

12-2016

A Catholic Life Skills Program: The Adoration Module of the Adoration, Community, Theology, and Service - Life Long Learning (ACTS-L3) "Journeyman"

Francis Brian Cassidy
University of the Incarnate Word

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A CATHOLIC LIFE SKILLS PROGRAM

**THE ADORATION MODULE OF THE
ADORATION, COMMUNITY, THEOLOGY, AND
SERVICE - LIFE LONG LEARNING (ACTS-L3) "JOURNEYMAN"**

A Pastoral Project
presented to the Pastoral Institute,
University of the Incarnate Word,
in partial fulfillment of the requirements
for the degree of Master of Arts in
Religious Studies

by

Francis Brian Cassidy, B.A., M.A., M.Ed.

Approved by:

Faculty Advisor

Date: _____

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My Theology of Ministry

Traditionally, as defined by Anselm, theology has been understood as seeking to understand God's word in scripture and faith through a personal relationship with God. Theology of ministry, therefore, begins with a personal encounter with and knowledge of God, from which flows faith-filled action. For example, St. Ignatius' reading of the lives of Jesus and the saints motivated him to actively guide others to faithfully know and serve God. The Church as the Body of Christ brings Christians together, as Paul instructed the Christian community in Rome. "For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others"(Rom12: 4-5). As a member of the body the need to know how the whole body functions is essential, therefore, ecclesiology is a necessity that calls for action. This action is often manifested through serving within a ministry. People who personally witnessed Christ's time on earth are referred to as the first disciples. Followers of Jesus today are still called disciples. Discipleship is obviously a focal point in the Gospel of Mark, beginning with the call of the first disciples in chapter one and continuing on to the apostles' abandonment of Jesus in the garden.

My own call within the Catholic tradition began with the Sacrament of Baptism. At that time, in July 1959, my parents and godparents spoke for me and answered the call on my behalf. According to the Catechism of the Catholic Church, by virtue of our baptism and vocation as lay people we are to "seek the kingdom of God by engaging in temporal affairs and directing them according to God's will...This duty is the more

pressing when it is only through them that men can hear the Gospel and know Christ" (CCC, 898-900).

Having been born into a practicing Catholic family, I experienced the somewhat routine regimen of attending weekly Mass and going to parochial school from first through eighth grade. I received the sacraments of initiation, Eucharist, reconciliation, and confirmation, which were administered like clockwork according to my age and advancement through grade school. I trusted in the Church's teaching and witnessed the prayerful conviction of belief in my parents. During times when I was alone, I often reflected on what my life was truly about. Sometimes this was just daydreaming and at other times I was seeking solitude either in an empty church or place of quiet to pray. Throughout my public high school years my prayer life faltered, as it does for many others. In my senior year, times of prayer and solitude returned. It was in those moments of reflective prayer and solitude I can honestly say I answered my baptismal call for myself and decided to follow Jesus. When Jesus called the first disciples to follow him, the decision to follow was entirely up to the person called. For example, in Mk 1:17-20 because Jesus calls the first disciples to follow him their reactions were to leave their nets and follow him. Again in Mk 2:14 Jesus tells Levi to follow and he does so at once. The key aspect is the intentional response given to the call.

God blessed us with free will, which results in both blessings and curses as we journey through life's trials and temptations. Similar to the first disciples' joy and doubt that are threaded throughout Mark's Gospel, my personal relationship with Christ has been one of joy and doubt, faithful service and sin, grace and forgiveness. When I reflected on the twelve apostles, I realized that discipleship was found to be a cyclical

experience of teaching, witnessing, and faith formation leading to understanding.

Although they were afforded the opportunity to be closest to Jesus, the disciples' humanity continually led them to misunderstand what his true purpose was. Their human actions provide hope for faithful readers today, who know that they too are blinded from understanding by worldly thoughts and distractions. Yet hope remains. Discipleship requires commitment and isn't easy. Jesus himself endured rejection and hardship throughout his journey, including the final path to the cross. Often I've prided myself about my Irish heritage of stubbornness, which underlies my being committed to things I sign up for. This mindset drives my commitment in following Jesus and in practicing the Catholic faith.

After intentionally answering Christ's call, the disciples began to study and to attempt to fully understand his teachings. Following the crucifixion of Jesus, his ascension, and the descent of the Holy Spirit, the disciples were both empowered and emboldened to go forth to share the Good News and to shape early forms of ecclesial activities within the community. My personal struggle with really understanding Christ's and the Church's teachings happened while being exposed to other Christian denominations and non-Christians after enlisting into the US Army. Being away from my comfort zone of a predominately white Irish Catholic community, I was intimidated and intrigued by meeting people with various religious beliefs. Exposure to everything from Hare Krishna to Wiccan opened my mind to wonder who exactly was God.

I always returned to my Catholic roots, however, and discovered the Eucharistic liturgy fulfilled my desire to know God. On one occasion with some quiet prayer time in an empty chapel, I experienced the thought of becoming a priest. After seeking advice

and inquiring about the process from the unit's priest, I was discouraged with the thought of all the academic requirements and dismissed the idea. By becoming actively involved in the church choir, serving as an usher, and participating as a general community member, I found peace amidst the turmoil of serving in the Army overseas. Wanting to share my joy I invited several others to Mass and various church activities, including several pilgrimages to Lourdes. Upon reflection, this was the beginning of my own public discipleship.

A reassignment in the Army led me to meeting and subsequently marrying a non-Catholic. Because I wanted to please my parents and feared being deemed not worthy of God's grace for being married outside the Sacrament of Marriage, I encouraged my wife to attend the Rite of Christian Initiation for Adults, so that we both could prepare for the sacrament. I found a rejuvenated and sincere appreciation for the Catholic faith while we participated in classes together. With the arrival of children and frequent relocations, the realization of teaching and evangelizing the faith to my family became clearly a personal responsibility. After several years of providing training to soldiers, it quickly became evident that this teaching talent was shaped for usage among small military Catholic communities. Active involvement in the Confraternity of Christian Doctrine (CCD) and participation with faith formation for both my own children and others from the community yielded a sense of fulfillment. At the time I considered it more a necessity than ministry.

Turning Points Significantly Impact my Development

In the summer of 2003, I was invited to serve on an Adoration, Community, Theology, and Service (ACTS) retreat planned for men incarcerated in the Bexar County

Detention Center in San Antonio, Texas. This was my first exposure to faith ministry within a prison environment. Since that initial experience I've been steadily increasing my service and sharing my talent as an educator in various Criminal Justice Ministry (CJM) activities. I witnessed firsthand the dramatic impact the retreat activities had on those who felt unworthy and forgotten by their loved ones. Knowing how Christ reached out to those marginalized from society in his own time, I realized prison ministry was an opportunity to live the Gospel teachings. I was inspired in a unique way to continue serving on prison retreats over the next several years. I was awakened from sleep in the dark morning hours and compelled to begin writing from a burning heart of spirit-filled love and presence through tear-drenched eyes what became the draft instructional design for a Catholic Lay Vocation Life Skills program. To this day that morning remains one of my personal Mount Tabor moments of joy.

Shortly after a particular men's ACTS retreat in August of 2009, for the John B. Connally Unit, located in Kenedy, Texas, the Archdiocese of San Antonio established the Criminal Justice Ministry with an understanding that "It is our belief as Catholic people that we can bring a message of faith, hope, justice, and reconciliation to all affected by the tragedy of crime and violence whether they are offenders, victims, or public servants" (Leibrecht n.d.). After the retreat, 14 team members, myself included, volunteered to continue to provide support beyond the ACTS retreat for the Catholic community within Connally.

The Path toward Public Ministry

Unknown to me at the time, my formal and informal education and experience related to various learning experiences delivered within a myriad of environments

spanning over 32 years was a grooming for ministerial service. These abilities encompassed both professional and personal efforts to educate myself, family, and various Church groups to multigenerational learners in various settings. My previous experiences with CCD had prepared me to significantly contribute to the newly revitalized small church community within the confines of a maximum security prison. The years of military service also equipped me with a situational awareness skill-set to safely serve in this unique community. A common notion among educators is that the best way to learn is to teach. Sharing my talent of preparing, organizing, and delivering various learning experiences has directly impacted my own knowledge base and my quest to fully understand Sacred Scripture and Tradition.

Scripture and Tradition Effect

When I reflect back upon life events that have brought me to this point, I'm drawn to the Gospel of Luke 8:5-8:

A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds ate it up. Some fell on rocky ground, and when it came up, the plants withered because they had no moisture. Other seed fell among thorns, which grew up with it and choked the plants. Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown. When he said this, he called out, 'Whoever has ears to hear, let them hear.'

This Parable of the Sower is reminiscent of my own faith journey. The Good News heard during my life experiences unfortunately hasn't always found good soil. Conflict between faith and worldly life sometimes led to less than optimal choices. I haven't always kept my ears attuned to hear and seek to obey. These were times when the seed fell along the path. When I participated in a spiritual renewal or awakening event, such as retreat or the emotional death of a loved one, I frequently returned to faithful prayer life and sought

ways to engage in Church activities. Regrettably in my humanity, life's daily distractions sometimes caused seed to become like those on rocky soil or choked by thorns.

However, upon seeking spiritual direction after sensing the deeper calling to minister, I've found peaceful contentment among good soil.

Preserving, Criticizing and Retrieving Christian Tradition

The culmination of years of student and teacher roles resulted in the realization of my complete calling to the lay vocation. This calling pertains to all of life, not just religious, but all temporal things, including social, political, and economic. I grasped the meaning behind faithful servanthood. I realized the essential elements of the mission and sacraments of the Catholic faith must be preserved if I hope to live my baptismal calling.

Although the Church is perfect as the Mystical Body of Christ, it does succumb to some worldly influence in its human aspect. For example, the sinful acts of some clergy and other prominent members have led to scandal and disgrace. Additionally, for those who have experienced a divorce and ensuing annulment proceedings, the Church has not helped them to understand this process. Knowledge gained by research throughout my personal experience led me to a deeper appreciation for the faith, whereas other members of the church have chosen to stop practicing their Catholic faith. Within the Pastoral Constitution on the Church in the Modern World of the Second Vatican Council we find the Church resolutely addresses the whole of humanity. Unless I retain an isolationist mentality I will come in contact with and interact with both non-Christians and Christians struggling with their faith in their daily lives. Using St. Francis' example of speaking the Gospel daily and only using words when necessary would best suit these interactions.

What to Seek and Work to Transform

The transcendent spirit-filled moments when I am teaching, coaching, and mentoring that envelop my being bring a total sense of peace and love that are beyond any descriptive term. I imagine how Peter felt when witnessing Christ's Transfiguration on Mount Tabor. In sports, when an athlete is performing at an ultimate level, it's referred to as the sweet spot. A similar feeling has reassured me that I'm exactly where I'm supposed to be, doing what I'm doing as my part of serving God's will. I strive to continue sharing my time, talent and treasure to lead others to Christ.

A personal goal associated with this pastoral project is first and foremost to make a difference in the lives of all those involved or exposed to the ACTS-L3 program. On July 9, 2000, in a statement to the Catholic Bishops of the United States, John Paul II stated: "We are still a long way from the time when our conscience can be certain of having done everything possible, to prevent crime and to control it effectively, so that it no longer does harm; and at the same time, to offer to those who commit crimes a way of redeeming themselves and making a positive return to society." I'm confident that offenders (prisoners) willing to actively participate will significantly contribute toward redeeming themselves and making a positive return to society or maintaining a positive influence within the incarcerated community.

Sources of Transforming Hope

The most important source of hope for my ministry is the model behavior of Pope Francis and his own gravitation toward ministering to prisoners. The Pope's actions inspire me to reflect upon prison ministry on a global scale and enlighten me to the similarities found in serving in these unique fields of labor. There is a need to reach the

heart of the offender and instill a sincere desire for a transformative change of life style through love and understanding of different faiths that together may lead them to Christ.

Another font of hope burst forth while I was ministering at Connally. On one particular Sunday morning, Fathers' Day to be specific, another lay minister and I received a gift of immeasurable love in the form of a package of cookies. These men, rapists, thieves, murderers, and such, with some risk practiced basic charity and displayed great love by simply sharing cookies. Items like cookies are a valuable commodity within an incarcerated community. After a brief fellowship those who were supposed to be receiving our catechesis surrounded the two lay ministers and lifted us up in prayer giving praise and thanksgiving to God. It's been said to love another person is to see the face of God. The love that enveloped that small prison meeting room with 18 grown men was simply amazing. That day the ministers became those ministered to and the students became teachers.

The Practice of Ministry

The biggest personal struggle is to remind myself to give all glory to God and remain vigilant against prideful thoughts. Michael P. Knowles in his essay on discipleship in *Colossians* states that "The believer has entered into a fiduciary relationship with God, . . . this relationship is not to be viewed in an individualistic—certainly not a self-centered fashion" (p. 182). Remaining nonjudgmental is challenging when correctional staff procedures sometimes inhibit these students from attending class. Another obstacle toward predictable and consistent class scheduling is unexpected events that occur within the prison, for example, a lock down or incident control procedure. The

effort not to take things personally are relieved by remembering who's truly in charge and giving thanks to God in prayer for being able to minister.

The Orientation-Disorientation-Reorientation Cycle in Ministry

From 2009 to the Fall of 2012, I was serving as an RCIA teacher and became the primary facilitator for an advanced bible study group that evolved into a robust Catholic life skills program. Although this cycle of ministry was new and exciting, a change of employment resulted in a dynamic travel schedule, which seriously inhibited my participation in this ministry. With the course content and venue format in place, and another lay minister volunteering to step into my void, I sadly became disengaged. After experiencing a reorientation cycle, which was refreshing for my personal faith journey and prayer life, I discovered the ministry actually expanded in my absence.

Pastoral Identity using Images or Concepts

I could best describe my pastoral identity as a teacher as comparable to the imagery of the parable of the Sower. Satisfying my prophetic lay vocational duty as determined by: "Lay people who are capable and trained may also collaborate in catechetical formation, in teaching the sacred sciences, and in use of the communications media" (CCC, 906). The functionality of a teacher is akin to the Sower sharing the Good News seed. The task only begins there, however, and commitment and labor must follow to cultivate what was sown. In the case of catechetical formation and faith-based learning, we must ask ourselves if the soil was cultivated enough to provide motivation to lead the participants closer to God through transformative learning leading in behavioral change of increased prayer life or willingness to serve.

Spiritual Integration

Since acceptance of my implicit calling to prison ministry, my own prayer life and vigilance of sinful habits have exponentially increased. For example, I hold James 3:1-2: "Not many of you should become teachers, my fellow believers; because you know that we who teach will be judged more strictly. We all stumble in many ways. Anyone who is never at fault in what they say is perfect, able to keep their whole body in check," as a compass heading for ministry preparation. I propose that the influence a teacher has demands higher accountability, which makes even more sense considering souls may be at stake. Therefore, over the past several years I have adopted a more regimented prayer life along with times for solitude and silence. Additionally, I've obtained a newfound appreciation for the Sacrament of Reconciliation and the special graces afforded through active participation. Perhaps the most significant revelation since establishing the unique Life Skills class ministry is the realization that I've been used as a conduit for others to discover their own theology and ministry. Multiple offenders have subsequently assumed teaching roles as peer facilitators and adapted their own enhanced prayerful habits while sowing and cultivating seeds as laborers of love.

Project Proposal

The location for my Pastoral Project will be the Texas Department of Criminal Justice (TDCJ) John B. Connally Unit, located two miles south of the town of Kenedy on Hwy 181 in Karnes County, Texas. The Adoration, Community, Theology, and Service Life Long Learning (ACTS-L3) - Journeyman program will provide a learning experience for those participants seeking a faith-based approach to personal development. The beliefs of the Catholic Church and lay faithful will be the basis for learning objectives. The planned curriculum intends to increase awareness of the vocation of lay people in all temporal affairs to our incarcerated communities.

Participants will be adult males with a mean age of 37 and education level of ninth grade. They are from a wide variety of cultural backgrounds, but predominantly of Hispanic and African-American origin. The Connally Unit is a maximum security prison with a large population incarcerated for over 10 years. Many offenders (prisoners) have no opportunity for parole in the near future. The primary purpose of this program will be to influence a positive change of lifestyle through behavior modification in support of TDCJ's mission: "The mission of the Texas Department of Criminal Justice is to provide public safety, promote positive change in offender behavior, reintegrate offenders into society and assist victims of crime" (TDCJ, 2013).

Participants will volunteer to engage in fellowship, self discovery and social re-entry preparedness. Activities will assimilate a doorway or threshold of change by re-examining the decisions and actions which consequently led to incarceration. Several resources are employed leading to a Journeyman style of self-directed and classroom discovery learning experiences with practical application exercise to encourage Life Long

Learning. The program strives to create an active community with a positive influence.

The curriculum design encompasses a combination of the Analyze, Design, Develop, Implement, and Evaluate approach to training and education development process and the Understanding by Design models. Each Module will contain several lessons, which are self paced and volunteer or peer facilitated. Small group instruction and individual face to face will be the primary delivery method. The Adoration module primary themes and lessons include:

- Personal Relationship with God (Lessons: Knowing God & His Revelation, Self Assessment, Knowing Yourself & Behavior) with lessons on:

Commitment

Conversion

Knowing God & His Revelation

Self Assessment (What Makes Me, Me?)

Your Special Gifts

The Laity: Called to Build God's Kingdom

- Prayer Life (Lessons: Commitment & Types of Prayer, Prayerful Actions)
- Maintaining Strength (Lessons: Applying & Fortifying) Spiritual Warfare

(Lessons: Critical Thinking & Overcoming Challenges) with lessons on:

Your Prayer Life

Critical Thinking

Fortitude

Peer Review

The ultimate goal of the program is to instill a faith-based lifestyle through which participants seek to better themselves and the community. This is accomplished by active participation in the preparation for re-entry into general society or continued growth and positive contribution toward the incarcerated community.

Project Proposal Points

1. The location for my Pastoral Project will be the Texas Department of Criminal Justice (TDCJ) John B. Connally Unit. Participants will be adult males with a mean age of 37 and education level of ninth grade. They are from a wide variety of cultural backgrounds, but predominantly of Hispanic and African-American origin. The Connally Unit is a maximum security prison with a large population incarcerated for over 10 years. Until 2009 religious services and education classes, specifically those supporting the Catholic faith were inconsistent and minimal.

My formal and informal education and experience related to various learning experiences delivered within a myriad of environments spanning over 32 years was a grooming for ministerial service. The abilities acquired both professionally and personally encompassed efforts to educate myself, family, and other Church groups' also multicultural and generational learners in various settings.

Predominant barriers to successfully implementing a new faith-based program will be overcoming two primary factors: First to acquire approval for a new program and acceptance of scheduling changes for administrative staff. Secondly provide sufficient volunteer assistance to maintain adequate classroom coverage. Overcoming these barriers will involve establishing and sustaining sound communication between all necessary

administrative staff, available volunteers and keeping participants motivated and informed to be flexible.

2. Shortly after a particular men's Adoration, Community, Theology, and Service (ACTS) retreat at the John B. Connally Unit, in August, 2009, I was awoken with the inspiration to design a curriculum using lessons with embedded realistic practical exercises to encourage behavior modification toward positive outcomes. The basic themes of the courses content will use the acronym ACTS to align modules and lessons. The project will focus on the Adoration Module Facilitator Guide [Appendix A].

3. The Focus Group will be comprised of former and active program volunteers, student participants and knowledgeable administrative and chaplaincy staff. These people will have firsthand knowledge of the programs' effect both on an individual and community level.

4. I will conduct an evidence-based learning study for the ADORATION MODULE of the A Catholic Life Skills Program Adoration, Community, Theology, and Service - Life Long Learning (ACTS-L3) Journeyman. The purpose is to determine if participating in the Adoration Module learning experience and practical application of knowledge and skills acquired results in a positive change in lifestyle.

Hypothesis: Participation in the Catholic Life Skills program with application of knowledge and skills gained will reduce negative behavior and recidivism after re-entry.

An Institutional Review Board (IRB) research protocol [Appendix B] was approved August 24, 2016.

Communication and coordination for the project and research was primarily through face to face meetings due to several key members who were and remain incarcerated without access to telephonic or electronic communication. Collaboration with volunteers was and is maintained using all available modes of communication.

5. The overall goal is to instill a faith-based lifestyle seeking the betterment of oneself and the community. This will be accomplished by active participation in the preparation for re-entry into general society or continued growth and positive contribution toward the incarcerated community. The specific project scope includes the revision and long term sustainment of the Adoration Module. Table 1 indicates goals, estimated time for completion (ETC), evaluation criteria and points of contact (POCs).

Goal	ETC	Evaluation	POCs
1. Analyze current content	30-60 days	All lessons reviewed for currency	Arnulfo Ayala & Frank Cassidy with assist from all facilitators
2. Design & Develop revised content	60-90 days	Revised lessons complete	Arnulfo Ayala & Frank Cassidy with assist from all facilitators
3. Train the Trainer/Teacher	30 days	Primary facilitators aware of changes and practice learning activities	Arnulfo Ayala & Frank Cassidy
4. Implement revised module	30 days	Revised version implemented	Arnulfo Ayala & Frank Cassidy with assist from all facilitators
5. Evaluate sustainment actions	6-12 months	Conduct evidence based learning research	Frank Cassidy

Table 1

6. Table 2 indicates the supporting objectives and timeline with my role toward accomplishment.

Objective	Timeline	Role
1. Analyze current Adoration Module content to ensure relevancy and practical application to inspire participants positive response	30-60 days	Collaborate with curriculum committee members
2. Design & Develop revised content to incorporate modifications and ensure engaging learning activity	60-90 days	Research available resources and acquire necessary copyright for revised content

3. Train the Trainer/Teacher to make certain facilitators understand revised learning activities and assessment tools	30 days	Communicate training strategy and facilitate delivery methodology of revised content
4. Implement revised module and expand target audience to include interfaith classes	30-90 days	Revised version implemented and tailor interfaith classes
5. Evaluate sustainment actions using a twofold process: 1. Conduct research to assess evidence based learning. 2. Monitor participant case and recidivism rates	6-12 months	Conduct evidence based learning research and acquire case and recidivism rate analysis

Table 2

7. Key knowledge and abilities needed to successfully complete this project include knowledge of various cultural considerations and learning styles involved with planning for multicultural and generational target audiences. Artful facilitation and innovative ability will prove crucial while completing project objective within an unpredictable and at time volatile environment. My previous experiences with teaching Confraternity of Christian Doctrine have prepared me to significantly contribute to the newly revitalized small church community within the confines of a maximum security prison.

Additional knowledge of analyzing research data and preparation of the final document for publication will be required. Both my workplace and the university have resources to include subject matter experts that are available for consultation. When the project is complete consultation with my available resources will be made to ensure all publication requirements are met. After publication the project's program will be submitted for possible college level equivalency credit.

8. Keen teambuilding skills and working with group dynamics will be essential when working with populations from a myriad of backgrounds. The years of military service also equipped me with a situational awareness skill-set to safely serve in this unique community. Another skill that may prove valuable is direct coordination with the TDCJ Headquarters in Huntsville, TX. I plan to continue to build upon the professional

relationship established while planning this project, specifically with the external research staff and review board members. I will rejuvenate my relationship with the Criminal Justice Ministry staff of the Archdiocese of San Antonio, by serving as a guest speaker and assisting with other programs when available.

9. First and foremost I will project a positive attitude and be vigilant about not overextending myself with other commitments. Regardless of personal experience, when involved in project activities I must ensure I am present and not distracted with other matters. This is especially true when interacting with prison staff and offenders. Volunteers should project positive attitude into the environment at all times.

One explicit attitude that needs to remain constant is humility. I plan to accomplish this through maintaining a strong prayer life and participating in the sacrament of Reconciliation as necessary. Furthermore, I will ask several close confidants to serve as accountability partners.

10. The project sustainment will rely upon effectively training the trainers or teachers coupled with facilitator workshops. A common notion among educators is that the best way to learn is to teach. The ultimate goal for a volunteer pool would be former incarcerated peer facilitators who have re-entered society to serve. This would not only increase experienced volunteers, but provide a beacon of hope for those still within prison walls. The epitome of success for an educator occurs when the student becomes the teacher.

11. Some personal learning goals consist of completing the degree and concurrently fulfilling Advanced Catechist Certification requirements through equivalency credit. A

professional goal will be to successfully obtain publication for both the educational and ministerial aspects.

12. My resource person for the project will provide guidance from observation and document review and offer constructive criticism. They will also be able to recommend other resources to fulfill the project requirements and provide prayerful support.

Project Evaluation

1. The project required an Institutional Review Board approval due to the participants being a protected population. Research outcomes will be based on participant surveys in attempt to establish a tangible correlation between the learning experience and results of application of knowledge and skills gained. The UIW Office of Graduate Studies and Research granted an expedited Institutional Review Board (IRB) approval on August 24, 2016, [Appendix B], however, the Texas Department of Criminal Justice external research authorization process is still undergoing division review for approval.

2. My original five goals were accomplished with the exception of completing the evaluation of evidence-based learning research.

a. Analysis of the current Adoration module content lessons reviewed for currency was completed within the established timeline. This was done by conducting a full curriculum review by several core program facilitators. Various learning activities were redesigned and additions made with assistance from fellow volunteers and peer facilitators.

b. Design & Develop revised content exceeded the 90 day target due to the revisions required additional research and logistical challenges in course material reproduction. The program relies on volunteers' shared treasure to sustain operations. However, support from the St. Pius X Catholic Church in San Antonio for reproduction was acquired from an active volunteer for revised facilitator guides and participant books.

c. Train the Trainer/Teacher was accomplished using current primary volunteers and peer facilitators aware of changes and practice of new and revised learning activities.

d. Implementation of revised module content experienced delays because prison administrative lock downs prevented the conducting of scheduled classes. The revised edition of the Adoration Module was fully implemented in spring 2015.

e. Evaluation of sustainment actions included conducting evidence based learning research. Although this action is incomplete at the time of this writing, evidence of the program's sustainability was proven by several factors. The Connally Chapel of Hope schedule of services [Appendix C] reflects regular Life Skills classes conducted by trained facilitators other than myself. In fact I have not formally led a class personally over most of 2016 due to work related commitments. The Kolbe Prison Retreats [Appendix D] encourage retreatants to attend various classes offered including the Adoration Module. Recently the emergence of an interfaith community adopted the ACTS L-3 program as a core curriculum [Appendix E]. Select members of this group were trained as peer facilitators and do an exquisite job dealing with numerous unique discussions among the various beliefs.

3. My focus group consisted of prison ministry volunteers and incarcerated offenders. Together their collective knowledge and experience proved invaluable in advising and criticizing the composition and development. Several lacked formal education in learning theory and concepts which required special attention and redirection with conflicting viewpoints on lesson design and development. The primary distraction was accessibility to meet on a regular basis because of incarceration limitations.

4. My project resource person was most helpful providing clear guidance for the project requirements and editorial reviews. Additionally, enlightening knowledge was gained by participating in several classes in which they facilitated.

5. My formal and informal education and experience related to various learning experiences delivered within a myriad of environments spanning over 32 years was a grooming for prison ministry service. These abilities encompassed both professional and personal efforts to educate myself, family, and various Church groups to multigenerational learners in various settings. My previous experiences with CCD had prepared me to significantly contribute to the newly revitalized small church community within the confines of a maximum security prison. The years of military service also equipped me with a situational awareness skill-set to safely serve in this unique community.

It became evident I lacked a sound knowledge base of church doctrine and advanced theology studies. Participating in the required classes outlined in my academic plan significantly increased my knowledge base and my quest to fully understand Sacred Scripture and Tradition. As the various classes and semesters unfolded, I realized how much I didn't know or understand and continually sought ways to effectively share my learning experiences. During my program planning class I realized it was necessary to prepare a research project proposal for IRB and TDCJ approval because prisoners are classified as a protected population and publication of research. Further study and advisory mentorship will be needed to pursue research findings publication. I will use available professional networks and advice from respected authors to accomplish successful publication of work.

6. Interpersonal communication and relationships necessary for team building were essential during the entire course of my project. This involved balancing life experiences from fulfilling my personal and family needs to work related commitments. At certain times, I dealt with difficult situations involving people from various cultural backgrounds and establishing trust with both prison administrative staff and those incarcerated.

An unofficial term that became somewhat of a mantra was "Let's embrace our commonalities and appreciate our differences." This phrase often is used when discussions lead into debates and interjected when debates begin to morph into arguments. Often this was accepted in lieu of the catch phrase "let's agree to disagree" type of response when overcoming diverse barriers. Most definitely the lessons learned over the course of my project experience will need persistent honing. I will seek opportunities to apply interpersonal skills often and attend formal classes or workshops when available.

7. Maintaining a positive attitude and being vigilant not to overextend myself with other commitments proved trying. Diverse daily obligations tested my ability to be truly present and not distracted. Coincidentally balancing family-work-ministry led to asking other volunteers to cover the class times I normally facilitated. This resulted in enhancing the programs' sustainability and expansion. Whenever I was afforded time to observe substitute classes, I made time to prayerfully approach specifically asking my mind be cleared of worldly affairs and be present to minister. Another prevalent attitude that was refined was humility. I accomplished this by maintaining good prayer life and sought the sacrament of Reconciliation regularly.

8. Two formidable obstacles encountered were my conflicting family and work obligations and the unplanned IBR process to complete my full evaluation plan with

evidence-based learning research. The effects of these were minimized firstly by using interpersonal communication and teambuilding skills refined during the project experience. Having coordinated volunteer coverage and mentored peer facilitators Adoration classes were able to continue throughout my intermittent attendance. Secondly, I overcame the IRB process by completing the additional necessary self-development training and project proposal process.

9. The entire project progression afforded multiple teachable moments of reinforcement and improvement of my leadership ability. I applied a variety of leadership styles given different situations throughout the project to achieve set goals and objectives. Providing effective training in facilitator workshops created a volunteer and peer facilitator pool to host classroom activities.

10. My personal learning goals consisted of completing the degree and concurrently fulfilling Advanced Catechist Certification requirements through equivalency credit. A personal professional goal was to successfully obtain publication for both the educational and ministerial aspects. Upon completion of my research the results may potentially indicate expansion of ACTS-LS program delivery to additional incarcerated communities. Adaptation of content could feasibly be modified for delivery to communities at risk to reduced cycles of incarceration and support of social justice.

Personal Essay

My personal experience and journey throughout the project selection and progressive process both reaffirmed and strengthened my theology of the church while meaningfully challenging my ability to practice my faith. It was during my participation in the classroom and completing academic requirements, I discovered a font of knowledge and understanding that began to stimulate a deep appreciation of the Catholic Church. My encounters in and out of the classroom led to a desire of renewed prayer life and longing for a personal relationship with God. Initial classes on Old Testament scripture and the second Vatican council tested aptitude to understand my faith and the Catholic Church. Advancing through studies on interpersonal communication, pastoral counseling and evangelization inspired a critical self assessment of my chosen ministry and ultimately my project selection.

Reflecting back upon the project experience, perhaps I was somewhat over confident to assume my previous formal and informal education and experience would be sufficient to succeed. Although my teaching and military practice was beneficial it was when a student offender remarked that "I was trained to saves lives, but now I was responsible for saving souls," the seriousness of my endeavor took on a new meaning. "Not many of you should become teachers, my fellow believers, because you know that we who teach will be judged more strictly" (Jas 3:1). This particular verse compelled me to realize vital effort was required to ensure project content was accurately aligned with church teachings. My under estimation of the time and talent needed brought forth renewed appreciation for meaning of ministerial service.

Overall my project experience has provided a wealth of personal intellectual and spiritual growth. The program planning and evaluation learning activities and course requirements demanded additional research and exposure to the realm of human subject study necessities. This process stimulated a desire to consider publication of the project, in particular the research findings. When I ponder over the time and effort consumed by project activity, I find personal meaning in Eccl 3:11 "He has made everything appropriate to its time, and has put the timeless into their hearts, without men's ever discovering, from beginning to end, the work which God has done." I know God used the project as a moment in time to continue to mold and shape me in His image. I want to thank Sr. Eilish Ryan for her dedication to teaching and mentoring students especially the laity who seek God's will in their lives.

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Adoration, Community, Theology, and Service - Life Long Learning (ACTS-L3) "Journeyman"

A Catholic Life Skills Program

ADORATION MODULE

(2nd Edition - December 2014)

"The Lord is my shepherd; I shall not want." (Psalm 23:1)



PEDRO CASTILLO

Pedro 2010

Facilitators Guide

Preface

All participants seeking a faith-based approach to personal development are welcome; however, this program of instruction does embody the core competencies of the Catholic Church Lay Faithful. Interfaith commonalities are embraced and differences will be appreciated.

The curriculum provides an increased awareness of the Vocation of Lay People to our incarcerated brothers and sisters. Participants engage in fellowship, self discovery, and prepare for re-entry into society. Learning activities assimilate a threshold of change to the decisions and actions which led to incarceration. The program strives to instill a transformative mindset to create a productive and positive influence within communities.

Module Overview

The **Adoration Module** introduces participants to the meaning of commitment and accepting conversion as a lifelong process. Lessons are presented using a combination of small group instruction, engaging learning activities, practical exercises, and transfer of learning assessment tools.

Educational & Training Outcomes

The ultimate goal is to instill a faith-based lifestyle seeking the betterment of oneself and the community. This is accomplished by active participation in the preparation for Re-entry into general society or continued growth with a positive contribution to the incarcerated community. Learners must participate in all classroom activities, complete multiple written assignments and oral presentations. Assessments and evaluations include various quizzes, essays, projects, and group presentations.

Acknowledgements

Thanks to the warden and staff, especially the correctional officers of the Texas Department of Criminal Justice (TDCJ), John B. Connally Unit, located in Kenedy, Texas for their patience, understanding, and support. Sincere and heartfelt thanks to Fr. Joseph V. Varghese who provided initial guidance in the program's development and continues to shepherd and guide the incarcerated flocks with love and firm leadership.

Additionally, a personal thanks to Robert McCormick and Jim West who volunteered countless hours of their time and talent in the development and delivery of the program. Special recognition is due to Arnulfo Ayala and Michael Kane for their significant contributions made to the analysis and design of the curriculum. Finally, to the participants, family, friends and loved ones of our Catholic community within the confines of the Connally Unit, thank you for your love, support and prayers. May only blessings greet each of your days.

Francis B. Cassidy
Program Director

NOTE: In addition to Facilitators Guide, a Catholic Bible and Catechism of the Catholic Church are essential for effective delivery of course content.

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Commitment

(Developed by: Arnulfo Ayala, Mike Kane, and Frank Cassidy)

INTRODUCTION

FACILITATOR NOTE: This lesson uses the film "*Facing the Giants*" to introduce the participants to the concepts of commitment and teamwork to achieve a common goal. The film will establish a common ground from which to build upon the overall objective of instilling the importance of committing oneself and teamwork to successfully complete the ACTS-L3 Journeyman Catholic Life Skills Program.

At the completion of this lesson, the participant will:

Action (Task): Communicate a desire for self development.
Conditions: Participate in a small group instruction classroom environment.
Standards: 1. Compile a letter that effectively communicates your sincerity and commitment to complete the ACTS-L3 Journeyman Catholic Life Skills Program.
2. Engage in small group discussion upon completing assigned learning activities with minimum 80% grade.

Learning Domain: Cognitive and Affective
Level of Learning: Comprehension and Valuing

ADMINISTRATIVE NOTE

Academic Hours The academic hours required to teach this lesson are as follows:

Resident	
<u>Hours/Methods</u>	
1 hr	50 mins / Practical Exercise (Film)
1 hr	30 mins / Practical Exercise (Written)
1 hr	30 mins / Practical Exercise (Performance-Oral Brief)
	50 mins / Small Group Instruction

Total Hours: 6 hrs

This lesson delivery will normally require three sessions to allow for reflection and homework assignment completion.

FACILITATOR NOTE: State the following: *In order for any team to succeed each team member must be committed to perform to the best of their ability. We'll begin our lesson with viewing the film "Facing the Giants." As you watch reflect on how each character's commitment and teamwork both play crucial roles in the overall outcome.*

Direct the participants to review the Assessment criteria for this lesson in the participant handbook.

PRESENTATION

Facing the Giants - The Story: Family-friendly drama about a high school football coach who draws up a new game plan for his team and himself. In his six years of coaching, Grant Taylor has never had a winning season. Even the hope of a new season is squelched when the best player on his Shiloh Eagles decides to transfer schools. After losing their first three games of the season, the coach discovers a group of fathers are plotting to have him fired. Combined with pressures at home, Coach Taylor has lost hope in his battle against fear and failure. However, an unexpected challenge helps him find a purpose bigger than just victories. Daring to trust God to do the impossible, Coach Taylor and the Eagles discover how faith plays out on the field and off. With God, all things are possible.

Grant Taylor

After six losing seasons as head football coach at Shiloh Christian Academy, Grant Taylor discovers that a group of fathers is working to have him fired. Although a loving husband and man of integrity, Grant battles with fear and failure as he searches for purpose and meaning in his life.

Brooke Taylor

Brooke Taylor is a source of strength for her football-coaching husband, Grant. While supporting him as he pursues success on the football field, Brooke struggles with the loss of her dream of having a child.

JT Hawkins

JT Hawkins Jr. is the special teams coach for the Shiloh Eagles. Though discouraged when a star player transfers to another school, this assistant coach's faith and sense of humor keep him going in what looks like another tough season.

Brady Owens

Assistant coach Brady Owens respects Coach Grant Taylor as a friend, but he must choose whether to stand with him or with a group of fathers who are secretly lobbying to make Brady the new head coach.

David Childers

David Childers would much rather play soccer than football, but Shiloh has no soccer program. Settling for the option to be second-string kicker for the football team, David's small frame and lack of football skills discourage him. Though supported by his father, David continues to battle with his insecurities.

Larry Childers After moving to town, Larry Childers enrolls his son David into Shiloh Christian Academy to help him become a strong man of faith. Though Multiple Sclerosis has bound Mr. Childers to a wheelchair, his integrity and strength will not allow him to give up the fight to help his son succeed.

Brock Kelley

Brock Kelley is the defensive captain for the Eagles and the most influential player on the team. However, his half-heartedness on the field and apathy in the classroom tend to permeate through the ranks of the team. If Coach Grant Taylor can somehow turn Brock around, Brock will have a new type of influence on his teammates.

Matt Prater

Matt Prater transferred to Shiloh after being kicked out of Westview High School. Though his father hopes that Matt will earn a football scholarship to college, Mr. Prater doesn't see Coach Taylor as being the one to make the needed difference in Matt's life.

Bobby Lee Duke

Bobby Lee Duke is the most intimidating football coach in Georgia. With three state championships under his belt, everyone expects his Richland Giants to win it all again this year. Coach Duke trains his players to win at all costs, and is willing to run over anyone who tries to stand in his way.

FACILITATOR NOTE: Upon completion of the film direct participants to the "Facing the Giants" character descriptions and answer the following Enduring Questions (***Elaborate on last two questions***):

Which character did you connect with best and why?

What are some examples of faith and trust in the movie?

How did prayer and personal relationships with God play into the movie?

Inform students they are expected to share their answers for the Enduring Questions during the next class session.

HOMEWORK ASSIGNMENT: Direct Students to read Numbers 13-14 in the Hebrew Bible/Old Testament for the next class.

End Session (Day) One

FACILITATOR NOTE: After participants share their answers to the Enduring Questions, provide positive reinforcement using encouraging comments.

Scripture Learning Activity

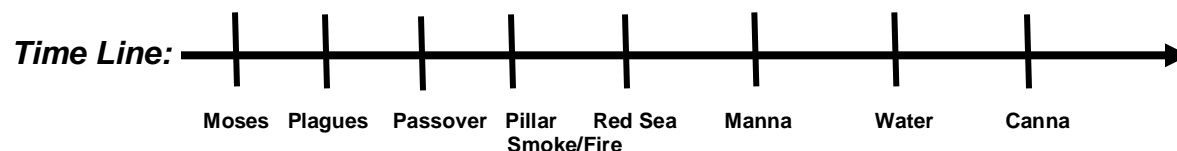
FACILITATOR NOTE: Lead table discussion and direct students to share their knowledge (recall) of the Biblical account of Exodus.

QUESTION: In the book of Exodus how did God show His presence and support of the Israelites?

ANSWER: Answers may vary, for example, Moses before Pharaoh, Plagues, Passover, and Red Sea crossing etc.

Using available resources draw a time line depicting the visible signs of God.

Example Time Line:



QUESTION: How does the term "commitment" apply to Exodus?

ANSWER: Responses may vary. Jews failed to be faithful when faced with life's challenges. Introduce the concept of Trust and Faith in God.

FACILITATOR NOTE: Direct Students to review Numbers 13-14 and answer the following questions. Randomly select participants or sub group tables to share answers and facilitate discussion.

1. What were the Lord's instructions to Moses?
2. How many scouts were sent?
3. What were Moses' directions to the scouts?
4. What did the scout see and encounter?
5. How did the scouts' account differ when reporting back to Moses?
6. How did the Israelite people react?
7. Why did the people doubt?

Life Application

FACILITATOR NOTE: Direct Students to reflect on and answer the following Enduring Questions. Reinforce that the intent is to apply knowledge to our current life situation. Once all are complete invite sharing of responses.

1. What are some examples of lack of faith and trust within your community?
2. What is your greatest fear?
3. How can doubt and fear (the Giant) be overcome?

FACILITATOR NOTE: **State the following:** *Hopefully, you can see the relationship of faith and trust in God both from the movie "Facing the Giants" and the scripture in Exodus and Numbers.*

Read Joshua 1:1-9 aloud to the class and introduce the thought of God given second chances.

Relate to desert experience of life, i.e. incarceration and opportunities to change etc.

HOMEWORK ASSIGNMENT: **Complete Practical Exercise.** Participants need to construct a Commitment Letter using the following guiding questions as an outline.

What do I bring to this program?

What do I seek to gain from participating in this program?

End Session (Day) Two

HOMEWORK ASSESSMENT: Invite participants to read their Commitment Letter to the class. After volunteers read collect letters and check Participant Books for Commitment Assessment completion.

FACILITATOR NOTE: Direct participants to share what they learned from the lesson with peers. Complete assessments, return Commitment letters, and provide feedback to each participant.

Instruct student to begin next lesson preparation.

SUMMARY

In order to successfully complete this module and program one must remain committed to strive for excellence and engage in teamwork - **T**ogether **E**veryone **A**chieves **M**ore.

Conversion Lesson Preparation Assignment

INSTRUCTIONS: Read Joshua chapters 1 thru 3 and Matthew 5:1-16.

Commitment Assessment

Student's Name: _____

Date: _____

Instructions: Complete all assignments with a minimum overall score of 80%.

Assignment

Score

1. Enduring Questions

- All three questions answered = 45%
- Two questions answered = 25%
- One question answered = 15%
- No answers = 0%

2. Commitment Letter

- Both guiding questions answered = 45%
- One guiding question answered = 20%
- Read letter to class = 10%
- Incomplete = 0%

3. Class Participation = 10%

Total Score: _____

Facilitator's Remarks:

Conversion: A Life Long Process

(Developed by: Arnulfo Ayala, and Frank Cassidy)

INTRODUCTION

At the completion of this lesson, the participant will:

Action (Task): Recognize the process of conversion as it applies to an understanding between learning about the (Catholic) faith and living the (Catholic) faith.
Conditions: Participate in a classroom instruction and small group discussion.
Standards: Complete lesson learning activities in accordance with guidance provided.

Learning Domain: Cognitive and Affective
Level of Learning: Knowledge and Receiving

ADMINISTRATIVE NOTE

Academic Hours The academic hours required to teach this lesson are as follows:

Resident	
Hours/Methods	
1 hr	30 mins / Small Group Instruction
1 hr	30 mins / Practical Exercise (Hands On)
	50 mins / Practical Exercise (Performance-Oral Brief)

Total Hours: 4 hrs

HOMEWORK ASSESSMENT: Randomly select individual participants to share their thoughts from reading Joshua chapters 1 thru 3 and Matthew 5:1-16. Observe and note any participants unprepared or missing homework assignment. Conduct necessary counseling.

FACILITATOR NOTE: *State the following: Life is full of changes, for example, each of us physically change as our bodies grow and try new activities as we learn new ideas. Sometimes change takes time and seems slow, but other events happen suddenly and we find ourselves struggling to cope with new situations.*

QUESTION: What do you think of when you hear the word "conversion"?

ANSWER: Facilitate various responses and lead brief discussion to definition provided.

Encarta Dictionary: Conversion 1. alteration - a change in the nature, form, or function of something. 2. something altered - something that has been changed in nature, form, or function, especially a building or room. 3. changes of measuring system - a change from one measuring or calculating system to another, or a calculation done to bring about the change. 4. changing of somebody's beliefs - an adoption of new opinions or beliefs, especially in religion.

QUESTION: Who can provide some examples of these definitions?

ANSWER: Facilitate various responses and lead discussion to the changing of beliefs/religious definition provided.

Conversion as it relates to faith often is initiated when we participate in a religious event. For example, we may decide to attend a gathering, service, workshop, or retreat and experience a desire to embrace a change of lifestyle. Our focus in life changes from merely learning about faith to living our faith.

QUESTION: How can we live our faith?

ANSWER: Facilitate various responses and introduce the Catholic faith's Christian Rites of initiation to guide us through a lifelong conversion process.

PRESENTATION

FACILITATOR NOTE: **Complete Practical Exercise.** Direct participants to break into three sub groups and then read the Serenity Prayer - by Reinhold Niebuhr.

Serenity Prayer - by Reinhold Niebuhr

*God grant me the serenity
to accept the things I cannot change,
Courage to change the things I can,
Wisdom to know the difference,*

*Living one day at a time,
Enjoying one moment at a time,
Accepting hardship as a pathway to peace,
Taking as Jesus did this sinful world
as it is, not as I would have it,*

*Trusting that you will make things right
If I surrender to your will,
So that I might be reasonably happy in this life
and supremely happy with you forever in the next.*

Amen.

(Pause for reading.)

FACILITATOR NOTE: Once all have finished reading instruct participants to reflect upon the first time they heard or read this prayer. Assign each sub group a stanza (section) of the prayer to explore more deeply and discuss within their sub group. Use the following Enduring Questions to stimulate a deeper discovery of thoughts for discussion.

Did you know the complete prayer before reading here?

What impact did the prayer make on you when first heard or read it?

What impact does it have now?

FACILITATOR NOTE: Facilitate sub group feedback with class and then ask the following questions.

QUESTION: How does the first stanza tell the reader how to live?

ANSWER: Answers may vary. Guide participants to think about ability.

QUESTION: How does the second stanza tell the reader how to face challenges?

ANSWER: Answers may vary. Guide participants to think about patience.

QUESTION: How does the third stanza tell the reader how to hope?

ANSWER: Answers may vary. Guide participants to think about trust.

FACILITATOR NOTE: **State the following:** *As we explore our own unique and individual conversions of life, let's reflect on the key words of ability, patience, and trust. We need to acknowledge our strengths and weakness physically, mentally, and spiritually in order to understand our ability.*

Life changes don't always adhere to our timing, so we need to accept having to wait for certain events to materialize by being patient. Being confident in our own abilities and knowing time is always a factor we trust our faith will not be in vain.

QUESTION: How did the Israelites change in Numbers 13-14 compared to Joshua 1-3?

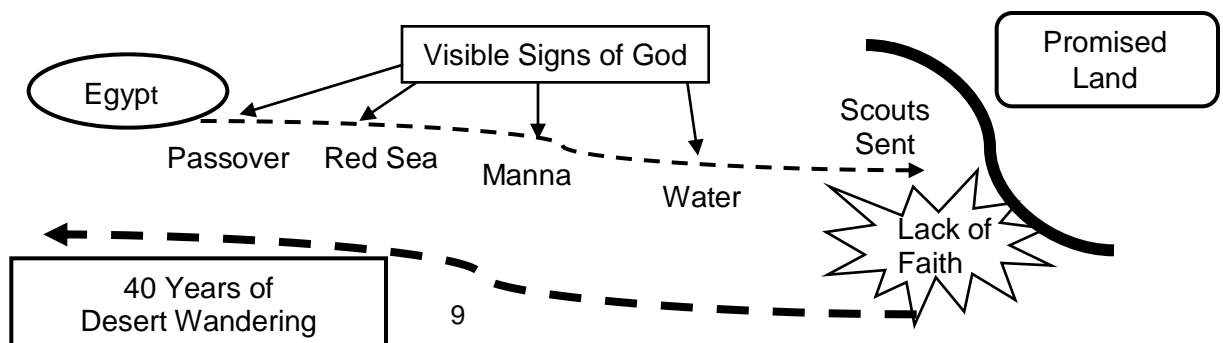
ANSWER: Answers may vary. Guide participants to think about the change or conversion from doubting God to trusting God.

QUESTION: What was God's Promised Land to the Israelites?

ANSWER: Cana - the land of milk and honey etc.

FACILITATOR NOTE: Use available resources and draw or map out the journey from Egypt to the land overlooking the Jordan River. Emphasize how in Numbers the lack of ability to trust resulted in the consequence of forty years of desert wandering.

Sample:



Instruct subgroups or tables to review the Beatitudes. Evenly assign each subgroup or table questions to consolidate their answers to share with class. Emphasize the importance of making a realistic and tangible example of how to live or observe the Beatitudes in the present day situations.

Beatitudes Reflection Questions

Enduring Questions extracted from Rose Publishing at: © 2009 Bristol Works, Inc. Rose Publishing, Inc. 4733 Torrance Blvd., #259 Torrance, CA 90503 U.S.A. www.rose-publishing.com This page may be reproduced for classroom use only, not for resale.

Beatitude 1: Blessed are the poor in spirit: for theirs is the kingdom of heaven. – Matthew 5:3. Poor in spirit means interior detachment, and as such includes even some who are rich in the world's goods, for detachment can be practiced by the rich just as greed and materialism can be practiced by the poor. It means to place God above all things so that other desires and possessions do not clutter our path to the kingdom of heaven.

- In what areas of your life are you trying to make it on your own, instead of asking God for help?

Beatitude 2: Blessed are they who mourn: for they shall be comforted. – Matthew 5:4. Shall we mourn before we die, or after we die, for we cannot mourn in both. Which of the two roads shall we take: the royal road of the Cross, which leads to the Resurrection and eternal life, or the road of selfishness, which leads to eternal death? The first road is filled with thorns, but if we travel it far enough, we find it ends in a bed of roses. The other road is filled with roses, but if we travel it far enough it ends in a bed of thorns.

As for mourning for those who have died, we feel pain at the loss of someone, because we have experienced the joy and richness of loving that person. Blessed are those who have loved others. Whatever we do in love is transformed.

- Ask God to show you things in your life to which you may be insensitive.
- Remember that the Lord will always be with you, comforting you through this painful process.
- What are areas in your life that need changing? Ask God to redeem them.

Beatitude 3: Blessed are the meek: for they shall possess the land. – Matthew 5:5 Meekness is not weakness. Meekness can also be described as gentle in spirit and humble in one's acts. Meekness is self-possession. It's an existence of self-mastery.

- What areas of your life hinder you from obeying or accepting God's will?
- Pray that God will help you accept his will with meekness.

Beatitude 4: Blessed are they that hunger and thirst for righteousness: for they shall be satisfied. – *Matthew 5:6*. Righteousness is conduct in conformity with God's will; zeal versus indifference to the will of God. It's thirst for God's righteousness versus the want of material possession, fulfillment of hedonistic desires and a disregard for the dignity of other persons.

In what ways has God satisfied you when you have hungered and thirsted for righteousness?

Beatitude 5: Blessed are the merciful: for they will be shown mercy. – *Matthew 5:7*
Mercy is a compassionate understanding of another's unhappiness or suffering. It is also offering unconditional love and forgiveness.

- Which people in your life do you find it most difficult to be merciful to?
- In what practical ways can you demonstrate God's mercy in your local community?

Beatitude 6: Blessed are the pure of heart: for they shall see God. – *Matthew 5:8*.
Pure of heart, also translated as 'clean of heart'. The body is a temple for God's spirit within us. If we clutter our temple with things that are not pure, it is harder to see God in us through our words and actions. The greater the purity of heart - the less selfishness. Marriage, Chastity, and Parenthood are forms of existence that embody the notion to not live for self but for others.

- What might happen if you pray to the Lord as David did in Psalm 51, verse 10: "Create in me a pure heart, O God, and renew a steadfast spirit within me"?

Beatitude 7: Blessed are the peacemakers: for they shall be called the children of God. – *Matthew 5:9*. Peace is the tranquility of order; tranquility not through oppression, but submission to the sovereign good which is God, from those who are subject to those in authority.

- Can you think of a difficult time in your life when you experienced Jesus' peace in a special way?
- How is the peace that Jesus gives different from the kind of peace the world promises?

Beatitude 8: Blessed are they that suffer persecution for the sake of righteousness, for theirs is the kingdom of heaven. – *Matthew 5:10*.

Through the ages, people have been persecuted for following Christ. The sacrifices we make for our faith are simple compared with others in history. We are called to be salt of the earth and light for the world. God's love should be unmistakable through our actions, to influence the world for good.

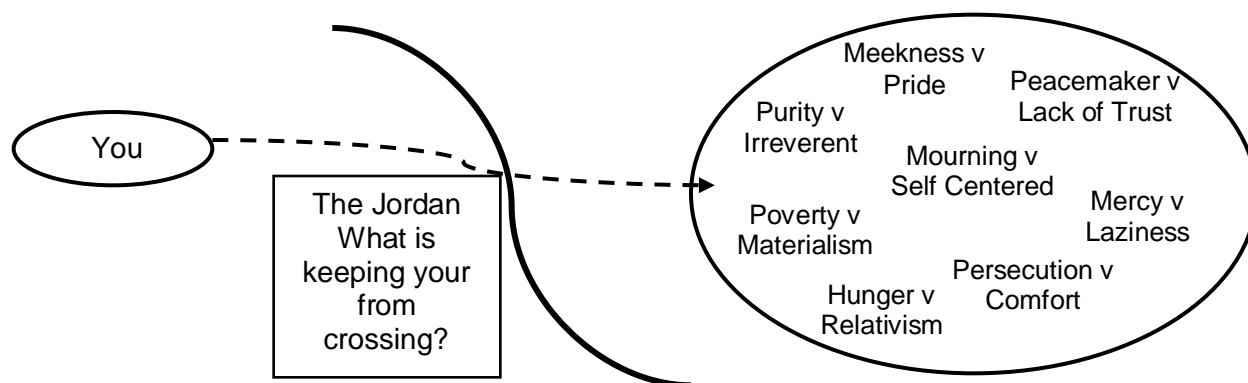
- Think of a time when you felt like speaking up for what was right.
- If you did not speak up, what prevented you from doing so? If you did, what resulted from it?
- How can you help others who are facing persecution because of righteousness?

FACILITATOR NOTE: Randomly select each table to share their response to one question and have select tables share a second time until all tables have participated.

Life Application

FACILITATOR NOTE: Read "The Beatitudes" from Catechism of the Catholic Church paragraph 1716. Emphasize the new Promised Land of the Kingdom of Heaven.

Use available resources and draw a sketch of the New Promised Land:



Direct participants to the learning activity instructions and clarify and questions. Observe tables and ensure all participants are engaged in discussion.

Table Talk & Discussion (45 minutes):

Which beatitude have you said yes to?

Which beatitude would be the hardest to say yes to?

Which beatitude are you closest to saying yes to?

HOMEWORK ASSIGNMENT: Create an ***action plan*** to commit to change on accepting (saying yes to) the beatitude you're closest to. Be prepared to share with your table or class a tangible and realistic goal.

An Action Plan consists of setting a realistic goal that you want to accomplish. Once you commit to achieving the goal often a timeline with objectives or actions are identified that need to be taken in order to meet the goal. A method of accountability is necessary to maintain solid progress.

Example: My goal is to strive for meekness. The opposing Giant often is Pride and lack of self mastery. How will you overcome the 'Giant' of Pride that inhibits you from Meekness? What are you placing above God and His will? What is a realistic and reasonable objective to achieve, for example, stop certain activities that you're choosing over seeking or obeying God's will? For accountability share your goal with a confidant that will monitor your progress.

FACILITATOR NOTE: Direct participants to complete the Beatitudes Quiz. Once all participants are prepared for the Quiz, provide 10 minutes to complete. Collect and grade quizzes.

SUMMARY

During the lesson we've discovered how true conversion never really ends. Just as our physical bodies continue with age, and our mental capabilities increase as we acquire new knowledge, our faith is able to grow and change too. As our faith grows, so too does the conversion of our love and understanding of God.

Divine Revelation Lesson Preparation Assignment

INSTRUCTIONS: Read "The Revelation of God (paragraphs 27-35) in the Catechism of the Catholic Church.

Beatitudes Quiz

INSTRUCTIONS: Complete the following quiz by matching the appropriate letter definition with numbered beatitude.

- | | |
|--|--|
| _____ 1. The Poor in Spirit | A. The humility necessary to trust God. |
| _____ 2. Those Who Mourn | B. Recognizing our need for God in all things. |
| _____ 3. The Meek | C. Cleaned of sin; desiring only what God wants. |
| _____ 4. Those Who Hunger and Thirst for Righteousness | F. Being in harmony. |
| _____ 5. The Merciful | E. Desiring that God restore his kingdom and set the world right. |
| _____ 6. The Pure in Heart | D. Standing for what is right regardless of the opposition. |
| _____ 7. Peacemakers | G. Filled with gratitude for forgiveness. |
| _____ 8. Those Who Are Persecuted | H. Recognition of one's spiritual poverty. |

Answer Key:

1. B
2. E
3. A
4. H
5. G
6. C
7. F
8. D

Knowing God and His Revelation

(Developed by: Arnulfo Ayala and Frank Cassidy)

INTRODUCTION

FACILITATOR NOTE: This lesson allows us to pause and reflect on our understanding of God. Participants will be encouraged to "Be Still" in communion with the Lord.

It is imperative to read the corresponding references in the Catechism of the Catholic Church (CCC) prior to facilitating this lesson.

At the completion of this lesson, the participant will:

Action (Task): Describe an understanding and acceptance of God.
Conditions: Participate in a classroom instruction and group discussion.
Standards: Engage in learning and complete lesson activities in accordance with guidance provided achieving a minimum 80% grade..

Learning Domain: Cognitive and Affective
Level of Learning: Comprehension and Valuing

ADMINISTRATIVE NOTE

Academic Hours The academic hours required to teach this lesson are as follows:

Resident	
<u>Hours/Methods</u>	
2 hr	0 mins / Small Group Instruction
2 hr	0 mins / Practical Exercise

Total Hours: 4 hrs

HOMEWORK ASSESSMENT: Create an action plan to commit to change on accepting (saying yes to) the beatitude you're closest to. Be prepared to share with your table or class a tangible and realistic goal.

Instruct participants to share their Beatitude action plans and life experience since last class with their peer group. Observe and note any participants unprepared or missing homework assignment. Conduct necessary counseling.

Charting Beatitudes: Use available resources to construct participant name tents or similar method with specific Beatitude they're striving to fully embrace.

PRESENTATION

FACILITATOR NOTE: Direct participants to locate and read Psalm 19 silently. After

all are finished solicit a volunteer to read the Psalm aloud.

QUESTION: What word or phrase stood out to you?

ANSWER: Facilitate response. Lead discussion and thought to omnipresence and power of God.

QUESTION: How does Psalm 19 relate to our reading assignment of CCC 27-35?

ANSWER: Facilitate responses. Lead to CCC 32, specifically "the world's order."

QUESTION: Are we born knowing all the answers to all our questions about God?

ANSWER: No, but through Faith, Hope, and Love we may achieve a closer personal relationship with God. God revealed Himself to us to lead us back to Him.

FACILITATOR NOTE: *"Divine Revelation"* is how God communicated throughout history and how He continues to communicate to us today. Briefly review the appropriate sections of the Catechism of the Catholic Church (51-73).

Faith

God's Plan of Loving Goodness

Stages of Revelation:

God the Creator - The natural order to creation (Ps 19:1-7) is revealed through the universe, galaxies, and solar systems, orbits of planets, seasons, animal kingdom, and ecosystems.

The Covenants - Noah, Abraham, and People of Israel

Christ Jesus - "Mediator and Fullness of all Revelation."

Order of Revelation CCC 74-84: Tradition, Scripture, and Magisterium of the Church.

"By faith man freely commits his entire self to God." (CCC 1814).

Hope

QUESTION: How many of you have control over hope?

ANSWER: Open ended question. Facilitate various responses.

The virtue of hope responds to the aspiration by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promise and relying not on our own strength, but on the help of the grace of the Holy Spirit. (CCC 1817).

Pope Benedict XVI stated in his Encyclical Letter *Spe Salvi*:

...Our encounter with the God who in Christ has shown us his face and opened his heart be for us too not just “informative” but “performative”—that is to say, can it change our lives, so that we know we are redeemed through the hope that it expresses?”

Is it “performative” for us—is it a message which shapes our life in a new way, or is it just “information” which, in the meantime, we have set aside and which now seems to us to have been superseded by more recent information?

QUESTION: Is the Christian faith also for us today a life-changing and life-sustaining hope?

ANSWER: This depends on our faith and willingness to change.

We receive our *informative* hope based on the Order of Revelation and Faith. Our *performative* reaction is found within our commitment to respond. This response requires action. The beatitudes raise our hope toward heaven as the new Promised Land. (CCC 1820).

Love

Love is the virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God.

“The *works of mercy* are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities.” (CCC 2447) In the spiritual works of mercy, we tend to the soul or spirit of our neighbor. In the corporal works of mercy, we minister to people’s bodily needs.

FACILITATOR NOTE: Ask for realistic examples of living works of mercy as lists are reviewed. One possible method of delivery is to divide the class into two subgroups and assign each group a set of works to review and determine a realistic living example.

The seven spiritual works of mercy are:

1. Counsel the doubtful.
2. Instruct the ignorant.
3. Admonish sinners.
4. Comfort the afflicted.
5. Forgive offenses.
6. Bear wrongs patiently.
7. Pray for the living and the dead.

The seven corporal works of mercy (MT 25:31-40) are:

1. Feed the hungry.
2. Give drink to the thirsty.
3. Clothe the naked.
4. Shelter the homeless.
5. Visit the sick.
6. Visit the imprisoned.
7. Bury the dead.

QUESTION: Which works of mercy are achievable within your current life situation?

ANSWER: Varied responses.

QUESTION: Which works are you most likely to perform?

ANSWER: Facilitate response, but ensure action is realistically achievable.

Charting Works of Mercy: Use your participant name tent or similar method with specific Beatitude they're striving to fully embrace, add the Works of Mercy.

FACILITATOR NOTE: Conduct a "Silence" Practical Exercise using Steps 1-5.

1. Direct participants sit several feet apart. Use of a large room best suits this learning activity.
2. Instruct participants sit straight, feet flat on floor, with hand resting on thighs.
3. Have them close their eyes and take a couple of deep breaths. Tell them to clear their thoughts.
4. Recite the following: "Be still and know that I am God." "Be still and know." Be still."
5. Begin timing the session for 10 minutes. After 10 minutes have participants open their eyes.

FACILITATOR NOTE: Facilitate feedback and discussion on exercise activity. Use the following questions to stimulate a deeper discovery of thoughts.

How long were we silent?

Did it seem long or short?

What did you think of this exercise?

How can you use this type activity in your prayer life?

Life Application

FACILITATOR NOTE: Direct participants to attempt to set aside 10 minutes each day for meaningful prayer. Construct a short essay (no more than two paragraphs) describing their understanding of God or learning experience from lesson participation.

Observe tables and ensure all participants are engaged in discussion.

Essays will be graded with the following guidelines: One paragraph 3-4 sentences = 70%; One well thought out = 80%; and One to two paragraphs well written and thought out = 100%.

SUMMARY

Divine Revelation imparts guiding aspects of our Church and Faith Journey. As we continue this venture remember always to maintain your personal relationship with God and know that through the Church we remain in communion with the Body of Christ.

HOMEWORK ASSIGNMENT: Prepare for the next lesson "Self-Assessment" by reading I Corinthians 12:12-31.

Self-Assessment

(Developed by: Arnulfo Ayala, Mike Kane and Frank Cassidy)

INTRODUCTION

FACILITATOR NOTE: **State the following:** *Self-assessment in a community setting refers to a comprehensive, systematic and regular review of a community's activities and results. The Self-Assessment process allows the community to discern clearly its strengths and areas in which improvements can be made and culminates in planned improvement actions which are then monitored for progress. Self-assessment can be extremely valuable in helping participants critique their own work, and form judgments about its strengths and weaknesses.*

At the completion of this lesson, the participant will:

Action (Task): Apply various self assessment tools.
Conditions: Given a role within a community.
Standards: Performance achieves positive social characteristics.

Learning Domain: Cognitive - Affective - Psychomotor
Level of Learning: Application - Responding - Observation

ADMINISTRATIVE NOTE

Academic Hours The academic hours required to teach this lesson are as follows:

Resident

Hours/Methods

	30 mins / Hands-on Instruction
1 hr	30 mins / Practical Exercise (Hands-on)
	30 mins / Practical Exercise (Performance)
	50 mins / Practical Exercise (Written)
	45 mins / Small Group Instruction

Total Hours: 5 hrs

HOMEWORK ASSESSMENT: Direct participants to share their 10 minutes each day meaningful prayer experience and short essay (no more than three paragraphs) describing their understanding of God or learning experience from lesson participation.

Observe tables and ensure all participants are engaged in discussion.

Once complete collect and assess submissions. Grade and return use following guidelines: One paragraph 3-4 sentences = 70%; One well thought out = 80%; and One to two paragraphs well written and thought out = 100%.

Invite a volunteer to read aloud I Corinthians 12:12-31.

(Pause) Solicit from participants a word or verse that struck them in a meaningful way. Briefly facilitate responses and continue with lesson.

QUESTION: What other examples of many parts being one are there?

ANSWER: Automobiles and airplanes are two examples which have many parts that must work properly and cohesively with the parts to function as one.

QUESTION: How do these analogies relate to our current community situation?

ANSWER: Open ended questions. Facilitate responses leading discussion to relevant topics of health and welfare of population, i.e. food, shelter, and various necessary community activities.

QUESTION: How do you contribute to these activities?

ANSWER: Open ended questions. Facilitate responses and lead into self awareness of strengths and weaknesses.

FACILITATOR NOTE: *State the following: Participating in a self-assessment activity provides the opportunity to receive feedback from many points of view to improve self-awareness and assist in personal development. Participating disciples benefit from the confidential developmental feedback they receive.*

PRESENTATION

FACILITATOR NOTES: Direct participants to Behavior Style Practical Exercise (PE) in the Participants Book.

The delivery strategy (Steps) for the Behavior Style PE # 1 is as follows:

1. Have participant complete PE 1 using initial responses.
2. Instruct participant to add up check marks and total each style.
3. Inform them that the style with the greatest amount of checks indicates their style.
4. Handout and review style behavioral patterns.

FACILITATOR NOTE: *State the following: Each of us is unique and possess different physical and psychological attributes. Together we apply these through our actions and interaction with one another and the greater community. Let's spend some time exploring this fact.*

Direct participants to answer the "Questions for Discussion" and share their answers with peer group.

Questions for Discussion:

1. Do you agree or disagree with Behavior Style results and why?
2. How could you apply the results toward future situations?
3. How could this self assessment tool be used in your daily life?

FACILITATOR INSTRUCTIONS: Direct students to the Behavior Style scenarios. Establish subgroups based on students behavior style and assign each like behavior subgroup a scenario. After initial scenario feedback, direct participants to form into mixed behavior subgroups and assign another set of scenarios.

The delivery strategy (Steps) for the Behavior Style Practical Exercise # 2 is delivered in two parts as follows:

Part 1

1. Divide participants into like style subgroups and randomly assign each subgroup a scenario. Ensure that each subgroup establishes a spokesperson for feedback presentation. ***(Note: Closely observe each subgroups behavior and synergy to use as concrete examples to reinforce observable behavior styles, etc.)***
2. Facilitate subgroup feedback based on their review of scenario and their consensual recommended course of action. ***(Note: The driver group may require additional facilitation.)***

Part 2

1. Instruct sub groups to reform into new subgroups of mixed styles.
2. Randomly assign each subgroup a new scenario. Ensure each subgroup establishes a spokesperson for feedback presentation. ***(Note: Closely observe each subgroups behavior and synergy to use as concrete examples to reinforce observable behavior styles etc. This may require strong facilitation skills.)***

NOTE: These second subgroups will become the class subgroups for follow on learning activities and practical exercises.

FACILITATOR NOTE: Instruct participants to review the ***"IF YOU ARE DESCRIBED BY OTHERS AS A..."*** cross reference Behavior Styles relationships.

SUMMARY

FACILITATOR NOTE: **State the following:** *During this lesson, we have explored different types of self assessment tools. I encourage you to reflect on and use the feedback provided from the assessments, to continue to develop your personal development and social interactive skills.*

HOMEWORK ASSIGNMENT: Direct participants to review Self Assessment Learning Activity "What Makes Me - Me?" assignment. Clarify any questions.

Behavior Style Practical Exercise

Instructions: Check those characteristics which best describe you. Add and total the number of checks made for each Style.

Style I

- ☐ Decisive
- ☐ Strong Willed
- ☐ Independent
- ☐ Tends to be dominant
- ☐ Wants immediate results
- ☐ Causes action
- ☐ Likes power and authority
- ☐ Likes prestige and challenge
- ☐ Freedom from control and supervision

Style II

- ☐ Tends to be exciting and stimulating
- ☐ Generates enthusiasm
- ☐ Often dramatic
- ☐ Open and friendly towards others
- ☐ Likes working with people
- ☐ Likes participating in groups
- ☐ Wants freedom of expression
- ☐ Freedom from detail
- ☐ Likes change

Style III

- ☐ Patient
- ☐ Good listener
- ☐ Shows loyalty
- ☐ Concentrates on task accuracy
- ☐ Likes security and stability
- ☐ Likes status quo unless given reason for change
- ☐ Minimal work infringement on home life
- ☐ Likes traditional procedures
- ☐ Important to perform good work
- ☐ Credit for work accomplished

Style IV

- ☐ Orderly
- ☐ Performs exacting work
- ☐ Likes controlled circumstances
- ☐ Likes assurance of security
- ☐ Utilizes critical thinking
- ☐ Follows directive & standards prescribed
- ☐ Likes assured quality control
- ☐ Prefers no sudden or abrupt change
- ☐ Checks for accuracy
- ☐ Tends to be serious and persistent

Behavior Style Practical Exercise

Instructions: Review the characteristics for the Style with greatest amount of checks.

Style I

Driver

1. Idea generator - strong ego
2. Change oriented
3. Wants action - impatient
4. Taken advantage of or cannot control
5. Wants direct answers/confrontation
6. Desires tangible results - time frame is now
7. Prefers to work fast and alone
8. Personal criticism
9. High output (may overload other people)

Style II

Expressive

1. Idea promoter with enthusiasm, usually animated
2. People oriented and verbal
3. Likes freedom to extreme - disorganized)
4. Loss of social approval/rejection
5. Wants to be liked (may not give direct answers)
6. Optimistic - future oriented
7. Prefers to work fast, but with others
8. Broken trust
9. Can have high output, but sometimes reduced because people oriented

Style III

Amiable

1. Idea fulfiller/thoughtful and serious
2. Family and relationship oriented
3. Loyal (may tend to be possessive)
4. Loss of security and status quo
5. Wants appreciation - (may say yes to too many requests)
6. Low risk - no surprises - time frame now
7. By themselves with others around
8. Conflict
9. High output, limited only by themselves

Style IV

Analytical

1. Idea fulfiller to perfection
2. Precision oriented
3. Accurate - sometimes gets bogged down in detail
4. Criticism of work - fast change
5. Wants detailed explanation - corrective responses
6. Systematic, time frame basically historic
7. Prefers to work carefully and alone
8. Confrontation, especially in front of others
9. Normally high output, but prefers lower output to inferior quality

SCENARIOS

While waiting outside the chapel, an officer asks you why you spend so much time in church services.

You overhear some friends discussing how one of them received some contraband over the weekend, but hopefully no one from the church community will find out.

During class you notice several participants engaged in side conversations and passing around a paper.

During a visit your loved one informs you that they left the Catholic Church and you should too, because it's a waste of time.

Your friend's mother passes away and blames God.

You are waiting in the commissary line and a homeboy of the guy in front of you cuts in making you the odd one out if the guard starts counting heads.

An inmate expresses suicidal thoughts.

You are sitting in the dayroom watching a TV program and someone calls the boss over to change the channel. What's your reaction?

IF YOU ARE DESCRIBED BY OTHERS AS A DRIVER

<p><i>ANALYTICAL</i></p> <p>Relate to your: Efficiency, logic, data, and task orientation.</p> <p>Question your: Haste, bossiness, decisiveness, competitiveness, risk-taking.</p> <p>To work better with them:</p> <ol style="list-style-type: none"> 1. Bring them detailed facts and logic in writing. 2. Be patient while they evaluate and check the accuracy of the data. 3. Help them come to conclusions by getting them to set deadlines after you have provided time for review. 	<p><i>DRIVER</i></p> <p>They see you as: Action-oriented, in a hurry, bossy, commanding, efficient, stubborn, disciplined, tough, independent, secretive, logical, demanding, non-listening, quick, decisive, unfeeling.</p> <p>To work better with fellow DRIVERS: Agree in advance to specific goals and provide freedom to work within these limits. An unproductive deadlock can occur when there is too much dominance and no allowance for independence and individuality.</p>
<p><i>AMIABLE</i></p> <p>Relate to your: Efficiency, discipline.</p> <p>Question your: Lack of feeling, tough-mindedness, bottom line orientation, impatience, secretiveness.</p> <p>To work better with them:</p> <ol style="list-style-type: none"> 1. Show concern for them and their family, interests, etc. 2. Slow down and provide details and specifics on how to accomplish objectives. 3. Support with personal attention, efforts and accomplishments. <p>* Working with this style will require <u>you</u> to exercise <u>your</u> versatility.</p>	<p><i>EXPRESSIVE</i></p> <p>Relate to your: Accomplishments, independence, decisiveness.</p> <p>Question your: Coldness, lack of playfulness, critical nature of discipline.</p> <p>To work better with them:</p> <ol style="list-style-type: none"> 1. Be more open about self, feelings, gossip, and opinions. 2. Relax time constraints within structure; give incentives. 3. Provide public recognition for accomplishments – let them win in front of others.

IF YOU ARE DESCRIBED BY OTHERS AS AN AMIABLE

<p><i>ANALYTICAL</i></p> <p>Relate to your: Cooperative, careful, quiet, thoughtful and willing ways.</p> <p>Question your: Soft-hearted, easy going nature, emotional responses, and compliance with others.</p> <p>To work better with them:</p> <ol style="list-style-type: none"> 1. Stress the need for facts and data rather than emotion to build a case, but let them do the workup with a time limit. 2. Provide added opportunities for class work and study in return for meeting activity standards. 3. Build confidence in the relationship through demonstrated technical competence. 	<p><i>DRIVER</i></p> <p>Relate to your: Supportive, helpful, team-oriented, careful nature.</p> <p>Question your: Lack of initiative, need for detail, small thinking, non-responsive side.</p> <p>To work better with them:</p> <ol style="list-style-type: none"> 1. Be businesslike, let them tell you how to help, what they want. Do not try to build a relationship/friendship. 2. Stay on schedule, stick to the agenda, provide factual summaries. 3. Let them make decisions based on options you provide. <p>* Working with this style will require <u>you</u> to exercise <u>your</u> versatility.</p>
<p><i>AMIABLE</i></p> <p>They see you as: Supportive, quiet, friendly, shy, retiring, team-oriented, helpful, kind, thoughtful, slow to act, non-threatening, soft-hearted, easy going, complying, responsive, open, willing, careful, cooperative.</p> <p>To work better with fellow AMIABLES: Being hardnosed, insistent and directive is an uncomfortable role but a necessary one in this situation. Otherwise, it is likely that no one will take the necessary initiative and the end result will be unsatisfactory.</p>	<p><i>EXPRESSIVE</i></p> <p>Relate to your: Supportive, friendly, responsive, helpful characteristics.</p> <p>Question your: Slowness to act; careful complying, and non-competitive stance.</p> <p>To work better with them:</p> <ol style="list-style-type: none"> 1. Try to bring them definite opinions backed by a third party endorsement – don't waver. 2. Publicly recognize and praise their accomplishments. 3. Stand your ground when challenged on rules, previously established procedures.

IF YOU ARE DESCRIBED BY OTHERS AS AN EXPRESSIVE

<p><i>ANALYTICAL</i></p> <p>Relate to your: Imaginative, stimulating, thought-provoking nature.</p> <p>Question your: Ability to perform as stated, follow-through, loud, flashy, emotional side.</p> <p>To work better with them:</p> <ol style="list-style-type: none"> 1. Talk facts, not opinions, break down component parts, preferably in writing. 2. Back up your facts with proof from authoritative sources. 3. Be quietly patient while they discover for themselves what you already know. <p>* Working with this style will require <u>you</u> to exercise <u>your</u> versatility.</p>	<p><i>DRIVER</i></p> <p>Relate to your: Outgoing, imaginative, competitive and personable aspects.</p> <p>Question your: “Rah-rah,” demonstrative, impulsive, emotional side.</p> <p>To work better with them:</p> <ol style="list-style-type: none"> 1. Back up your enthusiasm with actual results; demonstrate that your ideas work. 2. Be on time and keep within agreed upon limits; provide materials, etc. promptly. 4. Provide choices of action where possible and let the Driver select course of action.
<p><i>AMIALE</i></p> <p>Relate to your: Warmth, enthusiasm, and your stimulating and personable nature.</p> <p>Question your: Outgoing, loud, dramatic, and impulsive side.</p> <p>To work better with them:</p> <ol style="list-style-type: none"> 1. Slow down the pace and volume; allow time to build a relationship. 2. Work on one item at a time, in detail; avoid the confusion of too many tasks and/or ideas at one time. 3. Encourage suggestions, participation in team activities, supportive roles. 	<p><i>EXPRESSIVE</i></p> <p>They see you as: Outgoing, enthusiastic, warm, opinionated, talkative, intuitive, emotional, stimulating, imaginative, impulsive, excitable, loud, flashy, dramatic, personable, competitive, caring.</p> <p>To work better with fellow EXPRESSIVES: Provide the discipline in this relationship or all the fun and creativity may accomplish nothing. Keep on track and with the basics, allowing carefully, limited experimentation as a reward for results.</p>

IF YOU ARE DESCRIBED BY OTHERS AS AN ANALYTICAL

<p><i>ANALYTICAL</i></p> <p>They see you as: Thinking-oriented, wanting more facts, conservative, quiet, critical, logical, cool towards others, thorough, cooperative, distant, reserved, stern, austere, dependable, accurate.</p> <p>To work better with fellow ANALYTICALS: Recognize the need for setting timetables and for reaching decisions. Reinforcing each other's desire for more information may form a self-perpetuating loop that doesn't bring results.</p>	<p><i>DRIVER</i></p> <p>Relate to your: Logic, data base, accuracy, dependability.</p> <p>Question your: Overabundance of facts, lack of decisiveness and risk-taking.</p> <p>To work better with them:</p> <ol style="list-style-type: none"> 1. Summarize facts with various outcomes; let them decide. 2. Depend on self-discipline rather than excessive reports, precise instructions. 3. Recognize results with monetary rewards.
<p><i>AMIABLE</i></p> <p>Relate to your: Cooperative, conservative nature, accuracy, patience.</p> <p>Question your: Lack of warmth and close relationships, dependence on figures.</p> <p>To work better with them:</p> <ol style="list-style-type: none"> 1. Show your interest in them as people rather than as numbers. 2. Use their skills as mediators to build relationships inside the organization. 3. Help them ask for bigger numbers and upgrade their prospects. 	<p><i>EXPRESSIVE</i></p> <p>Relate to your: Cooperativeness, dependability.</p> <p>Question your: Dependence on facts, critical, stuffy nature, impersonal approach, lack of fun.</p> <p>To work better with them:</p> <ol style="list-style-type: none"> 1. Spend "informal" time with them – coffee, lunch, beer. 2. Recognize their need for package sales, incentives, contests. 3. Ask for their opinions, input on a non-critical, accepting basis. <p>* Working with this style will require <u>you</u> to exercise <u>your</u> versatility.</p>

Self Assessment Learning Activity

HOME WORK ASSIGNMENT:

GOAL: The goal of this assignment is to learn about yourself through self awareness.

OBJECTIVE: The objective is to discover who you are, where you come from and where you're going through deep self-analysis. Assignments shall consist of written reports, which will be presented to your team through open discussion, who will then question your understanding of a certain topic.

ACTIVITY: Assignment - Write (print legibly) an essay (no more than three paragraphs) on "What Makes Me - Me?"

To initiate the flow of ideas and determine the focus you have upon yourself, use the knowledge gained from Beatitudes and Works of Mercy lessons to answer the following guiding questions:

How and why you react to certain circumstances?

What in your past influences your decision making?

What are your positive attributes?

What are your negative attributes?

Is there anything else you want to add?

OUTCOME: Participate in an open discussion to explain any new insights you gained from this assignment and how you may adopt those insights to your life.

"What Makes Me - Me?" Assessment

Participant's Name: _____

Date: _____

Instructions: Complete with a minimum overall score of 80%.

Assignment

Score

1. "What Makes Me - Me?" Letter

- Well written letter = 50%
- Vague or ambiguous letter = 25%
- No Letter = 0%

2. Guiding Questions

- All five questions answered = 50%
- Four questions answered = 40%
- Three questions answered = 30%
- Two questions answered = 20%
- No answers = 0%

Total Score: _____

Facilitator's Remarks:

Your Special Gifts

(Developed by: Arnulfo Ayala, Mike Kane and Frank Cassidy)

INTRODUCTION

At the completion of this lesson, the participant will:

Action (Task): Appraise on your personal gifts and talents.
Conditions: Given a classroom instruction and group discussion.
Standards: Assess personal attributes for employment within the Faith community.

Learning Domain: Cognitive - Affective - Psychomotor

Level of Learning: Analysis - Responding - Practice

ADMINISTRATIVE NOTE

Academic Hours The academic hours required to teach this lesson are as follows:

Resident	
<u>Hours/Methods</u>	
2 hr	0 mins / Small Group Instruction
1hr	0 mins / Practical Exercise (Written)
1 hr	0mins / Practical Exercise (Hands On)

Total Hours: 4 hrs

HOMEWORK ASSESSMENT: Direct participants to submit their Self Assessment Learning Activity "What Makes Me - Me?" assignment.

Assess/Grade Self Assessment Learning Activity "What Makes Me - Me?" assignment during gifts and talent inventory activity.

PRESENTATION

FACILITATOR NOTE: *State the following: During the lesson we'll discuss what unique attributes (gifts & talents) each one of us possess.*

Ensure all participants have the Lesson Handout, a Bible and Catechism to facilitate learning activity and group discussion.

NOTE: Participant Book does not have Spiritual Gift Questionnaire "Talley Sheet" Question Numbers. Facilitator must provide corresponding numbers.

Spiritual Gifts Questionnaire

For each question, choose a response between 0 and 3 as follows:

3 Consistently, almost always true **2** Most of the time, usually true **1** Some of the time, once in a while **0** Not at all, never

#	Question	Your Answer (3, 2, 1, or 0)
1	I am able to communicate effectively the message of salvation.	
2	I make critical decisions when necessary.	
3	I rejoice when meeting needs through sharing my possessions.	
4	I enjoy studying.	
5	I thrive when trusting God in difficult situations.	
6	I actively meet physical and practical needs.	
7	I can analyze events or ideas from different points of view.	
8	I naturally encourage others.	
9	I am acutely in tune with the emotions of other people.	
10	I am a cheerful giver.	
11	Yielding to God's will gives me great joy.	
12	It is very important for me to do things for people in need.	
13	I can identify those who need encouragement.	
14	I am sensitive to the hurts of other people.	
15	I am sensitive to new truths and to how they apply to specific situations.	
16	I have experience with organizing ideas, resources, time and people effectively.	
17	I am able to discern when sermons or teachings do not conform to the Scriptures.	
18	I can trust in God even in very difficult moments.	
19	I can discern where God wants a group to go and help it get there.	
20	I have the ability and desire to teach.	
21	I am sensitive to what people need.	
22	I have experience making effective and efficient plans for accomplishing the goals of a group.	
23	I can explain Scripture in simple and accessible ways.	
24	I spend time digging into facts.	
25	Sharing Christ with non-believers comes naturally to me.	
26	I can discern the motivation of persons and movements.	
27	I can delegate and assign meaningful work.	
28	I detect when people experience stress and distress.	
29	I desire to give generously and unpretentiously to worthwhile projects and ministries.	
30	I can relate God's truths to specific situations.	
31	I can organize facts into meaningful relationships.	
32	I can detect honesty when people share their religious experiences.	
33	I look for ways to encourage and comfort others around me.	
34	I am able to help people flourish in their ministries.	
35	I can make complex ideas and doctrines simple and accessible.	
36	I look for opportunities to establish relationships with non-believers.	

Spiritual Gifts Questionnaire – Tally Sheet

Write your answer for each question, then add your answers for each gift. Pay attention to 2's and 3's. These are likely the gifts you are currently leaning toward.

Gift	Question #	Your Answer	TOTAL
Discernment	17		
	26		
	32		
Exhortation	8		
	13		
	33		
Evangelism	1		
	25		
	36		
Faith	5		
	11		
	18		
Giving	3		
	10		
	29		
Guidance	16		
	22		
	27		
Help/Serving	6		
	12		
	21		
Knowledge	4		
	24		
	31		
Leadership	2		
	19		
	34		
Mercy	9		
	14		
	28		
Teaching	20		
	23		
	35		
Wisdom	7		
	15		
	30		

Spiritual Gifts – Discussion Questions

After taking the Spiritual Gifts Questionnaire:

1. For which three spiritual gifts do you have the *highest* scores?

1) _____

2) _____

3) _____

2. For which three spiritual gifts do you have the *lowest* scores?

1) _____

2) _____

3) _____

3. Were you surprised by the results of your questionnaire, or were the results what you expected?

4. How are you using your spiritual gifts now in your life?

5. How accepting are you when other believers use their spiritual gifts to minister to you? For instance, do you gladly accept or try to avoid situations in which believers give, teach, provide guidance, encourage, or pray for you?

Four Lists of Spiritual Gifts in the Bible

Ephesians 4:11	Romans 12:6–8
<p>Apostles Prophets Evangelists Pastor-teacher (or pastors and teachers)</p>	<p>Prophecy Service/serving Teaching Encouragement One who gives One who leads One who shows mercy</p>
1 Corinthians 12:8–10	1 Corinthians 12:28–30
<p>A word of wisdom A word of knowledge Faith Healing Working of miracles Prophecy Distinguishing between spirits Kinds of tongues Interpretation of tongues</p>	<p>Apostles Prophets Teachers Miracles Healings Helps Guidance Speaking in tongues Interpreting tongues</p>

“There are different kinds of gifts, but the same Spirit distributes them.

There are different kinds of service, but the same Lord.

There are different kinds of working,

but in all of them and in everyone it is the same God at work.”

—1 CORINTHIANS 12:4–6

FACILITATOR NOTE: Once all have finished facilitate feedback and discussion on exercise activity. Stimulate a deeper discovery of thoughts using following questions.

What did you think of this exercise?

Did you gain any insight of your own gifts?

How can you apply your "gifts lists" for your own self development and/or the betterment of our community?

Life Application

HOMEWORK ASSIGNMENT: Reflect on your learning experience and identify two special gifts that you're able to share within your community. Use the Discussion Questions 4 & 5 the guide your response.

SUMMARY

During the lesson we've reflected on the Special Gifts God blessed us with. It's up to us (you) how best we use these gifts.

The Laity: Called to Build God's Kingdom

(Developed by: Arnulfo Ayala and Frank Cassidy)

INTRODUCTION

FACILITATOR NOTE: This introduces the participant to the Lay Faithful Vocation (CCC 897-913). Emphasize the importance of personal spiritual formation if we are to have the strength and wisdom to continue the building of God's reign here on earth. At the completion of this lesson, you will:

Action (Task): Demonstrate an understanding of the Lay Faithful Vocation.
Conditions: Given a role within a community and using material provided in class and supporting references.
Standards: Participant's actions demonstrates lesson objective.

Learning Domain: Cognitive - Affective - Psychomotor

Level of Learning: Application - Responding - Imitation

ADMINISTRATIVE NOTE

Academic Hours The academic hours required to teach this lesson are as follows:

Resident	
<u>Hours/Methods</u>	
1 hr	0 mins / Small Group Instruction
1 hr	0 mins / Practical Exercise

Total Hours: 2 hrs

HOMEWORK ASSESSMENT: Share two special gifts that you're able to share within your community.

Observe and note any participants unprepared or missing homework assignment.
Conduct necessary counseling.

FACILITATOR NOTE: **State the following:** *Today we'll be discussing the Lay Faithful Vocation. Let's begin by reading the Lay Faithful Vocation section of the Catechism of the Catholic Church.*

Instruct the participants to read silently the Lay Faithful Vocation section of the Catechism of the Catholic Church (CCC 897-913).

PRESENTATION

FACILITATOR NOTE: Upon completion of reading continue using the following discussion questions.

Discussion Questions:

How do you participate in the priesthood of Christ? (For example: Serve during Mass, lector, alter server, or Eucharistic Minister etc.)

What are your responsibilities as a prophet? (For example: Teach/Facilitate various faith formation classes)

How do you participate in the kingly office? (For example: Perform administrative duties in support of Church activities or Spirituality within the home and workplace etc.)

QUESTION: How can you apply your special gifts toward your Lay Vocation?

ANSWER: Open ended question briefly facilitate responses and continue.

QUESTION: What special opportunities and challenges await our community here?

ANSWER: Open ended question briefly facilitate responses and continue.

Learning Activity

FACILITATOR INSTRUCTIONS: Randomly select a participant to begin counting off aloud by three (1-3) until all participants are assigned a number.

Direct participants to form into three subgroups (1, 2, and 3) using the number they called.

Assign each subgroup a section of the lay people's participation in Christ's priestly, prophetic, and kingly office.

Provide 20 minutes for the subgroups to develop a 5-7 minute teach back presentation.

Emphasize the importance of providing realistic examples of **how to live** the three offices within the community.

Observe and note any participants unprepared or missing homework assignment. Conduct necessary counseling.

HOMEWORK ASSESSMENT: Create a written (printed) journal entry of one week of community activities that display examples of lay vocation in action. The entry may be either personal involvement or direct observation.

SUMMARY

Lay Faithful are essential for growth and mutual support of our faith community.

Prayer Life

(Developed by: Arnulfo Ayala and Frank Cassidy)

INTRODUCTION

At the completion of this lesson, the participant will:

Action (Task): Examine Your Prayer Life.
Conditions: Given a classroom instruction and group discussion.
Standards: Practice knowledge gained toward personal prayer life.

Learning Domain: Cognitive - Affective - Psychomotor

Level of Learning: Analysis - Responding - Practice

ADMINISTRATIVE NOTE

Academic Hours The academic hours required to teach this lesson are as follows:

Resident
Hours/Methods
1 hr 0 mins / Small Group Instruction
1 hr 0 mins Practical Exercise

Total Hours: 2 hrs

HOMEWORK ASSESSMENT: Solicit volunteers to share their written (printed) journal entry of one week of community activities that display examples of lay vocation in action. The entry may be either personal involvement or direct observation.

Collect, assess, and provide feedback on journal entries.

FACILITATOR NOTE: *State the following: During the lesson we'll discuss our Special Gifts. Before we begin however, let's share our homework assignment and journal entries from the last week.*

Instruct participants' subgroup from Lay Vocation class (1, 2, and 3) to reform and share (read) their journal within the subgroups.

Observe and note any participants unprepared or missing homework assignment.
Conduct necessary counseling.

PRESENTATION

FACILITATOR NOTE: Ensure all participants have the access to a Bible and Catechism to facilitate learning activity and group discussion.

FACILITATOR NOTE: *State the following: Develop a short prayer entitled "My Prayer" using Steps 1 & 2. Provide 15 minutes for this activity.*

1. Develop a personal prayer using words or song.
2. Share your prayer with a peer.

Observe and note any participants unprepared or missing homework assignment.
Conduct necessary counseling.

QUESTION: What is prayer?

ANSWER: Briefly facilitate various responses and lead to concept of communication within our relationship with God.

QUESTION: How does our ability to communicate affect other relationship in our lives?

ANSWER: Briefly facilitate various responses.

QUESTION: How do we communicate?

ANSWER: Orally, in writing, and non-verbally, i.e. body language.

QUESTION: What happens to a relationship without communication?

ANSWER: Briefly facilitate various responses.

FACILITATOR NOTE: Use the following supplemental reading and information to guide learning and facilitate discussion.

Types of Prayer

Prayer is a form of communication, a way of talking to God or to the saints. Not all prayers are the same, however. Here are brief descriptions of the four major types of prayer.

1. Adoration & Praise

In prayers of adoration or worship, we praise the greatness of God, and we acknowledge our dependence on Him in all things. The Mass and the other liturgies of the Church are full of prayers of this sort, such as the Gloria (or Glory to God).

2. Confession & Expiation

In a prayer of expiation or contrition, we acknowledge our sinfulness and ask God for His forgiveness and mercy. The Confiteor or Penitential Rite at the beginning of Mass, and the Agnus Dei (or Lamb of God) before Communion, are prayers of expiation, as is the Act of Contrition.

3. Thanksgiving

Perhaps the most neglected type of prayer is prayer of thanksgiving. While Grace before meals is a good example of a prayer of thanksgiving, we should get into the habit of thanking God throughout the day for the good things that happen to us and to others.

4. Supplication & Petition

Prayers of petition are the type of prayer we are most familiar with. In them, we ask God for things we need—primarily spiritual needs, but physical ones as well. Our prayers of petition should always include a statement of our willingness to accept God's will, whether He directly answers our prayer or not. The Our Father is a good example of a prayer of petition, and the line "Thy will be done" shows that, in the end, we acknowledge that God's plans for us are more important than what we desire.

Approaches to Prayer

- Vocal Prayer
- Meditative Prayer
- Spiritual Reading

Four Step Structure of Meditation

- Concentrate
- Consider
- Converse
- Commit

Difficulties in Prayer

- Sloth and Distractions
- Solving the Difficulties
- How Do I Know I'm Praying Well?

FACILITATOR NOTE: Have participants discuss personal difficulties in prayer with peer. Solicit feedback from peer discussions and facilitate responses.

If you want to deepen your relationship with Christ by learning to meditate on Christ and his teaching through timeless and authentic Catholicism, this is the one way to start.
Seek Him – Find Him – Follow Him

HOMEWORK ASSIGNMENT: Construct a specific type of prayer (Adoration & Praise; Confession & Expiation; Thanksgiving; or Supplication & Petition) and be prepared to share with peer group.

SUMMARY

Our prayer life is essential to maintain a solid personal relationship with God. Prayer is done in many forms; silence, personal, community, and music are a few examples. "Be happy at all times; pray constantly; and for all things give thanks to God,..." (1 Thes 5:16).

Critical Thinking

(Developed by: Arnulfo Ayala, Frank Cassidy, Mike Kane and Robert McCormick)

INTRODUCTION

At the completion of this lesson, the participant will:

Action (Task): Integrate critical thinking skills into discernment.

Conditions: Assuming a role of a community member or problem solving team, be given available data, information and references to an unstructured problem with more than one possible solution.

Standards: Judgment will include: developing and/or refining critical reasoning criteria; developing critical questions that uncover assumptions; pulling in alternate perspectives and examining implications; evaluating the solution by using critical questions and critical reasoning criteria; and recognizing that better solutions result when problem solvers reason critically.

Learning Domain: Cognitive - Affective - Psychomotor

Level of Learning: Analysis - Responding - Practice

ADMINISTRATIVE NOTE

Academic Hours The academic hours required to teach this lesson are as follows:

Resident

Hours/Methods

2 hr 0 mins / Small Group Instruction
30 mins / Practical Exercise (Written)
30 mins / Practical Exercise (Hands On)

Total Hours: 4 hrs

HOMEWORK ASSESSMENT: Direct participants to share their specific type of prayer (Adoration & Praise; Confession & Expiation; Thanksgiving; or Supplication & Petition) and be prepared to share with peer group.

Observe and note any participants unprepared or missing homework assignment.
Conduct necessary counseling.

PRESENTATION

FACILITATOR NOTE: *State the following: This lesson will focus on how to think rather than on what to think. The overall intent is to expand your understanding of elements and standards of reason through various learning activities. You will discover how bias and fallacies affect the quality of critical reasoning—through narrow perception, manipulation of emotion, flawed premises, or misrepresentation of the problem.*

Instruct participants to count off by two (one, two, one two etc.) and divide the class into two groups.

Direct one group to read 2 Sam 11 and the other group to read 2 Sam 12.

QUESTION: How did David's thoughts in 2 Sam 11 drive his actions?

ANSWER: Lust led to sin.

QUESTION: What did David do to achieve his goal?

ANSWER: Attempted to cover up his sin by tricking Uriah and then arranged for Uriah's death.

QUESTION: What changed David's motivation in 2 Sam 12?

ANSWER: God sending Nathan.

QUESTION: How did Nathan influence David?

ANSWER: Using a parable.

Instruct participants to review "Moral Conscience" (CCC 1776-1794). Allow 15 minutes for review and ask the following questions:

How have your past decisions affected your life?

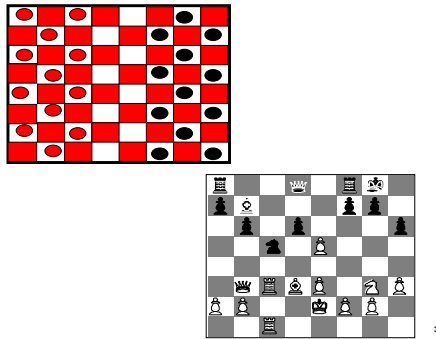
What types of decision making processes did you use?

Did you ever feel that you had no choice and Why?

Moral conscience, present at the heart of the person, enjoins him at the appropriate moment to do good and to avoid evil. It also judges particular choices, approving those that are good and denouncing those that are evil. It bears witness to the authority of truth in reference to the supreme Good to which the human person is drawn, and it welcomes the commandments. When he listens to his conscience, the prudent man can hear God speaking. (CCC 1776).

FACILITATOR NOTE: *State the following: Due to our freewill the battlefield between good and evil lay within our minds, our thoughts are our first line of defense. Often we are drawn up into the things of this world which can distract us from God.*

(Checkers to Chess)



QUESTION: What are the different game rules between checkers & chess?

ANSWER: Checkers game pieces are all alike and have limited piece movements v. chess pieces have multiple movement options based on type of piece.

FACILITATOR NOTE: State the following: *The chess board of today's world is constantly changing. The game stopwatch is running and our opponent (Satan) knows our strengths and weaknesses.*

QUESTION: Who knows what discernment means?

ANSWER: Discernment - 1. *ability to make good judgments.* 2. *the ability to make good judgments about things such as art, music, and books and to tell whether something is valuable or well made. (Encarta Dictionary)*

QUESTION: How can discernment assist us in making decisions?

ANSWER: Open ended question. Facilitate various responses.

Discernment is part of the decision making process. We make numerous decisions within our daily lives. When we pause to reflect upon these decisions and how we choose various options - we discern. Our faith journey often calls for us to discern before taking action.

FACILITATOR NOTE: State the following: *Reflect upon the cause and effect relationship of our daily choices. Think about David's choices from our reading in 2 Samuel.*

QUESTION: Who can describe the difference between critical thinking and reasoning?

ANSWER: Critical thinking is a thought process that aims to find truth in situations where direct observation is insufficient, impossible, or impractical. Critical Reasoning is keeping an open mind to multiple possibilities until reaching the most sensible solution.

CRITICAL THINKING

The first and most important step in finding an appropriate solution is to isolate the main problem. Sometimes determining the real problem presents a huge hurdle; at other times, one has to sort through distracting multiple problems to get to the real issue. Critical thinking could be defined as:

- Critical thinking is the ability to think about one's thinking in such a way as 1. To recognize its strengths and weaknesses, as a result, 2. To recast the thinking in improved form. (Center for Critical Thinking, 1996c).
- Critical thinking means making reasoned judgments (Beyer, 1995).
- Critical thinking involves asking questions, defining a problem, examining evidence, analyzing assumptions and biases, avoiding oversimplification, considering other interpretations, and tolerating ambiguity (Wade, 1995).

FACILITATOR NOTE: *State the following: Remember if a thought or action doesn't bring us closer to God, chances are our conscience is in conflict. Often this is when we feel in a state of turmoil.*

Going beyond our lesson material, concepts, and theory we do this every day, for example, in the free world often when running late for work or an appointment, I might run into a 'traffic' backup situation.

How would I process my options for an alternate route?

Would I need to identify and weigh possible pros and cons for choosing various options, i.e. school zones and/or construction etc.?

Are there any other examples we could use? (Not getting a lay in or turned away from visit because of appearance etc.)

QUESTION: *What are the months of a year, (PAUSE) alphabetized?*

ANSWER: APR, AUG, DEC, FEB, JAN, JUL, JUN, MAR, MAY, NOV, OCT, SEP

CRITICAL REASONING

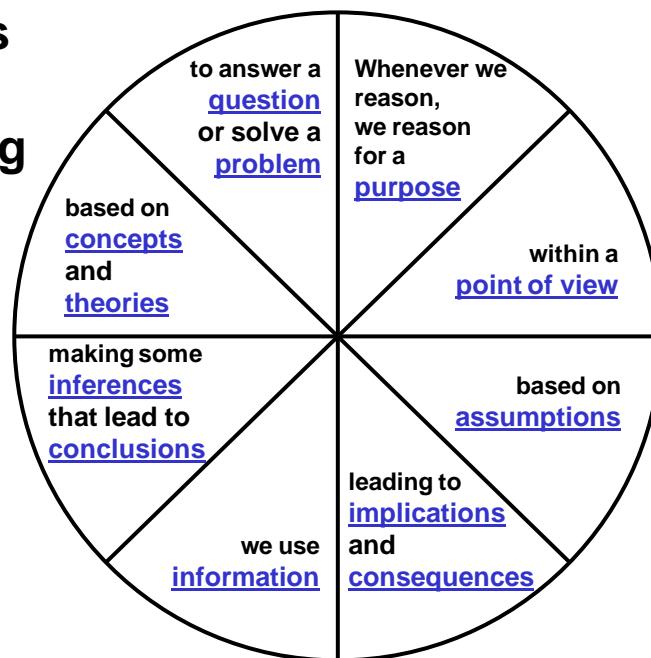
FACILITATOR NOTE: Use slide and statement below to guide discussion on the elements of reasoning. Encourage students to reflect and contribute examples from various life experiences.

Start with "To answer a question or solve a problem" section and work clockwise around diagram.

State the following: For example, assembling a child's bicycle, playhouse, or baking a cake from scratch etc. Each activity has a purpose; point of view; assumptions; implications & consequences; information (instructions/recipes); inferences & conclusions (following directions will produce positive results); concepts & theories (satisfied customer/recipient); question or problem solved (situation resolved).

Elements of Reasoning

Taking
thinking
apart .



after Richard Paul

Frame the problem: The ability to identify the essential elements of a situation/problem/message, understand their relationships, and describe a high fidelity representation of the situation/problem/message.

Recognize the gist in material: The ability to sort through the details in a message (written, graphical, visual, auditory, and/or tabular), assimilate the details, and then extract the gist therein.

Develop an explanation that ties information elements together in plausible way: the ability to: Arrange facts in such a manner that what is known is logically arranged. Highlight the gaps in knowledge. Gather additional data, infer or guess to fill in the gaps. Develop an explanation or multiple explanations of the event/phenomenon in question. Evaluate the whole explanation(s) for plausibility.

Examine other people's perspectives: The ability to view and interpret a set of circumstances from the perspectives of different individuals, different cultures/religions, and different time frames (historical perspective).

Components of Intelligence

The conceptual components affecting intelligence include—

- Mental agility.
- Judgment.
- Innovation.
- Interpersonal tact.
- Domain knowledge.

QUESTIONS: What is meant by mental agility?

ANSWER: Mental agility is a flexibility of mind, a tendency to anticipate or adapt to uncertain or changing situations.

Mental agility: A flexibility of mind, a tendency to anticipate or adapt to uncertain or changing situations. Mental agility is important because it affords us the ability to adapt to changing situations.

Sound judgment: Judgment requires having a capacity to assess situations or circumstances shrewdly and to draw feasible conclusions. Good judgment enables the leader to form sound opinions and to make sensible decisions and reliable guesses. Good judgment on a consistent basis is important for success and much of it comes from experience.

Innovation: The ability to introduce something new for the first time when needed or an opportunity exists. Being innovative includes creativity in the production of ideas that are original and worthwhile. Sometimes a new problem presents itself or an old problem requires a new solution.

Interpersonal tact: Effectively interacting with others depends on knowing what others perceive. It also relies on accepting the character, reactions, and motives of oneself and others. Interpersonal tact combines these skills, along with recognizing diversity and displaying self-control, balance, and stability in all situations.

- Recognizing diversity – People within communities originate from vastly different backgrounds and are shaped by schooling, race, gender, religion, as well as a host of other influences.
- Self-control - Good leaders control their emotions. Maintaining self-control inspires calm confidence in the team.
- Emotional factors - Self-control, balance, and stability greatly influence your ability to interact with others. Understanding that motivation and endurance are sparked by emotional energy is a powerful leadership tool.

- Balance - Emotionally balanced leaders are able to display the right emotion for a given situation and can read others' emotional state.
- Stability - Effective leaders are steady, levelheaded when under pressure and fatigued, and calm in the face of danger.

Domain knowledge (Environment): Domain knowledge requires possessing facts, beliefs, and logical assumptions in many areas.

- Technical knowledge consists of the specialized information associated with a particular function or system.
- Cultural and geopolitical knowledge is awareness of cultural, geographic, and political differences and sensitivities.

FACILITATOR NOTE: *State the following: By nature we are rational beings. Meaning we have the ability to reason and make decisions based on our free will. We use our intelligence to avoid letting emotions overcome our decision making, therefore, behaving irrationally.*

The Decision-Making Process Model

1. Receipt of Information
2. Analysis or Process
3. Course of Action Development
4. Course of Action Analysis
5. Course of Action Comparison
6. Course of Action Approval
7. Production or Action

QUESTION: Who remembers what the Elements of Reasoning are?

ANSWER: *(Go Back if Needed)* Purpose, Point of View, Assumptions, Implications & Consequences, Information, Inferences & Conclusions, Concepts & Theories, Answer the Question or Problem.

FACILITATOR NOTE: *Ropes Learning Activity*

Purpose: To reinforce the value of problem solving using communication of thought processes.

Instructions: Identify two participants (P1 and P2). Give them two lengths of rope (use shoe or boot laces if necessary) that you can form into "handcuffs." Ropes are about 36 inches long with a loop at each end that has been securely sealed with electrical tape. Loops should be long enough for a man's hand to go through easily. Ask one pair of participants (P1 and P2) to allow you to demonstrate what they will do.

Ask P1 to place the handcuffs on both hands and to stretch his/her hands out to his/her sides. Now ask P2 to put one side of the handcuff on one hand and place the length of rope inside the sides of P1's rope by crossing over the outstretched rope and securing the loop on their other hand. Participants will find themselves connected by their lengths of rope.

Once this is done, ask the other sub-group participants to do the same. Handcuffed partners should then return to their sub-group areas. Sub-group members are to coach their handcuffed participants into 'escaping' the handcuffs without removing, cutting, or breaking them etc. Participants are to do only as they are told by their sub-group members.

Once several attempts are made by each sub-group, get their attention and demonstrate how this can be done.

P1 makes a small loop in P1's rope below their handcuff and pulls it through the inside back of P2's handcuff and over the top of P2's right hand. When this is done correctly, a slight tug should release the ropes.

FACILITATOR NOTE: Facilitate Feedback

Time Limit – 10 minutes.

QUESTION: What's the first step or action required in solving any problem?

ANSWER: Identify the problem or specific challenge.

Flat Tire Scenario - Tell participants to think about a flat tire on a car. Pause and then ask them to respond with "why" after you tell them you had a flat and continue to respond with "why" after each statement.

"I'm late because my car had a flat tire."

- *Why?*
 - No air in right front tire
- *Why?*
 - Nail punctured tire
- *Why?*
 - Fell on floor from wet box on shelf
- *Why?*
 - Rain soaked box of nails
- *Why?*
 - Leaked through roof
- *Why?*
 - Shingles missing and wood frame rotten

"Why was I late? - There is a hole in the garage roof."

Introduce the concept of finding the root cause of a problem or situation prior to developing a course of action.

FACILITATOR NOTE: **State the following:** *It's critical that when executing decision-making either in a proactive or reactive role to identify the root problem or challenging situation to be solved. Usually five to seven levels of whys will assist in determining a root cause.*

Solicit examples from participants of actual life experience relevant to topic.

Life Application

FACILITATOR NOTE: **Practical Exercise** - Direct students to form into four sub groups and complete assigned scenario.

Establish subgroups

Assign each subgroup a scenario:

1. You plan to acquire a whole brisket from the kitchen to share for a special meal.
2. You witness a fair and just officer assaulted.
3. You receive an offer to gamble, but the minimum bet is \$50.
4. Your son/daughter visits to inform you they intend to marry or their companion is pregnant.

Instruct subgroup to develop solution using the decision making process model and prepare to share with class.

Provide Feedback

HOMEWORK ASSIGNMENT: Apply learning experience to one or more substantial decisions made during the next week. Be prepared to share experience with class.

Read Ephesians 6:10-20 in preparation for next lesson.

SUMMARY

Critical thinking is both a science and art. It is a learned behavior that is underpinned by education and experience. These skills employed through discernment will strengthen us on our faith journey.

Fortitude

(Developed by: Arnulfo Ayala and Frank Cassidy)

INTRODUCTION

FACILITATOR NOTE: Review all lesson material prior to class. This lesson covers Fortitude.

At the completion of this lesson, the participant will:

Action (Task): Explore the meaning of Fortitude
Conditions: Given a classroom instruction and group discussion
Standards: Effectively communicate an understanding of the Virtue of Fortitude.

Learning Domain: Cognitive - Affective - Psychomotor

Level of Learning: Synthesis - Organizing - Practice

ADMINISTRATIVE NOTE

Academic Hours The academic hours required to teach this lesson are as follows:

Resident	
<u>Hours/Methods</u>	
2 hr	0 mins / Small Group Instruction

Total Hours: 2 hrs

FACILITATOR NOTE: **State the following:** *During the lesson we'll discuss the Virtue of Fortitude.*

HOMEWORK ASSESSMENT: Direct participants to share their one or more substantial decisions made during the last week.

Observe and note any participants unprepared or missing homework assignment.
Conduct necessary counseling.

PRESENTATION

Fortitude is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life. (CCC 1808)

FACILITATOR NOTE: Complete the Full Armor of God learning activity. Solicit realistic examples of how to live each point presented within supplemental lesson handout.

Put on the Full Armor of God

Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes. Ephesians 6:10, 11

Describe times you need to use the armor of God in your life.

Belt of Truth	
Breastplate of Righteousness	
Feet Prepared with the Gospel of Peace	
Shield of Faith	
Helmet of Salvation	
Sword of the Spirit	

And pray in the spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep praying for all the saints. Ephesians 6:18

Armor of God Prayer

Though one person may be overpowered, two can defend themselves.
A cord of three strands is not quickly broken. —Ecclesiastes 4:12

For I am the LORD, your God, who takes hold of your right hand and
says to you, Do not fear; I will help you. —Isaiah 41:13

Thank you for equipping us against the powers of darkness through your gifts
of spiritual armor.

Belt of Truth

*Help me be a person of truth and reliability. Please give me the words to say
when people ask why I follow Jesus. Help me tell about Jesus's death and
resurrection and his promise of eternal life to those who believe in him.*

Breastplate of Righteousness

*Thank you for giving me God's righteousness. Because I am not perfect,
God graciously protects me with His own righteousness because I believe in
Jesus Christ.*

Feet Prepared with the Gospel of Peace

*Help me to resist temptation and stay away from people, places, and situations
that tempt me. Help me live in peace with my family and other believers as
much as it depends on me.*

Shield of Faith

*Help me to hold up the shield and stop the arrows of doubt, despair, and
hopelessness that the enemy shoots at me.*

Helmet of Salvation

*Help me to know that no matter how tough life is, Jesus has conquered sin,
and I live with the assurance that I will one day be with God in heaven.*

Sword of the Spirit

*Thank you for giving me your Word, the Good News of Jesus Christ. Help me to
tell others about him.*

**The LORD is my light and my salvation—whom shall I fear? The LORD is
the stronghold of my life—of whom shall I be afraid? When evil men
advance against me to devour my flesh, when my enemies and my foes
attack me, they will stumble and fall. Though an army besiege me, my
heart will not fear; though war break out against me, even then will I
be confident.**
—Psalm 27:1-3

Gifts of the Holy Spirit

FACILITATOR NOTE: Introduce the Gifts of the Holy Spirit by reading Is 11:1-3 and review CCC 1830-1831.

Wisdom - The gift of insight

Knowledge - Stems from our desire to know God

Understanding - Is the grace to remove self for the need of others

Counsel - Is the ability to submit as a vessel of God's voice

Fortitude - Is the ability to surrender and completely depend on God

Piety - Is the ability to sense God in all things

Fear of the Lord - Is the strong desire to please God in all things

Life Application

QUESTION: What battle is currently taking place in your faith journey?

ANSWER: Open ended. Facilitate various responses.

QUESTION: How can we prepare for Spiritual Warfare?

ANSWER: Use our 'weapons' of the Armor of God and the Gifts of the Holy Spirit.

QUESTION: What types of tactics or actions are available for us to use?

ANSWER: Living the Beatitudes and performing Works of Mercy.

FACILITATOR NOTE: Direct participants to review the "Stand Firm in Spiritual Warfare" and reflect on any current or ongoing battles they may face.

Allow time for reflection and encourage sharing of thoughts and insight gained from lesson.

HOMWORK ASSIGNMENT: Write (Print) a summary of how the Adoration Module experience has touched yourself, your family, and your influence within the current community situation.

Stand Firm in Spiritual Warfare

Paul warned the believers in Ephesus that they were in a spiritual battle against unseen forces of darkness. They were struggling against evil powers that were scheming to destroy them. They had to stand firm against the devil and the powers that attack Christians, their families, and their churches. The enemy (the Devil) is clever and tries to attack in many ways—sometimes directly and sometimes in ways that are more subtle (2 Cor. 11:14, 15).

Devil's Schemes	God's Plan	Bible
"Me first"	God first	Matthew 6:33
Lies	Truth	Proverbs 14:25
Fear	Love	1 John 4:18
Discouragement	Confidence, Strength	Deuteronomy 31:8
Anger	Patience	2 Timothy 2:24
Condemning others	Putting up with others	Colossians 3:12, 13
Substance abuse	Powered by the Holy Spirit	Ephesians 5:18
Complaining	Contentment	Philippians 2:14
"My way"	God's way	Proverbs 16:25
Death	Life	John 5:24
Gossip	Confidentiality	Proverbs 20:19
Regret and shame	God's forgiveness	Acts 3:19
Greed	Giving	Luke 12:15-21
Cursing	Blessing your enemies	Luke 6:28
Revenge	Forgiveness	Matthew 6:14, 15
Hateful talk	Encouragement	Ephesians 4:29
Self-pity	Songs of praise	Ephesians 5:19, 20
Laziness	Productivity, watchfulness	Proverbs 12:24
Unfaithfulness	Loyalty	Philippians 2:4
Irresponsibility	Dependability	Proverbs 14:14
Being rude	Being considerate	Titus 3:2
Worry	Rest	Matthew 11:28, 29
Anxiety	Peace	John 16:33

Adoration Module Peer Review

(Developed by: Arnulfo Ayala, Mike Kane and Frank Cassidy)

INTRODUCTION

At the completion of this lesson, the participant will:

Action (Task): Examine your participation in the Adoration Module learning experience.

Conditions: Given a peer review assessment.

Standards: Effectively communicate a plan of action.

Learning Domain: Cognitive - Affective - Psychomotor

Level of Learning: Analysis - Responding - Practice

ADMINISTRATIVE NOTE

Academic Hours The academic hours required to teach this lesson are as follows:

Resident

Hours/Methods

2 hr 0 mins / Small Group Instruction (Peer Review)

Total Hours: 2 hrs

PRESENTATION

Facilitation Plan: Our "teaching methodology" is self directive and uses discovery to achieve a positive assessment.

Step 1: Gather together with opening prayer & song "Be Still"

Step 2: Review Peer Review instructions and answer any questions

Step 3: Participants complete Quad Chart

Step 4: Participants approach discussion table(s)

Step 5: Review Action Plan & Accountability Method to ensure plan is realistic & achievable.

Step 6: Enduring Question: How has the Adoration Module experience touched yourself, your family, and your influence within the current community situation?

Step 7: End with encouragement & recognition of hard work and commitment. Pray.

NAME (Print): _____

Date: _____

Adoration Module Peer Review

Instructions: Pause and reflect upon your experience before, during and after our Adoration Module classes. Complete the quad chart below and prepare to briefly discuss with some of your Journeyman peers. Please PRINT legibly.

Positive Attributes

Negative Attributes

Action Plan

Accountability Method

Review written summary of how the Adoration Module experience touched yourself, your family, and your influence within the current community situation?

Facilitator's Remarks:



8/24/2016

Francis Cassidy
9725 Datapoint Dr.
San Antonio, TX 78229

Dear Francis:

Your request to conduct the study titled *Catholic Life Skills* was approved by expedited review on 8/24/2016. Your IRB approval number is 16-08-004. Any written communication with potential subjects or subjects must be approved and include the IRB approval number.

Please keep in mind these additional IRB requirements:

- This approval is for one year from the date of the IRB approval.
- Request for continuing review must be completed for projects extending past one year. Use the **IRB Continuation/Completion form**.
- Changes in protocol procedures must be approved by the IRB prior to implementation except when necessary to eliminate apparent immediate hazards to the subjects. Use the **Protocol Revision and Amendment form**.
- Any unanticipated problems involving risks to subjects or others must be reported immediately.

Approved protocols are filed by their number. Please refer to this number when communicating about this protocol.

Approval may be suspended or terminated if there is evidence of a) noncompliance with federal regulations or university policy or b) any aberration from the current, approved protocol.

Congratulations and best wishes for successful completion of your research. If you need any assistance, please contact the UIW IRB representative for your college/school or the Office of Research Development.

Sincerely,

Ana Wandless-Hagendorf, PhD, CPRA

Ana Wandless-Hagendorf, PhD, CPRA
Research Officer
University of the Incarnate Word IRB

Connally Chapel of Hope

Schedule of Services

UPDATED: 10/26/2016

	Facilitator	Location		Facilitator	Location
Monday:			Wednesday:		
00-0800	RCIA SET-UP*	Chapel	1145-1345	RCIA/LIT CONF (Moczgemba)	Chapel
030-0930	Inter-Faith* (McCormick)	Chapel	1230-1430	Musician Practice*	Chapel
045-0915	Bible Study (Briley)	Chap/Kitchen	1230-1430	AD-SEG FB-ROW (BRILEY)	12 bld-B-A-sec
030-0930	Lifeskills 1* (McCormick)	Chapel	1230-1430	Interfaith Apologetics (moczzygemba)	Chapel
030-0930	Lifeskills 1 (Adoration) (Castro)	3 MPR	1230-1430	RCIA LIT (G4) (JR.)	7 MPR
000-1200	Lifeskills 2* Interfaith (McCormick)	3 MPR	1500-1600	Transformation (Page)	Chapel
030-1430	Shalom Study Hall (McCormick)	3 MPR	1500-1600	Novena *	Chapel
030-1430	Video Bible	Chapel	1630-1830	AA / NA*	Chapel
0430-1630	Serve Team Set-up*	Chapel	Thursday:		
0500-1630	Protestant Chapel Service (Briley)	Chapel	0630-1015	FBD Basic Life Principles (Mckinney)	7 Gym
Tuesday:			0730-0930	Voyager 2 (Page)	Chapel
0630-1015	FBD Basic Life Principles (D. Mckinney)	7 Gym	0730-0930	Music Class* Phase 1	Kitchen
0730-0930	Mass Choir Practice*	Chapel/Kitchen	0800-1000	AD-SEG FB-ROW (PAGE)	12 bld-B-A-sec
0735-0930	Mass B-side set-up	Chapel	0930-1100	Chapel Meetings*	Chapel
0930-1100	Christianity 101 (Briley)	Chapel	1030-1230	NATIVE AMERICAN SET-UP*	Chapel
0930-1100	Mass Lit (G4) (Norbit)	7 MPR	1030-1230	Eastern Religion* Set-up (Briley)	Chapel
0930-1230	Basic Life Principles (G4) (Briley)	Chapel	1100-1230	Eastern Religion*	Chapel
1130-1430	Mass Aides	Chapel	1030-1200	NEO Pagan SET-UP (Page)	Chapel
1230-1430	Catholic Mass (Norbert)	Chapel	1100-1230	NEO Pagan (Page)	Chapel
1230-1430	Mass Choir*	Chapel	1100-1230	Kairos P& S 2* (Grimmenger)	Chapel
1430-1700	Islamic Studies SET-UP*	Chapel	1145-1500	FBD Teaching Disc. P to P (Mckinney)	7 Gym
1500-1700	Faith Based Dorm (Brubaker)	3,4,7 MPR			
1500-1700	Islamic Studies (Imam Shakir)	Chapel	1230-1430	AD-SEG FB-ROW (PAGE)	12 bld-B-A-sec
Tuesday:			1230-1430	Transformation(Spanish) (Page)	Chap / Kitchen
0630-1015	FBD Basic Life Principles (W. Wundt)	7 Gym	1230-1430	Native American	Chapel
0730-0930	COC Music Practice (Briley)	Chapel/Library	1430-1630	Self Worth Facilitators (Page)	Chapel
0800-1000	AD-SEG FB-ROW (PAGE)	12 bld-B-A-sec	1430-1630	Self Worth* (Page)	Chapel
0930-1100	Quest for Manhood* (Briley)	Chapel	1430-1630	Choir Practice*	Chapel
1030-1200	Kairos P&S 1 * (Carter)	Chapel	1500-1700	FBD Section Meeting (D.Mckinney)	3,4,7 MPR
1145-1500	FBD Teaching Disc. P to P (Wundt)	10 Bldg. Ed.	Friday:		
1230-1430	AD-SEG FB-ROW (BRILEY)	12 bld-B-A-sec	0630-1015	FBD Basic Life Principles (C. Brubaker)	7 Gym
1200-1430	Jehovah Witness SET-UP*	Chapel	0730-0930	(HIC) Hour Is Coming (Page)	Chapel
1230-1430	Jehovah Witness * (Crayton, Wilton)	Chapel	0730-0930	Growing in Christ* (Page)	Chapel
1500-1600	G-4 Worship (altrenating weeks)	7 MPR	0730-0930	Music Class Phase 2 (Page)	Chapel/Kitchen
1500-1700	FBD Section Meeting (D.Mckinney)	3,4,7 MPR	0930-1030	Shalom Bible Representative (Briley)	Chapel
1700-2000	Greek / Hebrew Schupperhauer	Chapel/kitchen	0930-1130	Prayer Team	Chapel
Wednesday:			1100-1200	Jumah Showers*	House
0630-1015	FBD Basic Life Principles (D. Mckinney)	7 Gym	1100-1400	Jumah Set-up*	Chapel
0730-0930	RCIA LIT-Confirmation(G2,G3) (Moczgemba)	Chapel	1145-1500	FBD Inner Healing (Brubaker)	7 Gym
0730-0930	Voyager 1 (Page)	Chapel	1230-1400	Jumah*	Chapel
0730-0930	Spanish RCIA (Chavarria)	Chapel	1500-1630	Bible Study (Page)	Chapel
0730-0930	RCIA / Apolo1 SET-UP*	Chapel	1500-1700	FBD Section Meeting (D.Mckinney)	3,4,7 MPR
0730-0930	Interfaith (Moczgemba)	4 MPR	Saturday:		
0800-1000	AD-SEG FB-ROW (PAGE)	12 bld-B-A-sec	0730-1430	Protestant Worship Set-up	Chapel
0930-1230	Apologetics (G4) (Moczgemba)	7 MPR	0745-0945	Protestant Worship (Page)	Chapel
0930-1130	RCIA / Apolo #2 * (Chaveria)	Chapel	1030-1200	Protestant Worship (Page)	Chapel
0930-1130	RCIA / Apolo #3* (Moczgemba)	4 MPR	1230-1430	God Behind Bars (Moore)	Chapel
0930-1430	RCIA AIDE*	Chapel	1230-1430	Sabbatarian Set-up	Chapel
1145-1500	FBD Teaching Disc. P to P (Wundt)	7 Gym	1500-1630	God Behind Bars (Moore)	Chapel
	*= lay-in only		1530-1630	Sabbatarian	Chapel

Bold = G4 or G5 offenders

KOLBE PRISON RETREATS



MISSION:

It is the mission of the Kolbe Prison Ministry (KPM) to share the agape love of Jesus Christ with those in prison and to teach the fullness of the truth of the Catholic Church.

OVERVIEW:

Kolbe Prison Retreats are held within any Texas Department of Criminal Justice (TDCJ) facilities, Federal Bureau of Prisons (FBOP) or any other state prison system. KPM received its start from the A.C.T.S. Retreat, which is a Parish run retreat in the free world. The KPM retreat consist of a three day spiritual event. Many of the offenders that have attended a Kolbe retreat are allowed to participate as part of the inside team. Many of the testimonies during the retreat come from the inside team.

After the retreat, retreatants are welcome to attend many of the classes that are offered in the Prison Catholic Community, to help build their spirituality in order to grow closer to God.

Connally Interfaith Community (CIC)

Mission + Vision + Objectives + Goals

Mission statement:

Connally Interfaith Community draws together Leaders of existing communities of faith who share a belief in one Divine Creator, to positively transform the prison culture by providing a refuge: to share, to grow in our own faith, to learn about and support our brothers on their spiritual paths to the Creator, and to commit to the practice of servant leadership and unconditional love.

Vision Statement:

Our vision is that the prison culture will be changed from one of division and aimlessness to one of unity and purpose, establishing a system that emphasizes rehabilitation and restorative justice through faith-based initiatives.

Objectives:

1. Gradually soften hardened hearts within the unit by utilizing existing tools developed for restorative justice, including:
2. Adopting the ACTS L-3 Journeyman as a core curriculum and expanding it to make it a viable tool to use within the various religious communities.
3. Developing and promoting the Mutual Accountability Pact
4. Developing 'An Encounter with God' interfaith retreat to promote and facilitate mutual understanding, respect and accountability from spiritual and practical standpoints. This retreat will include: faith overviews, personal testimonies and self-improvement workshops.
5. Developing integrated events that tie into the Journeyman curriculum, including: marriage seminars, parent-child/family days, business plan development, parole plan development, career development.

Goals:

1. Build Connally Interfaith Community (CIC) and unify purpose with mutual accountability pact
2. Train CIC in Journeyman facilitation through Leadership Development class
3. Build solid Leadership Development class student corps
4. Develop venue for raising funds and resources for all CIC programs
5. Develop sustainable PR tools via web, print, invites
6. Build solid network of outside interfaith volunteers
7. Host first 'An Encounter with God' retreat
8. Host Parole Plan Development Seminar
9. Hold Marriage Seminar
10. Hold second 'An Encounter with God' retreat after 3 months
11. Host Family Day
12. Host Business Plan seminar
13. Hold 3rd 'An Encounter with God' after six months
14. Hold Career Development Seminar

