



- The Sacraments use our senses—sight, hearing, touch, smell, and taste—to bring us to an encounter with Christ. How will you help your children (without talking) experience the signs and symbols used in the Sacraments?
  
- There is a significant relationship between the content we teach and the method we use to communicate it. We call that pedagogy. How will you help yourself remember this important principle each time you plan a lesson?

We use the term *divine pedagogy* to describe God’s own way of teaching us. The *General Directory for Catechesis* (GDC) tells us that “Catechesis, as communication of divine Revelation, is radically inspired by the pedagogy of God, as displayed in Christ and in the Church” (143).

Our call as catechists is to bring people into intimacy with Jesus. We do this by helping our children get to know him by handing on the revealed truths of our faith. When we do this well, we are not only using the best of what we know about how people learn, but we also echo God’s own way of teaching us his truths. We should also respect that, even as we teach others, God is already active in the heart of the human person, bringing growth to the seeds of faith he planted there.

“Pedagogy” and “methodology” are not exactly one and the same. Rather, pedagogy refers to the *principles* that help us decide both how content is selected *and* the methods we use.

The USCCB Committee on Evangelization and Catechesis states, “With divine pedagogy as the paradigm and reference point, the catechist should call on a variety of methods responsive to the individual’s age, intellectual development, and ecclesial and spiritual maturity to serve the primary object of evangelization and conversion to Jesus Christ” (*Sacramental Catechesis: An Online Resource for Dioceses and Eparchies*, p. 15).



**The pedagogy of God is invitational and person-centered.** God begins by reaching out to us, not by waiting for us to come to him. God also meets us where we are and accommodates for our particular needs.

*Encounter with Christ* invites children to prepare for the celebration by listening for God’s voice to speak to them through scripture reflection. It uses language and visuals that engage children and accounts for their developmental needs by providing a variety of activities in each session.



**God’s pedagogy is incarnational.** God’s plan of salvation is characterized by his words and deeds, and the unity between the two. From speaking the universe into existence, to his promise to Noah and his covenants with Abraham and Moses, to the Word made flesh in Jesus Christ, it is clear that God’s Word becomes action.

*Encounter with Christ* uses an incarnational pedagogy, focusing on the person of Jesus Christ and his Paschal Mystery. We are immersed in this mystery each time we celebrate the Seven Sacraments. Created by God in his image, he uses our senses—sight, hearing, touch, smell, taste—to bring us to an encounter with him.

**Encounter with Christ** reflects five central aspects of the divine pedagogy—the way God teaches.



The pedagogy of God is relational, familial, and communal. God reveals himself as a communion of Divine Persons—Father, Son, and Holy Spirit—and creates human beings to be in communion with one another.

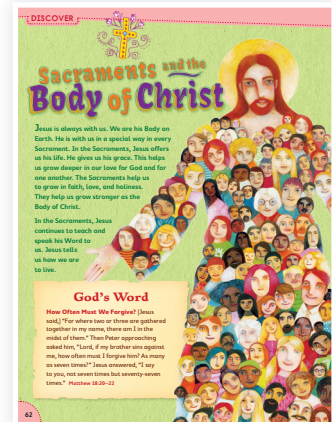
An effective catechesis rightly places the Sacraments in the midst of the Body of Christ, the community of faith. The *Constitution on the Sacred Liturgy* reminds us, “The purpose of the sacraments is to sanctify men, to build up the body of Christ, and, finally, to give worship to God” (59).

Child Book features and activities bring the family into the formation and draw the child into their parish community. The unique family components in *Encounter with Christ* connect what is learned to family and parish life.

Encounter with Christ Scope and Sequence		
Session 1 I Believe	Session 2 We Celebrate	Session 3 We Live and Respond
<b>Informing the Mind</b> <ul style="list-style-type: none"> <li>• Sacred Scripture, the Catechism, and the Sacraments as sources of an integral faith that unite us with Christ</li> <li>• Understand that Jesus is a divine gift to us especially in the Sacraments—special signs and celebrations that draw us to share in the life and work of God</li> </ul>	<b>Informing the Mind</b> <ul style="list-style-type: none"> <li>• Understand that all of us and our liturgical celebrations are united in the primary duty of celebrating the Eucharist</li> <li>• Evaluate the sacramental signs and gestures in the introductory Mass</li> </ul>	<b>Informing the Mind</b> <ul style="list-style-type: none"> <li>• Recognize and discover the content of the Book of Genesis</li> <li>• Understand that the Mass we are to celebrate is the Body of Christ and by which the Church is built up</li> <li>• Know the parts of the liturgy of the Word</li> </ul>
<b>Forming the Heart</b> <ul style="list-style-type: none"> <li>• Appreciate that sharing with others is a sign of our unity and love</li> <li>• Learn how to pray in the Mass</li> <li>• Understand that following Jesus is the way to eternal life</li> <li>• Recognize how our families and parishes share in the work of Jesus</li> </ul>	<b>Forming the Heart</b> <ul style="list-style-type: none"> <li>• Appreciate that sharing with others is a sign of our unity and love</li> <li>• Learn how to pray in the Mass</li> <li>• Understand that following Jesus is the way to eternal life</li> <li>• Recognize how our families and parishes share in the work of Jesus</li> </ul>	<b>Forming the Heart</b> <ul style="list-style-type: none"> <li>• Know that in the Mass of God sent by the Father to love his and the world</li> <li>• Explain the relationship between the Eucharist and the Body of Christ</li> <li>• Explain the relationship between the Eucharist and the Body of Christ</li> <li>• Explain the relationship between the Eucharist and the Body of Christ</li> <li>• Explain the relationship between the Eucharist and the Body of Christ</li> </ul>
<b>Prayer of the Holy Scriptures</b> 10:1–11:1, The Communion of the Holy Spirit 10:1–11:1, The Communion of the Holy Spirit 10:1–11:1, The Communion of the Holy Spirit	<b>Prayer of the Holy Scriptures</b> 10:1–11:1, The Communion of the Holy Spirit 10:1–11:1, The Communion of the Holy Spirit 10:1–11:1, The Communion of the Holy Spirit	<b>The Great Commandment</b> 10:1–11:1, The Communion of the Holy Spirit 10:1–11:1, The Communion of the Holy Spirit 10:1–11:1, The Communion of the Holy Spirit
<b>Scripture</b> 10:1–11:1, The Communion of the Holy Spirit 10:1–11:1, The Communion of the Holy Spirit 10:1–11:1, The Communion of the Holy Spirit	<b>Scripture</b> 10:1–11:1, The Communion of the Holy Spirit 10:1–11:1, The Communion of the Holy Spirit 10:1–11:1, The Communion of the Holy Spirit	<b>Scripture</b> 10:1–11:1, The Communion of the Holy Spirit 10:1–11:1, The Communion of the Holy Spirit 10:1–11:1, The Communion of the Holy Spirit
<b>Meaning</b> The Sacrament of the Eucharist	<b>Meaning</b> The Sacrament of the Eucharist	<b>Meaning</b> The Sacrament of the Eucharist
<b>Meaning</b> The Sacrament of the Eucharist	<b>Meaning</b> The Sacrament of the Eucharist	<b>Meaning</b> The Sacrament of the Eucharist
<b>Cultural</b> The Sacrament of the Eucharist	<b>Cultural</b> The Sacrament of the Eucharist	<b>Cultural</b> The Sacrament of the Eucharist
<b>Scripture</b> The Sacrament of the Eucharist	<b>Scripture</b> The Sacrament of the Eucharist	<b>Scripture</b> The Sacrament of the Eucharist

God’s pedagogy is structured, systematic, and comprehensive. In salvation history, God reveals himself to humanity gradually as people are able to understand. And one revelation builds upon the next, until revelation reaches its fullness in the person of Jesus Christ. There is a discipline to the Christian life. In fact, the root of the word *discipline* is “disciple.”

*Encounter with Christ* is a structured, systematic approach to formation for the Sacraments. Using the order of the rites themselves, the child is gradually formed in the understanding of the signs and meanings of our sacramental celebration.



The pedagogy of God is perpetual. Isaiah 55:11 states, “So shall my word be that goes forth from my mouth; it shall not return to me empty, but shall do what pleases me, achieving the end for which I sent it.” God’s truths are handed on through the generations in the forms of Sacred Scripture and Sacred Tradition, which is the living memory of the Church. God’s covenants do not end, but come to greater fulfillment and realization.

Through the Sacraments, we are given grace to go forth and live the Gospel in our families, parish, school, and larger community. *Encounter with Christ* helps children reflect on practical ways to live as disciples, drawing upon the grace received in the Sacraments.