Ireland particularly, where Catholic schools were forbidden, the Catechism was an ideal text, easily hidden and easily memorised.



A text of the 17<sup>th</sup> 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.

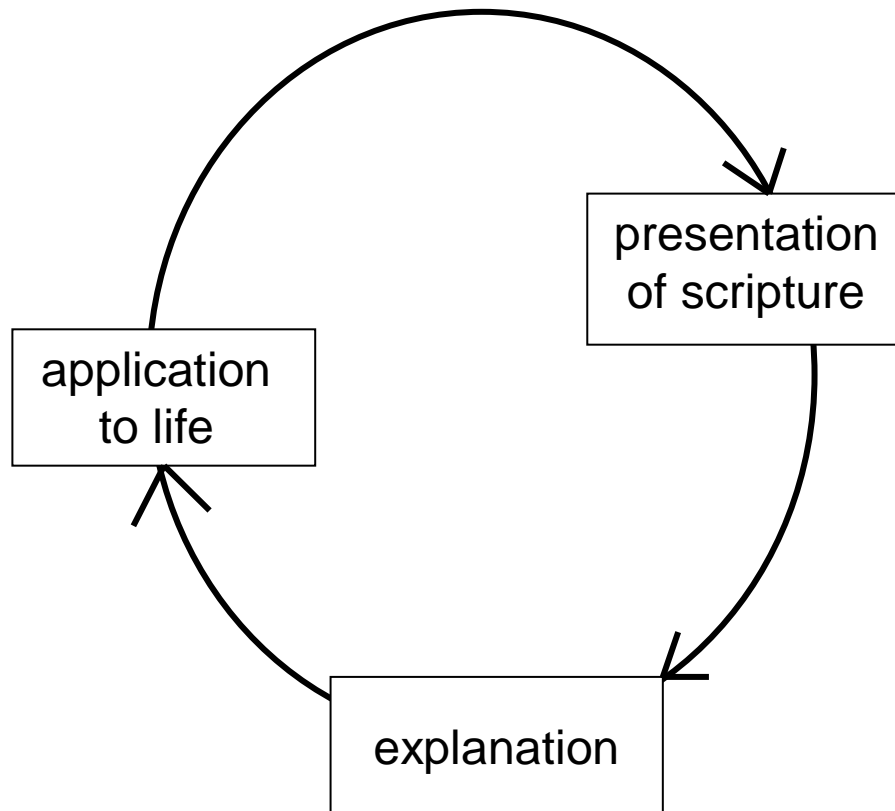


Printed texts had become the heart of catechesis. Compulsory schooling mean that RE could be taught in schools and had become somewhat of an academic and intellectual process, removed from home and from life.



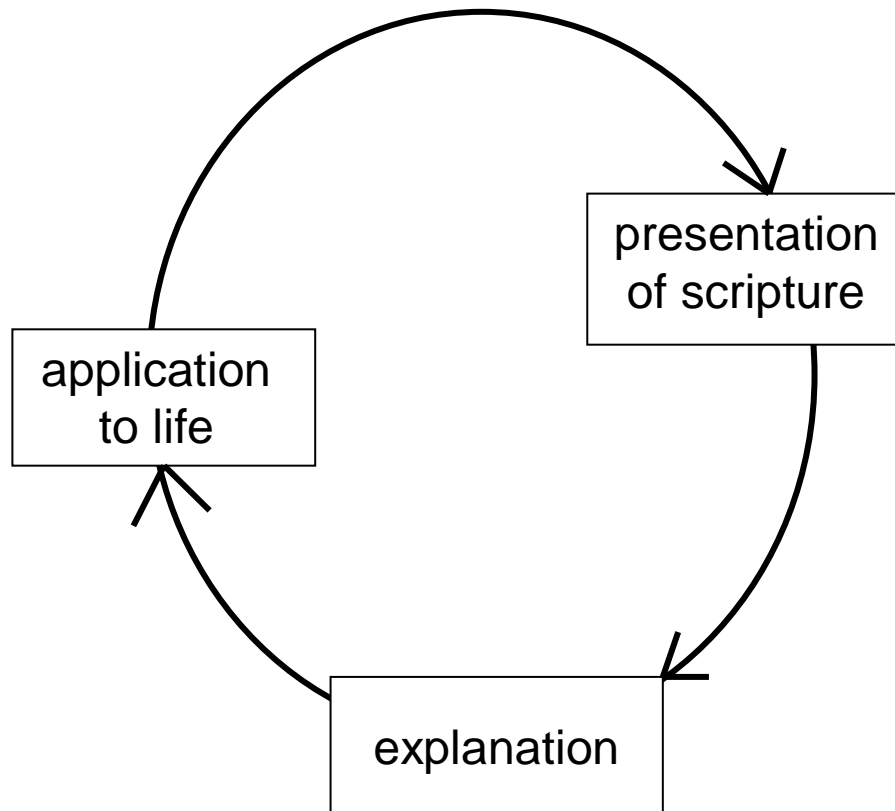
In the first half of the 20<sup>th</sup> century, catechisms were *the* means of religious instruction used in schools. Family catechesis had virtually disappeared.

## Munich Method



There was a movement in Germany called the Munich Method for a more effective method of learning with the suggestion of 3 steps: presentation (of scripture), explanation and application to life.

## Munich Method



This initiated some changes in catechetics – particularly a shift from memorisation 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 but a living message of the Good News, at the centre of which is the person of Christ.



He rooted catechetics in the Church's pastoral mission to bring Christ to the world. His vision was of catechetics as education **IN** the faith, not just instruction **ABOUT** the faith.



He said that at the centre of the message of catechetics is a *person* – Jesus Christ, the salvation of mankind. Catechetics, he said, must be *personalised*, following the behaviour of human intercourse, and *Christocentric*, that is, moulding all its elements around Christ



Attention began to be focused 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.



## 1962-1965: Vatican II

The 1960's was a period of catechetical conferences – as well as the time of the Second Vatican Council.

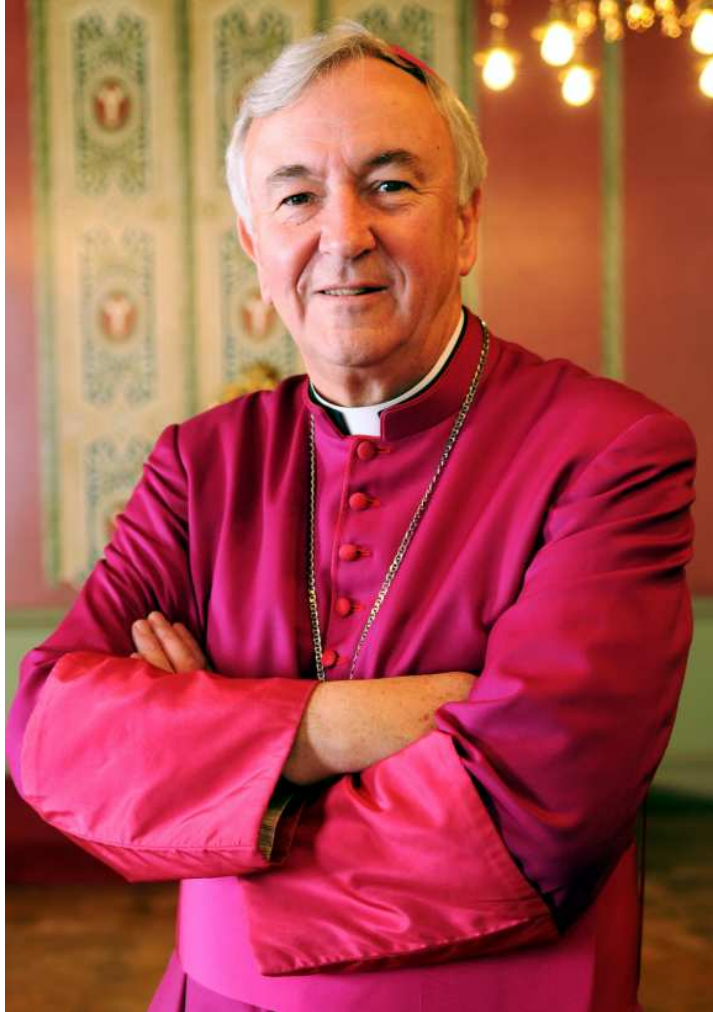
There was a recognition of the need to adapt the Gospel message to the environment in which it was proclaimed.



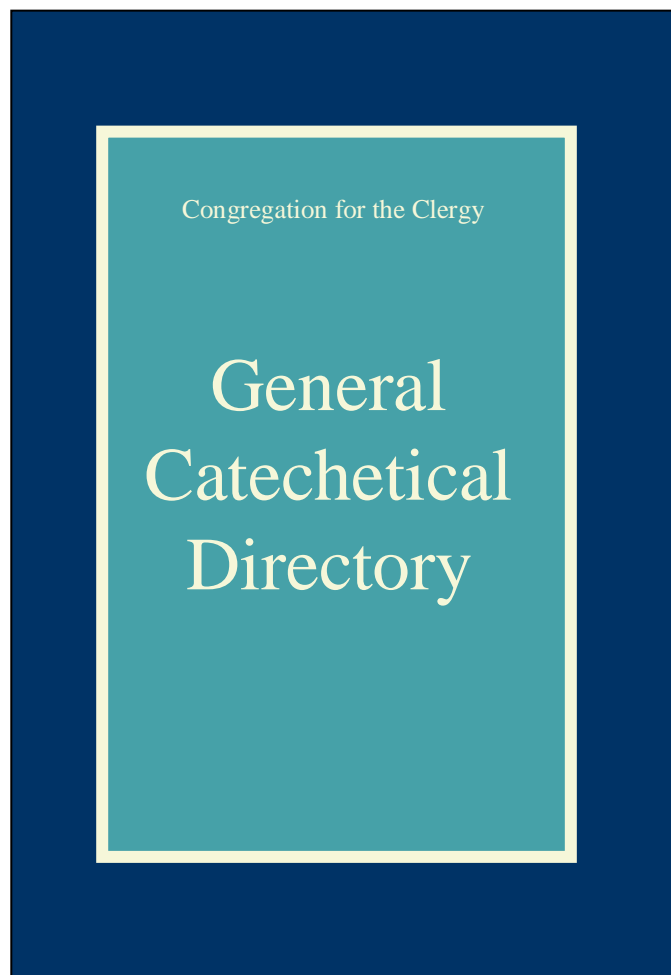
Vatican II did not issue a specific document on catechesis but much is reflected in statements about the role of the bishop – and the *Decree on the Role of Bishops* said that the principal role of the bishop was to proclaim the gospel of Christ.



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.

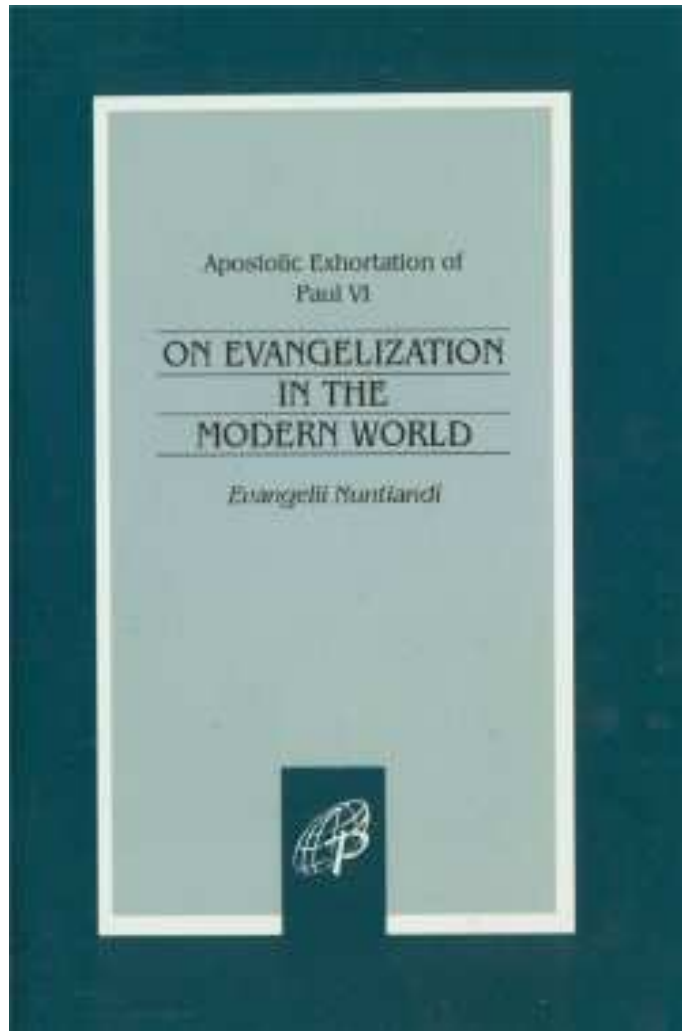


Bishops should, furthermore, ensure that catechists are adequately prepared for their task, being well instructed in the doctrine of the Church and possessing both a practical and theoretical knowledge of the laws of psychology and of educational method.



## 1971 The General Catechetical Directory

Vatican II called for a renewal of catechesis. In response, the GCD presented new guidelines which reflected on the developments that had taken place at international catechetical conferences following Vatican II.



## 1975: Evangelii Nuntiandi

was a turning point in the Church's understanding of the relationship between culture and the faith message



## 1979 Catechesi Tradendae

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



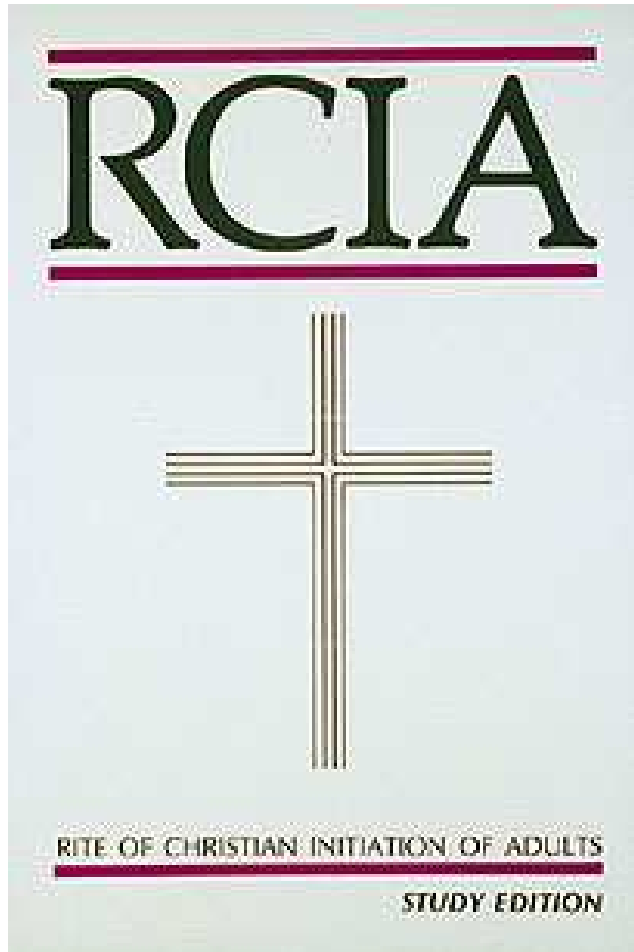
He set down what could be called the *touchstone of catechesis*, the Christocentricity of all authentic catechesis. He said that, at the heart of catechesis is a person, Jesus of Nazareth, the essential object of catechesis.



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 trust that he communicates – to put it more precisely, *the Truth* that he is. (CT6)

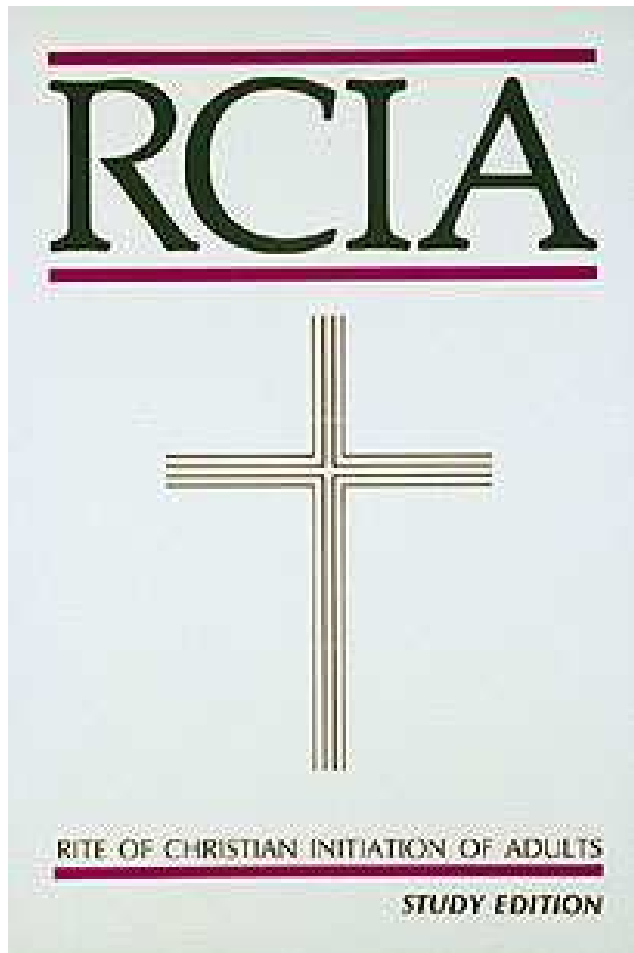


In CT, the Pope said that catechesis must be *systematic* and it must be *authentic*. It must be true to Tradition. He said that “blossoms (of faith and piety) do not grow in the desert places of memoryless catechesis.

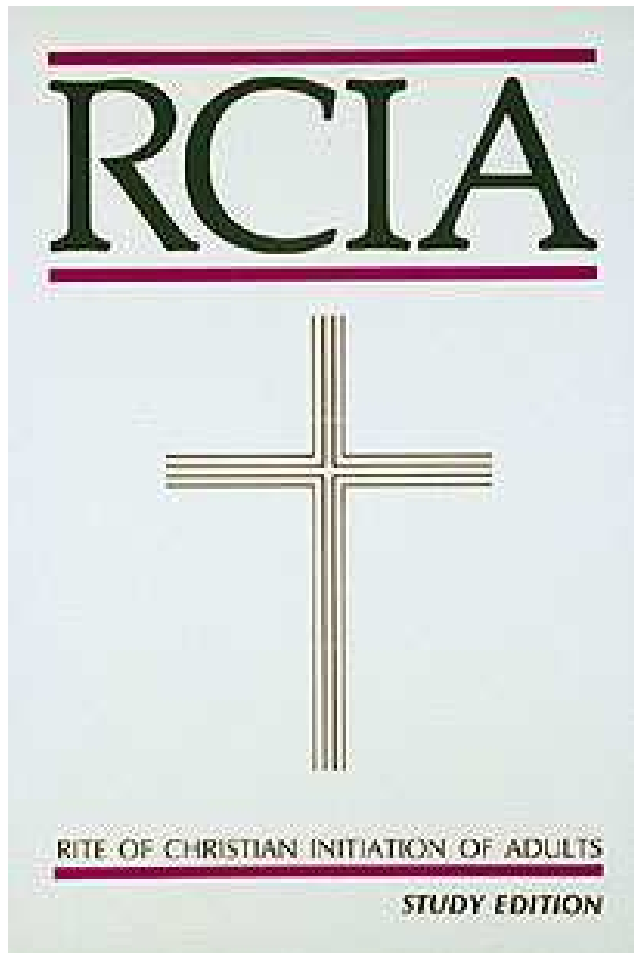


## 1985 RCIA: Rite of Christian Initiation of Adults

The RCIA was promulgated in 1972; our bishops told us we should begin using it in 1985. It restored the catechumenate for initiation into the Church

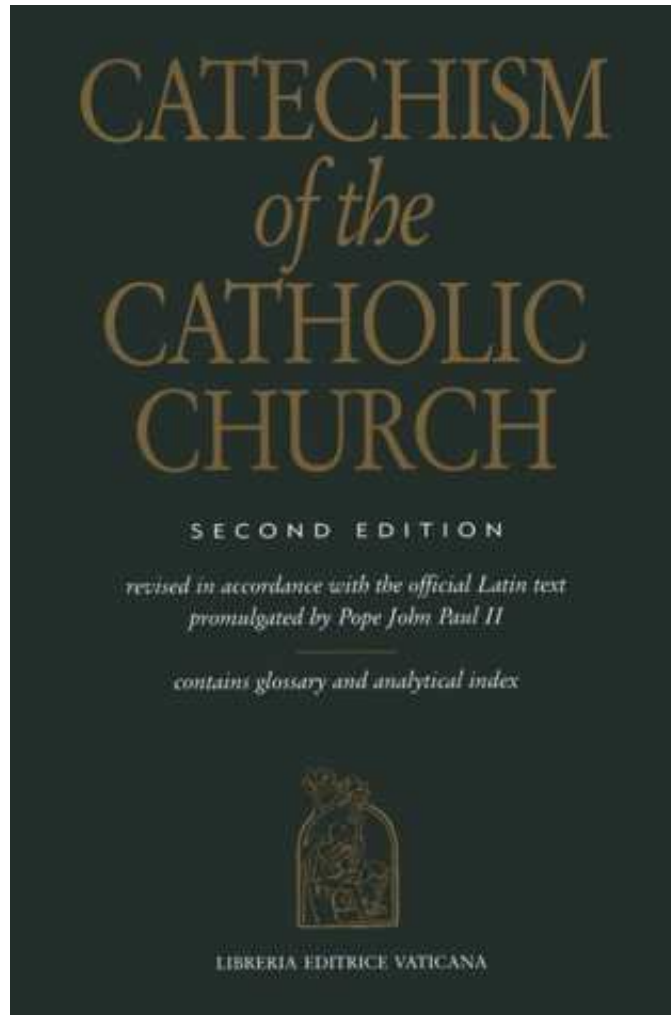


The catechetical principles behind the RCIA gave a fresh impetus to the whole understanding of handing on the faith. The faith handed on is celebrated in the Church's liturgy and the Church's liturgy feeds back into the catechesis which can help explain the nature of celebration and worship.



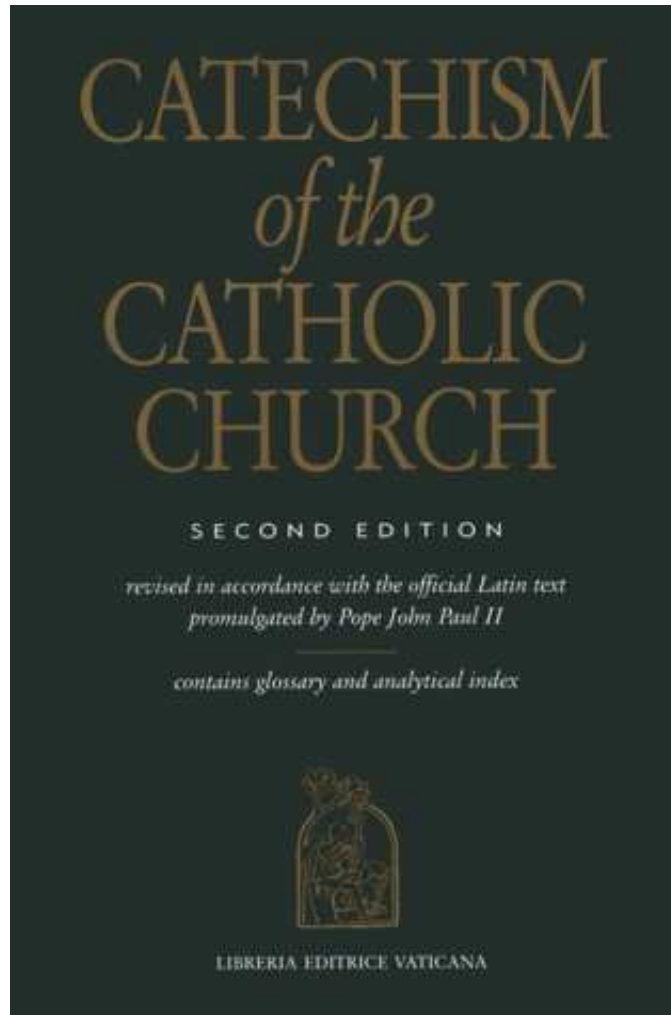
In the introduction, the role of the catechist is summed up:

- 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 it is
- enriched by local traditions



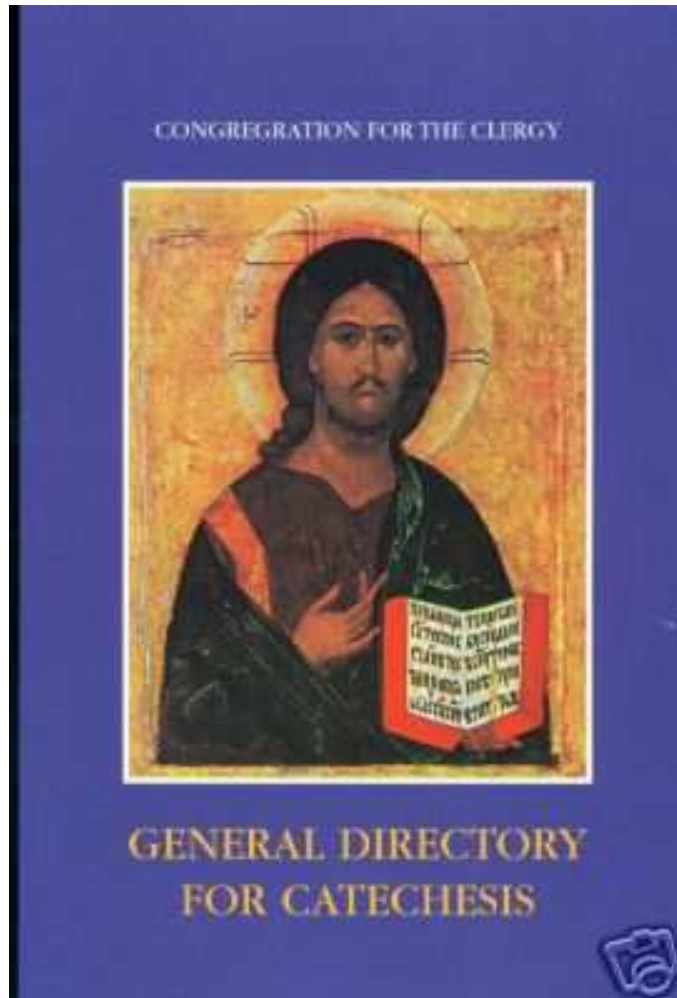
## 1992 Catechism of the Catholic Church

A major catechism and reference resource for bishops, priests, catechetical leaders, publishers of catechetical materials and Catholic people. It was the first Catechism for more than 400 years.



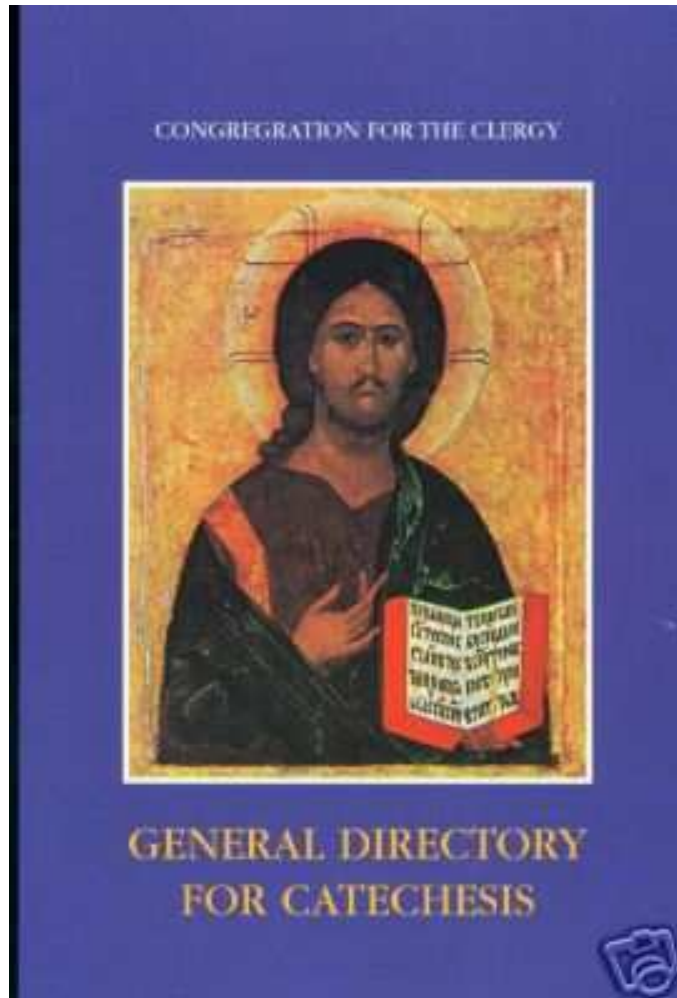
The structure of the Catechism says something about catechesis in the way that it is divided into four parts:

- The profession of faith (the Creed)
- The celebration of faith (liturgy)
- Life in Christ (morality)
- Christian prayer.

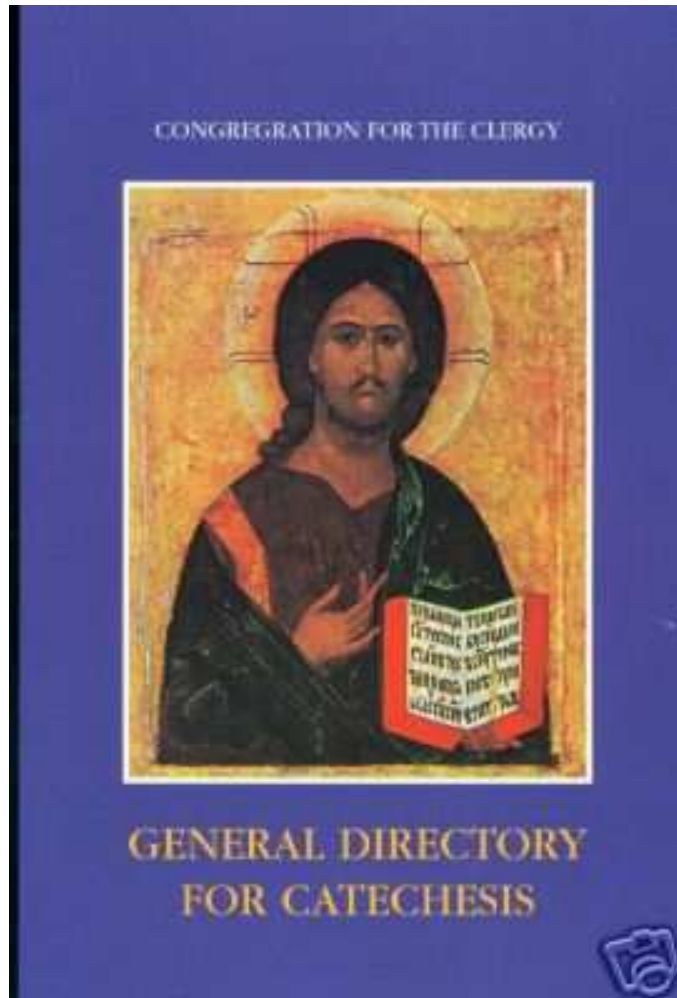


## 1997: GDC: General Directory for Catechesis

The revision of the 1971 document – a directory with two aims: firstly, to place catechetical work in the context of evangelisation and secondly, to be sure that the content of faith is fully treated in catechetical work, as presented in the Catechism of the Catholic Church

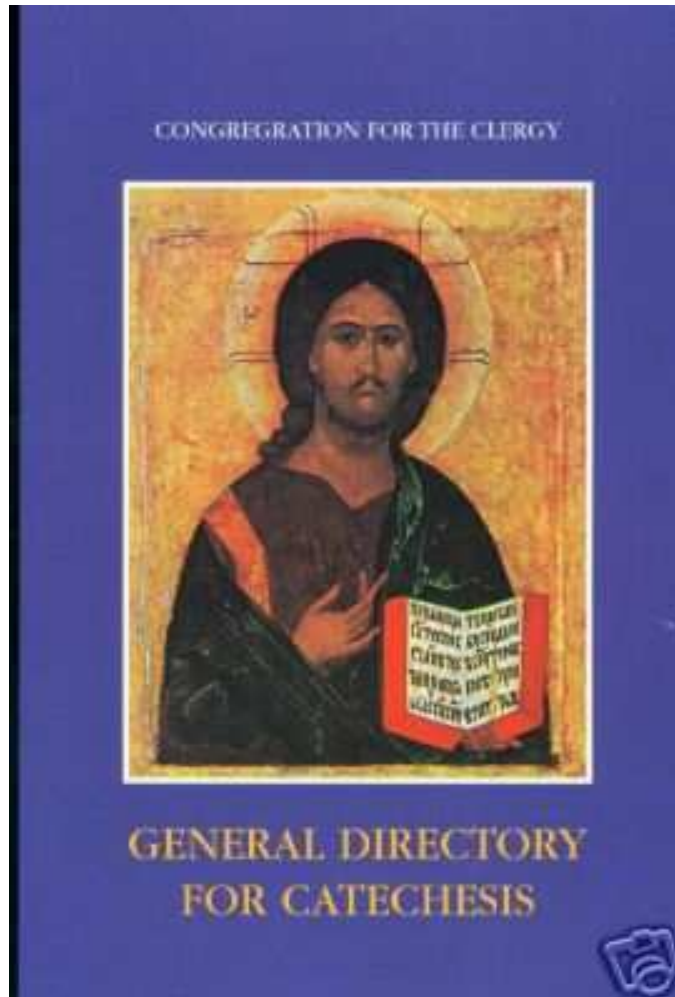


If the Catechism is the *what* of handing on faith, then the GDC is the *how* – offering guidance and encouragement for the indispensable adaptation the Catechism requires.



We continue to hear that catechesis is rooted in the person of Jesus Christ; we continue to hear that the tasks of catechesis are:

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



## For discussion:

- What strikes you about this history?
- What hopes and fears does what you have heard raise?
- What do you think makes a person the best teacher of the faith?

# What do we need to know about the children we are teaching?

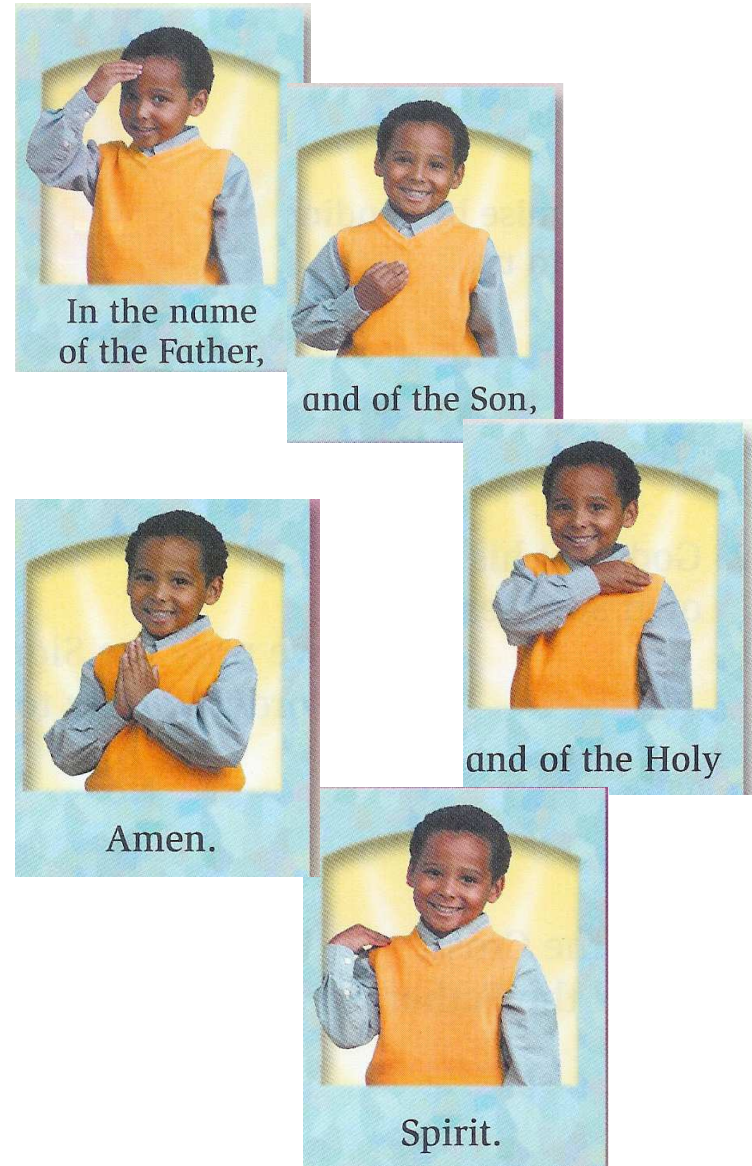


## Pre-school children

- are trusting
- they live in a world of curiosity and fantasy
- they have a short attention span
- brief periods of silence & prayer are good ways to draw them closer to God.

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

- They are open, curious, spontaneous & full of energy
- They move easily between the worlds of reality & imagination
- They are developing concrete thinking skills – so teach them by using experience by *seeing* an altar, by *blessing* themselves with holy water, by *smelling* incense and candles
- They need their imagination to be engaged

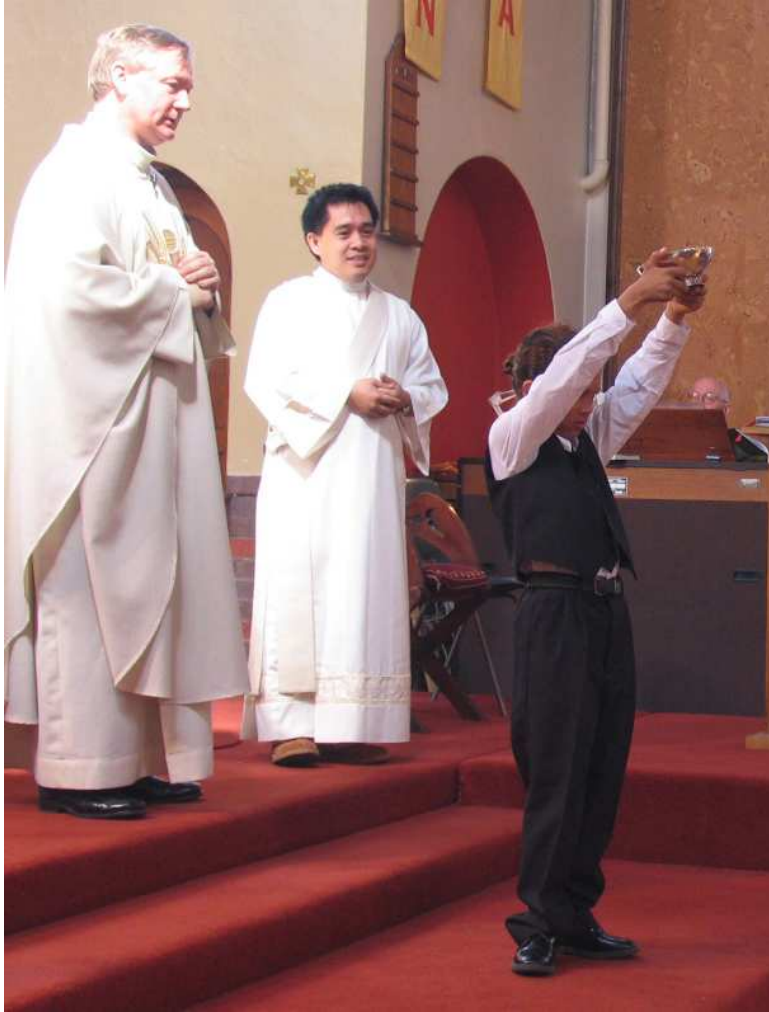


## Children in year 2



- are delightfully unpredictable
- need personal interaction
- sometimes show a lack of reversibility. They supply a conclusion but cannot retrace the steps that got them there.
- You need to keep catechist-talk to a minimum; do not prolong activities.
- Their attention span is about 7 minutes.

## Children in Year 3



- are curious, self-aware, outgoing & receptive.
- are ready to become active in the Church.
- are able to centre more efficiently on meanings beneath the surface.
- This is why first communion programmes put them in touch with the Bible and liturgy.

## Children in Year 4



- often exhibit an awareness of themselves both as individuals and as part of a group
- often demonstrate an interest in the world
- are ready to develop the concept of service and responsibility
- are *joiners*. The egocentric world has given way to the desire to form relationships.

## Children in Year 5

- are developing the ability to think abstractly; getting a sense of love, justice and peace
- have a keen sense of what is and is not fair
- are very influenced by their peer group
- are ready to assume certain responsibilities for their lives and for their faith.





## Children in Year 6

- are pre-adolescent – no longer children but not yet adults
- need acceptance of their peer group but also need adult approval and direction
- can have a deeply felt experience of God
- are ready to choose doing what is right and just



## For discussion:

- Picture the 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



Make sure the children are in a lively and comfortable setting with things of beauty and interest around them – for example, flower, candles, carpet-mats, etc.



Have helpers of all ages. Confirmation candidates, students and older parishioners are invaluable. 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.



## Safeguarding

Be aware of the  
Diocesan safeguarding  
Service and make sure  
all the catechists are  
CRB checked



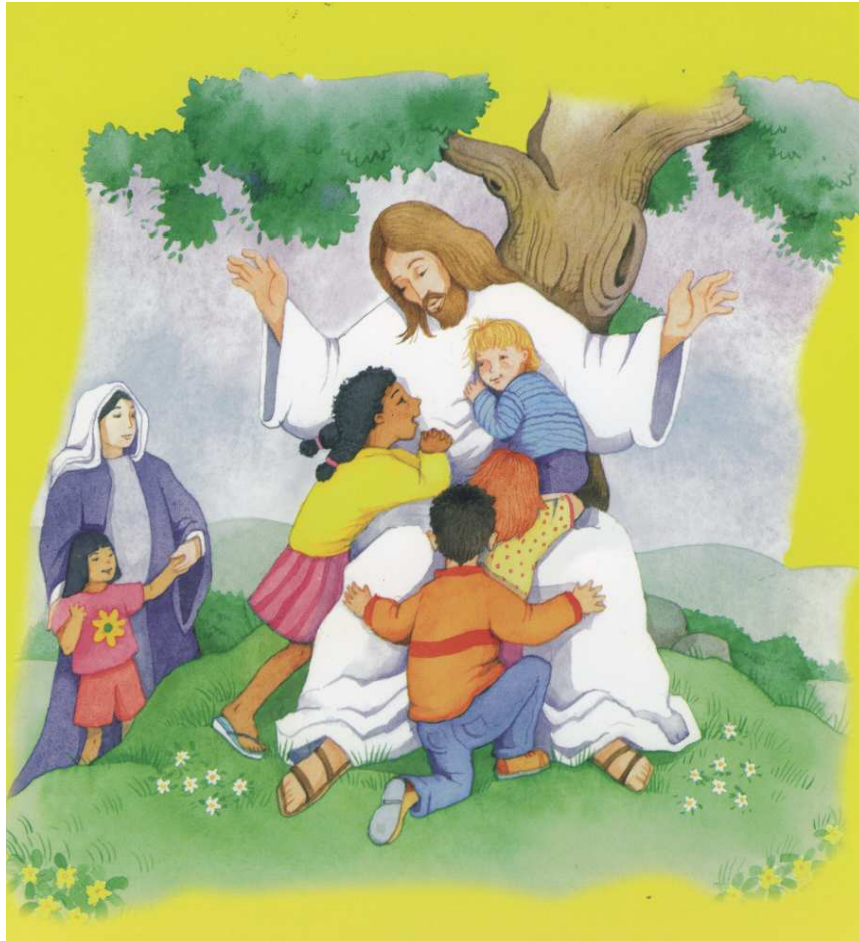
## Health & Safety

Know about

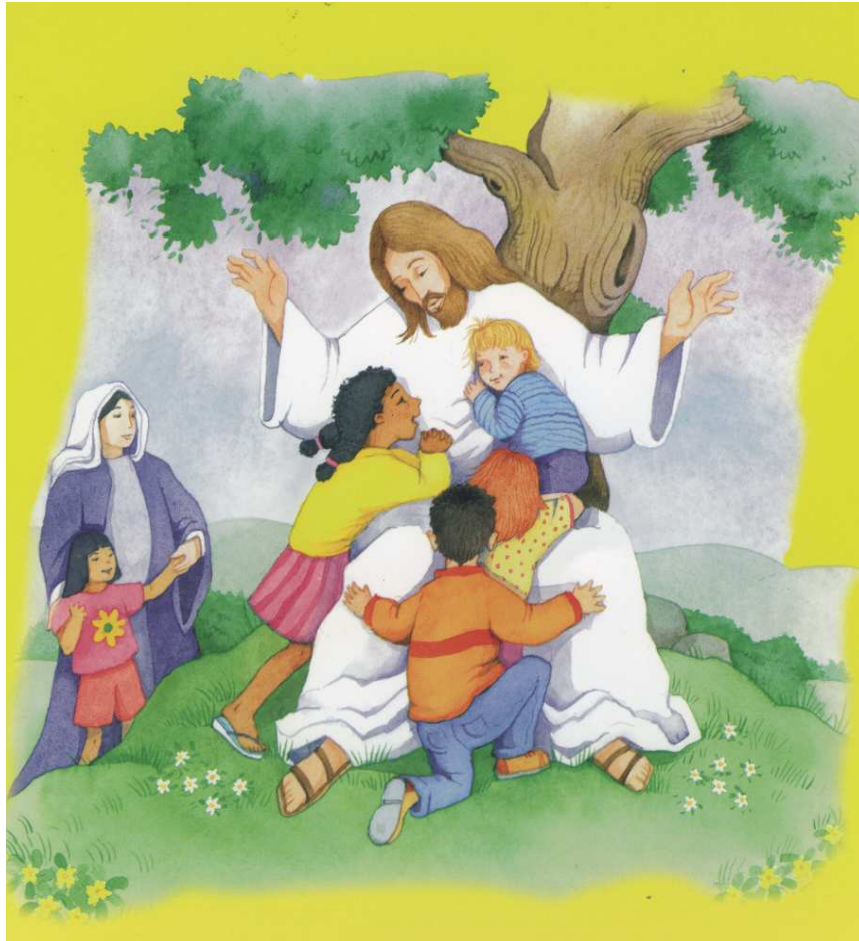
- First aid
- Emergency evacuation
- Machinery
- Accident investigation procedures
- Use your common sense!

# CTS Primary RE

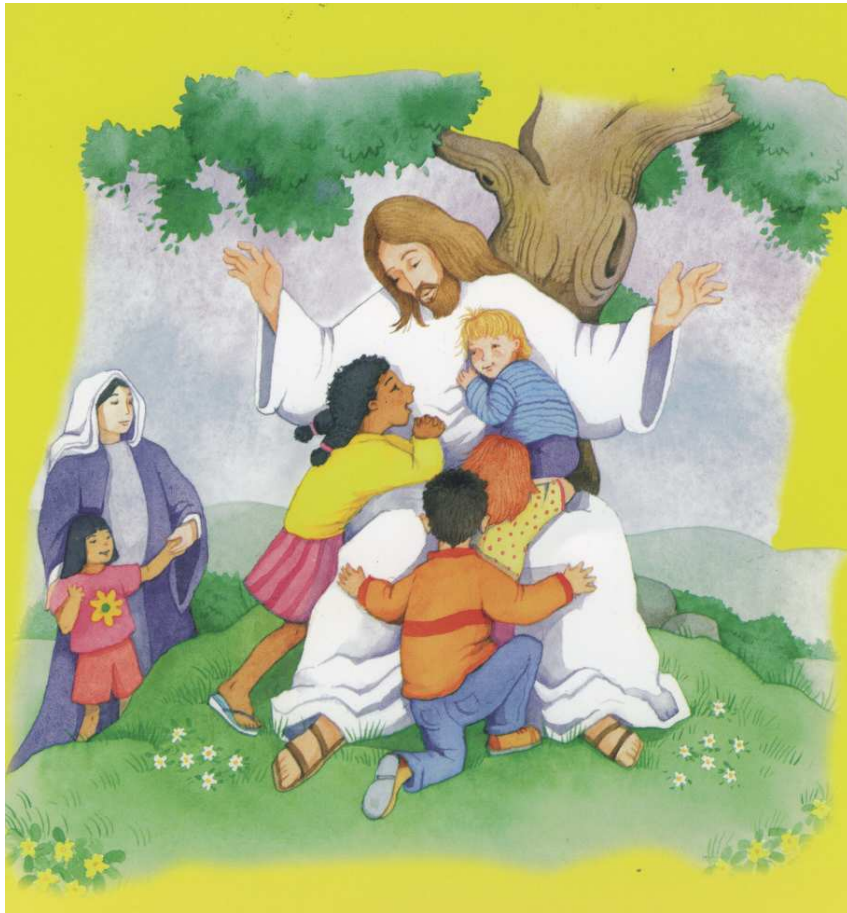
## The Way, the Truth and The Life Series



In Key Stage 1 (foundation, years 1 & 2) the main focus is to help the children understand the religious content specified by the *Religious Education Curriculum Directory* 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.



It is essential to start with the children's experience, explore it and build on it and then connect it to the religious content.



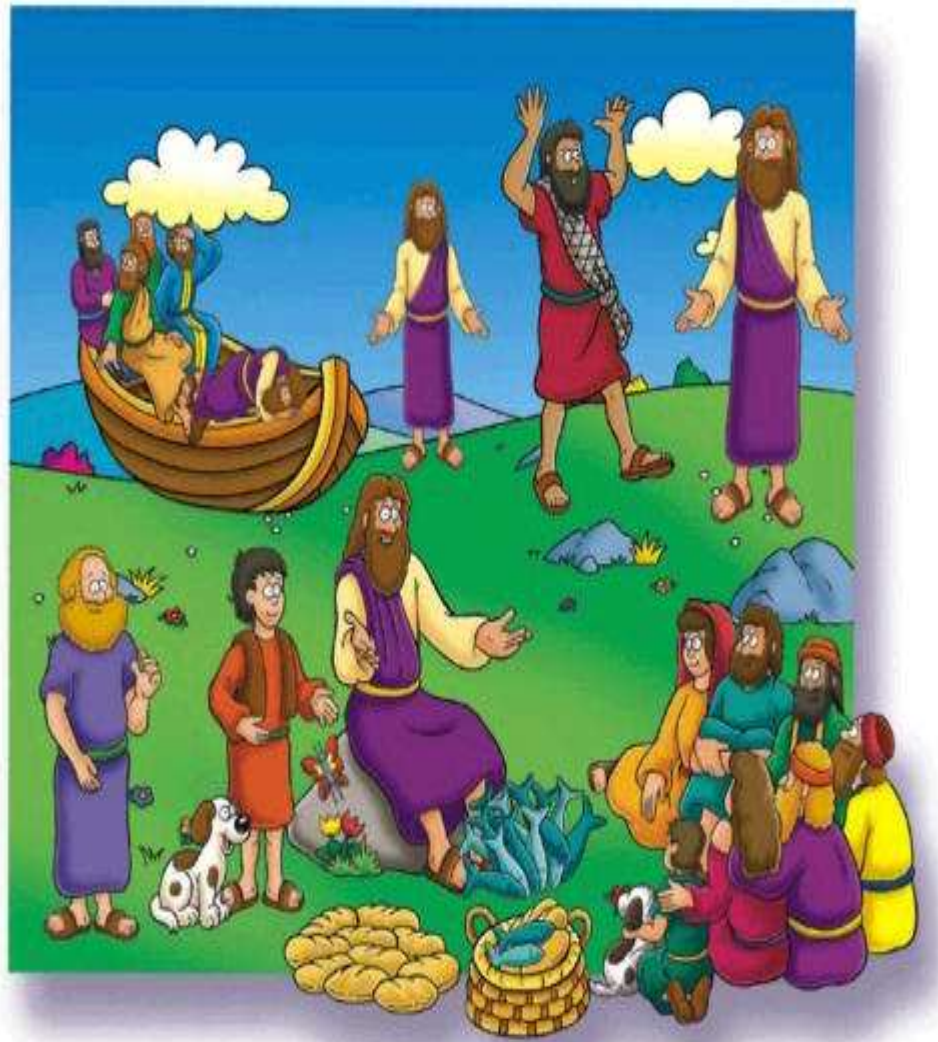
An example of this would be, when explaining that God made the world, the children and catechist could bring in something they have made to put on display.



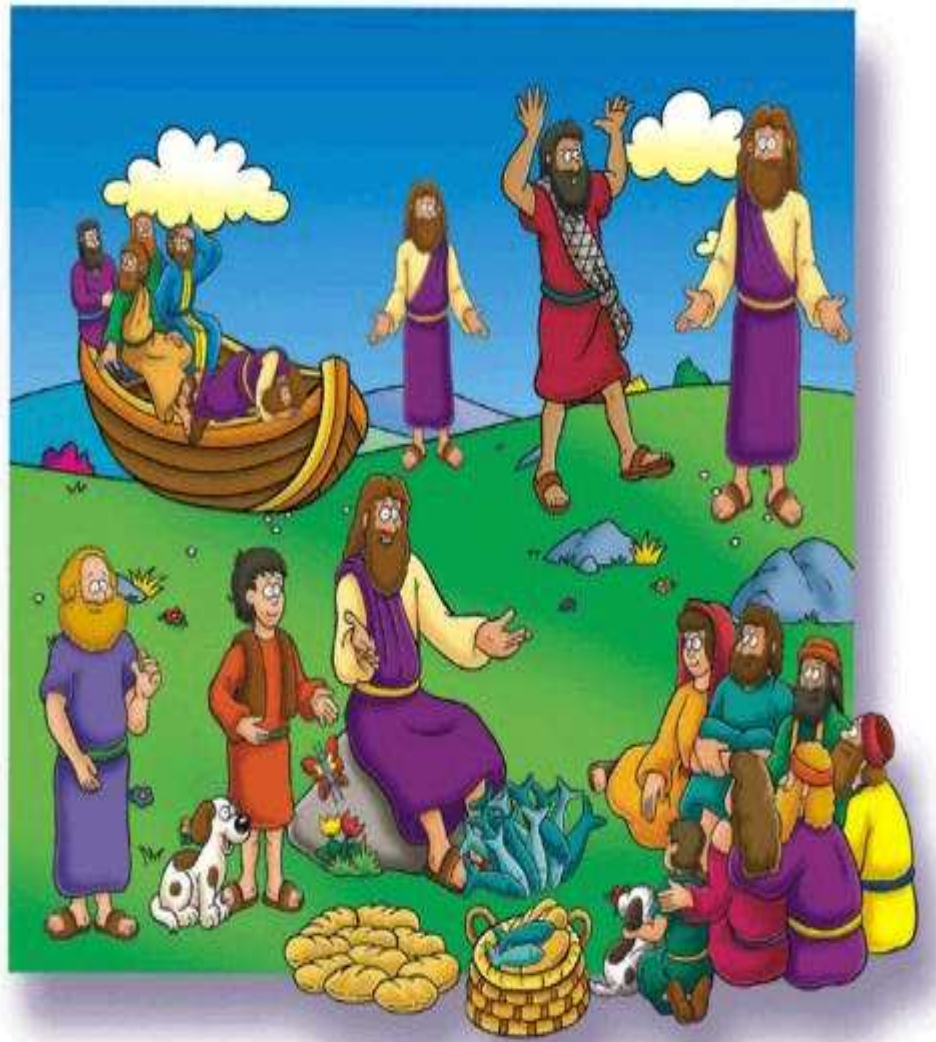
The children should be encouraged to talk about how and why we make things and how we feel about them. The next step is to draw attention to all the things God has made: flowers, trees, sky, bird, sky, sun and so on.



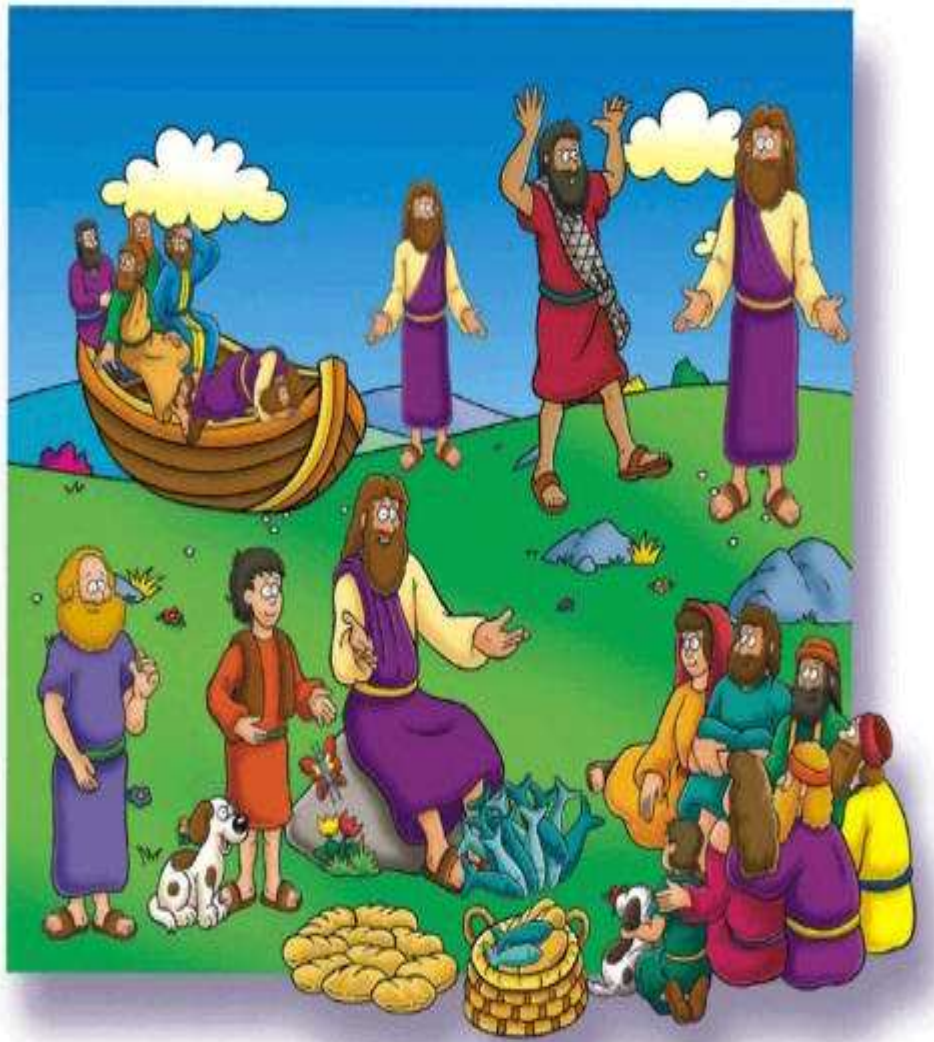
This leads to the sharing of the story of creation in Genesis through drama, role-play, music, video, art, etc.



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 and these signs call for and demand faith.



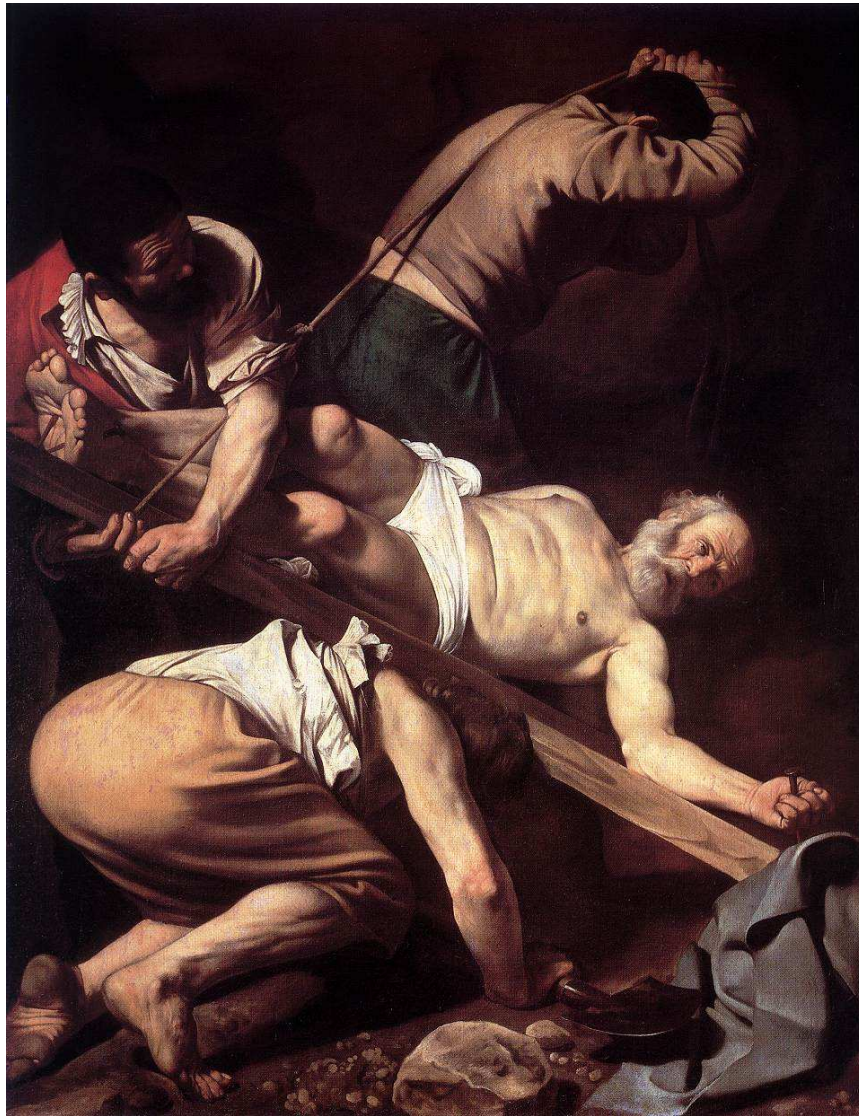
They are seen as signs pointing to who Jesus is. Jesus has this power because he is God, the Son. He showed his power because he wanted people to believe and to trust him.



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



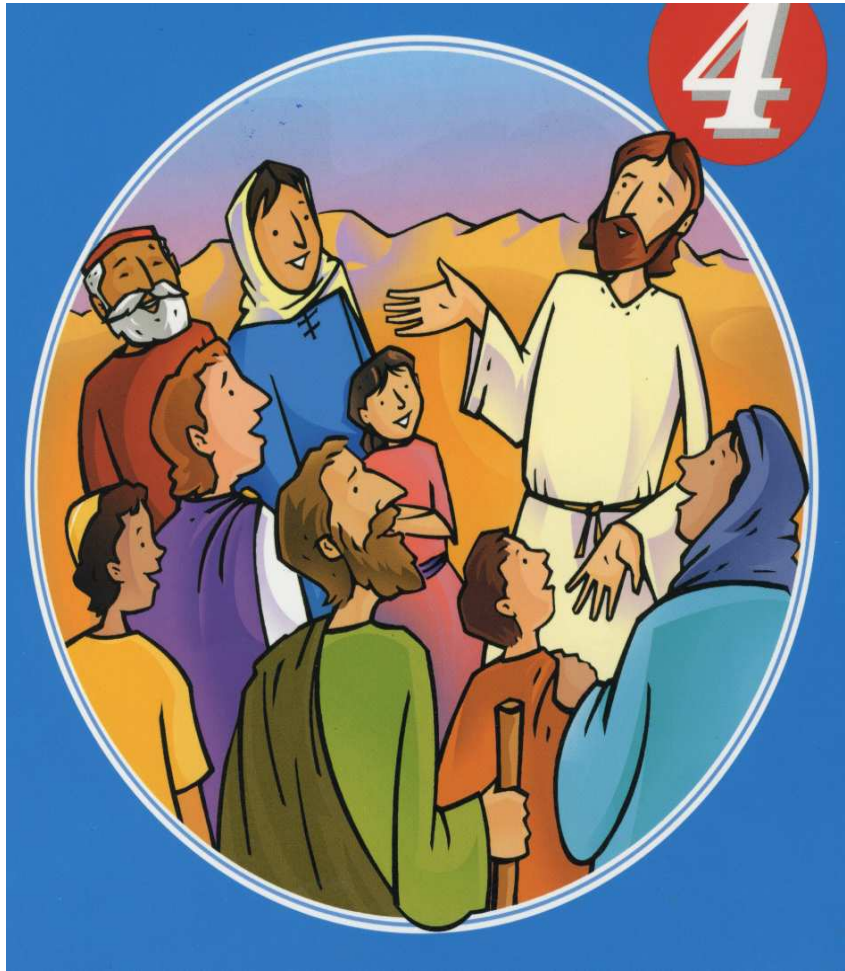
For this age group, the writers of the programme say it is not appropriate to go into details of the crucifixion of Jesus. It is best just to mention it and to put the emphasis on the resurrection.



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 will 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
<b>FOUNDATION STAGE</b>	F1 God's World	F2 God's Family	F3 Getting to know Jesus	F4 Sorrow and Joy	F5 New Life	F6 Church
<b>YEAR 1</b>	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
<b>YEAR 2</b>	2.1 Chosen People	2.2 Mysteries	2.3 The Good News	2.4 The Mass	2.5 Eastertide	2.6 The Church is Born



In Key Stage 2 (years 3-6) the main focus specified by the *Religious Education Curriculum Directory* 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

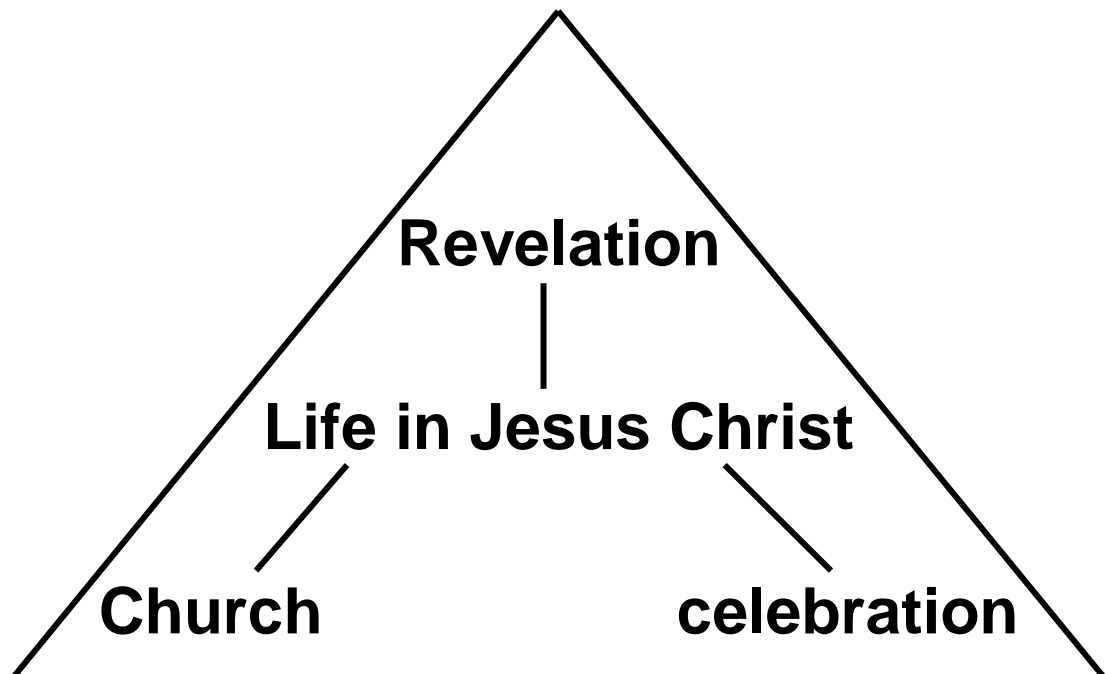


It is essential that we set the scene by giving an overall picture of what we are going to study. If it is Creation, have some pictures of nature and some environmental issues.



If it is the 10 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 the religious content to life around us and to make connections with what has gone before so that they see the relevance of what they are studying.

The programme  
proposes that each of  
the following areas  
should, as far as  
possible, be covered  
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.



For example, in studying *conflict and reconciliation* we might well want to begin with reflection on conflict in the lives and experience 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.

## OVERVIEW OF KEY STAGE 2 SYLLABUS

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
<b>YEAR 3</b>	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
<b>YEAR 4</b>	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
<b>YEAR 5</b>	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
<b>YEAR 6</b>	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



“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