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# A New Moment for Catechesis in the Catholic Church

**T**he title of our book—*Guided by the Directory for Catechesis: Transforming the Vision and Practice of Parish Catechesis*—is also our goal. We are offering this book as a way for your parish to utilize the *Directory* as the guide to developing holistic, effective, innovative, and lifelong catechesis for all ages that speaks to the new context in which we live. We want the *Directory* to come alive in your parish community.

This is the third catechetical directory issued since Vatican II. The 1971 *General Catechetical Directory* presented the first contemporary vision of catechesis in the Catholic Church and affirmed the vision of catechesis that evolved during the modern catechetical movement of the 1950s and 1960s. It emphasized that the aim of catechesis is promoting a maturing of faith throughout life. The GCD presented adult catechesis as the model and norm for all catechesis. The primary arena for catechesis was seen as the community rather than the classroom; and the people (catechists and teachers) who hand on faith were regarded more highly than catechisms (though catechisms still had a place). It described a more comprehensive catechesis that could be

systematic or occasional, for individuals or communities, organized or spontaneous.

The 1997 *General Directory for Catechesis* built on over twenty years of development in catechetical thinking and practice. The goal of all catechesis was “communion and intimacy with Jesus Christ”—a living encounter with Jesus Christ. Among the central themes of the GDC were an emphasis on discipleship and continuing conversion; a Church of living signs that is the source, locus, and means of salvation; six interrelated tasks that flow from the ministry of Jesus—knowledge of the faith, liturgical celebration, morality, prayer, community life, and missionary spirit; the catechumenate as a model and inspiration for all catechizing activity; and the church of the home as a unique locale for catechesis.

The 2020 *Directory for Catechesis* builds on the vision of the two earlier documents while speaking directly to the new moment in which we live. In chapter 1, we highlight several features of the *Directory’s* vision:

- Catechesis is accompaniment, education, and formation in the faith and for the faith.

- Catechesis fosters communion and intimacy with Jesus Christ at the center of all catechetical action.
  - Catechesis is a living encounter with Jesus Christ that transforms a person’s whole life—mind, heart, and body.
  - Catechesis is centered on the kerygma—the life, message, death, and resurrection of Jesus—which is the heart of catechesis with all ages.
  - Catechesis fosters ongoing maturation in faith.
  - Catechesis is pedagogical action at the service of the dialogue of salvation between God and humanity and is inspired by the features of the divine pedagogy: God’s gratuitous love, salvation, conversion, the word of God, centrality of Jesus Christ, community experience of faith, and pedagogy of signs.
  - Catechesis is carried out in fidelity to the word of God and in attention to and interaction with the educational practices of the culture.
3. Catechesis incorporates three faith-forming environments at every stage of life to foster growth in faith: intergenerational community, three-generational family, and age groups.
  4. Catechesis speaks to the needs, traditions, and spirituality of each culture in the parish and implements approaches to address the uniqueness of each culture.
  5. Catechesis builds a culture of full inclusion in the life of the Church and all catechetical programming for persons with disabilities, utilizing educational methods that meet the needs of children and young people with disabilities.
  6. Catechesis views human experience as integral to catechesis—in its identity and process, in its content and methods—as it seeks to help illuminate and interpret people’s experiences of life in the light of the Gospel.
  7. Catechesis utilizes a variety of processes and methods for educating and forming people in the faith and for the faith in ways that are appropriate to the age and intellectual development of people.
  8. Catechesis in a digital culture utilizes a variety of digital tools and approaches, including online learning and hybrid models of learning that integrate online and face-to-face learning in physical settings.

The *Directory for Catechesis* also presents foundational practices to shape catechetical ministry in a parish community. In chapter 2, we highlight eight important catechetical practices in the *Directory*:

1. Catechesis is responsive to the diversity in the religious-spiritual lives of people today, personalizing catechesis to address their spiritual-religious needs and journeys.
2. Catechesis is inspired by the model and process of the baptismal catechumenate—with its stages of growth accommodated to people’s journey in faith—providing a way to personalize catechesis around the faith journeys of people from initial proclamation through mystagogy.

We believe the *Directory for Catechesis* can transform the vision and practices of catechesis in every parish community. We have designed this book as a practical manual to help you apply the *Directory* to your setting. The flow of the book leads you *from vision to practices to application to design*. Be sure to have a copy of the *Directory for Catechesis* by your side as you make the journey from vision to design.

# The Flow of the Book

**CHAPTER 1: Fashioning a Catechetical Vision for the Parish** is designed to help your parish develop a shared vision for catechesis informed by the *Directory for Catechesis* that brings clarity to your parish’s catechetical ministry. Chapter 1 also guides you in developing goals for lifelong maturing in faith that can inform the design of catechetical ministry with families and all ages. We are strong believers in moving away from a program-centered catechesis to a vision- and goal-centered catechesis.

**CHAPTER 2: Shaping the Catechetical Practices of the Parish** presents eight principles and practices, informed by the *Directory*, to shape the practice of catechetical ministry in your parish. We provide application activities for each of the eight practices so you can envision how the *Directory* can transform your catechetical ministry.

**CHAPTER 3: Designing Catechesis for Families** presents insights from the *Directory’s* vision of catechesis *in* the family—focusing on parents nurturing faith; *with* the family—focusing on the parish community forming the faith of families; and *of* the family—focusing on the family proclaiming the Gospel. The chapter includes practical strategies for designing new initiatives in parent and family faith formation.

**CHAPTER 4: Designing Catechesis for Children** presents insights from the *Directory’s* vision of catechesis with young children (ages 0–5) and grade-school children (ages 6–10) and offers practical strategies for designing new initiatives in children’s catechesis that flow from the *Directory’s* practices.

**CHAPTER 5: Designing Catechesis for Adolescents** presents insights from the *Directory’s* vision of catechesis with pre-adolescents (ages 10–14) and young people/older adolescents/young adults (ages 14–21) and offers practical strategies for designing new initiatives in adolescent catechesis that flow from the *Directory’s* practices.

**CHAPTER 6: Designing Catechesis for Adults** presents insights from the *Directory’s* vision of catechesis with adults and the elderly and offers practical strategies for designing new initiatives in adult catechesis that flow from the *Directory’s* practices.

**CHAPTER 7: Designing Catechesis for the Whole Community Together** presents five strategies for engaging the whole community intergenerationally in catechesis.

**CHAPTER 8: Designing New Catechetical Initiatives in the Parish** guides you through a process to create new initiatives in parish catechesis: empathize with your audience, define the challenge, connect to the *Directory*, generate ideas and strategies, create new initiatives, test, and evaluate.

In each chapter, we include a link to reproducible Practice Resources that you can download for free from the NCCL website at [ncclcatholic.org/guided-by-the-directory](http://ncclcatholic.org/guided-by-the-directory).

We believe that catechesis can form, renew, and revitalize the faith life of the whole parish community. It can contribute toward building a thriving parish community that becomes a learning community that lives its mission in the world. How and what a parish community is learning is essential to building a vital parish community.

When a parish embraces lifelong formation in faith as essential to its mission and makes a commitment to create and sustain catechesis with families and all ages, the culture of the Church is strengthened and the faith of individuals flourishes.

We believe that implementing the vision and practices in the *Directory for Catechesis* can lead your parish community toward thriving and flourishing.

# Fashioning a Catechetical Vision for the Parish

Catechesis makes the proclamation of the passion, death and resurrection of Jesus Christ continually resound in the heart of every person, so that life may be transformed. A dynamic and complex reality at the service of the Word of God, catechesis is accompaniment, education, and formation in the faith and for the faith, an introduction to the celebration of the Mystery, illumination and interpretation of human life and history. By harmoniously integrating these characteristics, catechesis expresses the richness of its essence and offers its specific contribution to the pastoral mission of the Church. (*DIRECTORY FOR CATECHESIS*, 55)

## The Purpose of Catechetical Ministry

Take a moment to ask yourself: *Why does our parish have a catechetical ministry? Is there a vision and purpose for catechesis in our parish? Is it clear what we are trying to accomplish in the lives of all ages and generations in our community through catechetical ministry?*

If you were to ask parish leaders and members of your community, what would they say is the “why” of catechetical ministry—its purpose? How would they answer the question *What are we trying to accomplish in the lives of people of all ages and generations through the parish’s catechetical ministry?*

These questions go to the heart of the “why” of catechetical ministry. Why is catechesis one of the primary and essential ministries of the Church?

The *Directory for Catechesis* addresses this question, providing the meaning, purpose, and vision for catechesis with all ages and generations.

The “why” of catechetical ministry—the vision—leads to “how we do catechetical ministry”—the practices—and is completed by “what we do”—the activities we conduct to bring the vision and practices alive in our parishes. The “why” gives purpose, meaning, and direction to the “how” and the “what.”

A shared vision of catechesis in the parish makes explicit what catechesis is, what the parish is trying to achieve, and why it matters! It provides direction and focus. It inspires and motivates leaders and the community. It makes clear the ends toward which you are working. It guides planning and deci-

sion-making, ensuring alignment between vision, practices, and activities. It provides a way to measure effectiveness and drive continuous improvement.

## APPLICATION

Every parish has a catechetical vision. It may be expressed or not. It may guide everything you do or not. Even if you think your parish does not have a vision, there are assumptions that guide what your parish is doing.

Let's begin with the vision already present in your parish community. Begin with your own personal reflection. If you have a catechetical team, do this as a team exercise. You may even want to interview parish leaders to get their input. Reflect on these two questions to begin:

- Why does our parish have a catechetical ministry?
- What is the purpose of catechetical ministry in our parish?

Develop a series of statements that capture the parish's purpose for catechetical ministry.

## We believe the purpose of catechesis in our parish is to...

### Insights from the *Directory for Catechesis*

The *Directory for Catechesis* presents the Church's vision and practices for catechesis today and serves as a guide for the development of your parish's vision of catechesis. The following summary statements and quotes from the *Directory* describe the nature and identity of catechesis within the evangelizing mission of the Church. Discern how the *Directory's* vision can be incorporated into your parish's vision.

## 1 Catechesis is accompaniment, education, and formation in the faith and for the faith.

Catechesis is an ecclesial act, arising from the missionary mandate of the Lord (cf. Matt 28:19–20) and aimed, as its very nature indicates, at making the proclamation of his passion, death and resurrection of Jesus Christ continually resound in the heart of every person, so that life may be transformed. A dynamic and complex reality at the service of the Word of God, catechesis is accompaniment, education, and formation in the faith and for the faith, an introduction to the celebration of the Mystery, illumination and interpretation of human life and history. (55)

Catechesis, a privileged stage in the process of evangelization, is generally directed toward persons who have already received the first proclamation, within whom it promotes the processes of initiation, growth, and maturation in faith. (56)

## 2 Communion with Jesus Christ is the center of catechetical action.

Communion with Jesus Christ is the center of catechetical action. Catechesis promotes a living encounter with Christ—mind, heart, and body—forming people in getting to know Jesus Christ and his Gospel of liberating salvation, choosing Jesus' way of life, and living the mission of Christ in the world today.

At the center of every process of catechesis is the living encounter with Christ. "Accordingly the definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only he can lead us to the love of the Father

in the Spirit and make us share in the life of the Holy Trinity (CT5).” Communion with Christ is the center of the Christian life, and as a result the center of catechetical action. Catechesis is oriented toward forming persons who get to know Jesus Christ and his Gospel of liberating salvation ever better; who live a profound encounter with him and who choose his own way of life and his very sentiments (cf. Phil 2:5), striving to realize, in the historical situations in which they live, the mission of Christ, which is the proclamation of the kingdom of God. (75)

### **3** Catechesis is a living encounter with Jesus Christ that transforms a person’s whole life—mind, heart, and body.

Catechesis proclaims the Good News of Jesus and his saving death and resurrection so people may be transformed into disciples of Jesus Christ. Catechesis forms families and people of all ages in getting to know Jesus Christ and his Gospel of liberating salvation, choosing Jesus’ way of life, and living the mission of Christ in the world today.

A robust and vital Christian faith is a way of the head, the heart, and the hands—informing, forming, and transforming people in Christian faith and identity. “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbor as yourself” (Matt 22:37–39).

The encounter with Christ involves the person in his(her) totality: heart, mind, senses. It does not concern only the mind, but also the body and above all the heart. In this sense catechesis, which helps in the internationalization of the faith and thereby makes an irreplaceable contribution to the encounter with Christ, is not alone in foster-

ing the pursuit of this goal. It is joined in this by the other dimensions of the life of faith: in liturgical-sacramental experience, in affective relationships, in community life and the service of one’s brothers(sisters)... (76)

Catechesis makes the initial conversion ripen and helps Christians to give a complete meaning to their existence, educating them in the *mentality of faith* in keeping with the Gospel, to the point of gradually coming to feel, think, and act like Christ. (77)

### **4** Catechesis is centered in the kerygma—the life, message, death, and resurrection of Jesus—which is the heart of catechesis with all ages and generations.

People hear the proclamation of the Good News of Jesus and his saving death and resurrection so they may be transformed into disciples of Jesus Christ. (See *Directory for Catechesis*, 57–60.)

*Kerygmatic catechesis*, which goes to the very heart of the faith and grasps the essence of the Christian message, is a catechesis which manifests the action of the Holy Spirit, who communicates God’s saving love in Jesus Christ and continues to give himself so that every human being may have the fulness of life. The different formulations of the kerygma, which necessarily open pathways of discovery, correspond to the existential doorways into the mystery. (2)

...Catechesis, which cannot always be distinguished from the first proclamation, is called to be in the first place a proclamation of the faith.... The proclamation can therefore no longer be considered simply the first stage of faith, preliminary to catechesis, but rather the essential dimension of every moment of catechesis. (57)

## 5 Catechesis fosters ongoing maturation in faith.

The close connection between evangelization and catechesis is one of the distinctive features of the *Directory*. It describes the relationship between the announcement of the *kerygma* (evangelization) and *mystagogy*—its maturation.

Catechesis participates according to its own nature in the effort of evangelization, in order that the faith may be supported by an ongoing maturation and express itself in a way that must characterize the very being of the disciple of Christ. Because of this, catechesis is related to the liturgy and to charity in making evident the essential unity of the new life which springs forth from Baptism. (1)

Catechesis makes the initial conversion ripen and helps Christians to give a complete meaning to their existence, educating them in a *mentality of faith* in keeping with the Gospel, to the point of gradually coming to feel, think, and act like Christ. (77)

*Catechesis as mystagogic initiation* introduces the believer into the living experience of the Christian community, the true setting of the life of faith. This formation experience is progressive and dynamic; rich in signs and expressions and beneficial for the integration of every dimension of the person. (2)

## 6 Catechesis is pedagogical action at the service of the dialogue of salvation between God and humanity and is inspired by the features of the divine pedagogy: God's gratuitous love, salvation, conversion, the word of God, centrality of Jesus Christ, community experience of faith, and pedagogy of signs.

Catechesis is inspired by the features of the divine pedagogy. In this way, it becomes pedagogical action at the service of the dialogue of salvation between God and humanity. It is therefore important that it express the following characteristics:

- making present the initiative of God's gratuitous love;
- bringing into focus the universal destination of salvation;
- evoking the conversion necessary for the obedience of faith;
- adopting the principle of the progressive nature of Revelation and the transcendence of the Word of God, as also its inculturation in human cultures;
- recognizing the centrality of Jesus Christ, the Word of God made man, which establishes catechesis as *pedagogy of the incarnation*;
- valuing community experience of the faith, as proper to the people of God;
- putting together a pedagogy of signs, where actions and words are in mutual relationship;
- recalling that God's inexhaustible love is the ultimate reason for all things. (165)

The way of God who reveals himself and saves, together with the Church's response of faith in history, becomes the source and model for the pedagogy of faith. Catechesis thus presents itself as a process that allows the maturation of the faith through respect for the journey of each individual believer. Catechesis is therefore the *pedagogy of faith in action*, together with *initiation*, *education*, and *teaching*, always having clear the unity between content and the way it is transmitted.... (166)

## **7** Catechesis is carried out in fidelity to the word of God and in attention to and interaction with the educational practices of the culture.

In the face of current challenges, it is ever more important to be aware of the reciprocity between content and method, as much in catechesis as in evangelization.... In the journey of catechesis, the principle of *evangelizing by educating* and *educating by evangelizing* recalls among other things, that the work of the catechists consists in finding and drawing attention to the signs of God's action already present in the lives of persons and, by using these as an example, present the Gospel as a transformative power for the whole of existence, to which it will give full meaning. The accompaniment of a person on a journey of growth and conversion is necessarily marked by gradualness, in that the act of believing implies a progressive discovery of the mystery of God and an openness and entrustment to him that grows over time. (179)

Catechesis is an essentially educational action. It is always carried out in fidelity to the word of God and in attention to and inter-

action with the educational practices of the culture. Thanks to the research and reflections of the human sciences there have arisen theories, approaches, and models that profoundly renew educational practices and make a significant contribution to an in-depth understanding of people, human relationships, society, and history. Their contribution is indispensable. Pedagogy and didactics in particular enrich the educational process of catechesis. Together with them, psychology also has an important value, above all because it helps one to grasp the motivation dynamics, the structure of the personality, the elements relating to problems and pathologies, the different stages of development and developmental tasks, the dynamism of religious maturation, and the experiences that open human beings to the mystery of the sacred. (180)

### **APPLICATION**

Review your purpose statements from the opening reflection. Compare and contrast your parish vision with the seven summary descriptions of the *Directory's* vision for catechesis. Use the following questions to guide your review and then write a second version of your parish's purpose statements inspired by the *Directory for Catechesis*.

- How does the *Directory* affirm our vision and purpose?
- How does the *Directory* challenge our vision and purpose?
- What do we need to add, revise, or eliminate in our vision?
- How can we enhance our vision and purpose with the *Directory's* vision?
- How can we expand our vision and purpose with the *Directory's* vision?

Use the following sentence to develop your second version.

## **We believe the purpose of catechesis in our parish is to...**

### **Goals for Maturing in Faith**

The purpose statements are the first element of fashioning a vision of catechesis for your parish. The second element focuses on your vision of maturing in faith throughout life. Catechesis “promotes the processes of initiation, growth, and maturation in faith” (56). Every parish can benefit from developing shared goals for maturing in the Catholic faith. Catechesis at each stage of life would be guided by one vision of faith maturing expressed through specific goals and life stage–appropriate faith formation.

The *Directory for Catechesis*, like the 1997 *General Directory for Catechesis*, proposes tasks for catechesis that promote an integral Christian life and a holistic formation in faith: 1) knowledge of the faith, 2) understanding and experience of liturgical celebrations, 3) Christian formation of the moral conscience, 4) educating for prayer and in prayer, and 5) developing belonging to the Church and living its mission. These five tasks provide the framework for developing goals for maturing in faith for a lifetime.

The five tasks are inspired by the way Jesus formed his disciples:

In order to achieve its goals, catechesis pursues several interconnected tasks that are inspired by the way in which Jesus formed his disciples: he got them to *know* the mysteries of the Kingdom, taught them to *pray*, proposed to them *gospel values*, initiated them in the life of *communion* with him and among themselves, and into *mission*. The pedagogy of Jesus then molded the life of the Christian community: “they devoted themselves to the apostles’ teaching and fellowship, to the breaking of the bread and

the prayers” (Acts 2:42). The faith, in fact, demands to be known, celebrated, lived, and turned into prayer. In order to form believers for an integral Christian life catechesis therefore pursues the following tasks: leading to the knowledge of the faith, initiating into the celebration of the mystery, forming for life in Christ, teaching to pray, and introducing to community life. (79)

A holistic formation in faith—at every stage in life—includes five essential and interrelated elements:

### **LEADING TO THE KNOWLEDGE OF THE FAITH**

Catechesis has the task of fostering the knowledge and exploration of the Christian message. In this way it helps the believer to know the truths of the Christian faith, introduces him(her) to the knowledge of Sacred Scripture and of the Church’s living Tradition, fosters knowledge of the Creed and the creation of a coherent doctrinal vision that can be used as a reference in life. (80)

### **INITIATING INTO THE CELEBRATION OF THE MYSTERY**

Catechesis...has the task of assisting in the comprehension and experience of liturgical celebrations. Through this task, catechesis helps the believer to understand the importance of liturgy in the Church’s life, initiates him(her) into the knowledge of the sacraments and into the sacramental life, especially the sacraments of Eucharist, source and summit of the life and mission of the Church. (81)

### **FORMING FOR LIFE IN CHRIST**

Catechesis has the task of making the heart of every Christian resound with the call to live a new life in keeping with the dignity of children of God received in Baptism and with

the life of the Risen One that is communicated through the sacraments...catechesis instructs the believer in following the Lord according to the dispositions described in the Beatitudes.... (83)

...the catechetical task of educating the believer to the good life of the Gospel involves the Christian formation of the moral conscience....This is why it is important to teach the believer to draw from the commandment of charity developed from the Decalogue, and from the virtues, both human and Christian, guidelines for acting as Christians in the different arenas of life. (84)

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### TEACHING PRAYER

Catechesis has the task of educating the believer for prayer and in prayer, developing the contemplative dimensions of Christian experience. It is necessary to teach him(her) to pray *with* Jesus Christ and *like* him...(86)

The task implies the teaching of both personal prayer and liturgical and community prayer, initiating the believer into the *permanent forms of prayer*: blessing and adoration, petition, intercession, thanksgiving, and praise.... (87)

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### INTRODUCTION TO COMMUNITY LIFE

The faith is professed, celebrated, expressed, and lived above all in community.... (88)

Catechesis, in reference to preparation for community life, therefore, has the task of developing the sense of belonging to the Church; teaching the sense of ecclesial *communion*, promoting the acceptance of the Magisterium, communion with pastors, fraternal dialogue; forming believers in the sense of ecclesial *co-responsibility*, contributing as active participants to building up

the community and as missional disciples to its growth. (89)

Using the five tasks of catechesis, your parish can develop goals for maturing in faith that apply to all ages throughout life. All catechetical activity can be developed around the goals for maturing in faith through developmentally appropriate experiences, programs, activities, and resources for families and each stage of life: children, adolescents, young adults (20s–30s), midlife adults (40s–50s), mature adults (60s–70s), and older adults (80+).

The goals provide a seamless process of fostering faith growth from birth through older adulthood because everyone shares a common vision of maturing in faith. Individuals, families, and the parish community can visualize how faith can mature from childhood through older adulthood. Catechetical curriculum and programming for families and for all ages and stages of life incorporate and integrate five tasks with their goals to provide a holistic formation in faith and the Christian life.

Here is an example of creating goals for maturing in faith that apply to each stage of life utilizing the holistic formation of the five tasks of catechesis.

*Knowledge of the Faith*: Fostering knowledge of and exploration of the Christian message in Scripture and the Church's tradition.

Through our parish's catechetical ministry, people of all ages are:

- Learning to live as disciples of Jesus Christ by exploring the kerygma—the life, message, death, and resurrection of Jesus—in the Gospels.
- Reading and studying the Bible and applying its message and meaning to their lives today.
- Learning the Catholic tradition and the foundational teachings of the Catholic faith, and integrating its meaning into their lives as Catholics.

*Initiating into the Celebration of the Mystery:* Assisting in the comprehension and experience of liturgical celebrations: the sacraments, especially Eucharist, and the feasts and seasons of the liturgical year.

Through our parish's catechetical ministry, people of all ages are:

- Appreciating the significance of the Mass and worshipping God with the community at Sunday Mass.
- Learning the theology and rituals of the Catholic sacraments and celebrating the sacraments throughout life.
- Celebrating and living the seasons of the Church year in their daily lives and with the community.

*Forming for Life in Christ:* Educating the believer to the good life of the Gospel through the Christian formation of the moral conscience.

Through our parish's catechetical ministry, people of all ages are:

- Learning and internalizing the ethical teachings of the Church and integrating them into decision-making and actions in everyday life.
- Living with moral integrity guided by Catholic moral values.
- Learning Catholic social teaching and living the Church's mission in the world by serving those in need, caring for God's creation, and acting and advocating for justice and peace—locally and globally.

*Teaching Prayer:* Educating the believer for prayer and in prayer, developing the contemplative dimensions of Christian experience; teaching personal prayer and liturgical and community prayer.

Through our parish's catechetical ministry, people of all ages are:

- Learning to develop a life of prayer that nurtures their relationship with God.
- Growing in a life of prayer through spiritual practices and disciplines.
- Exploring various forms of Catholic spirituality that deepen one's relationship with God.

*Introduction to Community Life:* Developing the sense of belonging to the Church and contributing as active participants to building up the community and as missional disciples to its growth.

Through our parish's catechetical ministry, people of all ages are:

- Developing a sense of belonging to the Catholic community and participating actively in the life and ministries of the parish community.
- Being equipped to practice their faith in Jesus Christ by using their gifts and talents within the Church and in the world.

Focusing on the five tasks and their goals opens multiple ways (activities, methods, programs) to promote faith and discipleship through developmentally appropriate faith-forming experiences at each stage of life. We build faith formation around the maturing-in-faith goals and then create and curate programs, activities, and resources that are needed to foster faith growth. It moves a parish away from a program-centered catechesis to a goal-centered catechesis with many ways to mature in faith.

With a lifelong vision of maturing faith, a parish can direct energy and attention to specific goals or outcomes in faith maturing. They provide a way to develop a seamless process of fostering faith growth from birth through older adulthood. Everything is in service to people growing in faith and discipleship.

CHAPTER 1

## **PRACTICE RESOURCES**

You will find the following

Practice Resource at

**[ncclatholic.org/  
guided-by-the-directory](http://ncclatholic.org/guided-by-the-directory)**

PRACTICE RESOURCE #1

**A Guide to Creating the Purpose  
and Goals for Catechesis**

SAMPLE  
© Twenty-Third  
Publications