



Office of Christian Formation & Schools

Catechist Formation Handbook

Diocese of Steubenville



“Jesus instructed his disciples; he prayed with them; he showed them how to live; and he gave them his mission.”



Catechist Formation Handbook

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Diocese of Steubenville

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August 4, 2017

My Dear Friends in Christ,

In the final chapter of the *Gospel According to Mark* (16:15), Jesus exhorts his Apostles to, “Go into the whole world and proclaim the gospel to every creature.” This missionary mandate is not exclusive to the *Gospel according to Mark*, but permeates the entire New Testament instruction.

Our Lord founded the Church and has instructed us to sow the Gospel in God’s field, regardless the culture or community in which we find ourselves. As brothers and sisters in Christ we recognize that the catechetical renewal within our Church is not exclusive to one decade or another but continues even to this day. The catechesis of children, of young people, and of adults is vital to the further strengthening of the Church community as we assist and guide others into a deeper encounter with Jesus Christ himself.

It is our hope that the Diocese of Steubenville *Catechist Formation Handbook* will equip our catechists as missionary disciples in which they assist the Church community to evangelize, to announce the Sacred Mysteries of the Church, and to prepare those recipients of instruction to further explore the rich treasury of the Church. Jesus Christ draws us together and continues to instruct us on how to follow him with renewed resolve.

In this era of the New Evangelization, I am grateful to all who have had a hand in preparing this handbook as together you and I “make disciples of all nations” (Mt. 28:19). Entrusting you to the Immaculate Heart of Mary, patroness of our beloved Diocese of Steubenville, I am,

Sincerely yours in Christ,

A handwritten signature in blue ink, reading "Jeffrey M. Monforton", with a cross symbol to the left.

Most Reverend Jeffrey M. Monforton
Bishop of Steubenville

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CATECHETICAL MISSION STATEMENT

The Office of Christian Formation and Schools, under the leadership of the Bishop of the Diocese of Steubenville, is committed to spreading the Gospel of Jesus Christ. In order to realize this objective, the Office of Christian Formation and Schools will work to provide comprehensive, well-organized and theologically sound catechist formation for the Christian faithful who serve in the diocese's parishes and schools.

The Office of Christian Formation and Schools provides initial and ongoing formation for catechetical ministry for all parish and Catholic school catechists. The Office of Christian Formation and Schools encourages and values the collaboration of Diocesan Priests, Deacons, and Parish Catechetical leaders, striving together to put people in intimate communion with Jesus Christ and His Church

INTRODUCTION:

A General Overview of the Nature and Purpose of Catechesis

"To me... this grace was given, to preach to the Gentiles the inscrutable riches of Christ, and to bring to light [for all] what is the plan of the mystery hidden from ages past in God who created all things, so that the manifold wisdom of God might now be made known through the Church to the principalities, and authorities in the heavens. This was according to the eternal purpose that he accomplished in Christ Jesus our Lord."

~ Ephesians 3: 8-11

The Gospel of Jesus Christ

Catechesis is one of the fundamental tasks of the Church. As the Bride of Christ, the Church proclaims the Good News of the Gospel. At the heart of the Gospel and the heart of catechesis is a Person, the Word of God—Jesus Christ. He is the full revelation of both God and man. He discloses the great mystery of love—the Holy Trinity—the boundless communion of three divine Persons in infinite love.

From the creation of man, God desired to share his divine life with humanity in intimate communion. The sin of Adam and Eve initially impeded this intention, but the redemption of man was promised by God immediately after man's choice of disobedience.¹ Throughout salvation history, God demonstrated his faithfulness by pledging his love for his people—by pledging his very self. He prepared the world for the complete revelation of himself through signs and covenants, all pointing to the coming of his Son. "Christ is the center of salvation history and the end toward which human history is being drawn."²

When the fullness of time had come, God sent forth his divine Son, born of a woman,³ to redeem, restore, and elevate humanity to the profound communion in him that He originally intended. Christ assumed human nature and united humanity to his divinity eternally. Through baptism, we become sons of God and "partakers of the divine nature."⁴ In the words of St. Athanasius, "God became man so that man might become God."⁵

¹ See Gen. 3:15.

² *National Directory for Catechesis*, p. 5.

³ Gal 4:4.

⁴ 2 Pet. 1:4.

⁵ *On the Incarnation*, 54:3, PG 25:192B; also quoted in the *Catechism of the Catholic Church*, #460.

Not only does man find redemption in Christ, not only is he restored to dignity, but he also becomes a new creation in Christ. Furthermore, Christ “fully reveals man to man himself and makes his supreme calling clear”⁶ because “in Christ all humanity discovers the deepest truths about itself.”⁷ As heirs of Christ, we have inherited nothing less than God himself, who is the source and destiny of every person, provided we persevere in the communion with him through his gifts of grace. Redemption, restoration, new creation, and divine life—this is the Good News that the Gospel of Jesus Christ offers us.

Before ascending to the right hand of his Father, Jesus promised to be with us until the end of time.⁸ He remains close to us, especially through his Church, in Spirit, word, and sacrament. The Church is the sacrament of Christ and the sacrament of salvation, the sign on earth that Jesus Christ has wedded himself to the Church as his Bride in an inseparable union. She is “his body, the fullness of the one who fills all things,” and this intimate union with Christ is “a profound mystery”⁹ central to the Gospel. Withholding nothing from his spouse, Christ gives himself entirely to her, entrusting her with the fullness of his divine self-revelation. He gives her the gift of the Holy Spirit, the bond of love that is the communion of divine life in the Trinity. Forming disciples after his own heart, Christ sends them out “to make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,” teaching to observe all that he commanded them.¹⁰

This commission given to the Apostles is a mission of evangelization, a life-giving activity of primary importance to the Church. In many ways, it is the reason for her existence.¹¹ “The Church, ‘universal sacrament of salvation,’ born of the Holy Spirit, transmits Revelation through evangelization; she announces the Good News of the salvific plan of the Father and in the sacraments, communicates his Divine gifts.”¹² The Church understands that “the ultimate purpose of this mission is to incorporate men and women into the communion between the Father and the Son in their Spirit of love.”¹³

Catechesis: A Specific Proclamation of Christ

Catechesis is a particular dimension of evangelization.¹⁴ It too transmits the revelation of Christ, but in a unique way. It follows the initial proclamation of the Gospel for those whose hearts burn for the knowledge of God. Taken literally from the meaning of its Greek origin, catechesis

⁶ Church Constitution, *Gaudium et Spes*, no. 22.

⁷ NDC, p. 46.

⁸ Mt. 28:20.

⁹ Eph. 1:23 and 5:32.

¹⁰ Mt. 28:19-20.

¹¹ “Evangelization and catechesis are among the principal means by which the Church hands on the faith. ‘Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize,’” NDC, p. 41; and Pope Paul VI, EN, no. 14.

¹² *General Directory for Catechesis*, no. 45.

¹³ NDC, p. 45.

¹⁴ As Pope John Paul II expresses, “Catechesis is one of these moments—a very remarkable one—in the whole process of evangelization,” cf. CT, no. 18.

“echoes” the word of God as an ongoing process of “organic” and “systematic” presentation of the divine revelation that has been entrusted to the Church.¹⁵ Ultimately, “the definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ.”¹⁶

Catechesis consists of various stages. Therefore, catechesis is a process throughout the life of the believer, from initial presentation of the basic tenets of the faith to an ever-deeper grasp of the divine mysteries. Specifically, the task of catechesis is to teach knowledge of the faith, the meaning of the liturgy and sacraments, moral formation, Christian prayer, and life in Christ.¹⁷ Since the Holy Trinity is infinite and inexhaustible, growth in each of these areas is also infinite and inexhaustible.

The word of God is the primary source of catechesis. It is transmitted in both sacred Scripture and sacred Tradition, which makes up “a single deposit of the word of God.”¹⁸ Entrusted with safeguarding this sacred deposit, the Magisterium is the steward of the word of God and its authentic interpreter.¹⁹ A gift of the Holy Spirit, the Magisterium is guided by the same Spirit and grants the members of Christ the assurance and certainty of Christ’s divine revelation in the realm of faith and morals. This three-fold source of the word of God is a well-spring of life to the Church. It is the objective of catechesis to impart this word in all its splendor, truth, and integrity so that the sons of God might grow in the fullness of Christ.

The sacred Liturgy is another privileged source of catechesis. We encounter the living God in the liturgy, especially in the proclamation of the word of God and the holy Eucharist. The liturgy re-presents the salvific mysteries of Christ, always culminating in the Paschal mystery of his passion, death, and resurrection. It is also the pledge and sign of the future glory that awaits us in heaven. Based on the ancient principle of *lex orandi, lex credendi* (the law of prayer [is] the law of belief), the liturgy teaches us of the mysteries of Christ as we worship the living God. Therefore, the liturgy is “inherently catechetical”²⁰ and “the privileged place for catechizing the People of God.”²¹ It is “intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings.”²²

“The model for all catechesis is the baptismal catechumenate when, by specific formation, an adult converted to belief is brought to explicit profession of baptismal faith during the Paschal Vigil.”²³ The baptismal catechumenate is patterned after the Paschal mystery of Christ, as the catechumen journeys with Christ, sharing in the experience of his life, death, and resurrection. After

¹⁵ See CT, nos. 18 & 21.

¹⁶ CT, no. 5.

¹⁷ See the “Tasks of Catechesis” in the NDC, p. 59.

¹⁸ CT, no. 27.

¹⁹ GDC, no. 96.

²⁰ NDC, p. 110.

²¹ CCC, #1069; quoted from NDC, p. 110. The NDC adds: “Catechesis both precedes the Liturgy and springs from it. It prepares people for a full, conscious, and active participation in the Liturgy by helping them understand its nature, rites, and symbols” (p. 110).

²² CT, no. 23. Pope John Paul II adds: “...catechesis always has reference to the sacraments. On the one hand, the catechesis that prepares for the sacraments is an eminent kind, and every form of catechesis necessarily leads to the sacraments of faith. On the other hand, authentic practice of the sacraments is bound to have a catechetical aspect”; also see Pope Benedict’s Post-synodal Apostolic Exhortation, *Sacramentum Caritatis*, no. 64.

²³ 1977 Synod, MPD, no. 8. Cited from the GDC, no. 59.

full incorporation into the Body of Christ with baptism, confirmation, and the partaking in the Eucharistic banquet, the baptized receive ongoing catechetical instruction, especially through the celebration of the Eucharistic liturgy that deepens the apprehension and appreciation of the mysteries celebrated.

Since the baptismal catechumenate is “the source of inspiration for all catechesis,”²⁴ the Rite of Christian Initiation of Adults (R.C.I.A) process ought to be highly esteemed. Through instruction and counsel in the faith, every effort should be made to prepare catechumens for the celebration of the rites as an essential dimension of catechesis. Likewise, the entire parish community will benefit from ongoing catechetical instruction on the nature and meaning of the Rite of Christian Initiation, since a deeper grasp of their significance will enhance the active participation and experience of the liturgy and Christ’s salvific action in their own lives.

The Catechist

Given such a vital, life-changing message, the Church highly values those entrusted with the transmission of the Good News of Jesus Christ. The task of catechesis is so important that it is the duty of *all* the baptized faithful to proclaim the Gospel, each according to his/her own vocation and capacity. “Catechesis is a responsibility of the entire Christian community.”²⁵ However, certain persons are called to assume specific roles in communicating the faith, which takes on many different forms. These include bishops, priests, deacons, religious brothers and sisters, principals, teachers, parents, and lay catechists. In broad terms, each of these can be considered catechists. In essence, “the catechist is...a mediator. He facilitates communication between the people and the mystery of God, between subjects amongst themselves, as well as with the community.”²⁶

The bishop is the chief catechist of the diocese. As a successor to the Apostles, he is entrusted with the primary responsibility of the catechetical activity in his local diocese, in addition to the universal mission of catechesis with his brother bishops. The task of evangelization and catechesis is intrinsic to the nature of the bishop’s office.

As co-workers of the bishop, priests share deeply in the ministry and responsibility of catechesis. “All believers have a right to catechesis; all pastors have the duty to provide it.”²⁷ As such, priests play a particularly vital role in effective parish catechesis. Since they are in immediate touch with the parish community, “their zealous leadership is essential”²⁸ to the vigor and success of parish catechetical programs.

Men and women religious bear witness to the Gospel in their lives consecrated to God. Specifically, they offer a visible sign of the future glory that awaits us in heaven, where all the faithful are fully wedded in complete, undivided consecration to God. The vowed commitment of men and

²⁴ NDC, p. 115.

²⁵ GDC, no 220.

²⁶ GDC, no. 156.

²⁷ CT, 65.

²⁸ NDC, p. 222.

women religious provides unique catechetical insight into the mystery of the soul's union with the Holy Trinity. Also, they often serve as effective catechists in their own right.

Principals and teachers of Catholic schools play a key role in the catechetical formation of our youth. Even when not distinctly theological in content, school programs and subjects should help students realize that specific academic disciplines—and every activity of human life—points to the fullness of truth in Christ Jesus. God first revealed himself through creation, and the revelation of Christ enables us to authentically interpret the natural signs and wonders of the universe. Students should be shown “how Jesus illumines all life—science, mathematics, history, business, biology, and so forth.”²⁹ As stewards of catechesis, principals and teachers of Catholic schools have a responsibility to provide academic instruction in accord with the authentic teachings of the Catholic Church.

As the “domestic church,” the family is the primordial locus for instruction in the faith. Parental catechesis “precedes, accompanies and enriches all other forms of catechesis.”³⁰ Naturally, parents are “the most influential agents of catechesis for their children...catechiz[ing] primarily by witness of their Christian lives and by their love for the faith.”³¹ As a communion of persons, the family is a sign of the life of the Holy Trinity and plays an indispensable role in the lived instruction of the faith.

Certain lay persons are called specifically to the ministry of catechesis, including directors of religious education, catechists, and religion teachers. These are called catechists in a specific sense. This role of instruction of the faith is not merely a job, “the call to the ministry of catechist is a vocation, an interior call, the voice of the Holy Spirit.”³² With the great renewal of catechesis from the Second Vatican Council, the lay ministry of catechesis has taken on new importance. The catechist is at the forefront of providing direct instruction in the faith. Their role is invaluable to the mission of evangelization entrusted to the Church. Therefore, catechists should receive proper training in the faith, while continually developing and renewing their apprehension of the revelation of Christ. They should value the *Catechism of the Catholic Church* as a primary model and reference for the instruction of the faith.

Since the role of the catechist is so vital, it is essential that “their personal relationship with Jesus Christ energizes their service to the Church and provides the continuing motivation, vitality, and force of their catechetical activity.”³³ Through their catechetical instruction and the personal witness of their lives, the catechist demonstrates that all the faithful have “a universal call to holiness.”³⁴ Therefore, it is essential that the catechist participates actively in the liturgy, seeks a life of virtue, and offers authentic teaching of the deposit of faith.

Although the mission and responsibility entrusted to catechists is weighty, she/he should not be daunted. For although the catechist has a responsibility to prepare him or herself for this task (and there can be no substitute for proper formation, preparation, and ongoing study of the faith) yet it is

²⁹ NDC, p. 233.

³⁰ CT, no. 68.

³¹ NDC, p. 234.

³² NDC, p. 228.

³³ NDC, p. 229.

³⁴ See Vatican II Church Constitution, *Lumen Gentium*, Chapter V.

ultimately the task of the Holy Spirit to instruct the hearts of the faithful and “it is God who causes the growth”³⁵ in faith. The catechist is an essential instrument in the hands of the Holy Spirit. Provided that they rely on the gifts of the same Spirit, catechists can have complete trust in God’s loving assistance in their ministry. Through the catechist’s diligent efforts, the Father will give his Spirit generously to those who seek to grow together in communion with Christ and his Church.

PROGRAM REQUIREMENTS

The Office of Christian Formation and Schools sets forth the following approach to receiving catechist certification. This approach includes both an initial formation and ongoing formation. It shifts the emphasis from achievement of levels to continual formation which serves to deepen the catechist’s relationship with Christ. The Office of Christian Formation and Schools has developed this program to facilitate spiritual and catechetical formation that is comprehensive and ongoing for catechists within the Diocese of Steubenville.

1. Initial approval of the Catechist by the Pastor

It is the task of the pastor “to promote and to discern *vocations* to the service of catechesis and, as catechist of catechists, attend to their formation by giving the greatest attention to this duty” (*General Directory for Catechesis* 225). Thus it is fitting that the first step towards certification be the pastor’s approval and recognition of a catechist’s readiness to serve in the ministry of catechesis.

Therefore, each and every new catechetical leader, catechist, and Catholic school teacher of religion must first have the recognition and approval of their pastor to serve in the capacity of catechist.

Toward this end, each new catechetical leader, catechist, and Catholic school teacher of religion must complete the *Pastoral Endorsement* form (see Appendix B), have their pastor sign the form, and submit the completed form to the Office of Christian Formation and Schools.

³⁵ NDC, p. 217.

2. Regional Formation Seminars

Those who have been approved by their pastor to serve in the capacity of catechist are expected to actively pursue both initial and ongoing formation. The primary way this will be achieved is through attendance at regional formation seminars.

These seminars will be organized around six core areas:

1. Creed
2. Liturgy & Sacraments
3. Scripture
4. Life in Christ
5. Catechetical Methods
6. Church History

All catechetical leaders, catechists, and Catholic school teachers of religion are expected to complete a minimum of six hours annually. Initial certification is earned after **24 hours** of coursework. These hours *must* be earned at our diocesan formation seminars or other formation opportunities sponsored or recognized by the Office of Christian Formation and Schools.

The specific course requirements for initial certification are as follows. Each core area (e.g. the Creed, Catechetical Methods, and Scripture) has one to three subject areas. Formation in each subject area requires a minimum of two clock hours.

Thus, a catechist could attend a formation seminar where the overall topic is the Creed and one hour is devoted to Divine Revelation, one hour to the Trinity and one hour to Christology. If this is the case then there must be a second seminar with another hour devoted to each of these subject areas in order for a catechist to fulfill their formation requirement for this topic.

I. Creed (6 hours)

- a. Divine Revelation
- b. Trinity
- c. Christology

II. Liturgy & Sacraments (6 hours)

- a. Introduction to Liturgy
- b. Sacraments of Initiation
- c. Sacraments of Healing

III. Scripture (6 hours)

- a. Introduction to Scripture
- b. Old Testament & Salvation History
- c. Topics in New Testament

IV. Life in Christ (4 hours)

- a. Christian Anthropology
- b. Christian Morality

V. Catechetical Methods (2 hours)

- a. Introduction to Catechetical Methods

Once initial certification has been earned, it must be renewed every three years with a minimum of **18 hours** of additional coursework in at least three of the six core areas.

Hours for ongoing formation may be earned at diocesan *Regional Formation Seminars* as well as catechetical workshops provided by Franciscan University of Steubenville and the OCEA Convention sponsored by the Catholic Conference of Ohio. In order to receive consideration for credit for any other catechist formation opportunities beyond those mentioned, the individual must contact the Office of Christian Formation & Schools for pre-approval. Upon completion of workshops provided by Franciscan University, the Catholic Conference of Ohio and other non-diocesan workshops, please fill out a *Request for Credit* form (see Appendix B) and submit it to the Office of Christian Formation & Schools.

Topics for ongoing certification include but are not limited to

- I. Creed**
 - a. Ecclesiology
 - b. Mariology
- II. Liturgy & Sacraments**
 - a. Liturgy in Practice (*topics will vary*)
 - b. Sacraments at the Service of Communion (Orders & Matrimony)
- III. Scripture**
 - a. New Testament Topics
 - i. The Synoptic Gospels
 - ii. John: Gospel and Letters
 - iii. Pauline Epistles
 - iv. Acts of the Apostle
- IV. Life in Christ**
 - a. Current Moral Issues
- V. Catechetical Methods**
 - a. Special Topics
- VI. Church History**
 - a. The Apostolic Fathers to the Reformation
 - b. The Reformation to Vatican II
 - c. Vatican II to the Present Day

These courses (both initial and ongoing) may be organized in different ways. Thus, a catechist could attend a 6 hour seminar that devotes two hours each to all of the Creed subject areas. They could also attend two three hour long seminars where one hour is devoted to each Creed topic. In this case, there would be a first and then a second installment of the Creed topics.

POLICIES AND PROCEDURES

A. Introduction

1. All parish catechists and catechetical leaders, as well as Catholic school teachers and administrators, must participate in continuous catechetical formation.
2. For Catholic school teachers and administrators, catechetical formation requirements will vary according to teaching assignments. However, all Catholic school educators are required to complete a minimum of 30 contact hours of “Catholic Identity” professional development within the five-year cycle of their Individual Professional Development Plan (IPDP).
3. Catholic school educators, *who teach religion*, as well as all parish catechists and catechetical leaders, must obtain the recognition and approval of their parish priest in order to serve in the capacity of catechist or Catholic school religion/theology teacher (see the *Individual Verification* form in Appendix B). Those who work with minors must fulfill all requirements of the “Decree on Child Protection” of the Diocese of Steubenville.

B. Obtaining an Initial *Catechist Certificate*

1. Once recognition and approval from the parish priest has been obtained, Catholic school educators *who teach religion*, as well as all parish catechists and catechetical leaders, are expected to pursue ongoing catechist formation. Catechist formation is *initially* achieved through attendance at Regional Formation Seminars sponsored by the diocesan Office for Christian Formation and Schools.
2. The Office of Christian Formation and Schools will consider college coursework towards the completion of courses within *core content areas*, provided the area of study corresponds to the required courses. Request for credit will require documentation of course content and completion (see the *Transcript Evaluation* form in Appendix B).
3. Catechists and Catholic school educators who hold a degree in religious studies or theology *from a Catholic College or University* or who have already obtained a catechist certificate from another Catholic diocese may submit a request for an initial catechist certificate from the Diocese of Steubenville. Applicants must still obtain the required recognition and approval of their parish priest (using the *Individual Verification* form) and

submit official copies of college or diocesan program transcripts (see *Transcript Evaluation* form). Note: *catechists and Catholic school educators who obtain a Diocese of Steubenville catechist certificate through this alternative route must still renew that certificate according to diocesan guidelines.*

4. After the completion of 24 hours of course work within the specified core content areas (see “Program Requirements”), catechists will be considered eligible to receive initial catechist certification.
5. The diocesan OCFS will not issue a certificate automatically. Catechists and Catholic school teachers or catechetical leaders and principles will need to submit a *Request for Certification* form for either themselves or their catechists/teachers in order to receive their catechist certificates.

C. Renewing a Catechist Certificate

1. Once the *Catechist Certificate* has been obtained, it must be renewed every three years with 18 hours of additional coursework in at least three of the six core content areas.
2. Additional hours may be obtained through elective coursework offered at Regional Formation Seminars sponsored by the diocesan Office for Christian Formation and Schools or other approved providers in the Diocese of Steubenville (see #4).
3. Additional hours for renewal may also be obtained through catechetical workshops provided by Franciscan University of Steubenville or the OCEA Convention sponsored by the Catholic Conference of Ohio. A *Request for Credit* form (see Appendix B) should be submitted to the diocesan OCFS after the workshop has been completed.
4. Priests, deacons and qualified lay instructors of the Diocese of Steubenville may also offer renewal workshops for local catechists and catholic school educators. Priests, deacons and lay instructors who would like to provide a catechist formation workshop should submit the *Workshop Provider* form (see Appendix B) along with a detailed content outline to the OCFS for pre-approval. Catechists and Catholic school teachers who participate in an independently sponsored course or workshop should submit a *Request for Credit* form (see Appendix B) to the diocesan OCFS after the workshop has been completed.
5. In order to receive consideration for credit for any other catechist formation opportunities beyond those already mentioned, the individual must contact the Office of

Christian Formation & Schools for pre-approval. A detailed description regarding the content of the class/seminar will be needed in order to obtain pre-approval.

6. The diocesan OCFS will not issue a *renewed* Catechist Certificate automatically. Catechists and Catholic school teachers or catechetical leaders and principals will need to submit a *Request for Certification* form for either themselves or their catechists/teachers in order to receive the renewals.

D. Frequently Asked Questions

1. ***I already hold the “Advanced Certificate” from the Diocese of Steubenville. Do I still need to renew this certificate every three years?*** The Office of Christian Formation and Schools will no longer issue any certificate other than a simple *Catechist Certificate*. Because we are shifting our focus from acquiring various levels of certification to *on-going* formation, all catechists will need to complete 18 hours every three years to renew their certificate. The first renewal period for catechists who hold a certificate under the old guidelines will begin July 1, 2011.
2. ***I am a youth minister for my parish. Is there a unique diocesan certificate for youth ministry?*** No. The OCFS will issue only a *Catechist Certificate* for all of the various catechetical ministries within the Church (for example: youth ministry, RCIA team, social services, liturgical ministry, etc.).
3. ***Do I need a diocesan Catechist Certificate to begin teaching in my parish school of religion?*** No. A new catechist only needs the pastor’s recognition/verification to begin teaching. Once a catechist has the pastor’s validation, catechists will be expected to attend diocesan workshops to earn the initial certificate.
4. ***Can we still use “Echoes of Faith” or other video-assisted programs for renewal of a certificate? What about an online course?*** Any video-assisted program or online program used for certificate renewal hours must be facilitated by a pastor or parish catechetical leader and have the pre-approval of the OFCS, using the *Workshop Provider* form.
5. ***My pastor will be conducting an adult study on the sacraments in my parish. Can I use these hours for the renewal of my certificate?*** Yes. However, your pastor will need to submit a *Workshop Provider* form *prior* to giving the study if he wants his catechists to receive credit for their attendance.

6. ***I teach Social Studies in a Catholic school of the Diocese of Steubenville. Do I need to attend diocesan workshops for catechist formation?*** No. However, all Catholic school teachers, regardless of their teaching assignment and type of licensure, **MUST** complete a minimum of 30 contact hours in “Catholic Identity” within a five year period as part of their on-going professional development requirements. The diocesan sponsored Catechist Formation workshops are a primary way to fulfill this requirement.

7. ***I teach religion in a Catholic school of the Diocese of Steubenville. Do I need a catechist certificate? Can the workshop hours I complete for my certificate be used towards my professional development requirements?*** Yes to both questions. All Catholic school teachers who teach religion or theology must obtain their pastor’s verification and earn a catechist certificate. Contact hours in Catechist Formation workshops may also be used to fulfill “Catholic Identity” professional development requirements.

8. ***After attending a diocesan sponsored catechist seminar or workshop, do I need to do anything in order to receive credit for my attendance?*** No. The Diocesan Office of Christian Formation and Schools will record the completion of all diocesan sponsored workshops at the Chancery and will also issue a participant’s certificate for the catechist/teacher’s records.

Appendices

Appendix A: Forms

CATECHIST FORMATION

Pastoral Endorsement

Please return completed form with Pastor's signature to the Office of Christian Formation & Schools.

Last Name: _____ First Name: _____ M.I.: _____

Address: _____

City: _____ State: _____ Zip Code: _____

Phone: (Home) (_____) _____ (Work) (_____) _____

(Cell) (_____) _____

Email: _____

I, _____, hereby verify that the above is a member
(name of Pastor — please print)

of _____ in _____ and is a
(name of parish) (city, state)

Pastor signature: _____ Date: _____

practicing Catholic in good standing who is capable of instructing others in our Catholic faith.

Current Certification (please check one):

_____ I am working towards Initial Certification.

Parish/School: _____

Years of Catechetical Service:

_____ years of service in the Diocese of Steubenville. Beginning date: _____

_____ years of service in another diocese: _____ Date of service: _____

Please specify



THE DIOCESE OF STEUBENVILLE

OFFICE OF CHRISTIAN FORMATION & SCHOOLS

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CATECHIST FORMATION

Transcript Evaluation

This form is to be completed by the catechetical leader, catechist or Catholic school teacher that is requesting credit towards catechist certification in lieu of relevant college credit earned. Please return completed form to the Office of Christian Formation & Schools at the address below. Submitting this form does not guarantee that credit will be given. The transcript will be evaluated by the Office of Christian Formation & Schools who will decide what credit is appropriate.

Last Name: _____ First Name: _____ M.I.: _____

Address: _____

City: _____ State: _____ Zip Code: _____

Phone: (Home) (_____) _____ (Work) (_____) _____

(Cell) (_____) _____

Email (optional): _____

Name of Parish/School: _____

City: _____

College/University: _____

City/State: _____ Degree Earned: _____

Please include a copy of your transcript and list below those courses that might qualify for counting towards catechist certification credit.



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Appendix B: Recommended Resources

A. CATECHISMS

- ***Catechism of the Catholic Church, 2nd Edition*** (1997). This is the universal catechism which John Paul II referred to as a “sure norm for teaching the faith.”
 - The *Catechism* is also available online:
 - http://www.vatican.va/archive/ENG0015/_INDEX.HTM – This online version is from the Vatican website. However, it should be noted that this is the 1st edition (1994) of the *Catechism*, which was translated into English from the original French. The 2nd edition was translated from the official Latin text, which came later, and includes a few minor differences.
 - <http://www.usccb.org/catechism/text/> – This online version of the 2nd edition is from the United States Conference of Catholic Bishops’ website. It also includes the Glossary that was added to the American edition of the *Catechism, 2nd Edition*.
 - <http://www.scborromeo.org/ccc.htm> – This online version of the 2nd edition, hosted by a Catholic parish, includes a useful search engine.

- ***Compendium of the Catechism of the Catholic Church*** (2005). The *Compendium* is a much shorter Catechism in a question-and-answer format. It references back to the universal Catechism for a person to delve more deeply into any given question.
 - The *Compendium* is also available online:
http://www.vatican.va/archive/compendium_ccc/documents/archive_2005_compendium-ccc_en.html

- ***United States Catholic Catechism for Adults*** (2006). Following John Paul II’s advice in the Apostolic Constitution *Fidei Depositum* (On the Publication of the *Catechism of the Catholic Church*), the United States Conference of Catholic Bishops utilized the universal catechism to develop this local catechism for the United States. Each chapter in this catechism includes a related story of a prominent American Catholic, an explanation of teaching, the relationship of Catholic teaching to American culture, discussion questions, concise doctrinal statements, and a prayer for meditation.
 - The USCCB has also made available a ***Reader’s Journal*** for this catechism to aid in its use for individual or group study.

- ***YouCat*** (2011). The title is short for *youth catechism*. As with the *Compendium*, this catechism follows a question-and-answer format and is keyed to the universal catechism as

its reference point. Designed specifically for youth, this catechism includes plenty of concise and readable answers, aesthetic appeal, and even doodles hand-drawn by other youth. In the Foreword, Pope Benedict XVI writes to the youth, “Study this Catechism! This is my heartfelt desire. Study this Catechism with passion and perseverance. Study it in the quiet of your room; read it with a friend; form study groups and networks; share with each other on the Internet.... You need to be more deeply rooted in the faith than the generation of your parents...”

B. DIRECTORIES ON CATECHESIS

- **General Directory for Catechesis** (1997). From the Congregation for the Clergy, the GDC is a revision and updating of the *General Catechetical Directory* (1971), which had been called for by the Second Vatican Council (*Christus Dominus* 44). This revision was undertaken in response to the publication of the new universal catechism, as well as other important magisterial documents that had been released since the GCD first came out. The purpose of the GDC is to provide the general principles for the catechetical instruction of the Christian people.
 - http://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_ccatheduc_doc_17041998_directory-for-catechesis_en.html
- **National Directory for Catechesis** (2005). Following the request of the GDC that it be utilized to develop local directories (GDC 11), the United States Conference of Catholic Bishops developed the NDC as a companion to the GDC for use in our local Church.
 - The USCCB has also made available a **Leader’s Guide** and a **Summary** of the NDC to help in its study and implementation.

C. OTHER CHURCH DOCUMENTS ON CATECHESIS

- **Gravissimum Educationis** (1965). This is the Second Vatican Council’s *Declaration on Christian Education*.
 - http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_gravissimum-educationis_en.html
- **Evangelii Nuntianti** (1975). This is Paul VI’s Apostolic Exhortation *On Evangelization in the Modern World*, which is the fruit of the 1974 Third Ordinary General Synod of Bishops. As evangelization and catechesis are closely and inseparably related, this document is an important reference for our present day catechetical efforts.
 - http://www.vatican.va/holy_father/paul_vi/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi_en.html

- ***Catechesi Tradendae*** (1979). This is John Paul II's Apostolic Exhortation *On Catechesis in Our Time*, which is the fruit of the 1977 Fourth Ordinary General Synod of Bishops. It has provided much of the basis for the catechetical documents that have followed it.
 - http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_16101979_catechesi-tradendae_en.html

- ***Adult Catechesis in the Christian Community*** (1990). This document from the International Council for Catechesis provides principles and guidelines for adult catechesis.
 - http://www.vatican.va/roman_curia/congregations/ccclergy/documents/rc_con_ccclergy_doc_14041990_acat_en.html

- ***The Truth and Meaning of Human Sexuality: Guidelines for Education within the Family*** (1995). This document from the Pontifical Council for the Family sets the foundation principles for catechesis on this subject area, emphasizing the role of the parents and the importance of the family as the ideal context for such catechesis to take place.
 - http://www.vatican.va/roman_curia/pontifical_councils/family/documents/rc_pc_family_doc_08121995_human-sexuality_en.html

- ***Sacramentum Caritatis*** (2007). This is Benedict XVI's Apostolic Exhortation *On the Eucharist as the Source and Summit of the Church's Life and Mission*, which is the fruit of the 2005 Eleventh Ordinary General Synod of Bishops. Though catechesis is not the primary focus of this document, the role of the Eucharist in the life and mission of the Church makes this document an important one in our catechetical efforts.
 - http://www.vatican.va/holy_father/benedict_xvi/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis_en.html

- ***Verbum Domini*** (2010). This is Benedict XVI's Apostolic Exhortation *On the Word of God in the Life and Mission of the Church*, which is the fruit of the 2008 Twelfth Ordinary General Synod of Bishops. As with *Sacramentum Caritatis*, this document does not focus primarily on catechesis, but the integral role of Sacred Scripture in catechesis makes this document an important one.
 - http://www.vatican.va/holy_father/benedict_xvi/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini_en.html

D. OTHER CHURCH DOCUMENTS ON CATHOLIC SCHOOLS

- ***The Catholic School*** (1977). Congregation for Catholic Education.
 - http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html

- ***Lay Catholics in Schools: Witnesses to Faith*** (1982). Congregation for Catholic Education.
 - http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html
- ***The Religious Dimension of Education in a Catholic School: Guidelines for Reflection and Renewal*** (1988). Congregation for Catholic Education.
 - http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html
- ***The Catholic School on the Threshold of the Third Millennium*** (1997). Congregation for Catholic Education.
 - http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html
- ***Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*** (2007). Congregation for Catholic Education.
 - http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html

E. OTHER RESOURCES

- ***Conformity Listing of Catechetical Texts and Series***. The USCCB maintains a listing of all those catechetical textbooks that publishers have voluntarily submitted for review which have been found to be in conformity with the *Catechism of the Catholic Church*.
 - <http://www.usccb.org/catechism/document/Currentlist.pdf>
- ***Catechetical Formation in Chaste Living: Guidelines for Curriculum Design and Publication*** (2008). This USCCB document concisely presents the main references from Church documents that outline the role of the parents, pastors, and teachers in passing on the Church's teaching in this area.
 - <http://www.usccb.org/education/chasteliving.pdf>
- ***Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*** (2008). This document from the USCCB serves as an outline for publishers to utilize in the creation of catechetical materials for use in Secondary Education. It also serves as a helpful guide for teachers and catechists to teach this age group.
 - <http://www.usccb.org/education/framework.pdf>
- ***Adaptation of Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age For Use In Parish and***

Youth Ministry Programs (2010). This document from the USCCB is an adaptation of the above *Curriculum Framework* that is specifically tailored for use in a parish setting.

- <http://www.usccb.org/evangelization/Adaptation-of-HS-Curriculum-Framework-Preamble2.pdf>

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