

Course Syllabus
TRP2401 – Renewing Catechesis and Discipleship:
Teaching, Learning and Living the Faith in the Contemporary Church
Trinity College
Toronto School of Theology
January to April (Winter/Spring) 2020

Instructor Information

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Course Identification

Course Number: TRP2401
Course Format: *In-class and Online*
Course Name: Renewing Catechesis and Discipleship: Teaching, Learning and Living the Faith in the Contemporary Church
Course Location: Larkin Building, Room LA214 (*and online section*)
Class Times: Wednesdays, 7pm to 9pm
Prerequisites: None

Course Description

From the beginning, Christianity has been at its heart a religion of learning. The Greek word rendered in English as “disciple” is not originally a religious word, but simply means a “learner.” Christ thus charges his apostles to “Go out and make *learners* of all the nations” (Matthew 28.19). In this course, students will face up to the crisis of catechesis and Christian formation within a contemporary church struggling to come to terms with the secularity and diversity of a post-Christendom world. Drawing on insights from ancient Christian tradition as well as contemporary authors and thought, students will creatively explore what it means to teach, learn and live the Christian faith today.

Students will be evaluated on their class participation, a seminar presentation, a critical book review, and an evaluation of (or proposal for) a catechetical/Christian formation project.

Course Resources

Required Course Text

- Heywood, David. *Kingdom Learning: Experiential and Reflective Approaches to Christian Formation*. London: SCM Press, 2017.

All other assigned readings, whether chapters from books or articles, will be posted on the course website.

Course Website

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701>.

Selected Bibliography

Excerpts from some of the following books and articles assigned for reading will be available on the course website. Students will choose one of the books in this list for their critical book review. The materials will also be useful for further study as well as for researching and developing the catechetical/Christian formation project.

Anglican Church of Canada. *Becoming the Story We Tell: Renewing Our Engagement with Christ Crucified and Risen*. Web resource from the Primate's Task Force to the House of Bishops on Christian Hospitality and Christian Initiation and Formation: <https://www.anglican.ca/primate/tfc/becoming/>

Arnold, Clinton E. "Early Church Catechesis and New Christians' Classes in Contemporary Evangelicalism." *Journal of the Evangelical Theological Society* 47/1 (March 2004), 39-54.

Audinet, Jacques. "Catechesis." In *Encyclopedia of Theology: A Concise Sacramentum Mundi*, Karl Rahner, ed., 171-178. London: Burns and Oats, 1975.

Ball, Peter. *Adult Believing*. Mowbray, 1988.

_____. *Journey into Faith*. London: SPCK, 1984.

Barnes, Elizabeth. *The Story of Discipleship: Christ, Humanity, and Church in Narrative Perspective*. Nashville, TN: Abingdon Press, 1995.

Behr, John. *The Mystery of Christ: Life in Death*. Crestwood, NY: SVS Press, 2006.

Benedict, Daniel T., Jr. *Come to the Waters. Baptism and Our Ministry of Welcoming Seekers and Making Disciples*. Nashville, TN: Discipleship Resources, 1996.

Bibby, Reginald. *There's Got to be More! Connecting Canadians and Churches*. Kelowna, British Columbia: Wood Lake Publishing, 1995.

- _____. *Restless Gods*. Toronto: Stoddart, 2002.
- _____. *Beyond the God's and Back: Religion's Demise and Rise and Why It Matters*. Lethbridge, AB: Project Canada Books, 2011.
- _____. *A New Day: The Resilience and Restructuring of Religion in Canada*. Lethbridge, Alberta: Project Canada Books, 2012.
- Bonhoeffer, Dietrich. *Discipleship (Dietrich Bonhoeffer Works, Vol. 4)*. Minneapolis, MN: Augsburg Fortress Publishers, 2003.
- Boojamra, John. "Socialization as a Historical Model for Christian Integration." In *St Vladimir's Theological Quarterly*. Vol. 25, no. 4 (1981): 219-237.
- Boyle, John. "The Teaching Office of the Church." In *The Gift of the Church: A Textbook on Ecclesiology in Honour of Patrick Granfield, O.S.B.*, Peter C. Phan, ed., 355 – 371. Collegeville, MN: A Michael Glazier Book, The Liturgical Press, 2000.
- Brookfield, Stephen. "Transformative Learning as Ideology Critique." In *Learning as Transformation*, Jack Mezirow and Associates, 125-148. San Francisco: Jossey-Bass, 2000.
- _____. *Understanding and Facilitating Adult Learning*. San Francisco: Jossey-Bass, 1992.
- _____. "Praxis." In *International Encyclopedia of Adult Education*, L.M. English, ed., 504-508. New York: Palgrave, 2005.
- Brown, Raymond. *The Churches the Apostles Left Behind*. Mahwah, NJ: Paulist Press, 2002.
- Brown, Sally. "Hermeneutical Theory." In *Practical Theology*, Bonnie J. Miller-McLemore, ed., 112-122. West Sussex, UK: Wiley-Blackwell, 2012.
- Browning, Don S. *A Fundamental Practical Theology: Descriptive and Strategic Proposals*. Minneapolis, MN: Fortress Press, 1991.
- Brueggemann, Walter. *Cadences of Home: Preaching among Exiles*. Louisville, KY: Westminster John Knox Press, 1997.
- Canadian Conference of Catholic Bishops. *On Good Soil: Pastoral Planning for Adult Catechesis*. Ottawa, ON: CCCB, 2011.
- _____. *Rite of Christian Initiation of Adults*. Ottawa, ON: CCCB, 1987.
- Cavalletti, Sophia. *The Religious Potential of the Child: Experiencing Scripture and Liturgy with Young Children*. Chicago: Liturgy Training Publications, 1993.
- _____. *The Religious Potential of the Child 6 to 12 Years Old: A Description of an Experience*. Oak Park, IL: Catechesis of the Good Shepherd Publications, 2002.
- _____. *Ways to Nurture the Relationship with God*. Chicago: Liturgy Training Publications, 2010.
- Clarke, Brian, and Stuart Macdonald. *Leaving Christianity: Changing Allegiances in Canada since 1945*. Montreal: McGill-Queen's University Press, 2017.

- Collinson, Sylvia Wilkey. *Making Disciples: The Significance of Jesus's Educational Methods for Today's Church*. Milton Keynes, UK: Paternoster, 2004.
- Congregation for Divine Worship. *The Rite of Christian Initiation of Adults*. Vatican City: Vatican Press, 1972.
- Coyle, Suzanne Murphy. *Uncovering Spiritual Narratives: Using Story in Pastoral Care and Ministry*. Minneapolis, MN: Fortress Press, 2014.
- Cranton, Patricia. *Understanding and Promoting Transformative Learning: A Guide for Educators of Adults*, second edition. San Francisco: Jossey-Bass, 2006.
- _____. "Musings and Reflections on the Meaning, Context, and Process of Transformative Learning: A Dialogue Between John M. Dirkx and Jack Mezirow." In *The Journal of Transformative Education*, Vol. 4 no. 2, (April 2006): 123-139.
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- Dirkx, John M. "Nurturing Soul Work: A Jungian Approach to Transformative Learning." In *The Handbook of Transformative Learning*, Edward Taylor and Patricia Cranton, eds, 116-130. San Francisco: John Wiley and Sons, 2012.
- _____. "After the Burning Bush: Transformative Learning as Imaginative Engagement with Everyday Experience." In *Challenges of Practice: Transformative Learning in Action, The Proceedings of the Third International Conference on Transformative Learning*, C. A. Wiessner, S. R. Meyer, & D. A. Fuller, eds, 247-252. New York: Teachers College Press, 2000.
- Dujarier, Michel. *A History of the Catechumenate: The First Six Centuries*. New York: William H. Sadlier, 1979.
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- Dunning, James B. *Echoing God's Word: Formation for Catechists and Homilists in a Catechumenal Church*. Arlington, VA: 1993.
- _____. *Ministries: Sharing God's Gifts*. St Mary's Press, 1980.
- _____. *New Wine, New Wineskin*. New York: William H. Sadlier, 1981.
- Eastman, A. Theodore. *The Baptizing Community*. Seabury Press, 1982.
- Ellinger, Andrea. "Continuing Education for Lay Ministry: Providers, Beliefs, Issues and Programs." In *Canadian Journal of University Continuing Education*, V. 28, N.1 (Spring, 2002): 11-30.
- _____. "Adult Education of the Laity: A Church Concern." In *Theoform*, Vol.41, No.1. (2010): 131-145.

- Ellinger, Andrea and Marie Gillen, eds. *Addressing the Spiritual Dimensions of Adult Learning: What Educators Can Do*. San Francisco: Jossey-Bass, 2000.
- Ellinger, Andrea and Elizabeth J. Tisdell, "Spirituality and Adult Education." In *Handbook of Adult and Continuing Education*, Carol E. Kasworm, Amy D. Rose, Jovita M. Ross-Gordon, eds, 285-295. Thousand Oaks, CA: Sage Publications, 2010.
- Ferguson, Everett. *The Early Church at Work and Worship - Volume 2: Catechesis, Baptism, Eschatology, and Martyrdom*. Eugene: Cascade Books, 2014.
- Field, Anne. *From Darkness to Light: How One Became Christian in the Early Church*. Conciliar Press, 1997.
- Fleischer, Barbara, Ministering "Community as Context for Religious Education: A Case Study of St. Gabriel's Catholic Parish." In *Religious Education*, Volume 101, Number 1, (Winter 2006): 104-122.
- _____. "Mezirow's Theory of Transformative Learning and Lonergan's Method in Theology: Resources for Adult Theological Education." In *The Journal of Adult Theological Education*, Vol. 3, Issue 2, (Oct. 2006): 147-161.
- Fowler, James. *Becoming Adult, Becoming Christian*. San Francisco: Jossey-Bass, 2000.
- _____. *Faithful Change: The Personal and Public Challenge of Postmodern Life*. Nashville, TN: Abingdon Press, 1996.
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- Gittins, Anthony. *A Presence That Disturbs: A Call to Radical Discipleship*. Liguori, MI: Liguori Press, 2002.
- _____. *Encountering Jesus: How People Come to Faith and Discover Discipleship*. Liguori, MI: Liguori, 2002.
- _____. *Come, Follow Me: The Commandments of Jesus; Invitations to Discipleship*. Liguori, MI: Liguori Publications, 2004.
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- _____. *Thinking about Baptism*. Toronto: The Hoskin Group/AnglicanBook Centre, 1994.
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- _____ and John van den Hengel. "Catechesis in an Age of Secularity." In *Theoform*, Vol. 41, No 1, (2010): 53-76.
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- Sahas, Daniel. *Catechesis: The Maturation of the Body*. Brookline, MA: Holy Cross Orthodox Press, 1984.
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- _____. *Before and After Baptism: The Work of Teachers and Catechists*. Chicago: Liturgy Training Publications, 1988.
- _____. *Parish Catechumenate: Pastors, Presiders, Preachers*. Chicago: Liturgy Training Publications, 1988.
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Course Learning Objectives/Outcomes

Students successfully completing this course will be able to demonstrate the following learning outcomes.

(A) IN RESPECT OF GENERAL ACADEMIC SKILLS

- to work with both primary and secondary sources and to gather, analyse and prepare materials for reflection and engaged class discussion
- to prepare and deliver a seminar presentation and lead a class discussion
- to write a critical book review
- to evaluate (or develop) a syllabus and curriculum materials within a Christian formation project

(B) IN RESPECT OF THE UNDERSTANDING OF THE CONTENT OF ONE OR MORE THEOLOGICAL DISCIPLINES

- to investigate and appraise the complicated and diversified cultural context of the church today, and evaluate the church's current teaching mission in relation to it
- to describe the New Testament and early Christian approaches to catechesis and discipleship and evaluate their ongoing relevance and applicability to the contemporary church
- to critically examine insights from recent authors and postcritical thinkers and propose how the church might meaningfully engage with them in renewing the activities of teaching, learning and living the faith today
- to describe and effectively employ a 'pastoral cycle' model of experience and theological reflection, understanding that ongoing learning is essential to the church's teaching ministry

(C) IN RESPECT OF PERSONAL AND SPIRITUAL FORMATION

- to manage their own learning
- to demonstrate behaviour consistent with academic integrity and social responsibility

(D) IN RESPECT OF MINISTERIAL AND PUBLIC LEADERSHIP

- to demonstrate qualities and skills necessary for ministry, further study, and community involvement
- to exercise initiative, personal responsibility, and accountability in both personal and group contexts
- to work effectively with others

Evaluation

Requirements

The final grade for the course will be based on evaluations in four areas:

1. *Class Participation (15%)*: students will be evaluated on their overall class attendance and participation in class discussions on the weekly required readings. *Online students will participate via online activities and discussion forums on the course portal.*
2. *Seminar Presentation (15%)*: students will each be assigned one of the weekly readings on which to prepare and lead a class discussion. The 15-20 minute session should consist of a summary of and commentary on the author's thought, along with two or three good questions to stimulate class discussion. A 1-2 page handout should be submitted to the instructors at least one day in advance of the class. *Presentations by online students will be prerecorded and shared with the class via the course portal.*
3. *Critical Book Review (30%)*: students will each complete a 1,000 to 1,250-word critical review of one of the books chosen from the course bibliography (to be agreed with the instructors). The review will briefly summarise and critically engage with key themes in the text and then discuss their applicability to aspects of church catechesis and Christian formation today. The book review is due at the beginning of class in week 8.
4. *Education Project (40%)*: students will either:
 - a. describe and critically evaluate an existing catechetical or Christian formation curriculum, examining its theological rationale and assumptions, and assessing it in light of the church's need for Christian formation and discipleship today,

or:

 - b. develop a creative catechetical or Christian formation project, providing a full overview and theological rationale for the project (based on the materials and themes covered during the course), along with adequate sample curriculum or teaching materials to demonstrate the scope and content of the project.

The total project should not exceed 3,000 words in length. Each of the projects will be briefly presented (10mins) in the final class (*including by prerecorded presentation for online students*) and these presentations will account for 10% of the overall project grade. The final written projects will be due at the end of the examination period.

Grading System

Letter Grade	Numerical Equivalents	Grade Point	Grasp of Subject Matter	Other qualities expected of students
A RANGE: Excellent: Student shows original thinking, analytic and synthetic ability, critical evaluations, and broad knowledge base.				
A+	90-100	4.0	Profound and Creative	Strong evidence of original thought, of analytic and synthetic ability; sound and penetrating critical evaluations which identify assumptions of those they study as well as their own; mastery of an extensive knowledge base
A	85-89	4.0	Outstanding	
A-	80-84	3.7	Excellent	Clear evidence of original thinking, of analytic and synthetic ability; sound critical evaluations; broad knowledge base
B RANGE: Good: Student shows critical capacity and analytic ability, understanding of relevant issues, familiarity with the literature.				
B+	77-79	3.3	Very Good	Good critical capacity and analytic ability; reasonable understanding of relevant issues; good familiarity with the literature
B	73-76	3.0	Good	
B-	70-72	2.7	Satisfactory at a post-baccalaureate level.	Adequate critical capacity and analytic ability; some understanding of relevant issues; some familiarity with the literature
FZ	0-69	0	Failure	Failure to meet the above criteria

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

Late work. Basic Degree students are expected to hand in assignments by the date given in the course outline. A 2% per day penalty applies (up to a maximum of 20%) for late work. This penalty is not applied to students with medical or compassionate difficulties; students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor. The absolute deadline for the course is the examination day scheduled for the course. Students who for exceptional reasons (e.g., a death in the family or a serious illness) are unable to complete work by this date may request an extension (SDF = “standing deferred”) beyond the term. An SDF must be requested from the registrar’s office in the student’s college of registration no later than the last day of classes in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor’s college before being posted. Course grades may be adjusted where they do not comply with University grading policy (<http://www.governingcouncil.utoronto.ca/policies/grading.htm>) or college grading policy.

Policies

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks (linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <http://www.governingcouncil.utoronto.ca/AssetFactory.aspx?did=4871>). A student who plagiarizes in this course will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm.

Other academic offences. TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters <http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>.

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. *Students should check utoronto email regularly* for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs should be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

Course Schedule

Week 1 – Course Introduction

- Course methodology
- Contemporary issues and problematics (including bridging theology and parish, demographic realities and rise of ‘nones’, challenges of post-Christendom church, overcoming clericalism/professionalisation of ministry)
- Underlying principles of Christian pedagogy and learning
- Purpose of adult catechesis: empowering mature Christian disciples
- Discipleship and ministry
- Ministry in the whole of life

Readings

- David Heywood, *Kingdom Learning: Experiential and Reflective Approaches to Christian Formation*, pp 1-22

Week 2 – Context of the Contemporary Church: Challenges and Opportunities

- Investigating the development and landscape of our secular age
 - Application of Charles Taylor’s secularisation thesis
- Postmodern influences
 - Nothing outside the text? Derrida, deconstruction and scripture
 - Where have all the metanarratives gone? Lyotard, postmodernism and the Christian story
 - Power/knowledge/discipline: Foucault and the possibilities of a postmodern church
- Effects of relativism and pragmatism
 - Community as context: Wittgenstein on ‘meaning as use’
 - Who’s afraid of contingency? Owning up to our creaturehood with Rorty
 - Reasons to believe: Making faith explicit after Brandom

Supplementary Readings

Themes in week 2 will be presented mainly by lecture and discussion, but background or further reading could include:

- Charles Taylor, *A Secular Age*
- James K.A. Smith, *Who’s Afraid of Postmodernism?*
- James K.A. Smith, *Who’s Afraid of Relativism?*
- Paul Lakeland, *Postmodernity: Christian Identity in a Fragmented Age*

Week 3 – New Testament Foundations and Models

- Learning from Jesus and his ‘action-reflection’ approach
- Discipling model of the early church
- Personal and corporate identity transformation
- Conformity to Christ and practical wisdom (*phronesis*)
- Evaluating discipleship as an educational practice for today’s church

Readings

- Heywood, pp 25-38
- Excerpts from Sylvia Collinson, *Making Disciples: The Significance of Jesus’ Educational Methods for Today’s Church*

Week 4 – Early Christian Foundations and Models

- Critical engagement with the tradition of catechetical teaching, liturgical mystagogy and Christian formation in the early church
- Applicability of models within early tradition to the contemporary church

Readings

- Excerpts from early Christian texts

Week 5 – Adult Learning in God’s Kingdom

- The adult learner and the kingdom of God
- Visions of adult learning
- Characteristics of adult learning
- Recovery of virtue and character
- Learning character
- Virtue ethics model: narrative, telos, community, mentoring, practice and virtue

Readings

- Heywood, pp 38-71
- Excerpts from Alasdair MacIntyre, *After Virtue*
- Excerpts from Joseph Woodill, *The Fellowship of Life: Virtue Ethics and Orthodox Christianity*

Week 6 – Learning to Connect Life and Faith

- Theological reflection and learning, Christian formation
- ‘Pastoral cycle’
- Use of narrative in pastoral practice

Readings

- Heywood, pp 75-116
- Excerpts from Elaine Graham and Francis Ward, *Theological Reflections: Methods*
- Excerpts from Mary Clark Moschella, *Ethnography as a Pastoral Practice*

Week 7 – Leading the Learning Community

- Experiential learning
- Planned programmes vs learning in the life of the church
- Church as community ‘practice’ (cf MacIntyre) integrating knowledge, skills and virtues in unified whole
- The process of transformative learning
- Forming a learning community

Readings

- Heywood, pp 119-176
- Jack Mezirow, “Learning to Think Like an Adult: Core Concepts of Transformation Theory”

Week 8 – Learning for Ministry Together

- **Critical book reviews due**
- Ministry as a community practice
- Reimagining leadership, knowledge and theology to meet new challenges
- Shared Christian praxis
- Discussion of catechetical/Christian formation project (scope, format, and other requirements)

Readings

- Heywood, pp 179-220
- Excerpts from Jane Regan, *Toward an Adult Church: A Vision of Faith Formation*
- Excerpts from Thomas Groome, *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry*

Week 9 – Liturgy, Formation and Desire

- Faith and learning take practice
- Reclaiming the heart
- Liturgy, formation, secular liturgies and counter-formation
- Education of desire

Readings

- Excerpts from James K.A. Smith, *Desiring the Kingdom: Worship, Worldview and Christian Formation*

Week 10 – Nurturing Faith in Children and Young People

- Discipleship and children
- Critical evaluation of 'Sunday school'
- 'Catechesis of the Good Shepherd'
 - God and the child
 - Education to wonder and the kingdom of God
 - Moral formation, method of signs, and anthropological catechesis
- Whole person learning and formation of young people

Readings

- Excerpts from Sophia Cavalletti, *The Religious Potential of the Child: Experiencing Scripture and Liturgy with Young Children*
- Jo Whitehead, "Towards a Practical Theology of Whole-Person Learning: Enriching Youth Ministry Formation through Pneumatological Perspectives"

Week 11 – Critical Review of Practical Models

- Recent practical models of adult Christian education and discipling will be reviewed critically
- Models may include:
 - "Rite of Christian Initiation of Adults" (RCIA)
 - "Christian Foundations" (Wycliffe College, Anglican Diocese of Toronto)
 - "Recatechism" (Greek Orthodox Archdiocese of Canada)
 - "Alpha Course" (originally Holy Trinity, Brompton) and "Christianity Explored" (All Souls Church) – also "Youth Alpha"
 - "The Way" (Institute for Orthodox Christian Studies, Cambridge)
 - "A Journey to Fullness" (Faith Encouraged Ministries)
 - "Radechism" (Proposal for a New Model by Fr John Parker, St Tikhon's Seminary)
 - "Emmaus: The Way of Faith" course (Church of England)
 - "Pilgrim: A Course for the Christian Journey" (Church of England)
 - "Education for Ministry" (University of the South, Episcopal Church)
 - "Orthodox Catechism Project" (Greek Orthodox Metropolis of Denver)

Readings

- Excerpts from models of adult Christian education

Week 12 – Course Review and Presentations

- Review of course themes
- Oral presentation of catechetical/Christian formation projects (final written projects due on the final day of exam period)

Please note that this syllabus is subject to change in accordance with the regulations in the TST *Basic Degree Handbook*.