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Forming the Whole Disciple: A Guide to Crafting Holistic Catholic Religious Education

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It is commonplace for Catholic schools to claim to educate the "whole" person in the Catholic faith, yet exactly what this means and how to accomplish it is harder to say. Though these matters of holistic formation and Catholic identity are always important, they are especially so at present given ongoing efforts to implement the U.S. bishops' Framework for a high school religion curriculum. With these concerns in mind, this article aims to offer a traditionally-grounded, actionable answer to the following questions: Who do we hope our students will become? How do we help them toward that goal? The first half of the paper identifies and describes in detail four anthropological dimensions that have emerged as constants in Christians' attempts to articulate what we mean by the "whole" person. The latter half of the paper draws upon the work of a host of educational authorities and the author's personal classroom experience in order to suggest general pedagogical keys that might guide teaching practices and development of student formation outcomes.

Introduction

Anyone who has ever strolled through the halls or perused the website of a Catholic elementary or high school has likely encountered slogans about "educating the whole person" or "educating the mind, body, and soul." Such slogans testify to the Catholic belief that initiating others into the faith entails, in the words of the *General Directory for Catechesis*, a "transformation of life [that] manifests itself at all levels of the Christian's existence" (Congregation for the Clergy, 1998, no. 55). After all, Jesus promised his disciples not just knowledge or technical skills but life in all its fullness (Jn 10:10). In light of this vision of discipleship, Catholic schools and religious education programs have good reason for their concern with holistic faith formation. Yet, how to achieve such educational aims in the details of the day-to-day is harder to articulate.

Though always important, the issue of holistic faith formation is of particular moment given ongoing nationwide efforts by Catholic high schools to

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implement the *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age* (US Conference of Catholic Bishops [USCCB], 2008) and by parishes to implement the *Framework*'s *Adaptation* (USCCB, 2010), as urged by the US Conference of Catholic Bishops. The stated aim of these new frameworks for high school-age religious education is to form students as disciples who live "in intimacy with Jesus Christ" and who "participate more deeply in the life of the Church"—undoubtedly a holistic endeavor (USCCB, 2008, p. 1). While it would be difficult nowadays to find someone who does not support the cause of holistic education, not all Catholic educators will readily accept the goal of the *Framework* as identical with that of Catholic education generally, and it is not this author's intention to enter into that debate here. It is the prerogative of each diocese, school, and parish to determine how it will implement the *Framework* (USCCB, 2008, 2010) and the appropriateness of certain pedagogical approaches—such as those presented in this article—for its educational context. However, for those Catholic educators who do, like the *Framework* authors, conceive of their task as that of forming disciples, this article may serve as a helpful resource. What follows may be of particular interest to those responsible for developing curricula and educational materials for religious instruction, where efforts to form people as Christians (i.e., "faith formation") tend to be concentrated today. Teachers and catechists who are less concerned with the underlying theory will be most interested in the practical suggestions in the second half of the article.

The current re-envisioning of US Catholic religious education prompted by the *Framework* raises several crucial questions for educators engaged in the work of forming disciples: Beyond doctrinal knowledge, which the *Framework* clearly emphasizes, what qualities and capacities characterize a disciple, and how do Catholic educators inculcate them in students? Put otherwise: What do educators mean when they purport to educate the *whole* person in faith, and how do they help students toward that goal? In this article, I aim to offer a preliminary answer to these questions that is both firmly rooted in traditional Christian anthropology and sufficiently precise for guiding religion curriculum planning and teaching practices.

The first half of the article draws extensively upon the work of Thomas Groome in identifying and describing four anthropological dimensions—corporeal, affective, volitional, and cognitive—that have emerged as constants in the Christian view of the human person holistically conceived. Acknowledging that humans are wonderfully complex beings with many interrelated

dimensions, I do not here aspire to anything approximating a comprehensive Christian anthropology, nor do I advocate conceiving the person on the model of a faculty psychology. Rather, I aim to develop an "operative" anthropology, that is, an anthropology suited to serve the needs of educators by targeting capacities integral to a holistic view of the human person and relevant to the faith formation process. The reader might thus think of this analysis as providing "snapshots" or "freeze frames" that capture for the sake of understanding several key aspects of the whole person in motion—that is, aspects of the disciple living the faith—and that thereby aid educators in enhancing that living. The latter half of the article draws upon the work of a host of educational authorities, as well as my own classroom experience, in order to suggest general pedagogical keys that will facilitate Catholic educators' efforts to articulate student faith formation outcomes and to guide students in forming these four dimensions through religious instruction.

Educable Dimensions of the Human Person

Although the language of "holistic education" is no less current in the public sector than in Catholic schools (R. Miller, 1992; J. P. Miller, 2010), Catholic formation has its own particular ends and means, which, though often incorporating "secular" methods, may also transcend and transform them. Beyond general goals like equipping students with 21st-century skills and forming responsible citizens, Catholic formation aids learners in developing their God-given capacities for the sake of devoting all that they have and are to the service of God and neighbor. The *General Directory for Catechesis* (Congregation for the Clergy, 1998) identifies as the goal of the pedagogy of faith "to move the person to abandon himself[1] 'completely and freely to God': intelligence, will, heart and memory" (no. 144). Even more authoritatively, in Luke 10:27, Jesus demands, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." In other words, we are to love God with the entirety of our being, encapsulated here in four elements—heart, soul, strength, and mind.

Without making too much of the correspondence between Jesus's language and modern anthropological terminology, it is significant that some

1 Any instances of non-inclusive language found in this article are reproduced from the original text(s) and are not the preferred word choice of the Author or the Editors of the *Journal of Catholic Education*.

form of these four dimensions—the affective, volitional, corporeal, and cognitive—have perdured as touchstones of anthropological analysis in the Christian tradition as well as in the secular sciences. Psychologist Ernest Hilgard (1980), for example, focusing on those dimensions proper to his field, demonstrated that over the course of the past two centuries (and possibly as early as antiquity), scholars have described the human psyche in terms of an irreducible "trilogy of mind"—cognition, affection, and conation (p. 107). Analysis of these three psychological capacities, complemented by a treatment of the body, likewise recurs in Christian scholarship, most notably in the *Summa Theologica* of Saint Thomas Aquinas (2008/1485), which synthesized the best of Christian and Greek thinking up to the thirteenth century. Beginning in the section of the *Summa* devoted to "Man," Thomas affirmed with the Judeo-Christian tradition that the human being is "something composed of soul and body" (I.I, q.75, a.4, c.). He goes on in Question 76 to analyze the soul into "intellectual" and "appetitive" powers, then further differentiating the appetitive into sensitive appetites (i.e., the passions or affections) and the intellectual appetite (i.e., the will). The result of his analysis is thus the same four dimensions of the human person named above, namely, the corporeal (body), cognitive (intellect), affective (passions), and volitional (will). In the present day, we find these same categories embedded in the language of official Church teaching. For example, the *Catechism of the Catholic Church* (USCCB, 2000), though lacking Aquinas's systematic presentation, nonetheless offers sustained treatment of all four dimensions in its account of the human person (see nos. 362-8, 1704-5, 1731, 1763-6, respectively).

The Catholic intellectual tradition thus posits these four dimensions as indispensable elements in any effort to describe "the whole person." Though I have distinguished each of these dimensions for the sake of conceptual clarity, in reality none ever operates in isolation from the others and, correspondingly, education never forms one dimension in isolation from the others. Having made these initial distinctions, it remains to examine more closely what constitutes each of these dimensions, how God calls Christian disciples to use them, and, consequently, their special relevance for Catholic faith formation.

Corporeal

The first aspect to be considered is the bodily or corporeal—what Thomas Groome referred to in his later works as the "hands." By "corporeal" Groome

(1991) understood, "the whole physical aspect of human 'being'" (p. 87). He expanded upon this concise definition to describe the bodily dimension as "the dynamic capacity we have to physically experience and act with 'manual' agency upon the world and others" (p. 92). In so expanding his description, Groome highlighted the fact that the body's significance extends beyond its occupation of space in the world, which draws out two points of interest for Catholic educators: First, the body is the means by which human beings experience and come to "know" the world and themselves. Second, it is by means of the body that humans are able to express themselves and translate the designs and desires of the reason and will into the realm of material reality where they affect the world and other people.

Catholic educators should not take for granted that their students know how to use their bodies for the sake of God and neighbor or are disposed to do so. In truth, the influences of the wider culture often act counter to Catholic respect for the body (Benedict XVI, 2005). To illustrate the point, one need only consider the culture of self-indulgence and instant gratification, not to mention objectification of the human (especially female) body for pleasure and financial gain, so prevalent in our country (Attwood, 2009; McNair, 2002). Because of their pervasiveness, these cultural trends exercise a powerful influence upon our students. In contrast to such materialistic and self-indulgent attitudes towards the human body, the Catholic faith offers a sacramental view of reality that regards the physical world and human embodiedness as means of encounter with God (USCCB, 2000, nos. 293, 364). In addition to drawing attention to the presence of the spiritual within physical, the Catholic faith challenges disciples to act upon the truth they have received. In the words of Scripture, Christians are to be "doers of the word and not hearers only" (Jas 1:22). A life of Christian discipleship thus demands more than intellectual assent to propositional truth claims or an emotional fervor for Christ; it demands that Christians literally embody love of God and neighbor, as Christ himself did.

Affective

In addition to the "hands," Groome (1998) identified the "heart" as an educable dimension of the human person. He associated this affective aspect with feelings, desires, trust, and relationships, though he noted that there is a relational element to all four of the anthropological dimensions. In a more precise manner, Aquinas (2008/1485) described the affections—or the "appe-

tites" in his usage—as natural inclinations of the soul toward what is desirable and away from what is undesirable (I.I, q.81, a.2., c.). These include both "inclination following sensible apprehension" (i.e., "concupiscible appetite") and the impulse to overcome more immediate desires in order to pursue what is suitable (i.e., "irascible appetite") (I.I, q.81, a.2., c.). Examples of the former include love and hatred, whereas examples of the latter include daring and anger. Taken all together, the affections or appetites may be understood as the visceral response of the human being to sensible or mental stimuli.

As with the corporeal dimension, Christian teaching has consistently stressed the need to train the affections. For instance, Saint Paul in his letter to the Romans called upon his audience to master their passions rather than being mastered: "Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions…but …present your members to God as instruments of righteousness" (Rom 6:12-13). Christian teaching balances this concern for the harmful potential of unbridled passions with affirmation of their positive potential. Saint Ignatius of Loyola in his *Spiritual Exercises* (1989/1548), for example, encouraged the one engaging in the exercises to attend to feelings of peace, consolation, and joy or, by contrast, feelings of turmoil, restlessness, or emptiness as clues that the decision one is discerning will lead one closer to or further away from God. The Catholic faith thus enjoins disciples to reorient their passions—with God's help—for the sake of a higher cause rather than simply stifling them.

Volitional

The second dimension falling under Groome's concept of "heart" is the human being's volitional capacity, or the "will." Groome (1991) described it as the capacity "to consciously choose and make commitments that shape how we live toward the future" (p. 97). It is "our dynamic disposition as an 'I' to relate intentionally and with emotion to our perceived 'selves' (i.e., to a 'me'), to others, creation, and God" (p. 94). Aquinas, for his part, considered the will a type of appetite, albeit an intellectual rather than sensitive appetite. By classifying the will in this way, he emphasized that people experience desire—namely, desire for the good—through the will. However, unlike the sensitive appetite, which is passively moved by something sensible, the will desires goods apprehended by the intellect. Synthesizing the descriptions of Groome (1991, 1998) and Aquinas (2008/1485), we can understand the will as a capacity by which one self-consciously orients and moves oneself toward the

good through one's decisions. It is by virtue of this dimension of the human being that persons are able to direct and take responsibility for themselves. Thanks to the will, humans are not wholly determined by the conditions in which they find themselves. Rather, they are able to choose—albeit always to a limited degree—how to respond to those conditions and to information presented to them. In short, the will is the source of personal agency and the exercising of freedom as personal subjects.

Since the will is the capacity by which humans exercise control over themselves, formation of the will is indispensable to Christian formation. From a practical standpoint, my experience has been that, when regularly encouraged to exercise their ability to choose what is best, young learners quickly rise to expectations and hold themselves to a higher standard, thereby minimizing the need for heavy-handed classroom management. Beyond self-regulation, however, empowering students to exercise their personal agency is important for affirming their dignity before God and one another as well as their calling to an ultimate Good. Since love is an act of the will, no matter how much one knows *about* God, if one does not choose to love God, that one will never know God in the fullest sense. Hence, our faith urges us to train the will, knowing that "it attains its perfection when directed toward God" (USCCB, 2000, no. 1731)

Cognitive

The final dimension of the person to consider is the cognitive dimension, or the "head" in Groome's parlance. Groome (1991) described the cognitive dimension generally as "our ability and disposition to engage life with thoughtful comprehension, to construct an intelligible world for ourselves and to appropriate some measure of meaning and value from it" (p. 88). More specifically, Groome, in line with Augustine, identified three components of cognition—reason, memory, and imagination (Groome, 1991,1998; cf. Augustine, 1991/420, 2008/398). Reason is the faculty most commonly associated with cognition, but Groome would seem right in asserting that attention to memory and imagination is equally essential to forming the mind, especially when striving to form a Catholic worldview that is at once rooted in tradition and expectant of the coming of God's reign.

Concerning reason, Groome (1991) explained that this capacity "prompts us to question and interpret reality, to understand the meaning of it and of ourselves within it, and to judge the adequacy of the understandings we

reach" (p. 94). The implication of Groome's definition is that reasoning entails some sort of logical operation of the mind upon its perceptions. It is by virtue of reason that one can understand what may only be given to the mind implicitly—for example, in sense experience—and recognize how things fit together. In short, reason is the capacity to apply categories and patterns to the objects of thought and to make connections among disparate thoughts according to those categories and patterns.

Speaking of memory, Groome (1991) wrote, "This is our active disposition of mind to bring to consciousness our personally owned information, thoughts, convictions, feelings, and images that we have learned from experiences and from other people" (p. 91). This seems a comprehensive definition because it makes clear that memory pertains to more than the events of one's personal past. Groome further enriched his description by adding, "Though memory can be used for simple recall, or to retrieve something that was 'stored' by rote memorization, remembering that brings previous knowledge to life again entails analysis and reclaiming it with a renewed sense of its wisdom or value" (p. 91). In this way Groome distinguished between passive recall and memory as "analytical" remembering (p. 91).

In describing imagination, Groome makes another important distinction between imagination and fantasy. For Groome, imagination is not make-believe or the conjuring of mental fictions. Rather, it pertains to reality as it could be—or perhaps, reality as it is but as we are yet to experience it personally. Along these lines, Groome (1991) listed four functions of the imagination: (a) it "enables us to see what 'is'"; (b) it "enables us to see both the conceptual and practical consequences of what 'is'"; (c) it enables us "to begin to imagine that the world as it is could be otherwise"; and (d) it entails "the ethical demand to imagine otherwise" (Kearney, 1998, p. 370, as cited in Groome, 1991, p. 96). In sum, imagination is the capacity to construct new understandings and possibilities for action in novel circumstances based on previous understandings and experiences.

Pedagogical Keys for Developing Corporeal, Affective, Volitional, and Cognitive Dimensions for Christian Discipleship

Beginning from the question of what is meant by "the whole person," the previous section identified what constitutes each of the corporeal, affective, volitional, and cognitive dimensions and discussed why each is important in the holistic formation of Christian disciples. With these four dimensions clearly in sight, the latter half of the article will draw upon the wisdom

of both Christian and non-Christian educational authorities in order to highlight some key insights for guiding religious instruction practices and the development of student faith formation goals. Although space limitations prohibit a more extensive discussion of specific teaching strategies and activities, some illustrative examples will be offered. (See J. P. Miller, 1993, 2010; Mayes & Williams, 2013; and Trilling & Fadel, 2009 for additional examples and strategies that might be adapted for the purposes of holistic Catholic formation.)

Corporeal: Training the Body for Christian Response

The Catholic sacramental view of the world assures us that God makes Godself present and draws us into spiritual reality through material creation, including the human body. Accordingly, the first pedagogical imperative suggested by our Catholic faith is to teach students to attend to their senses as a source of wisdom about God, themselves, and the world. Over the course of the past half-century, researchers have mounted significant evidence that somatic cells have a memory of their own (Maslow, 1964; Tomatis, 2000; Saigusa, Tero, Nakagaki & Kuramoto, 2008) and that personal experience can change what explicit education and willpower cannot (Dasgupta & Greenwald, 2001). It is on the grounds of such research that Groome (1991) could claim, "the body has an incarnate wisdom that it carries and maintains within itself" (p. 90). Catholic educators have a responsibility to help students discover this wisdom within themselves and develop their capacity for experiencing the spiritual through their bodies. These sentiments are echoed in the writing of theologian and interdisciplinary thinker Bernard Lonergan (2007), who highlights the importance of "being attentive" (p. 20)—that is, properly attending to sensory and imaginal data—as the indispensable first step in the cognitional process that leads one to transcend one's own initially narrow horizon and recognize God as the source of one's being. Teachers might make practical use of these insights by, for example, instructing students to observe how each of their senses is engaged during the Mass and afterwards discussing how the structure and elements of the Eucharist draw each participant into "fully conscious and active participation" (Paul VI, 1963, no. 14). In a similar vein, John Miller (2010), a leading figure in holistic education, has suggested that incorporating Jnana yoga into class can help students to connect body and mind and therefore engage with Scripture more fully.

Bodies are not only a site of God's self-revelation to humanity; they are also the medium through which disciples respond to God and enact their

Christian faith in the world. In the words of Groome (2011), "Although our beliefs are integral to our faith…how we *live* our faith is really the nub of Christian discipleship" (p. 114). As mediators of a tradition that charges its adherents with serving the needs of the world, Catholic educators can guide students in training their bodies for a life of discipleship through Christian practices like pilgrimages, fasting, the sign of the cross, the movements of the liturgy, and the corporal works of mercy. Just as athletes develop "muscle memory" for a particular athletic skill through repetition and practice, so can disciples make Christian habits an ingrained part of who they are through regularly engaging in such traditional practices. Catholic educators can help students develop such habits by modeling them and by providing opportunities for students to engage the practices themselves. Such opportunities might include walking students through the movements of the liturgy (i.e., conducting a "teaching Mass"), praying with students, and engaging students in service to others.

Affective: Orienting the Affect Toward Love and Compassion

The Christian tradition teaches that the affections are essentially good, despite human beings' regular failure to order them correctly. Therefore, Catholic formation demands, not the elimination of these passions, but rather their ordering to the ends determined by the reason and will—namely, love of God and neighbor. Educators should teach their students to attend to their emotions, feelings, and desires as important sources of self-understanding, rather than ignoring or repressing them. Lonergan (2007) affirmed this point, explaining, "Because of our feelings…we are oriented massively and dynamically in a world mediated by meaning" (p. 31). Consequently, "To take cognizance of [one's feelings] makes it possible for one to know oneself, to uncover the inattention, obtuseness, silliness, irresponsibility that gave rise to the feeling one does not want, and to correct the aberrant attitude" (p. 33). On the more positive side, Groome (1991) affirms that we can "bring [feelings] to consciousness and expression as a source of 'sensuous wisdom'" (p. 93). However, doing so "requires digging deeply into [learners'] souls, engaging them with the great generative themes of their lives, with what matters most to them" (2011, p. 115).

One of the things that matters most deeply to people is relationships. Noting this human affinity for relationship, Catholic teachers could profitably learn from the "Roots of Empathy" (ROE) program developed by Mary Gordon (2005), which facilitates interaction between school children and

infants in order to promote students' growth in emotional and social understanding. Catholic teachers might employ a similar approach, inviting a guest speaker with first-hand experience of a given topic (e.g., adult initiation into the Church or direct service to the poor) to the classroom. By listening to guests' stories, conversing with them, and possibly sharing their own stories, students are able to encounter important faith themes through the eyes of a person who has been personally affected by them. As a result, students can develop the sort of emotional associations—in this case, sympathetic response in line with Church teachings—that researchers in psychology and neuroscience have consistently found to be to a crucial element in human action and decision-making (Zhu & Thagard, 2002).

In addition to encouraging students to attend to their emotions, teachers can guide students in orienting the affections toward what the intellect and will discern to be good and salutary. Famed educator Maria Montessori acknowledged the possibility of transforming the affect when she wrote, "Multiply the sensations, and develop the capacity of appreciating fine differences in stimuli, and we *refine* the sensibility and multiply man's pleasures" (Gutek, 2004, p. 179). Lonergan (2007) likewise upheld the possibility of people training their own affections: "No less than of skills, there is a development of feelings…once they have arisen, they may be reinforced by advertence and approval, and they may be curtailed by disapproval and distraction" (p. 32). More concretely, psychologist Barbara L. Martin (1989) has recommended numerous strategies, including teacher modeling, prioritizing attitudinal objectives over emotion and feeling objectives, and promoting interaction among students, that contribute to such affective development. According to Lonergan, the result is that "[s]uch reinforcement and curtailment not only will encourage some feelings and discourage others but also will modify one's spontaneous scale of preferences" (p. 32). Students may in this way gradually come to take genuine pleasure in doing what they know to be right, albeit difficult at first.

In this same vein, Groome noted the helpfulness of persuasive rhetoric in supporting affective development. Like Augustine (1996/427), who urged catechists to "delight" and "persuade" their students in addition to teaching them (IV.27), Groome (2011) suggested, "religious educators can surely re-present Christian Story and Vision to appeal to people's desires and concerns" (p. 149). Groome warned that employing pathic rhetoric should not be reduced to simply conjuring up warm and fuzzy feelings about God. Rather, activating students' feelings and emotions should occur in the service

of helping them to learn about the faith or motivating them to live it out. One way of producing this effect is to teach with artwork, music, and stories that will inspire students and lead them to appreciate God as the source of all good things.

Volitional: Developing Responsibility for Faith

Christian respect for each person's free will implies that teachers should interact with students in a way that affirms students' role in actively appropriating the faith offered to them. Such an approach becomes increasingly appropriate as students mature cognitively and emotionally and thereby become more capable of responsible decision-making. Nevertheless, regardless of the student's age, active participation is essential to growth in the Christian life, for, according to the *General Directory for Catechesis* (Congregation for the Clergy, 1998), in religious instruction learners "take on a commitment in activities of faith, hope and charity, to acquire the capacity and rectitude of judges, to strengthen their personal conversion, and to a Christian praxis in their lives" (no. 157). Educators can encourage students to assume greater responsibility for their growth in faith by evincing an attitude toward themselves as worthy guides rather than answer-givers and toward students as fellow journeyers rather than passive receptacles for the teacher's knowledge (the "banking" concept of education criticized by Paulo Freire [1994/1968, p. 73]). When teachers treat students like partners in their own education, students are more likely to make the personal decision to invest themselves in the Catholic faith.

Some instructional strategies and activities are more conducive than others to volitional development. For example, teachers can more effectively prompt students to make personal decisions and commitments to the faith by including class discussions and student-initiated questioning rather than simply lecturing or employing a guess-what-the-teacher's-thinking brand of questioning. Having students teach material to their classmates often carries the same benefit. Admittedly, these sorts of learning activities require more preparation on the part of the teacher and take up more class time than a simple lecture. Notwithstanding, as John Dewey (1922, 1963/1938) emphasized, generating authentic experiences is vital for translating classroom learning into the real-world context of life and work. Indeed, the moments when teachers allow for student initiative and spontaneous participation and questioning are the ones when students recognize the relevance of the mate-

rial for their lives and make the greatest strides toward a personally appropriated faith.

Another key strategy for developing volitional capacities is providing students opportunities for decision-making. In her classroom, Maria Montessori facilitated what she termed "auto-education," operating on the principle that "assimilation of knowledge is best effected as the result of the spontaneous working of the intellect" (Standing, 1929, p. 121). According to Montessori, the educator can provide the right environment and right "intellectual food," but the active work of education is ultimately up to the student (Standing, 1929, p. 122). This approach continues to prove effective in contemporary "learner-centered" strategies—for example, encouraging students to articulate their own perspectives and providing students with choice and control over the learning process—which can aid students not only in becoming independent learners but also in making personal decisions and commitments to the faith (McCombs, 2007). Lonergan (2007) provided a philosophical warrant for such approaches, describing acts of judgment and decision-making as the consummating steps in the process of self-actualization: Having experienced (accessing the corporeal and affective dimensions) and understood and interpreted the faith (cognitive dimensions), students must ultimately make the decision to reject or adopt the faith for their own (volitional dimension). Without this final step, the instructional material can remain abstract and existentially insignificant for the learner.

For this reason, Groome (1991) set up the opportunity for decision as the final moment in his "Shared Christian Praxis" approach to religious education. According to Groome, Christian religious education "should turn participants toward the consciousness that arises from the praxis of their decisions and bring them to express it" (1991, p. 97). For example, at the end of a lesson on social justice, teachers might have students develop an action plan for how they can promote justice in their own communities. Groome also drew attention to the relational component of decision-making. In addition to actively engaging learners in making commitments, Christian religious education, he said, must "provide a community where there is resource, sponsorship, testing, and opportunity to make and practice right commitments" (p. 97). Groome's emphasis on community finds resonances in the psychology of learning where authors like Michael Martinez (2010) have highlighted how communal learning helps students to make and protect volitional commitments by observing others perform skill processes and employ self-regulation strategies like goal-setting and monitoring their own progress (p. 184).

Still, simply occupying a classroom with others or working in groups does not guarantee volitional development. Collaborative work is most beneficial when members are mutually accountable and mutually supportive (Soller, 2001). Teachers can thus further facilitate volitional development by grouping together learners of varied capacities for self-regulation as well as by modeling and reinforcing supportive interactions among students.

Cognitive: Promoting a More Intelligent Faith

The cognitive dimension, as discussed in an earlier section, consists of three aspects—reason, memory, and imagination. As concerns formation of the reason, Groome (1991) rightly insisted on teaching learners to think "critically and contemplatively" for themselves (p. 94). Of course, students must understand the faith before they can apply it or critique it. Nevertheless, attaining mature faith requires students to understand the faith on their own terms, interpret its meaning for their lives, and question elements that do not make sense to them. The taxonomy of educational objectives developed by educational psychologist Benjamin Bloom (1956) presents one useful schema that Catholic educators might utilize in designing activities and assignments that move students from lower to higher levels of thinking. More basically, teachers can promote their students' rational development and maturity in faith by encouraging them to ask questions about Church teachings and by allowing students the time necessary to think deeply. This latter suggestion might seem obvious, and yet some research indicates the average teacher pauses for fewer than two seconds after asking a question, effectively short-circuiting serious engagement with the issue (Rowe, 1987; Tobin, 1987).

Beyond encouraging students to memorize valued prayers, Scripture passages, and creeds of the faith community, teachers should also promote what Groome (1991) described as "remembering as bringing to mind again through active analysis what participants already know" (p. 92). This kind of analytical memory is essential to Christian identity. As part of Christian formation, educators can help students situate their own lives within the religious tradition, recalling the events of salvation history and recognizing how God continues to work in the present. More immediately, educators can facilitate students' remembering how God has been at work in their own lives. For example, when beginning a session on the sacraments, a teacher might ask students to recall a time when they encountered God in an ordinary thing or event and then discuss the meaning they took from the experience.

In addition to remembering one's roots in the tradition and reasoning about one's current situation and beliefs, Christian discipleship involves envisioning how one can faithfully respond to one's current context as Jesus and other Christians have responded to theirs. To this point, Groome (1991) asserted that religious education must "engage participants in imaginative activities to express the consciousness that arises from their acts of imagination, and to see for themselves what is and its consequences, what is not yet but can be or should be" (pp. 96-97). A "problem-based learning" (PBL) approach such as that developed by Ann Lambros (2002) presents Catholic educators with a model whereby they might challenge students to imaginatively extend what they have learned about Church teaching in order to work through moral dilemmas or social justice problems. As Philip Keane and others have argued, developing the imagination in this way is absolutely imperative to the task of Christian formation (Keane, 1984).

Conclusion

In this article, I have aimed to articulate more precisely what it means for Catholic educators to educate the "whole person." This is always an important question for Catholic educators to consider, but it is especially so as Catholic high schools and parishes across the US work to implement and supplement the USCCB *Framework*. In my experience, most educators in Catholic schools already have some sense of Catholic identity, that is, of who God calls human beings to be. Likewise, most seem to intuit that there is more to faith formation than filling students' heads with Scripture verses and *Catechism* quotations. Notwithstanding, a vague vision for formation is likely to produce only a vaguely Catholic identity. By defining more precisely the gifts God has given human beings and methods for developing those gifts, Catholics can root themselves more firmly in their identity as disciples of Christ. Jesus demanded that his disciples love God with all their heart, soul, strength, and mind. Curriculum and instruction in Catholic schools and parishes should pursue its aims in like manner.

The foregoing investigation has identified four dimensions—corporeal, affective, volitional, and cognitive—as integral to Christian anthropology and, therefore, to the work of Catholic faith formation. It is my humble hope that this detailed exploration of these anthropological dimensions, in conjunction with the above pedagogical insights for developing those dimensions, will serve as a resource for Catholic religious educators in their efforts to craft

student formation outcomes and instructional strategies that help students not only to know the faith but also to love, decide for, and live it. Granted, establishing such objectives and strategies will not itself guarantee the holistic faith formation of students. In truth, when the goal is commitment to a life of discipleship, God's grace and the free will of the student—two factors beyond the control of educators—are the most important. Nevertheless, even though developing formation outcomes and instructional strategies is only one piece of this effort, it is an indispensable one and one that needs special attention at this crucial moment for US Catholic religious education.

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