



Youth and Young Adult Ministry

**Formation Opportunities: Clock
Hours, Book Clubs, Online Learning
and more. . .**

2007 - 2008

New Youth Minister's Orientation: (Four Step Process)

Set throughout the year, provides welcome, in-service, and prayerful celebration for all those who are beginning their first year in a new parish in the Archdiocese of Baltimore.

Orientation: September 12 Legal and Liability: by Personal Consultation

Midpoint: month of January Checkpoint: June 11

(No Clock Hours Assigned)

Youth Contact Meetings (YCM):

A one-day prayer and information event targeted to the designated youth ministry contact person for each parish in the Archdiocese. September 15, 29

Clock Hours 1A, 2C, 1D

Seminars in Youth Ministry

Six-session program designed to give adult volunteers a basic understanding in the foundational areas of youth ministry.

Clock Hours: Session One – Renewing the Vision I – (1A, 2D)

 Session Two – Renewing the Vision II – (1C, 2D)

 Session Three – Adolescent Development – (3B)

 Session Four – Adolescent Culture – (3B)

 Session Five – Pastoral Care – (2B, 1C)

 Session Six – Catechesis and Youth Ministry – (1A,1B, 1D)

Fall: October 1, 8, 15, 22, 29, Nov 5 at St. Ignatius, Hickory

Spring: February 20, 27, Mar 5, 12, 26, April 2 at St. Jane Frances, Pasadena

Summer: June 16, 17 and 18 (two sessions a day) at Resurrection, Ellicott City

Institute:

One-day program co-sponsored by the Division of Evangelization and Catechesis and the DYYAM including workshops and a key-note presentations. October 13

(Clock Hours Available are dependant upon Workshop attended)

Methodology and the Art of Adolescent Catechesis

A four-session program designed to explore effective learning strategies and techniques as they relate to fostering the faith of younger and older adolescents.

Clock Hours: 12 hours - 2A, 2B, 6C, 2D

Fall: October 19, 26 in Western Maryland

Spring: March 29th, April 5th at St. Augustine, Elkridge

Summer: June 19,20 at Resurrection, Ellicott City

Pastoral Care Day: Helping Children and Teens during Divorce and Separation

For adults who work with youth providing resources, education and skills in responding to youth and communities in need of healing at the Cathedral of Mary Our Queen on

October 27 Clock Hours

Pastoral Care Specialization

A four-session program designed to assist adult in enhancing their ability to respond to young people with a pastoral care situation or in crisis. November 27, 28, Dec 4, 5
St. Margaret's Parish, Bel Air
Clock Hours: 2A, 4B, 5C, 1D

Sabbath by the Sea: January 10 – 13th

Coordinators' Institute: Two-day in-service training for Coordinators of Youth Ministry
January 10-11, Thursday and Friday
Clock Hours: Thursday, 2A, 2D, Friday 1A, 1C, 1D
Total: 3A, 1C, 3D

Youth Ministers' Retreat: A weekend long retreat for all adults working in youth ministry. Volunteers Especially! January 11-13
Clock Hours: Friday 2A, Saturday 7A, Sunday 1A
Total: 10A

Full Program Clock Hours: 13A, 1C, 3D

Central Maryland Formation Day **March 8, 2008**

One-day program co-sponsored by the Central Maryland Office of Catholic Education Ministries including workshops and a keynote presentations.

(Clock Hours Available are dependant upon Workshop attended)

APYM Clock Hours

Sharon Bogusz - September - "Whole Community Catechesis" - 2 in C, 1 in D
TBA - November – "Diversity" -
Ted Miles - January - "Solidarity" - 2 in C, 1 in D
Georgina Vaca – May – "Retreat" – 3A

Why Catholic

For persons participating in this program 10 clock hours are available for participating in each six week session (4A, 6D).

Book Clubs

Book Clubs involve each member of a group purchasing and reading the selected book in its entirety. In addition, members commit to meetings on the content of the book, and to preparing for such meetings. Someone who holds a professional youth ministry certification must facilitate each book club meeting. Participants gain clock hours as assigned for each book outlined.

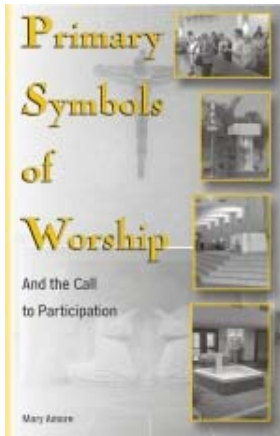
Process for initiating a book club

- Choose a book from those below that a group (no less than 4 and no more than 10 participants) would like to read together and meet about for discussion.
- Participants must commit to attending ALL of the meetings, participating in the discussion of the group.
- Facilitator completes the book club registration form at least two weeks prior to the first meeting and submits it to the Division of Youth & Young Adult Ministry.
- If a group is open to outside participants, facilitator checks that on the registration form so that information on the club may be made available to others looking for a discussion group, on request.
- Clock hours forms will be provided to the facilitator to distribute at the final meeting of the group.

Book Club Titles and Meeting Aids

The following books have been approved and have included discussion questions for each section of the book.

- **Amore, Mary. *Primary Symbols of Worship***
- **Bass, Dorothy C. ed. *Practicing Our Faith: A Way of Life for a Searching People***
- **Carotta, Michael, *Sometimes We Dance, Sometimes We Wrestle: Embracing the Spiritual Growth of Adolescents***
- **Dean, Kenda Creasy and Ron Foster, *The Godbearing Life: The Art of Soul Tending for Youth***
- **Durka, Gloria. *The Teacher's Calling: A Spirituality for Those Who Teach***
- **Groome, Thomas. *What Makes Us Catholic***
- **Grun, Anselm. *Images of Jesus***
- **Howe, Neil and William Strauss, *Millenials Rising: The Next Great Generation***
- **Martin, James, S.J., ed. *Awake My Soul: Contemporary Catholics on Traditional Devotions***
- **Nouwen, Henri, *In the Name of Jesus: Reflections on Christian Leadership***
- **Palmer, Parker. *The Courage to Teach***
- **Simmons, Rachael. *Odd Girl Out***

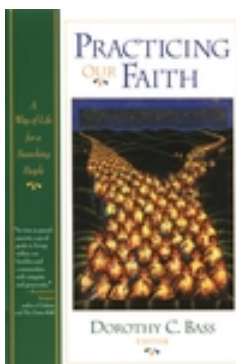


Amore, Mary. *Primary Symbols of Worship* (San Jose, CA: Resource Publications, 2004.)

- ❑ Read entire book
- ❑ Hold 3 meetings; each 60-75 minutes in length
- ❑ Use discussion questions at the end of each chapter for group discussion; Wherever possible, make connection between the chapter content and questions as posed and the specific ministry context of book club participants (ie, as parish staff members, as religion teachers, as volunteer youth ministry leaders, as youth retreat facilitators, as confirmation team members); Ask what application a knowledge of this information has for our specific ministry with youth, or for our deeper understanding as persons of faith ourselves (who minister to youth)
- ❑ Determine if you wish to use meditation/prayer/reflection segments at the close of chapters for prayer with the group
- ❑ Gain 4 clock hours: 1 in A, 1 in C, 2 in D

Guide Questions for Group Discussions

- Meeting One: Discuss Introduction and Chapters #1, 2 -- pp. 1-16
- Meeting Two: Discuss Chapters #3, 4 – pp. 17-28
- Meeting Three: Discuss Chapters #5, 6 – pp. 29-39



Bass, Dorothy C. ed. *Practicing Our Faith: A Way of Life for a Searching People* (San Francisco: Jossey-Bass Publishers, 1997.)

- ❑ Read entire book
- ❑ Hold 4 meetings. The first and last meeting should be 90 minutes each in length. The second and third meetings can be 60-75 minutes each in length.
- ❑ Gain 8 clock hours: 3A, 3C, 2D

Guide Questions for Group Discussions

Meeting One:

Preface, pp. ix-xv

Chapter 1, pp. 1-12

- ❑ How do the authors think practices will help us in our understanding of how faith is lived? What practices do you believe essential in the life of a Catholic Christian?
- ❑ How are practices like rehearsing a way of life?

Chapter 2, pp. 13-27

- ❑ How can a practice of honoring the body teach us something about God's message to us about being bodied persons?
- ❑ How might we communicate/teach children and youth about honoring the body? How would that help us/them?

Chapter 3, pp. 29-42

- ❑ How is hospitality as a practice scripturally rooted?
- ❑ How can we practice hospitality in our daily lives?

Chapter 4, pp. 43-58

- ❑ What is meant by household economics? And how does "cumber" affect us?
- ❑ What would a practice of simplicity look like? And how might we model that and communicate about it to youth?

Meeting Two:

Chapter 5, pp. 59-73

- ❑ How is the practice of saying yes and saying no a spiritual practice? What does it have to teach contemporary people?
- ❑ What understanding of asceticism did you have as a child, do you have as an adult? What does this chapter have to say to that ancient practice?
- ❑ What is your evaluation of the means suggested to strengthen our yes and our no?

Chapter 6, pp. 75-89

- ❑ What is Sabbath, and how can it be kept today?
- ❑ What is the value of keeping the Sabbath?

Chapter 7, pp. 91-103

- ❑ What could be a helpful understanding of testimony? And how can it relate to Christian witness?
- ❑ Is there anything about “testimony” as it is described that you think might be a helpful construct in talking to young people?

Meeting Three:

Chapter 8, pp. 105-118

- ❑ What are some of the complexities that face a person attempting discernment?
- ❑ How can discernment happen in communities? Can you see this as useful in any groups – family, friends, staffs, etc. – of which you are part?

Chapter 9, pp. 119-132

- ❑ What understandings of community in this chapter do you find helpful, challenging, on target?
- ❑ How can we teach young people the skills of community-making?

Chapter 10, pp. 133-147

- ❑ How is forgiveness a practice, and not only an attitude?
- ❑ What can we do to learn better the behaviors of this practice? To teach better these behaviors? And how could it benefit us, young people, the world?
- ❑ How are forgiveness and worship related?

Chapter 11, pp. 149-162

- ❑ How are Christians called to embody God’s healing presence? How can you and I do that?
- ❑ How is our understanding of illness and injury affected by a practice of healing?

Meeting Four:

Chapter 12, pp. 163-177

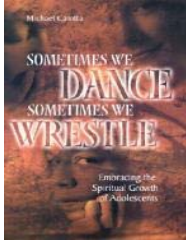
- ❑ What of death and hope and healing?
- ❑ What can be said about a practice of dying well?

Chapter 13, pp. 179-193

- ❑ How is song an image for a way of living? What does it say of a practice of living well?
- ❑ If we can’t sing, how can our lives sing? How does praise become a practice in a life? How can we make it more part of ours? Of young peoples’?

Chapter 14, pp. 195-204

- ❑ Review pp. 199-200 together. What does it say to you, now that you are at the end of this book study, of your own life? Of your ministry to and with young people? What are implications for your life and your ministry?
- ❑ How can we encourage Christianity as *a way* of life?



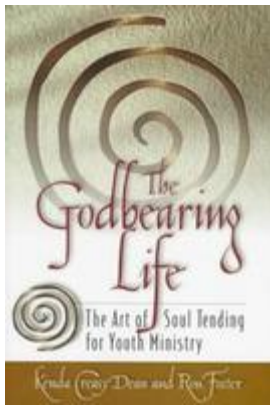
Carotta, Michael, *Sometimes We Dance, Sometimes We Wrestle: Embracing the Spiritual Growth of Adolescents* (Dubuque, IA: Harcourt Religion Publishers, 2002.)

- Read entire book
- Hold 2 meetings; each 90 minutes in length
- Use guide questions at the end of each chapter for group discussion
- Gain 5 clock hours: 2 in B, 3 in C

Guide Questions for Group Discussions

Meeting One: Discuss Chapters #1, 2, 3 -- pp. 1-69

Meeting Two: Discuss Chapters #4, 5, 6 – pp. 70-125



Dean, Kenda Creasy and Ron Foster, *The Godbearing Life: The Art of Soul Tending for Youth Ministry* (Nashville: Upper Room Books, 1998.)

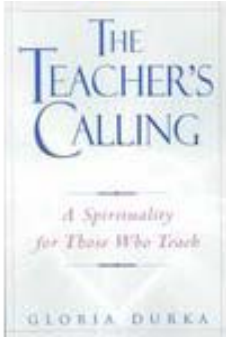
- Read entire book
- Hold 3 meetings: each 60-75 minutes in length.
- Use guide questions at the end of each chapter of the book for group discussion
- Gain 6 clock hours in Area A

Guide for Group Discussions

Meeting One: Discuss Preface and Section One, pp. 9-67

Meeting Two: Discuss Sections Two and Three, pp. 71-136

Meeting Three: Discuss Section Four, pp. 139-210



Durka, Gloria. *The Teacher's Calling: A Spirituality for Those Who Teach* (New York: Paulist Press, 2002.)

- ❑ Read entire book
- ❑ Hold 3 meetings; each 60-75 minutes in length
- ❑ Use guide questions (*Reflections*) at the end of each chapter for group discussion
- ❑ Gain 6 clock hours: 4 in A, 2 in C

Guide Questions for Group Discussions

Meeting One:

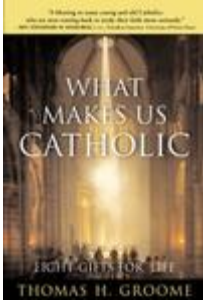
Discuss Introduction and Chapters #1, 2 -- pp. 1-25

Meeting Two:

Discuss Chapters #3, 4, 5 – pp. 26-59

Meeting Three:

Discuss Chapters #6, 7 – pp. 60-82



Groome, Thomas. *What Makes Us Catholic* (San Francisco: Harper, 2002.)

- ❑ Read entire book – This is one that readers will want to have a pencil or highlighter in hand while they are reading, in order to make meetings most productive.
- ❑ Hold 5 meetings. Meetings #1-4 should be 90 minutes in length. Meeting #5 should be 120 minutes in length.
- ❑ Use guide questions for group discussion
- ❑ Gain 14 clock hours: 4 in A, 2 in B, 2 in C, 6 in D

Guide Questions for Group Discussions

Meeting One: Preface and Chapter 1, pp. ix-37

Preface, pp. ix-xxii

- ❑ What Catholic devotions, practices, symbols were most meaningful to you as a child? And now, as an adult?

Chapter 1, pp. 3-37

- ❑ In what way is the creed something to which we “give our hearts”?
- ❑ Use questions on p. 12 with the group
- ❑ Use questions p. 31
- ❑ Which chapters, as they are described on pp. 35-36, look like they will be most interesting to you?

Meeting Two: Chapters 2 and 3, pp.41-103

Chapter 2, pp. 41-71

- ❑ Use questions provided on pp. 47 and 71
- ❑ Provide opportunity for individuals to share points that stood out for them

Chapter 3, pp. 75-103

- ❑ Use questions provided on pp. 79, 95, and 103
- ❑ Provide opportunity for individuals to share points that stood out for them

Meeting Three: Chapters 4 and 5, pp.107-167

Chapter 4, pp. 107-132

- ❑ Use questions provided on pp. 111,121 and 132
- ❑ Provide opportunity for individuals to share points that stood out for them

Chapter 5, pp. 135-167

- ❑ Use questions provided on pp. 139, 158 and 167
- ❑ Provide opportunity for individuals to share points that stood out for them

Meeting Four: Chapters 6 and 7, 171-233

Chapter 6, pp. 171-206

- ❑ Use questions provided on pp. 175, 200 and 206
- ❑ Provide opportunity for individuals to share points that stood out for them

Chapter 7, pp. 209-233

- ❑ Use questions provided on pp. 214, 229 and 233
- ❑ Provide opportunity for individuals to share points that stood out for them

Meeting Five: Chapters 8 and 9, 237-299

Chapter 8, pp. 237-263

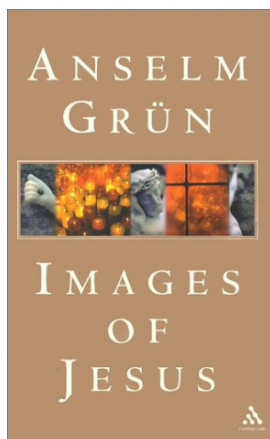
- ❑ Use questions provided on pp. 243, 249 and 263
- ❑ Provide opportunity for individuals to share points that stood out for them

Chapter 9, pp. 267-299

- ❑ Use questions provided on pp. 273, 293 and 299
- ❑ Provide opportunity for individuals to share points that stood out for them

General

- ❑ What reflections on what makes us Catholic would you want to say in summary?
- ❑ How does the ministry you are involved in with youth contribute to them better understanding what it means to be Catholic? How could it do so more intentionally or more effectively?



Anselm Grun, Images of Jesus, (New York: Continuum, 2002.)

50 reflections are provided, plus a prologue and epilogue
Two options for format follow. Both include individual time/reflection in addition to group meetings.

At completion of either, clock hours gained are 45A, 10D

Option One for Group and Individual Format – 50 WEEKS

- Use as a tool for a year. Each individual buys the books, commits to reading one of the images per week and journaling about, or talking with one person about, the questions at the end of each

image. Small groups of NO MORE THAN 4-5 adults gather every month for a meeting with the following elements:

- Prayer as a group
- Each individual responds to the following:
 1. How did the images encourage or affirm or comfort you?
 2. How did the images challenge or disturb or unnerve you?
 3. What do they have to say to your everyday life?
 4. Is there one thing you want to consider, think about, do differently, or try as a result of these images.
- On weeks following the first gathering, add a question to start with:
Did you find your actions, thoughts, beliefs, perceptions in a specific moment in the last month affected/changed in any way? Describe the moment. What does it teach you? What call is in it from God for you?

□ Guidelines for the group process:

- Each individual speaks their response to each of the questions one at a time, without interruption or comment from the other group members. Group members simply provide very active listening and presence to the speaker. In this way the speaker is allowed to communicate what she/he is thinking without being sidetracked by interpretations or questions from others. This serves as almost a verbal journaling, and the articulation of the responses may even take the speaker to a place they did not intend to go in the beginning.
- After each person has spoken, a moment or two of quiet ensues, which gives the speaker a chance to hear the “echoes” of their own words, and the listeners a chance to pray for the speaker. Each person should speak for no longer than 10-12 minutes.
- After all group members have spoken once, share food or drink and, if desired, focus on one person at a time in the group, allowing only then an opportunity from each other person a chance for a word of affirmation or encouragement on what struck the listeners as they spoke. Here the original speaker is silent, and simply hears from the group.
- Once each person has received an opportunity for feedback on their earlier comments, then the floor is open to general conversation.
- The timing of such sessions should run approximately as follows. They will be approximately 2 1/2 hours in length. Approximate timing:

5 minutes – brief prayer asking openness to the Holy Spirit and one another



Howe, Neil and William Strauss, *Millennials Rising: The Next Great Generation* (New York: Vintage Books/Random House, Inc., 2000.)

- Read entire book
- Hold 4 meetings. Meeting #1 and #4 should be 60-75 minutes in length. Meeting #2 and #3 should be 90-120 minutes in length.
- Use guide questions for group discussion
- Gain 9 clock hours: 6 in B, 3 in C

Guide Questions for Group Discussions

Meeting One: Where They Come From

Chapter I, pp. 3-29

- How do Millennials compare to other recent generations? How might that affect how they are seen by the generations that interact with them?
- What concerns would the generations that we belong to have for this generation? What natural tensions would exist between our generation and theirs? What natural collaborations, or common goals, might exist? How can that impact our ministry with them?

Chapter II, pp. 31-58

- What contemporary events impacted you when you were an adolescent? How? What events will mark the Millennials and how do you think these events will impact the generation long term? (You might use the list in the book, but also add more recent events – international, national, regional, local, even in the neighborhood or class).
- How do you understand media's role regarding generations? How does it define each? Define Millennials? How does it isolate?
- What gift does it seem the Millennials could bring to society? What flaws in thinking or perception might be traps?

Chapter III, pp. 59-70

- Do you find merit in the analysis of generations here? Why/why not?
- Describe two members of the Millennial generation that you know and compare the characteristics described with the young people you know. Have a general discussion of these three chapters' information, as you understand it against the real young people you each bring to mind. What gives you hope? What concerns you? What skills will they need? What knowledge? What skills will YOU need? What knowledge?

Meeting Two: Who They Are - Part I

Chapter IV, pp. 73-95

- Demographic changes including older parents, smaller families, more firstborns, more parental education, and the slowing down of family breakup influence this generation. What impact do you see? Include benefits as well as concerns.
- What impact do you expect to see or are you seeing in immigrant population, particularly Latino, where you minister? What will this require and how can you prepare?
- The increased health and well being of young people is a plus. Is this true in your ministry setting statistically? Do you find the increases in the same concern areas that the book outlines?

Chapter V, pp. 97-120

- What fragmentation that Millennials experience do you believe most affects your ministry with them? What are the issues that this raises? Are there facts/information provided that you find surprising?

Comment on the safety and security factors described and their impact on the development of this generation – physically, emotionally, spiritually, economically, and politically.

Chapter VI, pp. 121-142

- Describe some of the experiences of family that a Millennial might have.
- What ways can our ministry with youth be responsive to and related to their experience of family?
- What will parents of Millennials need? How can we assist them? (To minister to and with youth is also to minister to and with their families!)

Chapter VII, pp. 143-166

- What issues in the educational arena are affecting Millennials and their families strongly? What of these do you experience in your setting?
- How do you see the impact of character education and education in values? How can it/does it relate to our ministry?
- Discuss standards for this generation and the manner in which progress is assessed and outcomes are achieved. Are there concerns for you here?

Chapter VIII, pp. 167-188

- How does the time and activity stress differ for this generation versus previous ones? What resources can this generation bring to this? What perspective? What message do we wish to give them as they have these experiences? How can they be communicated?
- Choose one or two of the quotes in the sidebar to explore a theme of the chapter.
- Is there a contradiction between the description of a “typical adolescent” which has included a need to be independent and to separate and to be an individual, and this generation? How will or do members of this generation express their specific identity or their independence?

Meeting Three: Who They Are - Part II

Chapter IX, pp. 189-212

- The chapter describes millennial as becoming a corrective generation. How do you understand this? Do you see this? What are the ramifications?
- Love, sex, substance abuse, discipline.... Where is this generation on these issues? How might that change our way of talking about these issues? How might it change our starting point or goal in these conversations?

Chapter X, pp. 213-237

- What is your experience of this generation’s understanding of community? Do you find the increased focus on service in your setting?
- Given the millenials’ context for understanding race and gender, what will be the challenges of those of us ministering to and with them?
- How does the millenials’ experience of and perception of politics and religion influence their possible behavior or adult perspective? What tasks does that point us to in our work with them?

Chapter XI, pp. 239-262

- What is the millennial tremor described? And how will/does that affect millenials relationship with other generations, or our generations’ relationship with millennials?
- On p. 256, the authors assert, “Now, the pain is on the surface, the order within.” Does the reality the authors are describing now make for a generation that is more resilient? Less resilient? Differently resilient or in need? What are the implications for our work?
- Is there a millennial culture, and what are its key characteristics?

Chapter XII, pp. 263-286

- How will millennials shape the market that is aimed at them?

- How are those who market adapting to millennials? And so how can we best provide ways for millennials to bring a critical sensitivity to advertising, purchasing, consuming?
- What are the practical implications of a technologically immersed generation?

Chapter XIII, pp. 287-

- What is meant by global generation? And do you think that the millennial are becoming one/are one?
- North American millennials are described as borrowing from many cultures and countries various characteristics, more so than any previous generation. How do you see this in your setting? How can you use this? What are the cautions?
- What kind of civic action can you see this generation involved in? What can we do to impact their formation for a civic involvement that is Gospel motivated?

Meeting Four: Where They're Going

Chapter XIV, pp. 307-324

- Discuss the projections given about this generation in each decade described.

Chapter XV, pp. 325-346

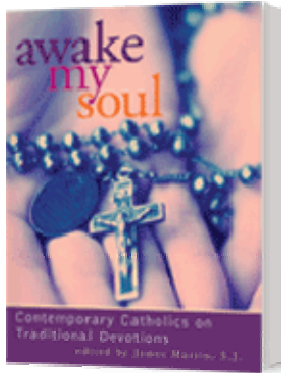
- What about the millennials makes for a “hero generation”? What are the benefits and drawbacks of such a generation on society? On the continuing work for God’s reign and the proclamation of the Gospel? What will they bring? What do they need?
- Does the tracing of previous generations provide insight for you for your present ministry? If so, in what ways?

Chapter XVI, pp. 347-362

- The authors describe a shift in America’s public mood. Has that shift occurred? What do the millennials bring to emerging American society and world citizenship?
- Discuss the concepts presented of potential crisis, millennial hero trial, and a new era and change in public direction. Is this plausible? Happening? What can you say about this generation’s preparation for such realities? How can we positively contribute?

Chapter XVII, pp. 363-367

- What hopes are strongest for you with respect to this generation? What concerns or fears?
- Revisit any of the content from the previous meetings that seems to provide some sense of conclusions to be drawn or directions to be taken. Pay particular attention to concrete actions that individuals in the group, or a parish or school or system you are part of, can take NOW.



Martin, James, S.J., ed. *Awake My Soul: Contemporary Catholics on Traditional Devotions* (Chicago, IL: Loyola Press, 2004.)

- ❑ Read entire book
- ❑ Hold 4 meetings; each 60 minutes in length
- ❑ Use guide questions at the end of each chapter for group discussion
- ❑ Gain 6 clock hours: 5 in A, 1 in C

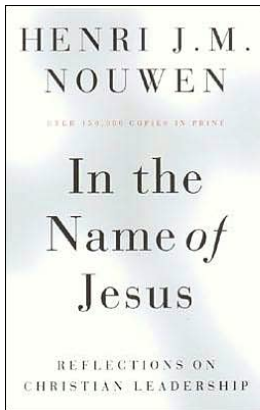
Guide Questions for Group Discussions

<u>Meeting One:</u>	Discuss Introduction and Chapters #1, 2, 3, 4 -- pp. ix-32
<u>Meeting Two:</u>	Discuss Chapters #5, 6, 7, 8, 9 pp. 33-68
<u>Meeting Three:</u>	Discuss Chapters #10, 11, 12, 13, 14 – pp. 69-112
<u>Meeting Four:</u>	Discuss Chapters #15, 16, 17, 18, 19 – pp. 113-154

This book explores traditional Catholic devotions through the lens of the reflections of contemporary Catholics. For each meeting:

- ❑ discuss the role that the named devotions have played in each participants' life of faith – explore what each is (make no assumption that all participants have first hand experience of the devotion described), and how it has functioned in the life of participants who are familiar with it
- ❑ discuss insights gained from reflection on the writings of the authors on each devotion treated in the reading for the week
- ❑ discuss what implications this has for participants' own spiritual practice, and the role of devotion and consistent ritual in supporting their life of faith and, therefore, their ministry
- ❑ groups may wish to actually practice one of the devotions named (in whole or part) as part of a prayer practice for each session

The first and last meetings might also pay particular attention/discussion time to the material found in the introduction as context for discussing the role of devotions in the life of faith today. Groups might find ways to determine and discuss what devotions they have acquainted young people with, and how that has functioned.



Nouwen, Henri, *In the Name of Jesus: Reflections on Christian Leadership* (New York, Crossroad Publishing, 2002.)

- ❑ Read entire book
- ❑ Hold 3 meetings; each 60-75 minutes in length
- ❑ Use guide questions for group discussion found in "Study Guide" at back of book (pp. 103-107)
- ❑ Gain 6 clock hours: 5 in A, 1 in C

Meeting One:

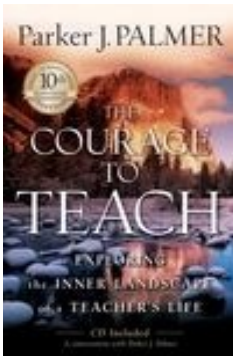
Discuss Introduction and Section One, pp. 11-47 (use Study Guide pp. 103-104)

Meeting Two:

Discuss Section Two, pp. 49-70 (use Study Guide p.105)

Meeting Three:

Discuss Section Three and Epilogue, pp. 73-101 (use Study Guide pp.106-107)



Parker Palmer, *The Courage to Teach* (San Francisco: Jossey-Bass Inc., 1998.)

- Read entire book
 - Hold 3 meetings; each 60-75 minutes in length
 - Use guide questions for group discussion
 - Gain 6 clock hours: 3 in A, 3 in C
-

Guide Questions for Group Discussions

Meeting One: The Teacher

Introduction, pp.1-7

- Do you see a focus on the inner landscape of teaching as useful/viable? Why? Why not?

Chapter I, pp. 9-33

- Palmer says that “teaching is a daily exercise in vulnerability” and that good teaching comes from the integrity and identity of the teacher. Do you agree? How do you experience teaching?
- Have you experienced teachers that you have lost heart? What tempts us today/you today to lose heart? What can assist us/you?
- Who have been your mentors? Who are your mentors now? Do you make space – both time and attentiveness to their message – to learn from them?

Chapter II, pp. 35-60

- What is your experience of the culture of fear or disconnected life that Palmer describes? With your students? With yourself? With colleagues?

Chapter III, pp. 61-87

- Do you experience the tension between objective knowledge and subjective engagement? Explain.
- How does our students’ response to us affect us?
- How does our students’ response to our teaching affect us?
- How do we experience paradox and tension in teaching?

Meeting Two: The Community

Chapter IV, pp. 89-113

- How does understandings of community impact our ministry with young people?
- Discuss the model of the community of truth that Palmer lays out. Does the model make sense in your experience? What impacts might it have on our ministry, our teaching, our structures?

Chapter V, pp. 115-140

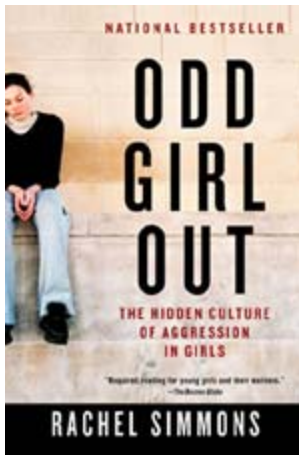
- What do you think of the subject-centered classroom as Palmer describes it?
- What might teaching from the microcosm look like in your area?
- What type of skills development might be called for to implement the above?
- How can ministers/educators at your site gain these skills? How might you go about this? How could you assist with this?

Meeting Three: Colleague Communities & Impact for Ongoing Growth
Chapter VI, pp. 141-161

- Can we create a community of colleagues in a more intentional way? Would we want to? Why? What would it assist with? What would block such a colleague group?
- Many professions have colleague groups for shared supervision --- therapists, counselors, spiritual directors – why not teachers, catechists, youth ministers? How can those of us involved in the same ministry support and challenge one another in appropriate and life-giving ways?
- What does leadership look like in such a system?

Chapter VII, pp. 163-183

- What are sources for hope in our ministry?
- How can the challenges of the reading and our reflections from it be enfolded in our practice? In individual ways? As a school? As a parish? As a system?



Book Club for Odd Girl Out **by Rachel Simmons**

- ❑ Hold 3 meetings; each 60-75 minutes in length
- ❑ Session One – Introduction and Chapters One and Two
- ❑ Session Two - Chapters Three through Six
- ❑ Session Three - Chapters Seven through Nine

- ❑ Gain 4 clock hours: 3 in B, 1 in C

Guideline Questions for Book Club Discussion

1) In the Introduction, Simmons references that "Silence is deeply woven into the fabric of female experience" What in your experience leads you to agree or not agree with that statement? In your experience where does that silence originate from? In what ways do you think that silence becomes re-inforced?

2) Chapter One delineates three types of aggression "relational", "indirect" and "social". (p.21) Referring to them collectively as alternate aggressions. Which do you think are the hardest to spot as the adult in the situation? You may choose to share how have you seen them exhibited. Which one of the three aggressions would have the most potential harm on you and why?

3) In the Introduction and Chapter One, Simmons remarks on "nice" (p.18) behavior, "good girls" (p.18) and "perfect girls". Give an example from your own experience of one of these "nice" girls by Simmons definition. Now give an example of a girl who is the aggressive counterpart. Discuss the pros and cons to each of these roles.

4) Chapter Two "intimate enemies" addresses that "lifeblood of relational aggression is relationship. As a result, most relational aggression occurs within intimate social or friendship networks. The closer the target to the perpetrator, the more cutting the loss. . . When relationships are weapons, friendship itself can be a tool of anger."(p.43) Is that true of adult friendships as well? How have you seen a relationship be used as a weapon?

5) Chapter Three "the truth hurts" , focuses on the decision to address or avoid the situation of alternate aggression. In what ways do you find yourself addressing or avoiding conflict? In what ways would you prefer someone else would confront you? Are they consistent? Why or Why not?

6) In Chapter Four “she’s all that” Simmons outlines the responses a girl might receive who may appear “assertive or self-satisfied” (p. 118) What is your experience of how men respond to assertive women? What is your experience of how women respond to assertive women? Speculate as to why assertive and self-satisfied women evoke those responses?

7) Take a moment to reflect on the chart in Chapter Four of the Ideal Girl and Anti Girl (124-125) Did anything startle you? In what ways is the book’s chart unrealistic or unhealthy? Why?

8) Now, make a chart for yourselves of the Ideal Woman / Anti Woman in what ways does it compare and contrast to the Ideal Girl / Anti-Girl chart presented in the book? In what ways is your “Woman” chart unrealistic or unhealthy? Why?

9) In Chapter Eight, “parents & teachers”, Simmons confronts the emotional experience that the adults may have when exposed to “alternative aggressions”. When you are exposed to this type of behavior as the adult in the situation, what emotion response does it evoke? How can that response help or harm the situation?

10) Chapter Nine “the road ahead” offers “strategies to combat alternate aggressions” which strategies most interested you? Why? Discuss some changes you may make in regards to teaching/working with girls having read this book?

Echoes of Faith Video Assisted Catechist Formation Program

The Echoes of Faith materials are used mainly by persons seeking the Preliminary Certification level. However, modules may be used toward a Catechist Certification level. Echoes of Faith materials may not be used in working toward an Advanced Certification level.

The Echoes of Faith materials are meant to be used in a small group setting. This provides a forum for ongoing dialogue and exchange of understanding and learning. Modules may be used by individuals for study but this would be the exception rather than the rule. Clock hours are automatically granted for the series. A “Request for Clock Hour” form does not need to be submitted for clock hours to be awarded. Clock hours are assigned in the following Areas of Growth:

Methods: Grades 5 & 6 1 clock hour area B, 1 clock hour area C

Methods: Grades 7 & 8 1 clock hour area B, 1 clock hour area C

I Believe, We Believe 4 clock hours area D

Worship and sacraments 4 clock hours area D

Morality 4 clock hours area D

Scripture 4 clock hours area D

Prayer 4 clock hours area D

Ecos de Fe

¡Ahora usted puede ofrecer el mejor programa de formación catequética que hay disponible para todos sus catequistas y maestros de religion en las escuelas católicas!

Echoes of Faith/Ecos de Fe es el programa de formación catequética más usado en toda Norteamérica. **Ecos de Fe** incluye 13 videos que muestran métodos catequéticos eficaces con una teología sólida. Los cuadernos que los acompañan ofrecen un sistema que ayuda a los participantes a aprender el contenido mediante preguntas para la reflexión, artículos, oraciones y otras fuentes de información. El *Manual para el Director* contiene modelos flexibles para la formación en diversas circunstancias.

Division of Evangelization and Catechesis
320 Cathedral Street, Baltimore, MD 21201
Phone 410.547.5403 Fax 410.347.7896 Email evancat@archbalt.org

<http://www.archbalt.org/evangelization-catechesis/catechist-formation/index.cfm>

Parish Directors/Coordinators of Religious Education, Parish Directors/Coordinators of Adult Faith Formation, Catholic teachers who teach in Grades K-5. Parish Catechists of adults, children, persons with special needs, and RCIA candidates for Initiation.

Area A: Catechist as a Person of Faith--The Spirituality of the Catechist - This area refers to those experiences which foster the catechist's personal growth as an adult believer.

Area B: Understanding the Person Being Catechized - This area refers to those experiences which assist the catechist in understanding the development of the whole person: moral, intellectual, psychological, social, emotional and physical development.

Area C: Context and Process of Catechesis - This area refers to those learning experiences which assist the catechist in understanding and using catechetical skills: catechetical methodologies, learning environment, lesson planning, etc.

Area D: Message or Content of Catechesis - This area of growth refers to those learning experiences which provide knowledge and understanding of the elements of the Christian message according to the Documents of Vatican Council II, the Catechism of the Catholic Church, and the General Directory for Catechesis.

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Formed in Faith is a document which can be downloaded from the DEC website. It outlines the training and clock hours provided by the Division of Evangelization and Catechesis. With very few exceptions, all "A" and "D" clock hours are interchangeable between Youth Ministry Certification and Catechist Certification. "B" and "C"- as they are often more "ministry specific" need to be checked with the Coordinator who is in the office where you are seeking certification.

Church Leadership Institute
is administered by the **Division of Ministry Formation and Development**
320 Cathedral Street, Baltimore, MD 21201
Phone 410.547.5470 Fax 410.234.2953 Email cli@archbalt.org

The Church Leadership Institute

<http://www.archbalt.org/ministries-offices/minform/CLI/index.cfm>

The Church Leadership Institute gives lay leaders a foundation in theology, spirituality, leadership and ministry specific skills. The Archdiocese of Baltimore is committed to assisting Catholic Adults in identifying and developing their talents and gifts to enhance the mission and ministries of the church.

There are three CORE Courses of the Church Leadership Institute.

- **Theology of Ministry:** This eight week course consists of eight topics such as: Old and New Testament Scriptures; Mission and Ministry of the Church; Trinity and Christology; Liturgy and Sacraments; Principles of Catholic Morality; Social Justice Teachings, etc.
- **Spirituality for Ministry:** This eight week course on Christian Spirituality is built on the components of the Universal Call to Holiness; Prayer; Personal Spirituality; Call to Ministry; Gifts for Ministry; Response in Ministry.
- **Leadership for Ministry:** This eight week course consists of the basics of leadership including: mission and planning, developing volunteers, communication skills, conflict management, etc.

YOUTH MINISTRY CERTIFICATION:

Three of the courses in the CLI CORE Curriculum apply to the process of youth ministry certification: The Theology for Ministry course counts for 20 clock hours in Area D (Message of Youth Ministry), Leadership for Ministry course counts for 20 clock hours in Area C (Methodology of Youth Ministry) and the Spirituality for Ministry course counts for 20 clock hours in Area A (The Youth Minister as Adult Believer).

The theology courses in the Ministry Tracks count for 20 clock hours in Area D (Message of Youth Ministry), while The History and Theology of Spirituality counts for 10 clock hours in Area A (The Youth Minister as Adult Believer) and 10 clock hours in Area D (Message of Youth Ministry), and Spirituality and the Inner Christ counts for 20 hours in Area A (The Youth Minister as Adult Believer).

On-Line Formation Opportunities



The Virtual Learning Community for Faith Formation (VLCFF) is a growing initiative to offer adult religious education and faith formation anytime and anywhere via the internet. The goal is to support the church's professional ministry of religious education and faith formation in cyberspace.

Please Visit: **VLC.udayton.edu**

The Archdiocese of Baltimore is a “partner” with the University of Dayton in this on-line initiative. As a result, the archdiocese enjoys a 40% discount on courses offered. When registering, indicate you are from the Archdiocese of Baltimore and the discount will automatically be recorded. Check on-line for registration periods for each cycle. Register early as class size is limited.

La Comunidad Cibernética Para la Formación en la Fe (CCFF) es una iniciativa creciente que ofrece educación religiosa y formación en la fe para adultos en cualquier momento y en cualquier lugar mediante la Red. El objetivo es apoyar la pastoral profesional de la Iglesia para la educación religiosa y la formación en la fe en el ciberespacio.



The University of Notre Dame provides an extensive program of on-line courses available to catechists and teachers in parishes and schools throughout the country. Courses are specifically designed for ongoing formation in catechesis and personal development. The site can be accessed at step.nd.edu Courses are accepted for clock hours by the Archdiocese of Baltimore. As classes vary in contact hours, contact the Coordinator of Catechetical Formation for correct number of clock hours.



Boston College's C21 Online, or Church in the 21st Century Online, offers non-credit courses in partnership with the Institute of Religious Education and Pastoral Ministry. Courses can be accessed at **www.bc.edu/C21online** Courses are accepted for clock hours by the Archdiocese of Baltimore. Contact the Coordinator of Certification for correct number of clock hours for individual courses.

Colleges and Schools in the Local Area to Pick Up Credit Hours/ Clock Hours

Washington Theological Union

Nourishment for Ministry 2007-2008

Faculty mid-day lecture series updating lay and ordained ministers on key theological and pastoral issues

12:00 am -12:30 pm Mid-day Eucharist in the Chapel

12:45 - 1:30 pm Lunch and Presentation, CE Room

(purchase lunch in our Union Café or bring your own)

1:30 - 2:00 pm Reflection and Discussion, CE Room

October 15 **Advent Hopes (1 hour, Area A)**

Presented by Edward McCormack, PhD *Chair of the Pastoral Studies Department*

Many Catholics consider Advent a season of preparation for the birth of Christ, while the rest of society considers it the season of consumption! This talk will speak about Advent as a season of hope that points to the risen Christ as the one through whom our deepest hopes will be realized.

November 12 **Repent and Live (1 hour, Area C)**

Presented by James Wallace, CSsR *Professor, Department of Word and Worship*

The Lent-Easter cycle of Sunday readings for 2008 (A Cycle) provides encounters and images for preachers, teachers, and pray-ers to enrich their own lives and the lives of those they serve. Attention will be given to some of these texts and some suggested ways to work with them, whether for self-enrichment or in preparation for preaching and catechesis.

January 14 **Living Well, Dying Well (1 hour, Area D)**

Presented by Kevin O'Neil, CSsR *Associate Professor, Systematic and Moral Theology Department*

This presentation will focus particularly on ethical issues at the end of life; however, moral wisdom for issues at the end of life also touches on human goods that are at the heart of the moral life for the living as well as the dying.

February 4 **Lay Ministry in the Church (1 hour, Area A)**

Presented by Kathleen Hope Brown, DMin *Director of Formation for Ministry and President-Elect of the Association of Graduate Programs in Ministry*

The Washington Theological Union was a co-sponsor of a National Symposium on Lay Ecclesial Ministry, held in August 2007 in Collegeville, MN. The symposium gave new energy to the dialogue about the "outer landscape" of ministry in the Church and the "landscape" of the call, vocation and needs of lay ministers. This presentation will share insights from that dialogue.

March 10 **Seeing Liturgically: The Arts in Roman Catholic Worship (1 hour, Area D)**

Presented by Patrick Ellis, PhD *Director, Arts for Theology and Ministry Program*

Art and aesthetics in Roman Catholic liturgical traditions are not simply a matter of taste ... but a theological and a catechetical responsibility. This visual presentation will explore the history and development of liturgical art and aesthetics from the eve of Vatican II until today. Major trends and current tensions will be highlighted to assist local parishes in building or renovation projects ... or in seasonal planning for the liturgical environment.

ATTENDANCE IS FREE AND OPEN TO AREA MINISTERS No pre-registration required.

For more information, please contact Mrs. Gay Clasby, 202-541-5218 or clasby@wtu.edu

Other Available Undergraduate and Graduate Programs within the Area

Mount St. Mary's

<http://www.msmary.edu/>

Mount's accelerated or weekend undergraduate programs online, Mount's MBA program online, on Campus Master's programs: Master of Arts in Liberal Studies, Master of Arts in Teaching, Master of Education, Has a Youth Ministry Emphasis within their Theology undergraduate program.

Loyola College

<http://www.loyola.edu/>

Graduate programs in business, computer science, education, Montessori education, liberal studies, pastoral counseling, psychology, and speech-language pathology.

College of Notre Dame

<http://www.ndm.edu/Admissions/Undergraduate/WeekendCollege/index.cfm>

Weekend College students can take advantage of 10 undergraduate majors, seven minors, and four certificate programs. For many students, the lively discussions with their professors and other peers in Weekend College classes make Saturdays their favorite day of week.

Ecumenical Institute at St. Mary's Seminary and University

<http://www.stmarys.edu/ei/>

Students pursue individual courses, one of several certificates (biblical studies, parish nursing, religious education, spirituality, urban ministry, and youth ministry), and/or one of two master's degrees, the M.A. in Theology or the M.A. in Church Ministries.

Trinity College – EPS program

<http://eps.trinitydc.edu/>

Education Parish Service Program in Washington DC prepares people for parish ministry with a basic theological core