THE DESIGN OF CATECHESIS TOWARD A CURRICULUM
DESIGN AND THEORY OF CATECHIST PREPARATION
FOR RELIGIOUS EDUCATION IN THE CATHOLIC
CHURCH OF THE POST VATICAN ERA

Thesis for the Degree of M. A.
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ABSTRACT

The increasing number of Catholic youth in public schools who depend upon the Confraternity of Christian Doctrine (CCD) for their formal religious education and the need to assess the impact of the Second Vatican Council (1962-1965) on the direction of religious education were the reasons why this study was undertaken.

The purpose of this study is to begin work toward the development of a full curriculum design and theory of catechist (teacher) preparation for the CCD religious education work of the Catholic Church in the Post Vatican period.

A curriculum design and a schema for catechist preparation are introduced. The curriculum design identifies the elements in the teaching-learning situation (catechist, learners, aim, content, process, and evaluation) and demonstrates that the roles of the catechist and the learners and the nature of the other elements develop from the general objective of catechetics (the teaching of religion). This general objective, termed the curriculum priority, determines the approach to curriculum and subsequently catechist preparation. It is expressed with either the theological disciplines, the Church and society with their needs, or the individual Christian emphasized as the over-all criterion for curriculum and instructional decisions.

This priority results from understandings and beliefs in the foundation bases of a curriculum. These are identified in this design as the following:

1) theological base, 2) philosophical base, 3) psychological base, 4) sociological base, 5) anthropological base, and 6) educational base.

The relationship of catechist preparation programs to the approach in a catechetics curriculum is shown by means of a schema for catechist preparation which identifies the elements included in a full theory; namely, the objectives, the selection of student-catechists, the content, the instructional means, and the evaluation in both pre-service and in-service programs.

This design and schema are then used to analyze the former approach to catechetics curriculums (Baltimore Catechism Catechetics), the present approach (Eichstaett-Bangkok Catechetics), and the coming approach (Post Vatican Catechetics). In each the thinking in the foundation bases and its impact on the teaching-learning situation and catechist preparation are discussed.

At the end of the study, it is recommended: 1) that additional research be conducted into the practical implications of Post Vatican Catechetics on curriculum planning, 2) that a laboratory approach to catechist preparation be developed, implemented, and evaluated, and 3) that (subject to the results of the above recommendations) Diocesan CCD Offices develop an effective program for the preparation and utilization of religious education coordinators or facilitators who can assist catechists to achieve excellence in religious education programs.

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TOWARD A CURRICULUM DESIGN AND THEORY OF CATECHIST PREPARATION FOR RELIGIOUS EDUCATION IN THE CATHOLIC CHURCH OF THE POST VATICAN ERA

by

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Approved: _George R. Myers_
Chairman

PREFACE

This study is closely related to the writer's work as a religious educator for the Grand Rapids Catholic Diocese. It is, perhaps, a sign of the growing cooperation between education and religious education which can prove mutually beneficial.

The contribution of education to religious education is shown in part in these pages. Educational theory can offer skill and direction to the curriculum and instructional decisions needed in planning a religious education program.

A return contribution from religious education might be made if religious educators could pave the way to humanizing the educational process and curriculum. Ideally religious education is free from the pragmatic pressures of college entrance examination, job requirements, and similar pressures which can impede innovation.

Whether religious education can offer such a contribution will depend largely upon the continued contact and cooperation between outstanding educators in both areas.

The writer wishes to thank two such outstanding educators: Dr. George Myers and Monsignor Victor Gallagher. Dr. Myers offered many helpful suggestions to this study and demonstrated the

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INTRODUCTION

The Need for This Study

The need for this study stems from the recent developments

within the Catholic Church which were formalized by the Bishops at

the Second Vatican Council (1962-1965). Developments in basic

understandings have given rise to new thinking and new pastoral goals,

which in turn significantly affect the approach to teaching religion,

especially in the religious education work of the Confraternity of

Christian Doctrine (CCD).

Along with these theoretical developments there is a growing

need for expanded religious education curriculums in the CCD and

subsequently a need for preparation programs for teachers to work

in these curriculums.

These two factors make research into catechetics curriculums

and teacher preparation imperative. This study seeks to begin such

work.

The Purpose of This Study

The Purpose of this study is to work toward the development

of a curriculum design for catechetics and a theory of teacher prepar-

ation which will bring the religious education work of the CCD into

effective harmony with the pastoral goals of the Post Vatican Catholic Church.

Since little work has been done in this area of catechetics, this study will strive to show the need for more research into the educational theory behind the teaching of religion and provide a general sense of direction for such research.

The Plan of This Study

To accomplish these purposes, this study will be organized as follows:

Chapter I: An explanation of the nature of catechetics and the Confraternity of Christian Doctrine (CCD) and the need for new curriculum approaches and programs of teacher education.

Chapter II: The presentation of the elements of a general catechetics curriculum design and a theory of teacher preparation for catechetics.

Chapter III: The application of this design and theory to the former approach to catechetics referred to herein as Baltimore Catechism Catechetics.

Chapter IV: The application of this design and theory

to the present curriculum approach to catechetis

referred to herein as Eichstaett-Bangkok Catechetics.

Chapter V: The use of this design and theory to show

general nature of the developing approach to catechetics

to be called herein Post Vatican Catechetics.

Chapter VI: A summary of this study and recommendations

for its application and for further research in this area.

Definitions of Terms

To follow this study it is necessary for the reader to have an

operational definition of several terms which enables him to know

what is intended with their use.

CCD   CCD is the name of the Catholic organization,

known fully as Confraternity of Christian Doctrine,

which is responsible for the religious education of the

Catholic youth who attend public schools, and for adult

religious education.

catechetics: Catechetics is the name of the discipline of

teaching religion.

<u>catechist, catechesis, catechism:</u>   A catechist is one

who teaches religion.   In this study, a catechist is used

to describe a non-professional teacher of religion.

Catechesis is the act of teaching religion.   A catechism

is a religion textbook.

<u>curriculum design:</u>   A curriculum design is a plan or

conceptual model which "defines the important components

or aspects of curriculum and determines the pattern of

their relationship to each other and to the curriculum jobs

to be performed."[1]

<u>theory of catechist preparation:</u>   This term will be used in this

study to refer to the general schema or outline consistent

with a curriculum approach and upon which a complete

theory of catechist preparation could be built.[2]

Scope of This Study

This study will be a horizontal study.   As such it will move across

the surface of various disciplines and aspects of education and catechetics.

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[1] Virgil E. Herrick, <u>Strategies of Curriculum Development,</u> Selected
Writings, James B. Macdonald, Dan W. Anderson, Frank B. May (eds.),
Columbus: Charles Merrill, Inc., 1965), p. 17.

[2] Paul Woodring, "The Need for a Unifying Theory of Teacher Education,"
Elmer Smith (ed), <u>Teacher Education: A Re-appraisal</u> (Harper and Row:
New York, 1962), p. 140ff.

No particular area will be explored in depth.

This broad scope was deemed necessary in order to show the changed nature of the approach to a catechetics curriculum in the Post Vatican Church and to show the impact of this change upon catechesis and catechist preparation.

Statements in this study will be supported by reference to readings in education, catechetics, and related fields; to reports of observations of catechists in nine class sessions, which were recorded and analyzed in depth; to interviews with diocesan directors, catechist instructors, catechists, and others; and to administrative reports, research studies, and syllabi of catechist preparation programs for eight selected dioceses.

CHAPTER I

CATECHETICS AND THE CCD

Before discussing catechetics curriculum designs and catechist preparation, it is necessary to put them into perspective by examining the need for them, and to establish their place in the religious education work of the Confraternity of Christian Doctrine.(CCD).

The CCD and Religious Education

"Go into the whole world and preach the gospel to all creation. (Mark 16, 15)" This mandate of Christ to his followers is the prime motivation behind the educational work of the Catholic Church. The Church "considers how extremely important education is in the life of man and how its influence ever grows in the social progress of this age."[1] Coupled with its spiritual and liturgical ministry, the Church organizes its resources for education in a variety of ways, "of which catechetical instruction is foremost."[2]

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[1] "Declaration on Christian Education," Teachings of the Second Vatican Council (Westminster, Maryland: Newman, 1966) p. 250.

[2] Ibid., p. 256.

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To bring the Gospel of Christ to the Catholic youth attending
public elementary and secondary schools, and to adults, is the specific
work for the Confraternity of Christian Doctrine (CCD). CCD: was
organized in Milan, Italy in 1560 and became one of the few Church
organizations that by Church law must be established in each parish.
In 1902 the CCD was introduced in the United States as an organization
by Bishop M. S. Corrigan, and it has spread rapidly to every Catholic
parish in the country.[1]

<u>Parish CCD Units</u>   In October, 1965, the Bishops at the Second
Vatican Council urged pastors of parishes around the world to provide
for members of their parishes "a catechetical instruction that is
consonant with each one's age. In imparting this instruction they
should seek not only the assistance of the religious but also the
cooperation of the laity, establishing the Confraternity of Christian
Doctrine."[2]

Each parish now has a CCD organization to provide this
religious education. These vary from paper plans to thriving operations.
Most consist of religion classes for young people.

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[1] <u>Manual of the Parish Confraternity of Christian Doctrine</u> (Washington, D. C. :
National CCD Center, 1961), p. 154ff.

[2] "Decree on the Pastoral Office of Bishops, "<u>Teachings</u>..... , p. 295.

The Catholic youth who attend public schools come to the parishes or catechetical centers on released time or during off school hours for their formal religious education. Classes in religion are held for them according to their school grade level. Volunteer catechists - and the religious who teach in the parochial school if available - teach these classes which range from one hour to three hours depending a variety of local customs and circumstances.[1]

Aware that "apostolic formation cannot be limited purely to theoretical instruction,"[2] more and more parishes are offering a broader religious education curriculum including besides religion classes special activities such as trips, liturgical experiences, social activities, and the like. Nevertheless the bulk of CCD work at the present time consists of religion classes taught by volunteer catechists who have little or no formal preparation for their task and who must operate in facilities and with materials that range from excellent to terrible depending again on local circumstances.

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[1] Joseph C. Neiman, The Status of CCD in Michigan 1965 (Report of the State CCD Committee to the Michigan Catholic Conference, November, 1965).

[2] "Decree on the Apostolate of the Laity," Teachings..., p. 13.

"The CCD is great in theory and on the diocesan level, but
it, in some cases, leaves much to be desired on the individual parish
level" writes on catechist. [1]

Diocesan CCD Work   Within the state of Michigan there are five

Catholic dioceses. These are regional divisions headed by a bishop.

Each diocese has a CCD Office with a staff that seeks to provide

service to parish CCD units.

The main task of this CCD Office is to provide administrative

and curriculum adivce and especially pre-service and in-service

education for volunteer lay catechists. To accomplish this task, the

diocesan CCD staff conducts catechist preparation programs in regional

centers within the diocese. Parishes send their volunteer catechists to

these centers for this program, after which the catechist is granted

a certificate. In-service workshops, conferences, and similar activities

also conducted to increase the preparation of these certified catechists

and to offer initial assistance to those who have had little or no

preparation for their task.

At the present time the diocesan CCD Office does not have

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[1] Joseph C. Neiman, "Who Teaches CCD Classes?" Our Sunday Visitor,
September 18, 1966, p. 10.

authority to do more than offer such catechist preparation as a

service to parishes which seek it. Consequently pastors in selecting

lay volunteers to teach in their parish CCD programs often stress "no

requirements for the teacher other than willingness to take up the work."[1]

State CCD Work   Presently in Michigan there is a State CCD Committee

which is striving, among other things, to establish a training center to

prepare professional catechists to serve as master teachers in parish

programs and to place more authority for these religious education

programs in the hands of the diocesan CCD directors and staff. In the

foreseeable future, however, the catechetics curriculum in the parish

CCD programs and the catechists who effect it will be at a non-professional

level, depending upon the advice and training offered by the diocesan

CCD Offices.

The Growing Need For CCD Work

The increasing number of Catholic young people attending public

elementary and secondary schools necessitates expanded parish

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[1] "Says CCD Program Badly Handicapped," The Western Michigan Catholic (The Catholic weekly of Grand Rapids Diocese), June 16, 1966. This article was a report on the talk by Rev. Joseph Collins, Director of the National CCD Center in Washington, D. C.

CCD religious education curriculums and more catechists. An

examination of the national and Michigan Catholic youth school

enrollment facts will demonstrate this need and the pressing

reasons for research into catechetics curriculum designs and

consistent catechist preparation programs.

Catholic Youth in Public Schools - National Facts   Exact figures

for the number of Catholic youth attending public elementary and

secondary schools are not available. Estimates and the results of

a couple of research studies do give reliable estimates which can

serve to give a picture of the situation.

The NORC Study   The study conducted by sociologists, Rev.

Andrew Greeley and Peter H. Rossi, for the National Opinion

Research Center (NORC) with grants from the Carnegie Corporation

and the U. S. Office of Education, provides the following information

about the education of the Catholic youth in this country.

> "About 13 percent of those who were born
> Catholic attended Catholic primary and
> secondary schools exclusively. Another
> 32 percent had some of their education in
> Catholic primary and/or secondary schools,
> while 33 percent of those who went to

primary and secondary schools never set foot
inside a Catholic school. If we distribute the
one-fifth of the population that did not attend
high school according to their elementary
school attendance, we raise the "all Catholic"
group to 19 percent, the "some Catholic"
group to 38 percent, and the "no Catholic"
group to 43 percent. "[1]

Putting these figures in more visual form, such as in

Table I:1, we can see that over half of the Catholic youth in this

country receive their formal religious education, if at all, through

the CCD program.

Table I:1

The Education of Catholic Youth - National View

category	percentage in each category
	0 10 20 30 40 50 60 70 80 90 100%
All education in Catholic school	/////// 19% of American Catholic youth
Some education in Catholic school	////////////////// 38% of American Catholic youth
No education in Catholic school	/// 43% of American Catholic youth

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[1] Andrew Greeley and Peter Rossi, The Education of Catholic Americans
(Chicago: Aldine Pub. Co., 1966), p. 25.

The hope that this large number of Catholic youth who attend public schools are enrolled in CCD religious education programs is shattered by the NORC study where it notes:

> "Parents of 44 percent of the Catholic children not in Catholic grammar schools and 24 percent of the high school group reported their children to have had some religious instruction. "[1]

This means that the CCD programs are currently not reaching 56% of the Catholic youth of elementary school age and 76% of those of high school age. This would seem to indicate a great need for expansion of catechetics curriculums and the preparation of more catechists.

The University of Notre Dame Study The Notre Dame Study of Catholic Elementary and Secondary Schools in the United States, conducted under the direction of Reginald Neuwien by a grant from the Carnegie Corporation, indicates that in the 1962-63 school year 54% of the Catholic youth of school age in this country attended public elementary and secondary schools (see Table I;2, p. 14).

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[1] Greeley and Rossi, p. 285.

Table I:2

The Education of Catholic Youth in Catholic Schools and Public
Schools - National Enrollment Facts - 1962-63 School Year [1]

- -

Total number of Catholic youth of school age

**11.4
million**

5.3 million

46%

Enrolled in
Catholic schools

6.1 million

54%

Enrolled in
Public schools and
thus CCD potential

- -
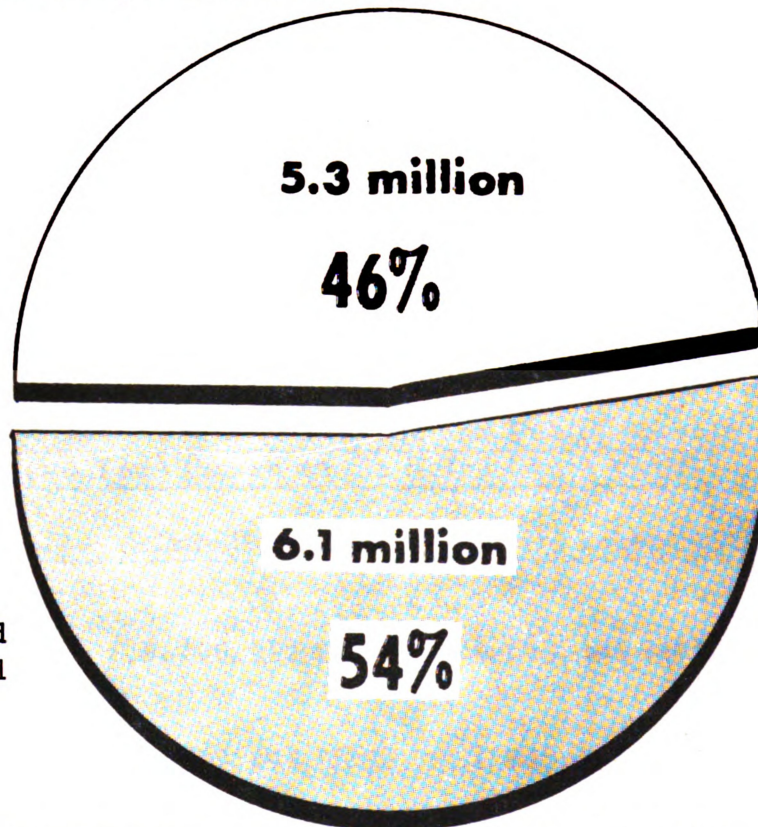
[1] based on "Enrollment of Catholic Schools", Catholic Schools in
Action, A Report of the Notre Dame Study of Catholic Elementary
and Secondary Schools in the United States, Reginald A. Neuwien (ed),
(Notre Dame, Indiana: University of Notre Dame Press, 1966),
pp. 27-37.

The Notre Dame Study also makes a prediction for the

enrollment of Catholic youth in the 1968-69 school year basing it

on the number of students who would be in school according to

baptism figures. Assuming that the same percentage will be enrolled

in Catholic schools and public schools, the CCD potential in the

1968-69 school, that is, the number of Catholic youth in public

schools, would exceed 7.4 million (see Table I:3).

Table I:3

Projected Enrollment of Catholic Youth in Catholic and Public Schools
• for the 1968-69 School Year (based on the Notre Dame Study)[1]

Eligible Catholic youth	Catholic school	public school (CCD)
elementary school age		
9,770,108 (100%)	5,100,973 (52%)	4,669,135 (48%)
high school age		
4,154,080 (100%)	1,338,444 (32%)	2,815,636 (68%)
total youth		
13,924,188 (100%)	6,439,417 (47%)	7,484,771 (54%)

[1] Based on "Enrollment of Catholic Schools," p. 35.

<u>Other Enrollment Estimates</u>   A National Education Association

publication reports that in the 1963-64 school there were 13 million

Catholic youth of school and that 57% of these attended public schools.[1]

Monsignor Russell Neighbor, Associate Director of the National CCD

Center, estimates the 1964-65 school year enrollment of Catholic youth

in public schools to be near 8,200,000.[2] How many of these Catholic

students are actually enrolled in parish CCD programs of religious

education is unknown, but the Greeley-Rossi study would indicate

that about half of the Catholic youth attending public schools receive

formal religious instruction in the CCD.[3]

The prospect for a future decline in this enrollment through an

increase of Catholic enrollment in Catholic schools, does not seem

likely. The Notre Dame Study notes this by showing a decline in

enrollment in Catholic schools in recent years and by giving facts

about the number of Catholic youth turned away from Catholic schools

for lack of room.[4] This can also be seen by the decrease in

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[1] <u>Education USA, National School Public Relations Association newsletter</u>
(Washington, D. C. : NEA) Dec. 30, 1965, p. 7.

[2] Letter from Msgr. Neighbor to Joseph Neiman, January 25, 1966.

[3] Greeley and Rossi, p. 285.

[4] "Enrollment of Catholic Schools, " pp. 40 & 41.

Catholic school enrollments between the 1964-65 and 1965-66 school

years of 1.5% on the elementary level and less then 1% on the secondary

level. [1]

It should not be condluded that the Catholic schools are on the

way out. The Council "entreats pastors of the Church and the faithful

to spare no sacrifice in helping Catholic schools to achieve their purpose

in an increasingly adequate way........"[2]

The NORC and University of Notre Dame studies also show the

growing interest of Catholic parents in sending their children to

Catholic schools. Many factors, outside of the scope of this study,

contribute to this decline in enrollment in Catholic schools and the

corresponding increasing enrollment of Catholic youth in public schools.

The concern of this study is the increasing need for catechetics

curriculums in parish CCD units, which is shown by the national facts

presented above.

Catholic Youth in Public Schools - Michigan Facts   Bringing this

need to the local scene, the Michigan enrollment facts on Catholic youth

also demonstrate the need for more catechists and expanded

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[1] Education USA, June 20, 1966, p. 198. Also "Clips and Comments, " Catholic Educator, June 6, p. 4.

[2] "Declaration on Christian Education, " p. 263.

catechetics curriculums. These facts are presented in the following tables.

Table I:4

The Education of Catholic Youth in Catholic Schools
and CCD Programs (from public schools) in Michigan
1961-1966[1]

year	enrolled in Catholic schools	enrolled in public schools and CCD*
1960-61	276,440	175,184
1961-62	288,741	188,883
1962-63	296,958	200,614
1963-64	305,115	218,369
1964-65	306,883	241,286
1965-66	302,904	256,676

*Does not include Catholic youth attending public schools and not CCD.

Table I:5

Increase in Catholic School and CCD Enrollments in Michigan - 1960-66[2]

enrolled in	percentage of increase in six years
	0 10 20 30 40 50 60 70 80 90 100%
Catholic schools in Michigan	/// 9.6% increase
CCD programs in Michigan	////////////////////////////////////// 46.5% increase

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[1] Joseph C. Neiman (ed), The Post Conciliar Challenge to CCD in Michigan (Report of the State CCD Committee, November 1966), p. 10.

[2] Ibid., p. 11.

Table 1:6

The Education of Catholic Youth in Catholic Schools and CCD Programs in the Dioceses of Michigan - 1960-66[1]

CCD enrollment:

diocese	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	% increase
Detroit	109,124	118,070	121,525	133,210	144,747	156,260	43%
Lansing	17,099	18,500	20,896	25,098	27,190	29,980	75%
Saginaw	17,006	18,423	20,467	20,848	22,758	25,111	35%
Marquette	17,249	17,494	18,636	18,756	18,987	19,029	10%
Grand Rapids	14,645	16,387	19,080	20,457	23,576	26,096	78%

Catholic School enrollment:

diocese	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	% increase
Detroit	180,959	191,289	196,066	201,659	203,389	201,285	11%
Lansing	31,241	32,500	34,339	36,386	37,164	37,000	18%
Saginaw	22,633	22,720	22,276	23,429	23,392	22,436	-7%
Marquette	10,699	10,741	10,699	10,501	10,282	9,913	-8%
Grand Rapids	30,908	31,491	32,355	33,140	33,459	32,343	4%

[1] Joseph C. Neiman (ed), The Post Conciliar Challenge to CCD in Michigan, p, 10.

The above national and Michigan facts show the need for

vastly expanded CCD catechetics curriculums if the pastors of the

Church are to achieve the objective stressed by the Vatican Council

of providing for the members of a parish "a catechetical instruction

that is consonant with each one's age."[1]

These expanded curriculums necessitate more catechists to

staff them. It is this need that is felt most acutely by pastors rather

than the need for a change in the approach to teaching religion.

The Preparation of Catechists

If any curriculum approach in catechetics is to function well

quality preparation of the catechists who effect it is necessary.

Francis Keppel stresses the importance of the teacher in education

stating:

> "No factor in education, of course, influences
> the quality of learning the children receive
> more directly and forcibly than the teachers...."[2]

The Council Fathers also stressed the importance of adequate

preparation for catechists noting that they should be properly trained for

their function...."[3]

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[1] "Decree on the Pastoral Office of Bishops, " p. 295.

[2] Francis Keppel, The Necessary Revolution in American Education
(New York: Harper and Row, 1966), p. 90.

[3] "Decree on the Pastoral Office of Bishops, " p. 281.

Catechist Preparation in Michigan   The information in Table I:7

indicates that of the 9, 422 CCD catechists in lower Michigan in the

1964-65 school year, 37% had no formal preparation for teaching

religion. Some 29% had been certified by the diocesan pre-service

educational programs. The remaining 34% were priests and religious

whose preparation for teaching religion varies greatly.[1]

The lack of preparation is felt by the catechists themselves.

In research questionnaires they often noted their need for more

proparation. This was true also of the certified catechists.[2]

Pope Paul pointed out the danger of this lack of preparation also.

> "Isn't there perhaps a danger that the absence
> of specific qualifications . . . may even cause
> religious teaching not only to be unfruitful but
> even at times to do harm?"[3]

Despite such statements, the majority of the volunteer catechists are

drafted to teach without specific qualifications and with little or no

preparation. "I was drafted by my pastor" writes on catechist.

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[1] Gerard S. Sloyan, "Seminary Training and Religious Education, "
Modern Catechetics (New York: Macmillan, 1966), p. 291.

[2] Joseph C. Neiman, "Who Teaches CCD Classes?" Our Sunday Visitor,
The National Catholic Ecumenical Weekly, Vol. LV, No. 21, p. 10.

[3] "Pope Paul to Religion Teachers, " Our Parish Confraternity
(Washington, D. C. National CCD Center), Vol XXV, No. 2, p. 4.

Table I:7

The Preparation of CCD Catechists in Michigan [1]

(for the 1964-65 school year)

29%

CERTIFIED
LAY CATECHISTS
2, 723

34%

PRIESTS & RELIGIOUS
3, 251

37%

NON-CERTIFIED LAY
CATECHISTS
3, 448
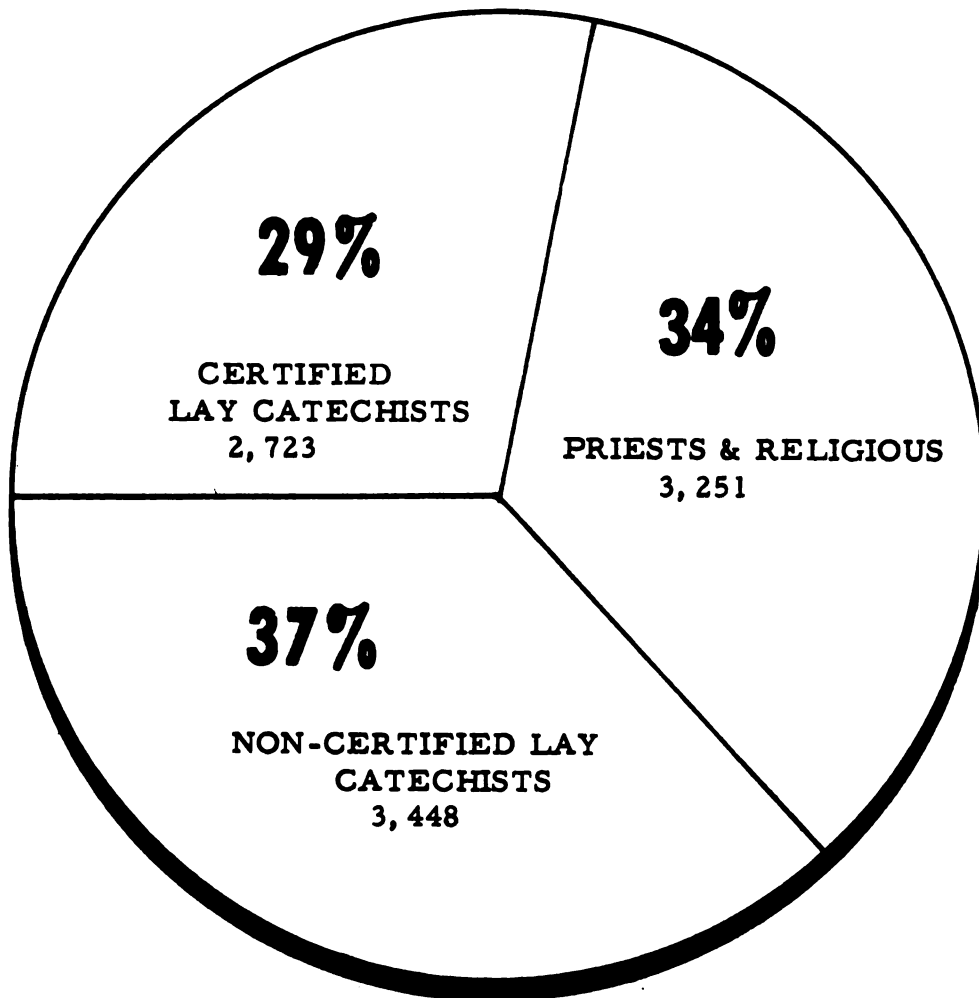
These figures include only the four dioceses of lower Michigan since information from the diocese of Marquette was unavailable.

[1] Joseph C. Neiman (ed), The Post Conciliar Challange to CCD in Michigan, op. cit., p. 14.

New Theory of Catechist Preparation Needed

The changed nature of the approach to catechetics will be shown in later chapters as well as the need to change the catechist preparatory programs to be consistent with the curriculum design. It should be noted in passing that there is a growing concern over the quality of present catechist preparation programs spreading among professional religious educators.

Father Collins, Director of the National CCD Center, at a recent workshop on the Crisis in High School CCD noted this in his talk summarizing the results of a recent national survey:

> "Despite the growing use of some form of academic training for CCD teachers in a number of dioceses, the reports indicate grave concern over the quality of the training courses. (Italics added)"[1]

In another report, Father Collins stressed that "there is an urgency to experiment and to share ideas on new approaches to catechist training."[2]

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[1] "CCD Handicapped....," The Western Michigan Catholic, p. 1.

[2] Joseph C. Collins (ed), Updating the CCD High School, Report on the Workshop, Meeting the Crisis in the CCD High School, June 13-24, 1966, Washington, D. C., p. 9.

Summary

From the information presented above it can be seen that the CCD catechetics curriculums - consisting mainly of youth classes - must be expanded to meet the rapidly increasing enrollment of Catholic youth in public schools. Presently such classes are being taught by untrained or poorley trained volunteer catechists. The need for more and better prepared catechists is being felt deeply. This situation places a growing responsibility upon the diocesan CCD office for more and better catechist preparation programs.

In following chapters the changing nature of catechetics curriculum approaches will be shown and the effects of this upon the nature of the catechist preparation programs and the parish CCD curriculums will be discussed. Suffice it to say here that the need for studies into the nature of catechetics curriculums and catechist preparation is great and grows with the work of the CCD program.

CHAPTER II

CURRICULUM DESIGNS IN CATECHETICS

"Tell me where you wish to go and I will tell you how to get there. " This old adage often expressed by natives to tourists in giving directions contains much wisdom. Before one can prepare a person to do a job, he must know the nature of that job.

The felt need discussed in Chapter I for the preparation of more catechists for expanding CCD programs necessitates that those who begin such preparation examine the nature of catechetics answering the question of preparation for what? What is the catechist expected to do in the CCD curriculum? Without knowing what the catechist is to be prepared to do, one merely designs catechist preparation programs that "sound good, " as it were.

George Denmark notes about the preparation of teachers:

> "In teacher education, ... the central curriculum
> decision is that of formulating, defining and
> assessing the objectives of the program. "[1]

These objectives for a teacher education program arise out of an implicit or expressed belief about the function and purpose of education.

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[1] George W. Denmark (ed), Criteria for Curriculum Decisions in Teacher Education (Washington, D. C. : ASCD, 1964) p. 10.

Paul Woodring puts it this way:

> "The education appropriate to a professional
> group depends upon the responsibilities
> assigned to members of that profession. "[1]

The same applies in catechetics curriculums and catechist

preparation. A diocesan catechist preparation program will be built

on understandings about the nature of the task the catechist is expected

to accomplish in the parish curriculum.

Therefore, in this Chapter the role of the catechist in a

curriculum approach will be put into perspective by viewing it in

terms of the whole curriculum approach through a curriculum

design, First a brief explanation of curriculum designs and their use

will be given. Then a curriculum design framework will be introduced

which can be used to understand catechetics curriculum approaches.

Following this a brief schema for a theory of catechist preparation

will be introduced. Then the design and schema will be used in

subsequent chapters to show the changing approaches to catechetics

curriculums and the subsequent changes for catechist preparation

programs.

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[1] Paul Woodring, "The Need for a Unifying Theory of Teacher Education, " Elmer R. Smith (ed), Teacher Education: A Reappraisal (New York: Harper and Row, 1962), p. 148.

It is hoped that through this catechetics curriculum design and schema for catechist preparation religious educators will be better able to identify the elements in a parish religious education program and to know more precisely what kind of catechist preparation is needed for it.

Goodlad notes that "there are factors identifiable in and profoundly affecting the learning-teaching relationship whether or not teachers are aware of and account for them."[1]

It is these factors which are made evident by a curriculum design in catechetics.

The Nature of Curriculum Design

Following the Conference on Curriculum Theory at the University of Chicago in March of 1950 the concept of curriculum design has been widely discussed and studied. A curriculum design or an instructional theory, or an educational model - depending upon which educator is writing - is a term used to refer to the basic idea of a central pattern or theory which shows the relationship of the elements

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[1] John I Goodlad, "Educational Decision-making and Teacher Education, " Teacher Education" a Reappraisal, p. 175.

found in an educational program and which can be used to make

responsible decisions for the operation of that program by reference

to it.

Hilda Taba notes:

> "Curriculum design is a statement which
> identifies the elements of the curriculum,
> states what their relationships are to each
> other, and indicates the principles of
> organization for the administrative
> conditions under which it is to operate....."[1]

Virgil Herrick defines a curriculum design in similar terms:

> "Any adequate structure or design of
> curriculum defines the important components
> or aspects of curriculum and determines
> the pattern of their relationships to each
> other and to the curriculum jobs to be
> performed."[2]

Inherent in these definitions are these points: 1) that this

design or model shows the elements which are found in an educational

program and 2) the use of this design or model for decision

making about the educational program. These two ideas - relationship

of elements and decision-making - seem to be found in broad expressions

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[1] Hilda Taba, Curriculum Development: Theory and Practice (New York: Harcourt, Brace and World, 1962), p. 426.

[2] Virgil E. Herrick, Strategies of Curriculum Development, p. 17.

for this unifying design such as Harry S. Broudy's[1] for example,

who discusses a "theory of education, " and in less expansive expressions

about designs or models such as Jerome Bruner's[2] who speaks of a

"theory of instruction".

In this study the concepts of a curriculum design expressed

especially by Herrick and Taba will be used in viewing catechetics

and in constructing a catechetics curriculum design to show what is

being sought in the curriculum, who is involved and in what way,

how the interaction of teaching and learning takes place, and how to

know that it is successful.[3]

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[1] Harry S. Broudy, "Needed; A Unifying Theory of Education, "
Curriculum Change: Direction and Process (Washington, D. C. :
ASCD, NEA, 1966), p. 18ff.

[2] Jerome S. Bruner, Toward a Theory of Instruction (Cambridge:
Belknap Press, 1966), especially pp. 39-72.

[3] Anyone wishing more information about the differences between
these various expressions for a unifying design or model could
consult the works of the authors and the following:
- James B. Macdonald, "Educational Models for Instruction -
Introduction, " Theories of Instruction (Washington: ASCD,
1965) for a clearer differentiation between curriculum and
instruction systems and models.
- Virgil E. Herrick and Ralph W. Tyler, Toward Improved
Curriculum Theory, Supplementary Educational Monograph
No. 71 (Chicago: University of Chicago Press, 1950).
- Paul H. Klohr, "The Use of Design Element in Curriculum
Change, " Educational Leadership, Vol. 23, No. 1,
Oct. 1965, pp 25-28.

Ralph Tyler notes that a curriculum design should answer

four questions basic to an educational program:

> "1) What educational purposes should the school seek to attain?
>
> 2) What educational experiences can be provided that are likely to attain these purposes?
>
> 3) How can these educational experiences be effectively organized?
>
> 4) How can we determine whether these purposes are being attained?"[1]

Herrick explains that a curriculum design should answer

similar questions which he states, however, in terms of the learners.

He further notes that a design serves to establish curriculum and

instructional priorities - a concept that will be explained in detail

later - and as a rationale against which the daily instructional and

administrative decisions are made.[2]

Lippitt and others see the value of a curriculum design in

introducing curriculum change.[3]

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[1] Ralph W. Tyler, _Basic Principles of Curriculum and Instruction_ (Chicago: University of Chicago Press, Syllabus Division, 1950), p. 1.

[2] Herrick, _Strategies of Curriculum Development,_ p. 20.

[3] Ronald Lippitt, "Process of Curriculum Change, " _Curriculum Change: Direction and Process_ (ASCD, NEA, 1966), p. 43.

Summary   A curriculum design is a stated theory or a visualized

pattern which does the following:

     1) Identifies all the major elements of the education program

     2) shows the relationship of these elements to one another

     3) establishes priorities for curriculum and instructional decisions

     4) becomes a criterion for the defining of educational objectives,

        the selection of learning experiences, and the evaluation of

        outcomes.

     5) serves as a criterion for introducing change

     6) provides the rationale for daily administrative and instructional

        decisions.

Curriculum Designs in Catechetics

It is appropriate to consider curriculum designs in the field of

catechetics? Many would think not. "A case can be made against

imitating non-church approaches to the educational task and against

automatically accepting general findings of education as being applicable

to religious education. "[1] To be sure there is a unique nature about

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[1] Edward W. Uthe, "Developing Curriculum Design for Christian Education, "
Religious Education, Vol. LXI, May-June 1966, p. 163.

education which deals with such elusive spiritual realities as God and faith, but just as building a church is uniquely different from building a bank, for example, nevertheless the basic understandings about the use of bricks or steel applies to both while the design execution of these in symbols and functional forms varies greatly as does the ultimate activity within them.

A consistent theme of the Second Vatican Council noted by Father Bernard Cooke, S. J., is the "openness to knowledge other than that coming from faith and revelation, "[1]

> "What this says for religious education is quite
> important, It points to the fact that there cannot
> be integral religious formation apart from the total
> context of human education. "[2]

In this study, therefore, it is assumed that the fundamental understandings of the educational task, of the child, of the teacher, and of the processes of teaching gained from educational theory in general can be applied to the study of the teaching of religion always keeping in mind the extra dimension of the spiritual nature of catechetics. "Repeatedly in the Council documents it is implied that Christians, even to understand their faith, to form their judgments, must draw upon knowledge other than faith. "[3]

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[1] Bernard Cooke, S. J., "The Significance of the Second Vatican Council, " Religious Education, Vol. LXI, Sept. -Oct., 1966, p. 339.

[2] Ibid.

[3] Ibid.

A Catechetics Curriculum Design

"The most obvious function of a design is as an aid in visualizing the curriculum as a whole and the interrelationship among its elements."[1] When Mrs. Smith meets with the fourth grade students on Saturday morning, there are at least six identifiable elements in the teaching-learning situation. There are 1) the teacher, 2) the learners, 3) an aim, 4) content, 5) a process, and 6) evaluation.[2] The class is also influenced by time and space factors but these will be considered with the process or learning experiences since they are a factor in the selection of these. Likewise within this study the spiritual dimension will be included only indirectly.

The Catechist   "The most significant factor that a teacher brings into teaching is himself."[3] The behavior which the person called catechist exerts can for purposes of study be separated from the study of the person himself if one bears in mind that in reality they are fused. The catechist brings into the teaching-learning situation a whole background of personal beliefs, values, needs, and experiences which are unique to himself and significant for his behavior in teaching. Included among

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[1] Uthe, p. 165.

[2] These elements have been identified by many educators. For example, see Robert N. Bush, "A Schema for Teacher Education, " Teacher Education: A Reappraisal, p. 185.

[3] Goodlad, p. 176.

these are his beliefs about God, the world, himself, life, and others

as well as understandings about the role he is to fulfill as catechist in

the teaching-learning situation. Jersild and others have shown the im-

portance of the personal life and needs of the teacher upon his teaching

behavior and his view of his students. [1]

The Learners   "Learners are inevitably present in learning. "[2]

The learners, like the catechist, each bring into the catechesis a unique

background of beliefs, needs, and experiences which greatly affect

their participation. , Their perception of the goal of catechesis and their

role often differs greatly from the perception of the same by the catechist.

Research shows that the catechist who has knowledte of the personal

backgrounds of the students is more effective. Goodlad summarizes it:

> "What evidence there is suggest that teachers
> who have knowledge both personally of their
> students and professionally of child growth and
> development and learning are able to bring
> about more effective learning in their classrooms. "[3]

Macdonald explains the depth and effects of these personal backgrounds in

instruction for the reader who would wish more detailed information on this.

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[1] Arthur T. Jersild, When Teachers Face Themselves (Teachers College: Columbia University, 1955).

[2] Goodlad, p. 176.

[3] Goodlad, 'The Teacher Selects, Plans, Organizes, " Learning and The Teacher (ASCD, NEA, 1959), p. 45.

He also distinguishes between curriculum and instruction. [1]

<u>The Aim</u>   "A teacher brings into the instructional relationship some sense of direction."[2] Besides this general sense of direction about what she is seeking to accomplish, Mrs. Smith also has a particular aim in mind for the catechesis when she starts the teaching-learning process. Ideally Mrs. Smith would state this aim in terms of her particular class and her particular sense of direction, but often she derives the aim from the stated aim of the textbook lesson.

Robert Bush says concerning the teacher's aim:

> "All teaching consists of an attempt on the part
> of the teacher to bring about desirable change
> in the behavior (broadly conceived) of the pupils...
> But in every formal responsible teaching situation
> the teacher needs to be explicitly aware of the
> changes that he is trying to effect."[3]

The general aim or sense of direction of the catechist should be distinguished from the curriculum objective or priority. This will be explained later.

<u>The Content or Learning Resources</u>   "In addition to an aim, the teacher must have something to teach, the content, that will enable him

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[1] J. B. Macdonald, Theories of Instruction.

[2] Goodlad, "Educational Decision-making and Teacher Education," p. 176.

[3] Robert Bush, p. 185

to achieve his aim."[1] To Mrs. Smith, catechist, the content will usually be her catechism lesson. More broadly conceived, however, the content would refer to all those things and persons which exist outside of the learners and which are brought into the catechesis by the catechist or the learners in physical or symbolic form to accomplish the aim of the session.[2] When this content has been internalized by the learners into their personality systems, it is said to have been learned.

For analytical purposes we can refer to content in stating objectives by dividing it into three general areas: cognitive, affective, and skills or psychomotor domains.[3]

In catechetics God, the Person of Christ, or other spiritual realities which exist outside of the learner - and not yet encountered or learned - can be considered as much a part of the content as the dogmas or faith or a lesson on the Bible.

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[1] Bush, p. 185.

[2] Jerome Bruner has done much work in this area of content that has yet to influence catechetics. For example he would teach that an area basic catechetics such as Scripture has certain basic cognitive, affective, and skill fundamentals upon which the whole discipline is built and which if learned, provide the unity and skill for continued study in the discipline. See Jerome S. Bruner et al, Studies in Cognitive Growth (New York: Wiley, 1966), especially Chapter 14, "An Overview."

[3] Benjamin S. Bloom (ed), Taxonomy of Educational Objectives, Handbook I, Cognitive Domain (New York: McKay Co., 1956), p. 7.

It is difficult to refrain from delving deeper into the research and writings about the meaning of content and these similar elements of the teaching-learning situation since there appears to be such a vacuum in catechetics in understanding these areas. For example, the dispute in catechetics over whether to teach doctrine or stress Christian living might be lessened if it were understood that both can be considered "content" from the point of view that they exist outside of the learner and are brought into the learning situation to accomplish the aim. [1]

Content as used in this study also includes the idea of the "organizing center" (around which a catechist builds a lesson), explained in depth by Goodlad[2] and Herrick. [3]

Process or Learning Experiences   A controversy also exists in catechetics over the meaning and value of the work, "method". The term will not be used here. But the teacher in catechesis performs some kind of behavior designed to achieve her aim. This behavior will be separated from the person of the catechist for purpose

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[1] Marcel VanCaster, S. J., The Structure of Catechetics (New York: Herder and Herder, 1965), especially Chapter 1: "Catechesis: Its Triple task. "

[2] John I Goodlad, "The Teacher Selects, Plans, Organizes, " p. 60.

[3] Herrick, Strategies...., especially Chapter 7, "Organizing Centers. "

of discussion and understanding it better but as Combs points out,

one cannot talk about teaching methods without talking about the

person using them. [1] VanCaster concurs. [2]

The behavior of the learners can also be examined in the

process part of the curriculum design when it is specifically

directed toward the accomplishment of the lesson aim. In this

regard, the term, "learning experiences, " might be more apt than

"process. " Ralph Tyler notes about learning experiences:

> "The term 'learning experiences' is not the same
> as content with which a course deals nor with the
> activities performed by the teacher. The term
> 'learning experience' refers to the interaction
> between the learner and the external conditions
> in the environment to which he can react. "[3]

In this curriculum design for catechetics, however, the

term "learning experiences" or "process" will be used to

designate both the actions of the learners and the actions of the

teacher in planning and organizing and initiating the "learning tasks. "[4]

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[1] Arthur W. Combs, The Professional Education of Teachers (Boston:
Allyn and Bacon, 1965).

[2] Marcel VanCaster, S. J., God's Word Today (New York:Benziger, 1966).

[3] Ralph Tyler, p. 41.

[4] R. Murray Thomas, "The Teacher Introduces Learning Tasks, "
Learning and the Teacher (Washington, D. C.: ASCD, 1959).

<u>Evaluation</u>   To see if the aim of the teaching-learning situation

has been accomplished, some form of evaluation is used. This can

range from a test by Mrs. Smith, catechist, over the catechism

lesson to a discussion between Mrs. Smith and her students over what

has been learned.

If the instructional objectives have been set in behavioral terms

then the evaluation is more effectively accomplished. [1] Without delving

deeper into the varying views of the precise nature of evaluation,

especially as it applies to catechesis, it can be said with confidence

that some kind of evaluation is necessary in the curriculum design to

provide feedback for the objectives and for future plans. [2]

In catechetics evaluation is expecially elusive. One cannot

measure growth in faith or personal conviction precisely. Some mani -

festation in behavioral terms is possible but measurement of such

spiritual realities as grace, prayer, and the like are impossible. [3] The

ultimate aim of catechesis - eternal union with God in Heaven - is

impossible to measure.

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[1] Robert F. Mager, <u>Preparing Instructional Objectives</u> (Palo Alto: Fearon Publisher, 1962). Also see Vernon E. Anderson, <u>Principles and Procedures of Curriculum Development</u>(New York: Ronald Press, 1965), chapters 10 and 17.

[2] Henry Clay Lindgren, "The Teacher Helps the Learner Interpret His Experiences, " <u>Learning and the Teacher,</u> p. 81ff.

[3] Rev. James R. Schaefer, "What Kind of Evaluation Do We Want? " <u>Living Light,</u> Vol. 2, No. 3, Fall 1965, pp. 28-35.

Whatever the form of evaluation, some evaluation is necessary in catechesis for the benefit of the teacher and the learners. "How a person evaluates the results of his instruction reveals a great deal about how he teaches."[2]

Summary   These six elements - 1) catechist, 2) learners, 3), aim, 4) content, 5) process, and 6) evaluation - are the most obvious components of a catechesis or teaching-learning situation. The most important of these is the catechist and especially her understanding of the other five elements and her role in the catechesis act. Her perceptions of herself, her role, the learners, the aim, the content, and the evaluation directly affect what happens in the teaching-learning situation.[2] They have been learned through her personal experiences and through her preparation for the task of catechesis. Goodlad,[3] Jersild,[4] and others have shown that a teacher can improve her teaching by examining these perceptions in light of new experiences and information.

The preparation which Mrs. Smith has received and the in-service preparation which she may receive, as well as the material which she uses

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[1] Anderson, p. 461.

[2] Robert E. Bills, "About People and Teaching," Bulletin of the Bureau of School Services (College of Education, University of Kentucky, Vol. XXVIII Dec., 1955, No. 2, 5-20.

[3] Goodlad, "Educational Decision-making and Teacher Education," p. 176.

[4] Jersild, When Teachers Face Themselves, pp. 1-19.

are shaped by an approach to catechetics which can become more evident through the use of a curriculum design.

The Foundations of a Catechetics Curriculum

Mrs. Smith does not teach her class in a vacuum. Her class exists in a particular parish and community in a specific era of time. Consequently beneath her thinking, her preparation program, and the materials which she uses are found implied or explicit beliefs and understandings which constitute what is known as the foundations of the catechetics curriculum. [1]

Herrick notes:

> 'Any curriculum design or plan, if it is to become effective in improving curriculum, must make explicit and clear the bases upon which curriculum decisions are made. '[2]

In this study these foundations are identified and defined into the following areas: 1) Theological, 2) Philosophical, 3), Psychological, 4) Sociological, 5) Anthropological, and 6) Educational. These foundation areas are identified on the catechetics curriculum deisgn in Chart 2:1.

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[1] Association for Supervision and Curriculum Development, What Are The Sources of the Curriculum? A Symposium (Washington, D. C.: ASCD, 1962).

[2] Herrick, Strategies, p. 23.

Chart 2:1 A CURRICULUM DESIGN FOR CATECHETICS

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                        ┌─────────────────────┐
                        │     Evaluation      │
                        └─────────────────────┘

┌──────────────────┐    ┌──────────────────┐    ┌──────────────┐
│   Content -      │────│    Process -     │────│   Learners   │
│ (Learning        │    │ (Learning        │    │              │
│  resources)      │    │  experiences0    │    │              │
└──────────────────┘    └──────────────────┘    └──────────────┘
                                 │
                        ┌──────────────────┐
                        │    Catechist     │
                        └──────────────────┘
                                 │
                        ┌──────────────────┐
                        │ General Objectives,│
                        │  Specific Aims   │
                        └──────────────────┘
                                 │
                        ┌──────────────────┐
                        │    Curriculum    │
                        │    Priority      │
                        └──────────────────┘
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Theological Base

Philosophical Base

Psychological Base

Sociological Base

Anthropological Base

Educational Base

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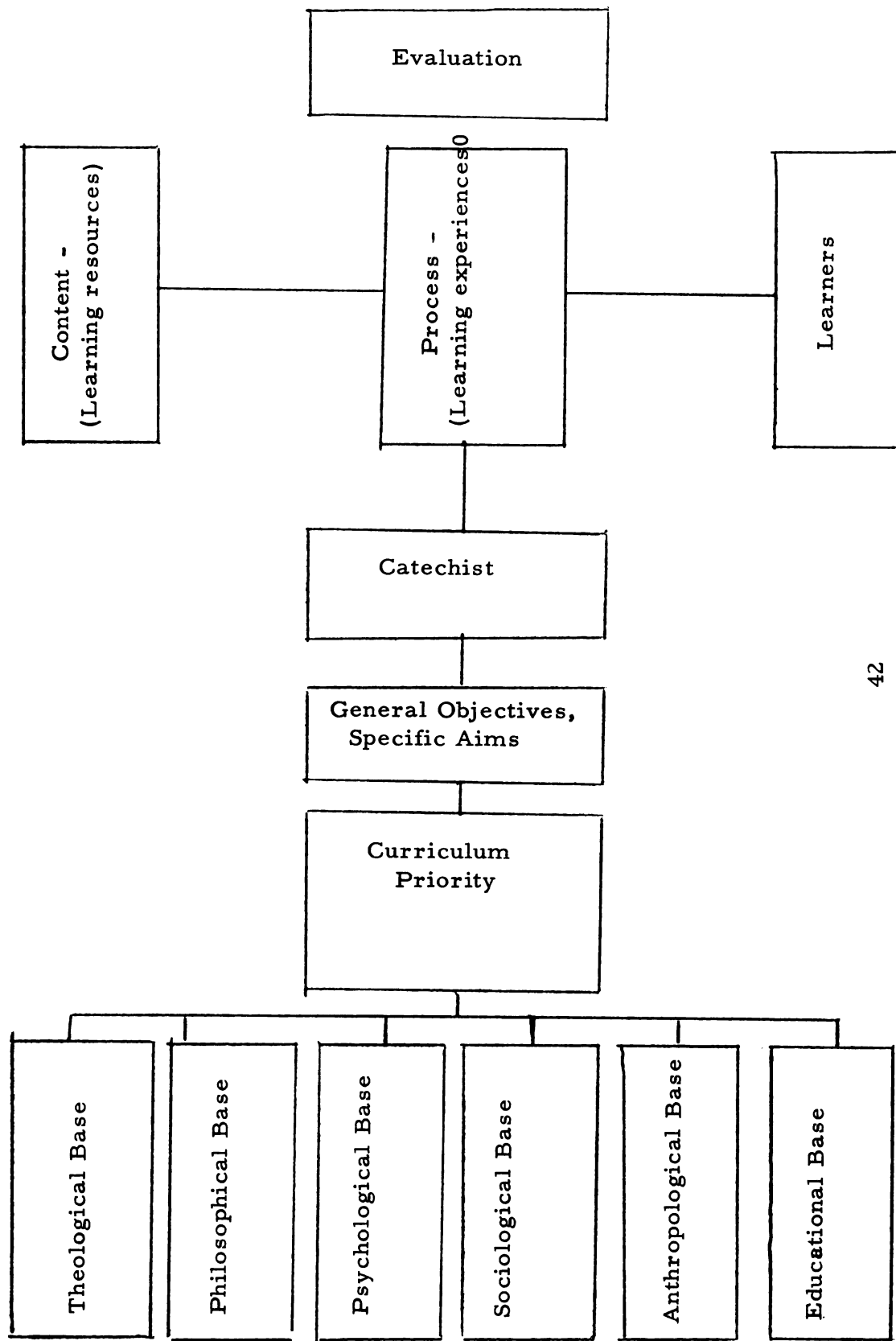
The thinking in these foundation areas results in a general approach to a curriculum which Herrick terms the curriculum priority. This will be explained in detail after the following explanation. It is brought in here since it arises out of foundation areas and is therefore indicated on the curriculum design (Chart 2:1).

The discussion on each of these components which follows will show the reason for its inclusion in this design and its relationship to a catechetics curriculum approach. Then in subsequent chapters this design will be used to make evident the nature of the foundation areas and curriculum priority in former, present, and coming catechetics curriculum approaches. The effects of these understandings on the catechesis or teaching-learning situation will also be shown.

Theological base

To say that catechetics curriculums are based on theological beliefs is to state the obvious. 'The basic task not only of preaching but also of catechizing is to herald the good tidings of God. '[1]

What is perhaps less obvious is that the understanding one has of the nature and manner of God's revelation to man can significantly affect the approach taken to the curriculum. This will be seen in the following chapter in more detail. The understandings of inspiration and tradition are significant also.

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[1] Franz Schreibmayer, 'The Faith of the Church and Formal Doctrinal Instruction, ' Gerald S. Sloyan (ed), Modern Catechetics (New York: Macmillan, 1963), p. 46.

The revelation of God to man, achieved through Christ, becomes

formalized into a body of teachings and is known as theology. The

particular selection of teachings to be included in the content aspect of

the curriculum has been traditionally called "doctrine".

Distinctions have been made in recent years between the

discipline of theology and that of catechetics. [1] Nevertheless catechetics

curriculums depend upon theological beliefs which are used as the

"doctrine" content and as criteria for the selection of the learning

experiences. [2]

Brother Gabriel Moran says regarding the developments in

catechetics today and the theological base for catechetics:

> "What is needed in not to strip away more theology
> but to begin to develop a more adequate theological
> foundation for the catechetics movement. "[3]

In addition the disciplines of Scripture and Liturgy, and their

contributions to catechetics, must be included in this foundation area.

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[1] Josef A. Jungmann, S. J., The Good News Yesterday and Today (NewYork: Sadlier, 1962).

[2] For additional information on the theological base for catechetics see Bernard Cooke, S. J., "Theology and Catechetical Renewal, " Pastoral Catechetics, Johannes Hofinger and Theodore Stone (ed), New York: Herder & Herder, 1964. Also Gordon D. Kaufman, "Christian Education Without Theological Foundations?" Religious Education, Vol. LX, No. 1, Jan-Feb 1965.

[3] Brother Gabriel Moran, FSC, "The Time for Theology, " The Living Light, Vol. 3, No. 2, Summer 1966, p. 8.

Philosophical Base

Inherent in the selection of objectives and content for a curriculum are judgments based on beliefs about the nature of man, the universe, knowledge, and other philosophical concepts. "A comprehensive philosophy of education is necessary to guide in making these judgments."[1]

It is well known that the answer to the basic question, "What is education?" is based on a philosophy of life and of education. Lawrence Cremin,[2] Harry Broudy,[3] Edward Fitzpatrick[4] and others have shown in their philosophical studies the influence of a philosophy upon educational practice.

In catechetics, the philosophical base for an approach to the curriculum cannot be overlooked. "Needed are philosophical foundations for the education enterprise, "notes Van Til.[5]

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[1] Tyler, p. 3

[2] Lawrence A Cremin, The Genuis of American Education (Pittsburgh: University of Pittsburgh Press, 1965).

[3] Harry S. Broudy, Building a Philosophy of Education (Englewood Cliffs: Prentice Hall, 1961).

[4] Edward A. Fitzpatrick, Philosophy of Education (Milwaukee: Bruce, 1953).

[5] William Van Til, "What are the Sources of Curriculum?" What Are the Sources of Curriculum? A Symposium (Washington: DC., ASCD), p. 38ff.

Psychological Base

Psychological understandings influence the catechesis situation and are a base for a catechetics curriculum approach. "The case for an education which meets the needs of the learner may be made on many grounds."[1] In fact it is largely due to the incorporation of new psychological understandings into catechetics that much of the present progress and developments have occured.[2] These came as "the catechists... began to apply the findings of psychology to the teaching of religion..."[3]

Included in this psychological base are understandings about growth and development, learning; and the relationship of needs, beliefs, and interests of the learners to the curriculum.

Van Kaam discusses the dependence of theology itself on human and psychological concepts. He notes:

> "This dependency of theology on human concepts - many of which are psychological - is not altered by the fact that theology expresses itself in the light of God's word, for God too speaks by means of human concepts. It is only because of the fact that God uses human concepts and adapts His word to human psychology that His speaking can be heard by man."[4]

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[1] William Van Til, p. 37.

[2] "Renewal in Catechetics (1)," Herder Correspondence, A Monthly Review Of the Christian World, Vol. 2, No. 1, Dec. 1965, p. 386.

[3] Ibid.

[4] Adrian Van Kaam, CSSp, "A Psychology of Falling-away-from-the-faith," Insight, Quarterly Review of Religion and Mental Health, Vol. 2, No. 3, Fall 1963, p. 3.

Sociological Base

For a catechetics curriculum design the sociological base includes not only the problems of society and its demands upon education, as in secular education curriculum designs, but also the understandings about the role of the Christian in the world and in the Church, and the role of the Church in society.[1]

There is a growing concern in catechetics today with the relevance of the curriculum to social problems and the contemporary society and Chruch.[2] This concern is translated by some into a curriculum approach that centers entirely on these social and life problems. Van Caster notes this development. He also stressed the importance of taking sociology into consideration in designing a catechetics curriculum.[3]

The importance of these social foundations to a curriculum approach has been documented in many places. Thus in catechetics the contributions and needs of the social world and of the Church in planning a curriculum approach cannot be overlooked.

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[1] J. J. Mol, "Religion and Education in Sociological Perspective, " Religious Education, Vol. LX, No. 3, May-June 1966, p. 238.

[2] Bernard Cooke, S. J., "Relevance in Religious Education, " The Living Light, Vol. 2, Summer 1965, p. 80.

[3] Marcel Van Caster, The Structure of Catechesis, p. 150ff.

An thropological Base

The anthropological base for a catechetics curriculum includes the relationship of man to his physical world and of his culture to his faith. Marcel Van Caster stresses the importance of anthropology in catechetics. He says:

> 'More than ever before man is aware of
> the fact that the whole milieu in which he
> lives is in the process of evolution, and that
> he himself is changing. '[1]

In addition to the importance of the evolutionary views of science, the affects of technology upon man's conception of himself and his relationship to his world offer significant conclusions for religion and thus for catechetics.[2]

Leslie Dewart notes that religion itself exists in a 'conceptual cultural form' "This means that faith has a most important relation to human culture. Faith is cast in concepts, which are cultural in form. "[3] Teaching religion, therefore, is done within a cultural form which is seen especially in the content selected. This definitely has a bearing upon the learning which takes place.[4]

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[1] Van Caster, p. 124ff.

[2] Emmanuel G. Mesthene, 'What Modern Science Offers the Church, ' Saturday Review, November 19, 1966, p. 29.

[3] Leslie Dewart, 'Have We Loved the Past Too Long?' America, December 17, 1966, p. 798.

[4] Rhoda Metraux, 'Anthropology and Learning, ' Learning More About Learning (Washington, D. C. : ASCD, 1959), p. 21.

Educational Base

It appears to be self-evident that some kind of process is

involved in catechesis. Some educators have presented..'methods'

adapted from famous catechists or schools of thought; others have

stressed a 'method' believed to be inherent in the message itself. [1]

In recent years the discussions between proponents of a method and

those of content have greatly increased with developments in both areas.

Many stress there is no 'method' just a message, and others stress a

'method' such as group discussion over the content.

Reluctance on the part of catechists in this country to look

to secular education for in-depth developments has led to a need for

'greater attention to scholarly development of catechetical theory and

the interpretation of terminology. '[2]

Suffice it to say here that any curriculum approach to

catechetics must be based on some educational theory about the process

involved in the teaching-learning situation to achieve the aim.

Herrick notes that in any discipline there is a strong

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[1] Gerard S. Sloyan (ed), Shaping the Christian Message (New York: Macmillan 1958). Also Van Caster, The Structure of Catechetics.

[2] "Crisis in Catechetics, " Herder Correspondence, A Monthly Review of the Christian World, Vol. 3, No. 6, June 1966, p. 188.

relationship between content and process. He explains that in 'a respective field there is always a corresponding intellectual discipline or a way of thinking about and using the data of that field.'[1]

Goldbrunner has advanced many ideas about the catechetical process or method also. He notes that 'a catechist must re-evaluate his methodology in the light of the latest developments in the field.'[2]

There is a notable lack of published material in this area of the educational foundations for catechetics. This may be due to the attitude that secular education has nothing to offer to religious education because the two disciplines are so distinct. Perhaps through the use of this catechetics curriculum design, this understanding can be changed and some intelligent decision-making can be made in the area of the educational foundations for catechetics and the effect of these on the teaching-learning situation. This may be too much to expect, but at least some new insights into the relationship of secular and religious education may be gained by readers.

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[1] Herrick, Strategies...., p. 7.

[2] Josef Goldbrunner, New Catechetical Methods (Notre Dame: University Notre Dame Press, 1965), p. v.

Curriculum Priority in Catechetics Curriculums

The understandings symbolized by the above described

curriculum foundation areas culmulatively influence the teaching-

learning situation by producing a sense of direction or a mentality

which becomes the underlying criterion for the decision making about

the elements in the catechesis action. This is noted in this curriculum

design as the curriculum priority. Herrick calls this a basic

'curricular pattern. '[1]

Herrick notes that there are three basic curricular 'referents'

or 'patterns' against which the curriculum and instructional decisions

are made. These are 'subject matter and its various categories, or

the society and its persistent problems of living and related social

processes, or the individual and his perceived conderns and emergent

experiences... '[2] He explains that the curriculum is not built ex-

clusively on one of these but that one 'offers the most useful over-all

structure within which the others can be most effectively included to

provide a learning program of adequate quality and breadth. '[3]

---

[1] Herrick p. 52.

[2] Ibid.

[3] Ibid.

In a catechetics curriculum design these priorities or

'referents' can be identified as the theological disciplines or revelation,

the Church with its current needs and actions, and the individual

Christian seeking faith. The foundation areas of thought produce

an implied or explicit sense of direction which assigns the first

priority to one of these three referents. It is not simply a matter of

building the curriculum on theology (revelation) or Christian living,

in the either or fashion described by both Moran[1] and Van Caster,[2]

but of assigning the priority for the basic curricular decisions to

one with the subsequent arrangement of the others.

Herrick explains:

> 'Most people now recognize that the problem
> of curriculum design is not one of whether
> you are or are not going to consider either
> children or content, but is one of knowing that
> both must be considered. The real problem
> is to discover how and for what ends. '[3]

This curriculum priority would also be used as the

criterion for the selection of the 'organizing centers' around which the

teacher builds a lesson.[4]

---

[1] Gabriel Moran, <u>Catechesis of Revelation</u> (New York;Herder and Herder, 1966), p. 143.

[2] Van Caster, p. 7.

[3] Herrick, p. 21.

[4] Goodlad, 'The Teacher Selects, Plans, Oragnizes, ' p. 57.

A Schema for Catechist Preparation

When a curriculum design is used to make evident the

approach to catechetics - what the teaching-learning situation should

accomplish and the role of the catechist in this, then effective and

profitable steps to prepare the catechist for this role can be taken.

First the objectives of the catechist preparation program

must be formulated. 'Sound objectives are designed to make explicit

the kinds of things learners will be able to do if the educational

program is successful. '[1] In formulating these objectives not only

will the catechetics curriculum approach as viewed through the curriculum

design need to be considered, but also the nature of adult learning, the

implications from the theological disciplines, and the needs of the

local Christian community for which the catechist is being prepared

must be considered.

Secondly criteria for the selection and retaining of the student-

catechists should be prepared.[2] Father Joseph Collins, Director of

the National CCD Center, stresses this necessity of the selection of

appropriate potential catechists. He says:

---

[1] George W. Denemark (ed), Criteria for Curriculum Decisions in
Teacher Education, p. 11.

[2] Francis Keppel, The Necessary Revolution in American Education, p. 90.

> 'It is perhaps more appropriate to speak of
> teacher <u>selection</u> than <u>training.</u> No course
> for prospective heralds of the good news of
> Christ will make a catechist out of someone
> who is immature in personality, prone to be
> opinionated, of pronounced dogmatic views,
> given to impatience, incommunicative or
> such like. '[1]

Thirdly, content and learning experiences need to be

selected in light of the objectives stated. These objectives should

include besides content objectives, the skills and attitudes deemed

necessary for the action of catechesis. Knowledge of the structure or

basic foundations of the theological disciplines (Scripture, Liturgy,

Theology, etc.) as well as knowledge of the learners, the process of

catechesis, and similar areas would be included as long as they con-

tribute to the effective realization of the objectives of the catechist

program.

In addtion to the selection of appropriate content for the

catechist program, attention whould be given to the instructional means

used in the actual sessions with the student-catechists. 'One learns to

teach partly by being well taught. '[3] The teaching techniques used by

---

[1] Joseph B. Collins, S.S., <u>Updating the CCD High School</u> (Patterson New Jersey: Confraternity Publications, 1966), p. 9.

[2] For additional information on the structural elements of a discipline, see Jerome Bruner, <u>The Process of Education</u>(New York;Vintage Books, 1960) and Bruner, <u>Toward a Theory of Instruction</u>(Cambridge:Belknap Press, 1966).

[3] Elmer R. Smith, p. 60.

the instructors speak louder than what they say about the catechesis process.[1]

Lastly the catechist preparation program should provide for some kind of evaluation. Evaluation by the catechists themselves and by the instructor in light of the objectives is essential.
'No other factor... will govern the way curriculum experiences are planned and carried out so much as the manner in which evaluation of outcomes is done.'[2]

Schema for Catechist Preparation Programs

The schema given in Chart 2:2 for a theory of catechist preparation can be helpful in visualizing the relationship of the preparation program and its component parts with the curriculum approach for which the catechists are being prepared. Consequently it can assist the instructors in making intelligent and effective decisions about their work. Such a schema can also assist those introducing change or interpreting where change has taken place in the catechist preparation program.

This schema will be used in the following chapters to show the type of catechist preparation consistent with the various curriculum approaches to catechetics.

---

[1] Working With Volunteers (Chicago: Adult Education Association, 1965).

[2] Vernon E. Anderson, p. 469.

Chart 2:2: <u>A Schema for Catechist Preparation Programs</u>

<table>
<tr><td>

<u>O</u>bjectives:

    - criteria for formulating objectives drawn from the
        curriculum approach, adult learning, and the needs
        of the Church
    - criteria for content and instructional means

<u>S</u>election of catechists:

    - criteria for the selection of catechists
        - educational and personal qualifications
        - Christian commitment

<u>C</u>ontent:

    - selected in light of the objectives
        - understandings, skills, and attitudinal

<u>I</u>nstructional Means:

    - teaching techniques selected in light of the
        objectives

<u>E</u>valuation:

    - according to the objectives
    - accomplished by student-catechists and instructor

</td><td>

PRE-SERVICE

</td></tr>
<tr><td>

<u>O</u>bjectives:
<u>C</u>ontent:
<u>I</u>nstructional means:
<u>E</u>valuation:

</td><td>

IN-SERVICE

</td></tr>
</table>

Summary

The need for the preparation of more catechists for the CCD
religous education programs explained in Chapter I necessitates study
into the nature of catechist preparation. In this Chapter it was shown
that the approach to catechetics in a curriculum should be understood
before one prepares a catechist to fulfill a role in that curriculum.

An approach to a catechetics curriculum is made apparent
by identifying the elements involved and their relationship to each other
with the use of a curriculum design. Such a design was introduced and
its nature explained. It was shown that the elements in catechesis -
the catechist, the learners, the content, the process, the aim, and the
evaluation - are viewed with a basic curriculum mentality or priority.
This curriculum priority develops out of the basic understandings which
provide the foundations for any curriculum.

In this catechetics curriculum design these foundation areas
which contain understandings about God, man, the society, the world,
and the relationship of these were identified into the following areas
of thought: 1) theological, 2) philosophical, 3) psychological, 4)
sociological, 5) anthropological, and 6) educational. These, then,
are the bases for a catechetics curriculum approach.

When these understandings in the foundation areas are evident and their relationship to the catechesis elements is shown, then the role of the catechist becomes apparent.

With the role apparent, a catechist preparation program can be established. A schema for building such a theory of catechist preparation to underly a program was introduced. It identified the kinds of elements that would to into a fully developed theory.

The curriculum design and the schema for a catechist preparation introduced here can provide a rationale or framework upon which curriculum and instructional decisions can be made both in catechesis and in catechist preparation. Religious education in both of these areas is surrounded with a reverence, which is due, but which often clouds over the gaps in educational theory and practice. The results in a program which can become partially ineffective and perhaps even harmful despite the holy intentions. No effort is made here to discount the workings of grace and the Holy Spirit. These can work in both good and poor educational programs. The Council Fathers, however, would stress excellence in catechetical instruction. [1]

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[1] 'Decree on the Pastoral Office of Bishops in the Chruch, ' par. 13 and 14, p. 280.

CHAPTER III

BALTIMORE CATECHISM CATECHETICS

Introduction

'It is beyond question that a great concern with religious

education has been generated in a very short time. '[1] To put this

concern into perspective and to show more precisely how the

curriculum approach to catechetics has changed in the Post Vatican

Catholic Church, it is necessary to view former and present approaches.

These will be considered in this and the following chapters.

The former curriculum approach to catechetics will be

considered under the heading of Baltimore Catechism Catechetics

because of the immense influence of that small book. The present

approach will be called Eichstaett-Bangkok Catechetics after its two

international congresses on catechetics which have had far reaching

influence in this country as well as abroad.

The presently developing curriculum approach will be

presented as Post Vatican Catechetics. The Second Vatican Council

has formalized and/or developed new insights and understandings

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[1] Gabriel Moran, FSC, 'Catechetics for the Real World, ' America,
July 16, 1966, p. 57.

in the foundation areas which will have significant influence on

catechesis. Details of this will be shown in Chapter V.

Obviously the evolution of catechetics is not nearly as

defined as this consideration portrays it. All three of these approaches

exist today. But curriculum movements can be considered separately

by viewing what Goodlad calls the 'plateaus of emphasis attained or to

be attained. '[1]

The Baltimore Catechism

History   The small volume that has come to be known as the

Baltimore Catechism has had a long and interesting history. The very

first catechism in the Church is credited to Alcuin of York (735-804).

His was a small question and answer book of explanations about the

faith and was different than earlier narratives about the teachings of

the Church. [2]

Thomas Aquinas (1225-1274), although not a catechist , greatly

influenced the development of catechetics. He formulated Catholic

doctrine into an organized system especially in his major work,

Summa Theologica. After his death the work of Thomas and his way

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[1] John I Goodlad, 'Direction and Redirection for Curriculum Change, '
Curriculum Change: Direction and Process (Washington: ASCD, 1966), p. 2.

[2] Aubert Clark, OFM, 'Medieval Catechetics and the First Catechisms, '
The Living Light, Vol. 1, No. 4, Winter 1965, p. 101.

of considering theological questions became formalized into a method

of teaching that left out the exciting process that Thomas himself used.

Harry S. Broudy notes:

> 'Once an authority of St. Thomas' magnitude
> gave the answers in a textbook, the temptation
> to leave out the logical work that went into
> Thomas' thinking reared its head, and, no
> doubt, many a master yielded to it......
> The effect of this was to make the dogma
> more rational but also to make a certain
> type of reasoning dogmatic.'[1]

Thus teaching of religion with doctrine formulas began to

flourish in the sixteenth century. Factors contributing to this would

also include: the invention of printing, the work of famous catechists

like Philip Neri (one of the founders of the CCD), and the Protestant

Reformation with the subsequent appearance of Protestant catechisms

(Luther's in 1529, Calvin's in 1536, and the Anglican catechism in 1549).[2]

Council of Trent   In 1562 the Council of Trent reopened and sought

to reform the Church from the 'errors of Protestantism' and the abuses

within the Church. The Bishops formulated disputed theological doctrines

carefully and issued strong decrees regarding the teaching of religion.

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[1] Harry S. Broudy, 'Historic Exemplars of Teaching Method, ' Handbook of Research on Teaching (Chicago: Rand McNally, 1963), p. 19.

[2] Joseph B. Collins, Teaching Religion, An Introduction to Catechetics (Milwaukee: Bruce, 1953).

The Council Fathers ordered that a catechism be prepared. It was

published in 1566. The influence of this catechism on subsequent

catechisms was immence. '/It/ remains today the primary text upon

which all our modern catechisms are based. '[1] One cannot completely

appreciate the order and exactness of this work without examining it

directly.

Other versions of this catechism were developed to meet local

needs by the European bishops. With the colonization of the America's

these European catechisms were brought into this country by the

missionaries.[2] The catechism was even translated into Indian languages

by missionaries like Bishop Baraga in northern Michigan.

The Baltimore Catechism   In 1884 the Third Plenary Council of

American Bishops met at Baltimore. The Bishops, reacting to the

prevailing strong Protestant and anti-Catholic trends in the public schools,

'ordered that within two years a parochial school was to be established

near each church...'[3] They also ordered that a catechism be prepared

to correct the confusion resulting from the variety of European catechisms

being used. This catechism, built upon that of Trent, became known as

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[1] Collins, p. 23.

[2] Neil G. McCluskey, S. J., Catholic Viewpoint on Education (New York: Hanover House, 1959), p. 32.

[3] Ibid.

the Baltimore Catechism. It was published in April of 1885 and has

been republished again and again as late 1947. [1] Consequently this

small volume 'has provided the basic religious instructional text for

the vast majority of the many millions of Catholics who have spent

their childhood in our land in the course of these years. '[2]

The Curriculum Approach of the Baltimore Catechism.

Applying the curriculum design introduced in the preceding

chapter to this approach to catechetics allows the reasons for the kinds

of teaching that occured in religion classrooms with this catechism to

become evident.

First each of the foundation areas behind this approach will be

examined briefly. Then the curriculum priority which arises out of

these underlying beliefs will be shown followed by the effects that this

priority had on the teaching-learning scene.

Theological Base

The opening paragraph of Francis Cassilly's high school

catechism is a typical expression of the theological mentality of the approach.

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[1] Russell B. Shaw, ' The Catechism, 75 Years Young, ' Ave Maria,
April 20, 1960, p. 20.

[2] Francis Connell, CSSR, Sermon at the Mass at the Shrine of the
Immaculate Conception in Washington, D. C. on April 26, 1960, the
opening of the year-long celebration of the 75th Anniversary of the
Baltimore Catechism.

'In planning for the present revision, then, the
author did not contemplate any radical changes
in the body of the book; but in order to leave nothing
undone to secure a perfect work, the many schools
using the text were invited to suggest possible
changes or improvements. It was gratifying to
discover that no changes of moment were con-
sidered necessary or desirable.'[1]

These words sound static to our ears today but they are

consistent with the theological understandings traditional within the

Church and upon which the catechism was built. They depend upon

a view that God has revealed Himself to man and has given man

truths of salvation unattainable by reason alone. These truths are

found in the Scriptures and in the Tradition of the Church, that is,

the unwritten teachings of the early Church down to the death of the

last Apostle. The Church, founded by Christ, preserves and teaches

these truths.

The Church Fathers, theologians, and especially St. Thomas

Aquinas, formulated these truths into a system of thought, a deposit of

faith. This deposit of faith is handed down from generation to generation

through the magisterium or the teaching and preaching of the Church.[2]

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[1] Francis B. Cassilly, S. J., Religion: Doctrine and Practice (Chicago:
Loyola University Press, 1942), p. v.

[2] For additional background in this understnading of revelation confer
Rev. W. Wilmers, S. J., Handbook of the Christian Religion (New York:
Benziger Brothers, 1891), especially Chapter V, 'The Teaching Office
of the Church.'

Since these truths had been precisely defined through the

centuries by the popes, councils, and theologians, it is not

inconsistent for textbook authors like Cassilly to seek a 'perfect'

work, one that would have great order and precision in presenting

truths of revelation.

For the individual Catholic faith in this approach or understanding

of revelation consisted of assenting to these truths as revealed by

God and taught by the Church.

> 'By divine and Catholic faith everything
> must be believed that is contained in the
> written word of God or in tradition and
> that is proposed by the Church as as
> divinely revealed object of belief either
> in a solemn decree or in her ordinary
> universal teaching. '[1] (Italics added)

Thus the thological thinking behind this curriculum approach

viewed revelation as a 'neat package of faith, tied up with the ribbon

of episcopal approval. ' This strongly influenced the catechists

giving them the impression that "by teaching the catechism, they are

passing on the faith. "[2]

---

[1] John Clarkson, et. al., The Church Teaches (St. Louis: B. Herder, 1955), p. 30. Quoted by Gabriel Moran, FSC, Theology of Revelation (New York: Herder and Herder, 1966), p. 27.

[2] Gerard S. Sloyan, 'Religious Education as a correlate of 'Religious Knowledge;' Some Problem Areas, ' Religious Education, Vol. LXI, No. 4, July-August, 1966, p. 289.

Philosophical Base

As was mentioned, Thomas Aquinas organized revelation

into a theological system building it on a strong Aristotelian philosophical

base. Following Aquinas a marriage between Thomism and Scholasticism

developed, although there is question as to whether Thomas himself

can be called a Scholastic. [1]

Pope Leo XIII made it clear that the major tenents and

principles of the Scholastic philosophy of St. Thomas and St. Bonaventure

contained the preferred Catholic approach to philosophy. [2]

Scholasticism would teach that every being has a cause and

and essence. The First Cause and the highest Being is God. He has

placed order and purpose to the world. Man, composed of body and

soul, is destined with all creation to reach its fulfillment or its end in

God. Regarding man's soul, the intellect is the highest power and takes

precedence over man's will. Education, therefore, has as its primary

end the development of the intellect especially in the highest of speculative

knowledge, theology, or revealed truths above reason, so man will know

God and the purpose to life and subsequent choose to live accordingly.

---

[1] Jacques Maritain, Existence and the Existent (New York: Doubleday, 1948), p. 12.

[2] Leo XIII, 'On Christian Philosophy, ' The Church Speaks to the Modern World (New York: Image, 1954), p. 31.

Since 'nothing is desired or willed until known, '[1] catechetics need

only present the truths of salvation to man's intellect and he will

seek the good and will to live the Christian life.

There is in Scholasticism great order and precision with the

spiritual realm taking precedence over the natural. The ontology,

epistemology, and axiology of Thomistic-Scholasticism are so complete

and detailed that they produce clear concepts of man in psychological,

sociological, and anthropological terms as well as in educational science.[2]

This order and precision gave great immutability to the Catholic faith.

The effects of this on catechesis will be seen later.

Psychological Base

It is difficult to find purely psychological writings as we

know them tody for catechetics in this curriculum approach since the

Church from the days fo Freud distrusted psychology that was outside of

the philosophical influence of Scholasticism. Scholastic philosophical

teachings included implications or clear guidelines for psychological thought.

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[1] Bernard Wuellner, S. J., Summary of Scholastic Principles (Chigago: Loyola University Press, 1956), p. 113.

[2] For additional background on the Scholastic base for catechetics, consult: Pierre H. Conway, O. P., Principles of Education, A Thomistic Approach (Washington: Thomist Press, 1960). Pius XI, 'On the Christian Education of Youth, ' The Church and the Reconstruction of the Modern World (New York: Image, 1957), pp. 73-114.

While not clearly stated, the implied psychological beliefs in this

curriculum approach are these commonly referred to as faculty

psychology or the mental discipline theory of learning. [1]

According to this theory of learning man is composed of body

and soul (mind and body). His soul has various faculties: the intellect,

the will, memory and so forth. The aim of education is to develop

these faculties, like one would develop a muscle, through mental

exercise. This mental exercise or mental discipline is gained in the

study of "hard" subjects like Latin, mathematics, and religion

(theology). Symonds notes:

> "According to the formal disciplinary point
> of view, one strengthens the mind by
> exercising it on difficult, abstract subjects,
> just as a muscle is strengthened by lifting
> weights. "[2]

This approach to learning is consistent with the popular type

of Thomistic theology which stressed the fallen nature of man and his

need for self control in order to attain the virtuous life.

---

[1] For additional information about mental discipline psychology, confer
Hilda Taba, Curriculum Development, Theory and Practice, especially
Chapter Six, "Learning Theories as a Foundation for the Curriculum."
Also Morris L. Bigge, Learning Theories for Teachers (New York:
Harper and Row, 1964), especially pages 19-48.

[2] Percival M. Symonds, What Education Has to Learn From Psychology
(Teachers College, Columbia U. Monograph, 1964), p. 76.

This implicit conception of man as bad and in need of mental

discipline and the development of his mental faculties can be seen

behind the educational practices consistent with this curriculum

approach espécially behind statements in the teacher's manuals.

This psychological theory - whether in the classical psychology version

or the faculty psychology version[1] - formed part of the foundation for

the Baltimore Catechism approach to a curriculum.

Sociological Base

From early days in this country, the Church has been

independent from society and politics. This is due both to theoretical

and historical circumstances.

Theoretically the Church has taught that Christians were to be

"strangers to the world but near and familiar friends to God."[2]

Under Scholasticism the spiritual realm was held to be óf greater

value than the natural realm which includes society. Since "there

exists no authority except from God... (Romans 13:2)," the Church

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[1] Bigge, p. 21.

[2] Thomas A Kempis, The Imitation of Christ, Chapter 18, par. 4.
(Brooklyn: Confraternity of Precious Blood Publications, 1954 edition.)
This book is frequent found among the collections of priests,
religious, and educated laity in the Church.

maintained the last word for her followers whenever the City of God

and the City of Man clashed. [1]

Historically the drastic changes which faced the Church with

the advent of modern times - the end of the 18th and the beginning of

the 19th centuries - lead the Church to fear that man was entering into

an era in which he would destroy himself. Consequently she taught

her followers to withdraw from the world as much as possible and

seek the spiritual life. [2]

Eventually the Church hierarchy came to praise the modern

developments and the separation of church and state seeing in these

opportunities for man and the Church to develop. However, these

developments in the sociological foundations did not influence the

revisions of even the 1949 editions of the catechism and thus they are

not considered within the sociological foundations to this curriculum

approach.

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[1] Consult John A. Ryan, The Catholic Church and the Citizen (New York: Macmillan, 1928) for an early theoretical view of Church-state and sociological relations. The encyclical of Pope Leo XIII, On Civil Government, "and"On Christian Citizenship, " are also helpful. These and others are found in Ettienne Gilson (ed), The Church Speaks to the Modern World (New York: Image, 1954).

[2] For further development of these ideas consult: Theodore Maynard, The Story of American Catholicism (New York: Image, 1960), esp. volume 2. Also Leslie Dewart, "Have We Loved the Past Too Long?" America, December 17, 1966, p. 789.

[3] John Tracy Ellis, "Church and State: An American Catholic Tradition, " Harper's November 1953, p. 63.

The role of the Christian in the Church is included within the sociological foundations for a catechetics curriculum design. In this approach, the role of the Christian was seen as participating in the official work of the Church as defined by the hierarchy. Cassilly puts it this way:

> "Just as the faith, hope, and charity
> of the universal Church find their natural
> expression in her mission of bringing all
> men to a better knowledge and love of God
> through the work of her clergy and her
> hierarchy, so the faith, hope, and charity
> of the individual soul will naturally impel it
> to join in the work of the conversion of the world
> either in the priestly or religious state or by
> rendering such assistance as is possible in
> the lay state. "[1]

The role of the Chruch, as presented above, can also be seen as one of preserving the truths of salvation which are believed to save the world from its natural tendency to evil and eternal destruction. These truths of divine and natural law should become the basis for civil laws, it was believed.

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[1] Cassilly, p. 5.

Anthropological Base

Beneath the Baltimore Catechism approach to catechetics is the hylomorphic view of man. This theory holds that man is composed of body and soul - two distinct but integrated realities. Consistent also with the scholastic tradition, the Church taught about nature in terms of order, hierarchy of being, causality and the like.

Despite the growing research of science and the discussions about evolution and the Bible that found their way into Catholic writings of scholars in the 30's and 40's, the 1949 edition of the Baltimore Catechism stressed that "God created a man, named Adam, forming his body from the dust of the earth and creating his soul."[1] It did admit that the theory of evolution might be possible regarding the creation of man's body but the stress was on the direct creation throughout.

Father Cassily's high school catechism of the same period, however, stated quite definitely:

> "The evolution of the bodies of the first man
> and woman from some lower animal, such
> as the ape, is theory that is contrary to
> the natural and obvious meaning of Scripture;
> one that has no solid proofs. . . and that
> cannot be maintained by a Catholic since the
> decree of the Biblical Commission dated
> June 30, 1909."[2]

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[1] Rev. Francis Connell, The New Revised Baltimore Catechism, No. 3 (New York: Benziger, 1949), p. 36-37.

[2] Cassilly, p. 377.

Adam and Eve lived in the Garden of Eden. They sinned and fell from a state of happiness with God. God promised to send a Redeemer, Christ. Christ by his life and death restored man to a state of potential union with God through grace. Man enters this union by faith.

The entertwining here of a philosophy of history and of the physical development of man and the world with revelation is so close that Church leaders found themselves in a position of fighting against scientific discoveries and technology. This static view of the world and of man carried over in the relationship of the missionaries, for example, with men of other cultures. Possessing knowledge of the essence of man and of his eternal destiny, the Chruch was little concerned with the cultural and physical environment of man. [1]

Educational Base

Compared with the theological writings to support the curriculum approach, few educational writings for this approach can be found.

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[1] Confer the following for additional information about this foundation area for the Baltimore Catechism curriculum approach: George B. O'Toole, The Case Against Evolution (New York: Macmillan, 1925) Robert T. Francoeur, "Evolution of Man and the Universe," Catholic School Journal, December 1966, p 24.

Rt. Rev. Msgr. Schumacher's I Teach Catechism was perhaps the most wide spread educational manual aside from those small manuals which accompanied the catechism editions themselves. The philosophical and theological stress on the objective dogmas that were to be taught and assented to in faith influenced the educational thinking to a large degree in this manual and in others. Fr. McGuire notes at the beginning of his edition of the Baltimore Catechism:

> "The study helps in the Catechism are so designed that there is no chance for guess work on the part of the pupil. Each of the various exercises demands a certainty of information. " [1]

The study helps in McGuire's and Connell's catechisms are knowledge-centered, objective, factual and answers requiring from the students only that they recall the catechism answer or look back and find the correct word.

Msgr. Schumacher's teaching manual was designed to be a daily guide for the teacher and to explain to her "what lessons and questions of the Revised Baltimore Catechism are to be covered. "[2] In stating the aim of this book (3 volumes), Schumacher also denotes

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[1] Michael A. McGuire, The New Baltimore Catechism (New York: Benziger, 1949), p. 3.

[2] Msgr. M. A. Schumacher, I Teach Catechism (New York: Benziger, 1946), p. iii .

the type of teacher methods desired:

> "The main object of I Teach Catechism
> therefore is to aid the teacher with a
> systematic presentation. . . of the
> doctrinal content. . . and place at
> her command an ample amount of
> matter which will enable her to teach
> religion accurately and confidently and
> without having to resort to time-filling
> desk work or similar activities."[1] (Italics added)

With this thoroughness in mind, Schumacher states that. . .

the manual is the method. . . The teacher has but to follow the

presentations in the manual, paragraph by paragraph, direction

after direction and she has the method."[2]

Developments in catechetics in the 20's, 30's, and 40's

both in Europe and in America did little to alter the fixed content

and rigid methods consistent with this curriculum approach. These

developments, therefore, are considered in the approach to catechetics

considered in the next chapter since they had greater influence there.

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[1] Schumacher, p. iv.

[2] Ibid., p. xi

Curriculum Priority

The curriculum priority, that is, the fundamental emphasis

given to either the theological disciplines, the Church and its needs,

or the individual Christian, in the Baltimore Catechism curriculum

approach is definitely with the theological disciplines. This is

consistent with the beliefs symbolized by the foundation areas

described above.

This curriculum priority is generally found in catechetics

in the overall definition given to catechetics itself. Father Collins

defines catechetics for this approach as "the art of imparting

knowledge of religion together with its practical application to

children and adults."[1] His further explanation of this definition

clearly places the curriculum priority with the body of truths. He says:

> "The fundamental aim of catechetics is to
> impart knowledge of religion. Catechetics
> may use the principles and techniques which
> have proved beneficial in the teaching of
> secular subjects but its main interest is the
> efficient and fruitful presentation of
> Christian doctrine to others."[2] (Italics his).

There is little stress in this curriculum approach on the

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[1] Collins, p. 4.

[2] Ibid.

learners except as the receivers of the doctrine, the ones acted upon.

Even less mention is given to the community aspects of the faith

which become prominent in the Eichstaett-Bangkok approach. The

Church was viewed predominately as the hierarchy with the laity

passively receiving the sacraments and being acted upon as it were.

There was need of educated lay Catholic, the catechism taught, to be

involved in Catholic Action but this was the "participation in the action

of the hierarchy."[1] Therefore the teachings of the hierarchy must be

taught. The development of the individual Catholic's faith was informally

considered by the teachers effecting this curriculum approach. Never-

theless the predominate assumption was that the individual needed to

live up to the directives and standards taught by the Church in order to

be a "good Catholic."

Consequently there was little consideration of the other two

curriculum referents - the needs of the Church and the individual

Catholic. The basic priority was given to the doctrine to be taught

with a continual striving for objectivity since this assured immutability.[2]

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[1] Cassilly, p. 5.

[2] Sloyan, p. 289.

The Teaching-Learning Situation

This curriculum priority gave primary stress and emphasis in catechesis to the doctrine or catechism lesson to be taught. The approach was a completely knowledge-centered approach strongly reinforced by the faith reverence given to God's revelation to man as expressed in the catechism. The teachers who effected this curriculum approach were predominately religious whose very way of life taught them obedience to Church authority. This carried over into their classrooms where they would not question the catechism approach which was officially sanctioned by the hierarchy.

Aim   The aim of the lessons was determined by the catechism outline and consisted basically in covering the material for that day or week. The catechism was divided into sections which were covered from year to year. In the course of a couple of years - depending upon local circumstances - the entire catechism outline would be covered. Then the process started again using an advanced catechism which provided more backgroung material for the questions and answers. In the course of a K-12 experience, a student could be exposed to the same questions and answers from three to five times.

Schumacher notes concerning this:

> . "The presentation, however, is always so
> different that it impresses the pupil as
> a new lesson, thus avoiding monotony. "[1]

Cassilly, in his high school catechism, says:

> "Catholic students in high school usually
> have had considerable instruction in their
> religion, and the course given in this
> book is meant to continue their previous
> training and add to their knowledge. No
> matter how much one knows about his
> religion, there is always still more to
> learn. "[2]

Content   The content was fixed by the aim, as described above, and

the outline of the catechism itself. The outline was a precise theological

outline adapted for classroom instruction.

It is necessary to comment briefly on the content of the

Baltimore Catechism in order to understand the changes in the approach

to catechetics curriculums in the Eichstaett-Bangkok era.

There was little émphasis in the catechism on the life of

Christ or the Old Testament. Scripture quotations were found in

later editions but as proofs of the catechism question and answer.

The outlook was historical, that is, emphasized that Christ lived and died

and taught man. His teachings are carried on by the Church which He

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[1] Schumacher, p. iv.

[2] Cassilly, p. 1.

established and are summarized in the catechism. The students

should learn these truths and believe them in faith.

Catechism examples were often in adult terms since an

underlying aim of catechesis was the preparation for adult Christian

living. Relationship of the doctrine to the child's life was not sufficiently

stressed. Memory was stressed. It was thought that if the child knew

his catechism, he would lead a good adult life.

For example, the catechism question No. 124 in Connell's

revised editon stated:

> "What is charity? Charity is the virtue by which
> we love God above all things for His own sake,
> and our neighbor as ourselves for the love of
> God. "[1]

This was intended for fifth grade students. The examples given by

Schumacher for the teacher to use in presenting this lesson are adult

in nature. The first is about Emperor Charles of Mexico who built a

hospital for his people as a sign of his charity. The second, quoted

here also to show the sentimentality of the catechism and its irrelevance,

is about Saint Francis Assisi. It recalls the night that he stayed at the

home of a friend.

"The Saint arose from his bed shortly after

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[1] Francis Connell, CSSR, The New Revised Baltimore Catechism, p. 70.

> having retired and spent the night in
> prayer. Every few minutes the man
> could hear the Saint's rapturous
> exclamation, ' My God and my all! '"[1]

This example intended to show the fifth graders that God was now St. Francis' all because he was filled with charity. Following this explanation the manual says: "The pupils will slowly recite the Act of Charity."[2]

Needless to say there were few illustrations in the catechism and those which did appear in later editions were of poor artistic quality.

Process   The process used in catechesis was the teacher-centered presentations of the lesson. The teacher was encouraged to use a story or a picture that would appear to the student's senses first before giving the doctrine explanation. Pupil activity could follow. Schumacher notes:

> "The pupils must now prove to the teacher
> that they have understood her explanation...
> To avoid loss of time and to ensure pointed
> effort in pupil activity the teacher must
> prompt at the beginnings. She has but to
> convert the first sentence of each paragraph
> into a question in order to draw from the
> pupils the matter contained in that paragraph."[3]

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[1] Schumacher, p. 308.

[2] Ibid.

[3] Ibid. p. xxiii.

Note the implied concept of the students - if left alone they would waste time(seek evil). The recall of knowledge which was memorized played a predominate role in the process in this approach.

Teacher's role   The role of the teacher is already evident - to impart the knowledge. What little choice she had consisted in finding different ways of imparting the catechism to her particular class. "The teacher will obtain excellent results by going over the study helps with the class after the presentation and study of the official text of Questions and answers."[1]

Learners' role   Learning one's religion was expected to be hard work since it provided mental discipline. "Nor must one think that it is very easy to understand all about his religion."[2] The learners' role was to "listen attentively to the instructions of the teacher" and learn the answers to the catechism questions.[3]

Evaluation   Evaluation was knowledge-centered and consisted essentially of determining how much of the catechism lesson the students retained. The teacher used oral or written questions and answers to elicit the factual knowledge of the doctrine it was hoped they learned.

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[1] McGuire's, The New Baltimore Catechism, p. 3.

[2] Cassilly, p. 1.

[3] Ibid. p. 3

Editions of the catechism for older students introduced thought

questions as a form of evaluation. These were, however, again

built around the recall of factual answers from the catechism.

> "A non-catholic said to Georgiana:'I believe
> , that God alone can forgive sins. I cannot
> believe that a priest, who is a man like
> ourselves, can do so. ' What would you say
> if you were Georgiana? What does this lesson
> teach about that?"[1]

The lesson contained the answer in a formal statement and often the

teacher merely required that the students quote from that formal

answer.

Script Sample of Catechesis

Chart 3:1 contains a script of a sample of a recorded religion

class. Scripts cannot measure the dynamics of interpersonal

relationships between teacher and class, but the conceptual framework,

the verbal expression of the foundation beliefs, can be seen. It should

be noted that this is not a class using the Baltimore Catechism since

it was recorded. in the spring of 1966 and the catechism was no longer

in wide use. The topic, the content contained herein, however, is a

direct parallel with lesson 37 of McGuire's catechism which begins;

with Question 475: "What is prayer? (Answer) Prayer is the lifting

of our minds and hearts to God. " [2]

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[1] McGuire, p. 170.

[2] Ibid. p. 206.

Chart 3:1: Sample of Catechesis in the Baltimore
Catechism Curriculum Approach

(Script of a religion class - grade 6 - May 1966)

Sister:	Today let us begin class with the Glory Be to the Father...
Class:	In the name of the Father and of the Son and of the Holy Spirit. Amen. Glory Be to the Father....(continue with prayer).
Sister:	That was so called, a prayer. What is prayer? Pat?
Pat:	Prayer is lifting your mind and heart to God.
Sister:	Did you lift your mind and heart to God when you said the Glory Be to the Father? (to class) I cannot answer that question. It is for him to decide if that Glory Be was a prayer or not. It could be just words. It wouldn't necessarily have to be a prayer, you know. When you speak to your neighbor, is that a prayer? Terry?
Terry:	Yes, Sister.
Sister:	It is a prayer? speaking to your neighbor, talking to a human being? Terry, is that a prayer!
Terry:	No, Sister.
Sister:	No... That is not a prayer..... when you talk to your neighbor. Now if you have offered all you do, think and say during the day for Christ, then it becomes a prayer, yes, but is not a prayer to Dean when you talk to him. It is a prayer when you talk to God.
	Have you ever met someone who is a good talker, a good conversationalist? Well, let's put it this way, have any of you ever met someone who was definitely not a good talker, that is, not a good conversationalist? Most of you say you have (observes nods of heads). Have you ever carried on a good conversation with anyone? A very good conversation with one individual.... I would hope that by this time you would have. What are some of the qualities of a good conversationalist? Cynthia?
Cynthia:	He doesn't talk always. He doesn't always listen either. You have to do a little bit of both.
Sister:	Good. Then he has a happy median between the two. Right? Peter?
Peter:	He must speak clearly and distinctly so all the other people can hear him.

(and so forth for the rest of the class...........)

The class sample in Chart 3:1 indicates that the organizing

center around which the catechesis is built is the catechism lesson.

"The organizing principle of most educational programs in the

Church has been subject matter. "[1]   This was predominately true in

this approach to a catechetics curriculum.

Catechist Preparation

The major objective guiding catechist preparation for this

curriculum approach was the deepening of their knowledge of

theology.   Father Collins notes:

> "It is necessary for the catechist, therefore, to
> have a good grasp of the subject, much more than
> is actually needed for teaching.   This additional
> background gives the teacher confidence in his
> ability to provide out of his surplus of information
> accurate explanations to difficulties not found
> in the text. "[2]

Schumacher says:

> "In order to teach religion effectively, the teacher
> must possess a sufficient higher knowledge of
> Catholic doctrine so that she may present the
> subject matter with the conviction that the
> teaching is accurate and in accordance with
> sound doctrine. "[3]

Catechist preparation programs, therefore, sought to

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[1] David R. Hunter, Christian Education as Engagement(New York: Seabury Press, 1965), p. 37.

[2] Collins, p. 42.

[3] Schumacher, p. iv.

prepare semi-theologians since the conception of a good teacher "was that of a scholar."[1]

Persons selected to become catechists must demonstrate personal religious development, usually expressed by the frequenting of the sacraments. The catechist-to-be must also possess sufficient intelligence to be able to grasp theology and explain the teachings of the Church.

The content for these preparation programs consisted essentially of lectures to deepen the knowledge of the catechist about catechism lessons. It was also selected to introduce them to papal writings, to lives of the saints, bible stories, and other topics related to the catechism lessons. Some knowledge of visual aids began to become part of catechist preparation programs in the late days of the catechism usage.

The usual instructional means became the lecture by a prominent priest or religious on the theology behind the catechism lessons.

Personal piety was stressed but only occasional programs for the deepening of personal faith were provided.[2] Chart 3:2 summarizes in schematic form the catechist preparation for this curriculum approach.

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[1] Arthur W. Combs, The Professional Education of Teachers (Boston: Allyn and Bacon, 1965), p. 1.

[2] Based on discussions with teachers prepared in this approach.

Chart 3:2: <u>Schema on Catechist Preparation Programs</u>
<u>for Baltimore Catechism Catechetics Approach</u>

<u>Objectives</u>:

- to deepen the theological background of
  the catechists
- to assist them in planning a lesson to
  use the catechism

<u>Selection of catechists</u>:

- practising Catholics - high school graduates
  daily communicants preferred

<u>Content</u>:

- background material for catechism lessons
- general theology and papal teachings introduced
- structure and use of catechism and visual aids

<u>Instructional means</u>:

- lectures by scholars
- demonstration classes

<u>Evaluation</u>:

- (minimal) test on doctrine lessons explained

| | PRE-SERVICE |

- occasional meeting or conference for additional
  doctrine background
- occasional day of reflection or spiritual exercises
- personal study and piety encouraged

| | IN-SERVICE |

Summary

The curriculum approach to catechetics described in this chapter as Baltimore Catechism Catechetics was the natural result of the thinking that pervaded the Church in the foundation areas when this book flourished.

Revelation, viewed as a body of truths given by God to man through Christ and now through the Church which He established, offered man salvation when he assented to these in faith. It was only logical then that catechetics should give priority to the imparting of these truths to man's intellect so he would will to live the life of faith.

The entertwining of scholastic philosophy with revelation was so complete and thorough - thanks mainly to Thomas Aquinas - that it blinded religious educators to the developments in the other foundation areas - psychology, sociology, anthropology, and educational science. It permeated each of these with a philosophical outlook and teaching which naturally convinced the catechist to accept the predetermined catechism outline and the memory process with a religious conviction. Although she may have felt that such teaching was difficult for the child, nevertheless it was deemed good mental and spiritual discipline and should be effective in producing adult Catholics.

This curriculum approach could be studied as a historical phenomenon were it not for the fact that it still flourishes today in some places.

CHAPTER IV

EICHSTAETT-BANGKOK CATECHETICS

In July of 1960 an International Study Week on Mission

Catechetics was held in Eichstaett, Germany. Over 150 experts from

around the world came together to share their findings and studies. In

1962 another such meeting was held at Bangkok.[1] It was largely through

the impetus of these two meetings and the persons attending them that

the catechetical renewal in this country began. At these meetings the

advances in Scripture, Liturgy, and Theology, came to light and began

to fuse together to form a new approach to catechetics curriculums.

Reactions to the Baltimore Catechism approach appeared even

from its early days. First this reaction was centered around what was

contained or left out of the catechism, and then it shifted to concern for

the methods of teaching used with it. This concern for method came as

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[1] There is a great difference between the Eichstaett and Bangkok
meetings. The latter might properly be placed as the beginning
meeting for the Post Vatican Catechetics approach since many
of the seeds of that approach stem from this Study Week at Bangkok.
Nevertheless, the time proximity between these weeks and the turning
point marked by the Second Vatican Council would seem to place
Eichstaett and Bangkok together.

the work of European catechists and as the advances of psychology in

secular education began to be felt in America.[1] As noted above in

Chapter III, much work had been done in catechetics before 1960, but

by and large the influence of this research was not felt and the Baltimore

Catechism approach flourished.

The work of pioneers like Rudolf Bandas, Anthony Fuerst,

Joseph Collins, Sister Mary Rosalia, Sister Jane Marie, and others

to change the approach of the Baltimore Catechism had some notable

influence. However, it was largely the work of Father Johannes

Hofinger, S. J. and Father Joseph Jungmann, S. J., who were at the

Study Weeks in Eichstaett and Bangkok, and the growth of the Liturgical

movement, which caused the Baltimore Catechism curriculum approach

to give way to what is termed herein as the Eichstaett-Bangkok approach.[2]

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[1] "Renewal in Catechetics (1)," Herder Correspondence, A Monthly
Review for the Christian World, Vol. 2, No. 12, Dec. 1965, p. 384.

[2] For additional information on the development of the Eichstaett-
Bangkok approach consider the following:
"Renewal in Catechetics (II), " Herder Correspondence, Vol. 3, No. 6
   p. 166 for an excellent summary view.
Johannes Hofinger, S. J. (ed), Teaching All Nations (New York: Herder
   and Herder, 1961. Contains the talks from Eichstaett.
Gerard S. Sloyan, "The Good News and the Catechetical Scene in the
   U. S. , " Josef A. Jungmann, S. J. , (ed), The Good News, Yesterday
   and Today (New York:Sadlier, 1962. Good historical summary.

Eichstaett-Bangkok Curriculum Approach

It is difficult to show precisely the curriculum approaches which
replaced the Baltimore approach since there have developed a great
variety, depending upon local circumstances and which catechetical
expert or school is used as the basic reference. The curriculum
approach which follows is a general summation of what is presently
happening. It will lack greatly but it can serve to show the typical
features found in the curriculum approaches that have replaced the
Baltimore Catechism.

The Curriculum Foundations

In this chapter we will first examine the thinking in the
foundation areas behind this curriculum approach and then the
implications that these have for the teaching-learning situation.

Theological Base

The development of new methods for teaching the catechism
pre-dated the development of new content but in applying the curriculum
design framework introduced in Cahpter II, the theological base is
considered first.

The work of scripture scholars and liturgical scholars

gained recognition at Eichstaett and Bangkok. They showed a gross

dissatisfaction with the catechism formulas which were adapted from

the scholastic outline of theology. [1] In place of these the scholars

stressed the <u>kerygma,</u> the core of truths called the Good News of Christ.

<u>Kerygma</u>   Catechetical scholars had become concerned that

"catechetics had to do more than instruct minds; it had to form solid

apostolic Christians. "[2] This could not be done, they proposed, by

teaching abstract, dull theological formulas. These missed the joyous

message that Christ taught. This message they termed the kerygma.

"The Greek, <u>kerygma,</u> means <u>message</u> and in the New Testament,

kerygma means specifically the Good News of Salvation that Christ

preached and commissioned His Church to proclaim. "[3] This kerygmatic

approach to theological foundations reorganized Catholic teaching showing

the content of catechetics to be of necessity based around the person of

Christ and His teachings in the scriptures and not around the Thomistic

theological outline.

"This, then, is the idea of the kerygmatic teaching:

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[1] "Renewal in Catechics (I), " p. 386.

[2] Johannes, Hofinger, S. J., <u>Imparting the Christian Message</u> (Notre Dame: Univ. of Notre Dame Press, 1961), p. viii.

[3] <u>Ibid.</u>, p. xi.

> a God-centered synthesis of the essential
> truths as revealed by God Himself in
> Holy Scripture and as lived and realized
> in daily life through the liturgy. "[1]

Much changed in the approach to theology as this bears upon

catechetics. Suffice it to say here that the scholastic outline of

theological truths gave way to a biblical-liturgical message, that is,

the truths of salvation as expressed in the scriptures and lived in the

liturgy of the Church. The unity of the bible was seen in salvation

history. The dynamism of Christ working, teaching, dying, and rising

again to be present with His Church through the sacraments and the

People of God came to the fore to replace the objective outline of truths

that provided the background for Baltimore Catechism catechetics.

Philosophical Base

The philosophical basis behind this curriculum approach could

be called a modified or neo-scholasticism.

> "It will not be necessary to persuade serious
> Thomistic scholars that the Angelic Doctor
> is not out of date in his metaphysical system
> and still deserves to be taught. "[2]

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[1] Sister Miriam, OLVM, "A New Terminology for Catechetics, "
Catholic School Journal, May 1966, p. 30.

[2] Robert B. Nordberg, "Teaching of Thomism, " Catholic Educational
Review, Vol. LXII, No. 7, Ocotber 1964, p. 449.

The well known spokesman for this neo-Scholasticism or neo-Thomism is Jacques Maritain. Through his many writings, he seeks to bring about a re-expression of the principles of Thomas in contemporary terms. [1]

Much greater emphasis is given in this curriculum approach to the mundane or natural aspects of the scholastic philosophy compared with the exclusive stress on the supernatural found in the former approach. Nevertheless the basic philosophical foundations remain the same.

Thomistic-Scholasticism stressed the objective reality of God acting through the Church, the sacraments, and His revealed Word. In the Baltimore approach this stress was placed essentially on the signs of the sacraments themselves, for example, and now in the Eichstaett approach greater emphasis is given to both the personal dynamism of Christ in the sacraments and the personal disposition of the receiver. However, the stress on the objective elements remains.

Man's senses and natural environment are considered in greater detail but the emphasis upon the "Good News of salvation" presented to man's intellect through his senses to influence his will to choose the "good life" remains. Mother Fletcher notes:

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[1] Jacques Maritain, An Introduction to Philosophy (New York: Sheed & Ward, 1937), esp. pp. 178-189 . Also Maritain, Existence and the Existent.

[2] Eugene B. Barowitz, A Layman's Introduction to Religious Existentialism (New York: Delta Books, 1966), p. 90-115.

"While rightly estimating the importance of
Christian living, the catechist should not
underrate the value of knowledge.... it
is important for her to remember that we
cannot love what we do not know. Christian
truths must be imparted to the children in
such a way that they will understand them..."[1]

It is not within the scope of this study to delve deeper into the

degrees of adaptation of the curriculum approach to neo-Scholasticism.

Some authors have conflicting statements within their writings between

existential goals and scholastic means to achieve them. Despite emphasis

upon the person and upon encounter between the student and Christ - usual

existential themes, the emphasis is still upon the objective message of

salvation and the historical events of salvation. These are seen in

Scholastic terms both in themselves and in their relationship to

catechesis.[2]

Psychological Base

The psychological base for Eichstaett-Bangkok catechetics is

varied. The early Eichstaett approach depends heavily upon the apper-

ception psychology of Johann Herbart. Aspects of Thorndike's work

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[1] Mother Jean Fletcher, Bearing Witness to Christ (New York:Herder
. Book Center, 1964), p. 16.

[2] Few writings in this curriculum approach actually discuss the philosophical
foundations. The use of the body-soul distinctions and the similar terms
and ideas from the basic scholastic philosophy are interspersed through-
out, however.

and other variations of the stimulus-response associationism are also

found in the writings of authors included in this curriculum approach.

There is only sufficient room within this study to identify the general

thinking in these writings as it appears to derive from a psychological base.

Apperception   Advocates of the Munich Method - the Activity Method,

Psychological Method, Stieglitz Method or other versions of the Munich

Method - build their instructional approach on the adaptation of the

psychological thinking of Johann F. Herbart.[1] One of Herbart's students

was Thuiskon Ziller. Ziller's student, Otto Willmann became one of the

leading "Catholic pedagogue(s) at the beginning of the century."[2] It was

Willmann who introduced Herbart's thinking into the psychological base

for catechetics. Later Father Heinrich Stieglitz popularized it as the

Psychological Method.[3] The same principles are carried into the works

of Father Hofinger, S.J. and Sister Maria de la Cruz, whose textbook

series, On Our Way, is the most popular Eichstaett-Bangkok course of

studies in the elementary CCD programs.[4]

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[1] Morris L. Bigge, pp. 37-47. Also confer Harry S. Broudy,
"Historic Exemplars of Teaching Method," Handbook of Research on
Teaching p. 36ff. for a discussion on Herbart's psychology.

[2] Josef A. Jungmann, S.J., Handing on the Faith (New York: Herder &
Herder, 1962), especially Chapter VI, "General Method," p. 181.

[3] Very Rev. G. Emmett Carter, The Modern Challenge to Religious
Education (New York: Sadlier, Inc., 1961), especially Chapter XV,
"Method in the Teaching of Religion."

[4] Consult the teacher manuals of the On Our Way series (New York:
Sadlier, 1957).

Writers basing their catechetical approach on the psychological base of apperception speak of learning as "seeing, thinking, and doing," as Father Hofinger puts it. [1] In Herbartian terms, as described by Bigge, "a person thinks, feels, and wills in accordance with his dominant presentations." [2] The educational emphasis - as described in a later section - on presenting the "message" follows naturally.

Associationistic or bahaviorist approach   The close aliance with neo-Scholasticism of many religious educators placed them in a receptive position for much of the psychological thinking of Thorndike and later neo-behaviorists or stimulus-response associationists like K. W. Spence, B. F. Skinner, and A. I. Gates. [3]

Father Wuellner, in his summary of Scholastic philosophy, stated that the laws of learning consistent with this philosophy find their modern formulation in E. L. Thorndike. [4] Wuellner's formulation of the scholastic principles of learning rests heavily on the "identical elements" spoken of by Thorndike. [5]

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[1] Johannes Hofinger, S. J., Imparting the Christian Message (Notre Dame: University of Notre Dame Press, 1961), p. xiii.

[2] Bigge, p. 44.

[3] Ibid. p. 50.

[4] Bernard Wuellner, Summary of Scholastic Principles, p. 73.

[5] Percival M. Symonds, "Transfer and Formal Discipline," p. 78.

The stimulus-response psychological thinking pervades the writings of many religious educators and leads them to express the objective of catechetics as proclaiming the message to evoke a response. For example, Father Novak, author of a high school series of books, notes: that catechetics is "the transmission of the Christian message in such a way as to educate in and elicit from the student a response of faith..."[1] Others express it similarly.

Basically, then, the psychological base for Eichstaett-Bangkok catechetics derives either from the apperception psychology of Johann Herbart as adapted to religious education or the associationist psychology of Thorndike and Gates viewed again in a religious frame of reference often derived from the scholastic philosophic thinking.[2]

Sociological Base

The view of the Church in the world is one of "co-existence." The Christian is to live a full Christian life in the world but not become too worldly. Intellectual writings of men like Pope Pius XII and Jacques Maritain establish a harmony between the teachings of

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[1] Joseph Novak, S. J., "Formation of the Teacher for High School Religion, " Worship, Vol. XXXVIII, No. 7, June-July 1964, p. 409.

[2] The psychological background to this approach to catechetics if found usually in conjunction with discussions on methods of teaching religion. A few books have appeared. E. G. Pierre Babin, Faith and the Adolescent (New York: Herder & Herder, 1965) and Josef Goldbrunner, Individuation University of Notre Dame Press, 1964).

the Church and the best of the secular city.

There is much mention among the writers in this approach of the need for revelance in religious education, to the student's environmental needs, to his sociological background. "Is our presentation of the world of faith and the realities of faith something which touches upon the atmosphere and the rhythm of people's lives?"[1] This is the question, posed here by Father Bernard Cooke, S. J., with which many authors struggle.[2] However, the discussions assume the general sense stated by Father Philibert, O. P. ; namely, in order "to convince a man that the Christian message is good news for him, we must meet him where he is...."[3]

The sociological base for this approach to catechetics, therefore, has gained in attention. But it seems that the attention is given to learning more about the sociological context of students' lives, for example, so as to be better able to apply the "Good News" to their particular situation. Relevance make a stronger stimulus.

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[1] Bernard Cooke, S. J., "Relevance in Religious Education, " The Living Light, Vol. 2, No. 2, Summer, 1965, p. 92.

[2] See also John F. Cronin, S. S., "Social Principles and the Teacher of Religion, " The Living Light, Vol. 1, No. 3, Autumn, 1964, p. 64. John J. O'Sullivan, "Values: Religious and Secular, " Johannes Hofinger and Theodore Stone, editors, Pastoral Catechetics (New York: Herder and Herder, 1964), pp. 163-179.

The role of the layman within the Church has increased with the influence of the teachings on the presence of Christ in His Church today. Again, the subltle distinction seems to be present that the increased focus on the activity of the layman within the Church is more a result of a better understanding and development of the traditional ecclesiology - pope, bishop, pastor, layman - than the result of a new understanding of the nature of the Church. [1]

The flourishing of "Catholic viewpoint" books and articles demonstrates the sociological outlook of the Church and its relationship to society - balance between the natural and the spiritual.

There is, therefore, an increased scholarly concern for the sociological situation of the Church and the Christians or students. But this concern is a development of the natural side of the body-soul dualism, as it were, and not an inherently different approach.

Anthroplogical Base

By the time that the Eichstaett-Bangkok approach to catechetics became widespread, the rapprochement between evolutionists and religionists was secure.

The Church viewed itself as "the official keeper of revelation

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[1] Few direct quotations could be found to support this understanding. Primary conversations and the encyclical itself produced it. Confer Pius XII, "On the Mystical Body of Christ," Anne Fremantle, editor, The Papal Encyclicals in their Historical Context (New York: Mentor, 1956) p. 270.

and of the rules of Christian life - no more."[1] Science could

speak of the natural things but where there occured a conflict, the

Church would need to speak in light of revelation. Basically, there-

fore, the evolution of man's body was accepted. Haas says:

> "....there is nothing in official or corporate
> Catholic teaching which condemns the view
> that God formed the body of the first man
> out of organized matter, such as one of the
> anthropoid apes."[2]

Such thinking was formalized in the encyclical of Pope Pius XII

who said:

> "The teaching of the Church leaves the doctrine of
> evolution an open question, as long as it confines
> its speculations to the development, from other
> living matter already in existence, of the human
> body. (That souls are immediately created by
> God, is a view which the Catholic faith imposes
> on us.)"[3]

Pius also stressed the monogenism view of evolution - man as an

evolved descendant from one pair of first parents - and disapproved

of the polygenism. This is consitent with the Thomistic theology

espoused. The Pope's main reason for this stess of a first man and

woman, however created, is based on the need to reconcile evolution

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[1] Thomas B. Chetwood, S.J., God and Creation (New York: Benziger, 1928), p. 107.

[2] Francis J. Haas, DD, Man and Society (New York: Appleton-Century-Crofts, Inc., 1952), p. 7ff.

[3] Pope Pius XII, "Humani Generis," Fremantle, p. 287.

with the theological formulation of the doctrine of original sin. Pius

says:

> "It does not appear how such views can be reconciled
> with the doctrine of original sin, as this is guarenteed
> to us by Scripture and tradition... Original sin
> is the result of a sin committed, in actual historical
> fact, by an individual man named Adam...."[1]

There is a concern in the anthropological foundations in this

approach for the cultural situation of man[2] and the advantages of

technology when properly used for man's benefit. In short, the

distrust that the Church had for the modern scientific and cultural

developments in the nineteenth and early part of the twentieth centuries

has faded. Catechetics, therefore, should prepare man for life -

Christian life - in this world and not complete withdrawal.

Educational Base

With the overthrow of the catechism approach the thinking and

research in educational science within the Church began to influence

catechetics.

The first major reactions to the catechism were reactions to the

method of teaching, to the memorization and drill. However, the

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[1] Pope Pius XII, p. 287.

[2] For example, see Pope Pius XII's encyclical to the people of China.
Pope Pius XII, "Ad sinarum gentem," Fremantle, p. 292.

Munich Method of teaching religion, although developed as early as

1900, did not become widespread in ths country until the advent of

the Eichstaett-Bangkok approach.

Munich Method   This method, built on an adapted form of

the apperception psychology of Herbart, consists of five basic steps:

preparation, presentation, explanation, summary, and application.

Essentially there are three steps building upon Herbart's three

steps to learning but they are expanded into five for the teacher's ease

of use. [1]

Adaptations of this basic method grew as the catechists came

to realize the need for more active involvement on the part of the

students.   This involvement was particularly used (after the teacher's)

presentation) in the summary and application phases of the method.

Other Methods   Variations of the same basic approach of presenting

the Good News have evolved.   Group discussion and problem-solving

are widespread in the discussions of the Eichstaett-Bangkok approach

but the basic instructional strategy is still the same as in the Baltimore

approach.

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[1] There are many discussions of the Munich Method and its adapted
forms in the writings for this curriculum approach. Confer any of
the following: Josef Jungmann, S. J., "General Method,"Handing on
the Faith, pp. 174-220. Joseph B. Collins, CCD Methods in Modern
Catechetics (Milwaukee: Bruce, 1966), chapters II, III, and IV explicitly.
Brother H. Albert, FSC, Teaching in the CCD High School (Chicago:
Henry Regnery, 1964), develops a Ten Point Plan adaptation of the
basic approach.

Catechetics writers with leanings toward apperception
psychology of learning and the Munich Method see the kerygma or
the Good News as a presentation of ideas needed to form the apper-
ceptive mass of the students and consequently influence their behavior
toward the desirable direction. [1] Writers leaning toward associationistic
psychology of learning, such as expressed by Skinner or Spence, view
the kerygmatic presentations as the appropriate stimuli needed to
evoke the response of faith. [2]

Basically writers in either understanding of method utilize what
Smith calls a "framing strategy" as their basic instructional guide.
Smith, after explaining that all instruction "is a form of influence
behavior, " describes basic strategies which lie beneath a teacher's
more specific teaching-learning procedures. He says:

> "They (strategies) consist in large-scale maneuvers
> by which the teacher frames the general direction
> of student behavior.... For example, the teacher
> may start out with the notion that the student is to
> understand a particular point of view. The discussion
> leading up to an understanding of the point of view
> may extend over a considerable period of time...
> In the course of this development, the teacher may
> use a number of tactics.... But these tactical
> actions will be within such a framework that each
> one leads the student from more general considerations
> to more specific points. Such a move might be called
> a framing strategy. "[3]

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[1] Bigge, especially pp. 35-47.

[2] Ibid. , pp. 84-102.

[3] B. Othanel Smith, "A Conceptual Analysis of Instructional Behavior, "
Journal of Teacher Education, Vol. XIV, No. 3, September 1963, p.297.

Curriculum Priority

The curriculum priority in the Eichstaett-Bangkok approach

to catechetics is still with the theological disciplines but now seen in

the biblical-liturgical "message." There is a greater stress given to

the students and to the Christian community with its needs.

The general objective of catechetics has changed from

"imparting a knowledge of religion" to a more dynamic view of

proclaiming the Good News of salvation.

McBride defines catechetics:

> "The transmission of God's message to man for the
> purpose of evoking a commitment and faith in the
> one to whom we give the message."[1]

Others express this general objective of catechetics similarly,

> "Catechetics is after all the art of communicating
> God's message of salvation."[2]

> "The catechist's aim. . . is not merely to present
> a series of doctrinal truths to be believed, but to
> develop a living and responsive faith."[3]

Also included in statements of the objective of catechetics in the

Eichstaett-Bangkok approach is the concern for the person of the student:

> "Before a religion teacher can effectively teach his
> students, to bring them God's message. . . .

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[1] Alfred McBride, O. Praem., Catechetics, A Theology of Proclamation (Milwaukee: Bruce, 1966), p. 1.

[2] Richard Sneed, OSB, "The Biblical Renewal and Its Bearing on Catechetics," Pastoral Catechetics, p. 16.

[3] Mother Jean Fletcher, p. 13.

> he must be accepted by them... as someone
> who is interested in them as persons...."[1]

There is expressed a concern for the formation of the students into a Christian community as well as a concern for the needs and problems of the whole Christian community.

> "But before any of these aims can be realized
> the religion teacher must give the students...
> a sense of community."[2]

Thus the curriculum priority in the Eichstaett-Bangkok approach to catechetics has broadened and could be viewed as giving first priority to proclaiming the message, second to the persons who receive the message, and third to the Christian community of which they are a part. Van Caster notes: "Catechetics must transmit the word of God, and because of this, its first duty is to be faithful to that word."[3]

The Teaching-Learning Situation

The effect of these foundational understandings and this curriculum priority on the catechesis situation is noticably different than the Baltimore Catechism approach even though basically the curriculum

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[1] Joseph Novak, S. J., "Formation of the Teacher for High School Religion, " p. 410.

[2] Sister Mary Verde, BVM, "Pre-Evangelization and the Classroom, " Catholic Educator, April, 1966, p. 96.

[3] Van Caster, p. 9.

priority and the instructional strategy remain the same. The changes

which have come especially noticable in the catechesis elements.

Aim   The aim for particular lessons is mainly determined by the

textbook series or curriculum guide but as altered by the teacher for

her particular class and situation. The aim usually is an expression

of the particular part of the kerygmatic message to be learned and

the type of response (behavior) fitting for the learners.

The K-12 sequence has changed from the repetitive catechism

outline to developmental stages in the kerygmatic (biblical-liturgical)

message with one year given to this emphasis and another to that.

Content   The content in the new religion textbooks centers around

four structural elements: bible, liturgy, doctrine, and witness.

McBride notes:

> "if you are going to have God's message, you must...
> know where to find it. There are four sources of this
> message: (1) Bible; (2) Liturgy; (3) Doctrine; (4) Witness." [1]

The scholastic theological formulations of the Baltimore

catechism are gone or appear at the very end of the content unit. In

their place are biblical and liturgical stories and resource material

which develop the doctrine in its historical-biblical and present-

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[1] McBride, p. 1.

liturgical framework. The witness of famous biblical and Church people coupled with the personal witness of the teacher further augments the content for catechesis in this approach. The sentimentality and irrelevance of the Baltimore catechism are also gone. Likewise materials contain modern art work and design.

Process   The drill and memorization of the catechism approach have given way to a more dynamic process of the presentation of the message by the teacher's witness-proclamation or by audio-visual materials. Even pupil-centered process techniques, such as problem solving or discussion, are used but predominately "only after the doctrinal content has been explained, at least in its basic outline and principles."[1]

Teacher's role   The role of the catechist is to be a "herald of the Good News" or "mouthpiece of Christ" or some other term used to express the witness-proclamation or presentation of the message.

The catechist, with a definite aim and content in mind, manipulates the catechesis situation directly or indirectly in the "framing strategy" described above.

Learners' role   In this approach the learners are more actively involved in the process. This is part of their response to the proclamation and is

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[1] Joseph Collins, <u>CCD Methods in Modern Catechetics</u>, p. 79.

designed to initiate them into a deeper personal relationship with

God. [1]

The needs and interests of the students are considered in the

pre-evangelistic part of catechesis as a starting point for beginning

the proclamation since student interests are often used in Herbartian

terms as "the natural bend or inclination of the mind to find satisfaction

in a subject when it is properly presented. "[2]

Evaluation   In some places utilizing the Eichstaett-Bangkok approach

in CCD religion classes, evaluation has been dropped since one cannot

evaluate a student's growth in his personal relationship with Christ.

Others evaluate the student's growth in grasping the kerygmatic

message. Schaefer suggests a compromise with a card on which the

catechist writes comments about the student's spiritual growth. [3]

Script Sample of Eichstaett-Bangkok Catechesis

Chart 4:1 contains a script sample of a recorded religion class

which would be an example of the Eichstaett-Bangkok curriculum approach.

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[1] Van Caster, p. 18 and 19.

[2] Charles A. McMurry, The Elements of General Method (New York: Macmillan, 1903), p. 85 quoted in Bigge, p. 44.

[3] James R. Schaefer, "What Kind of Evaluation Do We Want?" p. 28ff.

Chart 4:1: Sample of Catechesis in the Eichstaett-
Bangkok Curriculum Approach

(script of a religion class - grade 8 - Spring 1966)

Sister: We will start the lesson with a little prayer - we'll
             sing (points to the song written on the board)
All: God, the Father, hear our prayer; Hear us God the son;
             Holy Spirit, hear our prayer. Mercy on your people, Lord.
Sister: Now our lesson in religion this last week - we have been
             studying the Church. And I think that the saint whose feast
             we celebrate today fits right in with it. It's St. Bede, an
             English saint, called the venerable, a confessor and doctor
             of the Church. Don... will you read the legend please.
Don: St. Bede. Venerable Bede.......... (continues with the
             written account of the life of St. Bede.)
Sister: Thank you. If you recall before the end here: consummatum
             est, which is a Latin form for.... anyone know? What were
             the last words our Lord said? Just before He died when He
             bowed His head and the Spirit left Him, what did he say?
             It is........
Student: .....over?
Sister: Or it is finished. Consummatum est. This meant that His
             life's work was finished. Now St. Bede said the same things.
             He had worked for the glory of God, he had done everything
             possible as far as he was able to do so on his death bed he
             could say the same thing that Christ did - my life work is
             finished. Now I die in peace. So he said the same thing that
             Christ said: consummatum est. It is finished.

             We are called upon to do the same thing. When you were
             baptized you were made a child of God. You belong to the
             family of God. A great privilege. But you also have with
             that privilege, you also have some obligations. You were
             made a member of the Church and by becoming members of
             the Church you too should help to spread the Gospel, the
             Good News that Christ came on earth to redeem us. In one
             of the Gospels we hear our Lord saying that He is the vine
             and we are the branches. And unless we are attached to the
             vine, we die. In other words, we could call that an analogy.
             It is saying that....

(and so forth for the rest of the period........)

The script shows that the theological content is now in biblical and liturgical terms but the process is still teacher-centered and the aim, content, process, and evaluation are determined by the curriculum priority given to the doctrinal message.

Catechist Preparation

With the curriculum priority given first to the message and then to the person of the student and the Christian community, it is logical that catechist preparation programs should follow the same priority.

The catechist is being prepared to be a "herald of the Good News" or a "mouthpiece of Christ" and therefore it is necessary to give the catechist a good grasp of that message. The Eichstaett Congress noted:

> "The training of catechists must impart to them
> above all a complete grasp of the fundamentals of
> Christian doctrine concerning man's salvation."[1]

Not only must catechists have a good grasp of the message, they also must be filled with the spirit of Christ and hence persons were selected who exhibit or potentially possess a firm Christian commitment and the preparation program seeks also to develop such personal faith.

Background in the pyschology of learners and methods of teaching religion are also given to the prospective catechists in their preparation.[2]

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[1] Mother Fletcher, p. 140.

[2] William J. Tobin, S. T. L., "Kerygma and Catechesis: A New CCD
Catechist Preparation Course in the Archdiocese of New York, "The
Living Light, Vol. 3, No. 1, Spring, 1966, p. 64ff.

Thus the content includes both background in the biblical-liturgical and "applied catechetics" or teaching background, generally a development of the Munich Method. [1]

The instructional means most frequently used are lecture and teacher-group discussions or recitations. Some group discussion and small group work is used in places but the major concern and time is given to presenting to the catechists background material. Father Tobin, in describing a typical Eichstaett-Bangkok catechist preparation program, says:

> "To assist the future catechists in clarifying
> and articulating what they have been considering.
> it is hoped that there will be a brief discussion
> period at the end of every two or three classes
> during which the class will be broken down into
> groups of eight and the professors will circulate
> from group to group. "[2]

Common liturgical experiences, group singing, and similar techniques are employed to develop a community spirit often in a mechanistic way.

Evaluation takes the form of written materials like tests or papers. Few catechists are actually dropped from the program since the need is so great.

Chart 4:2 summarizes this approach to catechist preparation

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[1] Msgr. Anthony Fuerst, "What's Wrong with Religion Teaching in the USA?" Catholic Educational Review, Vol. LXI, No. 6, September, 1963 p. 376. Monsignor discusses the similarity of the Munich Method to Circero's oratory. See also Harry S. Broudy, "Two exemplars of Teaching Method," Theories of Instruction (Washington D.C.: ASCD, 1965) p. 8-18.

[2] Tobin, p. 66.

Chart 4:2: <u>Schema on Catechist Preparation Programs</u>
<u>for Eichstaett-Bangkok Catechetics Approach</u>

<u>O</u>bjectives:	P R E - S E R V I C E
- to deepen the background of the catechists in the Good News of salvation - to deepen the background of the catechists in understanding students and the teaching process	
<u>S</u>election of catechists:	
- practising Catholics - high school graduates apostolic minded	
<u>I</u>nstructional means:	

- lectures
    - demonstrations
    - teacher-class discussions & group discussions
    - audio-visual presentations	

<u>E</u>valuation:	
- some tests and written material - instructors personal evaluation	

- workshops, conferences, etc. to develop insights on various biblical or doctrinal developments
    - some visitation of classrooms of graduates
    - special apostolic sessions for deepening of personal apostolic piety and community spirit
	I N - S E R V I C E

Summary

The studies in scripture, liturgy, theology and the other foundation areas of catechetics blossomed especially at the two international congresses of Eichstaett and Bangkok with the resulting wane of catechism curriculum approach. In its place came a new approach, termed herin as Eichstaett-Bangkok Catechetics, which is characterized by considerable surface change and many varieties.

In general the scholastic theological outline is replaced by the biblical-liturgical "Good News of Christ" in the texts and accompanying catechesis. The dynamism of the bible is stressed and the historical events of salvation, recorded therein, are related to their re-celebration in the litury today by the Christian community. Serious efforts are made to relate the "message" to the lives of the "recipiants" with relevant examples and explanations. Audio-visuals, modern art, and new texts coupled with the personal witness of the catechist are introduced into catechesis. More student involvement in the teaching-learnirg situation is also emphasized to assist the student in "responding" to the "message" and applying it to his life.

Despite this dramatic change, the philosophical reliance on the body-soul dualism of neo-scholasticism still pervades this approach causing it to stress the objective aspect of the "message" and the liturgical events and the need to present these to the intellect of man through his senses. The emotions and senses as parts of the total person are discovered anew, as it were, and added to the already well developed understandings of

the intellect and will. Coupled with psychological support from Herbart's

apperception or from the reinforcement associationistic schools, it is

easy to see that the curriculum priority must be given to the "message"

first and the "recipient" second despite the expressed concern for the

personal aspect of catechetics.

In the teaching-learning situation, the "message" is proclaimed in

biblical-liturgical terms, with the witness of the catechist, in an effort to

either build up the idea presentations explained by Herbart or to provide

the stimuli explained by Spence and Skinner which will evoke the faith

response or commitment and its resulting Christian life. The catechist

as a "herald" confronts the student with God's "message" and through

this "encounter" seeks to lead him to the Person of Christ who can cause

the personal transformation which will challenge the Christian to transform

his sociological and cultural environment into a Christian one.

This curriculum approach with its many varieties and developments

is reaching fullness at this time and consequently these descriptions are

apt to be simplifications and exclude significant aspects of catechetics

today. Nevertheless the general tenor explained here can be documented

expecially in the early writings of this approach and are therefore deemed

valid. Other writings appear transitional toward the curriculum approach

discussed in the following chapter and hence are included there.

CHAPTER V

POST VATICAN CATECHETICS

Introduction

"To look back across history and try to
comprehend the great cyclic movements of
the past is difficult enough; but to understand
what is going on right now is infinitely harder.
No one can be sure that he is reading the signs
perceptively enough to predict what is coming. "[1]

It is with the above attitude of humble probe that this chapter

attempting to point out the signs and significance of catechetics in the

Post Vatican Church is undertaken.

Admittedly faced with an impossible task, one can, however,

identify significant developments in the foundation areas of catechetics

which will produce a markedly different approach to catechesis. This

approach is termed Post Vatican Catechetics in this study since the

Second Vatican Council formalized and publicized many of these

developments and provided the air of change which will allow a new

approach in catechetics to be worked out.

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[1] "Storm Signals, " A Climate for Individuality (American Association
of School Administrators, Association for Supervision and Curriculum
Development, et alia., Washington D. C. 1965, p. 9.

The approach discussed here is not a further shift of the ones discussed above. It is a radical change. Both of those approaches start with revelation and apply it to the human situation. This approach starts with the human situation and interprets it in the light of revelation. [1] The reasons for this and the implications for catechesis can be seen through the use of the curriculum design as in the above chapters.

The Curriculum Foundations

In the Eichstaett-Bangkok approach the changes in the foundation areas were essentially reactive, that is, they were reactions to sociological, cultural, scientific, and other external developments attempting to harmonize these with Church doctrine, liturgy, and law. The changes stemming from the Vatican Council are, as Karl Rahner notes, actively undertaken within the Church's doctrine, liturgy and law and are positive internal developments rather than reactive changes. [2]

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[1] Marcel Van Caster, S. J. "A Catechesis on Original Sin, " Lumen Vitae, Vol. XXII, 1967, No. 1, p. 147.

[2] Karl Rahner, The Christian of the Future, (New York: Herder and Herder, 1967).

Change is expected in the practices of faith, such as fasting

rules, but rarely does the Christian expect a re-expression of faith

in new conceptual terms and such change jars. The following discussion

will not be able to explain the depth of these conceptual changes but

merely label them and point to some of the implications these changes

will have. A book would be needed in each foundation area to show

properly the depth of change occurring.

Theological Base

The theological developments which crystalized into formal

statements by the Bishops at the Second Vatican Council did not

abrogate any official Church dogmas. [1]

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[1] Care must be taken to distinguish in this discussion between what
is meant by a dogma and what is a teaching of the official Church
at a given time and in a given circumstance. An example might
be: Man has a physical form, a dogma. The teaching about this
form might at one time describe man as a young lad and at another
time describe him as an old man.
The "teaching" changes from era to era while the "dogmas" -
few in number in comparison, are held immutable - because they
speak of eternal realitiex.

The Council did produce substantial insights into the development of

Church dogmas often looking at them from a totally new perspective

which alters the theological explanations of them and which makes

them "new." This should not be understood to mean that nothing

changed in the thological base except the "package," so to speak, for

the "product" has been greatly re-newed but without destroying its

nature. Rahner notes:

> "God's truth remains the same, yet it is living
> and has always a history which will only come
> to an end in the vision of God. Until then the
> enduring, permanently valid truth is only
> partial, spoken in images and parables,
> wandering and therefore changing on the
> pilgrim road of unpredictable history. "[1]

In the conciliar document, Constitution on Divine Revelation,

a new understanding of inspiration and revelation comes to the fore. [2]

Revelation, formerly stressed as a body of truths revealed by God to

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[1] Rahner, p. 25.

[2] Pierre Behoit, O. P., "Inspiration and Revelation."
The Human Reality of Sacred Scripture, Concilium,
Volume 10, New York: Paulist Press, 1965.

man, and then as the biblical-liturgical Good News of Christ, is now

understood to be given in full in the presence of Christ among His

People, an idea also developed by the Lutheran theologian, Dietrich

Bonhoeffer. [1] The incarnate Christ, living among men, reveals God

to man. The formalized and inspired reflection of the community on

this reality, uniquely in the Scriptures, but also continually achieved

through history as the Chruch grows in its relationship with Christ,

is part of revelation. Brother Moran notes:

> ".....Christian revelation is a personal
> communion of knowledge, an interrelation-
> ship of God and the individual acceptance
> are both indespensible to the process.
> The human partner is not the recipient of
> 'something' called revelation. Humanity
> stands within the process and not outside
> of it, and revelation is not a 'thing'
> continuing, conscious experience of people
> that is, in the realtion of God and his
> people. " (Italics added)[2]

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[1] E. H. Robertson, Dietrich Bonhoeffer, (Richmond, Virginia: John Knox, 1966)

[2] Gabriel Moran, F. S. C. Catechesis of Revelation, (New York; Herder and Herder, 1966), p. 13.

In another place Moran states:

> "There is an inescapable tendency to
> reduce revelation to things or objects.
> But to place revelation outside of man
> whether in a book, in an institution,
> or in a schema of historical events
> (reports) can only result in deper-
> sonalizing revelation and exhausting
> it of its central significance. "[1]

Faith, therefore, is not an assent to an objective truth, whether

formalized into a theological system by Aquinas or into the kerygma

of the Scriptures, but an intersubjective relationship with God achieved

in the Christian community for "God reveals himself in our togetherness,

. . . . and then makes clear the durability and transcendent

possibilities of our togetherness when rooted in him" through the

inspired statement of truths.[2, 3]

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[1] Moran, Theology of Revelation (New York: Herder and Herder, 1966), p. 45.

[2] Anthony Padovano, "The Problem of God, " Ave Maria, February 11, 1967, p. 18.

[3] For further development of the idea of revelation, consult Dogmatic Constitution on Divine Revelation of Vatican Council II, especially paragraphs 7 and 8. Also confer Gerard S. Sloyan, "Religious Education as a Correlate of Religious Knowledge, " Religious Education, July-August, 1966, pp. 290-291.

Depth developments in the other aspects of the theological

base, such as liturgy and moral theology, have also occurred and

could be documented with enough time and space. The implications,

for example, of the design of Teilhard de Chardin on theology are

far reaching. [1] The new philosophical and cultural base have impli-

cations for the development of this foundation area in a new direction.

This will be seen in part below. [2]

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[1] Piet Smulders, S. J., The Design of Theilhard de Chardin
(Westminister, Maryland; Newman Press, 1967). See also
. Christopher F. Mooney, Teihard de Chardin and the Msytery
of Christ (New York: Harper and Row, 1964)

[2] For additional information on the theological base for Post
Vatican Catechetics, consult Msgr. Charles Moeller,
"Postconciliar Perspectives in Theology and Catechesis, "
Lumen Vitae, Vol. XXII, 1967, No. 1; Marcel Van Caster,
S. J., "Catechesis in the Spirit of Vatican II, " Lumen Vitae,
Vol. XXI, 1966, No. 2; Johannes Metx (ed), Is God Dead?
Concilium Vol. 16, (Glen Rock: Paulist Press, 1966); Karl
Rahner, S. J., Re-Thinking the Church's Mission, Concilium,
Vol. 13, (Glen Rock: Paulist Press, 1966), G. M. A. Jansen,
O. P. Bruce, 1966).

Philosophical Base

Concomitant with this development of a personalist theological

base, comes the death of Scholasticism as the philosophical foundation

for catechetics. In its place can be found in the conciliar documents

and catechetical writings a commitment to a developing Christian

existentialism. [1]

> "The schema on Revelation shows how
> effectively the Council has already
> helped theology to shake off a narrow,
> intellectualist approach to the truths
> of faith and to interpret revelation and
> the history of salvation in existential
> terms. "[2]

The advent of a Christian existentialism into conciliar thought

is most clearly seen in the Constitution on the Church in the Modern

World, which begins, significantly, with the situation of man in the

world and with human dignity before moving to revelation and the

mission of the Church.

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[1] The Church at one time condemned existentialism (Pope Pius XII, Humani Generis, 1950), but this condemnation refers to atheistic existentialism, such as Sartre's.

[2] "The Council Debate on Revelation, " Herder Correspondence, January 1965, Vol. 2, No. 1, p. 19.

The Fathers state:

> "The call to grandeur and the depths
> of misery, both of which are a part
> of human experience, find their ulti-
> mate and simultaneous explanation in
> the light of this revelation. "[1]

Christian existentialism begins with man and not with

philosophical and theological truths. It asks him to examine his

situation and to give meaning to his life. "....(A)ll things should

be related to man as their center and crown....." the Council notes.[2]

Bowers says that existentialism is a view from "the standpoint

of the actor instead of, as has been customary, from that of the

spectator. "[3]

Thomas Merton explains it this way:

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[1] "Constitution on the Chruch in the Modern World, " Teachings...., par. 13, p. 452.

[2] Ibid., par. 12.

[3] C. A. Bowers, "Existentialism and Educational Theory. " Educational Theory, Vol. XV, No. 3, July 1965, pp. 222-228.

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> "Pragmatism and positivism are therefore
> interested in the question 'how.' Traditional
> metaphysics, whether scholastic (realist) or
> idealist, is interested in the question 'what.'
> Existentialism asks the question 'who.'"[1]

In Post Vatican catechesis man is the center of attention.

He is seen born estranged from his fellow men and from God and

seeks, as Gabriel Marcel notes, to live out in specific actions the

answer to the question: "Who am I? What am I living for? What

is the meaning of all this?"[2] Looking at his human situation, man

faces the existential paradox, the confrontation between his unique

worth and nothingness, out of which Christ delivers.[3]

The catechist therefore, does not point out what is right

and wrong according to some objective standard. He seeks, rather,

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[1] Thomas Merton, "Notes on Christian Existentialism, "
, The Critic, Oct. -Nov. 1965, p. 15.

[2] Gabriel Marcel, Problematic Man (New York: Herder and
Herder, 1967), p. 22.

[3] George Tavard, "Christ as the Answer to Existential Anguish, "
Thomas O'Meara, O. P. and Celestin D. Weisser, O. P. (eds,);
Paul Tillich in Catholic Thought (Dubuque: Priority Press, 1964)

to lead the student to a meaningful relationship with the person of

Christ so the student can creatively fashion his own life, so he can

become "Christian" in his own unique way. Dogmas, like the presence

of Christ in the Eucharist, are not denied but the stress in on leading

the student to give them personal meaning through his life actions

and goals.

The influence of the existential philosophers and Protestant

theologians is great. The Greek conceptualizations even of God,

wed into Thomistic theology, are being re-examined in light of contem-

porary thought. [1] Cox refers to this movement as "the extraction of

the biblical doctrine from the metaphysical solvent in which it has

been suspended......"[2]

The impact of this new philosophical base for catechetics in

curriculum specifics will be posited later in this chapter. It will,

however, be nearly a decade for the full development of existential

catechesis to occur since the present catechetical leaders speak in

existential terms, such as "person, " but understand these in the

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[1] Leslie Dewart, The Future of Belief (New York: Herder and
Herder, 1966)

[2] Harvey Cox, The Secular City (New York: Macmillan, 1965). p. 77

scholastic framework of body-soul dualism rather than in the existential

framework of a center of consciousness. When this development does

occur, the ecumenical movement will receive another thrust. Much of

Christian education is becoming existential in character. Martin

Buber, for example, conceives of religious education (according to

Maurice Friedman) as being concerned not "with imparting objective

information about God's being, but with pointing man to the age-old,

ever-new dialogue with the God who hides and reveals himself."[1,2]

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[1] Maurice Friedman, "Martin Buber's Theology and Religious
Education, " quoted by D. Campbell Wyckoff, Theory and
Design of Christian Education (Philadelphia: Westminister Press,
1961,) p. 147.

[2] For further study of the existential background to Post Vatican
Catechetics, consult Van Cleve Morris, Existentialism in
Education (New York: Harper & Row. 1966); Gordon W. Allport,
Becoming (New Haven: Yale University Press, 1955); Eugene B.
Borowitz, A Layman's Introduction to Religious Existentialism
(New York: Delta, 1966); C. A. Bowers, "Existentialism and
Educational Theory, " Educational Theory, Vol. XV, No. 3, July
1965, pp. 222-228.

Psychological Base

The existential psychology or perceptual psychology of men

like Rollo May, Viktor Franki, Abraham Maslow, Carl Rogers,

Arthur Combs, and Adrian Van Kaam will become the psychological

foundation for Post Vatican Catechetics. The word, "become," is

used deliberately since it is this area of Post Vatican Catechetics

which seems to be developing the least. Few writings in catechetical

works exist in this psychological leaning. Those which do appear,

speak of "person," self-concept," and similar perceptual terms but

in the framework of the Herbartian or Stimulus-Response psychologies

spoken of in the preceding chapter. Thus the following discussion will

be based on implications for catechetics of writings in psychological

and education areas.

Van Kaam notes:

> "This psychology is called existential
> psychology because its main concept is
> that man exists, stands out actively and
> freely in the world.
> . . . .
> The term 'world' in the expression does
> not mean world in the sense of unknown,
> uncultivated, bare nature.

> 'World' in existential psychology means
> the world as found, experienced, perceived,
> understood, used, lived, humanized, culti-
> vated, civilized, and celebrated by man;
> in other words, a world-of-meaning. "[1]

This psychological approach - there are many variations and internal schools of thought in this general approach - is substantially different from the mental discipline, Herbartian, and associationistic approaches in a number of key ways.

First of all the basic frame of reference is not objective, as by an outside observer, but subjective, viewing thw "world" from the perspective of the person himself.[2] In addition the conception of man with the body-mind dualism, having an inactive or reactive switch-board mind, tending basically to evil or moral neutrality, has changed

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[1] Adrian Van Kaam, A Psychology of Falling Away From the Faith (Chicago: Franciscan Herald Press, A reprint from Insight Journal of Religion and Mental Health, 1966), p. 18 and 21.

[2] Donald Snygg, "The Need for a Phenomenological System of Psychology, " Don E. Hamachek (ed.), The Self in Growth, Teaching, and Learning (Englewood Cliffs: Prentice-Hall, 1965), pp. 52-54 especially.

to a view of man as a center of consciousness, with a computer brain, continually in action with his environment, and basically striving toward "good" or the enhancement of his organism as he sees it. [1]

The person, therefore, acts not as a result of the forces that are exerted upon him - present or past, but as a result of the way in which he perceives those forces in light of his understanding of himself, others, his world, and personal goals. [2]

Thus in existential catechesis the starting point is the believer. If behavior is a result of the way in which the student sees his world, and not as result of dominant idea presentations or external stimuli, then catechesis should start with the student's perceptual field - "his world" - leading him to explore, define, give meaning, change, commit, value, create, and structure his Christian behavior within that world.

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[1] Ira J. Gordon, "New Conceptions of Children's Learning and Development," Learning and Mental Health in the School, ASCD 1966 Yearbook.

[2] Arthur Combs, "Personality Theory and Its Implications for Curriculum Development," Learning More About Learning, ASCD (Washington, D.C., 1959) p. Also Robert Bills, "Believing and Behaving: Perception and Learning," Ibid., p.

This psychological approach may be too "existential," too
"subjective," for many religious educators who strongly value the
objectivity of the Christian message. To them the work of Jean
Piaget and Jerome Bruner will offer a meeting-point between believer
and message. . But even in the work of Piaget, more emphasis will
still have to be given to the learner, himself.

Millie Almy notes about Piaget's theory:

> "Piaget's theory leaves no question as
> to the importance of learning through
> activity."
>
> . . . .
>
> "From one point of view, this is the
> essence of Piaget theory - the child
> comes to an understanding of the world
> through his own efforts. While he
> may accommodate this thought to the
> ideas of others, it is only as he tries

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[1] For additional references in this psychological foundation area
consult Donald Snygg, "A Cognitive Field Theory of Learning,"
Learning and Mental Health in the School, ASCD, 1966; Arthur
Combs and Donald Snygg, Individual Behavior, A perceptual
Approach to Behavior (New York: Harper and Row, 1949),
Perceiving, Behaving, Becoming, ASCD, 1962 Yearbook
Washington, D. C. : ASCD) Morris L. Bigge, Learning Theories
for Teachers (New York: Harper & Row, 1964).

those ideas out within the context
of the ideas he has previously acquired
that he makes them his own. "[1]

Sociological Base

In his opening talk to the Bishops at the Second Vatican Council,

Pope John XXIII deplored the prophets of gloom who would withdraw

the Church from a world bent on evil and its own destruction. Instead

the Pope points the conciliar discussions toward a new openness to

the world, toward "a new order of human relations. "[2] In effect the

Pope calls upon the Bishops to lead the Church into a position of

becoming a unifying force for all men, a force for world peace and

development.[3]

Throughout the conciliar documents and discussions the

constant theme of the pastoral mission of the Church rose to the fore,

replacing the former emphasis on theology in and of itself. In other

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[1] Millie Almy, Young Children's Thinking, Studies of Asoects of
Piaget's Theory (New York: Teachers College Press, 1966), p. 13 & 139.

[2] Pope John XXII, "Opening Address of the Second Vatican Council, "
Teachings. . . . . . ., p. 7.

[3] Marie-Joseph Le Guillou, O. P., "Mission as an Ecclesiological
Theme, " Karl Rahner, S. J. (ed.), Re-Thinking the Church's
Mission, Vol. 13, p. 88.

words, the Church theologians and organizations should be concerned

primarily with preparing man for full Christian life here and now in

the contemporary scene.

Society once viewed as a necessary evil to be suffered or as a

reality with its own merits but apart from the spiritual life and mission

of the Church, is now seen as the milieu in which man and the Church

move toward self-fulfillment. [1] Heinz Schuster expresses the changed

view of the Church toward contemporary society well in his discussion

of pastoral theology. He says:

> "This Church has no God-given infallible
> knowledge about the structure of the
> contemporary society where she has to
> proclaim her message, fulfill her task
> and so reach her own fulfillment. This
> contemporary society, with all that it
> implies, is not a mere passing moment in
> this self-fulfillment of the Church, but
> is willed and ordered as such by God
> himself......Since the actual life of the
> Church is conditioned by the contemporary
> situation and the Church has no infallible
> insight into the features of this situation,
> she will have to analyze and interpret this
> situation theologically before she can
> proceed with that self-fulfillment as pre-
> sented here and now."[2]

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[1] "Constitution on the Church in the Modern World, "Teachings......

[2] Heinz Schuster, "The Nature and Function of Pstoral Theology, "
Karl Rahner, S. J. (ed.), The Pastoral Mission of the Church,
Concilium, Vol. 3, p. 7.

Underlying the Eichstaett Catechetics was the view of the Church

as co-existent with the secular society but retaining the final say in

some areas. Now the Church is seen as existing wholly within that

society and charged with a pastoral and prophetic role, as it were, to

serve it. The "town" mentality, as Harvey Cox describes it, wherein

the Church would seek to legislate its morality, has moved to the

"technopolis" or "secular city" mentality in which the Church becomes

a sign to the whole community of God's saving presence among men. [1]

Precisely how this role is achieved in actuality is the basis of much

controversial discussion. Most would agree with Father Cooke about

the need for catechetics and the Gospel to be relevant to each age, [2]

yet many are not ready to take the social Gospel to the point indicated

by Cox who gives the Church "the responsibility to be the servant and

the healer of the city. "[3] Nevertheless the consciousness of the need for

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[1] Karl Rahner, S. J., The Christian of the Future (New York: Herder and Herder, 1967)

[2] Bernard Cooke, S. J., "Relevane in Religious Education, "

[3] Cox, p. 133

the Church to be actively involved in the society and not aloof toward it, is a mentality which lies beneath Post Vatican Catechetics.

Coupled with this change in thinking regarding the relationship of the Church to society is a significant change in the understanding of the Church itself. Formerly seen as a divinely established organization charged with preserving the truths of God's revelation to man, it is now conceived of as the People of God, led by the continuing presence of Christ in their midst toward the fulfillment of God's redemption of man and matter.[1]

The task of the individual Christian is not, therefore, to withdraw from the world or to divide his time between secular and sacred, but rather to immerse himself directly in the work of perfecting the secular and in leading man to self-fulfillment.[2]

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[1] "Constitution on the Church," Teachings........, especially Chapter I, The Mystery of the Church.

[2] Decree on the Apostolate of the Laity, " Teachings. ....

This view of the Christian in society demands an existential

catechesis wherein the student learns to shape his environment

creatively. Cox notes:

> "The child or adult who is equipped by
> his education merely to find a place
> in the society, to fill his niche in
> the culture, is not prepared for the
> secular world. He must learn from the
> outset to accept responsibility for
> fashioning the values and images of'
> the culture and for shaping the insti-
> tutions of his society. "[1]

Thus Post Vatican Catechetics will be based on a sociological

foundation with significantly different views of the place and role of

the Church and the Christian in society.[2] Additional implication for

catechesis will be shown later.

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[1] Harvey Cox, "Secularization and the Secular Mentality: A New Challenge to Christian Education, " Religious Education, Vol. LXI, March-April 1966, p. 87.

[2] Confer also "The Churches' Influence on Secular Society, " Time, April 21, 1967, p. 26; Daniel Callahan, The New Church (New York: Scribner's Sons, 1966); Johannes Metz (ed.), The Church and the World, Concilium, Vol. 6, (New York: Paulist Press, 1965); Andrew M. Greeley, The Hesitant Pilgrim, (New York: Sheed & Ward, 1966).

Anthropological Base

In the anthropological foundations for Post Vatican Catechetics

a new coneption of the universe, of man, and of God and the relationship

of these three basic elements to an individual and his expression of

faith rises to the fore. This new conceptualization with its many impli-

cations in all the foundation areas and on catechesis appears to be the

result of several converging studies.

First there is the increased study into culture, communications

and language. Leslie Dewart's study, The Future of Belief, although

mainly philosophical, stresses the inability of theology to be relevant

when it is conceptualized into philosophical thought and language that

is out of tune with contemporary man. [1] He points to the disentegration

of faith with everyday experience and lays the blame on outmoded

Greek conceptualizations of faith. Cox agrees. [2]

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[1] Leslie Dewart, The Future of Belief (New York:Herder and
Herder, 1966). See also Leslie Dewart, "Have We Loved the
Past Too Long, " America , December 17, 1966, p. 70; The Ecumenist,
Vol. 5, No. 2, Jan-Feb, 1967 is also devoted to reviews of Dewart's
book.

[2] Cox, Secular City, Especially Chapter 3, "The Style of Secular City. "

Marshall McLuhan's explanations of the impact of the medium

employed in conveying a message and the resulting level of participation

by the audience will also demand consideration in this aspect of the

cultural implications of the Christian message and of faith-commitment. [1]

A second area of study that has implications for the anthro-

pological foundations of catechetics as well as other areas is the develop-

ment of biblical exegesis. Understanding that the bible is a library of

books written in the literary styles and conceptualizations of the period

in which the author lived, the scholars are able to separate, for example,

a revealed truth from the myth in which it is expressed. [2] The impli-

cations of this exegesis are great especially when faith conceptualizations

are re-expressed in contemporary language and philosophical thought.

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[1] Marshall McLuhan, Understanding Media (New York: Signet Books, 1966). Also McLuhan and Quentin Fiore, The Medium is the Message (New York: Bantam Books, 1966)

[2] Confer the folowing for an understanding of biblical exegesis: Pierre Benoit, O. P. , The Human Reality of Sacred Scripture; Peter Ellis, The Men and Message of the Old Testament (Collegeville: Liturgical Press, 1962); John L. McKenzie, S. J., The Power and the Wisdom (Milwaukee: Bruce Publishing Co. 1965).

By far the greatest impact in the anthropological foundations

has come from the developments in the natural sciences, especially

the evolutionary views of Pierre Teilhard de Chardin. This priest-

scientist reconciled the dogmas of his Church with the dogmas of evolution

by the development of a design which does justice to the laws of both

science and revelation.

At first glace it might not seem to significant for theology to

embrace the evolutionary views of science. Both when the conceptions

of man as body and soul dualism, of the esixtence of Adam and the fall,

and of the manner of creation of the world by God are challenged, the

teachings on original sin, redemption through Christ, and the eschata-

logical future of the Church, of the world, and of man are called into

question. [1] This acceptance of evolution and its effects are noted by

Dr. Francoeur. He writes:

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[1] "New Thinking on Original Sin, " Herder Correspondence, Vol. 4, No. 5, May 1967, p. 135.

> "Within the past two years, the whole
> approach of Catholic theologians and
> philosophers to this question of human
> evolution has undergone a complete
> revolution. Many Catholic theologians
> now not only accept evolution, they
> have embraced it as a dimension of
> thought.

Having looked at the facts of evolution, Chardin saw all matter

evolving toward greater levels of consciousness and complexity reaching

its fulfillment in man and ultimately converging toward Point Omega-

God - as the drawing source of this movement. Chardin notes:

> "If we hold that evolution has menaing,
> then we must hold to man as being the
> crown of evolution and to the fact that
> mankind can be fulfilled in union with
> a personal God, that a road is opened
> up to mankind by the attraction of God.
> God appears as the ultimate foundation
> of the meaning of universal history,
> not, as is usually said by Christian
> apologists, because he has originally
> set this history in motion, but rather
> because he is the fulfillment of every
> endeavor as final end and goal. "[2]

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[1] Robert T. Francoeur, "Evolution of Man and the Universe, " p. 24.

[2] Quoted by Piet Smulders, The Design of Teilhard de Chardin
(Westminster: Newman Press, 1967), p. 119.

With this law of complexity-consciousness Chardin removes the

disengagement between "natural" activities and "spiritual" activities

by showing that man is "immattered spirit" and that the whole movement

of the cosmos is toward a higher mode of existence by fulfillment in

Point Omega and thus "spiritual."[1] Chardin's thought is found behind

many of the ideas in the conciliar documents and in the writings of

contemporary theologians. His explanations of man and original sin are

akin to the existential and biblical explanations and complementary to

the psychological explanation by Erich Fromm and Henry Elkin.[2]

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[1] It is more than difficult to summarize in a few paragraphs the
thought of Chardin and its applications to anthropology and theology
and subsequently to catechetics. Among the studies on Chardin
the following were found helpful: Smulders, The Design of Teilhard
de Chardin; Henry de Lubac, S.J., Teilhard de Chardin, The Man
and His Meaning (New York: Hawthorn Books, 1965); Christopher
Moonery, Teilhard de Chardin and the Mystery of Christ (New York:
Harper and Row, 1964). Consult also the works of Chardin listed
in the Bibliography.

[2] Robert T. Francoeur, "Antediluvians and the Search for Adam, "
The Critic, February-March, pp. 27-34.

These studies in the anthropological foundations will not become fully a part of a catechetics curriculum approach for many years. But their impact will be great. In effect they justify giving the curriculum priority to the learner since they remove the dicotomy between "natural" and "spiritual" showing the latter to be the fulfillment and extension of the former. They call for greater concern to the media of catechesis since it so directly affects the message and the learner. They demand a re-expression of the Christian message into contemporary conceptulizations and language. It is no wonder that discussions on original sin and salvation threaten those formed in another generation.

The open spirit of the Council to advances in science and technology welcomes research into these areas seeking to re-express the relationship of these advances to man and his faith. Coupled with this task comes a great challenge to catechesis to educate man to be responsible for directing the evolution of himself and the earth which he will soon be able to control.

Educational Base

Many who tend toward Post Vatican Catechetics distrust

educational foundations to catechetics. They equate the Munich Method

or other rigid and formalized approach as the essence of what education

has to offer to catechetics. They are reacting to but part of educational

science that which approaches man in a mechanistic style. They would

do well to investigate further especially the work of those who seek

to humanize the educational process.[1]

The basic instructional strategy beneath the two approaches

presented above was the "framing strategy" wherein the teacher sought

to bring the students to understand a particular point of view, namely

the truth or point of the Good News. In the Post Vatican curriculum

approach, the basic instructional strategy will be the "opening strategy. "

Smith describes it:

> "Another form of strategy is one
> on which the teacher's verbal moves
> do not restrict student responses
> but rather leave the situation fluid.

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[1] Consult the ASCD journals and publications for the last couple of
years. Also see the writings of Earl Kelley and Arthur Combs.

> The student is then able to move
> in a number of directions. In this
> open-field strategy the teacher's
> verbal moves are designed to keep the
> situation from closing. The stu-
> dents are thereby led to explore.
> They may range over a number of
> considerations before coming to a con-
> clusion about a particular point of
> view. The aim of the strategy is to
> keep the area uncharted so as to maxi-
> mize the exploration of the territory. "[1]

Discussions, audio-visual aids, and similar tactics will be

selected by the teacher to "open" the exploration of the students into

their human situation and the light of revelation. In her pre-active

teaching preparation, therefore, the teacher will diagnosis the current

perception of the students of their human situation, their goals, and

their relationship with Christ, their "light of revelation." She will

select an appropriate organizing center with which to begin the "open-

field strategy." In the interactive teaching, she will need to rely on

her flexible "feel" of what do do next as she will be actively inter-

relating with the students and opening their vision.

Group dynamics will play a large role as part of this instructional

strategy since the individual learns well in a group. Discussion, however,

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[1] Smith, "A Conceptual Analysis of Instructional Behavior," p. 298.

will differ in the Post Vatican usage compared with the Eichstaett usage. In the latter it was used to fix or sink home a point which the teacher wished to leave with the students. Now it will be used to lead the students to explore their human situation, to see God's action in their lives. Out of this exploration they formulate the truth of the Christian message and relfect it into the Scripture and "doctrine."

The catechetical books and journals are beginning to carry articles about particular tactics - such as audio-visuals, group dynamics, action groups - but little work is being done on curriculum and instructional theory to provide a rationale for the decision-making in catechesis. What rationale is given is interwoven in theological formulations. For example, Moran notes:

> "Thus catechesis needs to bring to students'
> consciousness many aspects of their own
> experiences to that they may enter deeply
> into those presented by the inspired Word:
> and then, by reflecting on the inspired
> Word in the light of Christian tradition,
> help the students to hear the word God
> may be speaking to them here and now in
> their present experience."[1]

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[1] Moran, F. S. C. et al., "Catechesis for Our Times," Bible Today, February 1967, p. 1972.

Pierre Babin, in his newest book, <u>Options,</u> [1] does show the implications of various educational beliefs on catechesis. Marcel Van Caster does also in some of his writings. [2] However, it will be quite some time before catechetics develops in this foundational area.

Curriculum Priority

In the <u>Declaration on Christian Education</u> by the Council and in catechetical writings for Post Vatican Catechetics the curriculum priority is given first to the learners, secondly to the Christian community, and thirdly to the truths of revelation. [3] This places the primary emphasis on the human situation which is explored by the learnes themselves in light of revelation. . The objective of catechesis is stated:

> "The purpose of catechesis is to
> explore reality in the light of
> God's action in the experience of
> men. Catechesis is, therefore,

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[1] Pierre Babin, <u>Options, Approaches for the Religious Education of Adolescents</u> (New York: Herder and Herder, 1967).

[2] Marcel Van Caster, "A Catechesis on Original Sin,"<u>Lumen Vitae</u>, Vol. XXII, 1967, No. 1, pp. 147-168.

[3] Refer back to page 51 for explanation of the curriculum priority in catechetics.

a service to God's revelation of
himself in Christ, the Word in
flesh. "[1]

The Higher Institute of Catechetics in Holland defines catechesis:

"Throwing light on the whole of human
existence as God's salvific action by
witnessing to the mystery of Christ
through the word, for the purpose of
awakening and fostering the faith and
prompting man to live in accord with
that faith. "[2]

That priority given to the learners over the message can also

be seen in the Declaration on Christian Education where the Bishops

speak of the role of Catholic Schools:

"But its proper function is to create
for the school community a special at-
mosphere animated by the gospel spirit
of freedom and charity, to help youth
grow according to the new creatures
they were made through baptism, as
they develop their own personalities, and
finally to order the whole of human culture
to the news of salvation so that the
knowledge the students gradually acquire
of the world, life, and man is illuminated
by faith. "[3] (Italics added)

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[1] Gabriel Moran, F. S. C. et al., "Catechesis for Our Times, "
Bible Today, February 1967, p. 1971.

[2] The Higher Institute of Catechetics of Nijmegen (Holland), Fundamentals
and Programs of a New Catechesis (Pittsburgh: Dequesne University
Press, 1966, p. 88.

[3] "Declaration on Christian Education, "Teachings...., p. 260, par. 7

That the first priority should be given to the learner is a result of the developments in the foundation areas described above. Faith results from an interpersonal relationship between the believer and God through Christ and not from a knowledge of truths about reality. The individual is the value-giver to his existence and such values cannot be imposed. He can only be led to explore his perceptual field, his vision of himself, the world and others and give it value. As the crown of the evolutionary process and shaper of its future, man must be educated for responsibility and this means starting with him and not dogmas.

Curriculum priority cannot be given to the individual in isolation for the individual is "a Christian in a community, " Father Cooke explains. [1] He says:

> "While a Christian is very personally
> related to Christ and to the work of
> Christ, he can never be truly Christian
> if he remains individualistic.

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[1] Bernard J. Cooke, S. J. Christian Sacraments and Christian Personality (New York: Holt, Rinehart and Winston, 1965), p. 31.

> Christian priesthood and Christian
> apostolate are realities that must
> be found in the Christian community. "[1]

This social need of man and its influence on his learning ability

is documented in many places. the Council refers to it as do anthro-

pologists and psychologists.[2]

Content, or knowledge of the word of God expecially as found

in the Scriptures, is also a high priority in catechesis but serves the

first priority; namely the student. Moran explains:

> "The teaching of all doctrine must
> spring in some way from human life
> and be reflected in it at every
> moment. "[3]

In Post Vatican Catechetics the curriculum priority, the overall

criterion for the curriculum and instructional decisions, will be firstly

the students, themselves, and then the community which they form and

the larger community of which they are a part.

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[1] Cooke, p. 31.

[2] For example, consult Rev. Louis J. Lutzbetak, S. V. D.
Anthropological Factors in Adolescent Catechesis, "
The Living Light, Vol. 3, No. 4, Winter 1966-67, p. 27ff.

[3] Gabriel Moran, Catechesis of Revelation (New York:Herder
and Herder, 1966), p. 114.

The recorded reflections of the past and present Christian community,
especially the Scriptures, will be in a position of service to the students
in their present human situation seeking to clarify that reality. "Man
is the being who makes history and history is man's self-understanding
in time......Just as the Jews of old discovered God in their historical
experience, the Christian student of today can discover God only
through the experience of his own situation of space, time, and com-
munity. "[1]

The Teaching-Learning Situation

The effect of the developments in the foundation areas and the
new curriculum priority on the teaching-learning situation will be quite
significant. Part of this effect will be described below.

First there will be a greater emphasis upon the involvement
of persons other than the teacher in catechesis in an effort to bring into
the catechesis situation persons closer to the human situation wherein
God reveals Himself to man.

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[1] Moran, Catechesis of Revelation(New York:Herder and Herder,
1966), p. 45.

This will mean both that the parents are given back their responsibility

for the religious education of their youth with assistance by the parish

in this work, and that "witnesses" or "speakers" are brought into

formal catechesis situations to bear testimony to a given topic of

discussion and to relate their experience and search in becoming more

fully Christian.

Secondly there will be less emphasis upon classes and school-

type framework for catechesis. Instead there will be efforts to

establish formal catechesis situations closer to the human situation

which they seek to illiminate. Home discussion groups, action groups,

film festivals, and many formally "extra-curricular" activities will be

an integral part of the catechetics curriculum. With this emphasis,

formalized courses of study and graded text series which cover portions

of the Christian message from year to year, will disappear.

Having made these generalizations about the changing nature

of the catechesis situation, some comments about the particular elements

in the teaching-learning situation can be given. These elements must

be viewed in Post Vatican Catechetics, however, in a broader fashion

than before. The "aim" or "process, " for instance, might be related

to a significantly different catechesis approach, such as a film

festival, compared with the former relationship only to classroom

catechesis.

Aim   If catechesis is to lead the students to explore their life

situation in light of revelation, then the aim must arise out of the

interaction of the catechist and students. The aim of the ｌdatechesis

must be personally relevant to the learner. It must be related to

personal needs and goals. Beginning with these "felt needs" or

"psychological concerns, "[1] the catechist leads the learners to set

new goals, to explore new aspects of their situation, in their mutual

and open search for the meaning of life which is achieved through

faith and fulfilled in Christ. [2]

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[1] A psychological concern is the felt or unfelt need behind the
student's expressed interest. For example, a student may be
interested in cars as an expression of his "concern" for power.
Confer Terry Borton, "What Turns Kids On? ", Saturday Review,
April 15, 1967, p. 72.

[2] Mark Link, S. J., Gabriel Moran, F. S. C., Gerard Pottebaum,
et alia., "A Statement on Teaching Religion, " America,
January 7, 1967, p. 16ff.

Babin expresses it:

>"The aim of the teacher will be to
>lead the adolescents to recreate,
>to invent their own vision of faith,
>and to deepen it so that they can
>truly meet the new and challenging
>situations in a world more and more
>in change. "[1]

That the aim be related to the students is necessary for

reasons given both in the theological and the psychological foundations.

Moran explains:

>"God reveals himself in the concrete
>history of the person, and it is this
>individual person with his whole past,
>present, and future that the catechist
>must accept and work with. "[2]

Snygg says of a student's ability to learn and the aim of the

curriculum:

>"Fun damentally the curriculum aids the
>student, not by giving him the answers
>to problems that he does not have, but
>by helping him to discover new and more
>fruitful objectives in his personal
>campaign for feelings of greater worth
>and value. "[3]

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[1] Pierre Babin, Options (New York: Herder and Herder, 1967), p. 89.

[2] Moran, p. 50.

[3] Donald Snygg, "A Cognitive Field Theory of Learning, " p. 89.

Father Sloyan agrees noting that in our catechisms we give

the students answers to questions that they are not asking. [1] Post

Vatican Catechetics will not be able to rely on fixed catechisms to

accomplish this aim. It will depend upon the skill and leadership of

the catechist to reach it.

<u>Content</u>   Out of the goal-setting of the teacher and the students,

content arises. Content is viewed herein as anything or anyone who

is to be brought into the learning experience to assist in the achievement

of the aim, that is, to assist in illuminating the particular defined

human situation in light of revelation.

It is important to note that this content cannot be programmed

beforehand for any particular group. Goodlad says:

> "It is impossible (and undesirable
> even if it were possible) to pre-
> scribe the series of such organi-
> zing centers to be set up for any
> group. It is only possible to
> analyze what is involved in the
> planning-organizing process. "[2]

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[1] Gerard S. Sloyan, "Religious Education as a Correlate of
Religious Knowledge, " p. 290.

[2] John I. Goodlad, "The Teacher Selects, Plans, Organizes, "
p. 40.

Once the catechist has diagnosed the particular group with which she

is working, once she has explored with them their aims and situations,

an organizing center is developed around which the catechesis proceeds.

Herrick defines an organizing center:

> "An organizing center is whatever
> a teacher and a class can get their
> hands on and their minds around to
> enrich the quality of classroom
> living. Visualizing in the center
> the qualities that make it worthwhile
> determines the usefulness of that
> organizing center." [1]

This organizing center must be relevant to the learners and to the

whole Christian community. This means that it must be significant

to the development of both. It must be accessible or workable in terms

of the human and material resources (and time and space factors)

available. It must be broad enough in scope to allow for all the learners

to participate in its development according to their personal needs and

interests. And it must relate to what they have learned before and

are apt to learn in the future. [2]

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[1] Virgil E. Herrick, Strategies of Curriculum Development, p. 111.

[2] Ibid., pp. 109 and 110.

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It is especially important in catechesis if the objective is a creative personal faith, that the content not become something "out-there" which must be covered or learned. If it is not the student's content, the student's life situation, the student's data, that is being explored, then it is not his faith that is being discovered and his commitment which is being formed. Combs says regarding the content:

> "Whether or not any given piece of
> information will be really learned
> by a youngster, we now know, is
> dependent upon whether or not he has
> discovered the personal meaning of
> that bit of information for him.
> It is the personal feeling I have
> about information, the personal
> commitment I have with respect to
> it that determines whether or not
> I behave differently as a result
> of having that information. "[1]

In catechesis the most important "content" in the teaching-learning situation is Christ. The meaning which the learners give to Christ in their vision of their world, others, and themselves will determine their Christian commitment, their Christian life.

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[1] Arthur Combs, "What Can Man Become, " Don E. Hamachek (ed.) <u>The Self in Growth, Teaching, and Learning</u> (Englewood Cliffs: Prentice-Hall, 1965), p. 565.

Moran explains:

> "The teaching material must largely be
> discovered in the common search by the
> teacher and student, though the teacher
> should obviously contribute more be-
> cause of his background of competence
> and experience. "[1]

Process   The process of catechesis in Post Vatican Catechetics will

emphasize decision-making and dialogue.

If catechesis is intended to lead the learners to a new or deeper

commitment to Christ, and thus to self-discovery, if it is meant to

deepen the value-system of the learners in light of the Christian vision,

if it is meant to prepare them for a creative and active Christian life

both individually and in society, then decision-making, choice, value-

giving, and similar processes meaningful to the learner must be stressed.

This is necessary for the learner must be involved directly in setting

the goal and moving toward it or he will not be fulfilled.[2]

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[1] Moran, Catechesis of Revelation, p. 40.

[2] Arthur W. Combs, "A Perceptual View of the Adequate Personality, "
Perceiving, Behaving, Becoming, p. 50f.

"Learning to think and to learn are
crucial to the process of self-discovery.
A sense of indentity and "full humànity"
can only come when students have learned
to collect a wide range of information,
to evaluate it carefully and to make wise
decisions. As Tillich has noted, a man
is never more human than at the moment
of decision... Without opportunites to
make discoveries and choices in terms of
their own thoughts and wishes - to fulfill
their humanity through moments of decision -
students will find it difficult to discover
themselves. "[1]

Within the basic "open-field" instructional strategy described above

in the educational foundations, tactics employed by the catechist[2] will

be designed to clarify, to open the horizons, to place more respons-

ibility for decision-making and value judgments on the learners since

it is their life behavior which they are shaping through their con-

ceptualizations about their world, others and themselves.

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[1] Elizabeth Monroe Drews, "Self-Actualization: A New Focus for Education, " Walter B. Waetjan and Robert R. Leeper (eds.), Learning and Mental Health in the School ASCD 1967 Yearbook, p. 114

[2] For an explanation of the concept of "tactics" within a basic "strategy, " consult Ben Strasser, "A Conceptual Model of Instruction, " Journal of Teacher Education, Vol. XVIII, No. 1, September 1967, p. 63ff.

Dialogue between student and student and the student (s) and catechist is also a necessary prerequisite for the revelation process of catechesis. [1]

Moran explains:

> "A better understanding of the theology
> involved here would also make very clear
> why dialogue and discussion in religion
> class not only are not excluded but are
> the heart of the process.
>
> . . . .
> I would claim, therefore, that there is
> no other way to revelation than to dis-
> cover it as a "given" in one's own life.
> The best way in which the meaning of this
> revelation will be clarified is through
> a teaching that always includes a dialogic
> element. "[2] (Italics his)

These two elements will characterize the catechesis process of Post Vatican Catechetics. They are essential since each man must shape his own life in light of the Christian vision he knows and since the basic search of man for meaning is fulfilled by his value-giving, by his choices, and especially by his "leap" of faith. [3]

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[1] Buber would agree. Consult Maurice Friedman, "Martin Buber's Theology and Religious Education, " p. 147.

[2] Moran, Catechesis of Revelation, p. 140 and 141.

[3] Bernard Cooke, S. J., "The Significance of Vatican Council, " Religious Education, Sept. -Oct. 1966, p. 336.

<u>Catechist's role</u>   Basically the role of the catechist in this curriculum

approach is that of facilitating the process of self-actualization in

which the learners are already engaged.   Believing that their basic

search for meaning in their life is fulfilled by Christ, the catechist

seeks to remove the barriers which imped them from commitment

to Him in faith.   She does this especially through the process as

described above.   Babin writes about this role:

> "He will help his students have basic
> principles and insights that the stu-
> dents themselves can use to perceive
> and evaluate the situations they are
> in.   He will thus have to adopt a
> pedagogy of invention (teaching which
> opens the student to search for meaning)
> rather than one of teacher transmission
> (one in which the teacher hands down a
> collection of truth formulated and
> defined).   Finally, he will have to train
> his students to approach this world in
> terms of its ultimate meaning, and not
> to stop at the organizational or func-
> tional level of life. "[1]

Consistent with the foundational understandings the catechist

should have a firm conviction that the learners are actively engaging

with their environment seeking to make meaning out of it in relation

to their striving for adequacy.

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[1] Babin, <u>Option,</u> p. 89.

"If we are willing to determine what
the student is to become, to manipu-
late him according to our values as
to what he "should" learn, then we
control his action space so that he has
only certain experiences and comes to
definite effectiveness in the world
without knowing how limited his world
has been. However, if we hope to open
the world so that a student can stretch
toward his potential with no prejudiced
limits to that potential, we must become
a resource for help to the learner in a
relationship such that he can take the
help without its imposing any limits
between teacher and student. "[1]

Therefore, the catechist seeks to open the awareness of the

learners to Christ by facilitating their search rather than closing

their view toward a preconceived vision of Christ and the expected

results of the faith-commitment.

With this vision of the teaching-learning situation, Fromm[2]

and Moran[3] would agree.

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[1] Rodney A. Clark and Walcott H. Beatty, "Learning and Evaluation, "
Fred T. Wilhelms (ed.), Evaluation as Feedback and Guide, ASCD
1967 Yearbook, p. 67.

[2] Erich Fromm, The Art of Loving (New York: Bantam Books, 1956),
p. 104.

[3] Gabriel Moran, "Freedom and Faith, " Readings in Catechetics
for High School Teachers (Winona: St. Mary's College Press,
1967), p. 52f.

Needless to say, this role of the catechist also includes the acceptance

and approval - Christian love - which both Moran[1] and Rogers[2] suggest

as essential to progress in the teaching-learning situation.

Learners role   It is misleading in discussing this approach to

catechesis to speak of a "role" for the relationship between the catechist

and the learners for their common dialogue and search is definitely

not "role-playing" in the superficial sense implied with that word. If

their relationship is not "real" and genuine, then the catechesis is

artificial and cannot achieve the aim for which it is intended. However,

for purposes of understanding, we can speak of the type of behavior or

the contribution which the catechist and the learners bring to the

catechesis situation.

Basically the learners are encouraged to use the catechesis as

an experience wherein they can creatively and critically think about

themselves, their world, and others and the place of God and faith

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[1] Moran, Catechesis of Revelation.

[2] C. R. Rogers, On Becoming a Person (Boston:Houghton Mifflin, 1961).

within their "vision". With the leadership of the catechist they examine

their life situation, clarifying their implicit and known goals and "their

light of revelation. " From this they strive to develop a style-of-life

which assists their striving to become adequate and which is creatively

Christian. [1]

In effect, therefore, their role in catechesis in immensely

active. They determine its direction, its scope, its depth, its purpose

and meaning led only by the catechist who assists by clarifying, re-

flecting, probing, and supplying material which will accomplish the

desired end.

This means that they would select problems [2] real to them,

think about these freely and creatively, generate "solutions" or a

vision of what might be, reflect their "solutions" against the data of

others - especially, for example, the Scriptures in catechesis, test

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[1] For additional background on the basic striving to become adequate,
confer: Arthur W. Combs (ed.), Perceiving, Behaving, Becoming;
Elizabeth Monroe Drews, "Self Actualization: A New Focus for
Education, " Learning and Mental Health in the School; and the
. writings of the psychologists Fromm, May, Maslow, Rogers,
Syngg, and others.

[2] The word "problem" here refers to the discropancy between the
student's concept of adequacy and his perceived relationship with
his world or others.

or judge their solutions, and make a decision or formulate a belief

upon which they will base their behavioral choices in effecting a

style-of-life. Moran writes:

> "The development of the child's reli-
> gious life and the emergence of the
> presence of the Spirit into reflexive
> consciousness is mediated by all of the
> child's relationships with the world.
> . . . .
> . . . (I)t means that adults should be very
> wary of imposing external formalisms which
> do nothing but inhibit the work of nature
> and the Holy Spirit. The task of the
> adult is to listen to the Spirit and to
> guide the child by awakening his con-
> sciousness in the Spirit. "[1]

Syngg warns:

> Students must be protected from ready-
> made answers which make their own con-
> sideration of the problem unnecessary. "[2]

The students' role in catechesis is the most important and

active role since it is for them that the formal catechesis situation

exists.

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1 Moran, Catechesis of Revelation, pp. 117 and 118.

2 Snygg, "A Cognitive Field Theory of Learning, " p. 89.

<u>Evaluation</u>   The present movement in catechetics to do away with

evaluation - marking and grades - in religion classes expresses the

growing dissatisfaction with the mode of evaluation which permeates

present approaches to catechesis. However, evaluation as such must

remain, although in a different mode.

> "Whenever an institution commits itself
> to any purpose it takes on the obligation
> to keep finding out how well it is achieving
> that purpose. "[1]

When evaluation is removed from the concept of judging how well

the learners have grasped the material presented and becomes under-

stood as the feedback which the catechist and the learners need to see

how effectively they are moving toward their goal, then it will assume

a larger role in catechetics curriculum design rather than wane.

Wilhelms writes about this concept of evaluation:

> "There is. no more realistic fact in the
> realm of human life than that we are
> all governed by our perceptions of the
> feedback we receive - and the nearer we

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[1] Fred T. Wilhelms, "Evaluation as Feedback, " <u>Evaluation as Feedback and Guide</u>, p. 6.

come to having the feedback we need,
the more nearly we approach wisdom at
the next step. "[1]

The learners need feedback in checking to see how well their striving toward the catechesis goal - their goal - is proceeding. The catechist needs it to assist the learners in planning their next step and in selecting materials and for recording the progress of the catechesis sessions for the next catechist or for reporting to parents.

For purposes of clarifying discussions, it is possible to separate formal evaluation as a distinct catechesis process step for the purpose of the catechist in recording and reporting progress from the informal evaluation which both catechist and learners perform throughout the catechesis.

Formal evaluation lends itself more to the preactive teaching behavior of the catechist wherein she evaluates the previous session, keep records and makes initatory plans for the coming sessions.[2]

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[1] Wilhelms, Evaluation as Feedback and Guide, p. 9.

[2] Consult Philip W. Jackson, "The Way Teaching Is," pp. 12 and 13 for a better understanding of this preactive evaluation.

Informal evaluation occurs throughout the interactive dialogue of

catechesis by both the catechist and the learners.[1] Each uses it to

test the meaning of the other's communication and of the "content" of

catechesis. Clark and Beatty explain:

> "Thus it is the 'nature' of man to re-
> late and constantly to test and judge
> the results of the relating (with his
> environment). If we think of this con-
> stant testing and judging as evaluation,
> then, an abstract sense, evaluation is
> the process of making meaning out of
> experience. It is an essential part of
> the learning process; for no one could
> learn from his experiences except by
> utilizing the feedback from these exper-
> iences and converting it into meaning for
> the future."[2] (Italics his)

This type of evaluation becomes an objective of the learning

situation for the learners in seeking to become adequate in their world

for they need to learn the skill of clearly receiving and utilizing the

feedback out of which they posit the meaning of their world. Clearly the

feedback which they receive about Christ and his relationship to self

becomes an integral part of the faith-commitment. If they do not see

Christ as personally enhancing, there will be no commitment.

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[1] Consult Ben Strasser, "A Conceptual Model of Instruction," Journal of Teacher Education, Vol. XVIII, No. 1, Spring 1967 for a clearer understanding of this kind of interactive evaluation.

[2] Clark and Beatty, "Learning and Evaluation," p. 51.

Summary

In the Baltimore and Eichstaett-Bangkok curriculum approaches the catechesis gave first priority to the truths of revelation or the kerygma both in the curriculum and the instructional decisions. Thus the catechist would start with a truth (or with the student's life situation leading to a predetermined truth) and explain or discuss it in depth in order to reach an understanding of it. Then the catechist directly or indirectly led the students to apply it to their life situations and to commit themselves to extending that principle into their decisions of life when leaving the catechesis situation.

In Post Vatican catechesis the catechist and students begin with their (catechist's and students') life situations, probe the meanings which are given to it, formulate their "revelation, " and compare this with the "revelation" of the Christian community, especially that which is unique recorded in the Scriptures.

The theoretical reasons which substantiate these approaches cannot be explained herein in more detail as they are not within the scope of this study - and would take considerably more space. There existence

and general implications can only be posited and documented.

Catechist Preparation

Since the role of the catechist has changed with the nature of the catechesis approach, a new program for the preparation of the catechists is need, one which will prepare catechists for their new role as "witness" or instructional leader.

Catechist preparation programs could be called foundational or instrumental to characterize their basic orientation and the way in which they incorporate the following essential elements in the preparation of catechists:

A. the Objective of Catechesis

B. the Personal Concerns of the catechists

C. the Theological Disciplines

D. the Catechesis Elements

E. the Needs of Society and of the Church

The objective of catechisis, or the curriculum priority, arises out of the foundational beliefs as was explained in the preceding chapters. It must be included in catechist preparation programs since it shapes the role which the catechist is expected to adopt.

The personal concerns of the catechists need to be considered
for psychologists explain that it is these concerns which motivate
people and which give personal meaning to new information and thus
influence behavioral changes. [1]

The reflections of the Christian community upon the msytery
of Christ, recorded into formal statements and studies which can be
called the theological disciplines, should be included in a preparation
program for the catechists to assist them in developing their own
awareness and reflections and eventually those of the learners in
catechesis. So also should the catechesis elements, that is, a study
of learning, of communication, and similar things which will facilitate
catechesis.

In addition the needs of society and of the Church should be
included since catechesis has a sociological dimension with respect
to its purpose and its resources.

The preparation programs of the Baltimore and Eichstaett-
Bangkok approaches to catechetics were foundational in their basic
orientation, that is, they sought to give the teachers a foundation
background in the theological disciplines and the catechesis elements in

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[1] Robert E. Bills, About People and Teaching, Bulletin of the Bureau
of School Service, Vol. XXVIII, No. 2, December 1955, College of
Education, University of Kentucky.

order for them to "proclaim the message. " The <u>objective of catechesis</u>

the <u>personal concerns</u>, and the <u>needs of the society and of the Church</u>

were incorporated in a nebulous fashion or left to chance. In practive

this meant that a CCD Office of a diocese conducted courses in Theology

and what could be called Applied Catechetics for those becoming cate -

chists. The major emphasis within these courses was the content to be

taught and the tools for teaching it. [1]

The assumption behind these programs is summarized by Combs

who speaks of teacher preparation in general.

> "The earliest conception of a good
> teacher was that of a scholar. It
> was assumed that a teacher who knew
> could teach others. "[2]

The preparation programs for Post Vatican Catechetics will be

based on the assumption that the role of the catechist is to be not a

herald of a message but a "witness" or an instructional leader.

Combs says:

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[1] Conclusion based on examination of course outlines from various
dioceses, discussions with teachers of such courses in several
dioceses, and visitations to catechist preparation sessions.

[2] Arthur W. Combs, <u>The Professional Education of Teachers</u>
(Boston: Allyn and Bacon, 1965), p. 1.

> "We may define the effective teacher
> formally as a unique human being who
> has learned to use himself effectively
> and efficiently to carry out his own
> and society's purposes in the edu-
> cation of others."[1] (Italics his)

Moran speaks of the new role of the catechist and its implications

for preparation programs.

> "Catechists must be prepared to work
> for their ultimate goal in a far more
> indirect way than has often been sup-
> posed. They must be intent on awak-
> ening human beings to many things in
> their lives which have no immediate
> relation to a religious commitment but
> which are in fact the foundation on
> which a mature religious decision must
> be made."[2]

This means that the preparation programs will need to be

instrumental in their orientation, that is, they will strive to help the

catechists become more fully developed in their own faith and more

effective as instruments in communicating with others. To accomplish

this the programs will begin with the personal concerns and the

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[1] Combs, The Professional Education of Teachers, p. 9.

[2] Moran, Catechesis of Revelation, p. 39.

<u>objective of catechesis</u> since they are closely related (search for

adequacy and fulfillment of that search in Christ). Out of these will

grow a consideration of the <u>needs of society and of the Church,</u> the

<u>theological disciplines</u> and the <u>catechesis elements</u> more by reflection

upon the discussions and workings of the catechists themselves in

groups than by formal presentations. (See chart 5:1)

In other words, the catechist preparation programs will need

to be approached in the same fashion as it is expected the catechists

will approach catehcesis. Ned Flanders explained about teacher

preparation:

> "It is a serious indictment of the pro-
> fession, however, to hear so many educa-
> tion instructors say that their students
> will appreciate what they are learning
> after they have had some practical teach-
> ing experience. What hurts is the obvious
> hypocrisy of making this statement and
> then giving a lecture on the importance
> of presenting material in such a way
> that the immediate needs and interests
> of the pupils are taken into consideration. "[1]

The instructional approach which best allows a preparation

parallel to catechesis is the laboratory method which has been praised

by many educators in a variety of types.

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[1] Ned Flanders, "Intent, Action, and Feedback: A Preparation for
Teaching," <u>Journal of Teacher Education</u>, Vo. XIV, No. 3, Sept.
1963, p. 251.
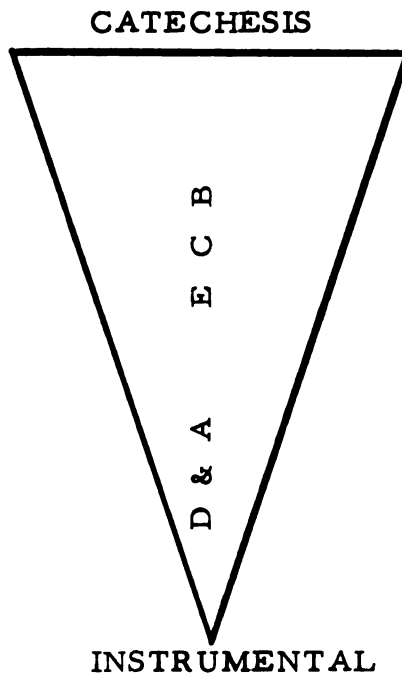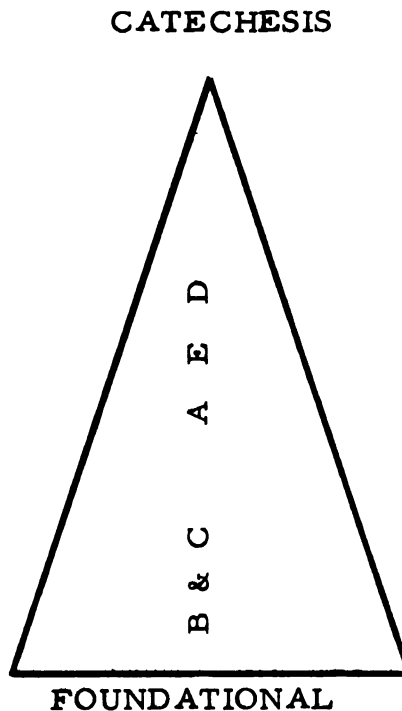
Chart 5:1   APPROACHES TO THE PREPARATION OF CATECHISTS

Elements to be considered:

  A. Objective of Catechesis
  B. Theological Disciplines
  C. Catechesis Elements
  D. Personal Concerns
  E. Needs of Society and of the Church

POST VATICAN APPROACH:

CATECHESIS

D & A   E C B

INSTRUMENTAL

BALTIMORE AND EICHSTAETT APPROACH:

CATECHESIS

A E D

B & C

FOUNDATIONAL

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The laboratory method can range from the unstructured

T-Group approach[1] to the highly structured experiential approach

involving teaching practice, observation, and such structured but

experiential programs.[2] However, the theory of learning and the

kinds of experiences usually associated with the unstructured approach

would appear to be more consistent with the desired Post Vatican

catechist preparation. Bradford explains about the T-Group:

> "Thus the first two T-Group goals of
> learning better how to learn from
> continuing experiences and learning
> how to give help to others in their
> learning and growth experiences are
> interactive and reciprocal.........
> The third purpose of the T-Group is to
> develop skills of effective membership.
> ....As the individual invests himself
> in group membership, he learns better...
> how to work with others in creating a
> climate that encourages collaborative
> problem solving and a process by which
> it can take place. "[3]

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[1] Leland P. Bradford, Jack R. Givv, and Kenneth D. Benne (eds.), T-Group Theory and Laboratory Method (New York: John Wiley, 1964).

[2] James Bryant Conant, "Conclusions of the Conference, " Innovation in Teacher Education (Northwestern University Press, 1965), pp. 50 and 60.

[3] Bradford, et. ali., T-Group and Laboratory Method, p. 214.

As explained above, catechists in this curriculum approach will need to be able to work with the learners in defining their life situation - leading them to establish goals and gather data, and in general work with other learners in striving to become adequate persons and creative Christians. The laboratory method seems capable of preparing such catechists.

The laboratory method would also appear to be consistent with the process of revelation itself. Moran explains:

> "To the degree that man is opened by
> another to communion with man and
> God, his relation to that other is
> true and personalizing; thereby is
> deepened the realization of what he
> is and what he can become.....It
> should not be surprising, therefore,
> that God reveals to the individual
> Christian what it means to be a
> Christian in the face of another
> Christian. It it were the mind, the
> soul, or some abstract human nature
> that were at issue, then it would be
> conceivable that revelation could
> be by an interior movement of a
> written document. However, since
> it is man, the being of bodily, tem-
> poral, social existence, who is to
> be Christian, revelation must take
> place in a human life and in a com-
> munion of human individuals. "[1]

---

[1] Moran, Theology of Revelation, p. 152

To what extent the laboratory method of preparing a catechist is desirable and is consistent with the developing understanding of revelation, the theological disciplines, and the needs of society and of the Church will be a matter of additional research. At this point it does appear to be a good mode of meeting personal concerns and of developing a catechist who can become an effective instrument in the development of others - and thus achieve the objective of catechesis as envisioned by Post Vatican Catechetics. More speculation, study, and research needs to be done to define the nature of Post Vatican Catechetics and the implications of this for catechist preparation before definite principles and procedures can be presented.

Summary

The most significant characteristic of Post Vatican Catechetics will be the integration of faith with life. From new understandings in the foundation areas it has become apparent that catechesis must no longer be regarded as a "teaching" process whereby the truths of salvation are presented to man and applied to his life situation. Rather, catechesis should be a "leading" process in which a catechist, as a real and genuine person, seeks in an accepting, loving atmosphere to

enter into a genuine empathic understanding of the learners and shares

their search - their learning about themselves, their world, and others in

light of the Christ-revelation which fulfills man and nature.

This integration will be the result of new understandings of

revelation; a new philosophy which begins with man; a psychological

foundation which emphasizes man's search for adequacy and meaning

in his perceptual world; a sociological challenge for awesome responsi-

bility which demands that the learner assume a new creativity; and an

anthropological understanding of the integration of faith with a culture,

of the re-expression of stated beliefs in new thought patterns; and of

the evolutionary movement of man and the universe. This new cate-

chesis is possible now because of the advances in educational science

which enable formal learning procedures to begin with the psychological

concerns of the learners and proceed from there.

Such insights will take the pressure off of catechesis for we

will realize that the importance of the classroom approach to catechetics

and the importance of the teaching about faith are much over-rated.

The Christian is always learning about himself and his world in

community with others and efforts to impose a world view which would

fix reality into certain patterns is doomed to failure since more and

more it can be seen that the reality of the world is evolving at a pace

beyond realization and must be led by ever-new and creative visions.

What can be done is to assist the Christian to enter into a

deeper relationship with the Christian community and to challenge

him to project meaning into his world and creatively live to fashion it.

This will necessitate in Post Vatican Catechetics an approach to cur-

riculum wherein the learners are led to examine their world, to set

goals and test ways of achieving them, to choose values and beliefs

and to take a stand on them yet ready to re-evaluate at any time and

take a new position in seeking to become adequate and effective in

guiding the evolution of himself, the community, and the world.

Post Vatican Catechetics will become more than speculation

if it incorporates the challenge of Pierre Teilhard de Chardin. With

his phenomenal vision there is extended a challenge to the education

of man- of which catechesis is a part - that will revolutionize structures

and processes if accepted.

There are signs - documented in part herein- that Post

Vatican Catechetics is seeking to accept that challenge of leading

a "new" man to shape a "new" world in light of his Christian vision.

Chardin states this challenge (and the spirit of Post Vatican

Catechetics) in his work, Building the Earth. He says:

> "We can no longer measure our efforts by
> pld achievements, no matter how exalting
> these were in their own time. That is
> why our age is weary of the sectionalism
> which confines human sympathies in water-
> tight compartments. Such sectionalism
> drags us into an atmosphere where it is
> no.longer possible to breathe.
> We must have air. We must unite. No
> more political fronts, but one great
> crusade for human advancement. The
> democrat, the communist and the fascist
> must jettison the differences and limita-
> tions of their systems and pursue to the
> full the positive aspirations which in-
> spire their enthusiasm, and then, quite
> naturally, the new spirit will burst the
> chauvinist bonds which still imprision it;
> the three currents will find themselves
> merging in the conception of a common task;
> namely to promote the spiritual future of
> the world. "[1]

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[1] Pierre Teilhard de Chardin, Building the Earth (Wilkes-
Barre, Pa., Dimension Books, 1965), p. 34 and 35.

CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

This study is a horizontal or synthesis study, that is, it skims across the top of various areas of education and catechetics. As a result statements about aspects of curriculum design, about the fundamental disciplines shich support a curriculum, and about the preparation of catechists are necessarily broad and only documented in part. With that limitation the effect of this study might be small. It can mainly serve to show the need and serve as a guide for additional research. If it accomplishes that, it will be successful.

Summary of the Study

The pressure for the preparation of more catechists to work in the CCD programs of religious education for the Catholic youth in elementary and secondary public schools was the impetus or need which gave rise to this study. This need was examined in Chapter I where it was shown that the majority of the Catholic youth now and will depend upon the parish CCD programs for their formal religious education. This demands that the diocesan CCD Offices increase their services of curriculum planning and catechist preparation for the parish program.

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The recent completion of the Second Vatican Council also made this study necessary. The religious educational goals of the Church should contribute to the effective realization of the pastoral goals. Since these latter were changing in the conciliar teachings, it was necessary to re-examine the catechetics curriculum goals and catechist preparation to assess the extent of change needed.

In Chapter II a catechetics curriculum design was introduced to facilitate the needed examination of catechesis. In addition a schema for a theory of catechist proparation consistent with a curriculum approach was presented. This design and schema identified the elements involved in catechesis and their relationship to one another and to catechist preparation. This relationship was determined by underlying beliefs about revelation, man, society, the world, etc. which were identified according to accepted discipline areas. The relationship of these underlying beliefs to catechesis is most readily seen in the catechetics curriculum priority or objective. This priority and its effect on catechesis were also shown in Chapter II.

To show the nature of the changes in the approach to catechesis in the Post Vatican Church, it was necessary to use the curriculum design to indicate the past approach which was called Baltimore Catechism Catechetics because of the impact of that small book. This was done in Chapter III. The kind of catechist preparation consistent with this approach was indicated.

Many changes came into catechesis largely as a result of the international congresses at Eichstaett and Bangkok. Thus it was considered necessary to examine these with the use of the curriculum design. This was done in Chapter IV. Appearances changed so much in the catechesis elements and in some of the foundational areas it was believed that this approach, termed herein as Eichstaett-Bangkok Catechetics, was suitable for the Post Vatican Church. It was shown, however, that these changes were basically patches on an old tire, so to speak, and not radical revisions. Thus the catechist preparation consistent with this curriculum approach was changed but not significantly so in comparison with that of the Baltimore era.

In Chapter V the approach to catechesis, called Post Vatican Catechetics, was examined. The substantial developments in the foundation areas were pointed to and their impact upon the catechesis elements and catechist preparation speculated. It was shown that in this approach, the curriculum priority is with the learners and not revelation. The resulting changes in catechesis and the necessary catechist preparation for this type of a role were indicated in part.

Conclusions and Recommendations

Based upon this study, the following conclusions and recommendations can be made.

1) The pressure for curriculum development and catechist preparation, (Chapter I) and the substantial changes in the approach to catechesis as a result of the Council, (Chapter V) necessitate a complete re-evaluation of present objectives and programs. Therefore, it is recommended that additional research be conducted into the practical implications of Post Vatican Catechetics for curriculum development and catechist preparation.

Such research would result in the development of

criteria for the establishing of objectives, for

the selection and role of the catechesis elements,

and for programs of catechesis preparation.

These criteria could be used by parishes in de-

fining planning, and implementing their religious

education programs. The curriculum design intro-

duced in this study could serve as a tool for this

research and for showing the implications in

catechesis of changes in the foundational beliefs.

2) This study (if confirmed and developed by the

research recommended above) would seem to indi-

cate (Chapter V) that a substantially new approach

to catechist preparation be developed, one that

would assist the catechist in learning to use

himself as an instrument for leading the growth

in faith rather than as a proclaimer of a message

(Chapter III and IV).

Therefore,

it is recommended that a laboratory approach to

the preparation of catechists be developed,

implemented, and evaluated. [1]

Such an approach has been in process under the direction of the writer since the fall of 1966. An interim report is being prepared.

Through this kind of a preparatory program the type

of training necessary for Post Vatican Catechetics

(Chapter V) could be developed, a training which

would emphasize the learning how to learning,

how to communicate with others, and how to use

one's self effectively in leading others to

reflect upon their own situations and meaning. [1]

3) This study has shown that an approach to cate-

chesis must be based upon solid thought (Chapter

II) and not mere pious slogans or good intentions.

It has also shown that the kind of catechesis

appropriate in the post conciliar Church (Chapter

V) is more highly developed than the memoriza-

tion of formulas (Chapter IV) characteristic of for-

mer approaches. In addition the catechist prepa-

ration (Indicated in part in Chapter V and to be

shown in depth through recommendation No. 1 and

No. 2) needed to effect the catechetical goals in

this approach is so specialized that it would

seem it must be done on the local scene and not

from a distance by a diocesan office. Therefore,

Bradford, et al., T-Group and Laboratory Method, especially Chapter 2, "The Laboratory Method."

<u>it is recommended that (subject to the results</u>

<u>of the above recommendations) CCD Offices develop</u>

<u>a program for the preparation and use of reli-</u>

<u>gious education coordinators or facilitators to assist</u>

<u>catechists in achieving quality catechesis and catechist</u>

<u>preparation at the parish or inter-parochial level.</u>

It has been documented elsewhere[1] that in order

to effect curriculum change, the teachers must

change in their basic attitudes, understandings,

and skills. In this study it has been shown

(Chapter V) how essential this is to Post Vatican

Catechesis. A trained professional, such as a

master catechist, could work with the volunteer

catechists in effecting the changes in curriculum

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[1] James B. Macdonald, "Helping Teachers Change, " James Raths (ed.), The Supervisor: Agent for Change in Teaching (Washington: ASCD, 1966), p. 1-10; Ronald Lippitt, Roles and Processes in Curriculum Development and Change. " Robert R. Leeper (ed.), Strategy for Curriculum Change (Washington: ASCD, 1965), p. 11-28; Center for Coordinated Education, The Nurture of Teacher Growth (University of California at Santa Barbara, 1966), pp16; Center for Coordinated Education, The Professional Growth of the Educator, (University of California at Santa Barbara, 1966), 16pp.

by working with the teachers in a Basic Encounter Group[1] or similar laboratory approach.[2]

These recommendations, again surface directional indicators rather than depth considerations, have an inherent unity. This study has shown the need for a re-evaluation of the approach to catechesis and its movement in a fundamentally new direction. Additional study is recommended (No. 1) to further assess the nature of this change and its implications for catechetics curriculums. In addition an instrumental approach to the preparation of catechists was recommended (No. 2), one which would be built on the laboratory method, at least as an initial experience. The implications that will result from the first recommendation are assumed to be consistent with the meager results of this study and it is on this assumption that this recommendation is built.

Finally, to effect the type of curriculum change and catechist preparation hinted at in this study - and defined in depth in the work resulting from the above recommendations, it was recommended (No. 3)

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[1] Center for Coordinated Education, The Professional Growth of the Educator, p. 10.

[2] Bradford, et al.

that a program to prepare facilitators[1] or Religious Education Co-ordinators[2] to become local agents of change in curriculum development and catechist preparation be initiated.

The challenges of shaping a new catechesis for today's man and the Post Conciliar Church are great. The problems seem insurmountable. There is a limited budget, few qualified persons, inadequate materials, and mounting demands for quality religious education and catechist preparation. In the face of such pressing problems this study marks but a beginning. However, the writer believes it is time to re-capture a sense of direction, a new vision of catechesis, rather than to repeat pious slogans and worn cliches. In pursuit of that vision this study was completed.

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[1] Center for Coordinated Education, The Nurture of Teacher Growth, p. 10.

[2] Since this study was undertaken, a plan is being developed in the Grand Rapids CCD Office for the development and training of Religious Education Coordinators to serve as agents for curriculum change in religious education at the parish level.

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