

## Chapter 1 : Adopting a life of Faith – Journey of A Catechist

*Catechists do not always receive affirmation from those they teach or from the parents of those they teach. To affirm catechists is much more than a "warm fuzzy" – it is a way of letting them know that they are fulfilling their baptismal call and of nourishing their vocations.*

Yet, there he was, a shy grin on his face as he approached his pastor, who had called him forward to be recognized as a new catechist. He gratefully accepted his welcome gifts: When he turned to face the assembly, they burst into applause and many were delighted to witness his true nature as a humble servant of God. This special Bible motivates me to frequently read and reflect upon Sacred Scripture. The rosary reminds me to pray always and be inspired by the courage of our Blessed Mother, the bearer of Christ. The name badge and the warm welcome I received connects me to my community of faith. Such affirmations are essential for recruiting and retaining catechists. Affirm the Mind; Respect the Intellect Provide access to resources that promote continual growth in knowledge and understanding of Christ and the teachings of the Church. Have high expectations, and guide the lesson-planning process to ensure lessons are systematic and doctrinally sound. Invest in and monitor progress in the diocesan certification process. Reinforce learning at the local level. Affirm the Body; Respect the Environment Affirm each catechist as a vibrant member of the body of Christ by providing opportunities to connect the catechetical ministry to the whole parish community. When providing snacks or a meal, offer healthy alternatives such as refreshing water, herbal teas, and fruits that nourish the body. Ensure meeting spaces are clean and tidy. Physical space influences the physical body. Even the humblest meeting space can be transformed into a sacred space in which a catechist is comfortable and children or adults may thrive. Minimize distractions during meeting times. Affirm the Spirit; Celebrate the Person Interact with each person on your catechetical team. Call each person by name. Attend Mass together, pray together, and bless each other as often as possible. I cannot imagine a Christian who does not know how to smile. May we joyfully witness to our faith. During lunch with his fellow catechists, he expressed appreciation for the many ways Christ had transformed him through the catechetical ministry and community affirmation. Well done, soldier and good and faithful servant.

## Chapter 2 : Guide for Catechists

*Nurturing and Nourishing Your Faith Being the kind of catechist who brings the message of Jesus and our Church to our students' hearts and minds involves more than knowing Catholic vocabulary. Who you are and how you witness to your faith in your actions and attitudes speaks louder than any lesson you will ever teach.*

But there are so few of us laity that can relay the stories in the way that captures the imagination of those around us. Yet, the lessons they teach can provide a great springboard for catechesis. Do you remember the story of the two disciples on the road to Emmaus after Jesus rose from the dead Luke Now picture yourself standing with them. They are walking along, conversing and debating. The story goes that Jesus himself drew near and walked with them. At first, they were prevented from recognizing him. Although they were followers of Christ, they did not see that it was Him. A good story teller will have fun with that. But to become a good story teller, we need to really appreciate the Word of God. We need to soak in the stories. That ties right in with the Bishops plan for evangelization [1]. Put your creative hat on. How can we help people to find ways to engage those busy Catholics in more frequent Bible reading so we can bring scripture into our daily lives. Beep Beep Beep cshhhhh: We interrupt this article to bring you a message from the Emergency Evangelization System. Nearly everyone in the country has a large object in their homes suitable for evangelizing the youngest to the oldest. We now resume our regularly scheduled article. Move those magnets you got on that vacation to your local aquarium to the side and make room for some spiritually nourishing bible magnets. I am sure you can find some at your local Catholic bookstore. If you prefer to make some yourself and have a yearning to let your creative side loose, I recommend making your own. There are magnet making companies out on the web that will make the magnets based on your designs. I made a set of Over time, you will refine that story telling ability! Make people in your parish aware of this as well. It provides a systematic way to follow a path through the Bible with corresponding readings from the Catechism. If you forget a day or two, just pick up with the next in the sequence when the time allows. Although you can print these out for free, I purchased the beautiful brochures for a very reasonable price and put them in an existing brochure stand in my parish. If you get a group of people doing the same thing, you have the basis for a study group. Now that you are equipped to build that Biblical foundation, take one story as a starting point and spend time thinking about it. Not the whole Bible. Not a whole book. Back to our story: So there were those two followers. They had reached their home and had that awkward moment. Do they invite this man in for some supper who had shared the greatest scripture study in the history of the world. What do you do? Well they decided to invite him in. They did not realize it but there was Jesus, the Savior of the world sitting at table with them. He took the bread, blessed it, broke it and gave it to them. And do you know what happened?

**Chapter 3 : Catechist in Services - Barbara McAtee**

*Nourish your spiritual life through reading. Consider subscribing to a Catholic magazine, spiritual journal, or catechist's resource. Ask your catechetical leader to recommend inspirational books.*

See the end of this article for a more comprehensive Study Guide. How do we discover the ways of prayer? We can learn at home from parents, at the parish from the liturgy or the parish staff, at school from teachers, under the guidance of a spiritual director, on our own from study, or simply by listening to the movements of our hearts as they turn to God in love. From among many others, here are four sources from that tradition. Benedictine Saint Benedict sixth century is a leading figure in the history of monasticism and the founder of the Benedictine family of religious communities. The approach presented here is very simple. While useful for anyone, it is especially helpful for those new to lectio divina. The first step is reading lectio. Beginning in a spirit of prayer, open your Bible to the passage you have selected and simply start to read. You are not in a hurry because your point is not to finish the reading but to let God speak to you, here and now, in and through the sacred text. Then comes meditation meditatio, sometimes referred to as repetition repetitio. Repeat the words in this slow, prayerful way for as long as they hold spiritual power. When that passes, return to the first step and continue reading. During this process, you sometimes will be drawn to offer God a brief word of prayer. This is the third component oratio. At times, this process may lead to an inner silence. Here, no words are used and no thoughts are thought. You simply are present with the Lord in a wordless, loving communication. Stay with this prayer as long as it lasts—perhaps just a few seconds or minutes. When it ends, return again to the reading or meditation. Dominican Saint Dominic thirteenth century devoted his life to preaching the gospel. To be prepared for this ministry, Dominic and his followers devoted themselves to study. Of the various features of Dominican spirituality that we might highlight, let us focus here on this Dominican commitment to study, which they practice not as something alongside and separate from their prayer and spirituality but as a form of it. Anyone who teaches would want to learn more about those they teach the learner, how to teach the process of learning, and what they teach their subject matter. But beyond this, the very act of studying and exercising the intellect God gave us in service to the welfare of others can become prayer. This happens when the time spent in study is also infused by the sheer joy of learning, and by our love—of the students we teach, of the subject we teach, of the knowledge and truth we seek to hand on, and of the Truth to whom we seek to lead our students, namely, Christ himself John. The more catechists can devote time to study in a spirit of prayer, the more their own catechist spirituality will be deepened and renewed. The Day Retreat is perhaps the most famous way the Ignatian practice of discernment is carried on in the Church today. For those unable to take a month for such a retreat, there are other options. One is called the Nineteenth Annotation, where one does the retreat at home over the course of nine months or so, devoting an hour and a half each day to prayer and meeting with a retreat director weekly. There is also an eight-day format that provides an abbreviated experience of the day retreat; for many, this opportunity can prove to be a time of rich blessings and even a turning point in their relationship with God. Even a weekend of prayer at a Jesuit retreat house provides a nourishing taste of what these longer retreats offer. An Ignatian practice that anyone can use, and that St. Ignatius recommended highly, is the daily examen. It takes about 15 minutes less if need be, typically at the end of the day. The basic steps are these. First, let yourself be still and come to rest in the presence of God. Second, pray that God enlighten your vision and memory to give you a Holy-Spirit-guided perspective on your life, and then ask yourself two questions. How was God present and active in my life today? Some people review their day like they were watching a movie, while others just let moments arise to consciousness as they will. As you recall what happened, then ask yourself: See what moments in the day draw your attention. Be honest—and talk with God about how things went. In a way, this is the heart of the daily examen. What do you learn in this conversation with God? If we took his advice, those of the Western tradition such as Roman Catholics would try to learn something from those of the Eastern tradition. Doing so might lead us to a deeper value of silence, the beauty of the liturgy, or praying with icons. Here let me recommend a form of prayer more commonly practiced in the Christian East, often known as the

Jesus Prayer. I first learned of this prayer in my college days by reading R. French, *The Way of a Pilgrim* a book still in print, in various editions, which tells of the journeys of a Russian peasant in the nineteenth century, and of the prayer he learned and its impact on his life. The prayer is used by being repeated. Under the guidance of a staretz, or spiritual director which is sometimes still recommended as the way to learn it, the peasant began repeating the prayer a few times each day, gradually increasing until he was saying it several thousand times a day. This is a prayer one can use during personal prayer time, simply praying the words slowly in the manner of *lectio divina* as described above. One could also use the beads of a rosary to pray the prayer in sets of . One can use the prayer in other settings as well—for example, while walking, as a way of becoming accustomed to the prayer. Just match the rhythm of the stride with the rhythm of the phrases of the prayer. It can work like this. With a little practice it becomes quite natural. Does it sound a little strange? Well, what do you do while walking? May these and the many other sources from our tradition offer you and your students rich and varied guidance in the ways of prayer. Johnston is Assistant Professor in the Department of Religious Studies at the University of Dayton where he teaches courses related to pastoral ministry. He has held parish and archdiocesan catechetical positions, directed a diocesan ministry formation program, and chaired the board of NALM. *Grounding in the Mystery of God*. Johnston introduces us to four significant schools of spirituality: Benedictine, Dominican, Ignatian, and Eastern Catholic spirituality. Each school offers a unique approach to prayer, and Dr. Johnston briefly describes examples for practicing each prayer form. Many people do not realize the wealth of prayer forms that have been cultivated within the Church throughout history. Praying is more than simply saying prayers. How did I learn to pray? What have I learned about praying? What has been my experience with *lectio divina*? How do I incorporate *lectio divina* into my prayer life? What benefits have I realized with this prayer form? What percentage of my week is dedicated to studying Scripture, Church teaching, the lives of the saints, and more? What have I learned from my study? What has been my experience of the Ignatian daily exam? If none, how might I consider integrating this prayer form into my life? What is the Jesus Prayer? How might I integrate this prayer into my life? What have I learned concerning schools of spirituality as a treasure of Catholic Tradition? What has been my most significant learning in reading and reflecting on this article? How does it connect with the September article by Fr. Heft go to catechist. What would I like to learn more about regarding spirituality? Design a lesson or unit plan for introducing this prayer form to your students. Begin practicing *lectio divina* a few times each week. Note the difference that begins to emerge in your spiritual life and professional life. Applying the Dominican approach of study as prayer, how can you introduce the idea to your students in order to stimulate their appreciation for the value of study as an expression of spirituality? If you have not been on a retreat, make a resolution to participate in one the coming year. Prepare a lesson for demonstrating and guiding your students through the Ignatian daily exam prayer. Discuss why the daily exam is a holy way of living. Related Reading Gallagher, Timothy M. *Ignatian Wisdom for Our Lives Today*. *Spiritual Traditions for the Contemporary Church*. *The New Wine of Dominican Spirituality: A Drink Called Happiness*. *The Way of a Pilgrim* is available in several editions.

**Chapter 4 : Schools of Spirituality: Drawing from the Wealth of the Catholic Tradition - CATECHIST Magazine**

*Step Two: Importance of This Session This section outlines and comments on the ways you can deepen your understanding of your calling. Read this on your own.*

Within the lay state there are various vocations, or different spiritual and apostolic roads to be followed by both individuals and groups. Within the general vocation of the laity there are particular ones. It is important for the catechist candidate to recognize the supernatural and ecclesial significance of this call, so as to be able to respond, like the Son of God, "Here I come" Heb Each one, therefore, should try to discover, discern and foster his or her own particular vocation. In short, the catechist in mission territories is identified by four elements: Closely linked to the question of identity is that of the role of the catechist in missionary activity, a role that is both important and many-sided. The Encyclical *Redemptoris Missio*, for instance, describes catechists as "specialized workers, direct witnesses, indispensable evangelizers, who represent the basic strength of Christian communities, especially in the young Churches". Under the direction of missionaries, they are to present the Gospel teaching and engage in liturgical worship and in works of charity". To the catechist, as indeed to other members of the faithful, may be entrusted, in accordance with the canonical norms, certain functions of the sacred ministry which do not require the character of Holy Orders. The execution of these functions, when a priest is not available, does not make a pastor of the catechist, inasmuch as he or she derives legitimation directly from the official permission granted by the Pastors. However, we may recall a clarification made in the past by the CEP itself: Catechists in mission territories are not only different from those in older Churches, but among themselves vary greatly in characteristics and modes of action from one young Church to another, so that it is difficult to give a single description that would apply to all. There are two main types of catechist: The proportion between the two categories varies from place to place, but in general there are far more part-time than full-time catechists. Various tasks are entrusted to both types of catechist, and it is in these tasks that one can see the great diversity that exists between different areas. The following outline would seem to give a realistic summary of the main functions entrusted to catechists in Churches dependent on the CEP: Catechists with these functions are more numerous in Churches that have stressed the development of lay services. The tasks entrusted to them are multiple: This type of catechist is more common in places where parishes cover a large area with scattered communities far from the centre, or where, because of a shortage of clergy, parish priests select lay leaders to help them. The dynamism of the young Churches and their socio-cultural situation give rise to other apostolic functions. For instance, there are religion teachers in schools, teaching both baptized and non-Christian students. These can be found in government schools, where the State allows religious instruction, as well as in Catholic schools. There are also Sunday catechists, who teach in Sunday schools organized by the parish, especially where the State does not allow religious instruction in its schools. And in large cities, especially in the poorer quarters, there are lay apostles doing excellent work among the destitute, immigrants, prisoners and others in need. Such functions are considered, according to the sensibilities and experience of the different Churches, as either proper to the catechist or as a general form of lay service to the Church and its mission. The CEP considers the multiplicity and variety of these tasks as an expression of the richness of the Spirit at work in the young Churches, and recommends them all to the attention of the Bishops. It asks them to foster especially those that best respond to present needs and to the immediate future, in so far as this can be foreseen. There is another consideration. Catechists may be old or young, male or female, married or single, and these factors should be taken into account in assigning tasks in the various cultural settings. Thus, a married man seems most indicated to be the community leader, especially in societies where men still have a dominant role. Women would seem to be the natural choice for educating the young and working for the Christian promotion of women. Married adults have greater stability and can give witness to the values of Christian marriage. The young, on the other hand, are to be preferred for contact with youth and for activities that take up more time. Finally, one should bear in mind that, beside the lay catechists, there is a great number of religious men and women, who carry out catechesis and, because of their special consecration, are able to bear a unique witness in the capacity of their

mission and consequently are called to be available and prepared in their own way for this task. In practice they take on many of the tasks of the catechist and, because of their close cooperation with the priests, often play a directing role. The CEP, therefore, strongly recommends the involvement of religious men and women, as is already the practice in many places, in this important sector of ecclesial life, especially in the training and guidance of catechists. Prospects for development in the near future. The tendency in general, and one which the CEP approves of and encourages, is for the figure of the catechist as such to be affirmed and developed, independently of the tasks he or she performs. Basing itself on its own worldwide experience, the CEP offers the following suggestions to help promote reflection on this subject: A common problem is certainly the scarcity of properly trained candidates. The character of the catechist is of prime importance, and this must influence the criteria for selection and the program for training and guidance. The words of the Holy Father are illuminating: But, while striving for numbers, we must aim above all today at securing the quality of the catechist". Catechists, therefore, should be ever more fully qualified as lay pioneers of the apostolate. In the future, as in the past, they should be distinguished by their indispensable contribution to missionary activity ad gentes. Concrete programs should be drawn up, adequate structures and financial support provided, and qualified formators secured, so as to provide the catechists with a solid formation. Obviously the scale of the facilities and the level of study will vary according to the real possibilities of each Church, but certain standards should be attained by all, without giving in to difficulties. Everywhere there should be at least a few professional catechists who have been trained in suitable centres and who, placed in key posts of the catechetical organization under the direction of their Pastors, see to the preparation of new candidates, introduce them to their functions and guide them in their work. Special encouragement will be given to catechists with a marked missionary spirit, who "will themselves become missionary animators in their ecclesial communities and would be willing, if the Spirit so calls them and their Pastors commission them, to go outside their own territory to preach the gospel, prepare catechumens for baptism and build new ecclesial communities". Catechists who are involved in the catechesis will have a developing future, because, the young Churches are multiplying the services of the lay apostolate, which are distinct from those of the catechists. Hence it will be of great use to have specialized catechists, for instance, those who promote christian life where the majority of the people are already baptized but where the level of religious instruction and of the life of faith is not high. Catechists should also be trained for challenges which already face us today and will become even greater in future: The CEP draws attention to these future prospects and the need to face up to them, while realizing that it is up to the local Pastors to see how best to go about it. Episcopal Conferences and individual Bishops should draw up a program for the preparation of catechists for the future, giving special attention to the missionary dimension in both their training and activity. These programs should not be vague, but specific and adapted to local conditions, so that each Church will have both the catechists it needs today and those that will be necessary in the near future. Necessity and nature of spirituality for the catechist. Catechists must have a deep spirituality, i. The need for a spirituality proper to catechists springs from their vocation and mission. It includes, therefore, a new and special motivation, a call to sanctity. Like every member of the faithful, catechists are "called to holiness and to mission", i. As members of the laity, they are involved in the secular world and have, "according to the condition of each, the special obligation to permeate and perfect the temporal order of things with the spirit of the gospel. In this way, particularly in conducting secular business and exercising secular functions, they are to give witness to Christ". For married catechists, matrimonial life forms an integral part of their spirituality. As the Pope justly affirms, "married catechists are expected to bear witness constantly to the Christian value of matrimony, living the sacrament in full fidelity and educating their children with a sense of responsibility". This matrimonial spirituality can have great impact on their activity, and it would be good for them to involve their spouse and children in the work, so that the whole family radiates apostolic witness. Openness to the Word. This is always an encounter with Christ, hidden in his word, in the eucharist and in our brothers and sisters. Openness to the word means openness to God, to the Church and to the world. Catechists should allow themselves to be drawn into the circle of the Father, who communicates the word; of the Son, the incarnate Word, who speaks only the words He hears from the Father cf. It is a spirituality, therefore, that is rooted in the living word of God, with a

Trinitarian dimension, like the universal mission itself with its offer of salvation. It requires a corresponding interior attitude which shares in the love of the Father, who wishes that all should come to the knowledge of the truth and be saved cf. The word is entrusted to the Church, so that it may keep it faithfully, deepen its understanding of it with the help of the Holy Spirit, and proclaim it to the whole world. As People of God and the Mystical Body of Christ, the Church requires from catechists a deep sense of belonging and responsibility, inasmuch as they are living and active members of it; as universal sacrament of salvation, it elicits the will to live its mystery and its manifold grace so as to be enriched by it and become a visible sign to the community. Openness to the Church expresses itself by filial love, dedication to its service and a willingness to suffer for its cause. In particular, it is expressed in the attachment and obedience to the Roman Pontiff, the centre of unity and the bond of universal communion, so also to the Bishop, the father and guide of the particular Church. Catechists should share responsibly in the earthly vicissitudes of the pilgrim Church, which is by nature missionary, and aspire with it towards the final reunion with Christ the Spouse. Catechists, therefore, will be open and attentive to the needs of the world, knowing that they are called to work in and for the world, without however belonging completely to it cf. This means that they must be thoroughly involved in the life of the society about them, without pulling back from fear of difficulties or withdrawing through love of tranquillity. Catechists must be filled with this love, bringing it to their brothers and sisters as they preach to them that God loves and offers his salvation to all. Coherence and authenticity of life. The work of catechists involves their whole being. Before they preach the word, they must make it their own and live by it. Hence the need for coherence and authenticity of life. Before doing the catechesis one must first of all be a catechist. The truth of their lives confirms their message. It would be sad if they did not "practice what they preached" and spoke about a God of whom they had theoretical knowledge but with whom they had no contact. They should apply to themselves the words of St. Mark concerning the vocation of the apostles: Authenticity of life means a life of prayer, experience of God and fidelity to the action of the Holy Spirit. It implies a certain intensity and an internal and external orderliness, adapted to the various personal and family situations of each. It might be objected that catechists, being members of the laity, cannot have a structured spiritual life like that of religious and that therefore they must content themselves with something less. But in every life situation, whether one is engaged in secular work or in the ministry, it is possible for everyone, priest, religious or lay person, to attain a high degree of communion with God and an ordered rhythm of prayer, including the finding of times of silence for entering more deeply into the contemplation of God. It is also important for catechists that they grow interiorly in the peace and joy of Christ, so that they may be examples of hope and courage cf. For Christ "is our peace" Eph 2: Catechists, therefore, should be bearers of paschal joy and hope, in the name of the Church. In fact, "the most precious gift that the Church can offer to the bewildered and restless world of our time is to form within it Christians who are confirmed in what is essential and who are humbly joyful in their faith". To be able to affirm, like Peter and John before the Sanhedrin, "we cannot but speak of what we have seen and heard" Acts 4: While the wise ones according to this world seek immediate gratification, the catechist will glory only in Christ, who gives strength cf. At the same time, one also feels the need to know this faith ever better".

Chapter 5 : 4 Ways to Call Private - wikiHow

*"The call to the ministry of catechist is a vocation, and interior call, the voice of the Holy Spirit. Catechists need to be practicing Catholics who participate fully in the communal worship and life of the Church and who have been prepared for their apostolate by appropriate catechetical training.*

Pope Francis invited the catechists of the entire world to meet up, to pray and to share together for 4 days from the 26th to the 29th September, as part of the year of faith. I had the chance to take part. We were 12 from the 5 parishes of Issy-Les-Moulineaux. The guided visits in these great basilicas were times of beautiful catechesis followed by Mass or a time of celebration. In order to do so, he proposed: This faith that we proclaim so often does not come from us. We have received it. It comes to us from the apostles, from Peter, from Paul, those men who were far from perfect. But God chose them to announce His Word. They were overwhelmed by their meeting with Christ. Their whole life was given over to the announcement of the Good News. Paul says that he is transmitting what he himself has received. It is up to us now to be missionaries, to witness to The One who makes us live, to transmit what we have received and what we proclaim. It is in this way that the remembrance is transmitted from generation to generation, to warm the hearts of men and women. We were reunited in the Paul VI audience hall. At the opening presentation of the Congress, 55 nationalities were represented. Mgr Fisichella, President of the Pontifical Council for the New Evangelisation, greeted the whole assembly fraternally and in particular three Syrians who had come to the Congress. He said to them how all of us were thinking of their country, and the sufferings that the people are experiencing. The applause lasted more than 5 minutes as we all manifested our support for their country. The emotion was palpable in the room. It was a very powerful moment. Afterwards we were offered a series of conferences. The most looked forward to moment was the meeting with Pope Francis. It took him a half-hour to get from the entrance to the hall to his conference place as he greeted those present. It was almost intimate, even with people there! What struck me was: He is simply happy to be among the people. We were so at ease that each one felt concerned by what he had to say. He began by thanking all those who work in the service of catechesis and evangelisation; then he invited each one to return to the source: This love comes from Christ! And if it comes from Christ, it also starts with Christ, and we too need to start anew with Christ, from the love he gives us. It is a journey that lasts all of our lives. It is to abide in the presence of the Lord, to let ourselves be looked upon by the Lord. Do you let yourself be looked upon by the Lord? That is much more important than the title of catechist: At this moment each one can ask himself: Do I find time to remain in his presence, in silence, to be looked upon by him? Do I let his fire warm my heart? If the warmth of God, of his love, of his tenderness is not in our own hearts, then how can we, who are poor sinners, warm the heart of others?

**Chapter 6 : Catechist Information - Saint Joseph's Catholic Church - Moorhead, MN**

*There are two main types of catechist: full-time catechists, who devote their life completely to this service and are officially recognized as such; and part-time catechists, who offer a more limited, but still precious, collaboration.*

Volunteers Needed to Spread the Good News! The word catechist comes from a Greek word meaning "to echo". Catechists echo the Word of God to our parish children. They come from all walks of life and all ages: Catechists are not expert teachers or brilliant theologians. They are ordinary people, just like you, who generously volunteer their time to share our Catholic faith, values, and traditions with our youngest generation of Christians. They are positive role models who help children grow in faith and spirituality. What an important ministry! Their gift has tremendous value A catechist is faith, hope, and love attached to arms and legs, aches and pains, family duties, and not enough time. A catechist is an ordinary person who is extraordinary because he or she teaches as Jesus did. A catechist is faithful to the past, open to the future, and is especially dedicated to deepening the faith of the present. Love God and want to know him better? Love children and enjoy working with them? Want to be good role model for children? Want to share your faith more and help others grow in faith? Want to help children develop a relationship with God? Your "yes" answers may mean that God is calling you to be a catechist! For class times and other details about our weekly Religious Education classes, please [click here](#) , and explore the information on our home page. As a bonus, parent volunteers receive a significant discount on Religious Education fees for their children. A nursery service is available on Sunday mornings for volunteers with children under 3 years old, and student volunteer hours may be eligible for school service requirements. **Top Reasons to Become a Catechist!** You will grow in your own faith, learn the teachings of the Church, and deepen your relationship with Jesus. You will be helping people deepen their relationship with Jesus. You will be handing on a year-old Tradition that changes lives. Jesus sent us to "go and teach all nations". We are always here to help, support, and guide you along the way. The Holy Spirit can and will work through you! Our children need you! Can you step forward in faith? Thank you for considering the possibility of volunteering with us

**Chapter 7 : Catechist In-Service - Lori Dahlhoff**

*Affirm each catechist as a vibrant member of the body of Christ by providing opportunities to connect the catechetical ministry to the whole parish community. When providing snacks or a meal, offer healthy alternatives such as refreshing water, herbal teas, and fruits that nourish the body.*

Home Prayers 9 Best Prayers for Catechists 9 Best Prayers for Catechists Prayers Jun 30, Receiving a Catechist blessing is just one of the many ways to go on and inspire others and volunteers to become a witness to Christ. Prayer 1 Loving God, Creator of all things, you call us to be in relationship with you and others. Thank you for calling me to be a catechist, for the opportunity to share with others what you have given to me. May all those with whom I share the gift of faith discover how you are present in all things. May they come to know you, the one true God, and Jesus Christ, whom you have sent. May the grace of the Holy Spirit guide my heart and lips, so that I may remain constant in loving and praising you. May I be a witness to the Gospel and a minister of your truth. May all my words and actions reflect your love. Prayer 2 Jesus, you told us that laborers for the vineyard would be few and that we should pray to the Lord of the Harvest in the hope that many might respond. You have answered our prayers by sending us catechists for your vineyard. Bless these men and women who have responded to your call to the ministry of catechesis. May they be filled with zeal for your Church, with care for those they catechize, and with love for your Word of Life. Let your Spirit come upon them so that your Word may echo through their teaching and through the witness of their lives. Through our catechists, may the members of our parish whom they teach be transformed into witnesses to your Word. And may these catechists receive the blessing your Son promised to all who labor in your vineyard. We pray to you, gracious Father, in the name of your Son, Jesus, the Word of Life, and in the unity of the Holy Spirit who transforms us by that Word, one God, forever and ever. Prayer 3 Father, in Your goodness grant me the intellect to comprehend You, the perception to discern You, and the reason to appreciate You. In Your Kindness endow me with the diligence to look for You, the wisdom to discover You, and the spirit to apprehend You. In Your Graciousness bestow on me a heart to contemplate You, ears to hear You, eyes to see You, and a tongue to speak of You. In Your Mercy confer on me a conversation pleasing to You, the patience to wait for You, and the perseverance to long for You. Grant me a perfect end â€” Your Holy Presence. Prayer 4 Spirit of God, fill our hearts with a desire to seek truth and rejoice in beauty. Help us to know what is pleasing to You and to understand what is right and good in Your sight. Give all teachers Your constant encouragement and guide them in their good work. Spirit of God, make us effective witnesses of Your truth to all whose lives we touch. We ask this in the name of Jesus the Lord. Prayer 5 Father of all families, you have called me to serve the family in truth and love as a catechist. May I be faithful to this call, rooted in your Word, and open to the gifts of the Holy Spirit. May I use these gifts, especially the gifts of faith, hope, and love, to serve the family as a witness to you, who are love and life and the source and destiny of all families. Through the intercession of Mary and Joseph, I pray for the Church, the Bride of Christ, whose mission to build a civilization of love passes through the family. Prayer 6 Jesus, you told us that laborers for the vineyard would be few and that we should pray to the Lord of the Harvest in the hope that many might respond. Prayer 7 Heavenly Father, you are the source of life and love. Send down your Spirit upon these catechists. Inspire them to be not only teachers of your truth, but witnesses of your love. Give them the courage to heal. Help them to see the pain of those around them so that they may offer hope through loving gestures of support and prayer. May they be merciful to others as you are merciful. Give them the joy to proclaim the Good News of salvation. Help them see your will at work in their lives so that they may share it with others. May they, in their words and deeds, offer continual praise to the one who saves us. Give them the wisdom to teach. Help them discover the mysteries of our faith in new and exciting ways. May their curiosity inspire those who they instruct to become your loyal disciples. We pray to you, almighty Father, in the name of your Son, Jesus Christ the Master-Teacher, the Healer, and the Savior, and in unity with the Holy Spirit who inspires us with knowledge, courage, and understanding. Kindle in us the love of he who was first loved; For while we were still sojourning far apart, Christ showed us a profound example of love. Teach us to love our neighbors as

ourselves. We ask this in Jesus Christ our Lord, the manifestation of divine love. Prayer 9 I have wandered off from the truth of the facts themselves. Help me keep a calmness of mind so as not to rush into still greater error. Help me to set right the errors with which my students have accepted. Through your great charity, let me set right the students in my care. Here is one example of a leading prayer from a workshop for Parish Catechists. Make sure to prepare the environment and techniques used to lead the prayer ahead of time and make a more effective communal prayer in the end.

**Chapter 8 : Steve McVey, Author at Amazing Catechists**

*call to the humble work as a servant of God: praying, preparing, and celebrating. Praying is the first and priority activity of a catechist. Pope Francis writes: "Being a*

Ask catechists to note how the structure and components of the CCC are designed to aid in seeing the beauty of the faith. If providing the in-service as three sessions, invite participants to also read "The Church: Ask participants to bring a Bible and a printed copy of the Catechism of the Catholic Church. If you have not already done so, you may want to present each catechist with a personal copy of the CCC as part of the opening prayer ritual. For Session Leader Prepare short opening and closing prayers. Ending or beginning the session with the Eucharistic Liturgy would provide another means of highlighting the beauty of the faith and the interconnections between liturgy and the CCC. Identify and orient experienced catechists to serve as table facilitators during the session s. For Meeting Space Display the art of the CCC by placing the book in a prominent stand, open to one of the cover art panels. Provide tables, preferably round, so participants have both a writing surface and sufficient space to have both the Bible and CCC open at the same time. Participants will also need to be able to have small-group conversations during the session. Arrange for assistance in starting and stopping the music, if needed. Provide a welcoming atmosphere from the moment catechists arrive to the time they leave. For example, have clear signage indicating where the session will meet, greeters at doors, or a sign-in table, refreshment station, water pitchers, and cups on each table. Session Details Welcome 5 minutes Thank the catechists for once again opening the door of faith by participating in the session. Describe the purpose and objectives for the session, for example: Thank you for coming together today as a community of catechists. God has blessed our parish or school, diocese, region through calling you to witness to your faith in Jesus Christ and to help others deepen their knowledge, love, and life in him through the Church. My purpose in providing this session is to support you in your service on behalf of the Church by attending to your being, knowing, and artistry for educating in the faith. We will give particular attention to using the Catechism of the Catholic Church to "open the door of faith" in your own lives and in the lives of others. Introduce the flow of the session as four movements: This session is organized in what you might call four "movements": It is my hope that these movements will flow together to help us Join our hearts, minds, and voices in praise of God and ask the Holy Spirit to guide us in special way during this session Rediscover the beauty of the faith as presented in the Catechism of the Catholic Church Cultivate an appreciation for utilizing the art included in the Catechism of the Catholic Church Identify one concrete way that you will bear witness to Jesus Christ and the gift of faith in the coming months Alternative: If covering the material over multiple sessions, adjust the introduction to describe the purpose and four movements of the whole series of sessions. Briefly highlight which movement is the focus of this session and which objectives you hope to achieve. Praying 15 minutes Invite participants to silence or preferably, turn off cell phones or other electronic devices to give themselves the gift of uninterrupted time with a single focus. Taking out your own phone and silencing it is one way to show that you are making the same commitment to be fully present to the catechists and this session. Sample Prayer Outline Call to prayer Leader: Lord, come to my assistance. Lord, make haste to help me. Introduction Ask participants to indicate by a show of hands how familiar they are with the organization and instructive design of the Catechism, e. Invite participants, no matter their familiarity, to enter this movement with a spirit of wonder and discovery. As a people who believe in lifelong faith formation, it is an important skill to look at the ordinary or familiar with new eyes and hearts to discover how God is speaking at that time. Encourage the catechists to approach the learning in this session with the excitement of children unwrapping gifts, in this case the gifts of Jesus and the Catholic faith. Sacred art is a visual synthesis of faith that has been used for centuries as a tool for handing on the faith. Until recently, the majority of people were unable to read, making art a primary means of conveying the truth and beauty of the faith. Pope Gregory II noted, "In a picture even the unlearned may see what example they should follow. Ask participants to open to the artwork in the CCC or project it on an interactive whiteboard or screen. Break 10 minutes Cultivating 50 minutes Invite participates to a moment of individual pondering on the following

question: If presenting the material in the two- or three-session format, you will conclude the first session with this activity instead of providing a break. Invite participants to bring these notes back with them to the next session. Recall exercise in rediscovering movement as a way of learning to appreciate art as a tool for teaching and learning the Catholic faith. Consider highlighting the following points: Art is a way of conveying something about an aspect of God. People have an instinctive response to art that, with further cultivation, expands the ability to grasp the richness of what symbols communicate. Tracing the connections between the work of art, Scripture, and the CCC illustrates the internal logic of continuity within the Catholic faith. Making the time and space to "sit with" the interconnections develops the discipline of contemplation, which is important to unwrapping the gift of Jesus and faith over and over throughout a lifelong journey with God. Repeat art reflection process in small groups at tables. Distribute or display the reflection process outline see Appendix A. Assign each table one piece of cover art to reflect on more closely. Ask each group to prepare a short report on what they discovered. If presenting the material in the two- or three-session format, you may want to assign each person one of the cover art images to pray with and reflect on before the next session. This would allow more time during the second or third session for group discussion about what was discovered and the possible implications for teaching. Group Reflection Refocus small groups into one large group. You may open floor to comments or ask a representative from each table to report. Invite the group to think about the reflection process. What do the discoveries from the exercise suggest about using the CCC and sacred art as a catechist? Break 10 minutes Bearing Witness 45 minutes Invite participants to the final movement of the in-service in which they will identify one way they will bear witness to the beauty of the faith in their service as a catechist. Human beings have the instinctive need to share beauty and love. As we saw in the cover art for Part I of the CCC, early Christians included art in dark catacombs, places where they celebrated the Eucharist. The National Directory for Catechesis notes, "While the particular expressions of sacred art vary from culture to culture, authentic sacred art turns human minds, hearts, and souls, toward God" and urges catechists to revive the traditional practice of using great works of art "to instruct the faithful on the fundamental truths of the faith" no. Individual reflection Invite participants to quiet reflection to consider how the insights from this session might impact their own faith life and what they do as catechists. Invite participants to reflect on the following questions: Which teaching practice would I like to cultivate in the next few months? How will I bear witness to Jesus Christ and the beauty of the faith in my service? Provide silence or play symphonic music in the background to create a reflective space. Ask participants to write a response for at least the final question as one concrete way to carry this learning forward. This goal may be incorporated into a closing prayer in some way. Additional questions you may want to include if presenting the material over multiple sessions include the following: What are some of the things those I teach consider beautiful? Pay attention to human development, culture, location. How might I bear witness to the interconnected symphony of faith in my life? What did I discover about the beauty of the Catholic faith? Art must make perceptible, and as far as possible attractive, the world of the spirit, of the invisible, of God. It must therefore translate into meaningful terms that which is in itself ineffable. Art has a unique capacity to take one or other facet of the message and translate it into colors, shapes and sounds which nourish the intuition of those who look or listen. It does so without emptying the message itself of its transcendent value and its aura of mystery" Pope John Paul II, Letter to Artists, no. Wrap Up 15 minutes Summarize session. Review purpose, objectives, CCC, and aids to seeing the beauty of the faith, experience of four movements that are essential for being an effective catechist praying, rediscovering, cultivating, bearing witness to Jesus Christ and the gift of faith , and hopes for how to use art and the CCC in teaching in the months ahead. Post-Session Follow Up Check in with the catechists after two or three months to see how they are doing with their goal of bearing witness to Jesus Christ and the beauty of the faith in their service. You could also use a similar process to study the United States Catholic Catechism for Adults, beginning with a reflection on the opening story of the saint or holy person, then noting how that story connects with Scripture, Catholic teaching, and prayer throughout the chapter. You may repeat the reflection and contemplation process at other sessions with catechists using other forms of sacred art, e. Look and Receive Without Judgment 1. Ask the Holy Spirit to open your heart and mind to receive the insights offered through the artwork. Open your eyes and scan the image. Note your first reactions to the artwork.

Simply identify what you see and feel without assigning meaning at this point. Who or what is depicted in the work? Which colors are included in the art? What art medium is used e. Close your eyes again. Reopen them and look at the image again, asking deeper questions. How is God represented in the art? How are people depicted? What do I feel as I look at the piece? How or where was it used to convey the truth and beauty of the faith? Why might the original artwork have been created? Is there an image or element in the work that keeps drawing my attention? Does this work remind me of a Scripture passage, Catholic teaching, hymn, or other aspect of faith? Seek out further information related to your responses to the "wonder" reflections.

**Chapter 9 : The Language of Catechesis: Terms and Definitions - CATECHIST Magazine**

*The Vocation of the Catechist in the Church the call of the catechist comes from the Holy Spirit who entrusts him or her with nourishing, strengthening.*

The Language of Catechesis: Terms and Definitions January 6, Share this article: The idea for this article came from the field, as so many great suggestions do. Kass attends several major conferences each year to get feedback and gather information. The DRE told Kass that she needed a tool to give her catechists that will acquaint them with the basic Catholic words and definitions we use in religious education. Kass asked if what she was looking for was a glossary, which is a specialized listing of terms within a specific area or domain of knowledge. She mentioned that, although there is a glossary in each of the grade level texts the parish uses, there was no cumulative listing, something that would benefit all of her catechists, especially those new to the ministry. So this article is a reference tool for catechists, Catholic school teachers, and catechetical leaders. You have permission to duplicate it as needed for your staff and parents. It is not meant to be an exhaustive resource.

A Catechetical Glossary acclamation: An acclamation can be one word Alleluia! At the Easter Vigil, candidates make a profession of faith, are confirmed, and receive the Eucharist for the first time. Canon law was first developed in the apostolic era and added to through the writings and sermons of the Fathers of the Church. Periodically, the Code of Canon Law has been updated. The latest major revision was a result of the Second Vatican Council

Canon of the Scriptures: There are 73 books in the canon—46 in the Old Testament and 27 in the New Testament. See 1 Corinthians

Charity, or love, is the greatest gift. Doctors of the Church: They include the four great Fathers of the Church and 29 other saints, including three women. Dogmas must be believed by members of the Church. The term ecclesiology refers to the study of the Church. This mission is shared by all believers.

Fathers of the Church: The most famous Fathers of the Church include Sts. Jesus was human like us in all things except sin. Just as Christ shared his teaching with the people of his time and place, respecting and responding to their culture, the Church today is called to recognize the customs, richness, and gifts of each culture she seeks to evangelize, while remaining true to the teachings of the Gospel. An example of an invocation is found in the Penitential Rite of the Mass. The two main elements are liturgical education one of the six Tasks of Catechesis , which puts people into intimate communion with Jesus Christ through the study of the symbols, prayers, and gestures of our sacramental rites; and lectionary-based catechesis, in which the readings of the Church year are explored weekly by breaking open the Word through discussion and shared prayer. The Magisterium is the pope united with the Catholic bishops. Moral formation includes teaching the Ten Commandments, the Beatitudes, the principles of Catholic social teaching, and other moral traditions. For neophytes, or the newly initiated, it also entails catechesis and reflection on the Sacraments of Initiation and the experience of the catechumenate. We celebrate this mystery during the Triduum, the Easter Season, and in all the Sacraments. God has fully revealed himself to us in his Son Jesus Christ. The source of this living Tradition is the revelation of God in Jesus Christ. Also available online at usccb.

Who you are and how you witness to your faith in your actions and attitudes speaks louder than any lesson you will ever teach. Yet, it is important that you, too, continue to grow as a person of faith. Becoming a disciple of Christ is a lifelong process. Here are three things you can do to nurture and nourish your faith. Devote more effort to your prayer life. Take five to ten minutes a day to sit quietly and allow the Lord to speak to you in the silence of your heart. Read the daily Scriptures and choose one way you will put them into practice that day. Get in the habit of thanking God for the blessings in your life. Talk to the Lord throughout the day as you experience the ups and downs of life with brief expressions of petition, blessing, praise, and sorrow. Join a parish program for adults—Scripture study, a small Christian community, the social-action committee—that will help you grow in your faith. Participate in the Parish Mission and turn out to listen to guest speakers hosted by your parish or cluster. Attend all catechist meetings during the year and make it a priority to participate in a diocesan or regional catechetical workshop at least once a year. Most parishes will reimburse you for your out-of-pocket expenses. Copyright , Bayard, Inc. This article is protected by United States copyright and other intellectual property laws and may not be reproduced, rewritten, distributed,

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