

**TEPEYAC INSTITUTE
CHRISTIAN FORMATION: LEVEL I
ADJUNCT FACULTY HANDBOOK**

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MISSION STATEMENT

Tepeyac Institute is a Roman Catholic formation center for the laity and for ministers in the diocese of El Paso, Texas. The Institute offers a master's degree in theology, a certificate theology program, and a variety of formation programs for those who want to deepen their faith and for ministers at all levels of church life within the context of *La Iglesia Mestiza* of the United States. Tepeyac partners with the other diocesan offices in developing and promoting specialized training for church ministry. All formation programs, workshops, and retreats are presented in English and Spanish (sign language when applicable) within the multicultural context of the diocese.

OBJECTIVES

- To reinforce the theology and spirituality of ministry of the laity that stems from their baptismal celebration which incorporates them into Christ as priest, prophet, and king, servants of the reign of God, emphasizing that the laity are more than volunteers, they are indeed lay ecclesial ministers.
- To help ministers to acquire the effective pastoral skills that they need for their particular ministry using lectures, discussions, distance learning, the computer, and Internet.
- To provide an opportunity of understanding and deepening the faith of the laity.
- To help the laity become familiar with pertinent documents, resources, and bibliographies.
- To assist ministers to integrate an adult spirituality rooted in the reign of God working for justice, solidarity, and peace.
- To offer certification programs in conjunction with other diocesan ministries.
- To help participants reflect critically on the paradigm of *La Iglesia Mestiza* where all are welcome, recognize that cultural diversity is a gift from the Holy Spirit, and that to be prophetic is constitutive of the Gospel.

THEOLOGICAL REFLECTION

Theological reflection happens when a person or group reflect on their experience of God and God's actions in history. Tepeyac Institute offers a particular method of reflection which leads to a more mature adult Catholic formation and spirituality using:

- Each person's experience
- The Catholic Church's tradition
- Scripture
- The teachings of Vatican II
- Post-Conciliar documents
- The Catechism of the Catholic Church
- The context of *La Iglesia Mestiza* of the Catholic Church in the US

Courses taught at Tepeyac are integrated in such a way that basic theological concepts are repeated and reinforced to ensure that the person and the group find their own theological voice and make the theology their own.

SPIRITUALITY

Theology and spirituality must work hand-in-hand; they cannot be separated from each other. Theology is what St. Anselm of Canterbury (1033-1109) calls "faith seeking understanding." The monk and ascetic Evagrius of Pontus (345-399) says "A theologian is one who prays, and one who prays is a theologian." Prayer, then, both personal and communal, is essential for theological reflection. Spirituality, a term often ambiguous, involves the *manner* in which one lives concretely the Gospel of Jesus Christ. Spirituality is a *doing*, not a *thinking*. The Sacred Scriptures serve as the norm and foundation to any authentic spirituality.

Theology and Spirituality Foundations

The Christian Formation Level I is a course of the theology of ministry that treats foundational theological and spiritual themes with a global perspective of ministry for the third millennium. The methodology used for course development is based on the Christian's vocational call to live the gospel as "Priest, Prophet, and King," -- or Word, Worship, Service.

A. Word

1. Introduction to the Sacred Scriptures
2. Christology: Who is Jesus Christ and what is his mission?
3. Tradition (creation and salvation)
4. Church as Communion

B. Worship

5. Prayer
6. Liturgy and Sacraments
7. Eucharist
8. Mary and the Saints

C. Service

9. Evangelization and Inculturation
10. Social Justice
11. History of ministry
12. Theology of ministry

Overview of the Christian Formation Program: Level 1 Fall 2010

1. Introduction to the Sacred Scriptures

The scriptures are the foundation for the Christian theology and the criteria for authentic spirituality. The purpose of the class is to introduce the history, content, and practice of using the scriptures as the basis for prayer and the window through which theological reflection takes place. The student ought to have a familiarity with the origins of the bible, the major divisions of the Hebrew Scriptures (OT) and the Christian Scriptures (NT), and the practice of *lectio divina*.

2. Christology: “Who is Jesus Christ and what is his mission?”

“Who do you say that I am?” Each generation must confront and answer this question. How we understand the identity of Jesus influences our understanding of the Church. Jesus the Christ is defined as being “truly human and truly divine.” Emphasis on one or the other dimensions will determine the kind of ministry that will evolve: for example, a commitment to the poor or a preoccupation with practices of piety.

From Jesus’ identity flows his mission. Jesus did not preach a church, but the good news of the reign of God. The reign of God is about relationships and bringing people, especially the marginalized, the sick, crippled, and possessed, back into the community. Table-fellowship is a symbol of community and eternal life. Sin, the obstacle to fuller life in the Spirit, blocks relationships with an excessive preoccupation with the self as the center of reality. This preoccupation is often projected into systems and institutions. Thus, we have sin in its personal and social sense. All are called to participate in Jesus’ mission to the poor and to those “who have no voice.”

3. Tradition

Tradition is the ongoing reinterpretation of the Church’s doctrine and self-understanding. Tradition is not a crystal ball of fossilized ideas and beliefs that is passed on from one generation to the next. Rather, it is the living sense of the Christian community and its place in the world as a dialogue partner with other communities (CCC, #78). The focus of this class is God’s action in human history (former course “God’s Salvific Plan”). The content of the course will highlight the topics of creation, sin, grace, Incarnation, Church, and redemption.

4. Church as Communion

Many people think of the Vatican, Pope, bishops, and priests – the clergy and institution -- “as THE Church,” rather than the community of the baptized. The Second Vatican Council (1962-1965) grappled with the Church’s self-definition in the modern world and defines itself as a “community, or better, a communion.” Avery Dulles writes about a variety of expressions of being *ekklesia* in his *Models of the Church*. The objective of this course is to help the student make this shift toward

“Church as communion.” Exegesis ought to be furthered with the notion of *church* in Mt. 16.16-20 compared with Mt. 18.15-20. The Church is a *sacrament* of Christ’s presence in the world to the extent it lives out the mission of Jesus in proclaiming the reign of God.

5. Prayer: A cry from the heart

“The greatest act of the Christian is to pray,” says the theologian Karl Rahner. Prayer, personal and communal, is a relationship with the divine Other, who is also the foundation of the Christian life. There are many forms of prayer, such as prayers of piety – rosary, novenas, lectio divina, etc. Other prayers are without words and thoughts, but use a mantra-like formula or “sacred word,” like contemplative meditation. Ministry without prayer creates empty activism. The purpose of a parish is to create a space in which people can pray and establish a relationship with the living Spirit of Christ.

6. Liturgy and Sacraments

The seven traditional sacraments are distinct forms of “encounters with Christ.” Sacraments represent an *intensity* of Jesus’ presence in the heart of the individual or community. Jesus, according to Vatican II, is the *sacrament* of the Father, just as the Church is a *sacrament* of Jesus, only when it participates in the teaching and mission of Jesus. The *liturgy* is the “work of the people,” and for that reason everyone is called to “full, active, conscious participation” in the liturgy. Students have an understanding of the liturgical year. It is through the liturgy and sacraments that the Church continues to incarnate Christ in the world for the transformation of the world.

7. Eucharist

The purpose of the Eucharist is to come together in assembly, to be nourished at the Table of the Word and Sacrament, in order to carry out the transformative mission of Jesus Christ in the world. Christians are called *to become Eucharist*, food for the hungry and thirsty. “Receive what you are, be what you received,” says St. Augustine. This class focuses not only on the structure of the Mass, but also on the three modes of Jesus’ “body:” as historical, as sacramental, and as the *whole Christ* (Mt 25.31-46 and Acts 9.5).

8. Mary and the Saints

What is the role of Mary and the saints? In ancient times, Mary was identified as the first *faithful disciple* of Jesus, often called simply “the Virgin.” Later, she received titles like Our Mother of Consolation and Our Lady of Guadalupe. Mary has been portrayed as the submissive mother and rarely as a “spiritual warrior” as described in Lk. 1.46-55. She is the one who carried Jesus in her womb and gave birth to the Savior of the world. Christians are invited to carry the Word in their hearts and to give birth to Jesus’ presence. The saints are the heroes of the Church and vivid expressions of those who lived the Gospel in a serious manner. Their lives provide an inspiration for contemporary Christians to be living testimonies of Christ’s teachings. Students are encouraged to read the lives of the saints.

9. Evangelization/Inculturation

Evangelization is about spreading the kingdom of God in our lives as Jesus did. It occurs in a specific time and place. Inculturation, as an element of evangelization, dialogues with a culture and the culture dialogues with the faith expressions in order to bring about a deeper awareness of the Spirit's movement working in *La Iglesia Mestiza*.

10. Social Justice

The Church practices core virtues – justice, solidarity, human dignity of all, option for the poor, care of creation, etc. in faithful discipleship with Jesus Christ and the reign of God. These practices are at the heart of a minister's active and spiritual life. To do social justice is not an option; it is integral to the preaching of Christ's message. The student has a familiarity with the principles of Catholic Social Teaching.

11. History of Ministry

The Church is blessed with many gifts of ministry (charisms). Ministry has developed historically as different models of Church appeared. It is important to see how various models of ministry developed, how the clergy/laity distinction emerged, what Vatican II teaches about ministry, and the future challenges for ministers in a global society.

12. Theology of Ministry

Since Vatican II the theology of ministry has shifted from seeing the laity as helpers of the clergy to living out their baptismal responsibilities as priest, prophet, and king, using their time, treasure, and talent in the service of others, to build up that church and that in reclaiming their ministerial dignity, they become part of the salvific plan of God. Fourteen key foundational themes of ministry will be covered to prepare participants for ministry.

SUGGESTED BIBLIOGRAPHY

Abbreviations

- NDT: *the New Dictionary of Theology*.
 - NDCS: *the New Dictionary of Catholic Spirituality*.
 - CCC: *The Catechism of the Catholic Church*.
1. Introduction to the Sacred Scriptures
 - a. Raymond Brown, *An Introduction to the New Testament*.
 - b. CCC, #101-141, 2653.
 - c. Introductions to *The New American Bible* or *The New Jerusalem Bible*.
 2. Christology: "Who is Jesus Christ and what is his mission?"
 - a. Vatican II. *Dei Verbum*.
 - b. CCC, #430-483, 522-747.
 3. Tradition
 - a. S. Rehrauer, Chapter Two in *Theology for Today's Catholic*. Liguori Press, 2005, 35-70.
 - b. G. Tavard, "Tradition" in NDT, 1037-1041.
 - c. Introduction and Prologue to CCC.
 4. Church as Communion
 - a. Vatican II. *Lumen gentium* and *Gaudium et spes*.
 - b. CCC. #748-953, 2041-2043.
 5. Prayer: A cry from the heart
 - a. "Prayer" in NDCS, 764-775 and in NDT, 787-791.
 - b. "Silence" in NDCS, 883-885.
 - c. DVD "Coming Home".
 - d. CCC, #2558-2652, 2691-2696. 2697-2724. 2761-2762.
 6. Liturgy and Sacraments
 - a. "Sacraments" in NDCS, 834-844.
 - b. "Liturgy" in NDCS, 602-610.
 - c. Vatican II. *Sacrosanctum Concilium*.
 - d. CCC, #1066-1199.
 7. Eucharist
 - a. "Eucharist" in NDCS, 357-361.
 - b. CCC, #1322-1419,
 8. Mary and the Saints
 - a. Butler's *Lives of the Saints*.
 - b. "Mary" in NDCS, 635-645.
 - c. "Saints" in NDCS, 846-850.
 - d. CCC, #484-511. 954-962.
 9. Evangelization/Inculturation
 - a. "Evangelization" in NDT, 357-360.
 - b. Vatican II: *Gaudium et spes*.
 - c. CCC, #2044-2051

10. Social Justice
 - a. "Justice" in NDT, 548-553.
 - b. Paul VI, *Evangelii Nuntiandi* (www.vatican.va)
 - c. CCC, #1928-1948. 2401-2463.
11. History of Ministry
 - a. "Ministry" in NDT, 657-661.
 - b. "Church" in NDT, 185-201.
12. Theology of Ministry
 - a. "Charism" in NDT, 180-183.

FORMAT OF THE COURSE

Tepeyac requires a copy of the class format to help us critique the program and to assist others who might teach the same course in the future. Please send a copy of the class format to Fr. Bob by September 1st.

- I. Course Title**
- II. Presenter's name**
- III. Number of Classes**
- IV. Subject matter**
- V. Rationale (the foundation, underlying principles)**
- VI. Goals**
 - 1.
 - 2.
 - 3.
- VII. Methodology (lecture, discussion, question and answer, individual reports, videos, power point, etc.)**
- VIII. Outline of classes (a one-page outline is given to students)**
 - 1.
 - 2.
 - 3.
 - 4.
- IX. Glossary (if needed)**
- X. Bibliography (if that would be helpful, 3-4 suggestions)**

Guidelines for Presenters

- Start and end on time – Tepeyac time
- Don't apologize or look insecure in your presentations
- Write the names of the church documents on the board, or list them in the handouts
- Keep repeating the objectives of the course (a one-page outline for the students is highly recommended)
- Questions should deal with the themes of the class. If you are unsure of a question, and if it is relevant, write it down and tell them you will research it and talk about it at the next class
- Link the presentation with the other courses when possible
- Use inclusive language
- Respect the 15 minute break
- Use creative prayer styles, the Liturgy of the Hours, or Meditation
- Teaching is partly sharing of your faith but also challenging the participants to more mature faith and understanding (use small group discussions)
- We will conduct training sessions on the use of distance learning equipment
- If possible be present for the Orientation session and the Installation ceremony (mark your calendars!)
- Take time to affirm the participants in their preparation for ministry

Homework

When planning the homework ask questions that stimulate critical thinking and a chance to deepen their learning. Urge your students to study with another person or a group. One method involves asking a student to read an article that is thought provoking. A reflection paper might include a one-page summary of the article and another page of their thoughts. All reflection papers should not exceed three pages.

To extend the homework, the presenter can suggest an article, a book, a chapter of the bible, or a movie that would challenge and deepen their experience. Be creative and challenging.

PRESENTATION SKILLS

Preparation is vital if you are to give a talk to the best of your ability. The following factors need to be considered in your preparation:

- 1) The audience
- 2) The purpose of the talk
- 3) Preparation methods
- 4) The shape of the talk
- 5) Delivery methods
- 6) Using notes
- 7) Vocal delivery
- 8) Mannerisms
- 9) Handling questions

PRESENTATION SKILLS

1) The Audience

Who are they? How many people?

What is their general attitude likely to be – how interested or indifferent; friendly, skeptical or hostile?

What do they already know?

2) The purpose of the talk

Is it:-

- Background - i.e. to present a general word picture
- Detail - i.e. to be easily / effectively remembered
- Persuasion - i.e. to arouse interest and to influence others to accept your ideas
- Teaching & Instructing - i.e. to communicate a level of detailed understanding so that your listener will subsequently know from A-Z the content of your presentation
- Informing - i.e. a preparation which excels in clarity and logical sequence

3) Preparation Methods

Gather material from two main sources:

- 1) Your own experience
- 2) The experience of others – through reading
– listening to them

Allow your subconscious to handle the thoughts and then put your ideas down on paper. Allow all thoughts to be recorded – overcome your natural inclination to edit them. Use plenty of paper. Upon reviewing your thoughts you will probably find that the ideas you have listed will fall into a number of broad categories or groups. List them again in these groupings and add further ideas to the groups as they run through your mind. From these, select four or five critical points which must be made, and which you will expand in your talk.

These are your core ideas, or propositions which must be communicated if your objective is to be realized.

4) The Shape of the Talk

Traditionally, all presentations are expected to have an introduction, middle and an ending.

INTRODUCTION or..... *"Tell them what you are going to say."*

Start off with something which is particularly interesting –the unusual –that which they are not expecting. Indicate what you are going to tell them.

MAIN BODY *"Tell them"*.....

- Only make those points which are fundamental to your objectives
- To help you make the points use:
 - examples
 - anecdotes
 - stories
- don't labor your arguments with repetition-but illustrate and reinforce your points wherever possible.
- Make sure you get across your KEY POINTS.

ENDING.....*"tell them what you said"*.....

Don't end suddenly- or stop too abruptly. Your finish must be part of the overall plan. The closing sentences of a well delivered talk will tend to linger on in the minds of your listeners.

5) Delivery Methods

There are four methods of delivering your talk:

- Read from a script: difficult- you need a lot of paper, and its hard to establish eye contact with your audience.
- Memorize: difficult, unless your are an actor! Easy to get lost.
- Impromptu / top of head: it may work, but you may run dry.
- Use notes: most reliable- allows for structure, as well as audience contact.

6) Using Notes

- Using HEADINGS or short sentences only
- Make them LARGE, so you see them at a glance
- Know what you are going to say about each heading
- Use cards or paper
- Know your opening and closing remarks

7) Vocal Delivery

- Never apologize either for yourself or for your subject.
- Speak in your natural accent- but be clear and audible
- Look at your audience- talk to them- hold their eyes- individually.
- Make it a two way exchange even if most of the words come from you.
- Control your delivery. Use:

- POWER - Depending on the size of your audience
PITCH - Make it rich and expressive
PACE - Not too fast, not too slow
PAUSE - Don't be afraid to let the silence hang, to make a point

8) Mannerisms

Be careful of verbal and non-verbal mannerisms – “*you know, like*”, “um”, “ah”, repeated words or phrases. Also fiddling with the hands, swaying, arm clock, darting eyes, etc.

9) Handling Questions

- Do ask for questions, with a proper introduction (not “any questions?”)
- Spread the discussion around- don't get stuck in a debate with one person.
- If you don't know the answer, say so- don't bluff. Offer to find out.
- Be confident that you know and believe in your subject.

Tepeyac's Policies for the Participants

Please mention these before you start the first class

- a. All new participants in ministry must attend the Christian Formation Level I and Ministry Training Programs to be certified.
- b. Students are required to attend ALL the classes. Sign-in time closes at 7:30 p.m. after which you will receive an incomplete. If you have to make up a class, please call our office at 872-8420 to schedule the make-up. No more than 3 make-up classes are allowed.
- c. All classes begin on time and end on time.
- d. All students applying for specific ministry need to be sponsored by their pastor in order to be certified for their ministry. There is a space on the registration blank for his signature.
- e. Ministry certification is for a term of three years. After that time, the student and pastor evaluate the ministry. He then recommends the student to continue with the ministry. He also sponsors the student to attend the Certificate Renewal Program.
- f. Participants attending Christian Formation Level I who are not seeking ministry certification do not need the Pastor's signature.
- g. Each person selects a person or group to study with and review the materials outside of class. Students can discuss and learn from each other during the week that no class is held. Everyone signs the discussion summary. Only the group paper needs to be handed in.
- h. You will need a Bible, a notebook, a pen, *The Catechism of the Catholic Church*, and a copy of the Vatican II documents.
- i. Students who are disruptive in class and interrupt the teacher will be dismissed from the course.
- j. The theology taught at Tepeyac is Vatican II theology.
- k. This is a special time for faith formation. One needs to set time aside from other duties and responsibilities in the parish or school. Take advantage of this time to study and mature in the faith.
- l. Please let us know if we can help you in any way 872-8420.

CLASS #1: INTRODUCTION TO THE SACRED SCRIPTURES HOME REVIEW

**Tepeyac Institute
Christian Formation, Level I**

Presenter _____

Name _____ **Date** _____

Readings::

1. Read from the *Catechism of the Catholic Church*: numbers 101-141, 1996-2005, 2653.
2. Read: Pope John Paul's *Encyclical "Christ the Redeemer."*
3. Raymond Brown, *An Introduction to the New Testament*.
4. Introductions to *The New American Bible* or *The New Jerusalem Bible*.

Meditations – one per day

Acts 20:24,32; Romans 5:20; 1Cor 15:10; 2Cor 8:9; 2Timothy 1:9; 1Peter 4:10

1.

2.

3

Christian Formation: Level I

EVALUATION

To assist us in evaluating this course and guide us in planning for future classes please return this evaluation form. Your signature is optional.

Course Title:_____ **Class Date:**_____

Name of Presenter:_____

1. Was the presenter well organized and well prepared?
2. Did the presenter allow for the active participation of the students?
3. What suggestions do you have that would improve this course?
4. Do you recommend this presenter for future classes? If not, explain why.

How did you find out about this course? Another Person Parish Bulletin
 Tepeyac Brochure Rio Grande Catholic Other

Signature_____