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To Teach as Jesus Did: A Model in Catechetics Adolescent Involvement in Educating the Young Church

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TO TEACH AS JESUS DID: A MODEL IN CATECHETICS

ADOLESCENT INVOLVEMENT IN EDUCATING THE YOUNG CHURCH

by

Ann Therese Chaput

A Thesis Submitted to the Faculty of the Graduate School of Loyola University of Chicago in Partial Fulfillment of the Requirements for the Degree of Master of Arts

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VITA

The author, Ann Therese Chaput, is the daughter of Joseph Francis Chaput and Patricia (Furman) Chaput. She was born February 7, 1950, in Evanston, Illinois.

Her elementary education was obtained at Queen of All Saints in Chicago and Saint Francis Xavier in Wilmette, Illinois; her secondary education was at Regina Dominican High School in Wilmette, where she was graduated in 1968.

In September of 1968, she entered Loyola University of Chicago and in February, 1972, received the degree of Bachelor of Arts "summa cum laude" with a major in theology.

In September of 1971, she traveled to Jamaica, West Indies, where she did pastoral work, minor clinical work, and trained indigenous catechists. In August of 1972, she returned to the United States, to teach at Regina Dominican High School, where she is presently employed. She has been active in service, religious, and catechetical groups.

This thesis completes her requirements for the degree of Master of Arts in curriculum and instruction, begun in September of 1972.
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INTRODUCTION

The American hierarchy's response to the Second Vatican Council's statement on Christian education, "Gravissimum Educationis," was published in November, 1972. "To Teach As Jesus Did," the pastoral message, called for a threefold approach to educational ministry: "didache" (proclamation, message), "koinonia" (fellowship, community), and "diakonia" (service).

The purpose of this "continuing" study is to present a model which has employed the threefold approach to education advocated by the American bishops and, to incorporate along with this study, the directives of the pastoral message which aim is "To Teach As Jesus Did."

Empirical in nature, researched in an effort to reveal relevant literature, this study will reflect possible benefits for and affect the future aspirations of those involved in the organization of programs of religious education for non-parochial students; consequently, a means of implementing the message of the pastoral letter. This study may also suggest a solution to the ever-increasing problem of the shortage of knowledgable, believing catechists whose responsibility it is to proclaim a message, respect a tradition, and forward the mission of the Christian community: "Go, teach all nations."
In addition to educational ministry, this model has employed to advantage youth, thus incorporating youth ministry with that of educational ministry. For the student, education to mission is taught in word and example; for the catechist, it is learned further as it is taught; and for the community, youth and education are a response (combined) to the call of the American bishops and a witness to the person Who was His message: "the Word made flesh."
"Then said a teacher, Speak to us of Teaching. And he said: No man can reveal to you aught but that which already lies asleep in the dawning of your knowledge."

CHAPTER I

JUSTIFICATION/PROGRESS ON RESEARCH TO DATE: "TO TEACH AS JESUS DID," ATTEMPTS AT ACTUALIZATION

The field of education with its broad base and vast scope wavers and wanes in today's pace described best as changing and questioning. Society does not leave untouched the agencies of socialization and integration which constitute its meaning, forward its values, and ensure its progeny. Justification—goals and objectives—for the formulation and organization, and (finally) the evaluation of educational endeavors are that which ensure purpose and bestow meaning on tasks and content, as well as methodology in education.

Ralph Tyler's rationale for curriculum construction poses a model for the formulation of educational objectives and consequently, learning experiences. The philosophy of a person, faction, or institution determines the "why" of curriculum construction, as well as those factors related to the concern of purpose. Applicability and practicality must also be the screens of proposed goals or ends, but the wherewithal and meaning behind a curriculum is proper to philosophy.
Philosophy connotes a broad area of questions and possible mores feasible, essential, or involved in curricular programing. Philosophy has encompassed the broad questions man seeks answers to, in terms of his existence, his life's meaning, etc., and attempted to unify the questions in a framework of thought, idea, disposition. But philosophy remains forever man's task and domain, an area in which all are able to speak and to speak the truth.

In speaking to truth, in relating philosophy to curriculum, one commits himself to ideas and goals. Other considerations remain valid and necessary, but much of oneself influences the statement of philosophy, which is the grounds for curricular thrust and instructional methods.

Philosophy is involved in all departments of curriculum. The philosophy of a school becomes applicable in reference to a particular content area. Of course, some areas remain more extrinsically dependent upon and vocal in regard to philosophy, but each field of educational endeavor—which includes more than "schooling"—shares a relationship to philosophy as basic.

Perhaps no field of study and discussion remains more disgruntled concerning its nature and meaning than religious education programs. Conservative critics shun the liberalized "relevancy" of modern catechetics; while, liberal catechists are inclined negatively towards dogma and tradition and in some cases orthodoxy.

The transitory nature of a society in "future shock" has not left the Church untouched. The Church has become at once the focus and the instrument of doubt and frustration, when she had once been
the stronghold of faith. The delayed adolescence of the Church (so viewed by some) or the growth of a living organism—the Church (as viewed by others) has left men confused and unstable: "even the Church...."

The chief organ of the Church and her influence, the Catholic school and CCD (Confraternity of Christian Doctrine) has not merely "ridden the tide," but raged the storm. Efforts to restrain doubts and confusion have been labeled "doctrinaire." The Church is contingent to the people who are Church—a people who range in philosophy (and here philosophy is deemed less suitable to the meaning and commitment of faith) from confusion to authoritarianism, from doubt to assertion, from conservative to liberal (and these terms are but stereotyped labels, whose definitions need not be specified here).

The "oft-cited" uniqueness of the teaching field—that every man does not consider himself a doctor or lawyer, but everyone is a self-made teacher, feels he can adequately speak of, about, and to the field of teaching, when specified to the field of religious education, invites an even more extensive response. Yet dialogue and words are but tools to the establishment of objectives, goals—philosophy. There are considerations, other than personal, which are proper to religious education.

Religious education and those deemed experts in that newly designated field encompass a continuum of philosophy which transcends delineation. Gabriel Moran's concern with religious education, for example, is towards the humanization of man, rather than the indoctrination of the same. Religious educators vary as to methodology,
but more basically to content; ultimately, to the philosophy behind religious instruction.

Is one to base consideration of CCD programs upon the Teacher Jesus: "you shall learn the Truth, and the Truth shall set you free";\(^1\) or the Church: "...introduced into a knowledge of the mystery of salvation,...grow more conscious of the gift of faith,...learn to adore God the Father in spirit and in truth,...trained to conduct his personal life in righteousness and in the sanctity of truth..."\(^2\) or the statement of the American bishops in their pastoral message: "Christ prayed 'learn of me' when the seventy disciples returned joyously from their first teaching experience. This must be the aim of religious education."\(^3\) The sources are many and varied, encompassing the distillation of such official publications as the General Catechetical Directory, the recently completed American Catechetical Directory, the statement of the "Fundamentals of Religious Education" by the American bishops in September, 1972.


It is necessary, however, to explore the current educational literature which though adjunct, is relevant to the pastoral message of the bishops' ("To Teach As Jesus Did") concern and in terms of its influence upon the model proposed. Periodical literature spans a variety of topics pertinent to religious education in a broad sense. The use of modern techniques, especially audio-visual equipment is described and suggested. New forms of educational ministry suited to new educational institutions, e.g. junior colleges, must be considered. Andrew Greeley's study of urban religious education calls for an evaluation of the impact of former techniques in the transmission of values. The United States Catholic Conference (Washington, D.C.) has published a study (1973) which examines the Church's role in adult education.

The concepts contained in Bloom's taxonomy's affective domain have seemingly influenced the study and investigation of the moral development of the child, thus attempting to formulate some rationale for the transmission of values. The preparation of children raised in the "religious culture" of the family and society interests authors regardless of denomination. What are the basic teachings to be transmitted; what is catechetics today; what is the value of liturgy as an educational tool: these questions have been asked, but answers still remain undetermined.

The formerly controversial "Green Bay Plan" was an effort at establishing a "renewed" and new approach to family involvement in religious education. In Lumen Vitae (December, 1971), Rene Marle states, catechesis "...can no longer be regarded as merely teaching
'truths to be believed and duties to be fulfilled,' in a form established once and for all, good and sufficient in all circumstances."4

Gabriel Moran proposed a rationale for religious education programs. Design for Religion (1970) sought to reconcile a secular world with Christianity, to propose an ecumenical approach to "Truth," to reconcile revelation with the world as feasible, real, and vital to human experience. His arguments in "designing" a program for religious education led him to dismiss any formal religious instruction: "Where education is of high quality in a school, the maintenance of a religion class throughout the school will tend to become superfluous."5

D.S. Moore suggests that God Is a New Language in his book. The contemporary quality of religious education (as well as that of all education) is widely stressed. In finding a base, however, at once relevant and authentic, one must return to the source: how did Jesus teach? The gospel of Matthew provides a skeletal idea of the pedagogy of Jesus, if traced through the discourses of the "Rabbi" (teacher). In particular, the Sermon on the Mount demonstrates to a "primary audience" that the "Promise" has been fulfilled.

The American bishops' pastoral message, "To Teach As Jesus Did," is gospel oriented. Though published in November of 1972, the

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realization, study, and discussion of this message is still in process; implementation awaits its acceptance of doctrine with an experience of Christian community leading to growth in personal holiness and a relationship with Christ.

Effectively, however, "There is no current agreement on any one philosophy that ought to govern Catholic schools both in theory and in practice." Research by the National Catholic Educational Association (NCEA) through field testing in Washington, D.C. in 1973, revealed that Church support was in favor of the "faith community" approach to catechesis, as advocated in the pastoral message.

The pastoral message's appeal is perhaps in conjunction with the current educational awareness in goal direction and value education. Religious education has philosophically wavered from indoctrination to "laissez-faire-ism." Faith being a free act of man is not, however, independent of the community which nurtures and supports any said individual.

Man finds his self-identity through the study of himself and through the call-response of God and others. The man of faith is aware of the unique dimensions of his personal life.

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7 Ibid.

In titling their message "To Teach As Jesus Did," the American bishops sought to propose a pedagogy based on that of the Teacher. Its threefold concern—message, community, service—involved all Christians—child, youth, and adult in the process of catechesis.

In July of 1974, the NCEA published a workbook—policy-making format for implementing the pastoral message. The Catholic School Board of Chicago has recently (February, 1975) issued a preliminary paper reviewing the pastoral and delineating specifications for its effective implementation. This seemed especially appropriate at the time in conjunction with the declared year of justice and peace, as the theme of Catholic education in the same diocese—1974-1975.

This study in itself has sought to implement the pastoral letter, recognized as a timeless effort (and continuing one) to ever strive to base the educational mission of the Church on the authentic message of her founder. In conjunction with the pastoral's concern for the religious education of the non-parochial school child (especially), there was also a profound interest in ministering to youth.

The model at once the result and the basis of this study, as well as its relationship to the message of the American bishops, that message's authenticity to the proclamation of Jesus as Teacher (perhaps best demonstrated in the gospel of Matthew), are the crux of the study, involving youth with implications for religious education outside the Catholic school: "teaching as Jesus..." does.

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The model of catechesis through youth service and ministry was begun in September/October, 1974. This model seems the aim, experiment, and possible response to the message of the American bishops, in educating the young Church.

Sixteen and seventeen year old catechists are assisting with or teaching in programs of religious education in the northern suburbs of Chicago. They have been under the direction of the author, through a Catholic high school, and are involved in catechetics as their theology course requirement for the year.

Assessment has been made periodically through observations and supervision, through presentation of individual aims and class material, and through submitted lesson plans.

The catechists are teaching children from four through nine years of age, with one class of seventh graders. Textbooks chosen by the parish and/or lesson plans provided by the Archdiocese of Chicago are utilized, but with attention to the threefold direction promulgated by the pastoral message: message, community, service. Audio-visual materials have been sought, created by the author, modified and used by the catechists.

Liturgically, exposure has been given to the catechists in regard to prayer, paraliturgical, and sacramental celebrations. The catechists are involved in preparation for the sacraments of Reconciliation, Eucharist, and Confirmation. Children's liturgy has also been studied, made specific to age and group needs and desires, and celebrated. Music--songs, records, rhythm--has been explored and employed. Simple arts and crafts expressions of concepts have been presented
and have evolved to convey an idea, express a thought, and reflect upon subject matter.

The implementation of the pastoral message "To Teach As Jesus Did" has been attempted in this model and the results and conclusions based upon and drawn from the model will hopefully elicit a feasible and positive response to the pastoral message, "To Teach As Jesus Did."

Such a statement and aim, however, must consider and reveal just what "teaching as Jesus did" involves and the purpose, ideals, and goals suggested by the American bishops in employing such a title. Finally, what their message says of the pedagogy of Jesus as a model for educational ministry seems the material of the message.

Hence, a study of Jesus as Teacher as a means towards an actualization of a theology of education must be undertaken, preliminary to analyzing the pastoral message and attempting a response to it.
"The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his lovingness."

CHAPTER II

A STUDY OF JESUS AS TEACHER PROCLAIMED IN THE GOSPEL OF MATTHEW: TOWARDS A THEOLOGY OF EDUCATION

The Second Vatican Council reiterates the Christian acceptance of Jesus as the one Teacher, \(^{10}\) through Whom and for Whom, the role of teacher must be subordinate and based upon. Bishops, continuing the ministry of the apostles, share in the teaching mission of the Church; but this teaching mission is rooted in the teachings of Jesus Christ. It is upon His authority that ecclesial and pastoral teaching and proclamation are based.

The early Church defined and animated the words of Jesus. The apostles, through their witness in faith to Jesus Christ, proclaimed His message, as commanded by their Master: "...go, therefore, and teach all nations..."\(^{11}\) Their teaching, known to us, as the "didache," along with the body of revelation in the gospels is the basis of the Church as known today.

\(^{10}\) Abbott, "Gravissimum Educationis," No. 40.

\(^{11}\) Matthew 28:19.
Since Pentecost, the apostles and their successors (bishops) have been teachers of the "good news," made firm in their faith in the Teacher Jesus, continuing His saving mission on earth. The Jesus Whom the disciples preached was invoked as "rabbi," "master," teacher. Christian tradition accepts Him as the supreme Teacher and model for Christian teaching, as testified to in the pastoral letter, "To Teach As Jesus Did."

Jesus of Nazareth has many titles: Messiah, Christ, Savior, Son of Man, etc. But the designation Teacher is one seldom applied to Him; it remains reserved for Scripture, ecclesial writings, and rhetoric reference. And yet, upon examining the Christian framework and Jesus' particular relationship to it, one sees Him in many roles: instructor, One Who reveals that which was unknown before (the final revelation being Himself). But Jesus remains as One Who continues His mission after death, after His resurrection and ascension, in the Holy Spirit.

What results will come forth from a study of Jesus as Teacher? What do the synoptic gospels proclaim about Jesus as Teacher? What implications can be evolved from a study of Jesus in this role, which transcends role--to person? For Jesus' person is identified with a term now applied to a multitude of persons known as teacher. Why does He hold this unique position among men? And finally, why should the Christian teacher see Jesus as model, and desire to "Teach As Jesus Did?"

Jesus begins His ministry, His teaching after being baptized by His cousin, John the Baptist. Baptism is a sign of initiation, of
beginning one's life with a purpose—that purpose being the direction of one's life to God. Jesus is initiated into His mission by John, with a sign—a sign of direction for His life, but also a sign of supernatural authority: "'This is my Son, the Beloved; my favor rests on him." Endowed now with a sign of His mission and a realization of His task or vocation from "Above," Jesus begins His final preparation before assuming His "identity" as Teacher. This final period reveals His readiness to begin His mission as He overcomes the temptations to other possibilities in life—e.g. fame and glory.

The devil then took him up a very high mountain and showed him all the kingdoms of the world and their splendor. 'I will give you all these,' he said, 'if you fall at my feet and worship me.' Then Jesus replied, 'Be off, Satan....' Jesus strives to pursue that for which He has been chosen. Jesus is one greater than men have known, one whom men for ages to come will look to as having changed the course of their history, their very lives. John the Baptist, His herald, proclaims Him as "more powerful than I am, and I am not fit to carry his sandals...." Matthew begins his proclamation of Jesus as Teacher, after this brief (less than four chapters) introduction to the person of Jesus—for the Jews, as the one who fulfilled the prophets/Scriptures: "to fulfill what the Lord had said through the prophet..." as one with

12 Matthew 3:17.
13 Matthew 4:8-10.
14 Matthew 3:11.
a mission sanctioned and tested, which the gospel proclaims, "From that time on Jesus began to proclaim..."\textsuperscript{16}

The gospel of Saint Matthew is strengthened by Matthew's weighty concern and reliance upon the words and discourses of Jesus. The "approachement" of Matthew is towards a "primary audience" (an initial group) to whom he seeks to demonstrate that they have been given that which they have been Promised. The law of the covenant—the Mosaic Law, including and centered upon the Ten Commandments, is the basis of teaching, but not the fullness. The Sermon on the Mount is the epitome of the teaching of Jesus, for which and to which all else is subject or derived from.

Jesus ascends the mountain, accompanied by His disciples—an ever increasing number—"Then He began to speak. This is what He taught..."\textsuperscript{17} Jesus is the Teacher; other voices if present are silent as He teaches. His words are not commands. He deviates from the old testamental "shall" and "shalt." Instead, Jesus speaks of attitudes, of conditions of life imposed upon men, of that which is imposed upon men by men, and of the purpose of such. The eight statements, known as the Beatitudes, are what their designation implies: attitudes—attitudes for being, for living that life to which the Teacher now calls men.

The words of the teaching are simple. They speak of those who share a certain condition of life, either by choice ("pure in heart") or by acceptance ("who mourn"). Such people are called blest. Jesus

\textsuperscript{16} Matthew 4:17.

\textsuperscript{17} Matthew 5:2.
speaks to the people of His time in words they understand, because these words describe their lives, describe those aspects of their lives for which there is no meaning, no proper explanation in conjunction to a metamorphosis of life. And what does He say to such people?—not in elegant words, which seek to disguise the meaning of the situation, not an exhortation of values and norms—but "blest." The Teacher looks upon those whom He teaches and calls them "blest." The dignity of those to whom Jesus speaks is eminent. He has spoken to man in his humanity and bestowed meaning upon the same, not by the conferring of external reward or idealistic metaphysics, but from that which is intrinsic to man—his life. Jesus Teacher speaks to man beyond time and history, because He has shown him in a brief discourse (Sermon on the Mount) the merit of his life, linked to the "prophets before" and to men yet to come.

The Sermon on the Mount as it continues through the next chapters is rooted in the holiness of men of such "attitudes" of life. Such attitudes become the means to the rewards of the beatitudes. With such attitudes, men are to be "lights" to the world—light dispelling the darkness, light reflecting the light of the Teacher of man—"the light of the world." Men are to be the "salt of the earth"—salt—that which preserves, salt, that which gives taste and flavor—meaning—to what is otherwise bland. The attitudes of those "blest" in the beatitudes reflect in the world and give meaning to the world. Jesus exhorts that such attitudes be

18 Matthew 5:13-16.
shown, be demonstrated: "No one lights a lamp to put it under a tub; they put it on the lampstand where it shines for everyone in the house."\textsuperscript{19}

But the light radiates from within. Appearance is deceiving and hypocritical unless the intention is mutual to the action. Jesus' concern is for attitude, motivation, thought, understanding. It is wrong not only to kill a person, but to get angry enough to consider such an act. It is wrong not only to commit adultery, but to lust after a woman, who may never know of such intentions on the part of another. The entire or "whole man" is at task here. Jesus relates to man, beyond what other men can see—to his thoughts, his intentions. Pretenses and hypocrisy are condemned, because a deed or an outward action has no meaning except in its relation to the intention, the motivation, e.g., it is wrong to kill, but what about self-defense? It is easy to judge a man by what is seen; in fact, that is the only way man is able to judge or see other men. That which is within man must become exterior to himself in order that another might know what "goes on" within that man. But what of the continuity between man's thoughts and intentions, and his actions? Harmonizing the two remains the task of a man who seeks TRUTH in his life.

Jesus teaches that not by accomplishment or success does man merit his worth. But, this is the way society most often judges or evaluates its members, stigmatizes its outcasts, and glorifies its heroes. This teaching, this conferral of worth upon men, lies beyond

\textsuperscript{19}Matthew 5:15.
the human realm; it is God-given. If men were to accept such—that all men despite their "human worth" in man's sight and estimation, were naturally, through no merit (or fault) of their own, men of dignity and importance, perhaps personal and social relationships would differ.

It seems ironic that the dignity of man is something man must be taught, and yet it seems a lesson man must continue to learn. Jesus confronts the men of His times in a way which transcends time and place. Scripture scholars use the term "sitz-im-leben" to designate (in particular) Jesus and His words and actions, as related to the time in which He lived. But His words speak to all men; they transcend the small world of Palestine and Judea. They transcend, too, the minds of men. Here, Matthew writes, "Jesus...left the crowds spellbound at His teaching." 20 Man, when confronted with the awesomeness of His life and its meaning is inept to comprehend; and even when in a few bold moments he may tend to act upon such a belief, he quivers and seeks the affirmation of others. Jesus touches more than the minds of men; He has reached to the very core of human life—the heart and soul: that which feels, perceives, and understands in relation to itself, not as other than.

The Sermon on the Mount can be described as poetic, instructional, inspirational, etc., but it cannot leave one unconvinced of its TRUTH. Its message transcends pithy arguments and questions. It speaks to men, because the message is more than words; the message is the Teacher

20 Matthew 7:28.
who stands before men—Who confronts them with who they are, what
they are. Trivia has no place here, because the concern of this
Teacher is beyond time; it is with life. What a beautiful meditation
upon the teaching of One Who was never heard before and will forever
be heard since! Jesus has spoken to man as the Teacher who brings
life to existence, meaning to life, man to meaning, love to man.

The mission of Jesus as Teacher is to evince such love in
word and action. That disposition, that call all men share in, "to
be like God,"21 is a call to love. Christian love is not a meta-
physical affront, but a realized, actualized—"activizéd"—stance
in the world, predisposed by man's relationship to His Creator, in
Christ—redeemed. Saint James' letter, which follows the letters of
Paul in the New Testament, speaks of the fusion of faith and action,
and what that fusion involves is love:

Show me your faith without works and I will show you
the faith that underlies my works!22

In such a context does the "believer"23 begin to see Jesus as
not dissociated from His words, His message. Jesus teaches, but what
He teaches is imitation of Himself. (The notable Thomas A. Kempis
expands this theme in The Imitation of Christ.) The fusion of words
and action in Jesus is illustrated in His miracles. To what or for

21 Genesis 3:5.

22 James 2:18.

23 defined here as one who accepts Jesus as the risen Lord and
Savior, and thereby commits his life to the teachings of Jesus.
what purpose are they performed? Matthew follows his account of the
great teaching of the Sermon on the Mount with further discourses of
Jesus, but accompanied by miracles. The miracles of Jesus are healing
and significant.

Jesus is approached by the leper, a fitting "candidate,"
because the terrible nature of the disease seems more than human--
a distortion physically of all that man is, considered a curse--a
curse with old testamental implications--a punishment. The leper
approaches Jesus: "...if you want to, you can cure me." Here,
Jesus' authority is acknowledged. His authority as Teacher is made
to manifest itself (Himself) in something above nature, to evince that
power of which He had spoken so eloquently: "ask, seek, knock." And
Jesus looking upon this man, confirms His words: "'Of course I want
to! Be cured!'" Jesus evinces what He says. His compassion upon
this, considered "most wretched" of men is "word made flesh."

Jesus is approached with further illnesses: the centurion's
servant, whose faith Jesus confirms:

I am not worthy to have you under my roof. Just give
an order and my body will bet better.

Again, acceptance of the Teacher Jesus and His teachings, is not with-
out verification. The words of Jesus are confirmed in His actions.

24 The gospel of Mark is concerned with the nature of miracles as
signs; however, Matthew uses miracles to testify to the words of Jesus.
25 Matthew 8:2.
26 Matthew 8:3.
27 Matthew 8:8.
His word is truth—a word which disavows falsehood and evil, a word which stands and triumphs—over the seas and the winds, over the demons possessing men—the word of life.

Jesus Who has spoken of life, Who has confirmed His mission by stating: "'I have come that they might have life and have it to the full,'" must now approach the topic: death. Jesus speaks of death as sleep. The synagogue leader's daughter who has died, Jesus claims is only asleep, and at the touch of His hand, she is awakened. This event has Messianic inferences and demonstrates the power of this Man Jesus; but in a very real sense, it serves once again to evince the words of Jesus, that life is the nature of man; that His words are life-giving, life-bestowing.

But the words of Jesus to His followers are no longer isolated from His disciples, as they are not from the very person of Jesus Himself. To learn from the Teacher is to live in identification with Jesus, continuing His teaching, His ministry. Jesus verifies such—that His disciples are to teach not their own message but His:

No pupil outworks his teacher....The pupil should be glad to become like his master.31

and likewise,

You must not be called 'teacher,' because you are all brothers of one another and have only one Teacher.32

28 Matthew 8:23-27.
29 Matthew 8:28-34.
30 John 10:10.
31 Matthew 10:24-25.
The parables of Jesus are used to illustrate the Kingdom of God--that life of which Jesus speaks. Jesus in speaking of this Kingdom--arriving in Him, but to be completed at the end of time, must situate His listeners in its eschatological progression and their role in its final realization. In the parable of the sower and the seed, Jesus explains what the parable means. He teaches His followers in the parable, and then explains its significance; this, then, allows them to later accept the meaning of the remaining parables, and to arrive at their consequence in reference to themselves. Jesus exposes and situates His words, His teachings, within the life of men: the weeds, the mustard seed, the leaven in the dough, the pearl, the net.

Why does the Teacher speak in parables? Do the people understand His words? Even if not based on the knowledge that the methodology of the Jews included the use of parables, examine the technique of the teacher today. Will he not use every means at his command to communicate a concept? One method seldom suffices. (Sometimes, even many methods

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33 Matthew 13:4-23.
34 Matthew 13:24-30.
36 Matthew 13:33.
37 Matthew 13:45-46.
fail to succeed.) The teacher must relate that which is abstract and/or new to the pupil's world. Jesus in His times—"sitz-im-leben"—is nothing other than the Teacher in relationship to the reality of His situation. A concept is rarely understood from first utterance. Repetition in different ways, relating the concept to the realm of the pupil is necessary. This relation usually involves comparison—metaphor or simile: "It is like...."; "It is similar to...."; and, in establishing grounds or bases for understanding, men respond, listen. Jesus is Teacher conferring meaning upon men's lives, speaking to them, of them, for them. His concern for them is not lofty but real, a "word made flesh." His words become nourishing as the "bread of life."

Jesus' person speaks as well as the utterances of His speech. He teaches men to and shares in, as well as is, the celebration of life in the Eucharist. Here He shares Himself and redemption:

'All of you must drink from it [cup]," He said, 'for this is my blood, the blood of the covenant, to be poured out in behalf of many for the forgiveness of sins.'

His apostles, His followers, more than pupils in the modern sense of the term (those who study under another) are committed to His words, to His very person. They will later be recognized by their identification with Him: followers of "the Way"—Jesus being "the Way, the Truth, and the Life," and only in Greek Antioch, as Christians.

The discussion of Jesus as Teacher (above) is theological and yet involves the faith commitment. The task remains to associate this theology with Christian education. This task has already been undertaken by the bishops of the United States in a pastoral message entitled, "To Teach As Jesus Did." Such a title seems to infer a task beyond the capabilities of any man, and so it does.

Christ has entrusted the continuing of His mission to the Church. At Pentecost, the apostles begin to preach the message of Christ. They teach not on their own, but with the guidance of the Spirit they have received--the Spirit of the risen Christ. The message they proclaim is not their own. Their task is not to teach, but to preach--to preach the message of Jesus Christ, the message not only of His words, but of His deeds--of Himself. Given this mandate by Jesus Himself, all men are to hear the message of Jesus. All men are to know of the meaning of their lives:

And how can they believe unless they have heard of Him?
And how can they hear unless there is someone to preach?
And how can men preach unless they are sent?

The task of the Church is so deemed by her Master.

42 Matthew 28:19-20.
43 Romans 10:14-15.
If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to your own mind.

CHAPTER III

"TO TEACH AS JESUS DID": A BASIS FOR A RELIGIOUS EDUCATION CURRICULUM MODEL IN YOUTH MINISTRY

Educational ministry encompasses the threefold mission bestowed upon the Church by Christ: to teach a message, build community, and serve others. In Jesus, the message of salvation was fully communicated; the task of the Church is to proclaim that message, the "good news" ("evangelium," the gospel). The message remains the same. The contemporary crisis over authority in the Church can be relegated as trivial if one strives to maintain authenticity to the message of Jesus, commitment to Him. But the expression of the message is adaptable. As discussed above, Jesus spoke to the men of His times in their situation. The message was not a dated proclamation or address, but a Person Who lives today as He lived yesterday, and will forever. This eternal message and Person speak to men as they are. Cultures differ; civilizations rise and fall; life styles change. But the message of Jesus must be heard in whatever sociological, economic, or political condition man is found. The bishops confirm that the presentation of

44 Catholic Bishops, "To Teach As Jesus Did," p. 38.
the message must be "authentic in doctrine" and contemporary in presentation." 45

Jesus spoke to men as individuals, but as members of a people—people who share the same needs, desires, fears, and joys by their nature. Jesus gathered a people around Him while He lived with men. That unity of men in fidelity to Christ form the "body of Christ," 46 His Church on earth. Each person is endowed with a gift, something which makes him different, which makes him unique. People differ not only in appearance, but each man has something, which if he does not share with the world, mankind will be that much less for want of. Saint Paul calls these gifts charisms—charisms being gifts not for the individual alone's benefit, but for the good of the community. When one person shares his gift with others and vice versa, the group is that much richer for it—that much more whole. The climax of this unity with one another is the bond of unity in Jesus Christ, by which men are joined in community. The celebration of that union, which denotes worth and responsibility, in terms of continuing the mission, the saving work of Jesus in the world is the Eucharist. The bishops of the United States recognize the "power" of the Eucharist, in their pastoral message:

The liturgy is one of the most powerful educational instruments at the disposal of the Church. 47


46 1 Corinthians 12.

47 Catholic Bishops, "To Teach As Jesus Did," p. 43.
The mission of the Church must include the education and participation of man in the liturgy.

While proclaiming the message and building community, the Church—faithful to the mandate of her Teacher—must instill a responsibility to serve other men. Christ set the example for His followers: "'I am among you as one who serves.'" So, too, must the Church be at the service of mankind and instill in her members that responsibility based upon love—love of God and love of neighbor (Great Commandments).

The three goals of educational ministry in the Church are carried out in various forms. Schools, obviously, are the most explicit instrument for continuing the mission of Christ in the threefold manner indicated by the American bishops. However, with the decline in religious educators, the attrition rate in Catholic school enrollment, the growth of a society which demises Christian faith, new avenues of Christian mission have been utilized. The American bishops advocate such avenues, particularly in regard to youth ministry and the religious education of those in attendance at public schools.

Catechesis must continue to meet the demands of human needs. Technology, objective in itself has negatively affected many persons and peoples. It has been used to the detriment of many, while in the meantime, to the betterment of a few. Values seem confused and justice thwarted in the world and in a nation, where democracy for which men

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once fought and died, becomes antecedent to present reality. Pope Paul VI in "De Populorum Progression" (1967) called for action—action in behalf of those who share a common humanity, who haven't been given the necessities of life. The mission of the Church is to all men, to extend the teaching of Jesus to those who have not yet know Him. 49

Christian education is intended to make men's faith aware, living, active, through instruction and experience. The responsibility for the education of the young lies primarily upon the parents. 50 But learning in a world complex and involved is difficult; the cooperation of parents with school is essential. For if the message—the message of life—is to be preached, it cannot be designated as the domain of one particular institution. The American bishops reaffirm the value of the family—the family which is the basic unit of the Church, into which Jesus Himself was born and in which He was raised. The message of Jesus is not academic or emotional—it (He) encompasses life and all that life involves. Christian education must renew its purpose, evaluate itself in terms of its fidelity to Jesus the Teacher.

"To Teach as Jesus Did" requires little in the area of methodology or such. Jesus spoke and men heard. The Church must now speak as Jesus did with concern for man as he is...but always announcing the hope of mankind, as evinced in the resurrection of Christ. Jesus was sent to

49 For the gospel message "...has not yet been heard, or scarcely so, by two billion human beings." (from "Ad Gentes," Documents of Vatican II)

50 Abbott, "Gravissimum Educationis," No. 3.
reveal the deepest truth about God and at the same time reveal "man to himself and make his supreme calling clear."^51

A theology of education must necessarily employ some ecclesial framework. For theology does not exist in itself, but in relation to a particular community, a Church. The philosophy and theology of Aquinas and the scholastics influenced education, even to curricular requirements in college, until the last ten years. What educational inferences can a theology of education have today? What implications can be delved for methodology? And, what is the role of the teacher who chooses or finds himself in such a framework?

A theology of education necessitates that the learner be a member of a faith community. It further demands that that same learner be involved with and participate in a growing commitment of faith which is more than intellectual assent. A child is baptized not because he so chooses, as a child, but because others speak on his behalf, promise that they will raise him to grow towards a faith commitment. The community is responsible for the nurturing of that child's faith, as firmly as it is responsible for his proper food, clothes, and shelter. That community stems from the family; and if the family is to be involved so vitally in the child's religious education, it must be as familiar with the Church growing to an awareness of herself and her mission, as it is knowledgable about current nutritional and dietary benefits. Some educational awareness and instructional means must be provided for adults. Faith is not something which one attains; it is a relationship, like any, which is based on continued growth in knowledge. The American bishops

^51 "Gaudium et Spes," Documents of Vatican II, No. 22.
affirm such:

"...learning is a life-long experience."\textsuperscript{52}

Such a corporate effort for a parent to continue his knowledge and a child to begin, binds the family and the community together as all seek to come to a fuller knowledge of their Teacher.

The scope of education touches all the aspects of men:

Within both the Christian community and the educational ministry the mission to teach as Jesus did is a dynamic mandate for Christians of all times, places, and conditions.\textsuperscript{53}

Educational ministry must meet child, adolescent, adult, and parent. Therefore, diverse ways of extending the message of Christ must be utilized. Jesus did not speak to Levi (Matthew), the tax collector, as He spoke to Mary Magdalen, or Zaccheus. The Church is given a mandate for without which divine assistance, would remain impossible. And yet in the breadth of her reach (the mission of Christ), the Church finds her fullness, her completion, that unity of all men in Christ.

"To teach as Jesus..." taught is fittingly applied to Christian people--people who live with and among contemporary problems, people responsible for and products of their culture, people of communities reaching diverse areas--educational, occupational, social, etc. For if the vastness of the American bishops' delineated scope of Christian education is to be encompassed, it is only the "laity" who can finally

\textsuperscript{52} Catholic Bishops, "To Teach As Jesus Did," p. 42.

\textsuperscript{53} Ibid., p. 36.
fulfill such a task—a task for which they have been commissioned by Jesus, and whose responsibility has been recognized by the Second Vatican Council.54

Of particular concern to the bishops, as shepherds of the American Church, are CCD (Confraternity of Christian Doctrine) programs and ministry to youth.

Whether it takes place in a Catholic school or not, it is essential that the Catholic community offers children and young people an experience of catechesis which indeed gives 'clarity and vigor' to faith, fosters living in the Spirit of Christ, encourages participation in the Eucharist and sacraments, and motivates involvement in the apostolate.55

This study seeks to propose, make active, and analyze the results of a model which incorporates the religious education of children with youth ministry. With the frequent lack of trained teachers in programs of religious education extraneous to parochial schools, there is a definite need for personnel. At the same time, youth ministry seeks means towards inspiring, reflecting, and assisting with an experience of faith for the young person. The pastoral message states three distinct tasks for those involved in ministry to youth:

...to enable young people to take part in the Church's mission to the world in ways appropriate to their age and responsive to their interests; to give a specific dimension—education in service to religious education; and to interpret young people, their problems and their concerns to the Christian and general communities.56

54 "Apostolicam Actuositatem," Documents of Vatican II.
55 Catholic Bishops, "To Teach As Jesus Did," p. 24.
56 Ibid., p. 36.
Such concern and delineation of specific approaches in youth ministry may be appropriated to religious education curriculum. Traditional religious instruction for high school students (here the specified youth of the pastoral) involved doctrinal and dogmatic concepts and some consideration of the theological basis and rationale to such precepts. Pre-Vatican II systematic theology approaches were centered on the memorization and some understanding (in time) of the didactic questions/answers of the Baltimore Catechism. With the summons to renewal and the theology of secularization, which precipitated and were the result of the Second Vatican Council, new methodologies were experienced. Experiments ranged from psychological to sociological to historical to secular approaches to religious education. The pedantic method, "tried and true," was questioned and eventually abandoned. But what was its replacement? Vatican II, which has been the "scapegoat" of blame and criticism for the confusion of an era of change, question, "future shock," sought for renewal based upon a return to reflection upon the early Christian community as closest to Jesus the Teacher. Mistaking openness and possibility for license, many abuses and misuses of religion evidenced in liturgy, moral instruction, religious education, etc., have occurred.

Factionalism and divisiveness rather than the unity of "one body," the model of Pauline teaching on the Christian community, have resulted. Orthodoxy has now become a conservative sect, rather than a description of practicing Catholics. Such cannot but help to

57 1 Corinthians 12.
influence religious instruction as all Christians are part of the total framework Church.

Many discussions have been held: round-table family style to professional educators' meetings, but all seem cyclic in nature. One must step beyond confusion and discord, even if to be criticized, to progress. Rather than further delineating problems, let a solution (or possible attempt to work towards one facet) be proposed.

In the pastoral message, the bishops ask the Christian community to concern itself with youth ministry in a total approach to religious education, which aim is "To Teach As Jesus Did." They propose a model in embryonic stage, by making a statement which has been thought about, varied, realized by teachers of all times at one time or another: "...strive not only to teach the young but to learn from them...."58

Such a statement combined with the threefold mission of the bishops, delineated as: 1. proclamation; 2. community; and 3. service can be an effective incentive in incorporating a means of youth ministry into a religious education curriculum. What better way to proclaim than teach? What better way to be a member of a community than to be an active spokesman? What better way to serve than to teach and share one's faith?

Religious studies programs for youth can now be oriented towards service and activity, which involve the youth in catechesis—proclamation of faith, in service to his community.

58 Catholic Bishops, "To Teach As Jesus Did," p. 36.
Educational programs for the young must strive to teach doctrine, to do so within the experience of Christian community, and to prepare individuals for effective Christian witness and service to others.\textsuperscript{59}

To refer once again to the "distinct tasks" delineated earlier as established goals for youth ministry: taking part in the Church's mission to the world, education-in-service, and interpretation of problems and concerns of young people to the Christian and wider communities; an effective program in high school religious education curriculum which would offer opportunity to be involved in educational ministry, serve the Church in mission, and be an active person involved in the community, would involve youth in religious education.

Rather than academic theology, which was never exemplified by Christ (His message was lived), youth can serve as catechists and assistants to catechists. Perhaps still sounding ideal, but even before being made real, ideals are supported by the American hierarchy. The mission "To Teach As Jesus Did" will always be a goal calling forth the best capabilities of man, ever-growing, ever-striving, ever-reaching. Always in the context of the mission of the Church, true to her Teacher, one must consider ideals and their achievement.

"Truly it is an ideal....

The mission "To Teach As Jesus Did" is an ideal, an awesome one at that. In the eyes of faith, reflection upon Jesus as Teacher becomes

\textsuperscript{59}Ibid., p. 22.
a recognition of the power in one's life, and the meaning of that life. To speak of application, to speak of a theology of education can become asthetical, esoteric, ideal, so much so that it seems that education is isolated from reality—and yet this lies contrary to the message, to Jesus the "Word." If theology is to be the basis of a particular education—the educational mode must be specified and defined, known, and then a commitment made to it. Herein, lies the predicament of the pastoral message—suggestions and directives to be implemented, but that implementation remains the task of discipleship, not written scholarship.

...but little is achieved without ideals to strive for."\(^{60}\)

'You address me as Teacher and Lord,
and fittingly enough,
for that is what I am.
But if I washed your feet—
I who am Teacher and Lord—
then you must wash each other's feet.
What I did was to give you an example:
as I have done, so you must do.'\(^{61}\)

\(^{60}\)Ibid., p. 57.

"The astronomer may speak to you of his understanding of space, but he cannot give you his understanding. The musician may sing to you of the rhythm which is in all space, but he cannot give you the ear which arrests the rhythm nor the voice that echoes it. And he who is versed in the science of numbers can tell of the regions of weight and measure, but he cannot conduct you thither."

CHAPTER IV

FROM REACTION TO ACTION:
ADOLESCENT INVOLVEMENT IN EDUCATING THE YOUNG CHURCH

The threefold mission of educational ministry as articulated by the American bishops in the pastoral message, "To Teach As Jesus Did," establishes and identifies the Catholic school as such (or the goals identified as Catholic to be realized). "Accomplishing the threefold purpose is a question every Catholic school must approach in its own way."62

The model which forms the basis of this study sought to incorporate the components of the threefold thrust of religious education. Message has always been the primary concern of religious instruction and hopefully message in the context of community--community awareness, support, and responsibility. But service "...should be the outcome of experiencing message and community."63

High school theology programs have struggled with the process of

62 Edward D'Allesio, "Some Thoughts on a To-Teach-As-Jesus-Did School," Today's Catholic Teacher, September, 1974, p. 22.

63 Ibid.
renewal, the pangs of adolescence, and the confusion of appropriate methodology for the religious education of teen-agers, young adults, or adolescents (†). But without further discussion of varying and various programs of high school religion, which encompass styles, curricula, and philosophies on a continuum of interpretation of the message--community--service goals, an examination of the program from which the model began will be initiated.

The school of the model program is a girls' Catholic high school. The past five years have seen more controversy in the freshmen-sophomore programs than in the junior-senior religious education curriculum. Previously, marriage, with a sacramental-sociological approach, was required of all seniors; this requirement was dropped three years ago. At that time, a course entitled "Catholic Beliefs" was established as a semester requirement for either junior or senior year; two years later the course title was changed to "foundations of faith"; and one year later, the course requirement was dropped. But preliminary to and underlying such discussion of requirements, was the basic acceptance of an elective program. Students were given the choice (even then) of at least three of their semester courses for junior and senior years.

In the present year, 1974-1975, during which the model began in September, 1974, students had the choice of all four electives for their four semesters, junior-senior years.

In the early Spring of 1973, the author proposed a course which would serve a dual purpose (if not more): it would provide an opportunity for a junior or senior in high school to share her faith, teach, learn in a new way (as teacher rather than student), and provide enthusiastic, informed teachers to programs of religious instruction for
non-parochial school children. At that time, a junior (Sue) expressed a similar desire to serve and teach while receiving her academic credit in theology. The following year, 1973-1974, Sue was put on a pilot program, under the direction of the author. (The computer has never recognized Sue on her transcript, because of her unique course, so perhaps here she may receive published recognition.)

Sue taught first grade, a class of fourteen boys and girls, at a northside parish, in their CCD program, in Chicago. Because of the parish's need for a teacher and Sue's seeming flexibility, sufficient knowledge, and especially her generosity and enthusiasm, she taught without assistance in the program.

Sue met with the author at mutual 'free moments' (sometimes few, far between, or rushed). She was given direction in terms of content, supplementary material, visual aids, and expressions for the children of concepts she ought to convey. She was without the assistance of a religious coordinator or level coordinator or meetings with either. The school, a teacher from the parish school who served as "CCD coordinator," and the author saw here realized a viable program incorporating message, community, and service. Sue's service in her own parish community allowed her an opportunity to proclaim the "good news," while questioning and reflecting upon its meaning to her in her life. It also provided the opportunity to express her faith verbally, liturgically, and as an example to others.

In addition to an intelligent understanding of issues it is important to provide channels to our students through which service might take place.64

64 Preliminary paper for review (Fall, 1974) by religious education personnel in the high schools of the archdiocese of Chicago, "Rationale and Policies on Religious Education," based on "To Teach As Jesus Did."
The frustration of always verbalizing and never acting seems especially experienced by young people. "But, what can we do?"

Nebulous answers, calls to reflection, "put-offs" to certain forms of action because of age limitations are not a response to good-intentioned idealism, but a depressant to budding apostolicity which needs be nurtured, rather than thwarted.

The success evidenced in the pilot program of Sue led to the realization and clarification of the model. "Catechetics" was offered as a semester elective for juniors and seniors, with the permission of the theology department, students' parents, and parish religious education coordinators. Restrictions were not made as far as academic scholarship, and as has been evidenced in the result of the model, some of the girls in catechetics demonstrated more intellectual facility and/or knowledge in the area of religious studies than others. The approval of the girls was made by their present theology instructor during the year prior to the course (when registration took place). Responsibility, interest, enthusiasm were major traits anticipated in girls desiring to register for the course. However, in the end, no one had applied and been refused registration. The small number of girls who registered for the course is perhaps explainable because familiarity and exposure to the subject matter of the course was reserved to a written entry in a course description:

This course combines learning with teaching and provides an opportunity for service. Theological background, assistance, and support will be given to students who will be actively involved in teaching religion to elementary school children through parish CCD programs.

In conjunction with the lack of exposure, the limitations of scheduling resulted in several one-period offerings at the same time as
catechetics; therefore, eliminating registration possibilities for some girls.

The girls were to arrange with their parishes the level at which they would teach, understand their role, and assume their own responsibility. The following chart illustrates the placement of girls in parishes (or outside of their own), grade level, day on which the class was held, and catechetical role:

<table>
<thead>
<tr>
<th>CATECHIST</th>
<th>PARISH</th>
<th>GRADE</th>
<th>DAY OF CLASS</th>
<th>ROLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anne Marie</td>
<td>own</td>
<td></td>
<td>Saturday</td>
<td>team teacher with Joan</td>
</tr>
<tr>
<td>Maureen B.</td>
<td>own</td>
<td>2</td>
<td>Saturday</td>
<td>teacher</td>
</tr>
<tr>
<td>Mary E.</td>
<td>own</td>
<td>4</td>
<td>Saturday</td>
<td>teacher</td>
</tr>
<tr>
<td></td>
<td>other</td>
<td>3</td>
<td>Sunday</td>
<td>teacher with teen aide</td>
</tr>
<tr>
<td>Sharon</td>
<td>own</td>
<td>1</td>
<td>Saturday</td>
<td>teacher</td>
</tr>
<tr>
<td>Maureen</td>
<td>own</td>
<td>3</td>
<td>Saturday</td>
<td>team teacher with adult</td>
</tr>
<tr>
<td>Mary</td>
<td>own</td>
<td>4</td>
<td>Sunday</td>
<td>assistant to adult teacher</td>
</tr>
<tr>
<td>Kathy</td>
<td>other</td>
<td>7</td>
<td>Sunday</td>
<td>teacher</td>
</tr>
<tr>
<td>Joan</td>
<td>own</td>
<td>1</td>
<td>Saturday</td>
<td>team teacher with Anne Marieaide to an adult teacher</td>
</tr>
<tr>
<td>Barbara</td>
<td>own</td>
<td>2</td>
<td>Saturday</td>
<td>teacher</td>
</tr>
<tr>
<td>Renee</td>
<td>own</td>
<td>pre-school (4 yrs.)</td>
<td>Sunday</td>
<td>teacher</td>
</tr>
<tr>
<td>Debbie</td>
<td>other</td>
<td>3</td>
<td>Saturday</td>
<td>teacher</td>
</tr>
<tr>
<td>Denise</td>
<td>own</td>
<td>1</td>
<td>Saturday</td>
<td>teacher</td>
</tr>
</tbody>
</table>

The catechetical role of each girl was assumed and worked out by the girl with her parish coordinator, without the intervention of the author. In only one case (Debbie's) was a girl unable to teach in her own parish program. Debbie's parish was working on a family-centered experience program in which she could not singly be able to participate. Mary E. and Kathy teach in a parish on the north side of Chicago, by choice. A priest who had been at their parish was transferred there and so they, who had been teaching in their own parish program, answered
his invitation (plea?) for assistance. Mary E., as shown above, teaches in two programs.

Several of the girls came to the course with one or two years of catechetical experience as aides or teachers: Anne Marie, Maureen B., Mary E., Kathy, and Joan.

The catechetics course in the high school program was offered for approximately forty-five minutes to an hour/day for a semester. In the class, the girls were taught procedure and basis for writing lesson plans. Each girl was required to write her own lesson plans, regardless of whether her parish program involved the use of a textbook series, outline of material from the archdiocese of Chicago, or simply nothing. The girls were also put in groups based upon the age level which they taught. This was intended to afford practice, ideas, and a forum for problems, ideas, etc. pertinent to grade level. Arts and crafts ideas were presented and demonstrated; demonstrations of several ideas were required of each student for the further enrichment of the class.

65 The following skeletal outline form for lesson plans was given to the students (teachers) to use in writing and as a guide for teaching lessons:

Aim:

Prayer:

Procedure (in order):

Scripture reading:
Activities:
Home Activities for children:
Materials Needed:
Evaluation of lesson (after presentation):
Audio-visual materials were presented to the catechists and each was asked to discover some independently and to conceptualize a means of using materials with introduction and questions for discussion. Time and study were given to review of basic theological material covered by the students at various levels. All reviewed the Old Testament, the concepts of revelation, promise, covenant, redemption, the Church, liturgy and the sacraments. The catechists studied various prayer forms and were asked to present a prayer reflection appropriate to their students' level. Several of the girls were involved in preparation for sacraments; so, in addition to review of the sacraments, specific direction and attention was given to the sacraments of penance (reconciliation), Eucharist, and confirmation.

The following chart illustrates which girls were involved in preparation for reception of a sacrament:

<table>
<thead>
<tr>
<th>CATECHIST</th>
<th>SACRAMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maureen B.</td>
<td>Eucharist</td>
</tr>
<tr>
<td>Mary E. (grade 4)</td>
<td>reconciliation</td>
</tr>
<tr>
<td>Kathy</td>
<td>confirmation</td>
</tr>
<tr>
<td>Barbara</td>
<td>reconciliation and Eucharist</td>
</tr>
</tbody>
</table>

A children's liturgy was planned by the girls to which they invited their coordinators and level directors. Various audio-visual materials, concrete representations (e.g. candle), adaptations of readings (dramatizing the story of the prodigal son) were utilized.

A survey of children's literature useful to religious education and expressive of concepts sought as objectives was undertaken by the class. Each girl was required to present a bibliography topically annotated for her grade level, as well as read and present (as she would to her class) a story in the context of a lesson.
The catechists were also exposed to rhythm and song as a means of teaching and celebrating various ideas. Each girl was asked to teach her fellow catechists a song. Such an experience as this and the above literature exercises provided not only an opportunity for expression by the catechist, but for widening the exposure of the rest of the class.

Sharing was intended to be a basic part of the group. Reflection, evaluating, and creating are dynamic processes which when shared can answer questions, solve problems, or "put the finger" on a needed idea. They are the means to approaching educational psychology and the learning processes of children, which need to be considered.

*Will Religion Make Sense To Your Child?* was the basic textual reference for the catechists. Study was given to "Gravissimum Educationis," the Church's decree on Christian education at Vatican II, and to the pastoral message, "To Teach As Jesus Did." These documents of significance to and which aim towards religious education were seen as necessary to the formulation of objectives for lesson/course planning. Reference was also made to *The Dutch Catechism* and the *National Catechetical Directory*.

Scripture was seen as particularly important—being God's word to man; man's response—prayer—was also deemed necessary to study and practice.

What may seem commonplace to the religious educator necessitated exposure to the catechists. Publications—resource, supply and materials,

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periodicals, references were referred to and recommended. Questions often precipitated discussions. (The author was never in want of things to do, ideas to reflect upon, or material to be presented to the group.)

The final project by the girls involved their individual presentation of a lesson plan to the catechists class as if they were the catechist's CCD class (and it seemed very easy for the class to forget themselves and become first or second graders). This presentation involved a lesson with an audio-visual presentation, Scripture reading, song, prayer, and concrete (art) expression of the concept.

The semester ended in January, 1975. The girls continue to fulfill their parish commitment for the remainder of the year without "catechetics class." Their service and membership in the class fulfilled their one-half credit requirement in theology for the semester.
"For the vision of one man lends not its wings to another man."

CHAPTER V

RESULTS AND CONCLUSIONS OF EMPIRICAL RESEARCH

This study has progressed from justification of a proposal, its bases in a theology of education presented in the pastoral message "To Teach As Jesus Did," modeling Teacher as He is described in the gospel, to a curriculum model in youth ministry. Progress has been made from study to reactionary proposal which took form in action: catechesis. To what result?

A brief review for the purpose of later conclusions must be accomplished for each catechist, to fully delineate the results of the activities of the model.

Anne Marie's team-taught class with Joan responds well to her. She is the key teacher on the team who coordinates the materials and content of the lesson and follows up by teaching it. Joan coordinates the arts and literary facets of the lesson. She reads the stories and introduces projects for expression, discussion, or visualizing of lesson concepts. Since January, Anne Marie has also been involved in preparing children for the sacrament of the Eucharist (children who are beyond second grade). This has allowed Joan the opportunity to assert herself
further and rely on her own capabilities in presentation of material as well as supplementary and artistic mediums of expression.

Maureen B. has a large class--25 students. She manages well, but they are an active group of children (Spirit-filled?), with whom an aide would have been an asset to work. Renee is presently assisting Maureen B. In the same parish as Joan, Anne Marie, Debbie, and Mary E., Maureen B.'s units are provided by the archdiocese of Chicago, with a supplementary book on the Eucharist to be used in preparation for the Eucharist. Maureen B. has a good grasp of content material and her capabilities could be used in higher grades.

Mary E. is an exceptionally enthusiastic person. She is project/story oriented, since both of her classes use no textbook. She bases most lessons on Scripture stories, as retold in the Arch Book series. Mary is an excellent story-teller. Portrayal of characters, message, and the "good news" are not only verbal, but facial and in gesture as well. Her class on the north side of Chicago has many Spanish-speaking children who are only partially English-speaking. Her facility in using other modes of presentation and instruction, rather than merely the use of words, has been an asset to her and of benefit to the children.

Sharon is in her first year of teaching. Her approach to small children perhaps can be described as that of a "big sister." She speaks to the children as people, but her ten years "seniority" allow her a wider range of experience, concern, and knowledge to present to the children. She works under the same first grade coordinator as does Denise.

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Denise is not what one would visualize as a likely catechist. She is socially-minded, popular, and very attractive. She has channeled her energies to become an alert, responsible, enthusiastic teacher. Her approach to her first graders is genuine, open, and frank. Her presentation of content material tends to be similar. Denise has spoken out at coordinators--catechist meetings, and even upheld her position in opposition to the coordinator's opinion concerning the presentation of creation to her class of first graders.

Maureen team-teaches with an adult. Of all the catechists, she seems to have the most difficulty. Placement with her team teacher was the awkward result of a disciplinary problem which her teen aide and she had with her present team teacher's son. Maureen is a competent and intelligent person, but appears "dry" and uncaring in the classroom. Her class procedure seems the enumeration of lesson plan activities. Yet, when confronted with questions or spoken to by the children, she once again responds. Without her team teacher, she remains as she is with her, except that her subordinate role is overthrown and she assumes authority in teaching. Her rapport, however, with the children and they with her seems good. They mutually cooperate and converse with one another. And perhaps it is in the children's estimation, that one must seek the value of the catechist's role.

Mary is an assistant to an adult teacher. The teacher usually allows Mary to introduce and begin lessons, and then coordinate activities and do any readings. Mary is an independent person who works better in this type situation than she would in a team-teaching set-up. The class responds to her on a serious level, as she approaches them.
Kathy is an experienced teacher, who had taught third and fourth grades, one year with Mary E. prior to teaching seventh grade. Her style—methodology—is suitable to seventh grade instruction, which she says she enjoys. Kathy combines lecture with question/answer discussion. Her approach is serious, but concerned. She is knowledgeable and has merited the respect of her class. This is a remarkable phenomenon when viewed in relationship to Kathy's height in proportion to the students of her class. She is under 5'0" tall and shorter than all of her students. She has recently completed preparation for the sacrament of confirmation—an astounding responsibility for a seventeen year old girl.

Barbara is an aide to a Sister who teaches second grade. Barbara is the most recent member of the model, who "found herself" (more or less) in catechetics, rather than opting for it. She has been satisfied reading stories for the children and working with craft projects. Near Christmas, however, Barbara began to express interest in filling more of a teaching role and so Sister has allowed her to begin to assume some instructional responsibility for the class.

Renee is a delightful catechist, as are her 14 four year olds. Renee is on a closer level to them, being 5'1". She began teaching in the pre-school program of religious education in September. The parish has a pre-school religious education program for three, four, and five year olds. Each age is coordinated by a level leader. Renee is presently assistant to the four year old coordinator. She has been a sensitive and loving image of God's care for these children. Her concern for the little boy who so often was by himself and never wanted to participate, or the little girl who couldn't quite handle a pair of
scissors, or the little boy who is going to have an operation on his ears, which are becoming dull to sound, has been sincere and touching.

And finally, Debbie is another new teacher this year. Debbie is the only catechist who was unable to teach in her parish's CCD program, so she was able to teach at a nearby parish. She has a small third grade class, which she manages orderly and affectively. She was told simply to teach the Apostles' Creed's meaning and so she has had to work out concepts and facilitate the understanding of the same by her class. She seems to manage well and has a cooperative group of children.

These brief summaries of the model--catechists in progress--have been based on the author's visitation, supervision, and work with the catechists. They cannot be documented, but can be evidenced in the Appendix audio-visual presentation of the catechists in their classrooms; and if the testimony of these same girls was sought, their words and response could fill far beyond the capacity of this book.

Besides visitation, another means of evaluation was employed. Each girl evaluated her lesson's presentation at the conclusion to each lesson plan. This enabled the author to receive immediate response of the teacher to her presentation and class. Also, Mondays in the catechetics class schedule were reserved for sharing week-end (Saturday or Sunday) experiences in the classroom--good or bad, funny or sad, success or failure, etc. It seems that someone else has a worse problem and so one's problems and seeming failures seem to diminish.

There is really no adequate statistical means to evaluate the model. Even if there were, one aspect of the model would have to be

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68 Lesson plan: cf. footnote No. 65.
dissociated from others. Would consideration be given to catechetics as a high school theology course? To the adolescent teaching CCD? To the children taught by a youth catechist? Or even to the association of possible teaching careers with catechetics?

Coordinators cannot be specifically referred to, but they were generally favorable. At one parish there was no further contact following the catechist's contact and discussion of the program in September of 1974. On the other hand, one parish coordinator felt obliged to contact the author, at least twice monthly to speak about the young catechists, advise the author of any problems and seek solutions, and recommend certain procedures for individual catechists.

Gratitude was the reaction on the most part of coordinators; and for some, inspiration--that a sixteen or seventeen year old girl would give up her Saturday or Sunday morning to serve at the parish in catechesis.

Age, however, was at times a problem. Because the girls were usually the youngest members of the CCD staff, fellow catechists, often parents of children enrolled in CCD, felt superior in knowledge and experience. Even though it was not always articulated, for many of the girls, there was a feeling of inequality due to their age. Most parents of children enrolled in the catechists' classes were unaware of the age of their child's teacher. When parental contact was made, there seemed to be no significant difficulty. As far as the children were concerned (with the exception of the seventh graders), age was an indeterminate quality. All that most of them could recognize was that the teacher was older than they. For Kathy's class of seventh graders, she had to assume the role of teacher immediately and maintain that role. Her
close proximity in age to the students of her class necessitated that her role as teacher also assume a certain measure of "distance."

When discussing and sharing in class, the girls raised questions which are proper to child development: "My kids take so long to paste;" "I have some children who just can't cut with scissors." Manual dexterity was something which they hadn't realized they'd have to reckon with. A brief introduction and summary of Piaget's stages of development was helpful to them then.

Discipline—which they had so often been the recipients (victims?) of, they sought—and how to administer it? "My class is so fidgety;" "They're so noisy.... How do I quiet them down?"; "They won't do their work;" "There's one boy...he just defies me in anything I have tried to do or say."

"Presence" was learned, as well as movement and body language as a means of discipline which would not interfere with class. Correction of mistakes—rather than just "no" or "that's not right," but not "fine, but" to anything said by anyone was also learned. How does one facilitate learning? What does one do to improve attention span? How does one motivate another to learn, listen, or respond?

These questions, so essential in any teacher preparation or professional educational preparation, were raised out of the catechists' situations, rather than a textbook or study of classroom policies and methodologies. The Spirit of the group involved in this model emerged quickly. The girls identified with one another, sought ideas, a project, a listening ear, or a practice audience (class). Though in September it was difficult to read and put in its lesson framework a story to the
model class, by November, there wasn't one of the twelve who refused to stand in front of the eleven and the author to teach a song.

The class worked together to provide an exhibit for the school's open house in November, and, on March 6th and 7th, the catechetics class offered a thirty-minute presentation at Education Expo, the demonstration through workshops, exhibits, presentations, speakers, etc., of Catholic education in the archdiocese of Chicago:

CATECHETICS: EDUCATING THE YOUNG CHURCH

A slide presentation of junior and senior high school students involved in the religious education of children in their own and neighboring parishes will be accompanied by instructor commentary. An example of a prayer meditation for children will be presented. Students will present a short review of their roles, work, and learning in catechesis. (30 min., ALL) Repeated.

And so, to what conclusions can the on-going results of the model lead us?

Academically, the catechists were provided with a unique learning and service opportunity. Disregarding time spent at the parish (which, of course, is the basis of the class discussions and direction), the discussions, study, preparation, etc., were sufficient to be deemed theological pedagogy. If, as was proposed, the model sought to incorporate the three aspects of educational ministry into the high school religion program--message, community, service--this, too, seems accomplished by the catechists. Practically, though, the author believes it is necessary for the high school course to run in conjunction with the catechist's service to her parish. Therefore, rather than beginning the catechists, working with them, and then leaving them mid-year to fulfill their parish commitment, the catechetics class should be offered for the
duration of the year. (This has already been accepted by the administration and the theology department for next year, 1975-1976.)

Conclusions are difficult to specify as were results to describe. If approached from the standpoint of the high school, the model was successful; if considered from the point of the parish, each of the twelve girls has been asked to remain in their parish CCD programs, and some to assume additional roles; if reflected upon in regard to the catechist, one might consider even the career choice influence catechetics has had upon several of the girls: Denise knows that she doesn't want to be a teacher, though she has enjoyed working in CCD. Renee is going to National College of Education to major in pre-school education, while remaining at home and working in her parish pre-school program. Mary E. doesn't want to go away to college, because that would mean giving up her CCD classes (though she says she may have to drop one to keep up with college life and studies).

Conclusions can vary, dependent upon the measuring rod. This study has sought to measure and propose a model which would imitate and assume Christian methodology, as explicated in "To Teach As Jesus Did." A message was proclaimed in word and in example—"good news;" community was the base of the student in class and in her parish faith community; service was the focus of attention and the basis of operation.

Though conclusions are difficult to make based upon results which

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69 CATECHETICS

Grades 11 and 12
Prerequisites: Departmental Approval, Parental Permission, Contact with Parish Religious Education Coordinator, and approval of same
(Course description is the same as the one of the year prior, cf. p. 40.)
can never be measurable: influence, concern, inspiration, faith, etc.,
the on-going model will never be finished. Different people will
assume the roles; new faces will sit before a teacher; new parishes
will be involved in this (and other?) high school's attempts at youth
ministry in educational ministry,

...as Christians we are confident of ultimate success,
trusting not in ourselves, but in Jesus Christ, who is at
once the inspiration, the content, and the goal of
Christian education: 'the way, and the truth, and the
life.' 70

"The Christian community has every reason for hope in confronting the
challenge of educational ministry today." 71

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70 Catholic Bishops, "To Teach As Jesus Did," p. 42.
71 Ibid.
"And even as each one of you stands alone in God's knowledge, so must each one of you be alone in his knowledge of God and in his understanding of the earth."

Kahlil Gibran

CHAPTER VI

IMPLICATIONS OF YOUTH MINISTRY IN CATECHETICS:
TEACHING AS JESUS DOES

All should remain open to new forms, new programs, new methods which give promise of fuller realization of this [Church's educational] mission in the future.72

Implications are more easily discussed than conclusions drawn and results determined. For a study such as this model has given rise to, and been the result of, specified results, quotations, and exact references to catechists, parishes, and coordinators are impossible. The author is proud of the catechists, but it is not their words or their individuality that have been the purpose or direction of this study. What they have offered is feasibility, possibility, success for further programs, and advancing ideas in high school religious education curricula and Confraternity of Christian Doctrine programs.

The author has sought to review literature pertinent and precipitant to the model. She has attempted to specify results even with the limitations of objectivity and anonymity. Perhaps this model and its pilot program, as well as the studies previous and concurrent to it...

72 Ibid.
might be visualized as a humble attempt to generate further research and even more, stimulate further experimentation and creativity in religious education curricula.

The American hierarchy in calling Christians to center on message, community, and service as the components of educational ministry have foreseen their message, "To Teach As Jesus Did," as a "catalyst." Their message called Christians, all involved by baptism, to continue the mission of Christ as His Church. Particularly in the aftermath of the decade of reaction following Vatican II, the pastoral message proclaims the teachings of Jesus as the basis for the teaching of all men.

The model in catechetics has sought to translate proclamation into action; to respond to the call for renewal--to make new (as was the "good news" for early Christians) the word of God--Jesus Christ alive today. This resurrection, rousing--rising to life in the Spirit is a dynamic word, a living presence, and a call to service.

...one crucial measure of the success or failure of educational ministry is how well it enables men to hear the message of hope contained in the Gospel, to base their love and service of God upon this message, to achieve a vital personal relationship with Christ....

A model such as this, though it may be labeled a "study," shall never end; the experience of people does not terminate with time, vanish without presence. Influence and affect are energies which when activated can never be oblivious again. This model has implications for youth ministry, religious education, in curricula for high schools and

73 Ibid., p. 2.
74 Ibid., p. 3.
CCD programs, career development, child development, interpersonal dynamics and communication, philosophy of education, etc. The catechists have created new modes of concept expression in crafts, e.g. a "soap bible" for pre-school children—covering a bar of soap with felt and labeling it a bible; new liturgical experiences utilizing the scriptures—while reading the story of creation, \(^75\) dropping at specified moments food coloring in a glass bowl of water, placed on an overhead projector; and "originals" by children—each unique in his or her own expression—verbal, artistic, facial, etc.

The value of the model has been so obvious as to be inspiring. The class has brought the girls to a level of sharing and cooperation, through proclaiming the message of Christ in service to their parish. "Special" is the word most frequently used to describe the girls at their high school by faculty members. The author can find no one word to describe a unique, inspiring, and enriching group of twelve. The first apostles were once known as the "Twelve." \(^76\) These "twelve" are apostles in the same mission, sharing the same faith, and for this study's purpose—able to do so in a high school religious education course.

And so, the tomorrow which was once future has passed from the present and is now yesterday, described as "was" and "has been." Implications involve "will be's."

The 1975-1976 high school curriculum will see twenty new girls involved in catechetics, many of whom have been influenced by the

\(^75\) Genesis 1:1-2:3.

\(^76\) The Apostles are referred to as the "Twelve" in the New Testament, especially in the Acts of the Apostles.
catechists of the model. But also, a new milieu for religious education: a course will be offered which will creatively begin to expand on at least one of the threefold components of educational ministry delineated in the pastoral message.

PROCLAMATION
COMMUNITY
SERVICE

Proclamation need not involve an educational system or classroom. Beginning in the fall-winter of 1974-1975, the author began directing a pilot program in social service. This program was initiated to once again respond to the call of message, community, and service, but extraneous to service in an educational or religious educational program. Again with one individual (as was the catechetics pilot program carried out), the response was to proclaim through a proclamation of the Scriptures. Kathy B. was started at a nursing home, beginning a bible study group for 15-20 elderly persons there, every other Wednesday. This answered a real need of the home, which does not have established religious services, and a desire of the residents, who have the time and openness and need to look at life, themselves, and at God's relationship to the same. At the same time, the bible study allowed Kathy B. to share a message of "good news," and to put such in context. As with the catechists, gospel and doctrine, once accepted or theologically questioned, were now met with reality. How does Kathy B. respond to the 78 year old retired Protestant minister who says, "All my life I have sought God, but where is He?" Or to a widowed woman whose children have put her in the home and never visit her: "I never get to go out or have any visitors." The "Way and the Truth and the Life" must be His, but Kathy B. is His instrument at the home. This particular opportunity

77 John 14:6.
also affords consideration of suffering, aging, loneliness, death; and provides an opportunity to receive as well as to give, transcending any age or generation "gap."

Since January, 1975, Kathy B. has also assumed co-leadership of a girls' youth group. This particular apostolate involves proclamation in action, gesture, but not primarily in word. Conclusions and results of the program are favorable and next year's schedule has already admitted 20 seniors to do social service as their theology course requirement for a semester. One other high school in the archdiocese has inaugurated a program with an opportunity to serve. Saint Scholastica's program, however, involves the girls in a once-a-week type project. The social service program to be offered next year will afford the girls enrolled their choice of service area: hospital, nursing home, community group, handicapped children, etc.

In the religious education curriculum for next year, another course will be offered, aimed at differentiation of still another component of educational ministry. The class in liturgical music will be comprised of 20-25 girls who will study various types of music for celebrations. They will then produce a hymnal and serve as liturgy and prayer resource persons and facilitators.

...Youth ministry...brings a specific focus to the work of religious education, namely, education for mission. This is done through programs which provide young people with opportunity to engage in action projects exemplifying what it means to be a Christian in the world today...in a way that helps youth to see their participation as a true expression of Christian concern....78

78 Catholic Bishops, "To Teach As Jesus Did," p. 37.
Jesus continues His saving mission through the Christian community. Catechetics, hopefully true to His Spirit, can speak not of "Teaching As Jesus Did," but as a living, continuing mission: "Teaching As Jesus Does."

This thesis is the incomplete summary and evaluation of a model, more of a milieu established by Christ which will never be completed until all have shared the "good news."

In His simple words, which He has made alive, and which continue to speak to man in the reality of His life, and which imply new aims, goals, and aspirations for high school religious education curricula and youth ministry:

"What I have done is to give you an example...."79

79 John 13:15.
APPENDIX
APPENDIX

An audio-visual presentation has been assembled by the author. Utilizing slides (photographed by the author) of the catechists with their CCD classes, it is accompanied by a song-commentary tape.
SELECTED BIBLIOGRAPHY


"Rationale and Policies on Religious Education," based on "To Teach As Jesus Did," (Chicago, 1975).


n.b. The above are indexed as follows: alphabetically books, documents, periodicals.

Additional resources were sought and read, but their information was not pertinent to this study. Researched also through ERIC, available information is minimal. However, evidence of research can be provided upon request, as a file was kept of sources which were examined.
The thesis submitted by Ann Therese Chaput has been read and approved by the following Committee:

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The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval by the Committee with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts.

May 14, 1975
Date

Sister Mary Constantine
Director's Signature