

# Religious education in the Swiss Reformed Churches as a promising hybrid between non-formal and formal education

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## 1. On the situation of religious education in the Swiss Reformed Churches

### 1.1 Background

In Switzerland there is a specific relationship between church and state responsibility for religious education which can be described as an institutional “double-track”-system: The cantons are responsible for organising Religious Education as a non-denominational school subject. Denominational education is the responsibility of the churches. In other words: Apart from some cantonal exceptions, religious socialization (in its specific form of introducing the pupils to a certain tradition) is not a matter or concern of the Swiss public school system, which is considered religiously neutral (cf. Cebulj and Schlag 2014).

This did not pose a major problem as long as religious education was more or less guaranteed and a matter of course within families, supported by a fairly self-evident ecclesial surrounding. Due to the significantly decreasing effects of church commitment in Switzerland over the past decades, the churches are facing the unavoidable challenge of facilitating religious experiences and making them available to children and young people (Schlag 2013).

For this reason, the cantonal churches have developed over the last years, or are currently developing, programs for religious education for children and young people (children’s work, confirmation work, youth work) intended to at least initiate a kind of basic religious socialization and also a form of identification (“Beheimatung”) with the church. This form of catechetical learning has the following characteristics:

- it is based on certain institutional frameworks and regulations;
- it is often based on the idea of a comprehensive catechetical program;
- it is (in a certain sense) obligatory (e. g. as a prerequisite for confirmation);
- it has school-like elements (fixed number of hours, curricula, teaching materials; the place of learning can also be in the school buildings!);
- it is usually carried out by professionally trained staff (ministers and/or catechists).

Bearing in mind the somewhat classical differences between formal and non-formal education, it is obvious that catechetical learning in the Swiss Reformed Churches

can hardly be clearly assigned to either side. Of course, some specific characteristics of formal education – like degree-orientation or employability – can be found here only on the edge. But other elements, like obligatory forms, standardization, predetermined regulation or professional responsibility, are clearly evident in the programs of catechetical learning. These programs can therefore – at least within the time between primary school and confirmation – be seen as a hybrid between non-formal and formal religious education, while the clearly non-formal, voluntary programs largely happen at pre-school level (Sunday School) or church youth work (like participation in camps, youth groups and meetings, organization of weeks for children, etc.).

## 1.2 Approaches to the research topic

With regard to the current state of research, extensive studies on confirmation work and the overall concept of religious education in the Canton of Zurich are available (cf. Schlag et al. 2016; Voirol-Sturzenegger 2014); a major comparative study on the youth work of the Catholic and Reformed Churches is currently in preparation (for first results cf. Schenker 2017).

However, in the field of comprehensive catechetical programs as a whole and in the cantons, a broader systematic survey beyond cantonal borders has not yet been carried out. In this respect, the following presentation aims, on the one hand, to explore the profile of the catechetical programs as a whole and, on the other hand, to identify desiderata of research.

This is performed with an exemplary view of Zurich and with some references to other programs in individual cantonal churches (Thurgau, Aargau, Graubünden/Grison, St. Gallen and Berne). The main focus is on:

- objectives, concepts and church frameworks
- target groups (ages)
- conditions of participation/terms of participation (obligatory – voluntary)
- program structure and teaching/learning materials
- responsible persons (full-time and volunteers) and training
- effects
- indications of problems and open questions.

## 2. The Comprehensive Catechetical Program (rpg) of the Reformed Church of Zurich

Among the concepts of denominational education in Switzerland, the Comprehensive Catechetical Program concept of the Reformed Church of Zurich (Religionspädagogisches Gesamtkonzept, rpg) has been the most thoroughly researched so far (Voirol-Sturzenegger 2014).

## 2.1 Research design

Since in the field of religious education there are hardly any in-depth research results available, the rpg was studied as broadly as possible. The main focus of the survey was on those responsible for religious education in the congregations (councils, ministers, catechists/teaching staff). The aim was to describe how this cantonal church concept was implemented in the individual congregations and what experiences have resulted from it. The results are based on data from the following sources:

- from 385 quantitative online questionnaires with – depending on the function of the person interviewed – 14–61 questions and around 100–300 items;
- from 16 group interviews with 4<sup>th</sup> grade children;
- from interviews with parents of these children;
- and from eight mainly qualitative short questionnaires for parents whose children did not participate in the rpg.

## 2.2 Brief description of the rpg concept

The overall goal of the rpg is “to experience faith in God with children, adolescents and families, to learn, to live and to shape it”. These four “forms of expression of faith” each characterise a phase of the overall concept of religious education, from working with preschool children and primary school children to adolescents and young adults. While the congregations should develop voluntary “pre-school”, “post-school” and “during the school years” voluntary programs of children’s and youth work, a comprehensive concept of 192 hours of teaching was developed for the school years, focusing on forms of content-based learning. Participation is a prerequisite for admission to confirmation. The rpg speaks here of obligation (*Verbindlichkeit*). So anyone who wants to be confirmed at the end of the 9<sup>th</sup> school year must participate in religious education courses offered by the church starting in the 2<sup>nd</sup> school year. The concept envisages 30 hours each for the 2<sup>nd</sup>–4<sup>th</sup> school years and a total of 30 hours for the 5<sup>th</sup>–7<sup>th</sup> school years. In addition, there is the confirmation work, which comprises 72 hours. These programs are designed for the primary level by trained catechists according to elaborated working material. At the secondary level, ministers are usually responsible for the teaching.

## 2.3 Some main results

### *The rpg as a model for success*

The rpg can be considered a success in many respects: A large number of the Reformed children of the Canton of Zurich take part and are motivated and interested.

As part of the empirical studies on implementation of the rpg, a total of 62 children were surveyed in group interviews. The interviews took place during the lessons in the 4<sup>th</sup> grade. The interviewed children had also taken part in the programs for the 2<sup>nd</sup> and 3<sup>rd</sup> grades in the previous years. The basic tenor is clear (cf. Voirol-Sturzenegger 2014, 176f.): Most of the children are happy to participate in the church's educational programs. Even if they know about the obligatory aspect of the programs, very few of them feel compelled, but state that they like to come and feel no pressure to do so. Sometimes they may not feel like going to meetings, or they would rather go home or to the swimming pool after school, but once they arrive they like it. They are happy to experience something together with other children, and some of them are convinced that they want to continue to attend church religious education. In the words of the children, "the lessons are fun", the programs are "mega cool" or "super cool". Asked what they like best, they name games and playful learning, drawing, handicrafts, baking, or "designing a poster". It becomes clear that the children appreciate it when they can "do something" by themselves. Where a meal is offered, the children appreciate the lunch table, which makes their school life easier, and enjoy eating together. Special highlights are excursions or films and television, but also celebration of the Lord's Supper in class, or participation in and experiencing of worship.

The congregations were motivated for implementation. Several of them have since had positive experiences (Voirol-Sturzenegger 2014, 95–97). Quantitatively seen, nearly two thirds tendentially regard implementation of the rpg in their congregation as successful, whereby the pastors display significantly more sceptical attitudes. 12% say that the introduction got off to a good start, but then came to a standstill. More than half see a high level of motivation for implementation in their congregation, while 5% say they are not motivated at all. High motivation can also be felt from some qualitative results of the rpg survey – as one person said: "Despite the shortcomings, it is a good thing that religious education and 'Beheimatung' are offered, which is why we are all very committed to the rpg".

In some places the rpg also seems to have a positive effect on the life of the congregation (cf. Voirol-Sturzenegger 2014, 149–150). For example, a 40-year-old church administrator states: "We have had only positive experiences in our congregation. Through various new events, more people are coming together and also more are coming into the church. The lessons are more fun for everyone." Parents, too, are sometimes very positive about the church initiatives, although they also express the fear that it could be a bit too much for the children. Above all, the efforts to achieve variety and an exciting design are praised.

Where congregations care about the needs and resources of families and adopt an inviting attitude towards them, the rpg has positive consequences for parents and families (cf. Voirol-Sturzenegger 2014, 235). The interviews with parents show that parents who find it difficult to convey religious content appreciate the support provided by the church's educational programs and in any case see it as an enriching addition ("The children will thus hear more."). If children relate at home their experiences in the church programs, or if parents are occasionally invited to events, they can refresh religious topics themselves. It was mentioned that the topics are discussed and further developed at the family table. Parents can expand their local network of relationships through cooperation on certain church occasions. A mother says clearly that such engagement is positive for her. A father sees it as a benefit for the whole family when the church becomes a place where it is always possible to celebrate together. Important events in the family are celebrated in the gradually more familiar church, the family experiences an anchoring and a feeling of being at home in a larger community.

However, the research results also draw attention to challenges that should be considered more closely and included in the (further) development of comprehensive catechetical programs.

### *Challenges at concept level*

The rpg is strongly imprinted and influenced by the general idea of a formal, reliable structure, followed by all congregations in the whole of the Reformed Church of Zurich. In its obligatory part, it focuses on learning contents and the development of religious knowledge. The especially developed elaborated materials and ready-made lessons are oriented to single or double lessons. The obligation itself is a clear characteristic of this program.

The Reformed Church of Zurich provides work aids (Arbeitshilfen) specifically geared to the programs and obliges the teachers to use them. In the 2<sup>nd</sup> grade ("minichile"), under the title "We belong together", the affiliation of the individual to the ecclesial community, the birth and childhood of Jesus, Biblical stories of wandering and the amazement at God's creation are discussed (Marugg 2008). The children of the 3<sup>rd</sup> grade (3. Klass-Unti) deal with baptism, Our Father, the Lord's Supper and Pentecost. (Bosshardt 2008). A year later, the participants embark on a journey of discovery through the Bible. This includes a "Bible research project", the prehistories and stories of David, the question "Who is Jesus" and the preoccupation with Christian symbols (Meyer-Liedholz and Voirol-Sturzenegger 2008).

The work aid "Juki" for the obligatory programs from the 5<sup>th</sup> to the 7<sup>th</sup> grade makes available elaborated lessons and church services on the following topics: "Prophet Jeremia", "Paul – Life as a Christian", "The Zurich Reformation", "Worldwide Church – Worldwide Community", "Encounters with other life worlds" and "Images of life offer orientation". The work aid for confirmation work (Evangelisch-reformierte Landeskirche des Kantons Zürich 2014) also offers

ready-made modules on the topics “Finding Yourself”, “Living in Relationship”, “Knowing Its Roots”, “Celebrating Your Faith”, “Broadening Your View” and “Acting Responsibly”.

Overall, the rpg benefits from the fact that at a conceptual level it strengthens the congregation as a place of religious education by emphasising intergenerational events, mutual support in the community and celebrating together. The family is also mentioned as a place of religious education: The concept involves families as a whole in the educational process.

The Church of Zurich has also developed a work aid for working with parents and families (Evangelisch-reformierte Landeskirche des Kantons Zürich 2017). It makes suggestions for programs in the areas of “church space” pedagogy, pilgrimage paths, intergenerational learning, parental education, experiential education and actions in the church community. In addition, it offers ideas regarding how, and on which occasions, contacts can be made with families in the parish.

### *Challenges at impact level*

The results of the study show that the rpg is perceived primarily from its obligatory side and that this pressure is also highly controversial. Therefore, the answers and estimations on the possible impacts of this program vary quite significantly. The Church Council of the Reformed Church is currently dealing with a motion that was submitted in 2017 and calls for the obligatory nature of rpg programs to no longer include the threat of not being confirmed.

### *Professionalization – catechist as a profession*

The extension to an obligatory religious educational program as a prerequisite for confirmation also results in a greater need for professional religious education. The Church of Zurich therefore trains catechists for the conducting of these programs.

This training is structured in modules and includes the basics of developmental psychology, pedagogy/didactics/methodology, social psychology, singing and making music, celebrations, theology, dealing with the church environment, and with the situation of parents and families in the rpg. In so-called “advanced modules”, the topics of the curriculum and working with the work aids are taught. The practical training takes place in practice school lessons and through coaching in working with one’s own classes. With the elective compulsory (Wahlpflicht) modules (youth service, theater pedagogy, song repertoire, play pedagogy, church history, Bible plus, theology plus, integrative support and symbol didactics), individual focuses can be set to a small extent. Diplomas for primary and middle school education can also be obtained separately.

Although with the introduction of the rpg, congregational conventions have been established in which those responsible for different fields of action in the congregation come together for exchange, it still seems difficult to connect these obligatory

programs of the rpg with the life of the entire congregation. The interest of the catechists lies strongly with the individual children and their concrete teaching group. The catechists are full of energy and personal commitment, but mostly pursue individual goals, which might well be seen as a somewhat hidden agenda. For example, the quantitative survey of those responsible for education in the congregations has shown that teachers are more concerned about the effect of faith on individuals and about children's individual experiences of faith than about the world-wide aspects of the Christian faith. Goals directly related to the development of children seem more important than goals that relate to a peaceful coexistence. Home and religious socialization are more important than knowledge about religion. Being a member of the Church as a whole – perhaps also the denomination, this is not quite clear from the questions asked – is classified as more important than the developments of the local church congregation. Finding an identity is more important than dealing with plurality (cf. Voirol-Sturzenegger 2014, 114). The professionalization of work with children and young people also has the drawback that church volunteer work loses one important field and branch of activity, because the volunteers might be perceived as “not professional enough”.

This might particularly be the case for volunteer work with school-age children and adolescents. The obligatory programs compete with the voluntary programs for children and young people, which are often (co-)supported by volunteers. Above all, programs during primary school have lost participants, which means that fewer leaders are needed. Where a distinction is made between obligatory and voluntary programs, there is also a structural devaluation of voluntary programs, which also influences the motivation of employees. However, there are now municipalities that successfully employ young volunteers in the obligatory programs, especially in confirmation work, but also to some extent as helpers in programs for children.

## **2.4 Interim conclusion: The rpg between formal and non-formal religious education**

The challenges mentioned above show that the rpg can hardly be described as a clearly non-formal educational concept. The characteristic features of non-formal religious education (voluntary, relatively low level of order and regulation, volunteers' responsibility) are here – mainly due to the explained obligatory nature and its consequences – not very pronounced. In addition, the type of textbooks and materials provided prejudice a rather close proximity to the formal school programs – not to mention terminological uses similar to those used in schools, such as “teaching”, “class”, “school year” or “school lessons/hours”.

### **3. How do other regional church projects address these challenges? A brief orientation to other models in Switzerland**

In the following, some exemplary references to various cantonal models shall indicate that – despite the basic distinction mentioned above between state and church responsibility in the field of religious education – there are not only hybrid forms of learning and teaching, but also of teaching responsibility itself.

#### **3.1 Thurgau: Church, Child and Youth (“Kirche, Kind und Jugend”) – Holding on to the place of the school**

In the canton of Thurgau, denominational religious education takes place mainly in the school building and class rooms, and normally as part of the regular school timetable. Although the concept does indeed also provide for stronger congregational orientation, the church clearly welcomes the fact that it is allowed to stay at the school. However, catechists face the challenges of the school as a secular location, which also include demands on the pedagogical quality of the programs and the qualifications of the teaching staff.

#### **3.2 Aargau: Pedagogical action (“Pädagogisches Handeln”) – Partial obligation**

The Aargauer Landeskirche has opted for a partial obligation in the conceptualization of its “pedagogical action” (Pädagogisches Handeln). The participants have to register for each individual phase of the pedagogical action, so that successful group processes and continuous learning processes are possible.

The partial obligation is also accompanied by experiences with different aspects of confirmation within the educational process: admission to the Lord’s Supper takes place through a celebration in primary school, the pedagogical activities in secondary school take on the character of an examination, religious maturity is celebrated in the confirmation itself and in remembering baptism celebrations for young adults.

#### **3.3 Graubünden/Grisons: Building congregation (“Gemeinde bilden”) – Religious learning on the basis of Religious Education as a school subject**

In the Canton of Graubünden, Religious Education as a school subject has so far been the responsibility of the churches, with 2 weekly lessons at school from 1<sup>st</sup> to 9<sup>th</sup> grade. At the beginning of the school year 2018, the cantonal church handed

over one of these lessons to the state, which introduced the subject “Ethics, Religions, Community”. The saved human and financial resources are to be used by the congregations for projects within the framework of the project “Building Congregation”: This is an organizational development concept that invites congregations to create educational projects for the congregation based on a careful situation analysis. This might indeed create a form of non-formal education that could serve as an example for further developments in the field.

### **3.4 St. Gallen: Spiritual Accompaniment (“Geistliche Begleitung”) – a program of religious experiences**

The “Spiritual Accompaniment” introduced in 2011 builds on the four pillars of celebration, formation, accompaniment and experience. This program includes worship services, religious and confirmation classes, parental work, experience programs, music and youth culture, child and youth work. The aim is to help shape transitions in congregational education, foster a continuous relationship and parental work and offer adventure programs for young people at secondary school age. The “Spiritual Accompaniment” program thus wants to build an overall structure from baptism to adulthood. At the same time, in addition to the likewise reduced denominational religious education at primary school, it uses a diverse congregational or supra-congregational “experience program” with an obligatory character (as a prerequisite for confirmation) for adolescents of 30–50 “program hours” (over two years). This experience program offers different routes, in the form of optional compulsory (Wahlpflicht) courses, to the destination “confirmation”. The St. Gallen Regional Church has developed the “Pfefferstern” platform (<https://pfefferstern.ch>) to provide information about these programs and organise individual routes. It networks young people with local and regional experience programs. The young people book the programs online – whether through the website or on the go via an app – and collect the obligatory credit points in their personal account on their way to confirmation. Meanwhile, the platform “Pfefferstern” is also used by other Reformed regional churches for the organization of regional youth work and Catholic pastoral units within the framework of the “Firmweg ab 18”. A first evaluation of this (“Pfefferstern”) program is currently under way.

### **3.5 Berne: Religious Pedagogical Action (“Religionspädagogisches Handeln”) – a redesign**

In the Cantonal Church of Berne, the redesign of the religious education concept – formerly known as KUW (Kirchliche Unterweisung [church instruction]) is currently underway. Although KUW has over time become a label, “instruction” no longer corresponds to the didactic orientation of KUW. Thus, with the new development the name “Religionspädagogisches Handeln (RpH) Refbejuso” will probably

be established. Until now participation in the programs is also a prerequisite for admission to confirmation at the KUW in Berne. However, the number of obligatory programs is lower in most congregations than in the Canton of Zurich – the concept obliges congregations to offer 140–220 hours – and the programs are more strongly related to the congregational life (cf. Bereich Katechetik der Reformierten Kirchen Bern-Jura-Solothurn 2016; Kessler 2015). It will be seen to what extent the existing concept can develop more strongly as a non-formal educational concept. At present, a working group is developing a concept which shall connect church education more closely to youth work and work with families in the sense of intergenerational religious education. The close connection between baptism and confirmation, the question of the prerequisites for confirmation and thus the obligation to participate in the programs of the church are also under discussion. A stronger orientation towards congregational education also has an impact on the distribution of tasks and responsibilities in the church congregation and leads to more intense networking of teaching staff at different levels.

## **4. Outlook and research desiderata**

### **4.1 The important relation between empirical research and educational practice**

The religious-educational landscape in Switzerland has been characterised for some years now by a markedly stronger dynamic, not least due to the severe changes in education policy, challenging the churches' influence on public religious education. Thus, the cantonal churches and congregations are challenged to develop contemporary and comprehensive concepts of religious education for all their members. But, generally speaking, the collaboration between researchers and practitioners in the field of religious education in Switzerland is not yet very pronounced. In many places there is still a certain theoretical deficit with regard to the churches' religious educational programs. The connection between congregational development and educational programs has not yet been examined in more detail, which seems to be problematic in view of the claim of the entire catechetical projects to provide identification and "Beheimatung". Beyond the territorial borders, historical and psychological cantonal borders make cross-border cooperation and the financing of joint empirical projects difficult. Hence, an empirical basis for the actual effects of the different catechetical programs can be extremely helpful for decision making in the future. It could help to develop new concepts by shedding light on their frameworks, intentions, outcomes and relevance in terms of individual and congregational religious life.

## **4.2 Hybrid forms and places of learning – Catechetical learning and congregational development**

Some cantonal concepts have emerged as congregational development concepts which mainly aim at retaining members or regaining new members. This rather narrow focus is somewhat dissatisfying. The development of non-formal educational vessels in particular would require a theoretical reflection of the place of theological learning as substantial religious communication and theological productivity of the participating subjects (Müller 2018) in its broader context to the overall system of the congregations and the church in a wider ecumenical sense.

Some of the religious pedagogical concepts do not prescribe the places of religious education: “School or Church”? This indicates that the awareness of the educational significance of the congregation itself in many places is still poorly developed and the self-positioning in relation to school education is not clearly marked and explained. Reflected concept development therefore requires well-founded decisions about the adequate learning location, including a kind of “learning-location theory” which discusses specific opportunities, challenges and limits of the learning spaces school and church. Here the unclear hybrid leads to various tensions in terms of educational claims and perspectives.

## **4.3 Religious plurality: Does one religious “size fit all”?**

Today’s religious education concepts have to be aware of the plurality of very different church affiliations of their members. Currently often still quite rigid ideas of church education for children can hardly do justice to this plurality. The data of the rpg’s investigation show a – not surprising, but still very often in church practice ignored – considerable difference between the meaning of religion and “classical” theological contents of those responsible for church religious education activities and that of the average Protestant church member. Thus, the importance assigned to religion for personal lifestyle and resulting needs differs significantly in terms of religious education. The aim is therefore to take more careful account of the needs and expectations of the religious education target groups. An educational partnership with the families and room for participatory education, which takes into consideration this plurality, is certainly necessary. Here, too, empirical studies with regard to religious educational needs of families could be helpful in order to ensure that church concepts are not developed “above the heads” of the target groups.

## **4.4 Standardization and its impacts on children, young people, families**

As already indicated, a strong form of obligation – making confirmation dependent on participation in religious education programs – is quite controversial. The

empirical results on the rpg have shown the problematic side of this. There is a tension between the equal treatment of all children and the effort to do justice to individuals. For reasons of educational justice, catechetical education should not be based on standardization. A “standardization of church education and socialization”, such as the rpg concept, for example, is neither realistic nor theologically desirable. The different approaches to religion are hardly taken into account. One perspective could be self-obligation without standardization.

In addition, confirmation cannot be regarded as a completion of a general religious education in analogy to the completion of elementary school years. For where confirmation is understood as the final point of the congregations’ educational activities, the processual character of religious education threatens to be lost. Above this the possible – and most fruitful! – connection with church youth work after confirmation is not yet fully taken into consideration. For this reason, non-formal educational programs must be strengthened programmatically before and after the confirmation period.

#### **4.5 Professionalization: Research of competences and educational practice of catechists**

Some first comparative synopses and surveys on the training of catechists in Switzerland are now available which at least reveal certain tendencies and a certain image of professionalism in this field. In addition, reference can be made to the results of the Swiss confirmation studies with regard to pastors and volunteers.

In Zurich, for example, there is a strong link between training and curricular teaching materials. However, a truly creative approach to teaching content requires adequate Biblical, systematic and practical theological knowledge. The Berne concept, on the other hand, explicitly relies on the ability to plan a wide variety of life and faith themes from the ground up and to lead worship-related celebrations. However, more experience-based and project-oriented working methods are required.

In this respect, empirical research has to ask:

- What competences do “congregational educators” need for developing religious pedagogical concepts?
- What do leaders of denominational educational practice need to know in terms of theological and pedagogical contents?
- How can they be enabled to do justice to the specific challenges of the different target groups and individuals, as well as the different places of learning?

These questions can be linked to the recent studies on confirmation work in various respects, in particular with regard to questions of religious socialization before the confirmation period, the integration of young people into the congregation during this period, and the willingness to participate within and outside the church after the confirmation period.

## 5. Conclusions

Too narrow and too formal structures can no longer do justice to today's religious plurality within the target groups and the diversity of the individual religious conduct of life. Related to this is the question of whether religious identity-building and church socialization should focus more strongly on the individual person or more on the church. An essential congregational-educational task is to establish forms of religious education as places of action, through which children and young people can be strengthened in their personal development and at the same time gain religious experience through their personal encounter with the church. Therefore, it would be most regrettable for both the target groups and the church as a whole if such a culture of encounters was undermined by excessive forms of formal education and inflexible formal standards.

In this respect, it is worth reflecting on church education in an empirically supported way in order to make the best use of the content sources and personal resources which the church and its congregations can provide. Therefore, it seems essential to make well-founded educational considerations for the Swiss context, to establish and promote new forms of church pedagogy as such – not least by exploring and developing consistent and promising hybrids of non-formal and formal education. Launching this on a supra-cantonal scale would be a novelty, but without doubt of great importance for all Reformed Churches in Switzerland.

There is good reason to assume that the socialising effect of religious education at school will continue to decline in the coming decades, not only in Switzerland, but also in other European countries. Despite all critical questions about these programs, the enormous financial and personnel investments in such initiatives should not be underestimated in their positive impacts and consequences. In addition, the teaching and learning materials created so far are impressive in terms of their contents, and no less in their professional style. In this respect, the intensive efforts made so far by the Swiss Reformed Churches to create attractive programs regarding faith- and church-based religious socialization undoubtedly possess an inspiring international significance.

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