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THE RESTORATION OF THE CATECHUMENATE

Some Voices from the Peripheries in the Redaction of *Ad Gentes* 14

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The institution of the catechumenate flourished during the early centuries of the Church and gradually fell into disuse around the beginning of the fifth century. However, with the growth of the Church's worldwide mission expeditions especially in the sixteenth century, missionaries eventually saw the need and clamored for the restoration of the catechumenal process of Christian initiation for adult converts. This clamor would later resurge on account of the rapid practical de-Christianization of Western countries that had a long Christian tradition, coupled with the further enhancement of the Church's concept of mission and evangelization brought about by a renewed ecclesiological sense shortly before Vatican II.[1]

The Fathers of Vatican II officially restored the catechumenate as the Church's missionary institution for gathering the People of God in two foundational documents. The constitution *Sacrosanctum Concilium* (On the Sacred Liturgy) states:

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[1]Cf. C. Floristán, "Restaurazione del catecumenato in Europa nel nostro secolo," in G. Cavallotto, ed., *Iniziazione cristiana e catecumenato. Divenire cristiani per essere battezzati* (Bologna: 1996), 206, 239. Cf. E. Alberich, "La catechesi di iniziazione oggi: Il catecumenato," in E. Alberich & U. Gianetto, eds., *Andate e insegnate. Manuale di catechetica* (Leumann: 2002), 239.

> 64. The catechumenate for adults, comprising several distinct steps, is to be restored and to be put into use at the discretion of the local ordinary. By this means the period of the catechumenate, which is intended as a time of suitable instruction, may be sanctified by sacred rites to be celebrated at successive intervals.
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> 65. In mission lands initiation rites are found in use among individual peoples. Elements from these, when capable of being adapted to Christian ritual, may be admitted along with those already found in Christian tradition, according to the norm laid down in Art. 37–40 of this Constitution.
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> 66. Both of the rites for the baptism of adults are to be revised: not only the simpler rite, but also the more solemn one, which must take into account the restored catechumenate. A special Mass "for the conferring of baptism" is to be inserted into the Roman Missal.[2]

Moreover, according to the decree *Ad Gentes* (On the Missionary Activity of the Church), art. 14:

> 14a. Those who, through the Church, have accepted from God a belief in Christ should be admitted to the catechumenate by liturgical rites. The catechumenate is not a mere expounding of doctrines and precepts, but a training period for the whole Christian life. It is an apprenticeship of appropriate length, during which disciples are joined to Christ their Teacher. Therefore, catechumens should be properly instructed in the mystery of salvation and in the practice of Gospel morality. By sacred rites which are to be held at successive intervals, they should be introduced into the life of faith, liturgy, and love, which God's People lives.
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> 14b. Then, when the sacraments of Christian initiation have freed them from the power of darkness (cf. Col. 1:13), having died with Christ, been buried with Him and risen with Him (cf. Rom. 6:4–11; Col. 2:12–13; 1 Peter 3:21–22; Mark 16:16), they receive the Spirit (cf. 1 Thess. 3:5–7; Acts 8:14–17) who makes them adopted sons,

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[2]Sacrosanctum Concilium Oecumenicum Vaticanum II, Constitutio *Sacrosanctum Concilium*, De Sacra Liturgia (Decembris 4, 1963), in *AAS* 56 (1964): 97–138. Hereafter abbreviated as SC. The official English translation of the original Latin text of *Sacrosanctum Concilium* 64–66 is taken from W. Abbott, ed., *The Documents of Vatican II* (New York: Herder and Herder, 1966), 159–160.

> and celebrate the remembrance of the Lord's death and resurrection together with the whole People of God.
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> 14c. It is the desire of this Council that the liturgy of the Lenten and Easter seasons be restored in such a way as to dispose the hearts of the catechumens to celebrate the paschal mystery at whose solemn ceremonies they are reborn to Christ through baptism.
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> 14d. But this Christian initiation through the catechumenate should be taken care of not only by catechists or priests, but by the entire community of the faithful, especially by the sponsors. Thus, right from the outset the catechumens will feel that they belong to the People of God. Since the life of the Church is an apostolic one, the catechumens should also learn to cooperate actively, by the witness of their lives and by the profession of their faith, in the spread of the Gospel and in the upbuilding of the Church.
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> 14e. Finally, the juridical status of catechumens should be clearly defined in the new code of canon law. For since they are joined to the Church, they are already of the household of Christ. In many cases they are already leading a life of faith, hope, and charity.[3]

According to the 1997 General Directory for Catechesis (*GDC*),[4] the catechumenate should be the inspiration and model for all catechesis (cf. *GDC* 90). In order to understand the rationale for this recommendation, it would be opportune to listen to the voices of the Fathers of Vatican II—especially those working at that time in mission territories—concerning the precise nature, purpose, and dynamics of the catechumenate. Thus, on account of the Council's fuller treatment of the catechumenate's object and means in the Decree on the Church's Missionary Activity, this article will trace the redaction history of the *Ad Gentes* texts instead of those of *Sacrosanctum Concilium*.

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[3]Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Ad Gentes*, De Activitate Missionali Ecclesiae (Decembris 7, 1965), in *AAS* 58 (1966): 947–990. Hereafter abbreviated as AG. The official English translation of the original Latin text of *Ad Gentes* 14 is taken from W. Abbott, ed., *The Documents of Vatican II* (New York: Herder and Herder, 1966), 600–601.

[4]Cf. Congregatio Pro Clericis, *Directorium Generale pro Catechesi* (Città del Vaticano: Augusti 15, 1997). Hereafter cited as GDC.

The Catechumenate in the Early Church

In the third century and first half of the fourth, the catechumenal practice was a formally organized institution in nearly all the early Christian communities, and served as the primordial means of pre-baptismal formation in the early Church. While it developed into slightly different forms in the different churches of the East and the West, common phases of formation can nevertheless be delineated as follows: the missionary phase, the catechumenate proper, the reception of the sacraments of initiation, and the period of Easter mystagogy. This process of Christian initiation remained in practice until the fifth century and then underwent decline until its disappearance in the sixth and seventh centuries.[5]

The catechumenate was a period of formation directed at the perfection of the candidates' conversion on the level of doctrinal faith and especially of Christian life. An effective conversion was required, one that entailed a true change of behavior, e.g., giving up certain occupations like being *gladiators*, sculptors of idols, brothel-keepers, etc., and developing Christian virtues in one's life, care and concern for the poor, etc. The means involved in attaining such a conversion were a series of structured teachings called catechesis and a system of cultural and liturgical practices (imposition of the hands, exorcisms, etc.) situated within a whole process of apprenticeship in Christian life.[6] The itinerary of formation then culminated in the reception of the sacraments of Christian initiation.

After the conversion of Constantine and the inauguration of Christianity as the official religion of the Roman Empire, large numbers of people wanted to join the Church, thereby increasing the number of

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[5]Cf. G. Groppo, "Catecumenato antico," in J. Gevaert, ed., *Dizionario di Catechetica* (Leumann: 1986), 134. Cf. U. Gianetto, "La catechesi nella storia: Dagli inizi fino al rinnovamento conciliare," in E. Alberich & U. Gianetto, eds., *Andate e insegnate. Manuale di catechetica* (Leumann: 2002), 61.

[6]Cf. G. Cavallotto, *Catecumenato antico. Diventare cristiani secondo i Padri* (Bologna: 1996), 134.

those enrolling in the catechumenate. Eventually, the duration of the catechumenate began to be shortened from a period that presumably involved years of general preparation to a limited period of one Lent. Johnson writes: "So it has been thought, the Church now had to accomplish in a short period of time what previous centuries had taken several years to do."[7] By then, intensive doctrinal initiation and moral apprenticeship in Christian life were no longer required. The gradual process of maturity from the time of the initial option of faith was instead substituted with a liturgical-pastoral institution that was in fact inadequate as a pastoral and pedagogical approach.[8] Thus, "the catechumenate [had] become less a school of formation and Christian life, giving way to a ritual catechumenate."[9] For Knowles, writing in the context of Christianity in the West,

> the conversion of Constantine brought about the swift transformation of the Church from a persecuted and fervent sect into a ruling and rapidly increasing body, favored and directed by the emperor, the membership of which was a material advantage. In the sequel, the standards of life and the level of austerity were lowered and the Christian Church became what it has in large measure remained ever since, a large body in which a few are exceptionally devout, while many are sincere believers without any pretension to fervor, and a sizeable number, perhaps even a majority, are either on their way to losing the faith, or retain it in spite of a life which neither obeys in all respects the commands of Christ nor shares in the devotional and sacramental life of the Church with regularity.[10]

In such a context, a more organized and massive arrangement of a pre-baptismal catechumenate would have been the most logical and effective response to a situation of rapid growth. Besides, given the privileged position of Christianity as the official religion of the Roman

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[7]Cf. M. Johnson, *The Rites of Christian Initiation: Their Evolution and Interpretation* (Minnesota: 1999), 91.

[8]Cf. Groppo, "Catecumenato antico," 136.

[9]Cavallotto, *Catecumenato antico*, 238.

[10]D. Knowles, *Christian Monasticism* (New York: 1969), 12.

Empire, the Church had at its disposal the means necessary to carry out such an organization. Nevertheless, whatever might have been the efforts of the Church from the Middle Ages onwards to address the situation, the catechumenal process soon disappeared with the growing number of infant baptisms which practically became the norm in the Church.[11]

The Catechumenate at Vatican II

Ad Gentes is organized into the following six chapters:

- Chapter I: Doctrinal Principles
- Chapter II: Missionary Work Itself
- Chapter III: Particular Churches
- Chapter IV: Missionaries
- Chapter V: The Organization of Missionary Activity
- Chapter VI: Cooperation

AG 14, the focus of this study, is found in Chapter II on missionary work, specifically under Article 2: "Preaching the Gospel and Assembling the People of God." The text underwent the following stages of development at Vatican II:

[11]The decline of the catechumenal practice did not mean, however, that no other forms of Christian education existed during the Middle Ages and beyond. Apart from some forms of organized catechesis in the parish setting, the people were largely able to learn and live the Christian faith through their life and experience in a largely Christian environment, the so-called new face of the catechumenate. According to U. Gianetto, the very explicitness of all that was Christian both in the family and society served as a new form of catechumenate, not anymore of the personal kind but one that was more social. Now the educator was the Christian environment, with a minimum of formality. Cf. U. Gianetto, "La catechesi nella storia: Dagli inizi fino al rinnovamento conciliare," 63. For L. Meddi, "one cannot speak of the absence of catechesis but rather of a transformation of catechesis itself and its functioning educative structure. The environment took the place of the catechumenate: the new educative structure had now become 'the Christian society'" (cf. L. Meddi, *Catechesi. Proposta e formazione della vita cristiana* [Padova: 20041], 30). See also R. Swanson, *Religion and Devotion in Europe, c. 1215–c. 1515* (Cambridge: 1995), 71, 82–90.

- The initial seven schemata of February 1962
- The *Schema De Missionibus* of January 1964
- The *Schema Propositionum De Activitate Missionali Ecclesiae* of May 1964
- The *Textus Prior* of May 1965
- The *Textus Emendatus* of October 1965
- The final *Textus Approbatus* of December 7, 1965[12]

2.1 The Seven Schemata of February 1962

Pope John XXIII, in his motu proprio *Supremo Dei Nutu* of June 5, 1960, set up ten preparatory commissions and two secretariats that would carry out the preparations for the work of the Second Vatican Council.[13] On June 6, 1960, the Secretariat of State announced the appointment of the Prefect of the Congregation for the Propagation of the Faith, Cardinal G. P. Agagianian, as president, and titular Archbishop D. Matthew, former Apostolic Delegate for British East Africa, as secretary of the Preparatory Commission on the Missions.[14]

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[12]The most useful sources in tracing the redaction history of AG 14 are the following: *Acta et documenta Concilio Oecumenico Vaticano II apparando*, Series I (Antepraeparatoria) (Typis Polyglottis Vaticanis: MCMLXI); *Schemata constitutionum et decretorum de quibus disceptabitur in Concilii sessionibus* (Typis Polyglottis Vaticanis: MCMLXII); *Schemata constitutionum et decretorum ex quibus argumenta in Concilio disceptanda seligentur* (Typis Polyglottis Vaticanis: MCMLXII–MCMLXIV); *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II*, VI/I (ASSCOV II) (E Civitate Vaticana: 1962–1965); S. Brechter, "Decree on the Church's Missionary Activity," in H. Vorgrimler, ed., *Commentary on the Documents of Vatican II* Vol. IV, trans. W. J. O'Hara (New York and London: 1969), "German orig." *Das Zweite Vatikanische Konzil. Dokumente und Kommentare* Vol. II (Freiburg: 1967), 87. Cf. J. Komonchak, "The Struggle for the Council During the Preparation of Vatican II (1960–1962)," in G. Alberigo & J. Komonchak, eds., *History of Vatican II* Vol. I (Maryknoll-Leuven: 1995), 195. Cf. V. Carbone, "Gli schemi preparatori del Concilio Ecumenico Vaticano Secondo," *Monitor Ecclesiasticus* 96 (1971): 65–66. Cf. G. Caprile, ed., *Il Sinodo dei Vescovi. Quarta Assemblea Generale (30 settembre – 29 ottobre 1977)* Vol. IV (Roma: 1978), 376–377; E. Vilanova, "The Intersession," in G. Alberigo & J. Komonchak, eds., *History of Vatican II* Vol. III (Maryknoll-Leuven: 2000), 390–391.

[13]Cf. John XXIII, M.p. *Supremo Dei nutu* (June 5, 1960), in *AAS* 52 (1960): 433–437.

[14]Cf. Brechter, "Decree on the Church's Missionary Activity," 87.

In early February 1962, the Preparatory Commission on the Missions submitted seven brief texts,[15] which were intended to form a single schema, to the Central Preparatory Commission (CC). However, according to the judgment of the central subcommission *De Schematibus Emendandis*, in cases where the content of the missionary schema coincided or overlapped with other schemata, such content was to be incorporated into the work of the other commissions. Five of the seven texts were therefore removed, leaving behind the Preface, Schema I (On the Direction of the Missions), and Schema VII (On Missionary Cooperation), which were all put together to form the *Schema Decreti De Missionibus* (1962).[16] Meanwhile, the Liturgical Commission had taken over the fundamental questions concerning the adaptation of the liturgy in the universal Church.

Before the opening of the Council on October 11, 1962, Msgr. Agagianian was designated as president of the conciliar Commission on the Missions (CM). Although all the continents were represented, 41 of the 54 members and consultors were from Europe. Twenty-nine percent of the Commission was from the Roman Curia, most of them from the Vatican dicastery *Propaganda Fide*.[17]

2.2 Schema *De Missionibus* of January 1964

Msgr. Agagianian announced the convocation of all CM members to Rome for its first plenary session on March 20–29, 1963 in order to discuss the schema *De Missionibus* (1962), which was already previously prepared based on the recommendations of the central subcommission

[15]The document contained the following topics for presentation to the Council: Caput I. De regimine missionum; Caput II. De disciplina cleri; Caput III. De religiosis; Caput IV. De sacramentis et de S. Liturgia; Caput V. De disciplina populi cristiani; Caput VI. De studiis clericorum; Caput VII. De cooperatione missionali.

[16]See the text in Sacrosanctum Concilium Oecumenicum Vaticanum II, *Schemata constitutionum et decretorum ex quibus argumenta in Concilio disceptanda seligentur*, Series IV (*sub secreto*) (Typis Polyglottis Vaticanis: MCMLXIII), 349–370.

[17]Cf. Komonchak, "The Struggle for the Council," 192.

De Schematibus Emendandis. The CM members expressed a generally negative opinion on the schema because it overly concerned itself with juridical matters, practically ignoring the emerging theological discussions on the nature of the Church's mission.[18] Nevertheless, before the plenary commission adjourned, there was at least an agreement with regard to the arrangement of the material, which consisted of two parts and a preface.[19] Meanwhile, in the midst of the varying points of view and opinions that divided the CM, some members of the same Commission and other concerned parties drafted alternative schemata, which they circulated among the Fathers for private use only.[20]

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[18]At the time of the Council, there had already been a rather strong challenge to the traditional notion of mission merely as *plantatio Ecclesiae*. Particularly arising from France, certain missiological currents were proposing that the term "mission" be given a more comprehensive meaning to include both the evangelization of de-Christianized areas and the Church's general commitment in all aspects of human life. Cf. Komonchak, "The Struggle for the Council," 193–194.

J. B. Anderson recounts that Fr. A. Seumois, a *peritus* of the CM, in his letter to Cardinal Agagianian dated December 19, 1962, complained that the canonists who prepared the schema could not accept and conceive a new authentically missionary schema that would frankly address the major missionary problems encountered by the Church and that would be in accord with the basic orientations of the majority of the Fathers of the Council. Cf. J. B. Anderson, *A Vatican II Pneumatology of the Paschal Mystery* (Roma: Pontificia Università Gregoriana, 1988), 297, cited in Komonchak, "The Struggle for the Council," 195.

[19]Cf. Schema Decreti *De Missionibus*, in *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II* VI/I (ASSCOV II) (E Civitate Vaticana: 1962–1965), 526–546. The contents were: Prooemium; Pars I. De ipsis sacris missionibus, Caput I. De principiis generalibus missionum, Caput II. De sacro ministerio in missionibus, art. 1 De apostolatu cleri missionalis, art. 2 De apostolatu laicorum, Caput III. De regimine missionum, art. 1 De relationibus cum Sancta Sede, art. 2 De regimine interno missionum; Pars II. De cooperatione missionaria, Caput I. De debito missionali apte excolendo, Caput II. De cooperatione episcoporum, sacerdotum et religiosorum, Caput III. De cooperatione laicorum; Exhortatio.

[20]Examples of these "wandering drafts" were documents in French prepared by some bishops of Africa that challenged the Congregation *Propaganda Fide*,

On July 3, 1963, the CC examined the official schema *De Missionibus* (April 1963) and still passed a generally unfavorable judgment on it, after which the schema was then distributed to all the Council Fathers for study. However, most CM members, led by Msgrs. Agagianian, Cicognani, and Confalonieri, rejected any criticism of, and amendment to, the text even if it had been judged unfavorably. At the CC meeting on September 25, 1963, it became known that the early 1962 draft of *De Missionibus* was discussed and prepared by only a small group within the CM. On this account, reform-minded CM member Msgr. Döpfner required the entire Commission to re-examine the draft.[21] With this move, the CM had to revise its text in a series of plenary meetings from October 23 to December 3, 1963.[22]

In the meantime, more members were added to the CM, resulting in the increase of African, Asian, and North American participation. Rev. Fr. J. Schütte, Superior General of the Society of the Divine Word,

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calling for the limitation of its powers and even its suppression, as well as those of Rev. Fr. A. Seumois, professor at the *Propaganda Fide*, and Z. Seumois, his brother. These alternative drafts to the Schema *De Missionibus* were denounced by Msgr. Confalonieri as "self-styled schemata on the missions composed by private individuals […], deviant (or aberrant) drafts issued by some members of the Commission who were dissatisfied with the official schema." Cf. *Commissio de Concilii Laboribus Coordinandis*, Processus Verbalis, *Notandum: De alio schemate extra-vagante*, in ASSCOV II V/I, 550.

Nevertheless, Cardinal Döpfner took these schemata in a positive light. He believed that since the official schema would not be accepted by the Council, these unofficial ones would be of help since they contained some good principles and suggestions. Cf. J. Grootaers, "The Drama Continues Between the Acts: The 'Second Preparation' and its Opponents," in G. Alberigo & J. Komonchak, eds., *History of Vatican II* Vol. II (Maryknoll-Leuven: 1997), 457–458. Cf. J. Masson, *L'attività missionaria della Chiesa* (Leumann: 1967), 38.

[21]Cf. *Commissio de Concilii Laboribus Coordinandis*, Processus Verbalis (September 25, 1963), 687–688.

[22]Cf. Brechter, "Decree on the Church's Missionary Activity," 93–94. Cf. Grootaers, "The Drama Continues," 458–459.

who would later play a decisive role in the approval of the final text, also joined the CM.[23]

On December 5, 1963, Msgr. Agagianian forwarded the new text to the CC. It was approved this time around, on December 17, and then sent to all the conciliar Fathers who were to submit their comments by March 31, 1964. The text consisted of a preface and four chapters,[24] with a clearly-defined provision on the nature and goal of the catechumenate appearing for the first time in number 8 (*Labor missionalis*) of chapter 2 (*Rationes generales apostolatus missionalis*).

The text was printed as follows:

8. [Missionary work].

With hearts well disposed, it is necessary to proclaim Christ the Savior of the world, as one who brings culture and its spiritual needs to completion, indeed superseding all. God manifested this in his beloved Son, wisely providing for all, benevolently freeing all persons from sin and adopting them in his Son. If he will adhere to the first and essential exposition of the Gospel and by the grace of God his soul is kept from falling, he will convert himself to the person of Christ, who is the only Savior in whom we can be saved, the Lord and Teacher of all, the way, the truth and the life.

Those who are newly converted are admitted to the catechumenate by liturgical ceremonies. They are to be drawn to a deeper knowledge of Christ in the Church and they should clearly discern the consequences of this knowledge for their intellectual, moral and social life, so that fully conscious and free, they may be able to

[23]The new members were E. D'Souza (Bophal, India), J. Comber (Superior General of the Maryknoll Society), J. Dogget (Aitape, New Guinea), and C. Cavallera (Nyeri, Kenya). Cf. E. Vilanova, "The Intersession."

[24]Prooemium; Caput I. De principiis doctrinalibus; Caput II. Rationes generales apostolatus missionalis; Caput III. De formatione missionali, A.) De missionariis externis, B.) De missionariis localibus; Caput IV. De cooperatione missionaria. Cf. Schema Decreti *De Missionibus*, in ASSCOV II III/VI, 659–676. Cf. Vilanova, "The Intersession," 391. Cf. Brechter, "Decree on the Church's Missionary Activity," 95.

approach Baptism, Confirmation and the Eucharist, with the help of the Christian community.

Now reborn in Christ and the Church, they are not to cease to be nourished from, and develop, the divine sprout in the community of faith, worship and charity: of faith, that is, hearing the word of God carefully proclaimed; with regard to worship, through the active participation which the missionaries endeavor enjoin upon the faithful according to the norms of the Constitution on the Sacred Liturgy; finally, of charity, the continuing growth of brotherly love in Christ.[25]

2.3 Schema *Propositionum De Activitate Missionali Ecclesiae* of May 1964

On April 23, 1964, the Secretary General of the Council, Msgr. P. Felici, announced the CC decision that all the schemata not

[25]Cf. Schema Decreti *De Missionibus*, in ASSCOV II III/VI, 665. The English translations of the original Latin texts hereafter are ours.

8. [Labor missionalis].

Animis bene dispositis Christus, mundi Salvator, proclamari oportet utpote qui culturam et spirituales exigentias earum complet, imo longe superat; nam Deus in hoc Filio suo dilectissimo manifestatur, omnibus sapienter providens, omnes a peccatis benigne liberans et in filios suos adoptans. Cui primae et summariae Evangelii expositioni si anima, gratia Dei suffulta, adhaerebit, ad Personam Christi se convertet, qui est unicus Salvator in quo salvi esse possimus, omnium Dominus et Magister, via, veritas et vita.

Neoconversi, ad catechumenatum liturgicis caeremoniis admissi, profundiorem cognitionem Christi in Ecclesia haurire debebunt et consequentias pro sua vita intellectuali, morali et sociali clare dignoscere, ut plene conscii et liberi, communitate christiana adiuti, ad Baptismum, Confirmationem et Eucharistiam accedere valeant.

Iam Christo et Ecclesiae renati, divinum germen nutrire et evolvere ne cessent in communitate fidei, cultus et caritatis: fidei, nempe, Dei verbum liturgice proclamatum sedulo audientes; cultus, per actuosam participationem quam missionarii suis fidelibus accommodare curabunt, ad normas Constitutionis de Sacra Liturgia; caritatis, denique, fraternae dilectionis in Christo continuo incremento […].

yet discussed in the aula must be condensed into a few proposals and guiding principles. These would then be submitted to the Council's vote as *Schemata Propositionum* without further discussion.[26]

The CM members gathered in Rome beginning on May 8, 1964 to work on the text, with each of the subcommissions working on its own chapter of the draft schema. After discussing the text in the CM plenary, the group gave Msgr. S. Lokuang (Taipei, Taiwan), one of the vice-presidents of the Commission, the task of preparing the final draft, which the CM unanimously approved on May 13. Henceforth, the text on the missions would be referred to as *De Activitate Missionali Ecclesiae.*

The six-page document contained a preface and thirteen propositions.[27] Its third proposition, on the stages of missionary work, contained only a weak and indirect reference to, and description of, the institution of the catechumenate. The text was printed as follows:

> 3. [Missionary work].
>
> In the work of evangelization and the implantation of the Church, the following principles should be taken into consideration.
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> One should seek, especially in the religious patrimony of peoples, those elements which, by Divine Providence, the Gospel of Christ can illumine and bring to their fullness. At the same time, the preachers of the Gospel should manifest the charity of Christ, helping the poor, teaching the unlearned, assisting those in misery, caring for the sick,

[26]Cf. Brechter, "Decree on the Church's Missionary Activity," 95. Cf. Vilanova, "The Intersession," 391. Cf. N. Tanner, "The Church in the World (*Ecclesia ad Extra*)," in G. Alberigo & J. Komonchak, eds., *History of Vatican II* Vol. IV (Maryknoll-Leuven: 2003), 331.

[27]1) Necessitas missionis, 2) De evangelii praeconibus, 3) Labor missionalis, 4) Consilium centrale evangelizationis, 5) Debitum missionale episcoporum, 6) Debitum missionale sacerdotum, 7) Debitum missionale Institutorum perfectionis, 8) Debitum missionale laicorum, 9) De oecumenismo et collaboratione cum non-christianis, 10) Formatio culturarum christianarum, 11) Formatio scientifica et technica, 12) Formatio catechistarum, 13) Instituta superiora. Cf. Brechter, "Decree on the Church's Missionary Activity," 95. Cf. Vilanova, "The Intersession," 391–392.

promoting social progress, so that through these, the kindness and humanity of God our Savior may be revealed (Tit. 3.4).

The preachers of the Gospel are to preach the living God and Jesus Christ, so that men and women, believing from the bottom of their hearts and roused up and helped by divine grace, may be converted to Him and sincerely adhere to Him who is "the way, the truth and the life" (Jn. 14.6).

Through the catechism, the new converts are to be taught concerning the demands of conversion and are to be initiated into a life of faith, worship and charity in the Church, in such a way that they will be able to approach Baptism, Confirmation and the Eucharist. Catechumens are to be recognized in common law as already joined to the Church in their own way.

After their Baptism, the neophytes should be continually brought up in Christian life through suitable catechesis and their participation in the life of the community, especially through the liturgy. In such a way, the new community itself, animated by an apostolic spirit, begins to grow, encourages the laity in the apostolate and supports the growth of its own priestly and religious vocations, in order that the Christian community may have its own hierarchy. Such Christian community becomes missionary and is a sign of the presence of God in the world.

In countries where it is not possible to engage in complete evangelization, the Church is to work for the salvation of men, gradually opening up their approach to God, teaching religious and moral truths in the natural order, which Christ illumined with His truth. The Church should also help them to achieve justification through charity towards God and neighbor.[28]

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[28]Cf. Schema Propositionum *De Activitate Missionali Ecclesiae*, in ASSCOV II III/VI, 329.

3. [Labor Missionalis].

In opere evangelizationis et implantationis Ecclesiae haec stadia prae oculis habeantur: In patrimonio praesertim religioso cuiusque populi ea quaerantur quae, a Divina Providentia disposita clarificationem et plenitudinem in Evangelio Christi inveniunt. Eodem tempore monstrent Evangelii Praecones caritatem Christi, pauperes adiuvando, ignorantes docendo, miseros sublevando, aegros curando, progressum

The schema was forwarded to the CC on May 26, 1964 and distributed to the conciliar Fathers on July 3, 1964 for their comments. The CM then met on September 25, 1964 to form a subcommission composed of five members elected from within the Commission. They were given the task of revising the text based on the suggestions of the Fathers.[29]

A historic event then occurred at the 116th general congregation on November 6, 1964. Pope Paul VI decided to attend the session precisely when the missionary schema would be presented for discussion. It

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socialem fovendo ut per haec hominibus appareat benignitas et humanitas Salvatoris nostri Dei (Tit. 3:4).

Animis ad suscipiendum Verbum dispositis, Evangelii Praecones Deum vivum et Iesum Christum praedicent ut homines, divina gratia excitati et adiuti, ex corde credentes, ad Christum convertantur Eique sincere adhaereant qui est "via, veritas et vita" (Io. 14:6).

Conversi, de pondere conversionis per catechesim edoceantur et ad vitam fidei cultus et caritatis in Ecclesia initientur, ut ita ad Baptismum, Confirmationem et Eucharistiam accedere possint. Catechumeni ut suo modo iam Ecclesiae aggregati in Iure Communi recognoscantur.

Post Baptismum in neophytis vita christiana evolvatur per catechesim ipsis accommodatam et deinde per participationem ad vitam communitatis quae praesertim in Liturgia locum habet. Sic paulatim communitas christiana spiritu apostolico animata crescere incipit, laicos ad apostolatum suscitat, vocationes proprias sacerdotales et religiosas exprimit et eo tendit ut hierarchiam propriam habere possit. Sic communitas christiana missionaria evadit et signum praesentiae Dei in mundo.

Ubi Christus plene evangelizari nequit, Ecclesia in salutem hominum operetur, gradatim eis accessum ad Deum patefaciens, docendo veritates religiosas et morales ordinis naturalis, quas Christus luce sua illustravit, eosque adiuvando ad assequendam iustificationem per caritatem erga Deum et proximum.

[29]Cf. Brechter, "Decree on the Church's Missionary Activity," 96.

was the first time that a pope had attended a working session of an ecumenical or general council since the Middle Ages.[30]

The debates took place during the rest of November 6 and on the following day. Despite the support given by the papal presence, the Fathers expressed an overwhelmingly negative opinion about the text, with only one of the seventeen speakers giving it a generally positive score. Many felt that a set of abbreviated propositions did not in any way do justice to a matter so important and complex as the missionary activity of the Church. According to N. Tanner, the "underlying feeling seemed to be that to have only an abbreviated schema was insulting to the missionary dimension of the Church."[31] At the end of the debates, the relator, Msgr. Lokuang, tried his best to close the session in a more positive light, saying that the Commission appreciated the Fathers' keen interest in the work of the missions, even if they found the propositions insufficient. He then said that the Commission would promptly make the necessary revisions desired by the Fathers.[32]

Consequently, Secretary General Msgr. Felici proposed the following question to the Fathers: "Do you wish the schema of the propositions on the missionary activity of the Church to be revised again by the competent Commission?" Out of the 1,914 present, 1,601 voted *placet*, 311 voted *non placet*, and 2 abstained.[33]

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[30]For an in-depth discussion on the wide range of possible reasons for the papal intervention and the significance of his gesture, see Tanner, "The Church in the World," 333–337. For the text of Paul VI's speech, cf. Congregatio Generalis CXVI (Novembris 6, 1964), *Allocutio Summi Pontificis Pauli VI*, in ASSCOV II III/VI, 324.

[31]Tanner, "The Church in the World," 339–340. Msgr. Geise (Bogor, Indonesia), representing the Indonesian bishops, quoted Horace: "The mountains give birth and there comes forth a ridiculous mouse!" See also R. Burigana & G. Turbanti, "The Intersession: Preparing the Conclusion of the Council," in G. Alberigo & J. Komonchak, eds., *History of Vatican II* Vol. IV (Maryknoll-Leuven: 2003), 573.

[32]Cf. *Oratio* of Msgr. S. Lokuang (Taipei, Taiwan), in ASSCOV II III/VI, 446.

[33]Cf. Congregatio Generalis CXVIII (Novembris 9, 1964), Exitum suffragationis factae, ASSCOV II III/VI, 446–447, 457.

2.4 Textus Prior of May 1965

At its meeting on November 16, 1964, the CM took the initial steps in revising the schema, electing five of its members to form an editorial committee: Msgrs. V. M. Riobé (Orleans, France), S. Lokuang (Taipei, Taiwan), C. Zoa (Yaoundé, Cameroon), Fr. J. Lecuona Labandibar (Spanish Institute of St. Francis Xavier for the Foreign Missions), and Fr. J. Schütte (Society of the Divine Word). The *periti* were Y. Congar, X. Seumois, D. Grasso, J. Neuner, J. Glazik, and J. Ratzinger. Fr. Schütte presided.[34]

This editorial committee, gathered under the leadership of Msgr. Tarcisius van Valenberg, OFM, former Apostolic Vicar of Dutch Borneo in Indonesia, and with many of its members hailing from Belgium, Holland, France, and Canada, met for the first time on November 20, 1964 and then held a series of meetings to prepare the new schema. In the context of divergent views especially on the concept of mission, the committee set its mind to give the new schema an adequate theological foundation based on a shared concept of mission. Thus, for the theological part of the schema, the group agreed to let the work of Fr. Y. Congar serve as the base text. With regard to the more pastoral aspects of the schema, the committee utilized, almost verbatim, the written input submitted mostly by religious missionary bishops and superiors of missionary orders.[35]

The group's alternative schema, *De Missionibus*, was first circulated around March 30, 1964, followed by a second improved version on August 3, 1964. Its third version, dated October 17, 1964, was entitled "*Commentarius in Schema Propositionum de Activitate Missionaria*."

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[34]Cf. Brechter, "Decree on the Church's Missionary Activity," 100. Cf. Tanner, "The Church in the World," 344–345. R. Burigana and G. Turbanti present an account of the developments from the time of this meeting on November 16, 1964 to the presentation of the *textus prior* at the CM plenary meeting beginning on March 29, 1965. A point of interest here is their use of the journal of Fr. Y. Congar which provided a first-hand account of interactions and reflections behind the scenes. See Burigana & Turbanti, "The Intersession," 574–581.

[35]Cf. *Animadversiones scripto* of some conciliar Fathers, in ASSCOV II III/VI, 952–966.

For J. Masson, it was one of the most useful and methodical contributions presented concerning the missions that would lead up to the approval of the decree *Ad Gentes*.[36] According to H. Raguer, the following inputs from this group eventually found their way into the final text of the decree: a more theological foundation for the missions, more energetic activity on the part of the *Propaganda Fide*, and dialogue with non-Christian religions.[37]

At the beginning of February 1965, the draft prepared by the editorial committee was sent to all CM members and to some experts in order to solicit their opinions in view of the plenary meeting of the Commission at the end of March. In the plenary sessions from March 29 to April 3, 1965, the CM finally and unanimously approved the new text. It was then forwarded to Msgr. Cicognani, approved by the CC on May 28, 1965, and forwarded to all the conciliar Fathers on June 12, 1965. Msgr. Agagianian, in the meantime, named Fr. Schütte as the new and sole CM vice-president.[38]

In comparison with the fourteen propositions of the previous schema, the new draft contained 39 paragraphs.[39] The text on the catechumenate appeared in number 14 (on the catechumenate and Christian initiation) and was situated under chapter II (Missionary Work), article 2 (Preaching of the Gospel and the Gathering of the People of God). The text is as follows:

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[36]Cf. Masson, *L'attività missionaria della Chiesa*, 38.

[37]Cf. H. Raguer, "An Initial Profile of the Assembly," in G. Alberigo & J. Komonchak, eds., *History of Vatican II* Vol. II (Maryknoll-Leuven: 1997), 219–221.

[38]Cf. Burigana & Turbanti, "The Intersession," 581–583. Cf. Brechter, "Decree on the Church's Missionary Activity," 101.

[39]Prooemium; Caput I. De principiis doctrinalibus; Caput II. De ipso opere missionali, art. 1 De praeambulis evangelizationis, art. 2 De praedicatione Evangelii et de congregando populo Dei, art. 3 De communitate christiana efformanda, art. 4 De ecclesiis particularibus; Caput III. De missionariis; Caput IV. De ordinatione activitatis missionalis; Caput V. De cooperatione.

14a. [The catechumenate and Christian initiation].

Those who, through the Church, have accepted faith from God are admitted to the catechumenate by liturgical rites. The catechumenate is not a mere expounding of doctrines and precepts, but a formation in the whole Christian life, and an apprenticeship sufficiently drawn out, during which disciples are joined to Christ their Teacher. Therefore, catechumens should be properly instructed in the mystery of salvation and in the practice of Gospel morality, and by sacred rites, which are to be held at successive intervals, they should be introduced into the life of faith, liturgy and charity of the People of God.

Then, having been freed from the demon through the sacraments of Christian initiation, and having died, been buried and risen together with Christ, they receive the Spirit of adoption of sons and celebrate the remembrance of the Lord's death and resurrection together with the whole People of God.

It is to be desired that the liturgy of the Lenten and Paschal seasons should be restored in such a way as to dispose the hearts of the catechumens to celebrate the Easter mystery at whose solemn ceremonies they are reborn to Christ through Baptism.

But this Christian initiation in the catechumenate should be taken care of not only by catechists or priests, but by the entire community of the faithful, so that right from the outset the catechumens may feel that they themselves are members of the People of God. And since the life of the Church is an apostolic one, the catechumens also should learn to cooperate actively, by the witness of their lives and by the profession of their faith, in evangelization and in the building up of the Church.

Finally, the juridical status of catechumens should be clearly defined in the new code of canon law. For since they are joined to the Church, they are already of the household of Christ, and not seldom they are already leading a life of faith, hope and charity.[40]

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[40]Schema Decreti *De Activitate Missionali Ecclesiae*, in ASSCOV II IV/III, 672.

14. [De catechumenatu et initiatione christiana].

Qui fidem a Deo per Ecclesiam acceperunt, liturgicis caeremoniis admittantur ad catechumenatum; qui non est mera dogmatum praeceptorumque expositio, sed totius vitae christianae institutio et

The text was presented for discussion on October 7, 1965 at the 144th general congregation with Msgr. Suenens as moderator, and the debates officially ended at the 147th general congregation on October 12, 1965. The Secretary General, Msgr. P. Felici, called for a vote on the existing schema as a basis for further revision in the light of their suggestions and comments. Out of a total of 2,085 Fathers present, 2,070 voted *placet* and 15 *non placet*.[41]

2.5 Textus Emendatus of October 1965

The CM met promptly on October 15, 1965 to coordinate the work of revising the text, taking into consideration over 190 suggestions

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tirocinium sat longum, quibus discipuli cum Christo suo Magistro coniunguntur. Catechumeni ergo apte initientur mysterio salutis et exercitio morum evangelicorum sacrisque ritibus, successivis temporibus celebrandis, introducantur in vitam fidei, liturgiae et caritatis Populi Dei.

Deinde per initiationis christianae sacramenta liberantur a daemone et Christo commortui, consepulti ac conresuscitati, Spiritum accipiunt adoptionis filiorum et memoriale mortis et resurrectionis Domini cum cuncto Populo Dei celebrant.

Desiderandum est ut liturgia temporis quadragesimalis et paschalis ita restauretur ut animos catechumenorum componat ad celebrationem paschalis mysterii in cuius sollemnibus peragendis per baptismum Christo regenerantur.

Initiatio autem illa christiana in catechumenatu non a solis catechistis vel sacerdotibus, sed a tota communitate fidelium est procuranda, ita ut catechumeni inde ab initio sentiant se esse membra populi Dei. Cumque vita Ecclesiae sit apostolica, catechumeni item discant testimonio vitae et fidei professione ad evangelizationem et Ecclesiae aedificationem actuose cooperari.

Status tandem iuridicus catechumenorum in novo Codice dare ponatur. Iam enim cum Ecclesia coniuncti sunt, iam de domo sunt Christi et non raro iam vitam agunt fidei, spei et caritatis.

[41]Cf. Congregatio Generalis CXLVIII (Octobris 13, 1965), Exitum postremae suffragationis quae respiciebat schema *De Activitate Missionali Ecclesiae*, in ASSCOV II IV/IV, 229.

for amendments. The subcommissions worked from October 19–26, and at the meeting of the full CM on October 27, the revised text was unanimously approved. On November 3, the *textus emendatus* was submitted to the CC and distributed to the conciliar Fathers. Rev. Fr. Schütte, in his *relatio*, presented the text to the Council on November 10, 1965.[42]

The text on the catechumenate was exactly the same as that of the *textus prior* except for the following minor changes (duly italicized):

> 14. [The catechumenate and Christian initiation].
>
> Those who, through the Church, have accepted faith *in Christ* from God are admitted to the catechumenate by liturgical rites […]. Then, having been freed from the *power of darkness* (cf. Col. 1:13) through the sacraments of Christian initiation, and having died, been buried and risen together with Christ (cf. Rom. 6:4–11; Col. 2:12–13; 1 Pt. 3:21–22; Mc. 16:16), they receive the Spirit (cf. 1 Thess. 3:5–7; Acts 8:14–17) of adoption of sons and celebrate the remembrance of the Lord's death and resurrection together with the whole People of God. […].
>
> But this Christian initiation in the catechumenate should be taken care of not only by catechists or priests, but by the entire community of the faithful, *especially the sponsors*, so that right from the outset the catechumens may feel that *they belong to* the people of God.[43]

The *textus emendatus* was put to a vote on November 10–11, 1965 at the 157th and 158th general congregations. All the chapters of the whole

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[42]Cf. P. Hünermann, "The Final Weeks of the Council," in G. Alberigo & J. Komonchak, eds., *History of Vatican II* Vol. V (Maryknoll-Leuven: 2006), 444.

[43]Cf. Schema Decreti *De Activitate Missionali Ecclesiae*, Textus Emendatus, in ASSCOV II IV/VI, 226–227.

> 14. [De Catechumenatu et Initiatione Christiana].
>
> Qui fidem in Christum a Deo per Ecclesiam acceperunt, liturgicis caeremoniis admittantur ad catechumenatum […]. Deinde per initiationis christianae sacramenta liberati a potestate tenebrarum (cf. Col. 1:13) […] Spiritum accipiunt […]. Initiatio autem illa christiana in catechumenatu non a solis catechistis vel sacerdotibus, sed a tota communitate fidelium, praesertim a patrinis, est procuranda, ita ut catechumeni inde ab initio sentiant se pertinere ad populum Dei.

schema, voted upon separately, were accepted except for Chapter V.[44] The Fathers voted on numbers 13–14, which included the section on the catechumenate, as follows: out of a total of 2,175 votes, 2,165 were *placet,* 9 *non placet*, and one was null.[45] Overall, a total of 1,700 *modi* were handed in, most of which had to do with the reorganization of the controversial *Propaganda Fide*.[46]

2.6 Textus Approbatus—*Ad Gentes* of December 7, 1965

The schema returned once again to the CM for final examination and consideration of the *modi*. At the CM plenary session on November 17, 1965, the amendments made were unanimously accepted. The amended text was then distributed to the conciliar Fathers on November 26 for study, and put to a vote on November 30 at the 165th general congregation. Out of a total of 2,182 Fathers, 2,162 voted *placet* against 18 *non placet*. One Father voted *placet iuxta modum* and one vote was null.[47] In keeping with the procedures, the text was presented to Paul VI, who in turn submitted it for a final vote at the public session on December 7, 1965, the last day of the Council's work. Out of a total of 2,399 votes, the decree *De Activitate Missionali Ecclesiae* was accepted by 2,394 Fathers who voted *placet* while 5 voted *non placet*.[48] After a long, arduous process, the text received the highest number of votes among all the decrees of the Second Vatican Council.[49]

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[44]Cf. ASSCOV II IV/VI, 340. Out of a total of 2,153 Fathers, 1,428 voted *placet*, 9 *non placet*, and 712 *placet iuxta modum*. There were 4 null votes.

[45]Cf. Congregatio Generalis CLVIII (Novembris 11, 1965), Exitus suffragationum peractarum, in ASSCOV II IV/VI, 312.

[46]Cf. Hünermann, "The Final Weeks of the Council," 444.

[47]Cf. Congregatio Generalis CLXVI (Decembris 2, 1965), Exitus suffragationum de integro schemate *De Activitate Missionali Ecclesiae*, in ASSCOV II IV/VII, 105.

[48]Cf. Sessio Publica VII (Octobris 28, 1965), Approbatio et proclamatio decretorum Concilii, in ASSCOV II IV/VII, 860.

[49]Cf. Hünermann, "The Final Weeks of the Council," 445.

The whole text on the catechumenate was identical with the *textus prior* except for the following corrections:

Textus Prior	*Textus Approbatus*
14a. [The catechumenate and Christian initiation]. Those who, through the Church, have accepted faith [...] from God are admitted to the catechumenate by liturgical rites. The catechumenate is not a mere expounding of doctrines and precepts, but a formation in the whole Christian life, and an apprenticeship *sufficiently drawn-out*, during which disciples are joined to Christ their Teacher.	14a. [The catechumenate and Christian initiation]. Those who, through the Church, have accepted faith *in Christ* from God are admitted to the catechumenate by liturgical rites. The catechumenate is not a mere expounding of doctrines and precepts, but a formation in the whole Christian life, and an apprenticeship *of appropriate length*, during which disciples are joined to Christ their Teacher.
14b. Then, having been freed from the *demon* (cf. Col. 1:13) through the sacraments of Christian initiation [...], they receive the Spirit [...].	14b. Then, having been freed from the *power of darkness* (cf. Col. 1:13) through the sacraments of Christian initiation [...], they receive the Spirit [...].
14d. But this Christian initiation in the catechumenate should be taken care of not only by catechists or priests, but by the entire community of the faithful [...], so that right from the outset the catechumens may feel that they themselves *are members of* the People of God.	14d. But this Christian initiation in the catechumenate should be taken care of not only by catechists or priests, but by the entire community of the faithful, in a special way by the sponsors, so that right from the outset the catechumens may feel that they *belong to* the People of God.

Commentary

3.1 Preaching, Conversion, and Baptism

The text that immediately introduces the institution of the catechumenate in *Ad Gentes* is AG 13. It provides the springboard for this discussion on the nature and purpose of the catechumenate as envisioned by the Council. It speaks, first of all, of the preaching of the Gospel as the essence of the missionary activity of the Church, and then of the conversion of the one who receives the preaching of the Gospel, with the view of approaching the waters of Baptism and entrance into the Church. The text reads:

> Wherever God opens a door of speech for proclaiming the mystery of Christ (cf. Col. 4:3), the living God is announced to all men (cf. Mk. 16:15; 1 Cor. 9:15; Rom. 10:14) with confidence and constancy […], and He whom He has sent for the salvation of all, Jesus Christ […], in order that when the Holy Spirit opens their heart (cf. Acts 16:14), non-Christians may believe and be freely converted to the Lord, that they may cleave sincerely to Him who, being the "way, the truth, and the life" (Jn. 14:6), fulfills all their spiritual expectations and even infinitely surpasses them. This conversion must be taken as an initial one, yet sufficient to make a man realize that he has been snatched away from sin and led into the mystery of God's love […].

The early schema *De Missionibus* and the *Propositionum* basically proceed along these lines from AG 13ab, stressing first of all the indispensable mission of proclaiming Christ, and then the adherence to this proclamation of the Gospel and one's conversion to the person of Christ.[50]

Msgr. J. Gay (Basse-Terre, Guadeloupe) pointed out that it would be opportune to reaffirm the necessity of preaching the Gospel with the view of leading men and women to Baptism because of certain exaggerations prevalent among some missionaries:

> Many missionaries, especially those who are young, experience a certain kind of anxiety because of some hearsay that are gradually spreading

[50]Cf. Schema *De Missionibus*, in ASSCOV II III/VI, Appendix, 665. Cf. Schema Propositionum *De Activitate Missionali Ecclesiae*, in ASSCOV II III/VI, 329.

> around. These ideas insinuate that the primary duty of missionaries is neither to preach nor to baptize. Rather, it is to promote the conditions that would pave the way for men to discover those Christian values which are present in non-Christian religions. The schema should clearly expound how important it is to preach explicitly the revealed truth. Otherwise, the hearts of the faithful could be troubled by dangerous doubts, causing serious damage to the missionary vocation.[51]

In affirming the point of Msgr. Gay, Msgr. R. Cleire (Titular of Tadamata) stressed the importance of a clear assertion in the definitive text regarding the need for conversion because "in practice, there is often a lack of attention given to conversion that should accompany, sustain or result from the acceptance of the kerygma. One is content with a very vague desire and a motivation that is far from sufficient."[52]

On the other hand, Msgr. F. Scalais (Titular of Acque di Nimidia) clarified the nature of this initial conversion about which AG 13b speaks. He argued that it would be too severe to say that non-Christians should already have faith before admission to the catechumenate. He clarified that "it suffices that in a certain way, they desire to be pleasing to God, i.e., they should have an objectively right intention."[53] It should

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[51] *Oratio* of Msgr. J. Gay (Basse-Terre, Guadeloupe), in ASSCOV II IV/IV, 306:

> Multi missionarii, iuvenes praesertim, quamdam anxietatem experiuntur, propter rumores qui, paulatim, diffunduntur, insinuando quod munus principale missionarii non esset tam praedicandi et baptizandi quam potius promovendi conditiones quibus homines adiuventur ad inveniendum valores christianos in religionibus non christianis diffuses. Schema clare debet exponere quanti momenti sit veritatem revelatam explicite praedicare. Secus, dubii perniciosi animas fidelium perturbare possint et damnum grave vocationibus missionalibus ferre.

[52] *Animadversio* of Msgr. R. Cleire (Titular of Tadamata), in ASSCOV II III/VI, 703: "Cette section répond à un besoin très réel: dans la pratique, il y a trop souvent un manque d'attention à la conversion que doit susciter le kérygme: on se contente d'un désir trop vague et pas assez purifié dans ses mobiles."

[53] *Animadversio* of Msgr. F. Scalais (Titular of Acque di Nimidia), in ASSCOV II IV/IV, 618: "Sufficit ut quodammodo Deo placere velint, a.v. ut habeant intentionem obiective rectam."

be pointed out, however, that the clarification of this right intention is in total agreement with the provision of AG 13d which states that "in accord with the Church's ancient custom, the convert's motives should be looked into, and if necessary, purified."

Should the person's conversion, even if initial, and his or her intentions be authentic, then that person must be free. AG 13c thus decrees that the "Church strictly forbids forcing anyone to embrace the faith, or alluring or enticing people by worrisome wiles." In order to ensure this freedom of the candidate, the Council responded by way of AG 14 which prescribes the catechumenate as the process of formation in the freedom of the children of God.

Rev. Fr. L. Volker (Missionaries of Africa), in his written intervention, explained that the need for a more timely preparation for Baptism during the period of the catechumenate is due to three considerations. First, the catechumenate intends to ensure religious freedom on the part of the catechumens. Their period of formation is geared towards dispelling their ignorance about Christ so that they may accept him in Baptism with full consciousness and freedom. Second, the catechumenate strives to assist catechumens in their gradual maturation in a living faith. Since the sacraments of initiation are not magical instruments but are free responses of people to God's grace, a period of time is needed so that they, cooperating with divine grace, may be instructed in divine truths so that, in turn, they may fully respond in faith to God's divine revelation. Third, the appropriate period of preparation in the catechumenate also helps in building up a solid Christian community. The period of probation of candidates is good not only for the candidates themselves but also for the local Church because it generates the awareness among Christians of the receiving Church that they need to be constantly renewed in order to be effective examples to their new brothers and sisters in Christ.[54]

[54]Cf. *Animadversio* of Rev. Fr. L. Volker (Missionaries of Africa), in ASSCOV II III/VI, 642.

3.2 Formation in Doctrine and Life

One should keep in mind the considerations mentioned above when reading AG 14a. The catechumenate does not concern itself only with the teaching of Christian doctrine.[55] According to the text, formation and apprenticeship in Christian life include the teaching of Christian doctrine but go much beyond it to include the practice of Gospel morality and charity and the celebration of the liturgy of the Church. Nonetheless, it must be clarified that this formation and apprenticeship will not only be incomplete but also aimless without doctrinal formation.

The initial schema *De Missionibus* (January 1964) is very explicit in exemplifying the role of the knowledge of doctrine in this formation and apprenticeship:

> Those who are newly converted are admitted to the catechumenate by liturgical ceremonies. They are to be drawn to a deeper knowledge of Christ in the Church and they should clearly discern the consequences of this knowledge for their intellectual, moral and social life, so that fully conscious and free, they may be able to approach Baptism, Confirmation and the Eucharist, with the help of the Christian community.[56]

This early text is significant for the understanding of the nature of catechumenal formation in AG 14a. It stresses the radical importance of Christian doctrine, but such knowledge of Christ and of the Church, in order to be faithful to the spirit of Vatican II, should have some positive bearing on the daily, concrete life of the catechumens.

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[55]In their written intervention in response to the schema *De Missionibus*, the Indonesian bishops stressed that the catechumenate is not just a means to transmit knowledge. It is also an initiation process into the Church. They observed that the catechumenate as presented in the schema was too intellectually-oriented. Cf. *Animadversiones*, in ASSCOV II III/VI, 889. See also the *Animadversio* of Msgr. Cleire, 703.

[56]Schema *De Missionibus*, in ASSCOV II III/VI, Appendix, 665.

The succeeding schema, the *Propositionum De Activitate Missionali Ecclesiae* (May 1964), is weak in pointing out what *De Missionibus* highlights. The expression "They should clearly discern the consequences of this knowledge for their intellectual, moral and social life" was replaced by the pale expression "Through the catechism, the new converts are to be taught concerning the demands of conversion."[57] Thus, in response to this weak treatment regarding the holistic formation expected during the catechumenate, some missionary bishops and superiors of missionary congregations led by Msgr. Tarcisius van Valenberg, OFM submitted the following written intervention, which would prove to be decisive in the final approval of the text of AG 14:

> 8. The converts are to be admitted to the catechumenate by liturgical ceremonies, celebrated with sacred rites held at successive intervals and suitable instruction. By the experience of Christian life, they are to be drawn to a deeper knowledge of Christ in the Church and clearly discern those things pertaining to their intellectual, moral and social life, which result from their firm grasp of their Christian faith. So that fully conscious and free, they may be able to approach Baptism.[58]

Once again, the text stresses the importance of the knowledge of Christ through catechesis but progresses further in situating this learning process in the context of the candidate's own personal experience of Christian life lived out in the Church. As already contained in the earlier schema *De Missionibus*, this firm grasp of the faith is to have a bearing on the daily intellectual, moral, and social life of the catechumen.

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[57]Schema Propositionum *De Activitate Missionali Ecclesiae*, in ASSCOV II III/VI, 329: "Conversi, de pondere conversionis per catechesim edoceantur […]."

[58] *Animadversiones scripto* of some conciliar Fathers, in ASSCOV II III/VI, 957:

> 8. De catechumenis. Conversi, liturgicis caeremoniis ad catechumenatum admissi, sacris ritibus successivis temporibus celebrandis aptaque instructione et usu vitae christianae profundiorem cognitionem Christi in Ecclesia hauriant clareque dignoscant, quae pro vita sua intellectuali, morali atque sociali ex fide christiana firmiter amplectenda consequantur, ut plene conscii et liberi ad Baptismum accedant.

In the final analysis, it would seem that the definitive text of *Ad Gentes*, though succeeding in highlighting the nature of the catechumenate as a holistic formation and apprenticeship in Christian life, nevertheless falls short in capturing with greater clarity the link between the learning of doctrine and its bearing on life. By simply enumerating the triple areas of doctrine-morals-worship to which the catechumen should be introduced,[59] AG 14 remained silent on the fact that authentic Christian life should result from a firm grasp, understanding, and appreciation of the Christian faith.

3.3 Duration and Liturgical Admission

The question on the duration of the catechumenate as initially indicated in the *textus prior* elicited many reactions from the conciliar Fathers. The Indonesian bishops did not agree with the proposal to put the duration of the catechumenate as "sufficiently long-drawn" ("*sat longum*"). They pointed out that it is to be measured or estimated according to the disposition of the catechumen, in consideration of personal and regional circumstances. As such, they proposed the following amendment to the *Textus Prior* (May 1965):

> Those who have accepted faith from God are admitted to the catechumenate, *the duration of which is to be determined depending on the disposition of persons and the circumstances of the region.* The catechumenate is not a mere expounding of doctrines and precepts, but a formation in the whole of Christian life and a certain apprenticeship *by which disciples are accustomed to follow Christ the Teacher.*[60]

[59] "Therefore, catechumens should be properly instructed in the mystery of salvation and in the practice of Gospel morality. By sacred rites which are to be held at successive intervals, they should be introduced into the life of faith, liturgy, and love, which God's People lives" (AG 14a).

[60] *Animadversiones* of the Indonesian bishops, in ASSCOV II IV/IV, 676: "Qui fidem a Deo per Ecclesiam acceperunt, admittantur ad catechumenatum, pro personarum dispositione et regionum circumstantiis protrahendum; qui non est mera dogmatum praeceptorumque expositio, sed totius vitae christianae institutio ac quoddam tirocinium, quo discipuli Christum Magistrum sequi assuescant."

Msgr. F. Scalais (Titular of Acque di Nimidia) agreed with the Indonesian bishops' proposal to change "*sat longum*," noting that it would be unreasonable to insist on delaying the baptism of catechumens as a matter of requirement, i.e., even if the candidates prove themselves to be ready and worthy. While fully accepting that the catechumenate is an apprenticeship in Christian life, he also acknowledged that it is merely an apprenticeship and that, therefore, the religious formation of neophytes continues and is completed after Baptism.[61]

With regard to the liturgical ceremony provided in the schema, Msgr. P. M. Kinam Ro (Seoul, Korea) informed the Fathers that such a provision might eventually be an obstacle in some regions of the world, especially with regard to young intellectuals who often see the Church as too ritualistic. Nevertheless, Msgr. Ro suggested that the ceremony should be very brief and that its specific determination be left to the judgment of the bishop or parish priest.[62]

In response to the observation of Msgr. P. M. Kinam Ro, two Fathers proposed the following text: "[…] by sacred rites which are to be held at successive intervals *according to the judgment of the local ordinary*, catechumens are to be introduced to the life of faith, liturgy and charity of the People of God." They explained that though these words are already found in article 64 of the Constitution on the Sacred Liturgy, they should also be inserted here to stress the variety of suitable determinations according to the diversity of regions and persons.[63]

The CM responded to these proposals by affirming two things. First, it decided that the words "*sat longum*" should be replaced

[61]Cf. *Animadversio* of Msgr. Scalais, 618.

[62]Cf. *Oratio* of Msgr. P. M. Kinam Ro (Seoul, Korea), in ASSCOV II IV/IV, 220.

[63]Cf. *Modus ad num.* 14, n. 4, in ASSCOV II IV/VII, 43: "Pag. 23 linn. 29–30: dicatur: 'sacris ritibus, *de iudicio Ordinarii loci* successivis temporibus celebrandis …' (2 Patres); nam haec verba habentur in art. 64 Const. 'De S. Liturgia.' Etiam hic inserantur, quia convenientia et utilitas talium rituum successivorum variant secundum diversitatem regionum et personarum." See also *Relatio particularis seu de animadversionibus in quarta sessione factis*, in ASSCOV II IV/VI, 278–279.

with "*debite protractum*" (of appropriate length), agreeing with the argument of one Father that it would not be prudent to decree—*a priori* and generically for the whole Church—a long duration for the catechumenate.[64] Second, it clarified that the restoration of the catechumenate in the various local Churches was subject to the assessment and judgment of the local ordinary. The determination of the manner of its implementation, including its duration, rested on the same, in accord with what had been decreed earlier by the Council in SC 64.[65] On this account, the CM responded in the negative to inserting the text proposed above concerning the discretionary power of the local ordinary in determining the liturgical matters connected with the catechumenate.[66]

This discussion on the duration of the catechumenate and the liturgical admission to the same demonstrates to us the clear and manifest conviction of the conciliar Fathers that the collegial nature of the episcopacy should be put into practice with regard to the Christian formation of God's people. The Council's re-appreciation of the bishops' role as true pastors of their flock was indeed good for the Church because it took into serious consideration the particular circumstances and needs not just of the particular Churches but also of individual persons. Consequently, in the discussion on the restoration of this ancient Church tradition, what became the paramount concern of the Fathers was to provide a holistic formation for new converts in a way that was not too restricting in terms of the nature and content of that formation and the determination of its length of time.

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[64]Cf. *Modus ad num.* 14, n. 2, 42.

[65]SC 64 states: "The catechumenate for adults, comprising several distinct steps, is to be restored and to be taken into use at the discretion of the local ordinary. By this means, the period of the catechumenate, which is intended as a time of suitable instruction, may be sanctified by sacred rites to be celebrated at successive intervals."

[66]Cf. *Modus ad num.* 14, n. 4, 43. See also *Relatio particularis seu de animadversionibus in quarta sessione factis*, 278–279.

3.4 Apprenticeship in the Christian Community

If, according to AG 14a, catechumens should be introduced by sacred rites into the life of faith, liturgy, and charity of the People of God, then the Christian community necessarily has a central role in this process because the new Christian is born into, grows, and matures in this community. The community, as it were, is the expert, the master that trains its new prospective members in their apprenticeship program.

The *Textus Prior* affirms that the whole program of Christian initiation should be taken care of by the entire community of the faithful, mentioning in particular parish priests and catechists.[67] In their separate interventions, however, Msgr. P. L. Seitz (Kontum, Vietnam) and Msgr. S. H. Nguyen Van Hien (Dalat, Vietnam) reminded the Council that one who has experience in catechumenal work would easily notice that number 14 lacks an element of primary importance because it makes no mention of sponsors. Msgr. Seitz noted that it is indispensable to situate the role of sponsors within the whole catechumenal process and beyond.[68] Thus, he proposed the inclusion of the following text:

> Those who have accepted faith from God through the Church *in the person of the sponsor, who has guided them to the sacred minister*, are admitted to the catechumenate by liturgical rites. The catechumenate is […] an apprenticeship sufficiently long-drawn, *with the sponsor assisting patiently*, during which disciples are joined to Christ their Teacher.[69]

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[67]Cf. Schema Decreti *De Activitate Missionali Ecclesiae*, Textus Prior, in ASSCOV II IV/III, 672.

[68]Cf. *Animadversio* of Msgr. P. L. Seitz (Kontum, Vietnam), in ASSCOV II IV/IV, 624–625. Cf. *Animadversio* of Msgr. S. H. Nguyen Van Hien (Dalat, Vietnam), in ASSCOV II IV/IV, 572–573.

[69]*Animadversio* of Msgr. Seitz, 624–625: "Qui fidem a Deo acceperunt per Ecclesiam *in persona patrini qui ad ministrum sacrum duxit* […] et tirocinium sat longum *patrino cum patientia juvante* […]." See also the *Animadversio* of Msgr. V. M. Riobé (Orleans, France), in ASSCOV II IV/IV, 603.

Though the preceding proposed amendment of Msgr. Seitz was eventually not included in the *Textus Approbatus* (December 1965), the following suggestion proposed again by Msgr. Seitz was nevertheless approved for inclusion into the *Textus Emendatus* (October 1965): "'This Christian initiation in the catechumenate should be taken care of not only by catechists or priests, but by the entire community of the faithful *especially by the sponsors* ….'"[70] The text was further refined in the *Textus Approbatus* with the substitution of the term "*praesertim*" with the words "*speciali autem modo*."[71]

3.5 Adaptation to the Local Culture

The preceding discussions—first, on the primary responsibility given to the local bishops regarding the restoration and organization of the catechumenate in their local Churches, and second, on the central role of the local Christian community in the formation and apprenticeship of the new converts—lead us to focus our attention now on the need for adaptation and inculturation of the faith and the catechumenal process in the various local cultures.

Speaking on behalf of the Dutch bishops,[72] Msgr. P. Moors (Roermond, Holland) reminded the Council that even before the Church is established in a region through her missionary action, the Kingdom of God and the redemption of God are already truly present in the world, though in a hidden manner, by way of God's salvific will. Missionaries who establish initial contact with non-Christian cultures should always remember this prior presence of God's grace that is always at work in the world. Only then can the Church enter into a true spirit of dialogue with people; otherwise, the Church's stance would be one of imposition and domination. The Church's respect

[70] *Animadversio* of Msgr. Seitz, 625: "Initiatio […] a tota cummunitate fidelium, *praesertim a patrinis*, procuranda est […]."

[71] Cf. *Modus ad num.* 14, n. 7, 43.

[72] Cf. *Oratio* of Msgr. P. Moors (Roermond, Holland) in the name of the Dutch bishops, in ASSCOV II III/VI, 400.

for the cultures of people is based upon this very awareness of God's grace. Only through that attitude of respect can the Church work to influence those cultures with the values of the Gospel.

The Dutch bishops thus noted that it is not enough to say that the Church is finally established in a region with the development of its native clergy, or with the foundation of schools and works of charity. What is most important is that the values of the Gospel penetrate and take root in the lives of Christians in the region. This would not be possible without a true adaptation or inculturation of the Christian message according to the worldview and expressions of the local culture that are compatible with the Gospel. Otherwise, there would be no real understanding and penetration of the message in the minds, hearts, and actual lives of people. For Msgr. L. Rugambwa (Bukoba, Tanzania), this adaptation is not a matter of technique or tactic but strictly corresponds to the plan of God who created peoples of various races and tongues. It is demanded by the very mystery of the Incarnation.[73]

Nevertheless, Msgr. P. Massa (Nanyang, China) clarified that adaptation should not dilute the very essence of Christian doctrine. Having said that, he stressed that many things concerning the external structures and organizations of the Church which do not pertain to changes in the actual content of the deposit of the faith can still be adapted according to the diversity of local cultures.[74]

3.6 From Communion to Mission

Because of the Council's marked desire that catechumens be placed in close union with the Church, the Fathers called on the clarification of their juridical status in the new code of canon law, "for since they are joined to the Church, they are already of the household of Christ, and

[73]Cf. *Oratio* of Msgr. L. Rugambwa (Bukoba, Tanzania), in ASSCOV II III/VI, 361–362.

[74]Cf. *Oratio* of Msgr. P. Massa (Nanyang, China), in ASSCOV II III/VI, 397–398. He explained that many Chinese have refused to embrace the Christian faith not because of the intrinsic nature of Christianity and its teachings, but because many felt that becoming Catholics would entail the renunciation of their own traditional cultural heritage.

not seldom they are already leading a life of faith, hope and charity."[75] However, they can fully participate in ecclesial life only if they truly feel that they belong to the Church and if they see that the Church truly belongs to them, i.e., genuinely adapted to their culture. Understood in this light, one can appreciate the force of the final text of AG 14d:

> This Christian initiation in the catechumenate should be taken care of not only by catechists or priests, but by the entire community of the faithful, in a special way by the sponsors, so that right from the outset the catechumens may feel *that they belong to the people of God*.[76]

This sense of belongingness to God's people—which is not simply an emotional experience but a true fellowship within the ecclesial communion—has an apostolic character. Catechumens, though not yet baptized, are called to evangelize others, to cooperate actively "by the witness of their lives and by the profession of their faith, in evangelization and in the building up of the Church."[77] An earlier

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[75]Decretum *De Activitate Missionali in Ecclesiae*, Textus Approbatus, in ASSCOV II IV/VII, 685: "Iam enim cum Ecclesia coniuncti sunt, iam de domo sunt Christi et non raro iam vitam agunt fidei spei et caritatis." According to *CIC*/83, catechumens are linked with the Church in a special way since they are expressing an explicit desire to be incorporated in the Church. They are joined to the Church which already cherishes them as its own (c. 206 §1), giving them special care and already according them various prerogatives which are proper to Christians (c. 206 §2). Examples of these are blessings, unless a Church prohibition precludes it (c. 1170), and funerals (c. 1183 §1). For a fuller explanation of the other prerogatives given to catechumens and their corresponding obligations, see J. Huels, *The Catechumenate and the Law: A Pastoral and Canonical Commentary for the Church in the United States* (Chicago: 2003), 5–13.

[76]Decretum *De Activitate Missionali in Ecclesiae*, Textus Approbatus, in ASSCOV II IV/VII, 673–704. It should be noted that the *textus prior* simply puts the text in this manner: "[…] so that right from the outset the catechumens may feel that *they themselves are members* of the People of God." The *textus emendatus* also opted to highlight the catechumens' sense of belonging in the Church and, consequently, their being active members.

[77]Decretum *De Activitate Missionali in Ecclesiae*, Textus Approbatus, in ASSCOV II IV/VII, 685: "Cumque vita Ecclesiae sit apostolica, catechumeni item discant testimonio vitae et fidei professione ad evangelizationem et Ecclesiae aedificationem actuose cooperari."

amendment to the schema *Propositionum* submitted by a group of Fathers stresses that after Baptism, this apostolic spirit is stimulated especially by fitting instruction in Christian doctrine, the practice of Christian life, and participation in the life of the community, especially through the liturgy.[78] All these, added Msgr. F. Simons (Indore, India), "should bear fruit in works of charity and social justice."[79]

With Vatican II, pre-baptismal and post-baptismal catechesis began to be understood in the light of the Council's theology of ecclesial communion and mission.[80] The pre-baptismal catechumenate in AG 14—placed under the article "Preaching the Gospel and Gathering Together the People of God"—was seen as a constitutive activity in the process of missionary *plantatio Ecclesiae*, led by bishops and missionaries working together in realizing true ecclesial communion. The provisions on catechetical formation for the baptized in *Christus Dominus* (CD) nos. 12–14,[81] on the other hand, were drafted by the Fathers while keeping in mind the ecclesiology of communion exemplified in *Lumen*

[78]Cf. Schema Propositionum *De Activitate Missionali Ecclesiae*, in ASSCOV II III/VI, 329. Cf. *Animadversiones scripto* of some conciliar Fathers, in ASSCOV II III/VI, 957.

[79]*Animadversio* of Msgr. F. Simons, in ASSCOV II III/VI, 618: "[…] quae autem fructum ferre debet in operibus caritatis et iustitiae socialis."

[80]Cf. V. Pedrosa Arés, "Vaticano II y catequesis," in V. Pedrosa Arés, M. Navarro Gonzales, R. Lázaro Recalde, & J. Sastre Garcia, eds., *Nuevo Diccionario de Catequética* Vol. II (Madrid: 1999), 2254. V. Pedrosa Arés summarizes the whole change of outlook of Vatican II in these words:

> En realidad, todo el Concilio es eclesiológico, la eclesiología está dispersa en todos sus documentos. Una Iglesia que se comprendía a sí misma como sociedad perfecta, árbitro de toda verdad e institución fuertemente jerarquizada bajo la autoridad del Papa, ha pasado a ser, en el Vaticano II, "pueblo de Dios en marcha, misterio y acontecimiento, sacramento de salvación y tradición, presente en el mundo y servidora del mundo, misionera y evangelizadora, una Iglesia de comunión y comunidad dinámica, abierta al futuro y al pobre."

[81]Cf. Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Christus Dominus*, De pastorali Episcoporum munere in Ecclesia (Octobris 28, 1965), in *AAS* 58 (1966): 673–701.

Gentium and concretized in the pastoral ministry of bishops in the spirit of episcopal collegiality.[82] These provisions on the catechetical duty of bishops, found in the decree under the chapter "Bishops and Their Particular Churches or Dioceses," were placed in the context of the bishops' newly recovered charism as true pastors who carry out their office of sanctifying, teaching, and governing for the good of their flock.

In its re-appreciation of itself as a Church of communion, the Council also understood the missionary aspect of this communion in a better way. The Church draws its origin from the mission of the Son and the mission of the Holy Spirit in accordance with the will of God the Father (AG 2a). Because of this, the Church will only truly realize itself if it is faithful to its divine source, i.e., if the Church itself is also truly missionary, an evangelizer in the contemporary world, not an entity closed in on itself.

Conclusion

What difference did Vatican II make with regard to catechesis in the Church, something as old as the Church itself? E. Alberich writes that Vatican II marked the official closing of the "age of the catechism" and "the primacy of memorization" and consequently the beginning of an in-depth renewal of the essential coordinates of catechesis.[83] The Council, however, did not simply throw the catechism out of the window. Rather, it only recovered the essential nature of catechesis when the Fathers restored the catechumenate, which, according to the 1997 General Directory for Catechesis, should be the inspiration and

[82]For a study on the redaction history of CD 12–14, see Enrico C. Eusebio, Jr., "The Evolution of *Christus Dominus* and of Its Teaching on the Catechetical Duty of Bishops," *Landas* 23:2 (2009): 39–66.

[83]Cf. E. Alberich, *La catechesi oggi. Manuale di catechetica fondamentale* (Leumann: 2001), 64. See also E. Alberich, "La catequesis en el contexto del Concilio," 281: "Un modelo nuevo de entender la catequesis y su organización: la época conciliar señala el fin práctico de la edad moderna como 'época de los catecismos' y de la primacía de la memorización."

model for all catechesis (GDC 90). What they did was to place the use of the catechism—its understanding and memorization—within the framework of a whole process of Christian formation characterized by an evangelizing spirit wherein the learning of doctrines and Church teaching is life-changing, i.e., it has a direct influence and bearing on one's Christian life.

This change of approach is the consequence of the renewal of a mindset that gradually matured before the Council and at the Council. While always maintaining a non-negotiable fidelity to the deposit of faith provided by the catechism books, the Fathers repeatedly stressed the requirement of adapting catechesis to people—their culture, richly expressed in popular devotions and piety,[84] their circumstances and capacities, and, therefore, their needs—if the Church truly wants Christianity "to make sense," to be "reasonable," and to have an impact on their day-to-day lives.

The restoration of the catechumenate was not intended to be a nostalgic revival of an ancient ecclesial institution only to remind us of the glories of the past. Rather, its restoration was actually required by virtue of the overall direction that the Council decided to take. By closely associating catechumenal formation in doctrine and life with the missionary action of the Church in *Ad Gentes*, the Fathers of Vatican II wanted to demonstrate three things regarding Christian formation: that Christians are born into the communion of the Church; that their faith-life is guided towards maturity in a most privileged way within the Christian community through an inculturated itinerary of faith called catechesis; and that evangelized in a remarkable way through catechesis (CT 18f) with the use of Sacred Scripture, tradition, the liturgy, magisterium, and the life of the Church (CD 14), they are sent forth in turn to the world as evangelizers.[85]

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[84]Cf. J. Kroeger, "Discovering the Rich Treasures of Popular Piety: Theological-Pastoral-Missiological Insights," *Landas* 29:2 (2015): 33–50.

[85]In *Catechesi tradendae* 18, St. John Paul II wrote about catechesis as a remarkable moment in the process of evangelization:

The Apostolic Exhortation *Evangelii nuntiandi* … rightly stressed that

Abbreviations

AG	Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Ad Gentes*, De activitate missionali Ecclesiae (Decembris 7, 1965), in *AAS* 58 (1966): 947–990
CC	Central Preparatory Commission of Vatican II
CD	Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Christus Dominus*, De pastorali Episcoporum munere in Ecclesia (Octobris 28, 1965), in *AAS* 58 (1966): 673–701
CIC	*Codex Iuris Canonici*
CM	Commission on the Missions of Vatican II
CT	Ioannes Paulus PP. II, Adhortatio apostolica *Catechesi Tradendae*, De catechesi nostro tempore tradenda (Octobris 16, 1979), in *AAS* 71 (1979): 1277–1340
GDC	Congregation for the Clergy, *General Directory for Catechesis* (Vatican City: August 15, 1997)
SC	Sacrosanctum Concilium Oecumenicum Vaticanum II, Constitutio *Sacrosanctum Concilium*, De sacra Liturgia (Decembris 4, 1963), in *AAS* 56 (1964): 97–138

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evangelization … is a rich, complex and dynamic reality, made up of elements, or one could say moments, that are essential and different from each other, and that must all be kept in view simultaneously. Catechesis is one of these moments—a very remarkable one—in the whole process of evangelization.

Cf. Ioannes Paulus PP. II, Adhortatio apostolica *Catechesi tradendae* (CT), De catechesi nostro tempore tradenda, Ad Episcopos, Sacerdotes et Christifideles totius Catholicae Ecclesiae (Octobris 16, 1979), in *AAS* 71 (1979): 1277–1340.