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THE EVOLUTION OF CHURCH LEGISLATION ON THE OBJECT AND MEANS OF CATECHESIS

A Historico-Juridical Study of Cann. 773 and 779 with Special Reference to Philippine Catechesis

Enrico C. Eusebio Jr., SJ

Loyola School of Theology

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A HISTORICO-JURIDICAL STUDY OF CANN. 773 AND 779 WITH SPECIAL REFERENCE TO PHILIPPINE CATECHESIS

ENRICO C. EUSEBIO JR., SJ

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A Historico-Juridical Study of Cann. 773 and 779 with
Special Reference to Philippine Catechesis
by Enrico C. Eusebio Jr., SJ

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Enrico C. Eusebio Jr.
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THE EVOLUTION OF CHURCH LEGISLATION ON THE OBJECT AND MEANS OF CATECHESIS

A Historico-Juridical Study of Cann. 773 and 779 with Special Reference to Philippine Catechesis

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ABBREVIATIONS

AAS	*Acta Apostolicae Sedis*, Commentarium Officiale, Città del Vaticano, 1909-
AC	*L'Année canonique*, Paris, 1952-
ACMC	Advisory Council for the Ministry of Catechesis of the Catholic Bishops' Conference of the Philippines
AcN	Pius PP. X, Epistola encyclica *Acerbo nimis*, 15 aprilis 1905, in *Pii X Pontificis Maximi Acta*, Vol. II, Romae Ex Typographia Vaticana 1907, 69-84
Adap	Sacra Congregatio Concilii, Decreum *Ad aptiores*, De norma servanda cum coetus catechistici aliique pro scholis de religione conventus indicuntur, 16 aprilis 1924, in *AAS* 16 (1924) 431
ADCOVA	Acta et documenta Concilio Oecumenico Vaticano II *apparando*, E Civitate Vaticana, 1952-
AG	Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Ad gentes*, De activitate missionali Ecclesiae, 7 decembris 1965, in *AAS* 58 (1966) 947-990
ASSCOV II	Acta Synodalia Sacrosancti Concilii Oecumenici *Vaticani II*, E Civitate Vaticana, 1962-1965
ASS	*Acta Sanctae Sedis*, Typis Polyglottae Officinae S.C. de Propaganda Fide, Romae, 1865-1908
BEF	*Boletin Eclesiastico de Filipinas*, Manila, 1923-
BR	*Bullarum diplomaticum et privilegiorum Sanctorum Romanorum Pontificum. Taurinensis editio,* Turin, 1857-1872
BR cont.	*Bullarii romani continuatio summorum pontificum*, Romae, 1840-1856

CBCP	Catholic Bishops' Conference of the Philippines
CBCPMon	*CBCP Monitor*, Manila, 1997-
CCC	*Catechismus Catholicae Ecclesiae*, Vatican City 1997
CCEO	*Codex Canonum Ecclesiarum Orientalium,* Civitas Vaticana 1990
CCL	*Corpus Christianorum*. Series Latina, Turnhout-Paris, 1954-
CD	Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Christus Dominus*, De pastorali Episcoporum munere in Ecclesia, 28 octobris 1965, in *AAS* 58 (1966) 673-701
CFC	*Catechism for Filipino Catholics*. Definitive Edition Approved by the Congregation for the Clergy on 1 March 1997, Manila, 2005
ChL	Ioannes Paulus PP. II, Adhortatio apostolica post-synodalis *Christifideles laici*, De vocatione et missione Laicorum in Ecclesia et in mundo, 30 decembris 1988, in *AAS* 81 (1989) 393-521
CIC	*Codex Iuris Canonici*
CivCatt	*La Civiltà Cattolica*, Roma, 1850-
CLD	*Canon Law Digest*, Washington, D.C., 1934-2002
COD	*Conciliorum Oecumenicorum Decreta*, Edizione bilingue a cura di G. Alberigo, et. al., Bologna 1991
ConsI	Pius PP. X, Littera *Consilium illud*, quibus Pius PP. X approbat et commendat alterum catholicorum Conventum super Christiana Catechesi habendum, 8 februarii 1905, in *ASS* 37 (1904-1905) 487-488
CT	Ioannes Paulus PP. II, Adhortatio apostolica *Catechesi tradendae*, De catechesi nostro tempore tradenda, 16 octobris 1979, in *AAS* 71 (1979) 1277-1340
DECS	Department of Education, Culture, and Sports

Docete	*Docete*, Manila, 1978-
DCG	Sacra Congregatio pro Clericis, *Ad normam decreti*, Directorium Catechisticum Generale, 11 aprilis 1971, in *AAS* 64 (1972) 97-176
Denz-H	Denzinger Heinrich, *Enchiridion Symbolorum definitionum et declarationum de rebus fidei et morum*, Edizione bilingue a cura di Peter Hünermann, Bologna 1995
DIM	Pius PP. XI, Litterae encyclicae *Divini Illius Magistri*, De Christiana iuventutis educatione, 31 decembris 1929, in *AAS* 22 (1930) 49-86
EdS	Pius PP. X, Epistola encyclica *Editae saepe*, De sancto Carolo Borromeo, 26 maii 1910, in *AAS* 2 (1910) 357-380
EEMLC	Catholic Bishops' Conference of the Philippines, *Essential Elements of Minimum Learning Competencies in Religion*, Manila 2005
EN	Paulus PP. VI, Adhortatio apostolica *Evangelii nuntiandi*, De Evangelizatione in mundo huius temporis, 8 decembris 1975, in *AAS* 68 (1976) 5-76
ESup	Pius PP. X, Epistola encyclica *E supremi*, De instauratione omnis in Christo, 4 octobris 1903, in *Pii X Pontificis Maximi Acta*, Vol. I, 1-16
ESV	*Enchiridion del Sinodo dei Vescovi*, Vol. I, 1965-1988, edizione bilingue, a cura della Segreteria Generale del Sinodo dei Vescovi, Bologna 2005
EtM	Benedictus PP. XIV, Epistola encyclica *Etsi minime*, De doctrina Christiana populis tradenda, 7 februarii 1742, in *Benedicti XIV. Pont. Opt. Max. olim Prosperi Cardinalis de Lambertinis Bullarium*. Tom. I, n. 42, 136-140
FC	Ioannes Paulus PP. II, Adhortatio apostolica *Familiaris consortio*, De Familiae Christianae muneribus in

	mundo huis temporis, 22 novembris 1981, in *AAS* 74 (1982) 81-191
GDC	Congregation for the Clergy, *General Directory for Catechesis,* 15 august 1997, Vatican City 1997
GE	Sacrosanctum Concilium Oecumenicum Vaticanum II, Declaratio *Gravissimum educationis*, De educatione Christiana, 28 octobris 1965, in *AAS* 58 (1966) 728-739
GS	Sacrosanctum Concilium Oecumenicum Vaticanum II, Constitutio Pastoralis *Gaudium et Spes*, De Ecclesia in mundo huius temporis, 7 decembris 1965, in *AAS* 58 (1966) 1025-1115
IL	Secretaria Generalis Synodi Episcoporum, *Instrumentum laboris His paginis,* De catechesi hoc nostro tempore tradenda praesertim pueris atque iuvenibus, 13 iunii 1977, in *ESV* I, 1558-1643.
IJFM	*International Journal of Frontier Missions*, California, 1984-
IM	Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Inter mirifica*, De instrumentis communicationis socialis, 4 decembris 1963, in *AAS* 56 (1964) 145-157
InDom	Clemens PP. XIII, Epistola encyclica *In Dominico agro*, De institutione fidei, 14 iunii 1761, in *Bullarii Romani Continuatio*, Prati in Typographia Aldina MDCCCXL, 522-525
Jur	*The Jurist,* Washington D.C., 1941-
KPK	Catholic Bishops' Conference of the Philippines, *Katesismo para sa mga Pilipinong Katoliko,* Manila 2000
Lat.	*Lateranum*, Roma, 1976-
Lin	Secretaria Generalis Synodi Episcoporum, *Lineamenta Thema, quod studio,* De catechesi hoc nostro

	tempore tradenda praesertim pueris atque iuvenibus, 30 aprilis 1976, in *ESV* I, 1507-1557
LiLi	*The Living Light*, New York, 1964
LouvStud	*Louvain Studies*, Leuven, 1966-
LV.F	*Lumen Vitae* (French), Bruxelles, 1946-
Landas	*Landas,* Quezon City, 1998-
Mansi	Mansi, J.D., *Sacrorum conciliorum nova et amplissima collectio*, Florentiae – Venetiis – Parisiis – Lipsiae 1759-1927
MD	*La Maison-Dieu*, Paris, 1946
MP	Pius PP. XII, Litterae encyclicae *Miranda prorsus*, De re cinematographica, radiophonica ac televisifica, 8 septembris 1957, in *AAS* 49 (1957) 765-805
MPG	Secretaria Generalis Synodi Episcoporum, *Ad populum Dei nuntius Cum iam ad exitum*, De catechesi hoc nostro tempore tradenda praesertim pueris atque iuvenibus, 28 octobris 1977, in *ESV* I, 1656-1676.
NC	Sacra Congregatio Concilii, Circolare *Nel Concordato*, Contenente istruzioni e norme per l'insegnamento religioso negli istituti medi d'istruzione classica, scientifica, magistrale, tecnica ed artistica in Italia, 21 iunii 1930, in *AAS* 22 (1930) 395-417
NCDP	*Maturing in Christian Faith. National Catechetical Directory for the Philippines*, Manila 1984
NN	Pius PP. IX, Epistula *Nostis et nobiscum*, 5 decembris 1849, in *Pii IX Pontificis Maximi Acta.* Pars Prima, Vol. I, 198-223
NNCDP	*New National Catechetical Directory for the Philippines*, Manila 2007
Not.	*Notitiae*, Roma, 1965
OR	*L'Osservatore Romano*, Città del Vaticano, 1874-

OR (E)	*L'Osservatore Romano. Weekly Edition in English*, Vatican City, 1968-
Origins	*Origins,* Washington, D.C., 1971-
Pacifica	*Pacifica*, Victoria (Australia), 1988
PCP II	*Acts and Decrees of the Second Plenary Council of the Philippines*, Manila 1992
PDI	*Philippine Daily Inquirer*
PG	Migne, J.P., *Patrologiae cursus completus*, series graeca, Paris, 1857-1866
PhilipSac	*Philippiniana Sacra*, Manila, 1966-
PL	Migne, J.P., *Patrologiae cursus completus,* series latina, Paris, 1844-1864
PO	Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Presbyterorum ordinis*, De Presbyterorum ministerio et vita, 7 decembris 1965, in *AAS* 58 (1966) 991-1024
PP	Ioannes PP. XXIII, Littera encyclica *Princeps Pastorum,* De catholicis missionibus, 28 novembris 1959, in *AAS* 51 (1959) 833-864
PresPas	*Presenza Pastorale*, Roma, 1938-2000
PvSan	Sacra Congregatio Concilii, Decretum *Provido sane*, De catechetica institutione impensius curanda et provehenda, 12 ianuarii 1935, in *AAS* 27 (1935) 145-152
RCIA	Sacred Congregation for the Discipline of the Sacraments, *Rite of Christian Initiation of Adults*, Washington D.C. 1988
Salesianum	*Salesianum*, Roma, 1939-
SC	Sacrosanctum Concilium Oecumenicum Vaticanum II, Constitutio *Sacrosanctum Concilium*, De sacra Liturgia, 4 decembris 1963, in *AAS* 56 (1964) 97-138

ScCatt	*La scuola cattolica*, Milano, 1873-
Sem	*Seminarium*, Trento, 1948-
Sinite	*Sinite*, Madrid, 1960-
StMiss	*Studia Missionalia*, Roma, 1943-
StuCan	*Studia Canonica*, Ottawa, 1967-
Syn	Secretaria Generalis Synodi Episcoporum, *Relatio post disceptationem ab em.mo D. Aloisio card. Lorscheider archiepiscopo fortalexiensi, relatore, proposita ad animadversiones a Patribus prolatas,* De catechesi hoc nostro tempore tradenda praesertim pueris atque iuvenibus, 7 octobris 1977, in Caprile Giovanni (Ed.), *Il Sinodo dei Vescovi. Quarta Assemblea Generale (30 settembre – 29 ottobre 1977)*, Roma 1978, 536-556
Tanner	*Decrees of the Ecumenical Councils.* Vol. I. *Nicaea I to Lateran V*; Vol. II. *Trent to Vatican II*, London – Washington D.C. 1990
TC	*Teología y catequesis,* Madrid, 1982-
Tejada	*Colección de cánones y de todos los concilios de la Iglesia de España y de America*, Vol. I-VI, Madrid 1859-1863
UR	Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Unitatis redintegratio*, De Oecumenismo, 21 novembris 1964, in *AAS* 57 (1965) 90-112

ABSTRACT

This dissertation is a study on the essential historico-juridical components of the canonical institution called «catechesis». It includes a survey of catechetical history, a commentary on magisterial documents and legislation and a glimpse into its actual practice. First, the dissertation traces the history of the institution and of its select canons in the 1983 Code of Canon Law, i.e., cann. 773, 779 and, in a subsidiary manner, also cann. 778-779. Second, it seeks to provide a correct interpretation of the canons both in their text and context according to the provision of can. 17. Third, it examines the application of the canons in the administrative level of the local church in the Philippines.

This canonico-catechetical study investigates the manner by which the Church – in her catechetical doctrine, legislations and directives – has sought to address the need to provide a holistic formation in doctrine and life to her members, thereby helping them to integrate their Catholic Christian faith with their daily life. Specifically, it focuses on the evolution of the Church's understanding of the most important constitutive elements of the entire catechetical action: the object and means of catechesis. In so doing, the author clarifies the end, goal or purpose as well as the general ways employed by the Church in her long-standing activity of catechizing from the period of early Christianity to contemporary times.

CANONICAL METHODOLOGY OF THE STUDY

Our study is a juridical or canonical study on the ecclesial institution called «catechesis». Hence our work, while a juridical work, is an interplay between canon law and the discipline of catechetics. We have examined catechesis as a canonical institution, studying (1) its evolution in history and the textual history of the canons; (2) the authentic interpretation of the canons; and (3) their correct application in the administrative-existential level of the local church.

Historical evolution

Apart from surveying catechetical history, we also traced the textual history of the texts of Vatican II documents identified as *CIC* sources. In order to understand the law better, we looked into the *ratio essendi* of the current norm by studying the process of formation and revision of the law by the *Pontificio Commissio Codici Iuris Canonici Recognoscendo* published in *Communicationes*.

Interpretation of the canons

We studied the catechetical canons in the light of the whole code, parallel canons in *CIC*/83 and *CCEO*, the teachings of magisterium, administrative sources (for example, directories and other documents of the Roman curia), and the common and constant opinion of learned authors (cf. can. 19). However, though we utilized a few canonical articles written by canonists on the matter (since there are so few), we nevertheless consulted commentaries not only on the 1983 Code but also on the Vatican II documents, and many works of catechetical experts as well.

Application to church life

Finally, we looked the *ratio agenda* of those given the task to apply the law in the local church setting (bishops, priests, lay catechists, trainors). We analyzed the relevance of the canonical provisions in terms of their impact on the actual life of the Christian community, both on those to be catechized and the agents of catechesis. In other words, with the help of the *GDC* and *NNCDP*, we studied the canons as necessary norms «so that the members of the Christian faithful – in living the Christian life – may share in the goods offered by the Church to lead them to eternal salvation (cf. *Preface to CIC/83*, Principle 1 for the Revision of the Code).

INTRODUCTION

The term «split-level Christianity» was utilized by Filipino Jesuit psychologist Jaime Bulatao, S.J. as the title of a short paper he wrote in 1966[1]. Writing in the context of Philippine Christianity, he showed the problem of a deep divide between what many Catholic Christians profess to believe and what they actually do in their day-to-day lives. The term and concept resonate with *Gaudium et spes*, Vatican II's Pastoral Constitution on the Church in the Modern World, which states: «This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age»[2] (*GS* 43a). The Fathers of Vatican II expressed the problem, and the needed response to the problem, in the following words:

> This council exhorts Christians, as citizens of two cities, to strive to discharge their earthly duties conscientiously and in response to the gospel spirit. They are mistaken who […] think that religion consists in acts of worship alone and in the discharge of certain moral obligations, and who imagine they can plunge themselves into earthly affairs in such a way as

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[1] Cf. J. Bulatao, «Split-Level Christianity» in J. Bulatao – V. Gorospe (Ed.), *Split-Level Christianity and the Christian Renewal of Filipino Values*, Manila 1966, 1-26 (= Bulatao, «Split-Level Christianity», 1-26). See also J.N. Schumacher, «Syncretism in Philippine Catholicism: Its Historical Causes», in *PhilipSac* 19 (1984) 400-422 (= Schumacher, «Syncretism», 400-422).

[2] The English translation of *Gaudium et spes* and all Vatican II documents are taken from W. Abbott (Ed.), *The Documents of Vatican II*. All Sixteen Official Texts Promulgated by the Ecumenical Council 1963-1965 Translated from the Latin. With Notes and Comments by Catholic, Protestant, and Orthodox Authorities, London 1966 (= Abbott (Ed.), *The Documents of Vatican II*). Cf. Sacrosanctum Concilium Oecumenicum Vaticanum II, Constitutio Pastoralis *Gaudium et Spes*, De Ecclesia in mundo huius temporis, 7 decembris 1965, in *AAS* 58 (1966) 1025-1115 (= *GS*).

> to imply that these are altogether divorced from the religious life. […] Let there be no false opposition between professional and social activities on the one part, and religious life on the other. In the exercise of all their earthly activities, Christians can thereby gather their humane, domestic, professional, social and technical enterprises into one vital synthesis with religious values, under whose supreme direction all things are harmonized unto God's glory (*GS* 43a).

Nature and objective of the study

The present dissertation studies the essential juridico-historical components of the canonical institution called «catechesis». First, it traces the history of the institution and of the formation of its select canons in the 1983 Code of Canon Law[3]: cann. 773, 779 and in a subsidiary manner also cann. 778-779 (history). Second, it seeks to provide a correct interpretation of the canons according to the provision of can. 17, i.e., in their text and context (commentary). Finally, the dissertation examines the application of the canons in the administrative-existential level of the local church (praxis).

Our precise goal is to investigate the manner by which the Church, throughout her history – in her catechetical doctrine, legislations, and directives – has sought to address the need to provide a holistic formation in doctrine and life to her members, thereby helping them to integrate their Catholic Christian faith with their daily life. Current universal law affirms the central role of catechesis in this formation, noting it to be «proprium et grave officium pastorum praesertim animarum» (can. 773).

Firstly, our work focuses on the evolution of the Church's understanding of the object of catechesis. We hope to clarify the end, goal or purpose of the Church in her long-standing activity of

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[3] Cf. Ioannes Paulus PP. II, Constitutio Apostolica *Sacrae disciplinae leges*, Venerabilibus Fratribus Cardinalibus, Archiepiscopis, Episcopis, Presbyteris, Diaconis ceterisque populi Dei membris: Codex luris Canonici promulgatur, *Praefatio, Codex luris Canonici Index*, 25 ianuarii 1983, in *AAS* 75/II (1983) vii-xiv; xv-xxx; 1-301; 303-317 (= *CIC*/83).

catechizing since the period of early Christianity to contemporary times. We will try to discern the Church's mindset with regard to the reasons why throughout her history, catechetical formation has been an important concern to Church authorities, either supporting and strengthening its continual practice, or providing remedies to certain problems connected with it. The inspiration of our study in this regard precisely arises from the provision of *CIC*/83 that puts the central objective of catechesis as «ut fidelium fides […] viva fiat explicita atque operosa» (can. 773), i.e., more fully steeped in Catholic teaching and prepared to put it into practice (cf. can. 779). The purpose of catechesis is not just to instruct in order to feed the mind, but to form Christians in the faith as a way of life.

Secondly, our study also traces the evolution of Church legislation on the means of catechesis. The term «means», is understood in this thesis as the general ways employed and applied by the Church in her catechesis in order to attain the catechetical goals she wants to achieve in the context of a specific historical period. Taking note once again of the provision of *CIC*/83 regarding our second task, we see that the Code proposes a single but two-pronged means of catechetical formation: «per doctrinae institutionem et vitae christianae experientiam» (can. 773), a holistic formation in the foundations of doctrine and in the experience of Christian life. It is thus our desire to examine the role of catechesis in mending the split between one's Christian beliefs and actual life, how the Church has responded to the catechetical challenge of integration that she has faced throughout her history, specifically in terms of concrete directives on how she ought to catechize her members in order to achieve the goals of her catechetical formation.

Although the focus of our study is the evolution of Church legislation on the object and means of catechesis, we consider it contributive towards a more thorough and secure treatment of our focus to consider also, though only in a supplemental way, some aspects of the methods, tools and agents of catechesis. We stand to gain a fuller understanding of the means of catechesis through our

observations also concerning catechetical methods[4] and tools, which are precisely the concrete expressions in actual practice of the more general means of catechesis while at the same time, also providing an insight into the object of catechesis in legislation. With regard to the agents of catechesis, their treatment in our study is deemed important inasmuch as beginning the early twentieth century, there has been, through the catechetical movement, a growing renewed appreciation of the role of the Christian community as a whole, led especially by its catechetical agents, in the catechesis of the Church. This renewed ecclesial understanding of catechesis as an activity by and for the Christian community has influenced also the Church's determination of the object and means of her catechesis. In this way, an insight into the role of the agents of catechesis enriches also the purposes of our study.

The questions we will try to answer are the following: With the passage of time, what has been the Church's understanding regarding the object and means of catechesis? How did such understanding address the problem of the dichotomy between faith and life (cf. *GS* 43a) in whatever form such dichotomy might have expressed itself in history? Our hypothesis is that the history of catechesis and catechetical legislation is replete with efforts on the part of the Church to bridge the gap between the Christians' learning of doctrines and prayers, and the living of their daily lives as Christians. Even though historical circumstances would retard such integration, the Church's efforts would only gain ground in the years immediately before Vatican II and especially in the last thirty years. In the process, we also hope to identify and highlight certain tendencies, contributions,

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[4] In our study, we distinguish the term «means» from «methods»; the latter term refers to the more specific procedures, processes or techniques utilized in carrying out the means of catechesis. The term «tools» of catechesis is understood here as the material resources like catechisms, instruments of social communications, etc. that are used in accomplishing the tasks of catechesis. The «agents» of catechesis are those who undertake the task of educating participants in the faith through catechesis.

challenges and catechetical principles that might be helpful in catechetical practice.

Method and sources

The basic research methodology used in this present thesis is the historico-analytical method, employing a diachronic or evolutionary approach, i.e., investigating «through time» the changes, development and progression of Church teaching and legislation[5]. However, the synchronic approach is also utilized in the study of the documents within a specific time period. In employing such methods, an interplay of the complementary disciplines of canon law and catechetics also characterizes this study. Hence, the official documents of the magisterium, the respective sources of their redaction, especially of Vatican II documents and *CIC*/83 legislation, and the impressive ground-breaking research works of catechetical theoreticians and practitioners are the indispensable sources of this study.

Limitations of the thesis

While the use of sources in the discipline of catechetics is indispensable in our research, the study does not delve into the more specialized sphere of catechetico-pedagogical theories and their precise methods precisely in order to safeguard the canonical nature of our study. Moreover, aside from discussing only the basic identity of catechesis as expressed in can. 773 and clarified in can. 779, i.e., the object and means of catechesis, our focus is not on catechesis in the missionary setting, on Catholic education, nor on catechesis in

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[5] We will employ the historical approach proposed by Luciano Meddi. «In questo testo, daremo importanza ai grandi movimenti evangelizzatori e catechistici che hanno segnato le singole epoche. […] a collocare sempre i diversi fatti catechistici in stretto collegamento con la storia della Chiesa, dell'evangelizzazione e della pastorale in modo tale da individuare gli stretti legami (o la mancanza di legami) con l'insieme della missione ecclesiale. Forse emergerà chiaramente come la catechesi sia stata intesa quasi sempre come veicolo e strumento a servizio degli obiettivi pastorali globali del tempo». L. Meddi, *Catechesi. Proposta e formazione della vita cristiana*, Padova 2004, 18-19 (= Meddi, *Catechesi*, 18-19).

the Code of Canons of the Eastern Churches. However, references to certain important canons of these titles are made insofar as they clarify the provisions of cann. 773 and 779.

Organization and development

This thesis is organized into seven chapters, covering a long period of Church and catechetical history: From the early Church to the Middle Ages (Chapter I), from the sixteenth-century reforms to the codification of *CIC*/17 (Chapters II and III), from Vatican II to 1983 (Chapters IV and V), from *CIC*/83 to the publication of the *GDC* (Chapter VI) and contemporary Philippine catechetical experience (Chapter VII).

Chapter I presents the historical developments in the Church from her beginnings to the Middle Ages inasmuch as they influenced the Church's understanding of the object and means of her catechesis. The chapter investigates the first 400 years of catechesis, looking into the practice of the catechumenate and the emergence of catechetical preaching as a way of formation in the Church. The section on the Middle Ages presents the pastoral challenges of the period and Church responses to these challenges.

Chapter II continues the thrust of Chapter I, covering the period from the Reformation and Counter Reformation to 1917. The chapter analyzes both the reactions of the Protestant reformers against Church realities and the catechetical response of the Catholic reformers through the decisions and legislations of the Council of Trent. Developments after the Counter-Reformation include those pertaining to the Enlightenment and more importantly, the teachings of the popes from the eighteenth to the twentieth centuries. The chapter concludes with a treatment of the beginnings of the catechetical movement.

Chapter III looks into the catechetical provisions of *CIC*/17 concerning what they either directly or implicitly state to be the object and means of catechesis, analyzing also the manner whereby the canons either embody or depart from the Church's long catechetical

tradition. The first part of the chapter is an examination of the old code's catechetical canons. Canons 1327-1336 are analyzed in terms of what they provide to be the object and means of catechesis, as well as what they propose to be the method, tasks, tools and agents of catechesis. The second part of the chapter traces the catechetical movement's buildup to Vatican II, covering the period of the papacies of Pius XI (1922-1939), Pius XII (1939-1958) and John XXIII (1958-1963).

Chapter IV examines Church teaching on catechesis in the Vatican II documents, analyzing their redaction history from their initial schemata to their final form as *textus approbatus*. These documents, identified as sources of *CIC*/83 cann. 773 and 779, are: *Christus Dominus* 13-14 on post-baptismal catechetical formation; *Ad Gentes* 14 on pre-baptismal catechumenate; *Gravissimum Educationis* 4 on catechesis as a tool for Christian formation and a number of *Inter Mirifica* articles on the use of instruments of social communication in catechesis. A commentary follows after the chapter's redactional history of each document.

Chapter V examines the process of the development of post-conciliar catechetical renewal already begun by Vatican II. The documents to be studied are: the *General Catechetical Directory* (1971), the teachings of Pope Paul VI in *Evangelii Nuntiandi* (1975), the proceedings of the IV Ordinary General Assembly of the Synod of Bishops on Catechesis in our Time (1977) and the teachings of Pope John Paul II in *Catechesi Tradendae* (1979). Each of these documents is analyzed according to their background and nature, and their contribution to the Church's determination of the object and means of catechesis.

Chapter VI discusses the contribution of cann. 773 and 779 of *CIC*/83, and in a supplementary manner also cann. 788-789 on the catechumenate and the formation of neophytes, in promoting the catechetical formation of the Christian people in the spirit of Vatican II. The canons' redaction histories are studied from their origin, if any, in *CIC*/17, their respective versions in the Schema of 1977, 1980 and

1982, and finally as *CIC*/83 canons, also using the proceedings of the *Pontificia Commissio Codici Iuris Canonici Recognoscendo* published in *Communicationes*. The legislation of *CIC*/83 on the object, means, method, tools and agents of catechesis is studied in the light of the 1997 *General Directory for Catechesis*, which defines the manner of application and urges the observance of the canons.

Chapter VII, the final chapter, moves from the universal church setting to that of the local church in the Philippines. The first part of the chapter places the Philippines in its historical context and provides some information regarding its most pressing catechetical challenges in the light of its present-day realities. The second part of the chapter presents the Philippine magisterium's teaching on the object and means of catechesis in the Philippines today. The primary sources are: the *Acts and Decrees of the Second Plenary Council of the Philippines* (1992), the *Catechism for Filipino Catholics* (1997), the Message of the National Pastoral Consultation on Church Renewal (2001), the Essential Elements of Minimum Learning Competencies in Religion (2005) and the *New National Catechetical Directory for the Philippines* (2007). The third part provides three Philippine catechetical responses that provide an adequate, i.e., integrated, faith formation for Filipino Catholics: the *Festival of Families*, the *Catechism for Filipino Catholics* and the *Christian Life Education High School Series*. The chapter concludes with some recommendations for catechesis in the Philippines on the basis of her most urgent needs and in the light of this chapter's primary findings.

Related literature

Catechesis is definitely a primordial form of Christian formation in the Church since her earliest beginnings, as attested to in the many articles, books and other publications of theoreticians and practitioners of the discipline of catechetics. Insofar as we are aware of, however, there has been no extensive canonical scholarship[6] on

[6] After surveying the available canonical materials on the subject, it has been discovered that only a few dissertations delve into the catechetical canons

catechesis that investigates the perspective of catechesis as a way of forming Christians in an integrated life of faith, i.e., one that addresses the problem of split-level Christianity that *GS* 43a laments about. Moreover, the recent publication of the *New National Catechetical Directory for the Philippines* in 2007 has become an impetus and an opportunity to examine the common contribution of the Code, the abovementioned Philippine Directory and other primary sources of Philippine catechetical magisterium, especially the 1992 *Acts and Decrees of the Second Plenary Council of the Philippines*, in responding to the challenge of dichotomy between faith and life in the Philippine setting. In this way, we hope to build on available canonical literature on catechesis and, in the process, contribute in a small way to a field at times considered so commonplace – thus easily taken for granted – yet so important in the life of the Church.

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of *CIC*/83. For example, cf. C.E. Onwuli, *Catechetical Education of the Youth in the New Code of Canon Law*, Rome 1985 (= Onwuli, *Catechetical Education*). Cf. A. Joseph, *The Catechetical Formation in the Syro-Malabar Church: A Juridico-Pastoral Study*, Rome 1997 (= Joseph, *The Catechetical Formation*). Cf. J. Asis, *Canonical Provisions for Parish Catechetical Instruction,* Rome 2000 (= Asis, *Canonical Provisions*). A canonical study that focuses on the catechumenate is P. Machado's *The Catechumenate and Its Canonical Implications (with specific reference to canon 788),* Rome 1997 (= Machado, *The Catechumenate*).

CHAPTER I.

THE OBJECT AND MEANS OF CATECHESIS IN EARLY CHRISTIANITY AND THE MIDDLE AGES

The Church's long catechetical history has been an evangelizing history of bringing the Word of God into the hearts of people, their culture and their history. As such, the catechetical formation of the Christian people in every age and situation has always had its own character, style and stress. Despite the changes in pastoral approach along the ebb and flow of time, the Church, nevertheless, has always striven to be faithful in proclaiming, handing on the gospel message, and forming Christians in it. Catechesis has always occupied a pride of place throughout the history of the Church in this endeavor.

This chapter investigates what the Church considered to be the object and means of her catechesis. It covers the historical periods of early Christianity from the first to the end of the fifth century, and the Middle Ages, which lasted approximately from the sixth to the sixteenth century. It is beyond the scope of this chapter, however, to present a comprehensive and in-depth history of catechesis or the formal discipline of catechetics. Instead, this section of the study is limited to identifying certain «turning points», events in Church history that shifted in one way or another, and perhaps also stabilized, the Church's practice of catechesis. Special attention is given to the legislations of councils and synods in order to have a

sense, though understandably limited, of the key pastoral concerns of local churches.

1. Sources of catechetical legislation

From its very beginnings, the Church has developed institutions and laws – especially with regard to organization, liturgy and moral life – that regulated the life of the community. During the first centuries, these norms were found in sources like the *Apostolic Tradition*, the *Didaché*, the *Didascalia Apostolorum*, the *Apostolic Constitutions*, etc. However, one cannot obviously claim the existence of a precise juridical science at this early point in time[7]. That development culminated only later, around mid-twelfth century with the *Concordia discordantium canonum*[8] in which Gratian organized existing norms during the early period of the Church down to his day.

With the peace of Constantine and the granting of religious freedom to Christians beginning in the fourth century, legislations of councils and popes became sources of laws in response to new situations and new problems concerning doctrine, discipline and organization, including catechesis. Bishops of the empire convened synods and councils and issued norms for their local churches. Popes wrote decretals in response to concrete questions regarding matters of discipline and law[9]. In the course of the fifth century, the popes no longer limited themselves to the resolution of concrete difficulties

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[7] B. Ferme makes an insightful observation that «è anche importante vedere che questo genere letterario delle collezioni canoniche era un modo di fare teologia. Le varie istituzioni, la disciplina liturgica e le norme etiche rispecchiano anche una teologia e un'ecclesiologia che vengono comprese anche attraverso le fonti stesse». B.E. Ferme, *Introduzione alla storia del diritto canonico. Il diritto antico fino al Decretum di Graziano*, Roma 1998, 41-42 (= Ferme, *Introduzione,* 41-42).

[8] Cf. *Corpus Iuris Canonici*, Editio Lipsiensis secunda post Aemilli Ludovici Richteri curas ad librorum manu scriptorum et editionis Romanae fidem recognovit et adnotatione critica instruxit Aemilius Friedberg, Pars prior, *Decretum Magistri Gratiani*, Lipsiae 1879 (Ristampa: Graz 1959).

[9] Cf. Ferme, *Introduzione,* 43.

but, on their own initiative, issued general norms for entire regions. This trend continued during the Middle Ages and to the present day[10].

After the conciliar canons and the papal decretals, the texts of the Fathers and other Church writers occupy a third important place. Not only were they considered as the most complete and reliable transmitters and interpreters of apostolic teaching, but they also established liturgical and moral rules on the basis of apostolic teaching[11]. In this sense, their writings formed an authoritative source of canon law, but not as constitutive or legislative sources. This means that though the western Church has never granted the force of law even to positions unanimously held by the Fathers, nonetheless, they were a source of inspiration for the legislators of the time, i.e., the bishops and the pope. They were important witnesses of the discipline and of the law in force, both universal and particular. Nevertheless, in the East, the writings of the Fathers had been recognized as having the force of law from the sixth century onwards[12]. The fact that Gratian utilized and included the writings of the Fathers in his *Decretum* attests to their unique value[13].

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[10] Cf. C. Van de Wiel, *History of Canon Law*, Louvain 1992, 16 (= Van de Wiel, *History of Canon Law,* 16).

[11] For the West, the four great Church fathers and doctors are Ambrose (+ 397), Jerome (+ 420), Augustine (+ 430) and Gregory the Great (+ 604). For the East, they are Athanasius (+ 373), Basil (+ 379), Gregory Nazianzen (+ 390) and John Chrysostom (+ 407). Cf. G. Groppo, «Catecumenato antico», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 133-136 (= Groppo, «Catecumenato antico», 133-136).

[12] Cf. Van de Wiel, *History of Canon Law*, 21.

[13] The *Decretum Gratiani* (early 12th century), being a compilation made by private initiative, had no legal character. Each document included in it retained its own individual value. Van de Wiel writes: «In spite of the renown and the great authority of the *Decretum Gratiani*, it remained a private collection with no universal force of law. […] Nevertheless, some of the texts, even the *dicta*, acquired the force of universally applicable law […]. The *Decretum* was publicly and generally taught in the schools, enriched with glosses, summaries and

2. The first four-hundred years of catechesis

The first four-hundred years of Christianity saw the beginnings of catechesis and its more formal organization in the catechumenate, generally consisting of four phases: the missionary phase, the catechumenate proper, the reception of the sacraments of initiation and finally, post-baptismal mystagogical catechesis. This primordial educational institution in the early church, however, eventually fell into disuse. Eventually, a new form of catechetical formation emerged in the Church, catechetical preaching.

2.1 Catechesis in the apostolic age

2.1.1 Origin of the term «catechesis»

The term catechesis is derived from a rarely used Greek verb that is translated literally as «to echo» or «to sound from above». Its noun form does not occur in the New Testament. Only its verbal form is found there, though not in the technical sense it was later to acquire within the context of the catechumenate. The New Testament authors give it the meaning «to tell or inform» or «to give *viva voce* instruction». For example, James informs Paul in *Acts* 21,21[14] that there is a rumor concerning him circulating among the Judeo-Christians in Jerusalem. The text reads: «They have been informed (catechized) that you are teaching (catechizing) all the Jews who live

commentaries, and used by popes and tribunals in the drafting and application of laws. This universal and manifold use, however, did not change its private character». Van de Wiel, *History of Canon Law*, 102.

[14] All scriptural citations and abbreviations of the biblical books are taken from: Confraternity of Christian Doctrine, *The New American Bible*. Translated from the original languages with critical use of all the ancient sources by members of the Catholic Biblical Association of America. Sponsored by the Bishops' Committee of the Confraternity of Christian Doctrine, New Jersey 1970, i.

among the Gentiles to abandon Moses and that you are telling them not to circumcise their children […]»[15].

In other contexts, the verb takes on a religious coloring[16]. Paul often employed the term in the sense of giving instructions or information concerning the content of the faith. For example, he used the verb to refer to the instruction of the Jews in the Law (cf. *Rom* 2,17-21) and of the Christians in the inspired word (cf. *Gal* 6,6; 1*Cor* 14,19). Nevertheless, the term has emphasized always its oral nature and especially its being a handing on of the word that has been received.

2.1.2 The Gospels and Acts of the Apostles

The *Acts of the Apostles* is a witness to the core experience of the first Christians as a community: «They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of bread and to the prayers» (*Acts* 2,42). In this passage, one sees the image of the Church as feeding on the Word of God through the teaching of the apostles, celebrating that Word in the Eucharist, and bearing witness to it before others by the charity they share as a community.

The twelve apostles were witnesses to everything Jesus taught and did (cf. *Acts* 1,1). They especially taught and preached to others about the salvific meaning of the Lord's death and resurrection (cf. *Acts* 2,22-36). The apostles eventually transmitted to their successors the task of teaching the early Christian community. They entrusted

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[15] Cf. M.C. Bryce, «Catechesis», in I. Cully – K. Cully (Ed.), *Harper's Encyclopedia of Religious Education*, San Francisco 1990, 98 (= Bryce, «Catechesis», 98). Cf. J. Audinet, «Catechesis», in K. Rahner (Ed.), *Sacramentum Mundi. An Encyclopedia of Theology*, Vol. I, New York – London 1968, 263 (= Audinet, «Catechesis», 263).

[16] Cf. Audinet, «Catechesis», 264. Cf. F.X. Murphy, «Catechesis I. Early Christian», in W.J. McDonald (Ed.), *The New Catholic Encyclopedia*, Vol. III, Washington D.C. 1967, 208 (= Murphy, «Catechesis I», 208).

it also to the deacons (cf. *Acts* 6,8; 8,26) and to many others whom they enjoined to join them in preaching the Word (cf. *Acts* 15,35).

The preaching of St. Paul from Antioch to Rome, including his numerous letters, as well as the letters of Peter, John, James and Jude are evidence of catechesis in the apostolic age. Moreover, and perhaps more importantly, is the use of the gospels as primary avenues of catechizing. Before being written down, they were passed on to others as oral teaching even as they display some catechetical structure and elements, though with varying degrees of clarity[17].

2.1.3 The early Church's identity and mission

During the first two hundred years of the existence of the Church, the Christian community was concerned with its own separate identity in relation to the synagogue and to the pagan world. Gathering in houses, the community concerned itself with catechesis, the liturgy, other aspects of their life in common and the proclamation of the gospel. Upon the rock of this self-understanding as followers of the Risen Christ, this early generation of believers built a missionary enterprise that had a profound charismatic character owing to their overpowering baptismal experience[18]. In fact, the early Christian community lived on the basis of its missionary mandate (cf. *Mt* 28,20; *Mk* 16,20), which the early Christians expressed through the preaching of the apostles, itinerant missionaries, catechists and simple Christians, and also through their personal contact with others and witness of faith and charity, especially the witness of the

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[17] According to Pope John Paul II in his teaching in *Catechesi tradendae*, St. Matthew's account has been called the catechist's gospel, and St. Mark's the catechumen's gospel. Cf. Ioannes Paulus PP. II, Adhortatio apostolica *Catechesi tradendae*, De catechesi nostro tempore tradenda, Ad Episcopos, Sacerdotes et Christifideles totius Catholicae Ecclesiae, 16 octobris 1979, in *AAS* 71 (1979) 1277-1340 (= *CT*). Cf. *CT* 10-11; 22.

[18] Cf. Meddi, *Catechesi,* 20. Cf. U. Gianetto, «La catechesi nella storia: Dagli inizi fino al rinnovamento conciliare», in E. Alberich – U. Gianetto (Ed.), *Andate e insegnate. Manuale di catechetica*, Leumann 2002, 60 (= Gianetto, «La catechesi nella storia», 60).

martyrs. Hence, during this early period of Christianity, missionary action was aimed at bringing new disciples to Christ and initiating them to the Christian faith. This action, however, was characterized by flexibility and variety of personal initiatives. One cannot yet speak of a programmed initiation process[19].

The early Church directed her missionary action towards adults. «They were invited to make a personal and responsible decision: to believe, express sorrow for their sins, desire to be baptized. Therefore, to choose to be Christians»[20]. After an initial attraction to the faith of Christians, they are assisted in a process of maturation in the faith and Christian behavior. Their response in terms of their acceptance of the Word of God and their conversion was the core of that experience (cf. *Acts* 2,37-41). It is in this perspective that one situates the Church's eventual organization of the catechumenate and its object: conversion to Jesus Christ through the proclamation of the gospel message. For all the new disciples of the Lord, the key event in their itinerary of faith had been their process of conversion, normally assisted by the preaching of the Word and the witness of Christians[21].

Authors distinguish two principal moments in the proclamation of the Good News that developed in primitive Christianity. The first was missionary preaching to the Jews and the pagans, announcing the great event of the resurrection of Christ with the view of their conversion. Then around the second century, the kerygma or the message of the proclamation developed into evangelical narrations and instructions of a moral and doctrinal character. Called the *didache*[22],

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[19] Cf. G. Cavallotto, *Catecumenato antico. Diventare cristiani secondo i Padri*, Bologna 1996, 30-31 (= Cavallotto, *Catecumenato antico*, 30-31).

[20] «[…] coloro che si orientano a Cristo sono persone adulte, chiamate a una personale e responsabile decisione: credere, pentirsi dei peccati, desiderare di essere battezzati. Dunque scegliere di essere cristiani». Cavallotto, *Catecumenato antico*, 30. The English translation is ours.

[21] Cf. Cavallotto, *Catecumenato antico*, 29-30.

[22] Cf. P. Schaff (Ed.), *The Oldest Church Manual called the Teaching of the 12 Apostles*. The didachè and kindred documents in the original with translation

this form of teaching eventually evolved into other types: the homily or liturgical preaching, catechesis imparted to catechumens prior to baptism and mystagogical catechesis to neophytes. Nevertheless, by the second half of the second century, one still cannot speak of a true organization of the instructions that were given to new converts in order to prepare them for baptism. That developed later towards the end of the century with the organization of the catechumenate[23].

2.2 The catechumenate

The late second century marked an important phase in the history of the Church and, in particular, of catechesis with the organization of the catechumenate as a pastoral-liturgical institution. By the end of the third century to the beginning of the fourth, the Christian community organized in a more structured way whatever they had been doing in preparing converts to receive the sacraments, thus giving birth to a process of intense preparation and testing before admission into the Church. The catechumenal practice rapidly spread as a formally organized institution in all the early churches during the third century and first half of the fourth. It remained in practice until the fifth century, then underwent decline until its disappearance in the sixth and seventh centuries[24].

The catechumenate was a period of formation directed at the perfection of 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: putting an end to sinful actions, developing the cardinal virtues in one's life, abandoning bad

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and discussion of post-apostolic teaching, baptism, worship and discipline, and with illustrations and facsimiles of the Jerusalem Manuscript, *Didaché tón dódeka apostolón,* Edinburgh 1885 (= Schaff (Ed.), *The Oldest Church Manual*).

[23] Cf. G. Groppo, «Patristica (Catechesi)», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 482-484 (= Groppo, «Patristica», 482-484). Also cf. Meddi, *Catechesi*, 22-23.

[24] Cf. Groppo, «Catecumenato antico», 134. Cf. Gianetto, «La catechesi nella storia», 61.

attitudes, growing in honesty and solidarity with the weaker ones. The process of formation culminates in the catechumens' reception of the sacraments of Christian initiation. The means involved in attaining the goal of effective conversion were a series of structured teaching 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[25].

The oldest, most noted and systematic among the principal sources for a reconstruction of the different phases of the catechumenate, as it was practiced in the third and fourth centuries, was the *Apostolic Tradition* of Hippolytus of Rome[26]. It described the experience of the Roman Church but it also most probably, directly or indirectly, had some influence on the other local churches. Hippolytus used the word *catechesis* in its precise sense of the teaching given to someone

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[25] Cf. Cavallotto, *Catecumenato antico*, 73. Cf. Groppo, «Catecumenato antico», 134.

[26] St. Hippolytus of Rome must have been born in the second half of the second century. He became a presbyter of the Church of Rome and later died as a martyr, probably around 325. Though his original work, the Apostolic Tradition, has now been lost, fragments of the text can be found in book VIII of *Constitutiones Apostolicae,* a collection of eight books containing rules of Christian life and attributed to Clement I of Rome. Cf. Clemens Romanus, *Constitutiones Apostolicae,* lib. VIII, caput XXXII, *Patrologiae cursus completus*, seu Bibliotheca universalis, integra, uniformis, commoda, oeconomica, omnium SS. Patrum, Doctorum Scriptorumque Ecclesiasticorum, sive latinorum sive graecorum, qui ab aevo apostolico ad tempora Innocentii III (anno 1216) pro latinis et ad Concilii florentini tempora (ann. 1439) pro graecis floruerunt: Recusio chronologica omnium quae exstitere monumentorum catholicae traditionis per quindecim priora Ecclesiae saecula, … *Series Graeca*, in qua prodeunt Patres, Doctores Scriptoresque Ecclesiae Graecae a A.S. Barnaba ad Bessarionem, Tomus I, accurante J.P. Migne, Parisiis 1886, 1127-1134 (= Clemens Romanus, *Constitutiones Apostolicae,* lib. VIII, caput XXXII, 1127-1134). The English translation is taken from: H. Attridge (Ed.), *Hippolytus of Rome. The Apostolic Tradition*. A Commentary by P. F. Bradshaw – M. E. Johnson – L. E. Phillips, Minneapolis 2002 (= Attridge (Ed.), *The Apostolic Tradition*). Cf. M. Simonetti, «Ippolito», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 359 (= Simonetti, «Ippolito», 359).

preparing for baptism, in other words to a catechumen, as the candidate came to be termed: «Qui erit catechumenus, per tres annos catechesi informetur»[27].

The third and fourth centuries produced a voluminous collection of pre-baptismal and mystagogical catechesis. These were the works of St. Cyril of Jerusalem, St. Ambrose of Milan, St. John Chrysostom, Theodore of Mopsuetia and St. Augustine of Hippo[28]. St. Augustine's *De catechizandis rudibus* is considered today as the first manual of catechetical pedagogy[29]. The fundamental themes of these works, and

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[27] The original text is found in Clemens Romanus, *Constitutiones Apostolicae,* lib. VIII, caput XXXII, 1131; 1134. «Let the one coming to be catechized be instructed for three years». The English translation is available in: Attridge (Ed.), *The Apostolic Tradition*, 97.

[28] St. Cyril was bishop of Jerusalem. He was born about 315 and died around 386. St. Ambrose was bishop of Milan and was born probably in 340 and died in 397. St. John Chrysostom, Bishop of Contantinople, was born probably between 340-350 and died around 407. Theodore of Mopsuetia was ordained a priest in 383 and became bishop of Mopsuestia in Cilicia near Tarsus. He was a friend and contemporary of St. John Chrysostom. He died around 428. Examples of their works relevant to this study will be noted in the process of the discussion in this chapter. Cf. F. Bergamelli, «Cirillo di Gerusalemme», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 155-156 (= Bergamelli, «Cirillo di Gerusalemme», 155-156). Cf. F. Bergamelli, «Ambrogio di Milano», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 29-30 (= Bergamelli, «Ambrogio di Milano», 29-30). Cf. O. Pasquato, «Crisostomo Giovanni», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 185-186 (= Pasquato, «Crisostomo Giovanni», 185-186). Cf. O. Pasquato, «Teodoro di Mopsuestia», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 629-631 (= Pasquato, «Teodoro di Mopsuestia», 629-631).

[29] St. Augustine, bishop of Hippo, was born in 354 and died in 430. He is surely one of the most important figures in the history of Western Christianity. Cf. Augustinus Aurelius, *De catechizandis rudibus*, in *Corpus Christianorum Series Latina*, Aurelii Augustini Opera Pars XIII, 2, cura et studio I.B. Bauer, Tomus XLVI, Turnholti Typographi Brepols Editores Pontifici MCMLXIX, 115-178. Augustine wrote it as a response to a deacon in Carthage who had implored him to write some guidelines in instructing candidates for the

of catechesis in general, were the Symbol of faith, the Our Father and the sacraments of Christian initiation. They offered both doctrinal and moral teaching. Another source was the journal of the pilgrim Egeria, or Etheria, called the *Itinerarium Egeriae*[30]. Egeria is usually described as a Spanish nun, who visited Jerusalem on a pilgrimage in the late fourth century (ca. 380).

The catechumenate system in the early church developed into slightly different forms in the different churches of the East and West throughout the period of the third to the fifth centuries. Nevertheless, the phases of formation can be delineated as follows: the missionary phase, the catechumenate proper, the reception of the sacraments of initiation and the period of Easter mystagogy.

2.2.1 Missionary phase

A time of direct proclamation of the gospel through personal contact with pagans preceded the formal period of the catechumenate. In addition to those engaged in direct missionary preaching, there was also the mass of Christians who announced the Good News in an informal way to those around them. They did this spontaneously in

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catechumenate. It presents an introductory instruction for inquirers that is in fact a survey of salvation history. It is not catechesis itself, but only the opening instruction, which aimed to encourage candidates to begin the course of instruction in preparation for Baptism. Cf. O. Pasquato, «Agostino», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 23-25 (= Pasquato, «Agostino», 23-25). Cf. B. Marthaler, *The Catechism Yesterday and Today. The Evolution of a Genre*, Minnesota 1995, 10 (= Marthaler, *The Catechism*, 10).

[30] Cf. *Itinerarium Egeriae*, in *Corpus Christianorum Series Latina*, Itineraria et alia geographia, cura et studio Aet. Franceschini et R. Weber, Tomus CLXXV, Turnholti Typographi Brepols Editores Pontifici MCMLXV, 87-88 (= *Itinerarium Egeriae*, in *Corpus Christianorum Series Latina*, 87-88). For the English translation of the text, see J. Wilkinson, *Egeria's Travels*, London 1971 (= Wilkinson, *Egeria's Travels*).

their daily lives on the basis of their relationships with their relatives, friends and co-workers[31].

Centered on the basic tenets of the faith, the initial proclamation of the Good News of Christ was primarily oriented towards awakening the faith and leading to conversion. Those who expressed interest were examined concerning their manner of life. Those known today as sponsors or godparents were the Christians who established initial contact with these pagans, accompanied them to the Church and served as witnesses to their aptitude to become catechumens[32].

Even the early period of admission to the catechumenate was already a selective process based heavily on the quality of the candidates' lives and how they concord with Christian values. To illustrate, the elders of the Christian community conducted initial inquiries concerning the trades and professions of prospective candidates. Those engaged in occupations considered unsuitable for Christians were advised to renounce them, for example, those occupations considered immoral or which involved any sort of

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[31] Cf. C. Schönborn, «Iniziazione cristiana e catechesi», in T. Stenico (Ed.), *Evangelizzazione, catechesi, catechisti. Una nuova tappa per la Chiesa del Terzo Millenio*, Città del Vaticano 1999, 143 (= Schönborn, «Iniziazione cristiana e catechesi», 143). M. Dujarier rightly observed that the term pre-catechumenate used today precisely referred to this sort of living contact of the early Christians with the pagans. Cf. M. Dujarier, *A History of the Catechumenate. The First Six Centuries*, tr. E. Haasl, Los Angeles 1979, 60-61 (= Dujarier, *A History of the Catechumenate*, 60-61).

[32] Hippolytus wrote: «Qui primo ad mysterium pietatis accedunt, episcopo vel presbyteris per diaconos adducantur; et causas exquirantur quare se ad verbum Domini adiunxerint: quique obtulerunt, testimonium eis praebeant, diligenter exploratis que ad eos spectant. Examinentur autem eorum mores ac vita […]». Clemens Romanus, *Constitutiones Apostolicae,* lib. VIII, caput XXXII, 1127. The English translation reads: «Those, that first come to the mystery of godliness, let them be brought to the bishop or to the presbyters by the deacons, and let them be examined as to the causes wherefore they come to the word of the Lord; and let those that bring them exactly inquire about their character, and give them their testimony. Let their manners and their life be inquired into […]». Attridge (Ed.), *The Apostolic Tradition*, 83.

participation in formal pagan worship such as the making of statues of the pagan gods, or even the teaching of classical literature[33]. Upon positive evaluation of the motivations and personal disposition, the candidate was admitted to the catechumenate and was then called a «catechumen» in the East and «hearer» in West[34].

Only adults were allowed as participants in the catechumenate; there was no official catechesis for children. Nevertheless, these children were guided within the family, with the parents taking a central role by presiding over the process of initial introduction into the basics of the faith and the living out of Christian life[35].

2.2.2 Catechumenate proper

The catechumenate proper lasted for a period of about three years. Hippolytus wrote that this period of time was contingent upon the progress of the catechumen: «Qui erit catechumenus, per tres annos catechesi informetur: quod si studiose se gerit, et rei desiderio tenetur, admittatur: quia non tempus, sed vitae institutum perpenditur»[36]. The Council of Elvira, in its can. 42[37], required two

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[33] Cf. L. Mitchell, «The development of catechesis in the third and fourth centuries: from Hippolytus to Augustine», in J. Westerhoff – O.C. Edwards (Ed.), *A Faithful Church: Issues in the History of Catechesis*, Wilton 1981, 50 (= Mitchell, «The development of catechesis», 50). For a detailed list, cf. Dujarier, *A History of the Catechumenate*, 60-61.

[34] Cf. Gianetto, «La catechesi nella storia», 61.

[35] Cf. Schönborn, «Iniziazione cristiana e catechesi», 143.

[36] The original text is found in Clemens Romanus, *Constitutiones Apostolicae,* lib. VIII, caput XXXII, 1131; 1134. «Let the one coming to be catechized be instructed for three years. But if anyone is eager and has zeal for the task, let him be received, for it is not the time but the way that is judged». The English translation is available in Attridge (Ed.), *The Apostolic Tradition*, 97.

[37] Cf. Concilium Eliberitanum (Elvira), XIX Episcoporum anno Christi 305, cap. 42 de his qui ad finem veniunt, quando baptizentur, in *Sacrorum Conciliorum nova et amplissima collectio*, in qua praeter ea quae Phil. Labbeus et Gabr. Cossartius S.J. et novissime Nicolaus Coleti in lucem edidere ea omnia

years of formation except for urgent cases arising from illness. While this was a little less than the prescriptions of Hippolytus, grave faults could prolong the catechumenal period up to three or five years or even to the moment of death[38].

The catechumenate was a period of formation under the guidance of a competent person who had been prepared and delegated for this ministry by the community. Called the *doctor audientium* or teacher of the hearers, this person could have been also the layperson who served as the official catechist of the community[39]. The catechumens, undergoing formation in doctrine and apprenticeship in Christian life, were allowed to participate in the liturgy of the Word during the celebration of the Eucharist together with the community of the faithful.

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insuper suis in locis optime disposita exhibentur, quae Joannes Dominicus Mansi lucensis, congregationis matris Dei evulgavit. Editio novissima ab eodem patre Mansi, potissimum favorem etiam et opem prestante Em.mo Cardinali Dominico Passioneo Sanctae Sedis Apostolicae Bibliothecario, aliisque item eruditissimis viris manus auxiliatrices ferentibus, curata, Novorum Conciliorum, novumque Documentorum Additionibus locupletata Ad MSS Codices Vaticanos, Lucenses, aliosque recensita, et perfecta. Accedunt etiam notae, et dissertationes quamplurimae, quae in ceteris editionibus desiderantur, Tomus secundus, ab anno CCCV ad annum CCCXLVI, Florentiae MDCCLIX, Expensis Antonii Zatta Veneti, 12-13 (= Concilium Eliberitanum, cap. 42 de his qui ad finem veniunt, quando baptizentur, in Mansi II, 12-13).

[38] Cf. Concilium Eliberitanum, cap. 42 de his qui ad finem veniunt, quando baptizentur, in Mansi II,12-13, 17. Dissenting from the mainstream opinion with regard to the standard period of the catechumenate, Johnson maintains the position that the exact length of the pre-baptismal catechumenate in pre-Nicene Christianity is not known with any degree of certainty. For his argumentation, see M. Johnson, *The Rites of Christian Initiation. Their Evolution and Interpretation*, Minnesota 1999, 90-91 (= Johnson, *The Rites of Christian Initiation*, 90-91).

[39] Cf. Schönborn, «Iniziazione cristiana e catechesi», 143. Cf. Groppo, «Catecumenato antico», 135. Also cf. Dujarier, *A History of the Catechumenate,* 51.

At the end of this period, a new scrutiny was held in order to evaluate the fruits of the dual approaches to catechumenal formation: the catechumen's knowledge of the basic Christian truths and a life conformed to it. The decision was then taken concerning the candidate's admission into the next phase. This group of *electi* (chosen) was called by later Latin authors *competentes* (seekers) in contrast to the simple *audientes* (hearers). In Greek, they were called *photizomenoi* (those being enlightened). In this whole process, the witness of the sponsors was required in order to attest to their conversion[40].

2.2.3 The Sacraments of Initiation

The third phase took place during the time of Lent and was the immediate preparation for the reception of the sacraments of initiation. During a special liturgical celebration at the beginning of Lent, the bishop listed the names of the candidates and then delivered a homily called the *protocatechesis*. From then onwards, this immediate preparation began, consisting in three means of formation.

The first was teaching or instruction. The bishop met the candidates on a daily basis during the initial weeks of Lent, explaining the Scriptures to them. Beginning the fourth week of Lent (the sixth in the East), formal doctrinal catechesis was provided, beginning with the *traditio Symboli* (the teaching of the Symbol of the faith or the Creed), done as an act of handing over, a kind of official transmission of the faith of the Church to the candidate. The Creed[41], explained

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[40] Cf. Groppo, «Patristica», 484. Cf. Mitchell, «The development of catechesis», 51.

[41] Various local communities of Christians adopted their own Creeds during the period of the early Church. Denzinger gathers more than forty of these formulations from the second to the ninth centuries. Cf. H. Denzinger, *Enchiridion Symbolorum definitionum et declarationum de rebus fidei et morum*, Edizione bilingue a cura di Peter Hünermann, nn. 1-76, Bologna 1995, 1-47 (= *Denz-H*). For a description of these creeds, cf. C. García Cortéz – L. Otero Outes – J.A. López Calvo, «Símbolo de la fe (El Credo)», in V. Pedrosa Arés

with many scriptural references, was the real core of the instruction for baptism. It had to be memorized, because it was a summary of scriptural teaching, embracing in a few phrases much of the religious knowledge contained in the Old and New Testaments, a guarantee of fidelity to the gospel. Outstanding examples of instruction on the Creed were Augustine of Hippo's *Sermo de Symbolo ad catechumenos*[42] and Ambrose of Milan's *Explanatio Symboli ad initiandos*[43]. The importance of the Creed can be seen in the letter of Pope Leo I[44] to

– M. Navarro Gonzales – R. Lázaro Recalde – J. Sastre Garcia (Ed.), *Nuevo Diccionario de Catequética*, Vol. II, Madrid 1999, 2086-2097 (= García Cortéz – Otero Outes – López Calvo, «Símbolo de la fe», 2086-2097). Cf. R. Swanson, *Religion and Devotion in Europe*, c. 1215 – c. 1515, Cambridge 1995, 15-18 (= Swanson, *Religion and Devotion in Europe*, 15-18).

[42] Cf. Augustinus Aurelius, *Sermo de Simbolo*, in *Corpus Christianorum Series Latina*, Aurelii Augustini Opera Pars XIII, 2, cura et studio R. Vander Plaetse, Tomus XLVI, Turnholti Typographi Brepols Editores Pontifici MCMLXIX, 179-199 (= Augustinus Aurelius, *Sermo de Simbolo*, in *CCL* XLVI, 179-199).

[43] Cf. Ambrosius Aurelius, *Explanatio Symboli ad initiandos*, in *Patrologiae cursus completus*, seu Bibliotheca universalis, integra, uniformis, commoda, oeconomica, omnium SS. Patrum, Doctorum Scriptorumque Ecclesiasticorum, sive latinorum sive graecorum, qui ab aevo apostolico ad tempora Innocentii III (anno 1216) pro latinis et ad Concilii florentini tempora (ann. 1439) pro graecis floruerunt: Recusio chronologica omnium quae exstitere monumentorum catholicae traditionis per quindecim priora Ecclesiae saecula, … *Series Latina*, in qua prodeunt Patres, Doctores Scriptoresque Ecclesiae Latinae a Tertulliano ad Innocentium III, Tomus XVII, accurante J.P. Migne, Parisiis 1862, 1193-1197 (= Ambrosius Aurelius, *Explanatio Symboli ad initiandos*, in *PL* XVII, 1193-1197).

[44] Concilium Chalcedonense, *Epistula Papae Leonis ad Flavianum ep. Constantinopolitanum de Eutyche*, in *Conciliorum Oecumenicorum Decreta*, Edizione bilingue a cura di G. Alberigo, et. al., Bologna 1991, 77 (= *COD*, 77). «A man who has not the most elementary understanding even of the Creed itself can have learnt nothing from the sacred texts of the New and Old Testaments. This old man has not yet taken to heart what is pronounced by every baptismal candidate the world over». The English version of the text is found in Council of Chalcedon, *Letter of Pope Leo to Flavian, bishop of*

Flavian, patriarch of Constantinople, concerning the monk Eutyches who was a proponent of an extreme form of Monophysitism:

> Quam enim eruditionem de sacris novi et veteris testamenti paginis adquisivit qui ne ipsius quidam symboli initia comprehendit et quod per totum mundum omnium regenerandorum voce depromitur, istius adhuc senis corde non capitur?

As the outline of the whole instruction, the Creed's repetition and memorization called to mind the entire content of the instruction given on it[45]. In a later period, the giving and explanation of the Our Father was added either to those about to be baptized or as part of the post-baptismal mystagogy not only as a prayer to be memorized and recited but also as a model for their own life of prayer[46]. The process of instruction concluded with the ceremony called the *redditio Symboli* or the recitation of the Creed by the candidates for baptism. Canon 46 of the Council of Laodicea (363) attested to this practice of the fourth-century catechumenate. The catechumens about to be baptized learned the Creed and recited it before the bishop or the priests on Thursday of Holy Week[47]. For her part, Egeria observed in her *Itinerarium* that in the practice of the Jerusalem Church, the ceremony of the *redditio Symboli* took place on the Saturday before

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Constantinople, about Eutyches, in N. Tanner (Ed.), *Decrees of the Ecumenical Councils,* Vol. I, London – Washington D.C. 1990, 77 (= Tanner I, 77).

[45] Cf. Mitchell, «The development of catechesis», 61.

[46] Cf. Gianetto, «La catechesi nella storia», 61. Cf. Meddi, *Catechesi,* 25. For an in-depth study on the use and interpretation of the prayer from the primitive church to the contemporary period, see K. Stevenson, *The Lord's Prayer. A Text in Tradition*, Minneapolis 2004 (= Stevenson, *The Lord's Prayer*).

[47] Cf. Concilium Laodicenum, sub Silvestro, *Canones SS. Beatorum Patrum, qui Laodiceae Phrygiae convenerunt anno Domini 363*. Gentiano Herveto Interprete, can. 46 de reditione fidei baptizandorum, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus secundus, ab anno CCCV ad annum CCCXLVI, Florentiae MDCCLIX, 571 (= Concilium Laodicenum, sub Silvestro, *Canones SS. Beatorum Patrum, qui Laodiceae Phrygiae convenerunt anno Domini 363*, can. 46, in Mansi II, 571).

the beginning of Holy Week. The candidates went up one by one to the bishop and recited the Creed, after which the bishop reminded them about what they have learned about the faith and the content of the Creed[48].

Another important element of formation during this period of Lent was spiritual formation, which connected closely with the third aspect of formation, the living of an upright life. The candidates were exhorted to live a life of penance and intensive prayer as means of struggling over sin and living up to the Christian truths in which they were instructed. Since this period was a time of spiritual struggle, i.e., of renouncing Satan and adhering to Christ, the catechumens were thus assisted in the liturgical life of the community through various rites, exorcisms and scrutinies. In Rome, these were held on the third, fourth and fifth Sundays of Lent[49].

2.2.4 Easter mystagogy

The Lenten preparations of catechumens culminated in the Easter vigil with the celebration of the sacraments of Baptism, Confirmation and Eucharist. During the Easter week, mystagogical catechesis was imparted to the neophytes. The symbolisms of the rites, the Scriptures and the sacraments, and practical morality were explained to them, exhorting them to live in accordance with their Christian beliefs. For example, in *In catecheses primam et secundam ad illuminandos*[50], St. John Chrysostom exhorted neophytes to a

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[48] Cf. *Itinerarium Egeriae*, in *Corpus Christianorum Series Latina*, 87-88. Cf. Wilkinson, *Egeria's Travels*, 145.

[49] Cf. Schönborn, «Iniziazione cristiana e catechesi», 144-145.

[50] Cf. Joannes Chrysostomus, *In catecheses primam et secundam ad illuminandos,* in *Patrologiae cursus completus*, seu Bibliotheca universalis, integra, uniformis, commoda, oeconomica, omnium SS. Patrum, Doctorum Scriptorumque Ecclesiasticorum, sive latinorum sive graecorum, qui ab aevo apostolico ad tempora Innocentii III (anno 1216) pro latinis et ad Concilii florentini tempora (ann. 1439) pro graecis floruerunt: Recusio chronologica omnium quae exstitere monumentorum catholicae traditionis per quindecim priora Ecclesiae saecula, … *Series Latina*, in qua prodeunt Patres, Doctores

deep resolution to live as true Christians should, explaining that the power and love of the Master were great enough to make the sinner shine more brightly than the rays of the sun. Other examples of this mystagogical catechesis were St. Cyril of Jerusalem's *Catechesis Mystagogiae Quinque*[51] and St. Ambrose of Milan's, *De Mysteriis*[52] and *De Sacramentis*[53].

Scriptoresque Ecclesiae Latinae a Tertulliano ad Innocentium III, Tomus XLIX, accurante J.P. Migne, Parisiis 1862, 226 (= Joannes Chrysostomus, *In catecheses primam et secundam ad illuminandos,* in *PL* XLIX, 226).

[51] Cf. Cyrillus Hierosolymitanus, *Catecheses Mystagogiae Quinque*, in *Patrologiae cursus completus*, seu Bibliotheca universalis, integra, uniformis, commoda, oeconomica, omnium SS. Patrum, Doctorum Scriptorumque Ecclesiasticorum, sive latinorum sive graecorum, qui ab aevo apostolico ad tempora Innocentii III (anno 1216) pro latinis et ad Concilii florentini tempora (ann. 1439) pro graecis floruerunt: Recusio chronologica omnium quae exstitere monumentorum catholicae traditionis per quindecim priora Ecclesiae saecula, … *Series Graeca*, in qua prodeunt Patres, Doctores Scriptoresque Ecclesiae Graecae a A.S. Barnaba ad Bessarionem, Tomus XXXIII, accurante J.P. Migne, Parisiis 1886, 1059-1127 (= Cyrillus Hierosolymitanus, *Catecheses Mystagogiae Quinque*, in *PG* XXXIII, 1059-1127).

[52] Cf. Ambrosius Aurelius, *De mysteriis*, in *Patrologiae cursus completus*, seu Bibliotheca universalis, integra, uniformis, commoda, oeconomica, omnium SS. Patrum, Doctorum Scriptorumque Ecclesiasticorum, sive latinorum sive graecorum, qui ab aevo apostolico ad tempora Innocentii III (anno 1216) pro latinis et ad Concilii florentini tempora (ann. 1439) pro graecis floruerunt: Recusio chronologica omnium quae exstitere monumentorum catholicae traditionis per quindecim priora Ecclesiae saecula, … *Series Latina*, in qua prodeunt Patres, Doctores Scriptoresque Ecclesiae Latinae a Tertulliano ad Innocentium III, Tomus XVI, accurante J.P. Migne, Parisiis 1862, 403-426 (= Ambrosius Aurelius, *De mysteriis*, in *PL* XVI, 403-426).

[53] Cf. Ambrosius Aurelius, *De sacramentis*, in *Patrologiae cursus completus*, seu Bibliotheca universalis, integra, uniformis, commoda, oeconomica, omnium SS. Patrum, Doctorum Scriptorumque Ecclesiasticorum, sive latinorum sive graecorum, qui ab aevo apostolico ad tempora Innocentii III (anno 1216) pro latinis et ad Concilii florentini tempora (ann. 1439) pro graecis floruerunt: Recusio chronologica omnium quae exstitere monumentorum catholicae traditionis per quindecim priora Ecclesiae saecula, … *Series Latina*, in qua prodeunt Patres, Doctores Scriptoresque Ecclesiae Latinae a Tertulliano ad

On account of the intensive process of formation that the catechumenate provided during this period, Cavallotto writes that «one understands why, according to Origen, this is a period of "combat" (*Hom* III on *Jer* 3) and according to Tertullian, an "apprenticeship of the hearers", during which, using the expression of Cyprian, whoever is disposed to learn the truths of the Church "learns in order to live" (*Ep* 73,22,3)»[54].

The catechumenate, however, was not the only pastoral and catechetical means for the formation of Christians during this period of the Church's life. The rise of Christian buildings destined for communal worship especially after the peace of Constantine in 313 paved the way for more frequent liturgical and Eucharistic gatherings of catechumens and of the faithful, with the priests being able to offer catechesis to Christians in a liturgical setting. These instructions came to be known as the homily, i.e., comments on biblical texts read in a systematic order to the liturgical assembly wherein both catechumens and the baptized faithful were gathered together[55]. With the decline of the catechumenate, the homily progressively took its place as the primary means of catechesis.

2.3 Decline of the catechumenate

The peace of Constantine in 313 marked an important turning point in the history of the Church. From an illegal religion, Christianity not only was legalized but even became the official religion of the Roman Empire. From a persecuted Church, it

Innocentium III, Tomus XVI, accurante J.P. Migne, Parisiis 1862, 427-482 (= Ambrosius Aurelius, *De sacramentis*, in *PL* XVI, 427-482).

[54] «Si comprende, allora, perché, secondo Origine, questo è un tempo di "combattimento" (*Om*. III su *Ger*. 3) e secondo Tertulliano un "tirocinio degli uditori", durante il quale, usando l'espressione di Cipriano, chi si dispone ad apprendere la verità della Chiesa, "impara per vivere" (*Ep*. 73,22,3). Cf. Cavallotto, *Catecumenato antico*, 73-74. The English translation is ours.

[55] Cf. Groppo, «Patristica», 484.

eventually took on a privileged position. This change brought with it new pastoral problems[56].

It was certainly true that after the conversion of Constantine, large numbers of people wanted to join the Church and not always for the right reasons. This increased the number of those enrolling into the catechumenate. At the same time, many began to opt for an indefinite postponement of baptism[57], even until the point of death. Since, according to the thought and practice of the period, a person could obtain only once the forgiveness of sins that baptism conveyed, i.e., through the rigorous one-time post-baptismal canonical penance, many delayed their baptism in order to avoid this sort of penance. Many were content to be catechumens, even without the true desire for baptism, since catechumens were almost considered equal to Christians[58].

This period saw also the shortening of the period of the catechumenate 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»[59]. By now, no intensive doctrinal initiation and moral apprenticeship in Christian life were required anymore. The gradual process of maturity from the time of the initial option of faith was instead substituted by a liturgical-pastoral institution that was in

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[56] L. Meddi analyzes the difficulties brought about by this new situation. «Essa crea una situazione pastorale nuova segnata dalla libertà per il vangelo. Ma questo portò a un cristianesimo non più caratterizzato dalla libera vocazione e scelta del singolo perché si costruì presto un'equivalenza tra l'identità sociale e quella religiosa. La chiesa si trova a vivere situazioni pastorali nuove che chiedevano non tanto la formazione dei catecumeni, quanto la gestione di un'appartenenza ufficiale ma non convinta che creava una difficile identificazione comunitaria». Meddi, *Catechesi*, 21.

[57] Cf. Cavallotto, *Catecumenato antico*, 202.

[58] Cf. Johnson, *The Rites of Christian Initiation*, 89-90.

[59] Cf. *ibid.*, 91.

fact inadequate as a pastoral and pedagogical approach[60]. Thus, «the catechumenate has become less a school of formation and Christian life, giving way to a ritual catechumenate»[61]. For Knowles,

> 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[62].

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 Empire, the Church had at its disposal the necessary means to carry out such an organization. Whatever might have been the efforts of the Church to address the situation, nevertheless, the catechumenal process soon disappeared with the growing number of infant baptisms.

2.4 Emergence of catechetical preaching

In the context of a new situation, the Church continued to pursue its mission of gathering new members and forming those already baptized. In any case, the Christian community was, and remained

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[60] Cf. Groppo, «Catecumenato antico», 136.

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

[62] D. Knowles, *Christian Monasticism*, New York 1969, 12 (= Knowles, *Christian Monasticism*, 12).

to be, the key player in winning over to the faith the non-Christians living with them in the area and in confirming them in the new faith after their reception into the ecclesial community. In this sense, the total life of the community *ad intra* had a missionary orientation *ad extra*. The community's liturgy, piety and charitable activity had a missionary function[63].

If, during the period of the flowering of the catechumenate, the participants of catechumenal formation were adults preparing for baptism, now the recipients of catechetical preaching were adults who had been baptized as infants and never had an intensive preparation for baptism as provided by the catechumenate of the yesteryears. In the case of adult converts, an official of the Church catechized them during an abbreviated period with instructions on the Symbol of faith and the moral demands that ought to characterize their new life as Christians[64].

Clearly, there was no special catechesis for children before the end of the sixth century, although the practice of infant baptism was steadily growing. Consequently, the formative efforts of the Church now had to focus on the needs and concerns of two general groups of people: those baptized as infants who had grown to be adults by now, and adult converts. They became the focus of preaching which retained to a certain extent the missionary character of the pre-baptismal catechumenate of the past. Preaching had to focus itself on freeing the new Christians from the stubborn grip of pagan beliefs and customs, obviously not easily rooted out from Christian communities due to a short period of baptismal preparation for adult converts and due to the lack of a systematic catechesis for children and adults. Thus, the homily took on a marked exhortatory character due to the need to address burning issues regarding Christian morals and behavior[65].

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[63] Cf. H. Jedin – J. Dolan (Ed.), *History of the Church*, Vol. II, London 1980, 213 (= Jedin – Dolan (*Ed.*), *History of the Church*, II, 213).

[64] Cf. *ibid.*, 213.

[65] Cf. *ibid.*, 308-311. Cf. Swanson, *Religion and Devotion in Europe*, 313-314.

2.5 Summary observations

Primitive Christianity exercised its ministry of the Word through two complementary moments of one pastoral action, i.e., the initial proclamation of the gospel or missionary preaching, and the formation of converts and those already baptized through catechesis. In this one pastoral action, the Church endeavored to achieve her *goal and purpose* of proclaiming the Good News of Christ to non-believers with the goal of their conversion to Christ. Moreover, the Church taught the new converts not just the doctrine they needed to know but also the life they promised to live as Christians, again with the goal of strengthening these neophytes in their newly chosen Christian state of life.

The Church utilized the catechumenate as her primordial *means* of Christian formation. While maintaining the *traditio* or passing on of the deposit of the faith, catechesis never consisted purely in teaching. The catechumenate was an itinerary of continual conversion to Christ and thus of «giving birth» to men and women in the newness of Christ, an educative process with its double goals of maturity in the faith and initiation into Christian life. It must be noted, however, that though pertaining to *ad intra* concerns, the process of initiation into the Christian community was also decisively *ad extra* in its overall intent. Driven by a strong missionary spirit, the early Christians proclaimed the gospel to others fully conscious that they were a community of faith.

The way of the catechumenate was indispensable for the Church's mission because producing behavioral and cultural change in those converted in increasing numbers from paganism demanded more than just an intellectual exposition. It required a *privileged setting* and *pastoral agents* to facilitate the continual, oftentimes difficult, process of conversion and growth of new members in Christ. The setting and the active agents involved were precisely the members of the Christian community, led by the bishop, who was assisted especially by the sponsors. This community support was a crucial element in formation.

But the catechumenate was not the consummate institution that manufactured, as it were, perfect Christians. The Fathers of the Church always had to address the problems connected with Christian initiation among their ranks: delayed baptisms, the *lapsi* during the time of the persecutions, vestiges of pagan practices after baptism. This only means that even the most valid pastoral institution of the past should always take into account the reality of sin and human freedom[66].

After the decline of the catechumenate, the Church still sought to ensure that its process of Christian initiation still would have some kind of integrity when her catechetical goal of authentic conversion and faith could not be assumed easily anymore on the part of the candidates[67]. To achieve this, the Church devised an abbreviated form of baptismal preparation and intensified its liturgical preaching. During this period, the Fathers produced some of the most outstanding baptismal and mystagogical homilies, which served not only as catechetical *tools* for their own use. These homilies survived their authors and were used once again later by preachers and catechists for their people in some other place and time.

3. The Middle Ages

This section explores the object and means of catechesis from the sixth to the sixteenth century, commonly referred to as the period of the Middle Ages. After some preliminary investigation into the general context of the period, certain elements of post-baptismal catechesis, including its catechetical tools, are discussed.

3.1 The context of the Middle Ages

In understanding the general context of the Middle Ages and its points of transition, it is important for the purpose of this study to identify the period's legislative sources and analyze the general

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[66] Cf. Groppo, «Catecumenato antico», 136.

[67] Cf. Johnson, *The Rites of Christian Initiation*, 91.

pastoral context of the period, especially the transition from the prevalence of adult to infant baptisms.

3.1.1 Legislative sources for catechesis

Many medieval local councils and synods developed a body of legislation on the teaching of Christian doctrine[68]. Ecumenical councils, in exercising legislative power for the entire Church, also sought to provide a united and coordinated direction to the legislations of the local churches. Through these councils, bishops, archbishops, primates and patriarchs exercised their pastoral care over their regional communities. Often, these councils were called to address problems of doctrine and discipline and became opportunities for the constant renewal of the local churches[69].

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[68] Many of these medieval conciliar legislations are discussed in the following sources: M. Fernández Magaz, «Historia de la catequesis medieval a través de los concilios», in *Sinite* 5 (1964) 25-52 (= Fernández Magaz, «Historia de la catequesis medieval», 25-52). Also cf. A. Matesanz Rodrigo, «Historia general de la catequesis», in V. Pedrosa Arés – M. Navarro Gonzales – R. Lázaro Recalde – J. Sastre Garcia (Ed.), *Nuevo Diccionario de Catequética*, Vol. I, Madrid 1999, 1132-1148 (= Matesanz Rodrigo, «Historia general», 1132-1148). Cf. G. Groppo, «Medioevo (Catechesi del)», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 411-415 (= Groppo, «Medioevo», 411-415). Cf. J. Sanchez Herrero, «La legislación conciliar y sinodal hispana de los siglos XIII a mediados del XVI y su influencia en la enseñanza de la doctrina cristiana. Los tratados de doctrina cristiana», in *Proceedings of the Seventh International Congress of Medieval Canon Law*, Cambridge, England, 23-27 July 1984, Vatican City 1988, 349-372 (= Sanchez Herrero, «La legislación conciliar y sinodal hispana», 349-372). Cf. R. Jansen, *Canonical Provisions for Catechetical Instruction. An Historical Synopsis and Commentary*, Washington D.C. 1937, 11-23 (= Jansen, *Canonical Provisions*, 11-23). Cf. Asis, *Parish Catechetical Instruction*, 18-23.

[69] One can notice from the beginnings of the Church the interesting phenomenon wherein particular norms of various regions would acquire a general and universal value through their reception and acceptance by other local churches. This clearly manifested a certain consciousness of being one Church with a substantially uniform discipline. Cf. G. le Bras, «La Iglesia medieval», in A. Fliche – V. Martin (Ed.), *Historia de la Iglesia. De los origines a nuestros dias*,

3.1.2 Pastoral challenges of the period

As early as the fourth century, various Germanic tribes from northern Europe began to migrate into, and invade, the crumbling Roman Empire. Alaric, the Goth, eventually captured and sacked Rome in 410. Soon, the Slavic peoples began to move also into the Empire. Although Roman influence continued in the cities until the sixth century, the Western Roman Empire was already collapsing. During this period of upheaval, the outcome of wars among the Germanic tribes determined future developments. The Frankish people eventually prevailed[70].

With the baptism of Clovis, King of the Franks, as a Catholic, i.e., non-Arian[71], Christianity found itself identified with, and supported by, the new Frankish state after some years of separation from political associations with the Roman Empire. The Church was greatly assisted in its missionary preaching to the various tribes as they came into contact with a new civilization that was largely Christian. With the crowning of Charlemagne by Pope Leo III in 800 as emperor of the Holy Roman Empire, there developed in the Church a movement called the Carolingian Reform, wherein the

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Vol. XII, Valencia 1976, 628-629 (= le Bras, «La Iglesia medieval», 628-629). Cf. Ferme, *Introduzione*, 33.

[70] Cf. S. Bevans – R. Schroeder, *Constants in Context. A Theology of Mission for Today*, New York 2004, 115-116 (= Bevans – Schroeder, *Constants in Context*, 115-116).

[71] Bevans and Schroeder highlight the term «Catholic» to distinguish him from the Arians. Catholics held the Trinitarian declaration of the Council of Nicea (325), especially with regard to the doctrine that Jesus, the Son, was of the same substance as, and co-eternal with, the Father. Majority of the Germanic tribes followed the Arian teaching that denied the teaching of Nicea, relegating Jesus Christ to one of the Father's creatures, even if he was the most perfect of them. The monks of the Greek East had initially introduced the Christian faith to them, but with this Arian perspective. There arose a movement to form an alliance of Arian Christian Germanic tribes against non-Arian Catholic Christians, and King Clovis supported the latter. Cf. *ibid.*, 421.

Emperor embarked on massive efforts to renew society by establishing «a European theocratic Christendom»[72].

From the end of the fifth century, with the baptism of Clovis, until the time of Charlemagne, the conversion of princes followed the conversion of whole tribes. Mass baptisms were held without due preparation and catechesis. As with the earlier period of religious freedom under Constantine, the Church grew in numbers but its members lacked the personal Christian formation provided previously in the catechumenate[73].

In this regard, the Church had to consider not only the situation of the new converts, but also the many baptized Christians who had come from families of a long-standing Christian tradition. With the migration of the northern tribes, the Church found itself in a happy situation of a great influx of new Christians reminiscent of the fourth century, but also faced the most challenging task of catechizing them. At the same time, the Church had to attend to the ordinary pastoral care of Christian communities already spread out all over the Empire.

Given this general background of the early Middle Ages from the sixth to the ninth centuries, the next section explores how the Church carried out the religious formation of her old and new members through catechesis in a milieu that later became more and more Christian, at least on the surface.

3.1.3 From adult to infant baptisms

The Augustinian doctrine of original sin led to the widespread belief that infants should be baptized *quamprimum* after birth, i.e., at least within a week of birth. Baptizing newborn children withdrew them from that state of original sin which could not fail to affect them by reason of their coming into the world. With this teaching in mind, parents were required a speedy baptism for their infants especially on

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[72] *Ibid.,* 116.

[73] Cf. Matesanz Rodrigo, «Historia general», 1135.

account of the high mortality rate at that time[74]. Thus from the fifth century on, the baptism of adults became the exception rather than the rule[75]. Consequently, adult pre-baptismal instruction also passed away. With the disappearance adult catechesis in the setting of the catechumenate, a primordial form of Christian formation almost became extinct[76]. A renewed form of adult catechesis later succeeded it, with a new terminology and a different approach.

Soon, new liturgico-pastoral developments arose out of the shift from adult to infant baptisms. It happened that the various formative stages of the original catechumenate were reduced and shortened into a single rite of baptism[77]. The Rite of Baptism in the early eleventh-century rubric, the Sarum Manual[78], attested to this transformation.

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[74] Cf. H. Bourgeois, *L'initiation chrétiénne et ses sacraments*, Paris 1982, 75 (= Bourgeois, *L'initiation chrétiénne*, 75).

[75] Cf. le Bras, «La Iglesia medieval», 129. For a study on the historical evolution of the practice of infant baptism, cf. P. Camelot, «La baptéme des petits enfants dans l'Église des premiers siècles», in *MD* 88 (1966) 23-42 (= Camelot, «La baptéme des petits enfants», 23-42).

[76] M. Johnson writes that *quamprimum* baptism «sounds the death knell for the catechumenal process in relationship to baptism as a whole». Johnson, *The Rites of Christian Initiation,* 215. Also cf. M. Gatch, «Basic Education from the Decline of Catechesis to the Rise of the Catechisms», in J. Westerhoff – O.C. Edwards (Ed.), *A Faithful Church: Issues in the History of Catechesis*, Wilton 1981, 79-108 (= Gatch, «From the Decline of Catechesis», 79-108). Cf. E. Alberich, «Catechesi», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 104 (= Alberich, «Catechesi», 104).

[77] Cf. Johnson, The Rites of Christian Initiation, 216. Cf. Bourgeois, *L'initiation chrétiénne*, 70-71.

[78] Cf. A. Jefferies Collins (Ed.), *Manuale ad usum Percelebris Ecclesie Sarisburiensis*. From the edition printed at Rouen in 1543 compared with those of 1506 (London), 1516 (Rouen), 1523 (Antwerp) and 1526 (Paris), Henry Bradshaw Society Chichester 1960 (= Jefferies Collins (Ed.), *Manuale ad usum Percelebris Ecclesie Sarisburiensis*). The English translation of the Rite of Baptism in the Sarum Manual is found in J.D. Fisher, *Christian Initiation: Baptism in the Medieval West. A Study in the Disintegration of the Primitive Rite of Initiation*, London 1965, 178-199 (= Fisher, *Christian Initiation*, 178-199).

The preparatory rite commenced at the door of the church with the ceremony making the child a catechumen. The child is breathed upon and signed on the forehead and breast. Then followed the prayers, giving of salt and the series of exorcisms. The child is then brought into the church, the Our Father and Apostles' Creed are recited, after which the child is brought to the font for the *effeta* or the touching of the mouth and ears, the threefold renunciation of Satan and the anointing of the candidate's breast and back. The rite of baptism then followed[79].

It is interesting to note that, even for babies, the seven scrutinies on certain weekdays of Lent was also practiced, just like in the process of the old catechumenate. These were opportunities also for adults to receive some catechetical instruction. St. Caesarius[80], Archbishop of Arles, urged the mothers who brought their babies to the scrutinies not to miss these celebrations. In this way, the parents were also prepared for their babies' reception of baptism by making the same catechetical and liturgical journey together with their children[81]. In the case of adult candidates, St. Martin, Archbishop of Braga, Portugal succeeded in having the Council of Braga (572) adopt a law requiring three weeks of preparation to give adult catechumens the time to be instructed in the Creed[82]. St. Boniface, who propagated

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[79] Cf. Fisher, *Christian Initiation,* 126-127.

[80] St. Caesarius of Arles was born at Châlons-sur-Saône in Burgundy around 470. Known to be a great and popular preacher, St. Caesarius died at Arles probably in 542. Cf. H. Beck – W.E. Klingshirn, «Caesarius of Arles, St.», in B. Marthaler (Ed.), *New Catholic Encyclopedia*, Vol. II, Washington D.C. [2]2003, 848-849 (= Beck – Klingshirn, «Caesarius of Arles, St.», 848-849).

[81] Cf. Dujarier, *A History of the Catechumenate,* 133.

[82] Cf. Concilium Bracarense III (Braga), *Regnante Domino,* sub Mirone Svevorum rege, post obitum Joannis Papae III. Tempore interregni pontificii celebratum, anno Domini DLXXII, can.1 ut episcopus ambulet per dioecesim suam, et ante triginta dies paschae catechumeni doceantur Symbolum, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus nonus, ab anno DXXXVI usque ad annum DXC inclusive, Florentiae MDCCLXIII, 838-839 (= Concilium Bracarense III, *Regnante Domino,* can. 1 ut episcopus ambulet

Christianity in the Frankish Empire at the beginning of the eighth century, instructed his catechumens in Germany for at least two months, and even longer[83]. For Johnson, these efforts were attempts by Church leaders to restore some kind of minimal adult catechumenate for those asking for baptism[84].

3.2 Elements of post-baptismal catechesis

Medieval post-baptismal catechesis saw the more common use of preaching in the context of the liturgy as a veritable form of catechesis. Outside of the setting of liturgical or catechetical preaching, however, the Christian environment of the period also served as some kind of catechesis or means of Christian socialization. Later during the period, the beginnings of formal children's catechesis outside of the setting of the home began to develop in the Church.

3.2.1 Liturgical preaching

With the widespread practice of infant baptism and the disappearance of a type of formation that prepared catechumens for baptism, the catechesis that was not provided to Christians prior to their baptism when they were infants was eventually imparted to them as adults through post-baptismal liturgical or catechetical preaching. These sermons were catechetical in the sense that they expounded both on the basic baptismal texts of the Symbol of the faith and the Our Father and common moral precepts. The content of this sort of teaching was closely parallel to the catechetical instructions given by bishops in the baptismal context. In fact, these catechetical sermons became the most recorded and documented means of teaching Christian doctrine during this period[85].

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per dioecesim suam, et ante triginta dies paschae catechumeni doceantur Symbolum, in Mansi IX, 838-839).

[83] Cf. Dujarier, *A History of the Catechumenate,* 134.

[84] Cf. Johnson, *The Rites of Christian Initiation,* 215.

[85] Cf. Fernández Magaz, «Historia de la catequesis medieval», 27. Cf. Swanson, *Religion and Devotion in Europe*, 66-67.

St. Caesarius of Arles wrote in sixth-century Gaul about his high regard for this form of catechesis when he declared that the Word of God and its interpretation in the sermon was no less than the body of Christ in the Eucharist. He personally thwarted those who wanted to leave the Mass early by having the church doors closed and not opened again until after the blessing[86]. The *Statuta Ecclesiae Antiqua*, a collection of 105 canons compiled by Gennadius in France, threatened with excommunication those who went out during the bishop's sermon: «Sacerdote verbum in ecclesia faciente, qui egressus de auditorio fuerit, excommunicetur»[87]. In most cases, however, the sermons must have been very simple, either because the preachers had a very little education, or due to the preachers' intent to make themselves understood by all the hearers.

The rise of the mendicant orders had a profound influence on medieval first proclamation of the gospel and catechetical preaching. The Dominicans and Franciscans embarked on remarkable efforts to adapt catechetical approaches to the needs of urban society[88]. Councils directed bishops to enlist their cooperation in ministering to the people, especially through preaching and instruction. For example, the Council of Rouen (1223) legislated that worthy candidates should also be ordained among the religious orders:

> Tam in cathedralibus, quam in conventualibus ecclesiis viri idonei ordinentur, quos episcopi possint habere coadiutores et

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[86] Cf. Caesarius Arelatensis, *Sermo 78*, in *Corpus Christianorum Series Latina*, Caesarii Arelatensis Opera, studio et diligentia D. Germani Morin, Tomus CIII, Turnholti Typographi Brepols Editores Pontifici MCMLIII, 323-324 (= Caesarius Arelatensis, *Sermo 78*, in *CCL* CIII, 323-324).

[87] Statuta Ecclesiae Antiqua, anno Domini 475, can. 31, in *Corpus Christianorum Series Latina*, Concilia Galliae A. 314 – A. 506, cura et studio C. Munier, Tomus CXLVIII, Turnholti Typographi Brepols Editores Pontifici MCMLXIII, 172. Cf. Van de Wiel, *History of Canon Law,* 50.

[88] Cf. Meddi, *Catechesi,* 28. Cf. Swanson, *Religion and Devotion in Europe*, 70. Cf. M. Jegen, «Catechesis II (Medieval and Modern)», in W. McDonald William J. (Ed.), *The New Catholic Encyclopedia*, Vol. III, Washington, D.C. 1967 (= Jegen, «Catechesis II», 210).

> cooperatores in praedicationibus, et audiendis confessionibus, et in ceteris quae ad salutem pertinent animarum[89].

In fact, Bosch writes that monasticism was one of the main instruments in reforming European society during the Middle Ages[90]. A good deal of its influence on medieval society came from the high esteem the general populace had for the monks and nuns who, in their eyes, took the place of the position once occupied by the martyrs now that the supreme sacrifice of martyrdom was no longer frequent. They provided, so to speak, a living catechesis to the people. In any case, one can surely claim that monasticism helped bring the Church a little more closer to her ideals during the Middle Ages. From the fifth century to the twelfth, the monastery became not only the center of culture and civilization, but also of devotion, evangelization and preaching.

The preaching of the monks and medieval preaching in general consisted in doctrinal instruction and teaching of the moral precepts of the Church. These two components are explained below.

3.2.1.1 Doctrinal instruction

The content of medieval liturgical preaching can be clearly seen through the local legislations and statutes of bishops and councils. Even though there had been a radical change between the early and

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[89] Concilium Rotomagense (Rouen), *Anno MCCXXIII*, cap. 10 Viri idonei ordinentur quos episcopi possint habere coadjutores, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus vigesimus secundus, ab anno MCLXVI usque ad annum MCCXXV, Venetiis MDCCLXXVIII, 1199 (= Concilium Rotomagense, *Anno MCCXXIII*, cap. 10 Viri idonei ordinentur quos episcopi possint habere coadjutores, in Mansi XXII, 1199). «In cathedrals as well as in convents, suitable men are to be ordained whom the bishops could have as helpers and collaborators in preaching, in hearing confessions and in other things which pertain to the salvation of souls». The English translation is ours.

[90] Cf. D.J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, New York 1991, 231-232 (= Bosch, *Transforming Mission*, 231-232). Also cf. Swanson, *Religion and Devotion in Europe*, 106-108.

medieval church's manner of Christian initiation and education, one instead notices a consistent continuity between the doctrinal content of catechesis in the catechumenate and that of the Middle Ages.

The medieval councils consistently stressed the learning of the formula prayers that contained in summary form the basic truths of the faith. Ecclesiastical legislation made it clear that the minimum aimed for – though still achieved with much difficulty due to the little, if any, education of the people – was the universal memorization of the Creed and the Our Father, together with a basic understanding of Christian morality. In so learning these prayers, the mystery of the Holy Trinity should occupy a central place in instruction[91].

Since the Creed and the Our Father were the essentials of Christian doctrine, they also constituted the fundamental content of catechesis within the family. The adults passed on these truths and prayers to their children[92] and explained them in a way that was adapted to their capacities. In a real sense, therefore, catechesis during the Middle Ages was derived from the ancient praxis of the *traditio* and the *redditio Symboli,* and from the liturgy of Christian initiation.

3.2.1.2 Moral instruction

Aside from preaching on the content of the formula prayers, preachers of the early Middle Ages also preached on moral issues

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[91] Cf. Concilium Cloveshoviae (Clovesho), *Scriptum enim*, habitum sub Cuthberto Doroberniae archiepiscopo, Praesente Aedilbaldo rege Merciorum. Regni ejusdem Aedilbaldi XXXII. In quo decernitur de unitate Ecclesiae, de statu Christianae religionis et de Concordia et de pace promovendis, anno Domini DCCXLVII, can. 11 ut omnes presbyteri uno modo sua ministeria peragant, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus duodecimus, ab anno DCLXXXVII usque ad annum DCCLXXXVII inclusive, Florentiae MDCCLXVI, 399 (= Concilium Cloveshoviae, *Scriptum enim*, can. 11 ut omnes presbyteri uno modo sua ministeria peragant, in Mansi XII, 399).

[92] Cf. Matesanz Rodrigo, «Historia general», 1138. Cf. Jegen, «Catechesis II», 209. Cf. Gianetto, «La catechesi nella storia», 63.

and the Ten Commandments. Both Caesarius of Arles and Martin of Braga tried to root out superstition and magic which were practiced for the sake of cures, a vestige of pagan practices. Caesarius of Arles taught that in order to be saved, it was not sufficient to pray the sign of the cross or all the other articles of the Symbol of faith. Good works, almsgiving, love, justice and chastity were necessary because faith without works was a dead faith[93]. The Councils of Orleans[94] (538), Braga[95] (573), Tours[96] (813), Paris[97] (829) and Aix-

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[93] Cf. Caesarius Arelatensis, *Sermo 71*, in *Corpus Christianorum Series Latina*, Caesarii Arelatensis Opera, studio et diligentia D. Germani Morin, Tomus CIII, Turnholti Typographi Brepols Editores Pontifici MCMLIII, 64-68 (= Caesarius Arelatensis, *Sermo 71*, in *CCL* CIII, 64-68).

[94] Concilium Aurelianense III (Orleans), 9 maii, seu tertii mensis, celebratum, quarto post consulatum Paulini jiunioris viri clarissimi, id est anno Christi DXXXVIII. Silverii Papae II. Childeberti Regis XXVIII, can. 31 de haereticis, et Bonofiacis Sacerdotibus, qui rebaptizant in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus nonus, ab anno DXXXVI usque ad annum DXC inclusive, Florentiae MDCCLXIII, 19 (= Concilium Aurelianense III, can. 31 de haereticis, et Bonofiacis Sacerdotibus, qui rebaptizant, in Mansi IX, 19).

[95] Cf. Concilium Bracarense III, *Regnante Domino,* can. 1 ut episcopus ambulet per dioecesim suam, et ante triginta dies paschae catechumeni doceantur Symbolum, in Mansi IX, 838-839.

[96] Cf. Concilium Turonense III (Tours), *Quantum piissimi*, quod Caroli Magni Imperatoris Jussu. In Turonorum urbe celebratum est anno Christi DCCCXIII. Leonis III Papae XVIII. Caroli ejusdem regni anno XLV imperii vero XIII, can. 4 ut episcopi gregem sibi commissum sacra praedicatione, vitaeque suae exemplo doceant, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus decimus quartus, ab anno DCCCXIV usque ad annum DCCCLVI inclusive, additis quae deerant ab anno DCCCII successive, Venetiis MDCCLXIX, 84 (= Concilium Turonense III, *Quantum piissimi*, can. 4 ut episcopi gregem sibi commissum sacra praedicatione, vitaeque suae exemplo doceant, in Mansi XIV, 84).

[97] Cf. Concilium Parisiense VI (Paris), *Recordari vos*, apud Parisios celebratum VIII Idus Junias, anno Christi DCCCXXIX. Gregorii IV Papae II. Ludovici ejusdem imperatoris XVI, liber 1, cap. 1 Quid proprie ad religionem Christianam pertineat in *Sacrorum Conciliorum nova et amplissima collectio*,

la-Chapelle[98] (836) warned the people against the errors of idols and sin (murder, adultery, perjury, false witnesses and mortal sins) and sought to instruct the people in living a true Christian life, i.e., fulfilling their Christian duties, living in virtue and avoiding vices and returning to the fold if they had fallen into sin.

Later in the twelfth century and the succeeding years, a new element in the content of catechesis emerged: the insertion of catechetical instruction within the medieval religious framework of the *via salutis* or the way of salvation. The knowledge of the Christian faith and morals became increasingly necessary to all Christians for their salvation[99]. The Council of Toledo (1473) utilized militaristic language in expressing the salvific importance of instruction in the faith:

> Arma militiae nostrae adversus spirituales nequitias maxime consistunt in fide. Haec enim lapis angularis est, et

Tomus decimus quartus, ab anno DCCCXIV usque ad annum DCCCLVI inclusive, additis quae deerant ab anno DCCCII successive, Venetiis MDCCLXIX, 536-537 (= Concilium Parisiense VI, *Recordari vos*, liber 1, cap. 1 Quid proprie ad religionem Christianam pertineat, in Mansi XIV, 536-537).

[98] Cf. Concilium Aquisgranense II (Aix-la-Chapelle), *In nomine,* Ludovici Pii Augusti Jussu. Et evocatione, Aquisgrani in secretario basilicae sanctae Mariae, quod Lateranis dicitur, celebratum, VIII Idus Februarias, indictione XIV. Anno Christi DCCCXXXVI. Gregorii Papae IX. Ludovici ejusdem imperatoris XXIII, cap. 2, can. 5 de officio presbyterorum erga eos qui ad ipsorum ecclesias pertinent, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus decimus quartus, ab anno DCCCXIV usque ad annum DCCCLVI inclusive, additis quae deerant ab anno DCCCII successive, Venetiis MDCCLXIX, 680-681 (= Concilium Aquisgranense II, *In nomine,* cap. 2, can. 5 de officio presbyterorum erga eos qui ad ipsorum ecclesias pertinent, in Mansi XIV, 680-681).

[99] Cf. Jedin – Dolan, *History of the Church*, IV, 87.

> fundamentum totius nostri operis. Ideoque volentes aeternam salutem adipisci, oportet de fide et moribus esse eruditum[100].

The preaching of monks, canons, diocesan clerics and bishops had aroused in the hearts of the laity the desire for the so-called *vita apostolica* or the apostolic life, a life of personal closeness to Jesus of Nazareth, «wandering, suffering, humanly close, redeeming, and not holding sway»[101]. The knowledge of the person of Christ was precisely the path that led to one's salvation. It was not surprising, therefore, that the twofold theme of the acquisition of virtues and the avoidance of vices had become the basic framework for teaching Christian morality[102]. Many preachers lashed out against the vices and immorality of people as a direct contradiction to the Christian's closer imitation of Christ. Thus, it can be affirmed that late medieval Christianity, especially in the fifteenth century, was characterized also by its emphasis on action, as Swanson writes:

> The religion of the great majority was not one of consideration and comprehension of deep theological matters, but action and reaction to secure salvation. Agreed, there was intense

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[100] «The arms of our militia against the workings of the evil spirit consist especially in the faith. This is the cornerstone and the foundation of our whole work. Thus, one who wishes to attain eternal salvation must be instructed in the faith and morals». Concilium Toletanum, *Quoniam a nascentis,* In oppido quodam Hispaniae de Aranda, ad reformandas cleri populique mores, celebratum anno Domini MCCCCLXXIII. Tempore Sixti Papae VI, cap. 2 Quod rectores ecclesiarum habeant in scriptis articulos fidei et publicent populo, in *Sacrorum conciliorum nova et amplissima collectio* cujus Joannes Dominicus Mansi et post ipsius mortem Florentinus et Venetianus Editores. Ab anno 1758 ad annum 1798, priores triginta unum tomos ediderunt nunc autem continuata et, Deo fovente, absoluta. Tomus trigesimus secundus, ab anno MCDXXXVIII ad annum MDIL, Parisiis MDCCCCII, Expensis Huberti Welter Bibliopolae, 385 (= Concilium Toletanum, *Quoniam a nascentis,* cap. 2 Quod rectores ecclesiarum habeant in scriptis articulos fidei et publicent populo, in Mansi XXII, 385).

[101] Jedin – Dolan, *History of the Church*, IV, 87. Also cf. Swanson, *Religion and Devotion in Europe*, 11-12.

[102] Cf. Gatch, «From the Decline of Catechesis», 102.

> devotion and a strong streak of contemplative religion, which could become mysticism, but the emphasis is on action, on living the Christian life[103].

Jedin and Dolan assert that, in fact, the proclamation of the doctrines of the faith even took a second place after moral teaching, something generally characteristic of late medieval religious instruction[104]. Thus, apart from the prayers, there was a strong emphasis on penance, the Ten Commandments, the seven capital sins, all the virtues and vices. Together, however, with the widespread teaching of moral precepts, the councils also never failed to stress going back to the basics of doctrine, as evidenced in const. 1 of the Council of Sevilla (1512):

> Et quia sumus informati, quod plures ex nostris subditis, habentes aetatem discretionis nesciunt Orationes ab Ecclesia institutas […] ideo mandamus, ut praefati parochi, et confessores, illos moneant pariter, ut procurent scire confessionem generalem, et Orationem Dominicam, Ave Maria, et Credo, ac Salve Regina[105].

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[103] Swanson, *Religion and Devotion in Europe*, 26.

[104] Cf. Jedin – Dolan, *History of the Church*, IV, 577.

[105] Concilio Provincial de Sevilla, *In nomine,* año 1512, const. 1, Quod parochi doceant suos parochianos Mysteria nostrae Sanctae Fidei Catholicae, et quod in qualibet Ecclesia adsit tabula, in qua contineantur omnia, quae illos docere debent, in *Colección de cánones y de todos los concilios de la Iglesia de España y de America*. En latin y castellano con notas y ilustraciones. Por D. Juan Tejada y Ramiro. Individuo correspondiente de la Real Academia de la Historia y las de Buenas Letras de Sevilla y Barcelona, etc. Parte segunda, concilios del siglo IX en adelante, Tomo V, Madrid 1861, Imprenta de D. Pedro Montero, 69-70 (= Concilio Provincial de Sevilla, *In nomine,* const. 1, Quod parochi doceant suos parochianos Mysteria nostrae Sanctae Fidei Catholicae, et quod in qualibet Ecclesia adsit tabula, in qua contineantur omnia, quae illos docere debent, in Tejada V, 69-70). «Since we have been informed that many of our subjects, having reached the age of discretion, are ignorant of the prayers required by the Church […], we therefore command that the above-mentioned parish priests and confessors are to admonish them that they may learn the general

Nevertheless, there was an awareness of the need for the teaching of both morals and doctrine since they complemented each other. The Council of Avignon (1209) admitted that where the preaching of evangelical morals and discipline was lacking due to the negligence of the priests, one frequently also encountered numerous and dangerous heresies[106].

3.2.2 The Christian environment

The bulk of formal doctrinal and moral instruction was given to Christians in the Middle Ages through catechetical sermons of bishops, parish priests and monks. But informally, Christians were able to learn the Christian faith through their life and experience in the Christian environment. The Christian culture in which they lived served a catechetical purpose – the great feasts participated in by masses of people, the works of art, paintings, music, processions, etc. The very explicitness of all that was Christian both in the family and society served, in the words of Gianetto, «as a new form of a catechumenate, not anymore of the personal kind, but one that was more social. The educator now was the Christian environment, with a minimum of formality»[107]. For Meddi, one cannot speak of the absence of catechesis in the Middle Ages but rather of «a

confession, the Sunday Prayer, *Ave Maria*, the Creed and the *Salve Regina*». The English translation is ours.

[106] Cf. Concilium Avenionense (Avignon), *In nomine,* ab Hugone Regiensi Archiepiscopo, et Theodosio, Sedis Apostolicae legatis, celebratum anno Domini MCCIX, cap. 1, can. 1 Ut episcopi frequentius vel praedicent, vel faciant praedicari, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus vigesimus secundus, ab anno MCLXVI usque ad annum MCCXXV, Venetiis MDCCLXXVIII, 783 (= Concilium Avenionense, *In nomine,* cap. 1, can. 1 Ut episcopi frequentius vel praedicent, vel faciant praedicari, in Mansi XXII, 783).

[107] «[…] un "catecumenato" di nuovo tipo, non più personale ma sociale. L'educatore è ora l'ambiente cristiano, con un minimo di formalità». Gianetto, «La catechesi nella storia», 63. Cf. Matesanz Rodrigo, «Historia general», 1138. Cf. Jedin – Dolan, *History of the Church*, IV, 579. Cf. Gatch, «From the Decline of Catechesis», 89.

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"»[108].

One interesting and artistic means employed in catechesis during this period of the Middle Ages was the *bibbia pauperorum* or Bible of the Poor. It consisted in various forms of art that adorned the churches and public places – paintings, murals, frescoes, stained glass windows, statues, sculptures, wood carvings, etc. containing religious themes and biblical scenes and personalities – that all served a catechetical purpose[109]. These artistic expressions were utilized by preachers to educate especially the poor and the illiterate in the tenets of the Christian religion. Through these forms of art, used as powerful means of catechesis, parents were also able to communicate the faith to their children in a way that they could easily remember the content of the history of salvation and the elements of Christian doctrine.

3.2.3 Children's catechesis

This present chapter has discussed so far post-baptismal catechesis in the form of liturgical preaching addressed primarily to adult Christians. With regard to the catechesis of children during the early Middle Ages, it must be noted that no official post-baptismal instruction was provided to children baptized as infants. Instead, the task was entrusted to parents and godparents, «illi, quia eos genuerunt, et eis a domino dati sunt: isti, quia pro eis fidejussores existunt»[110].

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[108] «[…] una trasformazione della stessa e della struttura educativa ad essa funzionale. Al catecumenato si sostituì l'ambiente: la nuova struttura educativa fu la "società cristiana"». Meddi, *Catechesi*, 30. Cf. E. Alberich, «La catequesis en el contexto del Concilio Vaticano II y el posconcilio», in *TC* 45-48 (1993) 289 (= Alberich, «La catequesis», 289).

[109] Cf. Swanson, *Religion and Devotion in Europe*, 86-87. Cf. D. Balboni, «Arte cristiana», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 50 (= Balboni, «Arte cristiana», 50).

[110] Concilium Arelatense VI (Arles), *Dum anno XLV*, Caroli Magni Imperatoris Jussu. In basilica S. Stephani, sub die VI. Idus Maias, Aera DCCCLI

The religious initiation of the young took place substantially in the setting of the family and likewise, by custom.

The Councils of Clovesho[111] (747), Arles[112] (813), Mayence[113] (813) and Paris[114] (829) legislated that parents themselves should be instructed in Christian doctrine and morals in order for them to fulfill their duty to instruct their own children in the first place. There were also references in the eleventh and twelfth centuries concerning the duty of parents and sponsors to have a deeper understanding of the faith in order to equip themselves in teaching their children. On this account, pastors of souls were enjoined to instruct their parishioners

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celebratum, id est anno Christi DCCCXIII. Leonis III Papae XVIII. Caroli ejusdem regis et imperatoris XLV, can. 19 ut parentes filios, et patrini filiolos erudire studeant, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus decimus quartus, ab anno DCCCXIV usque ad annum DCCCLVI inclusive, additis quae deerant ab anno DCCCII successive, Venetiis MDCCLXIX, 62 (= Concilium Arelatense VI, *Dum anno XLV,* can. 19 ut parentes filios, et patrini filiolos erudire studeant, in Mansi XIV, 62). Our English translation is: «[…] the former, because they have begotten their children, given to them by the Lord; the latter, because they are their guarantors in the faith».

[111] Cf. Concilium Cloveshoviae, *Regnante Domino*, can. 11 ut omnes presbyteri uno modo sua ministeria peragant, in Mansi XII, 398-399.

[112] Cf. Concilium Arelatense VI, *Dum anno XLV,* can. 19 ut parentes filios, et patrini filiolos erudire studeant, in Mansi XIV, 62.

[113] Cf. Concilium Moguntiacum (Mayence), *Glorisissimo et Christianissimo*, Caroli Magni Imperatoris Jussu. In claustro basilicae sancti Albani celebratum sub die V Idus Junias, indictione VI. Anno Christi DCCCXIII. Leonis III Papae XVIII. Caroli ejusdem Regis et imperatoris XLV, can. 45 ut Symbolum et orationem dominicam omnes discant, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus decimus quartus, ab anno DCCCXIV usque ad annum DCCCLVI inclusive, additis quae deerant ab anno DCCCII successive, Venetiis MDCCLXIX, 74 (= Concilium Moguntiacum, *Glorisissimo et Christianissimo*, can. 45 ut Symbolum et orationem dominicam omnes discant, in Mansi XIV, 74).

[114] Cf. Concilium Parisiense VI, *Recordari vos*, liber 1, cap. 7 Quod tempus baptismatis a nonnullis non ita ut canonicus ordo edocet observetur, in Mansi XIV, 541-542.

every Sunday so that, in turn, parents among them should be able to instruct their children. Such reference can be found in the Sarum Rite, an important early eleventh century rubric:

> Item et commatribus iniungatur ut doceant infantem Pater noster et Ave Maria et credo in Deum […]. Unde non debent recipi in patrinos nec admittantur nisi qui sciunt predicta: quia patrini debent instruere filios suos spirituales in fide quod facere non possunt nisi ipsimet in fide prius instruerentur[115].

It appears to be the case that children's catechesis had become limited to the mere memorization of three key texts: the Our Father, the Hail Mary and the Creed[116]. Parents and sponsors initially took up this instruction of children concerning these prayers. However, some councils began to exhort parents and godparents to bring their children also to church where they might be able to learn their prayers and some simple points of doctrine. The Councils of Bezier[117] (1246) and Albi[118] (1254) specified the age of seven for the religious

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[115] A. Jefferies Collins (Ed.), *Manuale ad usum Percelebris Ecclesie Sarisburiensis*, 37; 42. «The godmothers should be enjoined to teach the infant Our Father, and Hail Mary, and I believe in God […]. Wherefore, persons are not to be received nor admitted as godparents except those who know the aforesaid things, because godparents must instruct their spiritual children in the faith, which they cannot do unless they themselves have first been instructed in the faith». The English translation is found in Fisher, *Christian Initiation*, 195-198.

[116] Cf. Johnson, *The Rites of Christian Initiation,* 232-233.

[117] Cf. Concilium Biterrense Provinciale (Beziers), *Rectitudo conditionis*, XIII Kal. Maii, ann. Dom. MCCXLVI celebratum, cap. 7 Ut parochiales sacerdotes articulos fidei simpliciter doceant diebus Dominicis, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus vigesimus tertius, ab anno MCCXXV usque ad annum MCCLXVIII, Venetiis MDCCLXXIX, 693 (= Concilium Biterrense Provinciale, *Rectitudo conditionis*, cap. 7 Ut parochiales sacerdotes articulos fidei simpliciter doceant diebus Dominicis, in Mansi XXIII, 693).

[118] Cf. Concilium Albiense (Albi), *Multis episcopis,* factum a Domino Zoen, Avenionensi episcopo, A.S.L. anno Domini MCCXLV, cap. 18 Ut pueri instruantur in fide, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus

instruction of children in the church on Sundays and feast days. The Council of Leon[119] also encouraged employers to send their household helpers or *criados*, especially the young, to church on Sundays and feasts of precept in order that they might learn Christian doctrine.

In the study of Sanchez Herrero with regard to the catechetical efforts of the Spanish church, he discovered that a number of local councils had begun issuing decrees in the fifteenth and sixteenth centuries concerning catechesis in the sense of gathering the children specifically for the teaching of Christian doctrine. The Council of Toledo (1497) decreed that every Sunday, before nightfall and after the singing of the *Salve Regina*, the catechist should gather the children and teach them Christian doctrine publicly. He should engage in a dialogue with them, with him speaking and asking questions and the children responding[120]. It was not until the Council of Trent that catechesis for children would be officially legislated for the universal Church.

3.3 Specific tools and methods employed in catechesis

The medieval church utilized three important tools in catechetizing the Christian faithful. First, clerics and preachers used confessional handbooks and homiletical collections as aids in their work. The confessional handbooks eventually also reached the hands

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vigesimus tertius, ab anno MCCXXV usque ad annum MCCLXVIII, Venetiis MDCCLXXIX, 836-837 (= Concilium Albiense, *Multis episcopis,*cap. 18 Ut pueri instruantur in fide, in Mansi XXIII, 836-837).

[119] Cf. Concilio de Leon, *Anno Domini MCCLXVII*, in *Colección de cánones y de todos los concilios de la Iglesia de España y de America*. En latin y castellano con notas y ilustraciones. Por D. Juan Tejada y Ramiro. Individuo correspondiente de la Real Academia de la Historia y las de Buenas Letras de Sevilla y Barcelona, etc. Parte segunda, concilios del siglo IX en adelante, Tomo III, Madrid 1861, Imprenta de D. Pedro Montero, 393 (= Concilio de Leon, *Anno Domini MCCLXVII*, De infantibus, in Tejada III, 393).

[120] Cf. Sanchez Herrero, «La legislación conciliar y sinodal hispana», 369. Sanchez-Herrero analyzes the catechetical efforts of the Spanish church from the viewpoint of her synods.

of the laity. Second, these clerics and preachers preached and taught the faith in the vernacular. Third, the faithful were made to memorize catechetical texts.

3.3.1 Confessional handbooks and homiletical collections

Aside from preaching during the liturgy, the Sacrament of Penance was another important way for the clergy to instruct the people in medieval times. As the practice of individual or private confession spread in the West between the sixth and the tenth centuries, it took on some of the formative functions that were once provided in the ancient catechumenate. The Sacrament of Penance provided penitents with some approximation of the catechumenal experience of conversion, receiving God's forgiveness, catechesis and moral instruction. They were able to learn a minimum of religious knowledge also since the priest had to test and augment the penitent's religious knowledge through the recitation of the Creed, the Our Father and other prayers[121]. For Bourgeois, «sacramental penance, once considered to be a kind of "second baptism", became one of the major practical forms of baptismal remembrance»[122]. An important legislation in this regard was the decree *Omnis utriusque sexus* of the Lateran Council IV[123] (1215) which required annual confession and communion thereby intensifying also the priest's contact with the laity through the confessional.

To assist priests in confessions, there arose the more widespread use of confessional booklets or penitentials, already in use even before

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[121] Cf. Swanson, *Religion and Devotion in Europe*, 26.

[122] «[…] la pénitence sacramentelle, appelée autrefois une sorte de "second baptême" devint l'une des grandes formes pratiques de la mémoire baptismale». Bourgeois, *L'initiation chrétiénne*, 74.

[123] Cf. Concilium Lateranense IV (Lateran), *Firmiter credimus*, can. 21 De confessione facienda et non revelanda a sacerdote et saltem in pascha communicando in *Conciliorum Oecumenicorum Decreta*, Edizione bilingue a cura di G. Alberigo, et. al., Bologna 1991, 245 (= Concilium Lateranense IV, *Firmiter credimus*, can. 21 De confessione facienda et non revelanda a sacerdote et saltem in pascha communicando in *COD*, 245).

Lateran IV. Some examples of these penitentials are Alan of Lille's *Liber Poenitentialis sive methodus digne administrandi et suscipiendi sacramentum poenitentiae*[124] (ca.1200) and Robert of Flamborough's *Liber Poenitentialis*[125] (1208). Eventually, the laity, for their private devotion, began to use similar penitentials of the confessors written in the vernacular. For example, a French manual was prepared by Lorens d' Orleans entitled *Somme le Roi*, also known as *Le Somme des Vices et des Virtues, Li Libres Roiaux de Vices et de Vertues, Le Livre des Commandmens, Le Miroir du Monde* (1279), which eventually found itself translated into English entitled *The Book of Vices and Virtues*[126]. Another handbook in English was Robert Manning of Brunne's *Handlyng Synne* (1303) which was based on William of Waddington's *Manuel des Pechiez*[127] (1250). With the great facility for the reproduction of reading materials after the invention of

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[124] Cf. Magistri Alani ab Insulis, *Liber Poenitentialis sive methodus digne administrandi et suscipiendi sacramentum poenitentiae*, in *Patrologiae cursus completus*, seu Bibliotheca universalis, integra, uniformis, commoda, oeconomica, omnium SS. Patrum, Doctorum Scriptorumque Ecclesiasticorum, sive latinorum sive graecorum, qui ab aevo apostolico ad tempora Innocentii III (anno 1216) pro latinis et ad Concilii florentini tempora (ann. 1439) pro graecis floruerunt: Recusio chronologica omnium quae exstitere monumentorum catholicae traditionis per quindecim priora Ecclesiae saecula, … *Series Latina*, in qua prodeunt Patres, Doctores Scriptoresque Ecclesiae Latinae a Tertulliano ad Innocentium III, Tomus CCX, accurante J.P. Migne, Parisiis 1855, 279-505 (= Magistri Alani ab Insulis, *Liber Poenitentialis sive methodus digne administrandi et suscipiendi sacramentum poenitentiae*, in *PL* CCX, 279-505).

[125] Cf. Robert of Flamborough, *Liber Poenitentialis (1208).* A Critical Edition with Introduction and Notes, Toronto Pontifical Institute of Medieval Studies 1971.

[126] Cf. Lorens d' Orleans, *The Book of Vices and Virtues: A Fourteenth Century English Translation of the Somme le Roi of Lorens d'Orléans*. From the Three Extant Manuscripts, edited by Nelson Francis W., London: Early English Text Society Original Series Vol. 217, 1942 (= Lorens d' Orleans, *The Book of Vices and Virtues*).

[127] Cf. R. Manning, *Handlyng Synne, A.D. 1303 with those Parts of the Anglo-French Treatise on which it Was Founded, William of Waddington's Manuel des Pechiez (1250).* From Manuscripts in the British Museum and Bodleian

printing by Johannes Gutenberg in 1447, these manuals became even more available for the use of the laity. Jungmann writes that these confessional booklets served as «the forerunners of the catechism, except that the section devoted to the commandments dominated all others»[128].

Medieval homiletical collections also served as forerunners of the catechism. In the light of the low level of education of the clergy and their relative incapacity to preach and instruct the people on their own[129], the early seventh century saw a gradual diffusion of these homiletical collections that became a practical necessity for the use of priests. These were series of oral instructions, usually in some form of sermon, given at set times during the liturgical year. One example is the work of St. Ildefonsus of Toledo, *Admonitiones de cognitione Baptismi,* in which he explains to those recently baptized the Creed, the Our Father and the sacraments of initiation[130]. In

Library, edited by F.J. Furnivall, London: Early English Text Society Original Series Vols. 119 and 123, 1901-1903 (= Robert Manning, Handlyng Synne).

[128] J.A. Jungmann, *Handing on the Faith: A Manual of Catechetics*, New York 1959, 17 (= Jungmann, *Handing on the Faith*, 17).

[129] Cf. Jedin – Dolan, *History of the Church*, IV, 575. Also cf. le Bras, «La Iglesia medieval», 166-167.

[130] Cf. Hildefonsus Toletani, *Admonitiones De cognitione Baptismi,* in *Patrologiae cursus completus*, seu Bibliotheca universalis, integra, uniformis, commoda, oeconomica, omnium SS. Patrum, Doctorum Scriptorumque Ecclesiasticorum, sive latinorum sive graecorum, qui ab aevo apostolico ad tempora Innocentii III (anno 1216) pro latinis et ad Concilii florentini tempora (ann. 1439) pro graecis floruerunt: Recusio chronologica omnium quae exstitere monumentorum catholicae traditionis per quindecim priora Ecclesiae saecula, … *Series Latina*, in qua prodeunt Patres, Doctores Scriptoresque Ecclesiae Latinae a Tertulliano ad Innocentium III, Tomus XCVI, accurante J.P. Migne, Parisiis 1855, 111-172 (= Hildefonsus Toletani, *Admonitiones De cognitione Baptismi,* in *PL* XCVI, 111-172). St. Ildefonsus was archbishop of Toledo, Spain. He was born probably in 610, and died in 667. Cf. S.J. McKenna, «Ildefonsus of Toledo, St.», in B. Marthaler (Ed.), *New Catholic Encyclopedia*, Vol. VII, Washington D.C. [2]2003, 316 (= McKenna, «Ildefonsus of Toledo, St.», 316).

the eighth century, the most prominent homiletical collections were Rabanus Maurus' *Homiliae de festis praecipuis item de virtutibus*[131] and his *Homiliae in evangelia et epistolas*[132]. In the late tenth and early eleventh century Anglo-Saxon England, there emerged a large body of sermons and other materials in old English for the use of preachers. They were probably written in the vernacular for use in the Latin Mass just after the reading of the gospel. Called the «Prone» in later times, they included a translation or paraphrase of the gospel, and occasionally with some explanation, moral instruction and prayer[133]. AElfric was the greatest of the Anglo-Saxon sermon writers, and worked chiefly in the last decade of the tenth and first decade of the eleventh century. His works included the *Catholicae*

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[131] Cf. Rabanus Magnentius Maurus, *Homiliae de festis praecipuis item de virtutibus*, in *PL* CX, 10-134. Rabanus Maurus was a Benedictine theologian, Abbot of Fulda and Archbishop of Mainz. He was born probably in 776 in Mainz and died in 856. His writings contributed a lot to the Carolingian renaissance and the growth of learning in Germany. Cf. M.F. McCarthy, «Rabanus Maurus, Bl.», in B. Marthaler (Ed.), *New Catholic Encyclopedia*, Vol. XI, Washington D.C. [2]2003, 881-882 (= McCarthy, «Rabanus Maurus, Bl.», 881-882).

[132] Cf. Rabanus Magnentius Maurus, *Homiliae in evangelia et epistolas*, in *Patrologiae cursus completus*, seu Bibliotheca universalis, integra, uniformis, commoda, oeconomica, omnium SS. Patrum, Doctorum Scriptorumque Ecclesiasticorum, sive latinorum sive graecorum, qui ab aevo apostolico ad tempora Innocentii III (anno 1216) pro latinis et ad Concilii florentini tempora (ann. 1439) pro graecis floruerunt: Recusio chronologica omnium quae exstitere monumentorum catholicae traditionis per quindecim priora Ecclesiae saecula, … *Series Latina*, in qua prodeunt Patres, Doctores Scriptoresque Ecclesiae Latinae a Tertulliano ad Innocentium III, Tomus CX, accurante J.P. Migne, Parisiis 1879, 135-466 (= Rabanus Magnentius Maurus, *Homiliae in evangelia et epistolas*, in *PL* CX, 135-466).

[133] Cf. Gatch, «From the Decline of Catechesis», 92-93.

Homiliae Serie Prima[134], *Catholicae Homiliae Serie Altera*[135], *Homiliae Supplementariae*[136] and *De temporibus anni*[137].

By the end of the thirteenth century, there was a felt need for some kind of a compendium or handbook of Christian doctrine. The Councils of Albi[138] (1255) and Lavaur[139] (1368) required parish priests to use this for the instruction of unlearned people. These handbooks presented in a clear and simple way the articles of the faith, the prayers, their Christian obligations and the Sacred Scriptures. The Council of Scotland (1225) specifically imposed on archdeacons the task of preparing this compendium[140]. At the Council of Lambeth (1281), Archbishop John Pecham of Canterbury promulgated can.

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[134] Cf. B. Thorpe (Ed.), *Catholicae Homiliae Serie Prima*, London 1844 (= Thorpe (Ed.), *Catholicae Homiliae*).

[135] Cf. M. Godden (Ed.), *Catholicae Homiliae Serie Altera*, London 1979 (= Godden (Ed.), *Catholicae Homiliae*).

[136] Cf. J.C. Pope (Ed.), *Homiliae Supplementariae*, Vol. I-II, London 1967-1968 (= Pope (Ed.), *Homiliae*).

[137] Cf. H. Henel (Ed.), *De temporibus anni*, London, 1942 (= Henel (Ed.), *De temporibus anni*).

[138] Cf. Concilium Albiense, *Multis episcopis,* cap. 17 Ut parochi et episcopi articulos fidei populo explicent, in Mansi XXIII, 836-837.

[139] Cf. Concilium Vaurense (Lavaur), *Sacrorum canonum,* a trium provinciarum episcopis celebratum, anno Domini MCCCLXVIII, cap. 1 de fide catolica, et ut laici de articulis fidei, et aliis ad capessendam aeternam salutem necessariis, cum diligentia informentur, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus vicesimus sextus, ab anno MCCCXLIV usque ad annum MCCCCIX, Venetiis MDCCLXXXIV, 485 (= Concilium Vaurense, *Sacrorum canonum,* cap. 1 de fide catolica, et ut laici de articulis fidei, et aliis ad capessendam aeternam salutem necessariis, cum diligentia informentur, in Mansi XXVI, 485).

[140] Cf. Concilium Provinciale Scoticum (Scotland), *Honorius episcopus*, in quo plura disciplinae capita sancita sint, anno 1225 habitum, can. 3 de fide catholica, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus vigesimus secundus, ab anno MCLXVI usque ad annum MCCXXV, Venetiis MDCCLXXVIII, 1223 (= Concilium Provinciale Scoticum, *Honorius episcopus,* can. 3 de fide catholica, in Mansi XXII, 1223).

10 entitled *Ignorantia sacerdotum*[141], a foundational document for all later medieval legislation in England on the subject of catechetical instruction. It contained a summary exposition of those things that every minister of the Church should know concerning doctrine and morals, including the impediments to marriage and the offenses that entailed excommunication[142].

The first time, however, that the term «catechism» was used to describe a book of instruction on Christian doctrine was in 1357. The Convocation of York approved a text containing the basic contents of catechetical instruction for the faithful mostly based on the contents of *Ignorantia sacerdotum* prepared at the Council of Lambeth in 1281. Archbishop Thoresby of York had the Latin text translated into English for the use of the clergy and called it the *Lay Folks' Catechism*[143].

Another example of this compendium in the context of France was Jean Gerson's *Opus tripartitum de praeceptis decalogi, de confessione et de arte moriendi*[144]. Born in 1363 in Champagne and died in 1429, Gerson was appointed Chancellor of the University of Paris

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[141] Cf. Concilium Lambethense (Lambeth), *Ab exordio*, Constitutiones fratris Joannis de Peckham quondam Archiepiscopi Cantuariensis, editae apud Lambeth, anno Domini MCCLXXXI et regis Eduardi primi, IX, cap. 10 *Ignorantia sacerdotum*, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus vicesimus quartus, ab anno MCCLXIX usque ad annum MCCXCIX, Venetiis MDCCLXXX, 410-413 (= Concilium Lambethense, *Ab exordio*, cap. 10 Ignorantia sacerdotum, in Mansi XXIV, 410-413).

[142] Cf. Gatch, «From the Decline of Catechesis», 99.

[143] The original Latin version of the Lay Folks' Catechism and its English translation are found in T.F. Simmons – H.E. Nolloth (Ed.), *The Lay Folks' Catechism or the English and Latin Version of Archbishop Thoresby's Instruction for the People*, Early English Tract Society, Original Series 118, London 1901 (= Simmons – Nolloth, *The Lay Folks' Catechism*). Also cf. Marthaler, *The Catechism,* 12-13.

[144] The original Latin texts of this work are found in L.E. du Pin (Ed.), *Joannis Gersonii Opera omnia, tomus primus,* Antwerp 1706, 426-450 (= du Pin, *Opera omnia*, 426-450).

in 1395. He was among those who had the most lasting influence in the history of catechesis. Priests used to read his *Opus tripartitum* on Sundays in church until the reading of the Roman Catechism superseded the text[145]. The work of Gerson reflected a fresh concern and solicitude for the education of children that began to appear in the fifteenth century. Even during his term as university chancellor, he took time out to catechize children. In a small treatise, *De parvulis ad Christum trahendis*[146], he emphasized the need to teach children in terms they understood. For the mass diffusion of catechesis, he proposed that simple summaries of doctrine be made in the form of posters or wall charts to be displayed in public places where people could read them[147].

As early as 1322, the Spanish Church had been making use of these posters of Christian doctrine to instruct the people. The Councils of Valladolid[148] (1322), Toledo[149] (1473) and Sevilla[150] (1512) obliged parishes to set up in Latin and the vernacular posters

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[145] Cf. Marthaler, *The Catechism,* 14.

[146] Cf. G. Gersone, *Del dovere di attrarre í fanciulli a Gesù*, traduzione italiana e commento a cura di L. Locatelli e G. Allegranza, Milano 1946 (= Gersone, *Del dovere di attrarre*).

[147] Cf. Marthaler, *The Catechism,* 15-16.

[148] Cf. Concilium apud Vallemoleti a Valladolid, *Iniunctum nobis,* Palentinae dioecesis, auctoritate Guillermi Sabinensis episcopi et Sedis Apostolicae legati celebratum in Hispania anno Domini MCCCXXII, tempore Joannis Papae XX, cap. 2 De officio ordinarii, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus vicesimus quintus, ab anno MCCC usque ad annum MCCCXLIV, Venetiis MDCCLXXXII, 698 (= Concilium apud Vallemoleti a Valladolid, *Iniunctum nobis,* cap. 2, in Mansi XXV, 698).

[149] Cf. Concilium Toletanum, *Quoniam a nascentis,* cap. 2 Quod rectores ecclesiarum habeant in scriptis articulos fidei et publicent populo, in Mansi XXXII, 385.

[150] Cf. Concilio Provincial de Sevilla, *In nomine,* const. 1, Quod parochi doceant suos parochianos Mysteria nostrae Sanctae Fidei Catholicae, et quod in qualibet Ecclesia adsit tabula, in qua contineantur omnia, quae illos docere debent, in Tejada V, 69-70.

containing the articles of the faith, prayers, precepts of the Decalogue, sacraments of the Church and the kinds of vices and virtues. But aside from these posters, some councils, like the Council of Tortosa (1429), decreed to give parish priests themselves a compendium of the Christian doctrine for their use in catechizing the people. The decree reads: «Mandamus, et per viros literatos, et probos dictari, et scribi faciant aliquod breve compendium, in quo praedicta omnia, quantum populares est scire necesse, districate comprehendantur, et clare»[151].

3.3.2 Preaching and catechesis in the vernacular

The Church had always insisted in her catechumenal formation during the early church and in liturgical preaching during the Middle Ages that Christian formation was aimed at a continuing conversion of one's life to Jesus Christ, manifested in an assent of faith and in doing good works. However, in order to have an intellectual grasp both of doctrine and moral demands that would guide one to action,

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[151] Concilium Dertusae (Tortosa), *Faustissimus omnium,* quae nunc Tortosa dicitur celebratum praeside Petro de Fuyo, cardinale Apostolicae Sedis legato, anno 1429, cui sublato antipapa Aegidio de Munione, Benedicti XIII sive Petri de Luna successore profiteri coeperunt nomine Martini V Romani Pontificis obedientiam Hispani aliquot episcopi, qui ad hunc usque annum ab anno 1378 schismate ab Ecclesia fuerant divisi, const. 6 de modo instruendi populum circa fidem necessaria, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus vicesimus octavus, ab anno MCCCCXIV usque ad annum MCCCCXXXI, Venetiis MDCCLXXXV, 1147-1148 (= Concilium Dertusae, *Faustissimus omnium,* const. 6 de modo instruendi populum circa fidem necessaria, in Mansi 28, 1147-1148). Our English translation is: «We order that a brief compendium be composed and written by some educated and approved men, in which is to be contained in a clear and succinct manner all those necessary things which the people should know». Nevertheless, Etchegaray Cruz takes note of the opinion of Llorente that this compendium or catechism might not have been written at all. Cf. A. Etchegaray Cruz, *Storia della catechesi,* tradotto da L. M. Rolfo, Roma 1983, «Spanish orig.», *Historia de la catequesis*, Santiago de Chile 1962, 215-216 (= Etchegaray Cruz, *Storia della catechesi*, 215-216). Cf. D. Llorente, *Tratado elemental de pedagogía catequística*, Valladolid [4]1938, 492 (= Llorente, *Tratado Elemental*, 492).

the message had to be understood by presenting it in a language intelligible to the hearers. Only thus would the message sustain one's initial conversion and truly have an impact on one's life.

There was a serious language problem during the Middle Ages. Communal worship, including preaching, was held in Latin. Because of the unintelligibility of Latin to the majority of the Christian population, people's participation in public worship – both in terms of numbers and the quality of involvement – diminished considerably from what it had been in the days of primitive Christianity. This situation was detrimental to catechesis[152]. Nevertheless, some councils like the Councils of Clovesho[153] (747) and Arles[154] (813), and clerics worked out ways to provide religious instruction in the vernacular. St. Bede or Venerable Bede, a Benedictine monk who lived around 672-735 in Durham, England, wrote that Christians who understood only their native tongue should be taught the Creed and the Our Father in that language. At the same time, he insisted on Latin for those who understood it[155]. But the singular instance during this period of a policy of complete adaptation to the vernacular were the efforts of Saints Cyril (+ 869) and Methodius (+ 885) among the Slavs[156].

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[152] Cf. Jegen, «Catechesis II», 210. Cf. Gianetto, «La catechesi nella storia», 63.

[153] Cf. Concilium Cloveshoviae, *Regnante Domino*, can. 10 ut presbyteri baptizent, et in suos Evangelii officium diligenter exerceant, in Mansi XII, 398-399.

[154] Cf. Concilium Arelatense VI, *Dum anno XLV,* can. 3 ut episcopi presbyteros de baptismo doceant, sanctaeque Scripturae, et canonum lectioni insistant, in Mansi XIV, 59.

[155] Cf. Beda Venerabilis, *Epistola II ad Ecgberctum antistitem.* Paraeneticorum Venerabilis Bedae operum. Sectio Quarta in qua continentur ejus epistolae, in *PL* XCIV, 659.

[156] Cf. Jegen, «Catechesis II», 210. For a historical survey concerning efforts at liturgical adaptation through translations of liturgical texts, see A.G. Martimort, «Essai historique sur les traductions liturgiques», in *MD* 85 (1966) 75-105 (= Martimort, «Essai historique», 75-105).

The mandate of some councils to translate homilies from Latin to the vernacular was a special help to priests in vernacular preaching. The homilies of the early Fathers were translated into the tudesque language, i.e., Frankish language understood by the common folk, or to the rural Roman language, which was a corrupted version of Latin from which current French was formed. The homilies were then made available to priests, who simply read them to the people. Canon 17 of the Council of Tours (813) was most representative of this concern:

> Visum est unanimitati nostrae, ut quilibet episcopus habeat homilias continentes necessarias admonitiones, quibus subjecti erudiantur […]. Et ut easdem homilias quisque aperte transferre studeat in rusticam Romanam linguam, aut Theotiscam, quo facilius cuncti possint intelligere quae dicuntur[157].

The Lateran Council (1215) left its mark on the Church's pastoral adaptation efforts, as it did with regard to other concerns. In its consideration of the pastoral care of Christians of different language groups living in the same locality, the council at the same time promoted religious instruction in the vernacular. The Council's constitution 9 stated:

> Quoniam in plerisque patribus intra eandem civitatem atque dioecesim permixti sunt populi diversarum linguarum, habentes sub una fide varios ritus et mores, districte praecipimus ut pontifices huiusmodi civitatum sive dioecesum, provideant viros idoneos, […] instruendo eos verbo pariter et exemplo[158].

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[157] Concilium Turonense III, *Quantum piissimi*, can. 17, in Mansi XIV, 85. Our English translation is: «It is our unanimous opinion that each bishop should have homilies containing needful admonitions by which his subjects may be taught […]. In addition, each should be diligent to translate clearly the same homilies into the rustic roman language or tudesque, so that all may more easily understand the things that are being said».

[158] Concilium Lateranense IV, *Firmiter credimus*, const. 9 De diversis ritibus in eadem fide, in *COD*, 239). «Since in many places peoples of different languages live within the same city or diocese, having one faith but different

One must observe that adaptation in preaching did not only entail an adjustment to language needs. Pastoral concern also necessitated different catechetical approaches for those living in the cities and those in the countryside. The Synod of Gran[159] (1114) and the Council of Albi[160] (1255) provided for the Sunday explanation of the gospels and letters of St. Paul in big churches usually situated in the urban areas. In the more remote communities in the countryside, the articles of the faith and prayers should instead be taught in a clear and simple way, at least for the meantime until the people were ready for other points of the faith.

3.3.3 Memorization of doctrines and prayers

Memorization of doctrine had always been a constant feature of catechesis. This chapter has already analyzed the process of *traditio* and *redditio Symboli* of the catechumenate and the involvement of the faculty of memory in the catechumenal process. Since the study of the two formulas of the Creed and the Our Father developed a fuller understanding of Christian life, children and adults were invited to memorize these prayers and were later instructed by their pastors in them. Confessors also required their penitents to recite their prayers from memory.

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rites and customs, we therefore strictly order bishops of such cities and dioceses to provide suitable men who will […] instruct them by word and example». The English version is found in: Fourth Lateran Council, const. 9 On different rites within the same faith, in Tanner I, 239.

[159] Cf. Synodus Strigoniensis Nationalis (Gran), *Saeviente in fratrem*, habita sub Colomanno rege, Laurentio archiepiscopo Strigoniensi circa annum 1114, cap. 2 de Sermone ad populum, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus vigesimus primus, ab anno MCIX usque ad annum MCLXVI exclusive, Venetiis MDCCLXXVI, 100 (= Synodus Strigoniensis Nationalis, *Saeviente in fratrem*, cap. 2 de Sermone ad populum, in Mansi XXI, 100).

[160] Cf. Concilium Albiense, *Multis episcopis,* cap. 17 Ut parochi et episcopi articulos fidei populo explicent, in Mansi XXIII, 836-837.

Certain helps were utilized for memorization. The Council of Sevilla (1512) allowed priests during Sunday Mass to ask the people to recite – instead of the penitential prayer – the Our Father, Hail Mary, *Salve Regina* and/or the *Credo* in order to facilitate the continuous learning of these prayers, including their correct pronunciation[161]. Moreover, the Middle Ages saw the use of lists, word associations and other aids to memorization[162]. The *septenarium*, for example, organized doctrines and other elements of Christian life in groups of seven. In his *Enchiridion ad Laurentium de fide et spe et caritate*[163], Augustine identified seven petitions in the Lord's Prayer. Hugh of St.Victor, an Augustinian canon regular who lived around 1096-1141, wrote his *De quinque septenis seu septenariis*[164] or «the five groups of seven»: the seven deadly sins, seven petitions of the Lord's Prayer, seven gifts of the Holy Spirit, seven virtues and the seven Beatitudes.

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[161] Cf. Concilio Provincial de Sevilla, *In nomine,* const. 1, Quod parochi doceant suos parochianos Mysteria nostrae Sanctae Fidei Catholicae, et quod in qualibet Ecclesia adsit tabula, in qua contineantur omnia, quae illos docere debent, in Tejada V, 69.

[162] Cf. Marthaler, *The Catechism,* 10-11.

[163] Cf. Augustinus Aurelius, *Enchiridion ad Laurentium de fide et spe et caritate, Sermo de Simbolo*, in *Corpus Christianorum Series Latina*, Aurelii Augustini Opera Pars XIII, 2, cura et studio E. Evans, Tomus XLVI, Turnholti Typographi Brepols Editores Pontifici MCMLXIX, 23-114 (= Augustinus Aurelius, *Enchiridion ad Laurentium de fide et spe et caritate, Sermo de Simbolo*, in *CCL* XLVI, 23-114).

[164] Cf. Hugo de S. Victore, *De quinque septenis seu septenariis*, in *Patrologiae cursus completus*, seu Bibliotheca universalis, integra, uniformis, commoda, oeconomica, omnium SS. Patrum, Doctorum Scriptorumque Ecclesiasticorum, sive latinorum sive graecorum, qui ab aevo apostolico ad tempora Innocentii III (anno 1216) pro latinis et ad Concilii florentini tempora (ann. 1439) pro graecis floruerunt: Recusio chronologica omnium quae exstitere monumentorum catholicae traditionis per quindecim priora Ecclesiae saecula, … *Series Latina*, in qua prodeunt Patres, Doctores Scriptoresque Ecclesiae Latinae a Tertulliano ad Innocentium III, Tomus CLXXV, accurante J.P. Migne, Parisiis 1879, 406-414 (= Hugo de S. Victore, *De quinque septenis seu septenariis*, in *PL* CLXXV, 406-414).

In line with the genre of the *septenarium*, the Council of Toledo (1323) outlined the articles of the faith into fourteen, the first seven corresponded to the divinity, and the other seven to the humanity of Christ[165]. Other councils like Beziers[166] (1246), London[167] (1237), Lambeth[168] (1281), Lavaur[169] (1368), Tortosa[170] (1429) and York[171]

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[165] Cf. Concilio de Toledo, *Joannes miseratione*, del año 1323 fué presidido por el Infante Don Juan, arzobispo de Toledo, primado de las España y canciller de Castilla, const. 1 *Instructio articulorum fidei, sacramentorum Ecclesiae praeceptorum Decalogi, virtutum, et vitiorum*, in *Colección de cánones y de todos los concilios de la Iglesia de España y de America*. En latin y castellano con notas y ilustraciones. Por D. Juan Tejada y Ramiro. Individuo correspondiente de la Real Academia de la Historia y las de Buenas Letras de Sevilla y Barcelona, etc. Parte segunda, concilios del siglo IX en adelante, Tomo III, Madrid 1861, Imprenta de D. Pedro Montero, 506 (= Concilio de Toledo, *Joannes miseratione*, const. 1 Instructio articulorum fidei, sacramentorum Ecclesiae praeceptorum Decalogi, virtutum, et vitiorum, in Tejada III, 506).

[166] Cf. Concilium Biterrense Provinciale, *Rectitudo conditionis*, cap. 7 Ut parochiales sacerdotes articulos fidei simpliciter doceant diebus Dominicis, in Mansi XXIII, 693.

[167] Cf. Concilium Londoniense (London), *Eodem iniquit,* authoritate Ottonis legati Sedis Apostolicae. Pro reformanda Ecclesia Anglicana celebratum. Postridie octavarum S. Martini, anno Domini MCCXXXVII. Tempore Gregorii Papae IX, cap. 2 de sacramentis ecclesiasticis, in *Sacrorum Conciliorum nova et amplissima collectio*, Tomus vigesimus tertius, ab anno MCCXXV usque ad annum MCCLXVIII, Venetiis MDCCLXXIX, 448 (= Concilium Londoniense, *Eodem iniquit*, cap. 2 de sacramentis ecclesiasticis, in Mansi XXIII, 448).

[168] Cf. Concilium Lambethense, *Ab exordio*, cap. 10 Ignorantia sacerdotum, in Mansi XXIV, 410.

[169] Cf. Concilium Vaurense, *Sacrorum canonum,* cap. 1 de fide catolica, et ut laici de articulis fidei, et aliis ad capessendam aeternam salutem necessariis, cum diligentia informentur, in Mansi XXVI, 485.

[170] Cf. Concilium Dertusae, *Faustissimus omnium,* const. 6 de modo instruendi populum circa fidem necessaria, in Mansi 28, 1147-1148.

[171] Cf. Synodus Provincialis Eborum (York), *Georgius permissione,* Constitutiones Georgii Nevill, Archiepiscopi Eborum in Synodo provinciali, infra ecclesiam Metropolitanam Eboracensem editae, XXVI die mensis Aprilis

(1466) listed the seven sacraments, seven principal virtues, seven gifts of the Holy Spirit, seven petitions of the Our Father, seven beatitudes, seven fruits of the Holy Spirit, seven corporal works of mercy, seven spiritual works of mercy and seven capital sins.

3.4 Summary observations

The catechetical literature and legislation during the Middle Ages testified to the concern of the Church for the catechesis of the Christian people. It has come to light in this chapter that the medieval church did not only baptize but also evangelized, i.e., proclaimed the Good News on the level of doctrine and life. Surely, the extent and success of the implementation of the bishops' and councils' educational plans – especially in the fifteenth century and at the eve of the Reformation – may easily be questioned, but it can be safely concluded that the Church did not neglect the religious instruction of the laity.

Church authorities strove to keep the heart of the catechumenal practice of *traditio*, the handing on to the next generation the fundamental contents of the faith and inculcating a particular form of moral life that was specifically Christian. This catechetical tradition influenced the architects of the Carolingian reform and the great pastors of the early Middle Ages, including the likes of Caesarius of Arles and Martin of Braga, who were extraordinary in their preaching not just with regard to matters of doctrine but also the moral requirements of the faith.

The result was that in the midst of the mass of Christians in medieval Europe, the Church still had been able to form a core of

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anno Domini MCCCCLXVI, can. 1, in *Sacrorum conciliorum nova et amplissima collectio* cujus Joannes Dominicus Mansi et post ipsius mortem Florentinus et Venetianus Editores. Ab anno 1758 ad annum 1798, priores triginta unum tomos ediderunt nunc autem continuata et, Deo fovente, absoluta. Tomus trigesimus secundus, ab anno MCDXXXVIII ad annum MDIL, Parisiis MDCCCCII, Expensis Huberti Welter Bibliopolae, 275 (= Synodus Provincialis Eborum, *Georgius permissione,* can. 1, in Mansi XXXII, 275).

truly evangelized lay Christians who knew what it meant to be a Christian and lived by that knowledge. It was the quality of their lives, and not the number of Christians, that really kept the heart of Catholicism strong, stable and secure. The great Catholic reformers – bishops, pastors and religious – did not renew Christian life and morals, as it were, *tabula rasa*. Though perhaps few relative to the majority, committed and evangelized lay people were there to lend their active support and collaboration.

4. Conclusion

This survey of catechetical history from the early church to the Middle Ages has revealed both consistency and variety in the Church's catechesis. One can see the consistency of the Church in placing catechesis at the center of her pastoral activities in forming Christians in their faith and daily life, but also variety in its means and approaches with the passage of time.

The *object* of the catechumenal practice of the early church was to educate the Christian towards maturity in the faith within a whole dynamic of initiation into the Christian community. This singular objective consisted in one's continual conversion to Christ that was at the same time confirmed and strengthened within the living out of Christian life in the setting of the community of believers, headed by the bishop.

The *means* used to achieve this objective was catechesis or instruction in basic Christian doctrine both before the reception of the Sacraments of Initiation and after it. This instruction was accompanied by moral teachings on living out the Christian way of life especially in the setting of a largely pagan environment. One might consider the pre-baptismal and mystagogical catechesis of the early Church Fathers, preserved today in writing, to be the *tools* used in catechesis in the early days.

In and through the Christian community, catechumens learned what it meant to be a Christian, not only on the conceptual level, but also on the level of praxis. The sponsors, the candidates' parents in

the faith, exercised a special role in accompanying the catechumens in this regard. Thus, Christian initiation occurred in an environment that was suitable for conversion and growth into Christ.

In the wake of the mass conversions after the peace of Constantine in the fourth century and despite all its problems, the Church still sought to achieve her *objective* of continual personal conversion to Christ. However, the *means* used was not the catechumenate anymore, but rather an abbreviated form of baptismal preparation and intensified catechetical preaching. This new approach still moved along the lines of doctrinal and moral instruction, but now in the setting of the Sunday liturgy. Thus, during the Middle Ages from the sixth to the thirteenth centuries, in response to the needs of the times, catechetical preaching flowered as the new way to educate Christians in the faith. Meanwhile, the catechesis of children took place in the family setting, under the guidance of their parents. By the thirteenth century, a new form of catechesis arose when some local councils began to require the bringing of children to the church for catechesis, which basically consisted in the memorization of prayers, the Ten Commandments and the most basic truths of Christianity.

Through the legislations of medieval councils and synods, local churches provided useful *tools* and required certain *methods* to equip pastors in teaching and preaching to the people. These legislations consisted in the preparation of handbooks on doctrine for the education of pastors and laity, the vernacular translation of homilies that the priests read to the people, and the general thrust towards the memorization of catechetical texts. But one aspect of medieval Christianity could perhaps be considered as another «tool» for catechesis: the Christian environment. The people simply lived in an environment which, to a certain extent, provided a kind of catechesis.

However, the legislations of local churches that aimed at educating the people were not sufficient in arresting the tide of religious decay and ignorance. The overwhelmingly Christian setting itself became a breeding ground for a certain kind of religious culture of maintenance

and preservation which, unwittingly, tended to lose sight of the importance of intensive and missionary-style Christian initiation and formation in the spirit of the early Church. If such Christian environment could be loosely considered to be a «tool» or a «means» of Christian formation, then it was clearly not sufficient enough to form Christians in a mature faith precisely because it prescinded from an in-depth religious formation like the one provided by the ancient catechumenate.

CHAPTER II.

THE OBJECT AND MEANS OF CATECHESIS FROM THE GREAT REFORMS OF THE SIXTEENTH CENTURY TO THE BEGINNING OF THE TWENTIETH CENTURY

The initial chapter of this study traced, in the form of a general survey, the beginnings and development of the Church's catechesis from early Christianity to the Middle Ages with a specific purpose in mind: to identify and understand the most crucial turning points in history that paved the way to the early evolution of the Church's understanding and praxis of the object and means of her primordial Christian formation. The chapter, in the process, also identified the catechetical tools and methods used by the Church.

Continuing along the same lines of the previous chapter, Chapter II covers the succeeding historical period from the Protestant Reformation to the beginning of the twentieth century. After an introductory section describing this period as «the age of the catechism», the chapter examines the key features and approaches of the catechism textbooks of the two most important Protestant reformers, Martin Luther and John Calvin. The Catholic response to the Protestant Reformation follows. The discussion includes the contributions to reform made by the Council of Trent, the Society of Jesus, St. Charles Borromeo and the Confraternity of Christian

Doctrine. Observations are made also regarding the revival of the catechumenate in the context of the Catholic missionary activities in the sixteenth century. The present chapter then looks into the lights and shadows of the period of the Enlightenment, and the most important catechetical concerns of the eighteenth to the early twentieth-century popes, culminating in the catechetical work of Pope Pius X and of the catechetical movement.

1. The age of the catechism

The problem with living in an overwhelmingly Christian environment, which at the same time lacked minimal concrete structures for formal Christian education, was the danger of cultivating a kind of Christianity based on rituals, devotions, relics and miracles. The mere maintainance of a so-called social catechumenate which was lacking in doctrine and content ran the risk of living a kind of Christianity that was superficial and not sufficiently evangelized, a perfect breeding ground for superstitions[172]. By the end of the fifteenth century, the problem of the people's level of Christian education had become so acute that even well-meaning reformers had to take a stand against the institutional church for its incapacity to provide adequate religious formation to the people.

When Martin Luther and John Calvin observed the grave religious situation of the people, they became convinced that the reformation of Christian life would depend fundamentally on a massive program of re-catechization of the Christian people through

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[172] Swanson writes concerning the medieval religious situation: «In medieval Europe […], society was professedly Christian, and Christianity provided both the justification and means of continuation of that society. Devotion could not be other than real. It might not be what the twentieth century would call "true Christianity", or especially "spiritual"; it may appear ritualistic, repetitive, and somewhat shallow; but for contemporaries, it seemed to work. It had a reality on its own terms, and it is those terms which have to be accepted». Swanson, *Religion and Devotion in Europe*, 190. Even though this could be true, the religious situation by the late fifteenth century had so deteriorated that a reformation of Christian life was long due.

the use of catechism textbooks[173]. Their reforming zeal, and then later of Catholics, and the revolutionary invention of the printing press came together to shape catechism textbooks and make them instruments of reform. Marthaler notes that «Luther took a literary genre that was just beginning to take shape and put his own stamp on it»[174].

But before the word «catechism» came to refer to a book, it initially pertained to an educative process wherein the priest questioned the parents and sponsors at the baptismal ceremony. It also pertained to the priest's examination of a child during first Confession. Later, as catechetical booklets were produced in large quantities and eventually had a significant influence among the literate population, the primary meaning of the term catechism had shifted by the end of the fifteenth century to designate a particular literary genre characterized by a question-and-answer style[175]. Thus, the early modern age became the age of the catechism, either as a form of elementary systematic religious instruction or as an official resource book of Christian doctrine (properly called «catechisms»), or a didactic tool to be placed in the hands of those catechized, more accurately called «catechism textbooks»[176].

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[173] Cf. G. Cavallotto, «Il Concilio di Trento e la catechesi moderna», in C. Bonivento (Ed.), *Andate e insegnate. Commento all'Esortazione Apostolica Catechesi Tradendae di Giovanni Paolo II*, Bologna 1980, 152-153 (= Cavallotto, «Il Concilio di Trento», 152-153).

[174] Marthaler, *The Catechism,* 21.

[175] Cf. W. Haugaard, «The Continental Reformation of the Sixteenth Century», in J. Westerhoff – O.C. Edwards (Ed.), *A Faithful Church: Issues in the History of Catechesis*, Wilton 1981, 118-119 (= Haugaard, «The Continental Reformation», 118-119). Cf. D. Janz, «Catechisms», in H. Hillerbrand (Ed.), *The Oxford Encyclopedia of the Reformation*, Vol. I, New York – Oxford 1996, 275 (= Janz, «Catechisms», 275).

[176] Cf. Alberich, «Catechesi», 104.

2. The Catechisms of the Protestant Reformers

The Reformation was not one great monolithic movement but rather was composed of various groups and strands that reflected the reformers' diverse ideas regarding Church reform and Christian doctrine. Foremost among these reformers were Martin Luther and John Calvin[177]. Their catechisms and catechism textbooks have become representative of their respective branches of the Reformation, the Lutheran and the Reformed.

2.1 Martin Luther

Many things can be discussed about Luther, but his books for catechetical instruction and their effect on Church reform are the most relevant for the purposes of this study.

Martin Luther was born in 1483 in Eisleben, Germany. In 1505, he enrolled in law school at the University of Erfurt but on the same year, he decided to quit and entered the Augustinians at Erfurt. His catechism first appeared in 1528 in the old medieval form of *tabulae* or wall charts. This was followed after a year by two printed versions, the Large and the Small Catechisms. The first appeared in April 1529, entitled *Deudsch Catechismus*[178], known as the Large Catechism[179]. Written primarily for pastors, but also for teachers and parents, the book typified the emphasis which Luther placed on the importance of knowledge and understanding of the articles of the faith. It consisted

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[177] Haugaard provides an excellent survey of the works of the other key personalities of the Churches of the Reformation. Cf. Haugaard, «The Continental Reformation», 109-173. Also cf. Janz, «Catechisms», 276.

[178] Cf. M. Luther, «Deudtsch Catechismus (Der Grosse Katechismus). 1529», in *D. Martin Luthers Werke*. Kritiche Gesamtausgabe, 30 Band, Herman Böhlaus Nachfolger, Weimar 1910, 123-238 (= Luther, «Der Grosse Katechismus», 123-238).

[179] Cf. M. Luther, «The Large (German) Catechism of Dr. Martin Luther», in R. Kolb and T. Wengert (Ed.), *The Book of Concord. The Confessions of the Evangelical Lutheran Church*. Minneapolis 2000, 377-480 (= Luther, «The Large Catechism», 377-480).

of a series of exhortations on the importance of each topic of the catechism. It was not meant primarily to be memorized but instead should be repeatedly reviewed so that teachers could teach the Small Catechism with devotion and understanding. Luther's catechetical methodology can be summarized in his very words in the preface to the Large Catechism:

> However, it is not enough for them simply to learn and repeat these parts verbatim. The young people should also attend sermons, especially during the times when preaching on the catechism is prescribed, so that they may hear it explained and may learn the meaning of every part. Then they will also be able to repeat what they have heard and give a good, correct answer when they are questioned, so that the preaching will not be without benefit and fruit[180].

Luther's second catechism appeared in May of the same year under the title *Der kleine Katechismus für die gemeine Pfarher und Prediger*[181], known simply as the Small Catechism[182]. His earlier visitation of the Saxony parishes and schools moved him to write the following, with much passion, in the preface of the Small Catechism:

> The deplorable, wretched deprivation that I recently encountered while I was a visitor has constrained and compelled me to prepare this catechism, or Christian instruction, in such a brief, plain, and simple version. Dear

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[180] The original German text is found in Luther, «Der Grosse Katechismus», 139. For the English translation quoted above, see Luther, «The Large Catechism», 386.

[181] Cf. Luther, «Enchiridion Der Kleine Katechismus für die gemeine Pfarher und Prediger, Gemehrt und gebessert durch Mart. Luther, Wittenberg», in *D. Martin Luthers Werke*. Kritiche Gesamtausgabe, 30 Band, Herman Böhlaus Nachfolger, Weimar 1910, 264-345 (= Luther, «Der Kleine Katechismus», 264-345).

[182] Cf. M. Luther, «The Small Catechism of Dr. Martin Luther for Ordinary Pastors and Preachers», in R. Kolb and T. Wengert (Ed.), *The Book of Concord. The Confessions of the Evangelical Lutheran Church*. Minneapolis 2000, 345-377 (= Luther, «The Small Catechism», 345-377).

> God, what misery I beheld! The ordinary person, especially in the villages, knows absolutely nothing about the Christian faith, and unfortunately many pastors are completely unskilled and incompetent teachers. Yet supposedly they all bear the name Christian, are baptized, and receive the holy sacrament, even though they do not know the Lord's Prayer, the Creed, or the Ten Commandments![183].

The preface clearly stated the purpose of the Small Catechism. In the hands of the lower clergy, the catechism was an instrument for the instruction of the people in the faith. Luther wanted to reach the whole populace because for him, a person who did not know the fundamentals of the catechism had no right to be called a Christian nor live in a principality that – through its clergy and government leaders – was committed to evangelical doctrine[184].

The Small Catechism was an immediate success in terms of circulation[185]. This can be attributed to its characteristics. It was a popular aid, capable of penetrating the mind and mentality of the masses. It was written in German at a time when most of the earlier catechisms were in Latin. It was explicitly compiled for children and simple people, whereas previous ones only served as handbooks for priests and teachers. Its question and answer form facilitated memorization. This had already been attempted by Alcuin and Gerson, but had not been diffused in actual catechetical practice[186].

2.2 John Calvin

John Calvin was born at Noyon, France in 1509 and studied law and letters in Orléans and Bourges. Unlike Luther, Calvin never

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[183] *Ibid.*, 347-348.

[184] Cf. Marthaler, *The Catechism*, 23.

[185] Cf. Janz, «Catechisms», 277.

[186] Cf. *ibid.*, 276. Cf. Cavallotto, «Il Concilio di Trento», 152-154.

entered a religious order nor was he ordained as a Catholic priest. Calvin's training was in law and the humanities[187].

Among the Protestant reformers, there were divisions with regard to doctrine. The Reformed Churches of Switzerland and along the Rhine produced catechetical materials which distinguished their teaching from the Lutherans, and understandably, from Roman Catholics. Among the different catechisms, the works of John Calvin in Geneva and the Heidelberg Catechism have had a more international following[188].

In the mind of Calvin, catechisms in general, and surely his own, had a unifying purpose in the face of the doctrinal differences among the reformed churches. In his dedication introducing the Latin edition of the Genevan Catechism, he wrote:

> Quo magis elaborandum nobis est, ut qualescunque ecclesiae reliquias, quae post mortem nostram restabunt, vel etiam emergent, scriptis nostris colligamus. Et alia quidem scriptorum genera, quis noster omnium fuerit in religione sensus, ostendent: sed illustriore documento, quam inter se habuerint ecclesiae nostrae doctrinae concordiam, perspici non poterit, quam ex catechismis. […] Atque haec sane praecipua mihi fuit edendi huius catechismi ratio[189].

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[187] Cf. J.C. Olin, «Calvin, John», in W.J. McDonald (Ed.), *The New Catholic Encyclopedia*, Vol. II, Washington D.C. 1967, 1087-1088 (= Olin, «Calvin, John», 1087-1088). Cf. E. Germain, «Calvino, Giovanni», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 95 (= Germain, «Calvino, Giovanni», 95).

[188] Cf. Haugaard, «The Continental Reformation», 124.

[189] J. Calvin, «Catechismus Ecclesiae Genevensis, hoc est formula erudiendi pueros in doctrina Christi. Auctore Ioanne Calvino. Argentorati apud Wendelinum Rihelium 1545» in J. Calvin, *Opera quae supersunt omnia* (Corpus Reformatorum Volumen XXXIII), ediderunt G. Baum – E. Cunitz – E. Reuss, Theologi Argentoratenses, Volumen VI, Brunsvigae: Apud C.A. Schwetschke et Filium 1866, 8 (= Calvin, «Catechismus Ecclesiae Genevensis», VI, 8). Our English translation is: «We must labor all the more by our writings, so that after our death, whatever remains of the Church will continue, or even

In 1536, Calvin published his *Christianae religionis Institutio totam fere pietatis summam et quidquid est in doctrina salutis cognitu necessarium complectens*[190]. Originally conceived out of his concern for a simple presentation of Christian truths, his work became a voluminous, fuller doctrinal statement in its final 1559 edition. It was the first systematic presentation of Protestant doctrine, the theological guide of Reformed Christianity[191]. For Calvin, nevertheless, side by side with the catechism, Church discipline was equally important. His *Ordonnances ecclésiastiques*[192] prescribed obligatory catechetical instruction for all children in Geneva. This instruction consisted in an introduction to the fundamentals of the Christian religion through question and answer, memorization and recitation, concluding with the solemn admission of the children to the Supper in the presence of the members of the Church. With this instruction in mind, he wrote in 1541 his *Le Catechisme de l'Église de Genève, c'est à dire le Formulaire d'instruire les enfans en la chrétienté fait en manière de dialogue ou le ministre interrogue et l'enfant respond*[193]. Based on his 1537 *Instruction*

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emerge. Different kinds of writing will show what had been our views with regard to religion. However, the agreement of our churches in doctrine cannot be seen with clearer evidence than from catechisms. […] This was indeed my principal reason for publishing this Catechism». Cf. Matesanz Rodrigo, «Historia general de la catequesis», 1139.

[190] Cf. J. Calvin, «Christianae religionis institutio 1536», in *Joannis Calvini Opera Selecta*. Edidit P. Barth, Volumen I. Scripta Calvini ab annno 1533 usque ad annum 1541 continens, München: Chr. Kaiser MDCCCCXXVI, 11-283 (= Calvin, «Christianae religionis institutio 1536», 11-283).

[191] Cf. Haugaard, «The Continental Reformation», 125. Cf. Germain, «Calvino, Giovanni», 95.

[192] Cf. J. Calvin, «Articles concernant l'organisation de l'Église et du culte a Genève, proposés au Conseil par les Ministres. Le 16 janvier 1537», in *Joannis Calvini Opera Selecta*. Edidit P. Barth, Volumen I. Scripta Calvini ab annno 1533 usque ad annum 1541 continens, München: Chr. Kaiser MDCCCCXXVI, 369-377 (= Calvin, «Articles concernant l'organisation», 369-377). Cf. Marthaler, *The Catechism*, 26.

[193] Cf. J. Calvin, «Le catechisme de L'Eglise de Geneve, c'est-à-dire le Formulaire d'instruire les enfants en la Chrestienté, faict en manière de dialogue

et confession de foi dont on use dans l'Église de Genève[194], which was not in a question and answer format, *Le Catechisme* was a manual of Christian doctrine for memorization by children.

To conclude this section on the catechisms and some catechetical approaches of the Protestant reformers, it must be acknowledged that the reformers did effectively use for their own purposes a tool which was not new in the Church. Nevertheless, considering the differences in doctrine among the churches of the Reformation themselves, these catechisms, unlike those that will be produced during and after the Catholic Reformation, eventually only highlighted their deep divisions. As Haugaard wrote, «Calvin might declare a catechism to be a symbol of Christian communion, and Lutherans might entitle their symbolic tome a Book of Concord, but the catechisms serve as well as symbols of Christian division and instruments of discord»[195].

3. The Catholic Reformation

This section on the repercussions of the Catholic or Counter Reformation on catechesis is developed in three parts: the contribution of the Council of Trent in reforming Christian life, the Jesuit catechetical contributions to Church reform and the contributions of St. Charles Borromeo and the Confraternity of Christian Doctrine. The section concludes with a few observations regarding the missionary activities of the sixteenth century and the gradual revival of the catechumenate.

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où le Ministre interrogue et l'enfant respond», in J. Calvini, *Opera quae supersunt omnia* (Corpus Reformatorum Volumen XXXIII), ediderunt G. Baum – E. Cunitz – E. Reuss, Theologi Argentoratenses, Volumen VI, Brunsvigae: Apud C.A. Schwetschke et Filium 1866, 3-159 (= Calvin, *Le catechisme de L'Eglise de Geneve*, 3-159).

[194] Cf. J. Calvin, «Instruction et confession de foy dont on use en l'Église de Geneve 1537», in *Joannis Calvini Opera Selecta*. Edidit P. Barth , Volumen I. Scripta Calvini ab annno 1533 usque ad annum 1541 continens, München: Chr. Kaiser MDCCCCXXVI, 378-417 (= Calvin, «Instruction et confession de foy dont on use en l'Église de Geneve 1537», 378-417).

[195] Haugaard, «The Continental Reformation», 130.

3.1 The Council of Trent

The mind of the Church concerning catechesis during the early modern period was clearly and definitively expressed in the decrees of the Council of Trent. It then belonged to subsequent pontiffs and diocesan bishops to apply the Tridentine decrees in their local churches for the better care of souls. The four points with regard to the catechetical achievements of Trent that are discussed in this section are the Council's work in promoting the preaching of the Word, biblical formation, religious instruction in parishes and schools and the preparation of a universal Catechism.

3.1.1 Preaching of the Word

The Council of Trent considered the preaching of the gospel as the duty of the ministers of the Church and thus bound them to this office for the sake of the salvation of people[196]. Trent decreed that preaching should be done at least on Sundays and solemn feasts, according to the preachers' own and their hearers' capacity[197]. It should contain what was necessary for all to know with a view to salvation and should include the vices people must avoid and the virtues they must cultivate[198].

As a personal duty, all bishops, archbishops, primates and all others who preside over the churches should preach personally, while at the same time, ensuring the support of their collaborators: archpriests, ordinary priests and religious, exempt or not. The importance the

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[196] Cf. Concilium Tridentinum, sessio V, decretum 2 *super lectione et praedicatione*, 17 iunii 1546, cann. 9-10, in *Conciliorum Oecumenicorum Decreta*, Edizione bilingue a cura di G. Alberigo, et. al., Bologna 1991, 669 (= Concilium Tridentinum, sessio V, decretum 2 *super lectione et praedicatione*, 17 iunii 1546, cann. 9-10, in *COD*, 669). Also cf. Concilium Tridentinum, sessio XXIV, decretum *de reformatione*, 11 novembris 1563, can. 4, in *COD*, 763.

[197] Cf. Concilium Tridentinum, sessio V, decretum 2 *super lectione et praedicatione*, 17 iunii 1546, cann. 9-10, in *COD*, 669.

[198] Cf. *ibid*.

Council gave to the fulfillment of this office by bishops and their collaborators was supported by precepts that sought to ensure the integrity and quality of preaching. For example, regulars were allowed to preach only after having been tested and given permission by their own superiors[199] or the bishop[200]. All preachers who sowed errors were forbidden to preach[201]. With regard to seminary formation, candidates who were deemed incapable of instructing the people and preaching were barred from ordination to the priesthood[202]. Penalties awaited those who neglected their obligation to preach[203].

3.1.2 Biblical formation

At the time of the Council of Trent, the Scriptures occupied a very modest place both in the formation of the clergy and in preaching and religious instruction[204]. Taking note of the patristic tradition of the first centuries, the Council decided that the Christian people should once again return to nourishing itself with the Word of God. Hence, the Council decreed that Scriptures should be explained to the people every Sunday and on solemn feasts. During Advent and Lent, this should be done more intensively, i.e., daily or at least three times a week. The bishop should also carefully instruct and oblige the people to attend their parish church, when they can reasonably do so, to hear the Word of God[205]. With regard to seminaries, qualified

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[199] Cf. Concilium Tridentinum, sessio V, decretum 2 *super lectione et praedicatione*, 17 iunii 1546, can.13, in *COD*, 670.

[200] Cf. *ibid.*

[201] Cf. *ibid.*

[202] Cf. Concilium Tridentinum, sessio XXIII, decretum *de reformatione,* 15 iulii 1563, can. 14, in *COD*, 749.

[203] Cf. Concilium Tridentinum, sessio V, decretum 2 *super lectione et praedicatione*, 17 iunii 1546, cann. 9-10, in *COD*, 669. Also cf. Concilium Tridentinum, sessio XXIV, 11 decretum *de reformatione*, novembris 1563, can. 4, in *COD*, 763.

[204] Cf. Etchegaray Cruz, *Storia della catechesi,* 229.

[205] Cf. Concilium Tridentinum, sessio XXIV, decretum *de reformatione*, 11 novembris 1563, can. 4, in *COD*, 763.

instructors were to instruct the seminarians in the Scriptures and the liturgy[206]. Formation in the Scriptures should also be provided in monasteries and convents of other regulars[207]. Furthermore, the explanation of the Scriptures in the churches where allowances, benefices or stipends existed was made obligatory. This duty could be carried out directly by the bishops or by special lecturers[208]. However, in churches with minimal income or where the clergy and people were so few that instruction in theology could not be conveniently provided in them, there was to be a master to teach grammar without fee to clerical and poor students, in order that they might progress later to the formal study of Scripture[209].

3.1.3 Parish and school catechesis

Trent made a most significant breakthrough with regard to the catechesis of children in the parish setting. During its twenty-fourth session on 11 November 1562, the Council legislated the catechesis of children in all parishes of the universal Church:

> Saltem dominicis et aliis festivis diebus, pueros in singulis parochiis fidei rudimenta, et obedientiam erga Deum et parentes diligenter ab iis, ad quos spectabit, doceri curabunt et, si opus sit, etiam per censuras ecclesiasticas compellent. Non obstantibus privilegiis et consuetudinibus. In reliquuis

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[206] During its twenty-third session, the Council decreed that professorships were to be conferred only on doctors, masters or licentiates of Sacred Scripture or canon law and on other competent persons who can personally and capably discharge the office of seminary teaching. Cf. Concilium Tridentinum, sessio XXIII, decretum *de reformatione*, 15 iulii 1563, can. 14, in *COD*, 750.

[207] Cf. Concilium Tridentinum, sessio V, decretum 2 *super lectione et praedicatione*, 17 iunii 1546, cann. 4-5, in *COD*, 668.

[208] Cf. Concilium Tridentinum, sessio V, decretum 2 *super lectione et praedicatione,* 17 iunii 1546, cann. 9-10, in *COD*, 669.

[209] Cf. Concilium Tridentinum, sessio V, decretum 2 *super lectione et praedicatione,* 17 iunii 1546, can. 3, in *COD*, 668. Also cf. Concilium Lateranense III, can. 18, in *COD*, 220.

> ea, quae de praedicationis munere sub eodem Paulo III decreta fuerunt, suum robur obtineant[210].

A new chapter in the history of catechesis was opened because now the Church has placed in the hands of the parish, in a manner that was official and institutional, the religious formation of children. In the Middle Ages, this had been left to the total responsibility of parents. This catechesis was to be characterized by an elementary teaching of the faith, carried out regularly on Sundays in every parish. As a pastoral remedy for the grave religious ignorance of the people, this type of catechesis entailed both doctrinal instruction on the rudiments of the faith (*fidei rudimenta*) and formation in Christian life (*obedientiam erga Deum et parentes*).

With regard to religious instruction in schools, the Council – without having to introduce a new canon on the matter – retained the force of the same prescriptions already adopted by the Lateran Council V[211] (1512-1517). In synthesis, it commanded the school teachers to instruct children not only in the human sciences but also in religion, in particular the divine commandments, the articles of the faith and the lives of the saints. This should be done on Sundays and solemn feasts, when children could also participate at Mass, sermons and the divine office. The Council prescribed that the bishop or parish priest should conduct an examination of religion

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[210] Concilium Tridentinum, sessio XXIV, decretum *de reformatione*, 11 novembris 1563, can. 4, in *COD*, 763. «The bishops will see to it that at least on Sundays and great feasts the children in every parish are taught the elements of the faith and obedience to God and their parents by those whose task it is and, if necessary, compel them by church censures. This is notwithstanding privileges and customs. In other matters, the decrees on the office of preaching enacted under Paul III retain their force». The English translation is found in: Council of Trent, session XXIV, *decree on reform*, 11 November 1563, can. 4, in Tanner II, 763.

[211] Cf. Concilium Lateranense V, sessio IX, *Reformatione curiae et aliorum*, 5 maii 1514, in *Conciliorum Oecumenicorum Decreta*, Edizione bilingue a cura di G. Alberigo, et. al., Bologna 1991, 621 (= *COD*, 621).

in order to know how much progress the students have made in Christian piety[212].

The Council exhorted the civil authorities to cooperate in the religious instruction of the faithful in the public schools, requesting that «it be introduced by the devotion and charity of the most religious princes and governments for the defence and growth of the Catholic faith and the preservation and spread of sound doctrine»[213]. In order to safeguard the orthodoxy of teaching in these schools, the Council decreed that those who, either in a public or private capacity, provide instruction in faith and morals required prior testing and approval by the local bishop concerning their life, character and knowledge[214].

3.1.4 The Roman Catechism

A most significant catechetical move of the Catholic reformers was the publication in 1566 of the *Catechismus ex decreto Concilii Tridentini ad Parochos Pii V., Pontificis Max. iussu editus*[215], more commonly known as the Roman Catechism[216].

The first mention of a catechism surfaced during the Council of Trent in connection with the debate over the Bible and preaching. Many of the Fathers acknowledged and lamented the woeful ignorance of both clergy and laity with regard to the Sacred Scriptures. In its

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[212] Cf. Cavallotto, «Il Concilio di Trento», 157-159.

[213] Concilium Tridentinum, sessio V, decretum 2 *super lectione et praedicatione*, 17 iunii 1546, can. 6, in *COD,* 668-669.

[214] Cf. *ibid.*

[215] Cf. Concilium Tridentinum, *Catechismus ex decreto Concilii Tridentini ad parochos*, Pii V pontificis max. iussu editus, Typis Seminarii Patavini Gregoriana edidit, MCMXXX (= Concilium Tridentinum, *Catechismus ex decreto Concilii Tridentini*).

[216] Cf. Council of Trent, *The Catechism of the Council of Trent for Parish Priests. Issued by Order of Pope Pius V*, translated by J. Donovan, Dublin 1867 (= Council of Trent, *The Catechism of the Council of Trent*).

report on 5 April 1546[217], the conciliar commission that was set up to examine the situation recommended two possible remedies. The first proposal called for the compilation of a short introduction to theology that would include a comprehensive plan to equip the clergy in their study and preaching of the Scriptures to the people. The second proposal recommended a catechism textbook to be placed in the hands of those to be catechized, a handbook that was adapted to the needs of children and uneducated adults. It would be written in Latin and translated into the vernacular languages[218].

It was not until 1547 that the Council took concrete steps to decide on the proposal. The Protestant reformers' questioning of the nature and administration of the sacraments served as a wake-up call to the Fathers to take concrete action. On 14 November 1547, two months before the Council suspended its deliberations, the bishops voted almost unanimously in favor of a catechism, with 47 voting *placet* and 1 abstaining[219]. The decision pertained to a catechism that would contain everything that the clergy needed to know concerning the sacraments. The Fathers considered publishing both a text in Latin for the use of the clergy, and another one in the vernacular

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[217] Cf. Congregatio theologorum minorum, «De sacrae scripturae abusibus et remediis. Continuatio lecta die 5 aprilis 1546», in *Concilii Tridentini Diariorum, Actorum, Epistolarum, Tractatuum nova collectio*, editit Societas Goerresiana, Tomus Quintus actorum pars altera, Friburgi Brisgoviae B.Herder, Typographus Editor Pontificius MCMXI, 72-75 (= Congregatio theologorum minorum, «De sacrae scripturae abusibus et remediis», in *Concilii Tridentini Diariorum*, 72-75).

[218] Cf. *ibid*. Cf. Marthaler, *The Catechism,* 33-34.

[219] Cf. «Congregatio Generalis 14 novembris 1547», in *Concilii Tridentini Diariorum, Actorum, Epistolarum, Tractatuum nova collectio*, editit Societas Goerresiana, Tomus Sextus actorum pars tertia volumen prius, Friburgi Brisgoviae B. Herder, Typographus Editor Pontificius MCML, 589 (= *Concilii Tridentini Diariorum*, Tomus Sextus Volumen Prius, 589).

for children and uninstructed adults[220]. Nothing further was heard about it until sixteen years later, in 1563.

On 11 November 1563, at the 24th session of the Council, the work on the catechism was brought to the attention of the Council itself. After various discussions, it was decided that instead of a manual for children and uninstructed adults, a postconciliar commission[221] would complete a much more extensive and thorough work to be used by parish priests in their instruction of the people. The Council also decreed that all bishops should ensure the faithful translation of the catechism into the vernacular languages[222]. After the Council, the work was eventually completed by the postconciliar commission in 1566. It was then published in Latin with the following details: *Catechismus ex Decreto Concilii Tridentini ad Parochos, Pii V Pont. Max. jussu editus. Romae in aedibus Populi Romani apud Paulum Manutium MDLXVI cum privilegiis Pii V Pont. Max. et Philippi Hispaniarum Regis per universam Regni Napolitani ditionem*[223].

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[220] For the debates of the Fathers regarding the matter, see *Congregatio Generalis, 12 et 14 novembris 1547*, *Concilii Tridentini Diariorum*, Tomus Sextus Volumen Prius, 585-587. Cf. Marthaler, *The Catechism,* 34.

[221] Cf. Concilium Tridentinum, *Super indice librorum, catechismo, breviario et missali*, sessio XXV, 3-4 decembris 1563, in *COD*, 797. Charles Borromeo is generally credited with coordinating the project, but the writing became the task of other four men: Muzio Calini (Archbishop of Zara, i.e, Dalmatia), Egidio Foscarari (Bishop of Modena), Leonardo de Marini (Bishop of Lanciano) and the Portuguese theologian, Francisco Foreiro, who had served as secretary of the conciliar commission of the Index at the Council of Trent. Cf. P. Rodriguez – R. Lanzetti, *El Catecismo Romano: Fuentes e historia del texto y de la redacción. Bases criticas para el estudio teológico del Catecismo del Concilio de Trento 1566*, Pamplona 1982, 135-201 (= Rodriguez – Lanzetti, *El Catecismo Romano*, 135-201). Also cf. L. Andrianopoli, *Il Catechismo Romano commentato*, Milano 1983, 10-12, 14-15 (= Andrianopoli, *Il Catechismo Romano*, 10-12, 14-15).

[222] Cf. Concilium Tridentinum, sessio XXIV, decretum *de reformatione,* 11 novembris 1563, can. 7, in *COD*, 764.

[223] As seen in the exemplar kept in the Biblioteca Nazionale Centrale di Roma. Cf. P.M. Hernandez, «Introducción Histórica», in *Catecismo Romano*.

The Italian version, also published on the same year, was entitled, *Catechismo, cioè Istruttione secondo il Decreto del Concilio di Trento, a'parochi pubblicato per comandamento del santiss. S.N. Papa Pio V et tradotto poi per ordine di S. santita in lingua volgare del Reverendo Padre frate Alessio Figliucci, Roma Paolo Manunzio 1566*[224].

The Council was motivated by a pastoral desire in publishing a universal Catechism. The preface of the work noted that catechesis was not the same as theology, but treated only those things that belonged peculiarly to the pastoral office and were accommodated to the capacity of the faithful. It was a pastoral response to a grave problem: the widespread ignorance of the masses and of those who were supposed to provide instruction to them[225].

As the basis for all exposition on the Catholic faith, the Roman Catechism offered parish priests and bishops a sure guide for preaching and catechesis, having a precise content and corresponding method to deliver such content. In the face of the confusing situation of the day, there was a great need to return to Scriptures and Tradition – the objective sources of the faith – which the Catechism expounded[226]. Following the classical format of medieval preaching – faith-

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Traducción, Introducciones y notas de P.M. Hernandez, Madrid 1956, XLVIII (= Hernandez, «Introducción Histórica», XLVIII).

[224] Cf. P. Braido, *Lineamenti di storia della catechesi, Lineamenti di storia della catechesi e dei catechismi. Dal «Tempo di riforme» all'età degli Imperialismi (1450-1850)*, Roma 1989, 60-61 (= Braido, *Lineamenti di storia*, 60-61).

[225] Cf. Andrianopoli, *Il Catechismo Romano,* 11.

[226] Cf. *ibid*. Cf. Cavallotto, «Il Concilio di Trento», 159-160. In confronting the contemporary crisis of catechesis and the problem of sources, then Cardinal Ratzinger, speaking in 1983 at Lyons and Paris, affirmed that a firm source of the faith is indispensable for an adequate catechesis for the People of God. Ratzinger noted that the Roman Catechism – which contained a precise goal and content concerning what every Christian should know with regard to the faith – has precisely served as a firm ground during a time of profound crisis with regard to sources. Cf. J. Ratzinger, *Handing on the Faith in an Age of Disbelief*, tr. M. Miller, San Francisco 2006, «French orig.», *Transmettre la foi aujourd'hui,* Paris 1983, 13-40 (= Ratzinger, *Handing on the Faith*, 13-40).

sacraments-commandments-prayer – the Catechism was divided into four parts: faith and the Creed (Part I), the sacraments (Part II), the Ten Commandments and the divine law (Part III) and the Our Father and the necessity of prayer (Part IV). The whole, therefore, corresponded to an essential plan: first of all, what God has done and is doing for man (Part I and II); then what man must do for God in response[227] (Part III and IV).

Being a pastoral tool for pastors in assisting them in discharging their duty of instruction, the Roman Catechism was not a text ready for use in question and answer form, nor something ready to be read, explained and assigned for memorization to those catechized. It was the desire of the Fathers of Trent that the content of the Catechism should be studied by each pastor and adapted to the needs of his hearers. This strategy was different from the approach of the medieval bishops who, due to the ignorance of the clergy, wrote instructions or aids which the pastors merely read to the people. Reading the preface of this sixteenth century document, one sees its contribution to present-day catechetical pedagogy:

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[227] P. Rodriguez explains the significance of this arrangement of the Roman Catechism: «La sua *ratio doctrinae* sia frutto di una scelta ponderata, che cerca di cogliere i fondamenti dell'economia rivelata e di trasmetterli con rigore teologico. […] La correzione più profonda che il Catechismo di Trento apporta rispetto a tutta la catechesi precedente — mi riferisco alla catechesi polemica nei confronti del Protestantesimo e, logicamente, anche ai catechismi Protestanti — consiste nel collocare la dottrina sui sacramenti non solo dopo il Simbolo della fede, ma tra il Simbolo e il Decalogo. […] L'itinerario teologico del catechismo […] non sarebbe del tutto comprensibile se non si cogliesse il motivo per cui i sacramenti vengono esposti prima del Decalogo […]. Se non le venisse anteposta la dottrina sui sacramenti — che è dottrina sul mistero della Chiesa e della giustificazione — la dottrina dei comandamenti non potrebbe che condurre alla disperazione luterana. È significativo che Lutero, rompendo con la tradizione dell'ordo catechetico, collochi la Legge — con le sue esigenze "impossibili" — nel primo capitolo del suo catechismo». P. Rodríguez, «Attualità del Catechismo Romano», in L. Andrianopoli, *Il Catechismo Romano commentato*, Milano 1983, XVI-XVII (= Rodriguez, «Attualità del Catechismo Romano», XVI-XVII).

> Observanda est enim audientium aetas, ingenium, mores, conditio: ut, qui docendi munus exercet, omnia omnibus efficiatur, ut et omnes Christo lucrifaciat […]. Neque vero unius tantum generis homines fidei suae commissos esse arbitretur, ut praescripta quadam et certa docendi formula erudire, atque ad veram pietatem instituere aeque omnes fideles possit: sed, cum alii veluti modo geniti infantes sint, alii in Christo adolescere incipiant, nonnulli vero quodammodo confirmata sint aetate; necesse est diligenter considerare quibus lacte, quibus solidiore cibo opus sit […]. Ut videlicet intelligerent, qui ad hoc ministerium vocati sut, ita in tradendis fidei mysteriis ac vitae praeceptis, doctrinam ad audientium sensum atque intelligentiam accommodari oportere[228] […].

This precept of an adapted form of catechesis was applied in the catechetical schools promoted by the Company of Christian Doctrine in Milan, under the patronage of Cardinal Charles Borromeo. In these schools, the children were classified into three groups: the little ones, who strove to learn the Our Father, the Hail Mary, the Creed, the Commandments, and the first questions of Bellarmine; the older ones, to whom the Creed was explained word for word and who memorized the remaining questions of Bellarmine; and

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[228] *Praefatio*, *agens de pastorum in Ecclesia necessitate, auctoritate, officio, et praecipuis doctrinae Christianae capitibus*, XI, in *Catechismus ex decreto Concilii Tridentini*, 6-7. «The age, capacity, manners, condition of the hearers demand attention, that he who exercises the office of teaching may become «all things to all men» […]. Nor let him think that the persons committed to his charge are all of one mind, so that he may be able to teach by some one prescribed and fixed course of instruction, and form all the faithful alike to true piety. For whereas some are as «new-born infants» (1*Pt* 2,2), others begin to grow up in Christ, and others are in some sort of full maturity. It is necessary to consider carefully who they are that have occasion for milk, who for some solid food […]. In order, to wit, that those who have been called to this ministry might understand, that in teaching the mysteries of faith and the precepts of life, the instruction ought to be accomodated to the capacity and intelligence of the hearers». For the English translation, see *Preface*, *Touching the necessity, authority, office of pastors in the Church and the principal heads of the Christian doctrine*, Question XI, in *The Catechism of the Council of Trent*, 22.

the oldest, who were taught other more salient points of the Roman Catechism[229].

The Roman Catechism was later translated into the vernacular languages as the Council decreed[230]. Aside from the Italian published on the same year as the original Latin text, it was soon translated into French[231], German[232] and Polish[233]. The first known English translation[234] came out much later, printed in Dublin in 1829. Writing about the Roman Catechism, Janz notes that «though many paid lip service to its excellence, it seems in fact to have been little used»[235]. This precisely had been the case, but it was only later that

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[229] Cf. Cavallotto, «Il Concilio di Trento», 175. The contribution of Charles Borromeo and the Confraternity of Christian Doctrine to catechesis will be discussed more fully in section 3.3 of this chapter.

[230] Cf. Concilium Tridentinum, sessio XXIV, decretum *de reformatione*, 11 novembris 1563, can. 7, in *COD*, 764.

[231] The work was entrusted by Pius V to the French Jesuits. Cf. F. Sacchinus, *Historiae Societatis Iesu*, Pars tertia sive Borgia, Tomus III, Romae 1649, 1.2, n. 6. Cf. L. von Pastor, *Storia dei Papi. Dalla fine del Medio Evo*, Vol. VIII. Pio V (1566-1572). Versione italiana di A. Mercati. Roma 1929, 133 (= Pastor, *Storia dei Papi,* VIII, 133). Cf. Rodriguez – Lanzetti, *El Catecismo Romano*, 118.

[232] The translation was done by Jesuit Paul Hoffaus, together with Peter Canisius, and was published in 1568. Cf. P. Canisius, *Epistulae et Acta.* Collegit et adnotationibus illustravit O. Braunsberger, Tomus V-VI, Friburgi Brisgoviae 1869, 816 (Tomus V), 667 (Tomus VI). Cf. Pastor, *Storia dei Papi,* VIII, 133.

[233] The Polish translation was entrusted to Cardinal Hosius Hermland and was actually prepared and finished by W. Kuczborski in 1568. Cf. Pastor, *Storia dei Papi,* VIII, 133.

[234] Cf. Council of Trent, *Catechism of the Council of Trent*. Translated into English with notes by J. Donovan, Dublin 1829.

[235] Cf. Janz, «Catechisms», 280. A remarkably exhaustive list and history of all catechisms after the publication of the Roman Catechism until the nineteenth century are found in E. Mangenot, «Catéchisme», in A. Vacant – J.E. Mangenot (Ed.), *Dictionnaire de théologie catholique*, Vol. II, Paris 1932, 1919-1967 (= Mangenot, «Catéchisme», 1919-1967).

it fell into disuse. Andrianopoli contends that neglect of the use of the Roman Catechism crept in through the years, explaining that Clement XIII, in his 1761 bull, *In Dominico agro*[236], lamented the lack of its use in favor of other less suitable and even erroneous texts. In the same bull, he ordered the publication of a new edition, while at the same time, recommended its widespread use.

3.2 The Jesuit contribution

The Catholic Reformation was a confluence of activities, guided by the decrees of Trent and spearheaded by bishops and clergy in improving the condition of the Church's life in the midst of widespread religious and moral decadence. Religious orders contributed in a special way to reform. Even while some of the older foundations were being reformed, some shifted their efforts to do their part in the work of renewing Church life. Still, new congregations were founded with special emphasis on the active apostolate which distinguished them from existing groups[237].

Authors generally agree that the Jesuits contributed in a significant way to the cause of the Catholic Reformation[238]. Founded in 1540

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[236] Cf. Clemens PP. XIII, Epistola encyclica *In Dominico agro*, De institutione fidei, Ad Fratres Patriarchas, Primates, Archiepiscopos, et Episcopos, 14 iunii 1761, in *Bullarii Romani Continuatio.* Summorum Pontificum Benedicti XIV, Clementis XIII, Clementis XIV, Pii VI, Pii VII, Leonis XII, et Pii VIII. Constitutiones, litteras in forma brevis, epistolas ad principes viros, et alios, atque alloqutiones complectens, Tomus tertius, Clementis XIII continens pontificatum, Prati in Typographia Aldina MDCCCXL, n. 229, 522-525 (= *InDom*). Cf. Andrianopoli, *Il Catechismo Romano,* 15.

[237] Cf. M.C. Bryce, «Evolution of Catechesis from the Catholic Reformation to the Present», in J. Westerhoff – O.C. Edwards (Ed.), *A Faithful Church: Issues in the History of Catechesis*, Wilton 1981, 211 (= Bryce, «Evolution of Catechesis», 211).

[238] Cf. E. Paul, «Gesuiti (Catechesi dei)», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 301 (= Paul, «Gesuiti (Catechesi dei)», 301. Cf. Bryce, «Evolution of Catechesis», 212. Cf. P. Lynch, *The Church's Story. A History of Pastoral Care and Vision*, Boston 2005, 173 (= Lynch, *The Church's Story*, 173). Cf. Marthaler, *The Catechism*, 42.

by Spaniard St. Ignatius of Loyola, members of the Society of Jesus placed themselves, through their fourth vow of obedience, at the total disposition of the pope especially where the need was greatest. The Constitutions, prepared by St. Ignatius and approved by Pope Paul III in 1540 in his apostolic letter *Regimini militantis Ecclesiae*, states the purpose of the Institute:

> Ut ad animarum profectum in vita et doctrina christiana, ad fidei propagationem per publicas praedicationes et verbi Dei ministerium, spiritualia exercitia et caritatis opera, et nominatim per puerorum ac rudium in christianismo institutionem, ac christifidelium in confessionibus audiendis spiritualem consolationem, praecipue intendat[239].

Offering themselves at the service of the pope at a crucial time of their foundation, Jesuit obedience led them to various ministries. In a special way, by virtue of their Constitutions to educate children and unlettered persons in Christianity and in response to the inroads of the Protestants, they engaged in the teaching of the catechism, the preparation of catechism textbooks and the establishment of a network of schools in Europe, through

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[239] Pius PP. III, Epistola apostolica *Regimini militantis Ecclesiae,* Approbatio instituti et Religionis Clericorum Regularium Societatis Iesu, 27 septembris 1540, in *Bullarum Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum*, Taurinensis Editio. Locupletior facta. Collectione novissima plurium brevium, epistolarum, decretorum actorumque S. Sedis. A S. Leone Magno usque ad praesens. Cura et studio Collegii adlecti Romae virorum S. Theologiae et SS. Canonum peritorum quam SS. D.N. Pius Papa IX. Apostolica benedictione erexit. Auspicante E.mo ac Rev.mo D.no S.R.E. Cardinali Francisco Gaude, Tomus VI, a Adriano VI (an. MDXXII) ad Paulum IV (an. MDLIX), Augustae Taurinorum, Seb. Franco et Henrico Dalmazzo editoribus MDCCCLX, n. 33, 304. «To strive especially for the progress of souls in Christian life and doctrine and for the propagation of the faith by the ministry of the word, by spiritual exercises and works of charity, and specifically by the education of children and unlettered persons in Christianity». The English translation of the text is found in J. Padberg (Ed.), *The Constitutions of the Society of Jesus and their Complementary Norms. A Complete English Translation of the Official Latin Texts*, Saint Louis 1996, 3-4 (= Padberg (Ed.), *The Constitutions*, 3-4).

which, along with the diocesan reforms of bishops, much of the work of the Catholic Reformation was achieved[240].

This section on the Jesuit contribution focuses on the catechism textbooks of Sts. Peter Canisius and Robert Bellarmine, and Jesuit schools.

3.2.1 The catechism textbooks of St. Peter Canisius

Peter Canisius was born in Nijmegen, now in The Netherlands, in 1521 and entered the Society of Jesus at Mainz, Germany in 1543. The German universities and other educational institutions during his time became important settings for the Jesuits to fulfill their mission *ad animarum profectum in vita et doctrina christiana*, because the Lutherans also saw especially the universities as potent places to sow Lutheran ideas[241]. In response to the situation, Canisius published his catechism textbooks, in original Latin and in the form of questions and answers, with each one adapted to the level of understanding of his audience.

In 1555, his Large Catechism was published in Vienna with the title, *Summa doctrinae christianae, per quaestiones tradita et in usum christianae pueritiae nunc primum edita*[242]. It was prepared for the use of university students and other advanced secondary school students capable of appreciating theological content. Though presented in question and answer form, the *Summa* was more of a

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[240] Cf. Lynch, *The Church's Story*, 173. For an excellent treatment, based on primary sources, of the catechetical worldview and approaches of Jesuits in Europe and in the missions, see J. O'Malley, *The First Jesuits*, Cambridge – London 1993, 115-126 (= O'Malley, *The First Jesuits*, 115-126).

[241] Cf. Marthaler, *The Catechism*, 43.

[242] Cf. P. Canisius, «Summa doctrinae christianae, per quaestiones tradita et in usum christianae pueritiae nunc primum edita», in *Catechismi latini et germanici.* Editionem criticam curavit F. Streicher S.I. Pars prima: Catechismi latini, Romae: Pontificia Universitas Gregoriana – Monachii Bavariae: Officina Salesiana MCMXXXIII, 3-75 (= Canisius, «Summa doctrinae christianae», 3-75).

study text for the more intellectually capable. It became the basis for two other textbooks prepared by Canisius. In 1556, he published in Cologne his *Catechismus minimus. Summa doctrinae christianae, per quaestiones tradita et ad captum rudiorum accomodata*[243], simple enough to assist in the initial religious instruction of children. His third textbook, published in 1559, was entitled *Catechismus minor seu parvus catechismus catholicorum*[244] and was intended for the use of students who had progressed beyond the primary years of schooling but who had not reached the level of the college or university[245].

Matesanz writes about a basic character of Canisius' catechism textbooks, in comparison with Luther's:

> One of the reasons for the success of the catechisms of Canisius is its anti-protestant stance, though without engaging directly in the controversy. […] His catechisms stressed the importance of the tradition of the Church, together with the Sacred Scriptures. […] While Luther, who is emotional, writes for the purpose of preaching and catechesis in the family, Canisius, rational and cold, writes for the classroom. His catechisms continued to be used in schools up until our times[246].

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[243] Cf. P. Canisius, «Catechismus minimus. Summa doctrinae christianae, per quaestiones tradita et ad captum rudiorum accomodata», in *Catechismi latini et germanici.* Editionem criticam curavit F. Streicher S.I. Pars prima: Catechismi latini, Romae: Pontificia Universitas Gregoriana – Monachii Bavariae: Officina Salesiana MCMXXXIII, 263-271 (= Canisius, «Catechismus minimus», 263-271).

[244] Cf. P. Canisius, «*Catechismus minor seu parvus catechismus catholicorum*», in *Catechismi latini et germanici.* Editionem criticam curavit F. Streicher S.I. Pars prima: Catechismi latini, Romae: Pontificia Universitas Gregoriana – Monachii Bavariae: Officina Salesiana MCMXXXIII, 209-261 (= Canisius, «Catechismus minor», 209-261).

[245] Cf. A. Läpple, *Breve storia della catechesi*, tradotto da E. Gatti, Brescia 1985. «German orig.», *Kleine Geschichte der Katechese*, München 1981, 119-120 (= Läpple, *Breve storia*, 119-120). Cf. Marthaler, *The Catechism*, 44-46.

[246] «Una de las razones del éxito de los catecismos de Canisio es su antiprotestantismo, aunque sin entrar directamente en la polémica. […] Se acentúa la importancia de la tradición de la Iglesia junto a la Sagrada Escritura.

For Läpple, the textbooks of Peter Canisius became so widely used in such a way that «before his death in 1597, they already had 200 editions, becoming as such among the religious best-sellers of the sixteenth century»[247].

3.2.2 The catechism textbooks of St. Robert Bellarmine

Robert Bellarmine was born in 1542 in Montepulciano, Italy. In 1560, at age 18, he entered the Jesuit novitiate in Rome. He studied philosophy in Rome and theology in Padua and Louvain, after which he returned to Rome to be professor of apologetics. In 1599, he was named cardinal by Pope Clement VIII[248].

At the urging of Pope Clement VIII, Bellarmine prepared two manuals of Christian doctrine. In 1597, he published the *Dottrina Christiana breve da imparsi a mente*[249]. It was one of the shortest and most basic of the sixteenth-century Catholic catechism textbooks for children, intended for memorization. Most Catholic textbooks for

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[…] Mientras que Lutero, emocional, escribe para la predicación y la catequesis familiar, Canisio, racional y frío, escribe para las aulas. Sus catecismos se han seguido utilizando en la escuela hasta nuestro siglo». A. Matesanz Rodrigo, «Historia general de la catequesis», 1140. The English translation is ours.

[247] «Prima della sua morte (1597), i suoi catechismi arrivarono a più di 200 edizioni, entrando cosi a far parte dei best-sellers religiosi dei sec. XVI […]». Läpple, *Breve storia*, 118. All the editions and translations of Canisius' catechisms are found in C. Sommervogel (Ed.), *Bibliothèque de la Compagnie de Jésus*, Tome II Boulanger – Desideri, Bruxelles – Paris 1891, col. 618-658 (= Sommervogel (Ed.), *Bibliothèque*, col. 618-658).

[248] Cf. Marthaler, *The Catechism*, 50.

[249] Cf. R. Bellarmino, «Dottrina Cristiana breve da imparsi a mente». Composta per ordine di N.S. Papa Clemente VIII, in *Roberti Cardinalis Bellarmini Opera Omnia* Tomus Textus. De scriptibus ecclesiasticis liber unus cum adiunctis indicibus undecim et brevi chronologia ab orbe condito. Usque ad annum MDCXII. Roberto Card. Bellarmino e Societate Iesu auctore, Neapoli: Apud J. Giugliano Editorem 1862, 143-162 (= Bellarmino, «Dottrina Cristiana breve da imparsi a mente». Composta per ordine di N.S. Papa Clemente VIII, in *Roberti Cardinalis Bellarmini Opera Omnia* Tomus Textus, 143-162).

children of the past had usually been summaries of a larger one for the use of pastors. Bellarmine's work, likewise Jaime Ledesma's *Dottrina Christiana breve*[250], were the first ones written directly for the use of children[251]. In the following year in 1598, Bellarmine produced a teacher's manual, *Dichiarazione più copiosa della dottrina cristiana*[252].

At the time of the publication of Bellarmine's catechetical works, there had been several already in use, written with different methods, which had caused difficulties and confusion in the teaching and learning of Catholic teachings. In order to have one common method, Clement VIII, in his apostolic letter *Pastoralis Romani Pontificis*[253] dated 15 July 1598, approved and prescribed the use of the Bellarmine catechism textbooks, at the same time giving the Confraternity of Christian Doctrine in Rome all rights over them. The

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[250] Cf. *Dottrina Christiana breve per insegnar in pochi giorni per interrogatione, a modo di Dialogo fra il Maestro e Discepolo.* Nuovamente stampata in Roma, con licenza de Superiori MDLXXI. Jaime Ledesma, who died in 1575, was a Spanish Jesuit and professor at the Roman College of the Society of Jesus. P. Braido lists him among the early proponents of «popular catechisms» for the use of children and simple people both in the rural and urban settings. Cf. Braido, *Lineamenti di storia*, 69.

[251] Cf. Cavallotto, «Il Concilio di Trento», 168-169. Cf. Janz, «Catechisms», 280.

[252] Cf. R. Bellarmino, «Dichiarazione più copiosa della dottrina cristiana. Composta in forma di dialogo. Che cosa sia dottrina cristiana; e quali siano le sue parti principali», in *Roberti Cardinalis Bellarmini Opera Omnia* Tomus Textus. De scriptibus ecclesiasticis liber unus cum adiunctis indicibus undecim et brevi chronologia ab orbe condito. Usque ad annum MDCXII. Roberto Card. Bellarmino e Societate Iesu auctore, Neapoli: Apud J. Giugliano Editorem 1862, 163-204 (= Bellarmino, «Dichiarazione più copiosa», 163-204).

[253] Cf. Clemens PP. VIII, Littera apostolica *Pastoralis Romani Pontificis* praescribitur et commendatur usus libelli Venerabilis Cardinalis Roberti Bellarmini de doctrina christiana, 15 iulii MDXCVIII, in *Institutum Societatis Iesu Bullarium et Compendium Privilegiorum*, Volumen Primum, Florentiae ex Typographia a SS. Conceptione 1892, 128-129.

pope also prohibited the printing or selling of any other catechetical work without permission of the Confraternity[254].

Soon, Bellarmine's catechism textbooks found their way, not only into the parishes of Europe, but also in the mission territories of Latin America, Asia and Africa. They were translated into the various languages of the missions, and used by the missionaries and the local catechists. Brodrick lists some of them, the complete titles of which are listed in Sommervogel's *Bibliothèque de la Compagnie de Jésus*:

> There were sixteen editions in Arabic, nine in Spanish, four in Greek, thirteen in Polish, eighteen in French, two in English, four in German, seventeen in Latin, five in Maltese, three in Chaldean, five in Armenian, four in Albanian, five in Georgian, three in Portuguese, four in Flemish, and two each in Hungarian, Hindustani, Bulgarian, and Breton. In 1618, it appeared in Highland Scots and ten years later in Irish. […] Basque, Bosnian, Chinese, Congolese, Coptic, Croatian, Ethiopian, Hebrew, Lithuanian, Persian, Peruvian, Russian, not to mention Bicolese, Birman, Bisayan, Heric, Malgachese, Marattan, Tagalese, Tinquan, and a dozen other dialects of which most people have never heard. Indeed with the exception of the Bible and the Imitation of Christ, it would be difficult to name any other book which went round the world so rapidly and became familiar to so many different races[255].

Bellarmine's catechism textbooks became the archetype of the Counter Reformation catechetical texts. In clear and concise terms which explained the teachings of the Catholic Church, Bellarmine's theology of the visible, hierarchical Church was evident throughout.

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[254] Cf. J. Brodrick, *The Life and Work of Blessed Robert Francis Cardinal Bellarmine, S.J.*, London 1928, 395 (= Brodrick, *The Life and Work*, 395).

[255] *Ibid.*, 396. Brodrick writes that the translations of Canisius' catechisms reached only 20 languages, about a third of Bellarmine's number. Cf. Sommervogel (Ed.), *Bibliothèque*, col. 1182-1204.

In response to the attacks of the reformers, Bellarmine upheld the authority of Rome and the papacy as a sure guide[256].

3.3.3 Jesuit schools

Jesuit schools began to be estabished soon after the foundation of the Society of Jesus in 1540, when the problem arose about where to train its own seminarians, called «scholastics». In 1545, the Jesuits thus established their own college in Gandia, Spain for the education of scholastics. However, with the request of the Duke of Gandia who wanted other students, primarily the sons of his subjects, to be educated at the college along with the Jesuits, St. Ignatius agreed to admit secular students. Then in 1548, the officials of the city of Messina, Italy requested to open another college. St. Ignatius responded by sending five Jesuit priests and five scholastics to start a college, this time primarily for secular students, though the Jesuit scholastics also attended classes there[257].

In a letter dated 14 February 1556 to King Philip II of Spain, St. Ignatius explained the reason for the Society's commitment to schools. Through his secretary, he wrote: «[…] all the well-being of Christianity and of the whole world depends on the proper education of the youth»[258]. Jesuit education was aimed at inculcating a Christian ethos in the wider society through the education of young people in the humanities, convinced that studies formed upright character or *pietas*. Thus in the tradition of Erasmus and the humanists, the Jesuits used Latin grammars and other school texts to promote religious and moral instruction. At the same time, Jesuits trained their pupils in

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[256] Cf. Marthaler, *The Catechism*, 52.

[257] Cf. O'Malley, *The First Jesuits*, 203. Cf. Bryce, «Evolution of Catechesis», 213.

[258] «[…] todo el bien de la cristianidad y de todo el mundo depende de la buena institución de la juventud». Institutum Historicum Societatis Iesu, *Monumenta paedagogica Societatis Iesu*, Penitus retractata multisque textibus aucta edidit Ladislaus Lukács, Vol. I (1540-1556), Romae 1965, 475 (= Institutum Historicum Societatis Iesu, *Monumenta paedagogica Societatis Iesu*, I, 475). Cf. O'Malley, *The First Jesuits*, 209.

Christianitas through the teaching of the catechism with the hope that humanistic learning would lead them to be good citizens with a Christian behavior and outlook[259]. Apart from the study of the catechism every Sunday and feastdays, students were also formed in their Catholic religious practices, i.e, daily Mass and prayer, examination of conscience, regular confession and Communion[260]. This latter formation in *Christianitas* was in full accord with what St. Ignatius considered to be two of the fifteen objectives of a Jesuit school:

> 7) That students be helped in spiritual matters by learning Christian doctrine and understanding through sermons and exhortations those which are necessary for eternal salvation.
>
> 8) That they make progress in purity of conscience and consequently in every virtue through monthly confession and the care which they take in being honest in speech and virtuous in their whole life[261].

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[259] Cf. Marthaler, *The Catechism*, 43. Cf. O'Malley, *The First Jesuits*, 209. Cf. Lynch, *The Church's Story*, 173.

[260] Cf. I. de Loyola, «Sodalibus Societatis Jesu, Roma, 1 decembris 1551, *De ratione procedendi in collegiis Societatis Jesu*. Sumaria informatione del modo de procedere delli collegii della Compagnia de Jesù», in *Monumenta Ignatiana* ex autographis vel ex antiquioribus exemplis collecta. Pars Prima Sancti Ignatii de Loyola, Societatis Iesu Fundatoris epistolae et instructiones, Tomus Quartus, Matriti: Typis Gabrielis Lopez del Horno 1906, 9 (= de Loyola, «Sodalibus Societatis Jesu, Roma, 1 decembris 1551, *De ratione procedendi in collegiis Societatis Jesu*», 1 decembris 1551, in *Monumenta Ignatiana*, IV, 9).

[261] «7) Que en las cosas spirituales se ayudan, aprendiendo la doctrina christiana, y entendiendo en los sermones y exhortationes sólitas lo que conuiene para su eterna salud. 8) En la puridad de la conscientia se aprouechan, y consiguientemente en toda virtud, con las confessiones de cada mes, y con el cuydado que se tiene de que sean honestos en el hablar, y virtuosos en su vida toda». I. de Loyola, «Patri Antonio Araozio *De ratione instituendi Societatis collegio*», 1 decembris 1551, in *Monumenta Ignatiana* ex autographis vel ex antiquioribus exemplis collecta. Pars Prima Sancti Ignatii de Loyola, Societatis Iesu Fundatoris epistolae et instructiones, Tomus Quartus, Matriti: Typis Gabrielis Lopez del Horno 1906, 8 (= de Loyola, «Patri Antonio Araozio,

By the time St. Ignatius died in 1556, Jesuits were working in around 35 colleges, with 19 of these in Italy[262]. On 10 August 1560, new Superior General Diego Laynez wrote a letter to all Jesuit superiors that revealed the manner by which the school apostolate of the Order has grown. By then, the school apostolate was already regarded by the Society as a key ministry and not as one among the many. Laynez wrote:

> […] generally speaking, there are [in the Society] two ways of helping our neighbors: one in the colleges through the education of youth in letters, doctrine, and Christian life, and the second in every place to help every kind of person through preaching and confessions, and the other means that accord with our customary way of proceeding[263].

In these schools, one can see the close continuity between the earlier inspiration of the Jesuits to teach the catechism to children and the growing ministry that beckoned them. According to O'Malley, though formation in *Christianitas* through the catechism, the sacraments and other religious virtues was in many ways different from what was provided in their humanist education, both formed a

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De ratione instituendi Societatis collegio», 1 decembris 1551, in *Monumenta Ignatiana*, IV, 8). The English translation is ours.

[262] Cf. J.A. de Polanco, *Vita Ignatii Loiolae et rerum Societatis Jesu historia*, Vol. V, Matriti: Typographorum Societas 1898, 550 (= de Polanco, *Vita Ignatii Loiolae*, 550).

[263] «Et così essendovi, generalmente parlando, due maniere [nella Compagnia] di aiutar li prossimi: una nelli collegii con la institutione della gioventù nelle lettere, dottrina et vita christiana; l'altra con aiutar universalmente tutti con le prediche et confessioni, et altri mezzi conformi al nostro solito modo di procedere […]». Institutum Historicum Societatis Iesu, *Monumenta paedagogica Societatis Iesu*, Penitus retractata multisque textibus aucta edidit Ladislaus Lukács, III (1557-1572), Romae 1974, 305 (= Institutum Historicum Societatis Iesu, *Monumenta paedagogica Societatis Iesu*, III, 305). The English translation is ours. Cf. O'Malley, *The First Jesuits*, 200.

united whole in such a way that the truths learned were expected to have an impact on the pupil's behavior and outlook[264].

3.3 St. Charles Borromeo and the Confraternity of Christian Doctrine

Aside from the publication of Catholic catechism textbooks and their widespread use among the Catholic populace for their religious instruction, the establishment and organization of enabling structures, whether directly catechetical or not, also formed the backbone of catechetical reforms. These were the duty of residence by priests and bishops, preaching, gratuity in the administration of the sacraments, the exemplary conduct of the Church's ministers, establishment of seminaries, etc. The contribution of St. Charles Borromeo, then Archbishop of Milan, was crucial in this regard. He showed the way for other reform-driven bishops of Europe, with Milan serving as some kind of a «laboratory» for the implementation of the decrees and spirit of Trent. His contributions were well-known: his establishment of seminaries for the much-needed formation of the clergy, his visitation of parishes and his convocation of diocesan and provincial councils[265]. Alberigo writes about the role of Charles Borromeo in the reception of the Council:

> Charles Borromeo had devoted all his energies to implementing the Council, which he saw as the guideline and inspiration for all his pastoral efforts. For him personally, this meant not only respecting conciliar decisions but also, above all, believing in the broad ecclesiological vision implicit in much of the doctrinal and reforming work of the Council. […] The image of Borromeo as a pastoral prototype appeared rather colorless, but all the same continued to play a decisive role in the reception of the Council[266].

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[264] Cf. O'Malley, *The First Jesuits*, 212.

[265] Cf. Lynch, *The Church's Story*, 168.

[266] G. Alberigo, «From the Council of Trent to "Tridentinism"», in R. Bulman – F. Parrella (Ed.), *From Trent to Vatican II*, Oxford 2006, 28 (= Alberigo, «From the Council of Trent», 28).

One of the specifically catechetical contributions of Charles Borromeo was his promotion of Sunday catechism schools, and the involvement of the laity in them as catechists, through the Confraternity of Christian Doctrine. In fact, even before the Council of Trent, Sunday catechism schools were already being conducted in Milan through the initiative of a diocesan priest from Como, Italy named Castellino da Castello. In 1536, he founded in Milan the *Compagnia dei Servi dei Puttini in Charità* which instructed children in the catechism. The introduction to its rules, conserved in the Archives of the State of Milan, reads:

> Questa è la Regola della Compagnia dei Servi dei Puttini in Charità, che insegna le feste a puttini e puttine, leggere, scrivere, e li bono costumi christiani gratis et amore Dei, principiata in Milano l'anno 1536[267].

In 1560, one of the members of this group, Marcus de Sadis Cusani, organized a similar group in Rome and named it the Company of Christian Doctrine[268]. Charles Borromeo especially gave full support to the Company, even prescribing its establishment as a *sodalitas* in every parish in Milan beginning in the years 1569-1570. Though Charles Borromeo was not its founder, he was certainly the force behind it and its most avid promoter[269]. Pontifical support for the work became official with the constitution *Ex debito*[270] of Pius V,

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[267] U. Gianetto, «Confraternità della dottrina cristiana», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 170 (= Gianetto, «Confraternità della dottrina cristiana», 170). Our English translation is: «This is the rule of the Society of the Servants of Children in Love, which teaches children, during feastdays, reading, writing and good Christian morals, freely and by the love of God, established in Milan in the year 1536».

[268] Cf. *ibid.*

[269] Cf. Matesanz Rodrigo, «Historia general de la catequesis», 1141. Cf. Gianetto, «Confraternità della dottrina cristiana», 170.

[270] Cf. Pius PP. V, Constitutio *Ex debito*, Iussio instituendi ab ordinariis locorum confraternitates Doctrinae Christianae, ad pueros aliosque divinae legis experites bonis moribus sanaque doctrina instruendum; et indulgentiarum tam pro confratribus quam per eos instruendis elargitio, 6 octobris 1571, in

which ordered that the Company be erected in every parish, wherever possible, for the religious instruction of children. In 1579, Charles Borromeo gave the Company its rules[271], which gave it a juridical personality. At the time of his death in 1584, there were about 740 catechetical schools in the Archdiocese of Milan, with about 50,000 students and catechists altogether[272]. Paul V, by the papal brief, *Ex credito nobis*[273], elevated the Company into an Archconfraternity, with its center at St. Peter's Basilica in Rome.

Bullarum Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum, Taurinensis Editio. Locupletior facta. Collectione novissima plurium brevium, epistolarum, decretorum actorumque S. Sedis. A S. Leone Magno usque ad praesens. Cura et studio Collegii adlecti Romae virorum S. Theologiae et SS. Canonum peritorum quam SS. D.N. Pius Papa IX. Apostolica benedictione erexit. Auspicante E.mo ac Rev.mo D.no S.R.E. Cardinali Francisco Gaude, Tomus VII, a Pio IV (an. MDLIX) ad Pium V (an. MDLXXII), Augustae Taurinorum, Seb. Franco et Henrico Dalmazzo editoribus MDCCCLXII, n. 208, 945-946 (= Pius PP. V, Constitutio *Ex debito*, in *Bullarum Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum*, 945-946).

[271] Gianetto writes that the rules prepared by Charles Borromeo were published only in January 1585, after the death of Charles Borromeo. Cf. C. Borromeo, *Costituzioni et regole delle Compagnie et Scuole della Dottrina Christiana*. Fatte dal Cardinale (di) S. Prassede, Arcivescovo di Milano di venerata memoria, in Milano. Appresso Pacifico Pontio impressore archiepiscopale, MDLXXXV. Cf. Gianetto, «Confraternità della dottrina cristiana», 170.

[272] Cf. Gianetto, «Confraternità della dottrina cristiana», 170.

[273] Cf. Paulus PP. V, Constitutio apostolica *Ex credito Nobis*, Confraternitatis Doctrinae Christianae erectio in archiconfraternitatem in basilica sancti Petri principis Apostolorum de Urbe, cum indulgentiarum privilegiorumque elargitione, 6 octobris 1607, in *Bullarum Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum*, Taurinensis Editio. Locupletior facta. Collectione novissima plurium brevium, epistolarum, decretorum actorumque S. Sedis. A S. Leone Magno usque ad praesens. Cura et studio Collegii adlecti Romae virorum S. Theologiae et SS. Canonum peritorum quam SS. D.N. Pius Papa IX. Apostolica benedictione erexit, Tomus XI, a Clemente VIII (an. MDCIII) ad Paulum V (an. MDCXI), Augustae Taurinorum, A. Vecco et Sociis editoribus, Success, Sebastiani Franco et Filiorum MDCCCLXVII, n. 86, 442-445 (= Paulus PP. V, Constitutio apostolica *Ex credito Nobis*, in

3.4 Missionary revival of the catechumenate

While all these were happening in Europe, the mission territories saw the beginnings of the revival of the ancient catechumenate. From the sixteenth century onwards, the missionaries preached the gospel in Latin America, The Philippines, India, China and Japan. Adults began coming to the Church for baptism. Thus, the missionaries began to provide some organization to prepare the catechumens for baptism. For example, the Jesuit missionaries in Goa, India devised a period of three-month baptismal preparation in catechumenate houses[274]. In Latin America, the Augustinians, with the intention of preparing the natives for baptism and in reaction to certain tendencies to baptize the natives *en masse* without proper preparation, requested that baptisms be celebrated only four times a year: at Easter, Pentecost, the Feast of St. Augustine and the Epiphany. Bishops also urged parish priests to organize some form of a catechumenate of forty days that included fasting, catechesis, exorcisms and scrutinies[275].

4. Lights and shadows of the Enlightenment

The present investigation into the period of the Enlightenment is divided into two parts. First, it seeks to understand the basic characteristics of the period, after which the influence of the Enlightenment worldview on the Church's catechesis follows[276].

Bullarum Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum, 442-445).

[274] Cf. Bourgeois, *L'initiation chrétiénne et ses sacraments*, 62. Cf. Dujarier, *A History of the Catechumenate*, 137.

[275] Cf. Dujarier, *A History of the Catechumenate*, 136-137.

[276] This section of the study and its succeeding parts focus on the universal directives of the popes and the Roman curia and less on the legislations of particular churches, which has been approach in the previous sections prior to the Council of Trent. Post-Tridentine developments, especially with regard to the implementation of its decrees, saw the movement towards the centralization of ecclesial directives in Rome. As Alberigo writes, «Many of the tools of reform first conceived at Trent were brought to life in Rome, in particular a renewed role for bishops that applied the arrangement of a monarchical structure and the

4.1 Background on the Enlightenment

In the previous chapter's discussion on the «Christian society» of the Middle Ages, it was noted that religion pervaded legislation, social order, education, art, family life and even commerce and industry. With the Enlightenment, Christian faith and religion began to be questioned. For Bosch, «Revelation, which used to be the matrix and fountainhead of human existence, now has to prove its claim to truth and validity. A new theological discipline began to emerge: Christian apologetics»[277].

This period was characterized by a surge of the autonomy of reason, science, culture and social movements. It also brought into the Church a certain strand of generic deism[278], accompanied often by developments in pedagogical, social and moral theories that take no consideration of the faith and even work contrary to it[279]. Thus, it happened that new errors substituted those of the reformers. According to Meddi, «Catechesis became the place for the new crusades for which new expressions were needed»[280].

The whole mentality and worldview of the Enlightenment served as the propelling force for the eventual separation of Church and State. To religion was confined the private sphere of opinion and

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standard of obedience to the Church at large. The resulting Church organization was […] hierarchical and centralized. […] In this model of application, bishops remained central, but were subject to Roman guidance and control». Alberigo, «From the Council of Trent», 25.

[277] Bosch, *Transforming Mission*, 268.

[278] Deism is a religious philosophy and movement that became prominent in England, France and the United States in the seventeenth and eighteenth centuries. It tended to criticize the nature and content of traditional religious beliefs and, in the process, substituted a rationalistic naturalism for them. Cf. R. Z. Lauer, «Deism», in B. Marthaler (Ed.), *New Catholic Encyclopedia*, Vol. IV, Washington D.C. [2]2003, 615-616 (= Lauer, «Deism», 615-616).

[279] Cf. Gianetto, «La catechesi nella storia», 67.

[280] «La catechesi diventava il luogo delle nuove crociate per le quali occorrevano nuovi formulari». Meddi, *Catechesi,* 43.

belief; the State concerned itself with secular affairs, thus justifying the eventual ban on religious instruction in state-run schools[281].

4.2 Influence of the Enlightenment on catechesis

Some positive strands of the Enlightenment had some favorable effects on the Church in general and catechesis in particular. These were: the cultivation of a humanitarian spirit, a pedagogy based on psychology and the stimulation of research and scholarship, including theological and biblical research[282]. With the emergence of new pedagogical approaches, those catechized enjoyed better possibilities for instruction both in the secular disciplines and in Catholic doctrine and Christian life. The period was marked by the widespread use of the Socratic method, i.e., starting the catechetical session with the experiences of the children. This approach was a real turnabout from the traditional direct expository form of the past.

Foremost among the catechetical developments of the period were the interventions of Maria Theresa of Austria, the Empress of the Holy Roman Empire and Archduchess of Austria from 1740 to 1780. Although catechesis is considered to be as old as the Church itself, one can speak of the birth of formal catechetical science only in 1774. By the disposition of the Empress, it was introduced as an academic discipline, following the program prepared by the Benedictine abbot Franz Stephan Rautenstrauch, in the schools of theology of the Austro-Hungarian Empire. The discipline, however, began to develop intensively only in the twentieth century with the growth of the catechetical movement, aided by the advancements in pedagogy, psychology, biblical and liturgical studies[283].

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[281] Cf. Bevans – Schroeder, *Constants in Context,* 207.

[282] Cf. E. Hegel, «Enlightenment», in B. Marthaler (Ed.), *New Catholic Encyclopedia*, Vol. V, Washington D.C. [2]2003, 254 (= Hegel, «Enlightenment», 254).

[283] Cf. E. Alberich, «Catequetica», in V. Pedrosa Arés – M. Navarro Gonzales – R. Lázaro Recalde – J. Sastre Garcia (Ed.), *Nuevo Diccionario de Catequética*, Vol. I, Madrid 1999, 412 (= Alberich, «Catequetica», 412).

Towards the end of the eighteenth century in the Hapsburg Empire, there was a growing movement on the part of the State to take on the task of the education of its citizens. In the experience of the Empire, this included religious education. Johann Ignaz von Felbiger[284] was a key person in this thought. For him, the purpose of state education was not only to form capable and useful citizens but also dedicated Christians. On this account, the teacher was responsible also for the religious instruction of his students, making him an educative partner of the parish priest as a teacher of religion[285]. Thus, the scholastic reforms of Maria Theresa brought catechesis into a new, organized setting and the learning of the catechism became a scholastic subject, together with reading, writing, mathematics, etc.

The movement of religious education into the new setting of the school had both positive and negative influences on catechesis. Positively, the new organized and institutional setting had the advantage of giving catechesis a definite place in the curriculum, making way for a more scientific, pedagogically sound instruction in the truths of the faith. Besides, since the formative religious influence of custom and community characteristic of the Middle Ages had already been considerably weakened by this time, there was no doubt that a better organized catechesis was made possible by classroom teaching.

On the negative side, catechesis conducted in the schools was not anymore called «instruction in the faith», but rather «the teaching of religion». Without doubt, the overall climate of the Enlightenment had wanted some distance from the term «catechesis» or «religious instruction». The problem here, however, revolved around the

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[284] Johann Ignaz von Felbiger was an Augustinian canon regular and was the prime collaborator of Maria Teresa in reforming the educational system of the Empire. He was appointed chief director of the Austrian educational system in 1778. Cf. Braido, *Lineamenti di storia*, 312. Cf. also J. van Horn Melton, *Absolutism and the Eighteenth-Century Origins of Compulsory Schooling in Prussia and Austria*, New York 1988 (= van Horn Melton, *Absolutism*).

[285] Cf. Braido, *Lineamenti di storia*, 312. Cf. Meddi, *Catechesi*, 43-44.

increasing intellectualization of catechesis as a mere communication of knowledge just like any other academic discipline. In this new setting, that intrinsic relationship between the learning of doctrine and total formation in Christian life – so potentially viable in the family and parish because of their natural communitarian and liturgical components – tended to lose its force[286].

5. The concerns of the Popes

During the period spanning from the eighteenth to the early twentieth centuries, the popes never tired of reminding Catholics of their duties with regard to catechesis. As the documents reveal, their consistent exhortations to clerics to fulfill their duties reflect the importance of catechesis not just in itself, but especially as a means for the Church to cope with the difficult situations she found herself in the face of the continued attacks of Protestantism, rationalism, communism and modernism. For the popes, the intensified catechetical formation of the people were aimed at the moral and social renewal of Christianity.

The popes' urgent pleas for greater and more universal attention to catechetical instruction were accompanied by the decrees of the Sacred Congregation of the Council which, by the apostolic constitution *Alias nos*[287], received the authority to supervise the

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[286] Indeed, some aspects of Christian formation, not just the intellectual, could also be achieved by school catechesis, i.e., moral education, relationship with peers, etc. Deprived, however, of any supplementary support from, and connection with, family and parish catechesis – the ordinary *loci* for education in the faith – school catechesis only had to remain what it was: the mere teaching of religion. Cf. Läpple, *Breve storia*, 145-147.

[287] Cf. Pius PP. IV, Constitutio apostolica *Alias nos*, Institutio congregationis S.R.E. cardinalium super executione et observantia sacri concilii Tridentini et aliarum reformationum huius Pontificis, 2 augusti 1564, in *Bullarum Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum*, Taurinensis Editio. Locupletior facta. Collectione novissima plurium brevium, epistolarum, decretorum actorumque S. Sedis. A S. Leone Magno usque ad praesens. Cura et studio Collegii adlecti Romae virorum S. Theologiae et SS. Canonum peritorum

interpretation, implementation and observance of the decrees of the Council of Trent[288].

5.1 Benedict XIV (1740-1758) on the nature of catechesis

The primary document on catechetical instruction during the mid-eighteenth century was the encyclical of Benedict XIV, *Etsi minime*[289], promulgated on 7 February 1742. In this document, the pope clarified the nature of catechesis by distinguishing it from the

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quam SS. D.N. Pius Papa IX. Apostolica benedictione erexit. Auspicante E.mo ac Rev.mo D.no S.R.E. Cardinali Francisco Gaude, Tomus VII, a Pio IV (an. MDLIX) ad Pium V (an. MDLXXII), Augustae Taurinorum, Seb. Franco et Henrico Dalmazzo editoribus MDCCCLXII, n. 99, 300-301 (= Pius PP. IV, Constitutio apostolica *Alias nos*, in *Bullarum Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum*, 300-301).

[288] Pope Sixtus V extended the task of the Sacred Congregation of the Council to interpret also the decrees of provincial and diocesan councils. The Congregation also practically supervised everything that concerned the discipline of the secular clergy and the faithful, including catechesis. Thus, this institution became a potent source of post-Tridentine law. Cf. Sixtus PP. V, Constitutio Apostolica *Immensa Aeterni Dei*, Institutio quindecim congregationum sanctae Romanae Ecclesiae cardinalium, cum iurisdictionum et facultatum partita concessione, ad faciliorem universae reipublicae christianae statusque ecclesiastici et Romanae Curiae negociorum et causarum expeditionem, 11 februarii 1587, in *Bullarum Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum*, Taurinensis Editio. Locupletior facta. Collectione novissima plurium brevium, epistolarum, decretorum actorumque S. Sedis. A S. Leone Magno usque ad praesens. Cura et studio Collegii adlecti Romae virorum S. Theologiae et SS. Canonum peritorum quam SS. D.N. Pius Papa IX. Apostolica benedictione erexit, Tomus VIII, a Gregorio XIII (an. MDLXXII) ad Sixtum V (an. MDLXXXVIII), Augustae Taurinorum, Seb. Franco et Henrico Dalmazzo editoribus MDCCCLXIII, n. 117, 985-999 (= Sixtus PP. V, Constitutio Apostolica *Immensa Aeterni Dei*, in *Bullarum Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum*, 985-999). Also cf. Van de Wiel, *History of Canon Law*, 140-141.

[289] Cf. Benedictus PP. XIV, Litterae encyclicae *Etsi minime*, De doctrina Christiana populis tradenda: Qua ratione et methodo Fidelium indigentiae hac in reconsulendum sit, Venerabilibus Fratribus Patriarchis, Primatibus, Archiepiscopis et Episcopis, 7 februarii 1742, in *Benedicti XIV. Pont. Opt. Max. olim Prosperi Cardinalis de Lambertinis Bullarium*. Tom. I in quo continentur constitutionis,

homily, both of which, it will be recalled, were prescribed by the Council of Trent as duties of those who exercise care of souls.

Benedict XIV wrote that the homily, as it were, fills the ears not with persuasive words of human wisdom, but with words infused by the Holy Spirit in the hearts of preachers and adapted to the capacity of the hearers. It proclaims a mystery and exhorts people to a life of virtue and the rejection of vices. On the other hand, catechesis can be likened to the feeding of newly-born children with the milk of doctrine, teaching them and asking them questions (cf. *EtM* 5).

Benedict XIV required the use of the catechism textbook of Cardinal Bellarmine, the *Dottrina Cristiana breve da imparsi a mente*[290], as the official manual for children of every diocese. The uniformity of its use served to prevent the introduction of errors in teaching that have crept into the production of various kinds of catechism textbooks (cf. *EtM* 17). Meanwhile, the Roman Catechism remained in use by parish priests and other catechists[291].

5.2 Clement XIII (1758-1769) and the uniformity of catechism textbooks

In his apostolic constitution *In Dominico agro*[292], Clement XIII required the universal use of the Roman Catechism. This norm

epistolae etc. Editae ab initio pontificatus usque ad annum MDCCXLVI, Prati in Typographia Aldina, MDCCCXLV, n. 42, 136-140 (= *EtM*).

[290] Cf. R. Bellarmino, «Dottrina Cristiana breve da imparsi a mente. Composta per ordine di N.S. Papa Clemente VIII», in *Roberti Cardinalis Bellarmini Opera Omnia* Tomus Textus, 143-162.

[291] Cf. Jegen, «Catechesis II», 213. Also cf. Cavallotto, «Il Concilio di Trento», 170.

[292] Cf. Clemens PP. XIII, Epistola encyclica *In Dominico agro*, Ad Fratres Patriarchas, Primates, Archiepiscopos, et Episcopos, 14 iunii 1761, in *Bullarii Romani Continuatio.* Summorum Pontificum Benedicti XIV, Clementis XIII, Clementis XIV, Pii VI, Pii VII, Leonis XII, et Pii VIII. Constitutiones, litteras in forma brevis, epistolas ad principes viros, et alios, atque alloqutiones complectens, Tomus tertius, Clementis XIII continens pontificatum, Prati in Typographia Aldina MDCCCXL, n. 229, 522-525 (= *InDom*).

was issued in the context of the proliferation of unofficial and erroneous catechism textbooks. Pope Clement complained about the contentions and disunity that arose from different ways of transmitting the Catholic faith. The weak members of the faithful were being scandalized at discovering that they were no longer united by the same language and topics (cf. *InDom* 5). He thus required that the Roman Catechism be the norm of Catholic faith and Christian discipline. In this way, there would be unanimity in the method of transmitting doctrine, thereby preserving the unity of learning, charity and harmony of spirits (cf. *InDom* 6).

5.3 Pius IX (1846-1878) and Leo XIII (1878-1903) on school catechesis

The directives of Popes Pius IX and Leo XIII were significant magisterial responses to the special problems of their day. Writing in the context of the problems of Italy with regard to communism and socialism, Pius IX wrote his encyclical *Nostis et nobiscum*[293]. He confirmed bishops in their pastoral office of doctrinal instruction and reminded them of their authority over professors of the sacred disciplines and all other matters that belonged to religion or closely pertained to it. Thus, they should make sure that in both public and private schools, studies were conformed to the standard of Catholic teaching. Only books approved by the Holy See and free from the suspicion of every error were to be provided[294] (cf. *NN* 30). Pius IX reaffirmed the precept of his predecessors to use the Roman Catechism as a standard text.

Leo XIII wrote two letters concerning religious instruction in schools. In the context of the abolition of religious instruction in

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[293] Cf. Pius PP. IX, Litterae encyclicae *Nostis et Nobiscum*, Ad Archiepiscopos et Episcopos Italiae, 8 decembris 1849, in *Pii IX Pontificis Maximi Acta.* Pars Prima, Vol. I. Acta exhibens quae ad ecclesiam universam spectant, Romae Ex Typographia Bonarum Artium habita facultate MDCCCLIV, 198-223 (= *NN*).

[294] Cf. Concilium Tridentinum, sessio XXIV, decretum *de reformatione,* 11 novembris 1563, can. 4, in *COD*, 763.

public schools, the pope, in a letter to the Cardinal Vicar of Rome[295], commended the work of the lay organizations and confraternities in the city of Rome that were devoted to instruction in the schools of catechism. He then ordered the Cardinal Vicar to promote the opening of more schools of doctrine and to seek other pious members of the laity, both men and women, to assist in this great work under the direction of one or more priests. In a similar vein, the same pontiff addressed a letter to the Bishops of Bavaria[296], expressing the need for a more widespread program of religious education for children and adults with the help of the confraternities.

At the outset of the twentieth century, the initiatives of the popes, Roman congregations and individual bishops intensified on all fronts. This was accompanied by extensive catechetical activities on the part of practitioners of catechesis and theology. This significant catechetical movement touched both the doctrinal and organizational level, encompassing «the whole array of the catechetical problematic, from the reorganization of parish catechesis to the preparation of an official text, from the preparation of catechists to the institution of organizations, from evangelization to catechesis»[297]. With Pope Pius X at the helm, the movement came to a good start at the beginning of the twentieth century.

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[295] Cf. Leo PP. XIII, Lettera *In mezzo* Al Signor Cardinale Monaco La Valletta Vicario Generale di Roma sull'insegnamento religioso nelle scuole, 26 giugno 1878, in *Leonis XIII Pontificis Maximi Acta*. Vol. I, Romae Ex Typographia Vaticana 1881, 72-82.

[296] Cf. Leo PP. XIII, Epistula apostolica *Officio sanctissimo*, Ad Archiepiscopos et Episcopos Bavariae, 22 decembris 1887, in *Leonis XIII Pontificis Maximi Acta*. Vol. VII, Romae Ex Typographia Vaticana 1888, 219-243.

[297] «Il magistero catechetica tocca […] tutta la gamma della problematica catechetica, dalla riorganizzazione del catechismo parrocchiale al testo ufficiale, dalla preparazione dei catechisti alla istituzione degli organismi direttivi, dalla evangelizzazione alla catechesi». U. Gianetto, «Magistero (XX secolo)», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 397 (= Gianetto, «Magistero», 397).

5.4 Pius X (1903-1914) and early 20th century catechesis

Pius X provided the initial push of the century by affirming the primacy of catechesis among the various works of the apostolate. His specific contributions were the importance he gave to the place of catechesis for the renewal of Christianity, and the role of doctrine and his catechisms in this process of renewal.

5.4.1 Catechesis and the renewal of Christianity

The first encyclical of Pius X, *E supremi*[298], on the restoration of all things in Christ, expressed the whole purpose or agenda of his pontificate and has set the tone for his vast and lasting contribution to catechesis. In the face of the threat of modernism and relativism, he wrote that the moral and social renewal of Christianity must rest upon the religious formation of the people:

> Quem tamen fugiat, Venerabiles Fratres, quum, homines ratione maxime ac libertate ducantur, religionis disciplinam potissimam esse viam ad Dei imperium in humanis animis restituendum? Quot plane sunt qui Christum oderunt, qui Ecclesiam, qui Evangelium horrent ignoratione magis quam pravitate animi […]. Idque non in plebe solum reperire est aut in infima multitudine, quae ideo in errorem facile trahitur; sed in excultis etiam ordinibus atque adeo in iis, qui haud mediocri eruditione ceteroqui polleant. Hinc porro in plerisque defectus fidei. Non enim dandum est, scientiae progressibus extingui fidem, sed verius inscitia; ut idcirco ubi maior sit ignorantia, ibi etiam latius pateat fidei defectio. Quapropter Apostolis a Christo mandatum est: «Euntes, docete omnes gentes»[299] (*Mt* 28,19; *ESup* 12).

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[298] Cf. Pius PP. X, Litterae encyclicae *E supremi*, De instauratione omnis in Christo, Ad Patriarchas Primates Archiepiscopos, Episcopos aliosque locorum Ordinarios pacem et communionem cum Apostolica Sede habentes, 4 octobris 1903, in *Pii X Pontificis Maximi Acta*, Vol. I, Romae Ex Typographia Vaticana 1905, 1-16 (= *ESup*).

[299] «Venerable Brothers, who can avoid seeing that while people are guided by reason and liberty, the principal way to restore the empire of God in their souls is religious instruction? How many mimic Christ and abhor the Church

Because of the central place catechesis occupies in the renewal of the Church in a time of distress, the primary concern of Pius X was the formation of the Church's ministers. He noted that priests will only be able to perform their duty to teach and care for people if they were first clothed with Christ (cf. *ESup* 11). But the laity ought to be involved also in catechesis, not teaching according to their own personal views, but always under the direction and orders of the bishops (cf. *ESup* 14). In so confirming the laity's catechetical contribution, Pius X reaffirmed the contribution of Catholic societies of various kinds, especially the catechetical societies and confraternities, and expressed his desire to see them continually propagated in all towns and countries.

In order to promote the laity's catechetical work, Pius X, in his apostolic letter *In litteris Nostris*[300], reformed and approved the constitution of the Archconfraternity of Christian Doctrine earlier laid down by Paul V in his 1607 apostolic constitution *Ex credito Nobis*[301]. He also established a congregation, with the vicar-general of Rome as president, to govern the archconfraternity and through which confraternities would be organized in the world.

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and the gospel all the more through ignorance than through the depravity of the mind […]. This is also the situation among the more educated people and those endowed with some education, and not only among the general public and the lowest classes, who are thus easily led astray. For many, the result is the weakening of the faith. It is not true that the progress of knowledge extinguishes the faith. Actually, ignorance does. The more ignorance prevails, the greater is the lack of faith. Thus, Christ commanded the Apostles: "Go forth and teach all nations"» (*Mt* 28,19; *ESup,* 10). The English translation is ours.

[300] Cf. Pius PP. X, Brevium *In Litteris Nostris* reformantur et approbantur Constitutiones Archisodalitatis Doctriae Christianae canonice in Urbe constitutae, 5 decembris 1905, in *ASS* 39 (1906) 35-39.

[301] Cf. Paulus PP. V, Constitutio apostolica *Ex credito Nobis*, Confraternitatis Doctrinae Christianae erectio in archiconfraternitatem in basilica sancti Petri principis Apostolorum de Urbe, cum indulgentiarum privilegiorumque elargitione, 6 octobris 1607, in *Bullarum Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum*, 442-445.

The continued interest of the Holy See in the confraternities of Christian Doctrine was evidenced in a decree of the Sacred Congregation of the Consistory, dated 31 December 1909 and addressed to the bishops not subject to the Sacred Congregation of the *Propaganda Fide.* The decree included a Questionnaire on the Condition of the Diocese[302]. One of the questions, i.e., chapter 13, art. 131, inquired whether the Confraternity of Christian Doctrine, one of the societies most particularly recommended by the Holy See, had been erected in the parishes.

In his encyclical *Editae saepe*[303] commemorating the third centenary of the canonization of St. Charles Borromeo, Pius X took the opportunity to reiterate the role of religious instruction in combatting the threat of modernism. He wrote that since the enemies of the Church attacked the very root of faith either by openly denying, hypocritically undermining or misrepresenting revealed doctrine, a strong formation in the faith and in sound doctrine should be given to people (cf. *EdS* 21). Thus, proposing to all the zeal of St. Charles Borromeo, Pius X enjoined parents and employers to consider it their duty to ensure that their children, servants and employees studied Christian doctrine. Moreover, parish priests should erect as many schools for the teaching of Catholic doctrine as the number and needs of the people demanded. Other clerics must also assist the parish priests in the teaching of Christian doctrine. For Pius X, these schools were indispensable because of the absence of religious instruction in public schools (cf. *EdS* 23-24).

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[302] Cf. Sacra Congregatio Consistorialis, Decretum *de relationibus dioecesanis et visitatione SS. Liminum*, servandum ab omnibus locorum ordinariis qui S. Congregationi de Propaganda Fide subiecti non sunt, 31 dicembris 1909, in *AAS* 2 (1910) 13-16.

[303] Cf. Pius PP. X, Litterae encyclicae *Editae saepe*, De sancto Carolo Borromeo, Ad Venerabiles Fratres Patriarchas Primates Archiepiscopos Episcopos aliosque locorum Ordinarios cum Apostolica Sede pacem et communionem habentes, 26 maii 1910, in *AAS* 2 (1910) 357-380 (= *EdS*).

5.4.2 The importance of the knowledge of doctrine

Written in response to the widespread religious ignorance and even of contempt against the Church in some parts of the world, the encyclical *Acerbo nimis*[304] on the teaching of Christian doctrine was addressed by Pius X to the bishops of the world. Responding to the crisis in a manner similar to the Counter-Reformation, the encyclical reconfirmed the various orientations and provisions of the Holy See during the years that intervened from Trent to the opening of the pontificate of Pius X, especially those contained in *Etsi minime* of Benedict XIV.

Pius X stressed the importance of the knowledge of doctrine by writing that Christian teaching reveals not only God and His infinite perfection but also dignity of the human being. The doctrine of Jesus Christ teaches that men should love one another as brothers, and should live as children of light. Doctrine also provides the intellect with the light of truth from which the will draws Christians to the practice of virtue (cf. *AcN* 5). Thus, the intellect needs a true guide in the form of religious doctrine to regulate its workings and to dispose it to good action and right conduct. Knowledge of doctrine and Church teaching, therefore, was necessary to live a truly Christian life because one could hardly fulfill the duties of Christian life if one did not even know them (cf. *AcN* 7).

In stressing the importance of doctrine, *Acerbo nimis* thereby also recalled the prescriptions of the Council of Trent, more clearly defined by his precedessor Benedict XIV, regarding the two chief obligations of pastors of souls with regard to the ministry of the Word: the homily as the explanation of the gospel during the Mass, and catechetical instruction, the teaching of the rudiments of the faith to the youth and others who need such instruction. Pius X

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[304] Cf. Pius PP. X, Litterae encyclicae *Acerbo nimis*, Ad Venerabiles Fratres Patriarchas Primates Archiepiscopos Episcopos aliosque locorum Ordinarios cum Apostolica Sede pacem et communionem habentes, 15 aprilis 1905, in *Pii X Pontificis Maximi Acta*, Vol. II, Romae Ex Typographia Vaticana 1907, 69-84 (= *AcN*).

affirmed that catechesis was something more basic and fundamental in the lives of people than the homily. The homily was addressed to those who should have received already some knowledge of the elements of faith. It was bread broken for adults (cf. *AcN* 12) and therefore, the sermon could not take the place of catechesis. Pius X explained it in this way:

> Scimus quidem eiusmodi tradendae christianae doctrinae munus haud paucis invidiosum esse, quod minoris vulgo aestimetur nec forte ad popularem laudem captandam aptum. Nos tamen hoc esse iudicium eorum censemus, qui levitate magis quam veritate ducuntur. Oratores profecto sacros, qui, sincero divinae gloriae studio, vel vindicandae tuendaeque fidei, vel Sanctorum laudationibus dent operam, probandos esse non recusamus. Verum illorum labor laborem alium praevium desiderat, scilicet catechistarum; qui si deest, fundamenta desunt, atque in vanum laborant qui aedificant domum[305] (*AcN* 13).

In making the necessary distinction between the two forms of the ministry of the Word, Pius X explained unequivocally, in a manner more forceful than his predecessors, that the homily could not do without the more basic requirement of catechetical instruction.

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[305] «We are indeed aware that the work of teaching the Catechism is unpopular with many because as a rule it is deemed of little account and for the reason that it does not lend itself easily to the winning of public praise. But this in Our opinion is a judgment based on vanity and devoid of truth. We do not disapprove of those pulpit orators who, out of genuine zeal for the glory of God, devote themselves to defense of the faith and to its spread, or who eulogize the saints of God. But their labor presupposes labor of another kind, that of the catechist. And so if this be lacking, then the foundation is wanting; and they labor in vain who build the house» (*AcN* 13). The English translation of *Acerbo nimis* is found in: Pius X, Encyclical letter *Acerbo nimis* on the teaching of Christian doctrine, 15 April 1905, in J.B. Collins (Ed.), *The Catechetical Documents of Pope Pius X*, New Jersey 1946, 20-21 (= Pius X, Encyclical letter *Acerbo nimis*, in Collins, *The Catechetical Documents*, 20-21).

5.4.3 The use of the catechism and catechism textbooks

Once again, as in the preceding centuries since the Council of Trent, the issue of uniformity of the text of the catechism had come up during the papacy of Pius X. The desire to bring about uniformity in catechetical teaching prompted Pius X to compile a catechism which bore his name. He initially ordered its use in the ecclesiastical province of Rome but expressed the hope that it be adopted also throughout the entire Catholic world.

Pius X first prescribed his catechism, *Compendio della dottrina cristiana prescritto da sua santità Papa Pio X alle diocesi della provincia di Roma*[306], for the use of the dioceses of the Roman province in his letter *Uniformitas*[307] to Cardinal Pietro Respighi, his vicar for Rome. However, because of the regulations later decreed by the same pope concerning the First Communion of children, and in his desire to prepare a shorter and simpler one, he once again approved a new text in his letter *Fin dai primordi*[308] addressed to the same Cardinal vicar. The 1912 Catechism[309] bore the same title as its 1905 predecessor. In prescribing these catechisms, the pontiff pointed out the difficulties

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[306] Cf. Pio X, *Compendio della dottrina cristiana prescritto da sua santità Papa Pio X alle diocesi della provincia di Roma*, Roma: Tipografia Vaticana 1905 (= Pio X, *Compendio della dottrina cristiana*).

[307] Cf. Pius PP. X, Littera *Uniformitas* quibus Pius PP. X novum Compendium Catechismi praescribit Dioecesibus Provinciae Romanae, Al Signor Cardinale Pietro Respighi Nostro Vicario Generale, 14 giugno 1905, in *ASS* 38 (1905-1906) 129-131.

[308] Cf. Pius PP. X, Epistula *Fin dai Primordi* Ad Petrum Card. Respighi in Urbe Vicarium rescribens, Catechismum Doctrinae Christianae suo iussu novissime vulgatum adprobat ac in tota provincia ecclesiastica romana tradi praecipit, 18 octobris 1912, in *AAS* 4 (1912) 690-692. For a history of the redaction of the 1905 and 1912 catechisms of Pius X, cf. L. Nordera, *Il catechismo di Pio X. Per una storia della catechesi in Italia (1896-1916)*, Roma 1988, 291-414 (= Nordera, *Il catechismo di Pio X*, 291-414).

[309] Cf. Pio X, *Catechismo della dottrina cristiana pubblicato per ordine di sua santità Papa Pio X*, Roma: Poliglotta Vaticana 1912 (= Pio X, *Catechismo della dottrina cristiana*).

arising from the variety of catechism textbooks which, he observed, would be eliminated by the universal adoption of a single and uniform text[310].

6. The beginnings of the catechetical movement

The movement in the Catholic Church which came to be called «the catechetical movement» had its beginnings towards the end of the nineteenth century. It was a collective effort of various groups of theoreticians, practitioners and animators not only in the directly catechetical field, but also in the areas of bible studies, Scripture and theology. Their work involved reflection, evaluation and renovation of various aspects of catechesis, including method and content, not mentioning the training of catechists. Beginning with isolated, personal catechetical initiatives and publications, the movement grew in response to a crisis in the Catholic Church: the abolition of catechetical instruction in the public schools of Italy in 1873 and of France in 1881-1882[311]. The Church hierarchy and catechetical practitioners felt the need for a more concerted effort on how best to address the situation until the movement grew into a more organized entity in the Church.

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[310] Pius X singled out the confusion many people were experiencing because of their change of domicile. He wrote: «Perchè cessi la funesta confusione e il disagio che oggidì moltissimi provano nelle frequenti mutazioni di domicilio, trovando nelle nuove residenze formole e testi notevolmente diversi che essi difficilmente imparano, mentre per desuetudine confondono e infine dimenticano anche quanto già sapevano. E peggio è per í fanciulli, perché nulla è sì fatale alla buona riuscita d'un insegnamento quanto il proseguirlo con un testo diverso da quello a cui il giovanetto è già, più o meno, assuefatto». Pius PP. X, Epistula *Fin dai Primordi* Ad Petrum Card. Respighi in Urbe Vicarium rescribens, Catechismum Doctrinae Christianae suo iussu novissime vulgatum adprobat ac in tota provincia ecclesiastica romana tradi praecipit, 18 octobris 1912, in *AAS* 4 (1912) 692.

[311] Cf. U. Gianetto, «Movimento catechistico», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986, 448 (= Gianetto, «Movimento catechistico», 448).

Together with providing for the catechetical formation especially of young Catholics, the movement was characterized by a vigorous system of exchange of ideas both on the local and international level through the publication of catechetical journals and manuals, and the holding of local and international congresses.

Sometime before and, all the more, after Vatican I (1869-1870), the pioneering catechetical manuals and books of the movement were published in Italy[312], Germany[313] and France[314]. After the publication of the encyclical *Acerbo nimis* of Pius X in 1905, and of his 1905 and 1912 catechisms, a greater push was felt all over the world for catechetical initiatives, including the formal study of catechetics. Associations of catechists, pastoral workers and theologians in the local churches organized themselves, reflected and studied together in groups of study and national catechetical congresses[315]. These local

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[312] Cf. G. A. Rayneri, *Primi principi di metodica, con un saggio di catechetica*, Firenze 1867. Cf. G.B. Scalabrini, *Catechismo Cattolico. Considerazioni*, Piacenza 1877. Cf. T. Dalfi, *Manuale dei catechisti dedicato ai consacerdoti nel pastorale ministero, ai maestri e alle maestre di scuola*, Torino 1878. Cf. C. Uttini, *Manuale teorico-pratico per l'insegnamento primario della cristiana religione*, Roma 1889.

[313] Cf. J.B. Hirscher, *Katechetik*, Tübingen, 1831. Cf. F. Noser, *Katechetik*, Freiburg, [2]1895. Cf. F. Spirago, *Spezielle Methodik des Katholischen Religionsunterrichts*, Prag 1900.

[314] Cf. F. Dupanloup, *Méthode générale de Catéchisme. Recueillie des ouvrages des Pères et Docteurs de l'Église et des Catéchistes plus célèbres*, I-II, Orleans, 1862. Cf. F. Dupanloup, *L'Oeuvre par excellence, ou entretiens sur le catéchisme,* Paris 1869. Cf. C. Quinet – L. Henin, *Pédagogie du Catéchisme*, Paris 1912-1913. Cf. Gianetto, «Catechetica (Manuali di)», 111-113.

[315] Pioneering national catechetical congresses were held in Italy, France and Austria. Italy held its first national catechetical congress in Piacenza from 24-26 September 1889, spearheaded by Msgr. G.B. Scalabrini, bishop of Piacenza, who also founded the journal «Il Catechista Cattolico» in 1876. Catechetical congresses were also held in Paris in 1908, 1909 and 1912, and in Vienna in 1912. Cf. *Atti e documenti del I Congresso Catechistico Nazionale*, Piacenza: Tipografia Vescovile, 1890. Cf. A. Balocco, «Congressi Catechistici Nazionali», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Leumann 1986,

and international gatherings were encouraged and supported by the apostolic letter of Pope Pius X, *Consilium illud*[316], encouraging the holding of summits for the more effective teaching of Christian doctrine to the faithful[317].

In Germany and Austria during the period from 1900 to around 1940, the catechetical centers of Munich and Vienna utilized and promoted the so-called «Munich method»[318]. In response to the prevalent intellectualistic and abstract manner of teaching and use of the catechism, this method applied to the catechetical process the psychological theories of teaching and learning. This became a major improvement compared to the traditional textual analysis and memorization of catechism textbooks.

From November 1900, the journal *Pädagogische Kränzchen* served as the mouthpiece and venue for the exchange of ideas regarding the Munich method and other catechetical issues. Together with the catechetical center of Munich, and to a certain extent in competition with it, the catechetical center in Vienna was also actively involved

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174 (= Balocco, «Congressi Catechistici Nazionali», 174). Cf. Gianetto, «La catechesi nella storia», 68.

316 Cf. Pius PP. X, Littera *Consilium illud* quibus Pius PP. X approbat et commendat alterum catholicorum Conventum super Christiana Catechesi habendum. Dilecte Fili, salutem et Apostolicam benedictionem, 8 februarii 1905, in *ASS* 37 (1904-1905) 487-488 (= *ConsI*).

317 In 1924, the Sacred Congregation of the Council came out with a decree, *Ad aptiores,* which, while supporting the catechetical initiatives of local churches, also decreed that catechetical conventions and meetings which were national in scope shall be held only after a program or agenda shall have been sent beforehand to the Sacred Congregation of the Council. Cf. Sacra Congregatio Concilii, Decreum *Ad aptiores* de norma servanda cum coetus catechistici aliique pro scholis de religione conventus indicuntur, 16 aprilis 1924, in *AAS* 16 (1924) 431 (= *Adap*).

318 Cf. J.B. Collins, «Munich Method in Catechetics», in B. Marthaler (Ed.), *New Catholic Encyclopedia*, X, Washington D.C. ²2003, 61 (= Collins, «Munich Method», 61).

in promoting the Munich method, especially through its journal *Christlich-pädagogischen Blätter*[319].

7. Conclusion

Both the Protestant and Catholic Reformers faced the same difficult and complex situation: the widespread religious ignorance of the people, including the clergy, which bred superstitions and the abuse of the sacraments and other church practices. Both camps responded by embarking on an efficient and widespread religious instruction of their followers. The *objective* of Trent and its reform-minded bishops in using the arm of catechesis was twofold: first, to fortify the Church – with a rather defensive stance through a massive catechization of both lay and clerics – in the face of the aggressive questioning of Catholic doctrine and practices by Protestant reformers, and second, to renew Christian life in the process. Though the Protestants shared a similar objective of re-education and reform, they did not want to do it within the Catholic Church.

One notices here a change in the object of catechesis during this time of crisis. From the missionary zeal of the early Christians in bringing candidates to conversion to Christ, with the community itself being renewed in the process, the Church, immersed in a largely Christian environment during the Middle Ages, found herself in a general atmosphere of religious preservation and maintenance. While that missionary zeal for souls was not totally absent at that time, Christendom, it seemed, was devoid of efficient structures that went beyond devotion to the saints, relics, processions, indulgences, etc. and that proactively dispelled people's religious ignorance through doctrinal instruction and formation. Thus with the outbreak of the Reformation, the object of catechesis in the Catholic Church took on a defensive nature, i.e., to respond to the doctrinal allegations of the enemies and to bring life back to a Church that had so deteriorated due to a grave lack of religious instruction.

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[319] Cf. Läpple, *Breve storia*, 199.

In seeking to re-evangelize the people through a massive program of catechesis, the primary *means* used both by the Protestant and Catholic reformers was the teaching of doctrine through the catechism. For Luther, Calvin, Canisius, Bellarmine and many other masters of the catechism, religious ignorance should be defeated by religious instruction. Consequently, the catechism and catechism textbooks became the ultimate *tools* of both Protestants and Catholics; their respective catechisms became the symbolic pillars, and weapons, of their respective causes. In the words of Brancatelli,

> catechisms may be seen as ideological statements that reflect their authors' views not just of the *depositum fidei*, but also of the nature of the Church and the Church's relationship to the larger society. As ideological statements, they portray a world in which the Church's primary role is to defend itself from dissolution and attack. Historically, catechisms have been used in just this way to defend the Church against two specific threats: threats to its survival from without and threats to its structure from within[320].

The use of the written tool was in clear continuity with the practice of the Church from the patristic period with the writings of the great Fathers, to the Middle Ages' homiletical collections and confessional manuals. But the early church, in comparison with the Middle Ages and the period of Protestant and Catholic Reform, will always be known to have provided, together with doctrinal formation, a true apprenticeship in Christian life through the catechumenate, the work of the whole Christian community. Nevertheless, beginning in the sixteenth century in the setting of the mission territories, and not so much in Christian Europe, the Church saw the gradual revival of this ancient formative practice.

Meanwhile, after the publication of the Roman Catechism, thousands of other local catechism textbooks followed suit, including

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[320] R. Brancatelli, «"Beset on Every Side". Reimagining the Ideology of the Roman Catechism (1566)», in R. Bulman – F. Parrella (Ed.), *From Trent to Vatican II*, Oxford 2006, 284 (= Brancatelli, «"Beset on Every Side"», 284).

those which were placed in the hands of the children themselves, like Bellarmine's. With Trent's decree on the obligatory catechesis of children in the parish setting every Sunday and feast days, it did not take long before bishops like Charles Borromeo took decisive steps to make sure that the children of Milan were duly catechized by the use and memorization of catechetical texts. Parish catechesis was the next best step any pastor could take given the circumstances because severe religious ignorance could only be dispelled by intensive religious instruction. The best option at that time perhaps was to recover and re-implement the practice of the ancient catechumenate, but that would be asking too much from the Tridentine church. Scientific advances in historical, pedagogical, liturgical and biblical research – factors that ignited the fire of the catechetical movement and helped gradually to rediscover the praxis and spirit of the catechumenate – did not go full swing until about three hundred years later, in the late nineteenth century.

In effect, the historical circumstances of the two reformations led catechesis to be identified with the printed manual of the catechism and associated with «going to school» and «the teaching of the catechism». Participants were not anymore adults as in the days of the early church's catechumenate but almost exclusively children and youths. Whether it be in the setting of Milan's catechetical «schools» in the parish setting or Austria's religious education program in its educational system, the predominant catechetical means was the intellectual appropriation of the doctrines of the Catholic Church. The popes of the eighteenth to the twentieth centuries, especially Benedict XIV, Clement XIII, Pius IX, Leo XIII and Pius X likewise stressed the importance of the learning of doctrines in Christian formation and moral conduct.

Finally, one important catechetical development that arose from the Council of Trent – which to a certain extent brings to mind the active participation of the whole Christian community in the catechumenate of early Christianity – was its legislation concerning the duties and obligations of the *agents* of catechesis: bishops, clerics and religious. The councils of the past centuries had consistently

placed on the shoulders of bishops and priests this responsibility, but Trent and succeeding popes did it this time with a much greater sense of urgency with the enlistment of the active laity into the Confraternity of Christian Doctrine to teach the catechism to children. Hence, in the years after Trent, numerous bishops – both of ancient dioceses but also of the new mission territories of Spain and Portugal – heeded the call of the popes to do something about people's religious ignorance. G. Alberigo beautifully puts it in this way:

> While in Rome the diocesan application of Trent was difficult and anything but exemplary, bishops elsewhere took up the task of reforming their churches with great zeal, and often with inspired creativity. Not only Borromeo in Milan and Martyribus in Braga, but Pedro Guerrero, Gabriele Paleotti, Scipione Burali and many others considered themselves leaders of «Catholic reform». For them, the Council was an event in which they had participated in various ways, and which had attracted, involved and changed them. From this point of view, their commitment was not only unequivocal but also spontaneous, original and creative. Making the Council into a reality was *rem propriam agere*, and they were prepared to risk their lives for it. For these men, re-establishing discipline coincided with their dedication to the *salus animarum*, and was indistinguishable from their personal pursuit of holiness[321].

The basic contours of the object and means of catechesis during this period under study had already been drawn by Trent and will remain as such until the codification of the Code of Canon Law in 1917. The popes from the eighteenth to the twentieth centuries before Vatican II only basically implemented Trent's decrees. At the same time, they faced newer situations that called for a strong and clear assertion of Church identity and teachings in the midst of so much questioning and doubt. But some rather radical changes will later occur at Vatican II, the beginnings of which can be traced to the nascent catechetical movement in the late nineteenth century.

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[321] Alberigo, «From the Council of Trent», 23.

CHAPTER III.

THE OBJECT AND MEANS OF CATECHESIS FROM THE *CODEX IURIS CANONICI* OF 1917 TO THE THRESHOLD OF THE SECOND VATICAN COUNCIL

Pope Pius X, the pope who had lofty dreams for catechesis, also hoped for greater ecclesial order and efficiency through the codification of universal law. Surely, the whole project should also benefit catechesis. And so on 19 March 1904, shortly after his election to the pontificate on 4 July 1903, he promulgated his *motu proprio Arduum sane*[322], which established the organs that saw the work done. But Pius X did not live to see his project finished. It was his successor, Benedict XV, who promulgated the *Codex Iuris Canonici* in the constitution *Providentissima Mater Ecclesia*[323] on 27 May 1917. Henceforth, the Church now had a universal law organized systematically in five books[324].

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[322] Cf. Pius PP. X, Motu proprio *Arduum sane*, De Ecclesiae legibus in unum redigendis, 14 aprilis 1904, in *ASS* 36 (1903-1904) 549-551.

[323] Cf. Benedictus PP. XV, Constitutio apostolica *Providentissima Mater Ecclesia*, Venerabilibus Fratribus et dilectis Filiis Patriarchis, Primatibus, Archiepiscopis, Episcopis aliisque Ordinariis ac praeterea Catholicarum Studiorum Universitatibus ac Seminariorum Doctoribus atque auditoribus, 27 maii 1917, *Professio Catholicae Fidei, Codex Iuris Canonici, Documenta, Index*, in *AAS* 9/II (1917) 5-8; 9-10; 11-456; 457-510; 511-521.

[324] Cf. C. Corral, «Codice di diritto canonico», in C. Corral – V. De Paolis – G. Ghirlanda (Ed.), *Nuovo Dizionario di Diritto Canonico*, Cinisello

The present chapter examines the manner by which the catechetical tradition of the Church had been legislated in *CIC*/17[325]. After analyzing the canons, what follows is a survey of the most important catechetical documents after the *CIC*/17 codification that led to Vatican II, a time when the promoters of catechetical renewal were at the height of their activities.

1. The catechetical legislation of *CIC*/17

This initial section of the chapter first situates the place of the catechetical canons within the whole framework of the Code of 1917. The various aspects of legislation concerning the object and means, as well as the methods, tools and agents of catechesis, are then discussed.

1.1 The place of the canons in the Code

The encyclicals of Benedict XIV, *Etsi minime* dated 7 February 1742, and Pius X, *Acerbo nimis* of 15 April 1905, are the immediate sources of the catechetical legislation of the Code of 1917. Canons 1329-1336 are situated in the fourth part (*De magisterio ecclesiastico*) of Book III (*De rebus*). Since catechesis is one of the ways whereby the Church exercises its magisterium, these canons form the first chapter (*De catechetica institutione*) of title XX (*De divini verbi praedicatio*).

Two introductory canons precede the catechetical canons. They specify the persons accredited to be ministers of the Word of God (cf. can. 1327) and assert the necessity of a canonical mission for the exercise of this ministry (cf. can. 1328). The chapter then proceeds to lay down norms governing the duties and obligations of the following: pastors of souls in general (cf. can. 1329) and parish priests in particular (cf. can. 1330-1332); other clerics, lay people (cf. can.

Balsamo [2]1996, 191 (= Corral, «Codice di diritto canonico», 191).

[325] All English translations of *CIC*/17 canons quoted in this thesis are taken from: E. Peters (Ed.), *The 1917 or Pio-Benedictine Code of Canon Law in English Translation with Extensive Scholarly Apparatus*, San Francisco 2001, 1-24 (= Peters (Ed.), *The 1917 Code*, 1-24).

1333) and religious (cf. can. 1334); parents, guardians, sponsors and household leaders (cf. can. 1335); and finally, the person ultimately responsible for the overall direction of diocesan catechesis, the local ordinary or the bishop (cf. can. 1336).

1.2 The object of catechesis

Canon 1322 §1 is one of the introductory canons that present the various ways whereby the Church exercises her power of teaching. It is explicit in identifying the purpose of the magisterium in general, and of catechesis in particular. It states:

> Christus Dominus fidei depositum Ecclesiae concredidit, ut ipsa, Spiritu Sancto iugiter assistente, doctrinam revelatam sancte custodiret et fideliter exponeret.

Christ entrusted to the Church the deposit of faith, the core of which is found in the Creed, expounded by the official magisterium of the Church and memorialized in the liturgy. Canon 1323 §§1-2 explains that Church doctrines are truths that are contained in the written Word of God or in tradition, and are proposed by the Church for belief *de fide divina et catholica*[326] as revealed by God. The Church proposes this either by a solemn definition or through her ordinary and universal magisterium. The pronouncement of a solemn definition belongs to an Ecumenical Council or to the Roman Pontiff speaking *ex cathedra*. Nevertheless, there are also doctrines which the Church teaches without exercising her infallible authority upon them.

For *CIC*/17, the object of catechesis is the preservation of the Church's deposit of faith. Canon 1322 §1 states that the Church, through its teaching power and catechesis, should safeguard (*custodiret*)

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[326] «A doctrine is *de fide divina et catholica* only when it has been infallibly declared by the Church to be revealed by God. […] If a doctrine is not *de fide divina et catholica*, a person is not a heretic for denying or doubting it […]» (cf. can. 1325 §2). T.L. Bouscaren – A. Ellis, *Canon Law. A Text and Commentary*, Milwaukee [3]1957, 724 (= Bouscaren – Ellis, *Canon Law*, 724).

and faithfully expound (*fideliter exponeret*) revealed teaching[327]. This, the Church claims, is her right and duty, independent of any civil power. The Church guards and explains the deposit of faith without adding more to it. Safeguarding means protecting doctrine from distortions and false teachings. In explaining the core truths of the faith, the Church must also declare truths for belief that support the deposit of faith contained in the Creed[328]. Besides, the pope and bishops, by virtue of their magisterial authority, also explain in many various ways the doctrines of the Church. All truths about the Christian faith proposed by the Church for belief – whether as infallible or not – are covered by the Church's ministry of catechesis.

In so claiming that it is the Church's right and duty to teach evangelical doctrine to all peoples, the Church also claims, by divine law, that «hanc vero rite ediscere veramque Dei Ecclesiam amplecti omnes divina lege tenentur»[329] (can. 1322 §2), through the help that catechesis provides.

1.3 The means of catechesis

The catechetical canons basically present one means to achieve the goal of preserving the deposit of faith and Church teachings in general: instruction or teaching. In the context of the old Code and in relation to can. 1322 on the object of catechesis, the term «institutio» and its verbal derivatives can rightfully be translated as «instruction» or teaching.

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[327] Pius X's *Acerbo nimis* (1905) reveals a nascent teaching that expresses a broader view of the object of the Church's catechesis than what had been legislated in the canons. He wrote: «The task of the catechist is to take up one or other of the truths of faith or of Christian morality and then explain it in all its parts. Since the change of one' life is the chief aim of instruction, the catechist needs to make a comparison between what God commands us to do and what is our actual conduct» (*AcN* 12).

[328] Cf. Bouscaren – Ellis, *Canon Law*, 724.

[329] Can. 1322 §2. «By divine law, all are bound to embrace the Church of God and rightly to heed her truth»

An important dimension of catechesis found in the source of the catechetical canons, *Acerbo nimis*, somehow did not find its way into the legislation of *CIC*/17. *AcN* 12 states that the catechist needs to make a comparison between what God commands Christians should do, as taught in catechesis, and their actual conduct. On the basis of the truths that the Church teaches, the catechist will use examples appropriately taken from the Sacred Scriptures, Church history and the lives of the saints, thus hoping to move his hearers and show to them how to regulate their own conduct, avoiding vices and pursuing a life of virtue. The Christian's experience of life definitely forms part of the tangible examples from which one learns to conduct one's life through the help of doctrinal instruction.

1.4 The method of catechesis

The fundamental catechetical methodology in *CIC*/17 is the progressive instruction of doctrine according to the level of maturity of those catechized (cf. cann. 1330-1332) and the adaptation of the contents of the catechism to the understanding of hearers (cf. can. 1332). Canons 1330-1332 pertain to the different forms of religious instruction legislated in *CIC*/17.

The principle of adaptation is not a totally novel thing in the catechetical worldview of the old Code. It should be recalled that the Council of Trent was motivated by a pastoral desire in publishing the Roman Catechism. Being a pastoral tool for pastors in assisting them in discharging their duty of instruction, the Catechism was to be studied by each pastor and adapted to the needs of his hearers. The preface of the Catechism reminded parish priests that they should take into account the age, capacity, manners and condition of the hearers because the persons committed to their charge might not be all of the same level of maturity. Hence, no one may teach using only one prescribed and fixed course of instruction for all[330].

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[330] *Praefatio*, *agens de pastorum in Ecclesia necessitate, auctoritate, officio, et praecipuis doctrinae Christianae capitibus*, XI, in *Catechismus ex decreto Concilii Tridentini*, 6-7. For the English translation, see *Preface*, *Touching the naecessity,*

1.5 The tasks of catechesis

The means and method of providing catechesis identified in the text of *CIC*/17 are applied in the four tasks of catechesis outlined by the old Code. These tasks are: catechetical preparation of children for the reception of the sacraments of Penance, Confirmation and Holy Eucharist (cf. can. 1330); a more thorough, complete and ongoing catechesis for children and the youth after having received these sacraments (cf. can. 1331); religious instruction in schools (cf. cann. 1372-1373); and adult instruction in the catechism (cf. can. 1332). In these various forms of catechesis, the primary means utilized is the inculcation of doctrine through the teaching of the catechism, which, at the same time, takes into account the fundamental method of adaptation to the condition of the catechetical participants.

1.5.1 Preparation for the first reception of the sacraments

Canon 1330, 1° states that «per plures dies institutione» («through several days of instruction»), children are to be prepared each year for the correct reception of the sacraments of Penance and Confirmation. For First Holy Communion, the canon requires a more intense preparation. Children are to be trained «peculiari omnino studio» («by an even more careful study») especially during the season of Lent. In all the three sacraments of Penance, First Communion and Confirmation in which the children are to be prepared, the means for preparation is through doctrinal instruction and study of the meaning and purpose of the sacraments to be received, including their correct and proper reception.

The 1910 decree *Quam singulari*[331] of the Sacred Congregation for the Sacraments provides the official preparation requirements for First Confession and Holy Communion. One should have reached

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authority, office of pastors in the Church and the principal heads of the Christian doctrine, Question XI, in *The Catechism of the Council of Trent*, 22.

[331] Cf. Sacra Congregatio de Sacramentis, Decretum *Quam singulari*, De aetate admittendorum ad primam communionem Eucharisticam, 8 augusti 1910, in *AAS* 2 (1910) 582.

the age of discretion, i.e., the time when a child begins to reason around the seventh year. Moreover, full and perfect knowledge of Christian doctrine is not required for both sacraments. It suffices for the child to understand those mysteries of the faith which are necessary as means of salvation (*necessitate medii*) and to distinguish between the Eucharist and ordinary, material bread. After the first reception of Holy Communion, it is required, however, for the child to learn gradually the entire catechism textbook according to his or her ability.

The Code specifies Lent to be the preferred, though not exclusive, time to prepare children for their First Communion. This preference is in accord with the long tradition of the Church, as demonstrated in the earlier sections of this thesis[332]. Since the text of the canon includes the expression, «si nihil obsit», and since authors do not offer any special comment on this phrase, the law allows reasonable discretion to parish priests in the selection of a different time of the year for this special course of instruction[333]. The only condition is that parish priests should provide a more careful doctrinal instruction to children.

Though the canon distinguishes instruction for each sacrament, it does not necessarily indicate separate periods of time for instruction in each sacrament. Instruction, thus, may be done altogether for the three sacraments, but fulfilling the precept that a more intense training be accorded to First Communion. Nevertheless, these preparatory instructions should be organized not only once, but for several periods during the year. In parishes that do not administer

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[332] Chapter I, section 2.2.3 of this thesis notes that the third phase of the ancient catechumenal formation took place during the time of Lent and was the immediate preparation for the reception of the Sacraments of Initiation. Even after the decline of the catechumenate, baptismal preparation for parents of infants, and adult converts was limited to one Lent prior to baptism on Easter Sunday.

[333] Cf. Jansen, *Canonical Provisions*, 95.

Confirmation each year, the obligation of instruction on this sacrament is not imposed as an annual duty[334].

These catechetical activities in preparation for the reception of the sacraments are not meant to be the only ones available in the parish, as evidenced by the succeeding cann. 1331 and 1332, which refer to continuing parish catechesis for both the youth and adults separately.

1.5.2 A more complete instruction in Christian doctrine

According to can. 1331, religious instruction should continue after First Communion «uberius ac perfectius catechismo» («by a more thorough and complete catechism»). The means to be used is clearly doctrinal in approach by virtue of the use of the word «catechismo» and in the absence of mention of other means in the canon. The canon also dispels and corrects the error in the minds of many Catholics that catechetical instruction ends with the child's reception of First Communion upon reaching the age of reason[335]. Rather, the law is clear in prescribing a more thorough, complete and ongoing instruction of children in ordinary Christian life in a manner that is proper to their age and level of understanding.

Both can. 4[336] of the Council of Trent's session XXIV decree on reform and the encyclical *Acerbo nimis* laid down the rule that children should receive catechetical instruction on all Sundays and feasts of precept (cf. *AcN* 16). It should be observed, however, that the Code has no indication of this frequency. Instead, can. 1331, without specifying the frequency of instruction, requires a more thorough and complete catechesis for those who have completed their initial catechetical formation in preparation for the reception

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[334] Cf. *ibid.,* 94. Cf. A. Vermeersch – J. Creusen, *Epitome iuris canonici cum commentariis*, Vol. II, Paris – Brussels [7]1954, 409 (= Vermeersch – Creusen, *Epitome*, II, 409).

[335] Cf. Bouscaren – Ellis, *Canon Law*, 728.

[336] Cf. Concilium Tridentinum, sessio XXIV, decretum *de reformatione*, 11 novembris 1563, can. 4, in *COD*, 763.

of the sacraments of Penance, Confirmation and Holy Communion. While the Code leaves it to the discretion of the local ordinary to determine the frequency of these parish classes for children who have received First Communion (cf. can. 1336), the provisions of Trent and *Acerbo nimis* actually provide an idea how thorough such instruction should be.

1.5.3 Religious instruction in schools

Though the focus of this thesis are the catechetical canons of title XX *De divini verbi praedicatione*, it is also opportune to discuss how the old Code provided for religious instruction in schools, which canons belong to title XXII *De scholis* of part IV *De magisterio ecclesiastica*. It initially suffices to observe that the pattern characteristic of the means of catechesis in the catechetical canons – doctrinal instruction – also runs through cann. 1372-1373, which provide for religious instruction in the school setting.

According to can. 1372 §1, all the faithful should be educated from childhood in such a way that nothing is taught to them that are contrary to the Catholic religion and good morals. Furthermore, the Code states that religious and moral instruction should occupy a primary place in the education of children in schools, to be given them during elementary school, middle and advanced schools. In all three levels, instruction should be adapted to the age of participants (cf. can. 1373 §1), but a fuller instruction in doctrine is given to those who are in the middle and advanced schools (cf. can. 1373 §2).

For C. Augustine, priority should be given to religious instruction in these schools because in them, children and youths are especially trained in good character. Moreover, an education that guarantees public peace and tranquility cannot be solid and lasting without the principles of Christian truth, especially concerning morality. In other words, no form of education without religious training can truly form the young in personal character and good citizenship[337].

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[337] Cf. C. Augustine, *A Commentary on the New Code of Canon Law*, Vol. VI, St. Louis – London 1921, 413 (= Augustine, *A Commentary*, VI, 413).

As per can. 1372 §2, ensuring the Catholic education of children and youths is the serious obligation not only of parents[338] (cf. can. 1113), but also of those who take their place. This obligation, which is also a right, is inalienable, having its foundation in the very fact of procreation. It involves the right of Catholic parents to educate their children in the Catholic way, consequently entitling parents to provide the necessary moral and religious formation to their children[339]. Concretely, it is not only the parents' obligation to see to it that their children frequently attend catechism classes in the parish, but also that they receive instruction in Christian doctrine in the schools they attend, mindful that nothing dangerous to their Catholic faith and morals are given them [340].

1.5.4 Adult instruction in doctrine

According to can. 1332[341], the catechism should be explained to the adult faithful, using words accommodated to their understanding, as the means to provide religious instruction to them:

> Diebus dominicis aliisque festis de praecepto, ea hora quae suo iudicio magis apta sit ad populi frequentiam, debet insuper parochus catechismum fidelibus adultis, sermone ad eorum captum accommodato, explicare.

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[338] Can. 1113. «Parents are bound by the most grave obligation to take care as far as they are able for the education of children, both religious and moral, as well as physical and civil, and of providing them with temporal goods».

[339] Cf. Augustine, *A Commentary*, VI, 412-413.

[340] Cf. J. Ferreres, *Institutiones canónicas,* con arreglo al Código de Pio X promulgado por Benedicto XV y a las prescripciones de la disciplina Española y de la America Latina, Vol. II, Barcelona [5]1934, 146 (= Ferreres, *Instituciones canónicas,* II, 146).

[341] Can 1332. «On Sundays and other feasts of precept at those times that in their judgment are most likely to encourage attendance by the people, the pastor must also explain the catechism to adult faithful using words accommodated to their understanding».

The canon specifies Sundays and other feasts of precept as the time for this instruction. The parish priest may organize adult catechism classes for this purpose. The canon may be compared to the provision of *AcN* 16, which states:

> Quoniam vero, hac praesertim tempestate, grandior aetas non secus ac puerilis religiosa eget institutione, parochi universi ceterique animarum curam gerentes, praeter consuetam homiliam de Evangelio, quae festis diebus omnibus in parochiali Sacro est habenda, ea hora quam opportuniorem duxerint ad populi frequentiam, illa tantum excepta qua pueri erudiuntur, catechesim ad fideles instituant, facili quidem sermone et ad captum accomodato[342].

On account of the omission of the word «omnibus» in can. 1332, Jansen opines that instead of just re-stating *AcN* 16, the canon, in fact, changes it. Thus, the local ordinary may allow, for a reasonable cause, the omission of instruction on certain designated Sundays and feast days of precept[343]. Moreover, can. 1332 adds that the explanation of the catechism should be done «ea hora quae suo iudicio magis apta sit ad populi frequentiam». Two possibilities emerge from this point: to explain the catechism during the Mass in the presence of many people and, at the same time, organize Sunday schools for adults. Since, according to Jansen, this obligation does not bind strictly for every individual Sunday and feasts of precept, one can assume that the canon allows other possibilities on account of factors concerning better attendance and other contingencies. Nevertheless, it seems

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[342] «All pastors and those having the care of souls shall explain the Catechism to the people in a plain and simple style adapted to the intelligence of their hearers. It shall be carried out on all holy days of obligation, at such time as is most convenient for the people, but not during the same hour when the children are instructed, and this instruction must be in addition to the usual homily on the Gospel which is delivered at the parochial Mass on Sundays and holy days» (*AcN* 16). The English translation is from: Pius X, Encyclical letter *Acerbo nimis* on the teaching of Christian doctrine, 15 April 1905, in Collins, *The Catechetical Documents*, 24-25.

[343] Cf. Jansen, *Canonical Provisions*, 52; 100.

obvious that under ordinary circumstances, Sunday and feasts of precept provide the best opportunity for this adult catechetical instruction.

1.6 The tools of catechesis

If doctrinal instruction is the primary means proposed in the old law to form the Christian people through catechesis, the primary tools used are the Roman Catechism and catechism textbooks. Though explicitly stated only in can. 1332 with regard to the duty of parish priests to explain the catechism to adults, it can be safely assumed that local diocesan catechisms and booklets can also be used by children and young people in preparing them for the reception of the sacraments and for their ongoing catechetical instruction.

According to Pius X in *Acerbo nimis*, the explanation of the catechism to adults required by can. 1332 should be based on the Roman Catechism, with the matter divided in such a way that in the space of four or five years, the Apostles' Creed, the Sacraments, the Ten Commandments, the Lord's Prayer and the precepts of the Church shall have been discussed (cf. *AcN* 16). It can be recalled that Pius X also compiled a catechism, intended for the use of lay people, first in 1905, *Compendio della dottrina cristiana prescritto da sua santità Papa Pio X alle diocesi della provincia di Roma*, and later again in 1912 which bore the same title as its 1905 predecessor. In prescribing these catechisms, the pontiff pointed out the difficulties arising from the variety of catechism textbooks, which, he observed, would be eliminated by the universal adoption of a single and uniform text[344].

Another means of catechesis – to be used in catechesis in a limited way due to its inherent character – is the homily. It must be clarified at the outset that the obligation of explaining the catechism

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[344] Cf. Pius PP. X, Epistula *Fin dai Primordi* Ad Petrum Card. Respighi in Urbe Vicarium rescribens, Catechismum Doctrinae Christianae suo iussu novissime vulgatum adprobat ac in tota provincia ecclesiastica romana tradi praecipit, 18 octobris 1912, in *AAS* 4 (1912) 692.

to adults in can. 1332 is distinct from the provision of can. 1344 §1[345] on the obligation of preaching a homily on Sundays and other feasts of precept (cf. *EtM* 5; *AcN* 12). It would be useful to recall the distinction made in *Acerbo nimis* regarding the two chief obligations of pastors of souls with regard to the ministry of the Word: the homily as the explanation of the gospel during the Mass, and catechetical instruction, the teaching of the rudiments of the faith to the youth and others who need such instruction. In making this necessary distinction between the two forms of the ministry of the Word, Pius X practically noted that both forms of preaching the Word should be maintained. He expressed also that the homily could not do without the more basic requirement of catechetical instruction (cf. *AcN* 13).

If catechetical instruction is the most basic means to bring up Christians in the faith and thus should not be neglected, a question arises whether the law absolutely forbids the explanation of the catechism during the Mass in place of a homily, on account of the provision of can. 1344 §1 concerning the obligation of parish priests to preach a Sunday homily.

Jansen resolves the question by explaining that since can. 1332 provides the clause that the parish priest is to determine those times that in his judgment more people are likely to attend the explanation of the catechism, and since the canon does not explicitly exclude the hour of the Mass, then the determining factor should be the prospect of maximal attendance of people. That would be during the actual presence of the people in the church immediately before, during or even immediately after the Mass. Therefore, the priest can provide catechetical instruction during these times. However, if by catechesis the law intends a certain systematic treatment of the doctrines of the faith wherein the people would take an active part through questions and other forms of exchange, then the proper occasion for

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[345] Can. 1344 §1. «On Sundays and other feasts of precept throughout the year, it is the personal duty of the pastor to announce the word of God to the people, in the customary homily, especially at the Mass which the greater part of the people attend».

such instruction is not the homily but rather outside of the Mass[346]. Otherwise, one should deliver the required homily, even with some explanation of Catholic doctrine, which is obviously not prohibited. Canon 1345 precisely recommends this by noting, «optandum ut in Missis quae, fidelibus adstantibus, diebus festis de praecepto […] brevis Evangelii aut alicuius partis doctrinae christianae explanatio fiat»[347]. In this way, one is able to maintain the requirement of can. 1344 §1 and at the same time, able to take advantage of the presence of many people.

After having explained the question above, in the end, the local ordinary may, in fact, permit to omit the homily on certain more solemn feasts and even, for a just cause, on Sundays[348] (cf. can. 1344 §3). However, in the light of the canonical requirement for the preaching of the Sunday homily, and even if catechetical instruction on the occasion of some extraordinary event is certainly a just cause for this omission, such instruction should not altogether routinely supplant the homily. For Regatillo, the catechism could still be

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[346] Cf. Jansen, *Canonical Provisions*, 99-100.

[347] Can. 1345. «It is desirable that the faithful being present, on feast days of precept that are celebrated in all churches and public oratories, there be a brief explanation of the Gospel and some part of Christian doctrine […]».

[348] Jansen takes note of the response, dated 14 March 1767, of the Sacred Congregation of the Council, addressed to the vicar general of Cologne. The Ordinary had earlier issued a decree allowing catechetical instruction for youth and adults to be substituted to sermons on the Wednesdays and Fridays of Lent. A query was submitted thus: «An sustineatur ordinatio catechesis faciendae a parocho vel sacellanis pro erudiendis pueris ad Sacramenta paschalia, loco concionis quadragesimalis, feriis quarta et sexta in casu»? The Congregation approved, noting that «conciones minorem utilitatem spiritualem conferunt, quam catechesis, qua et juventus et adulti ad digne suscipiendum SS. Sacramenta praeparantur […]». Sacra Congregatio Concilii, Decretum *Coloniensis*, 14 martii 1767, in *Thesaurus Resolutionum Sacrae Congregationis Concilii* quae consentaneae ad Tridentinorum PP. decreta aliasquae iuris canonici sanctiones. Prodierunt in causis ab anno 1 (MDCCXVIII) ad anum 168 (MCMIX-MCMX), Tomus XXXVI, 22-33; 35-37.

explained at some other point outside the homily, or even before or after the Mass, if the condition of maximal attendance allows it[349].

1.7 The agents of catechesis

1.7.1 The Roman Pontiff and the Bishops

Canon 1329 uses the superlative degree in describing the obligation of pastors of souls in preaching the Word of God in general, and preserving Church teaching through catechetical instruction in particular. The canon reads: «Proprium ac gravissimum officium pastorum praesertim animarum, est catecheticam populi christiani institutionem curare». The canon stresses that it is a proper and most grave (*gravissimum*) office especially (*praesertim*) of pastors of souls[350], among whom are the Roman Pontiff for the Universal Church and bishops for their dioceses (cf. can. 1327 §1).

Bishops are duty-bound to preach personally the gospel, unless hindered by a legitimate impediment. In particular, it is for them – possibly also together with the instrumentality of the institution of the diocesan synod – to direct all things in their diocese that concern the religious instruction of the people (cf. can. 1336). Nevertheless, diocesan legislations always need to weigh the conditions proper to the particular Church[351].

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[349] Cf. E. Regatillo, *Derecho parroquial*, Santander 1951, 489 (= Regatillo, *Derecho parroquial*, 489). Considering the diversity of the level of religious knowledge of the people gathered at Mass, A. Cance writes that the insertion of catechetical instruction along with the homily might discourage maximal attendance at Mass among those who would rather profit from a good, full homily. Cf. A. Cance, *Le code de droit canonique*, Vol. III, Paris [2]1929 (= Cance, *Le code,* III, 130).

[350] Pastors of souls are clerics, ordained to the priesthood, whose offices encompass the care of souls either in the external or internal forum (can. 154). For a fuller treatment concerning the identities of the pastors of souls, see Asis, *Parish Catechetical Instruction,* 68-69.

[351] Cf. Jansen, *Canonical Provisions*, 42.

The basis for this responsibility is that as successors of the apostles, they are placed, by divine institution, over specific churches that they govern with ordinary power (cf. can. 329 §1). Residential bishops, in particular, are the ordinary and immediate pastors of the dioceses committed to their care (cf. can. 334 §1) and thus are bound to fulfill the obligation to catechize the people. According to can. 336 §2, they are to ensure that the integrity of faith and morals is preserved and that the Christian doctrine is taught to the faithful, especially to children and those who are ignorant in the truths of the faith[352]. Even if some lack episcopal character or are vicars and prefects apostolic, within the limits of their territory and for the duration of their responsibility, they enjoy the same rights and faculties and are bound to fulfill the same duties that residential bishops have in theirs (cf. can. 294 §1-2).

The duty of local ordinaries to catechize is a personal one. They are personally charged with the responsibility of seeing to it that this ministry is effectively carried out. As a consequence, this duty is not to be delegated unless they are legitimately impeded from fulfilling it. Among such impediments are sickness, diocesan visitation, attendance at councils or synods, hostile invasions, the size of the diocese and the like[353].

Canon 1327 §2 states that even if bishops are personally bound to preach the gospel, they should at the same time ask for help from other suitable men (*viros idoneos*) in pursuing the work of catechesis. In the context of the other canons of the section, these *viros idoneos* do not pertain to laymen but rather to priests. The canon is dealing with the ministry of preaching by the successors of the apostles and

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[352] Jansen takes note of the opinion of Abbo-Hannan that this obligation is attached to the possession of episcopal jurisdiction. Thus, titular bishops are not bound by the duty. Cf. J. Abbo – J. Hannan, *The Sacred Canons. A Concise Presentation of the Current Disciplinary Norms of the Church*, Vol. III, St. Louis – London [2]1960, 565-566 (= Abbo – Hannan, *The Sacred Canons,* III, 565-566).

[353] Cf. Jansen, *Canonical Provisions*, 39-40.

by priests. The cooperation of laymen is legislated in canon 1333 §1 instead.

1.7.2 Parish priests

For their part, parish priests and their equivalent in the law are bound, as one of their most serious duties, to provide for the catechetical instruction of the people, especially the young[354] (cf. can. 467 §1). As a ministry proper to the pastoral office, the catechetical obligation of parish priests and bishops, writes Regatillo, is one of justice; for others, it binds in charity[355].

As defined by the Code, the parish priest is a priest or moral person upon whom a parish is conferred in title along with the care of souls to be exercised under the authority of the local ordinary (cf. can. 451 §1). Equal to parish priests, with all the parochial rights and obligations of parish priests in the law, are the quasi-pastors who govern quasi-parishes, which are the parts of the apostolic vicariate and apostolic prelature (cf. can. 216 §3). Parochial vicars, if they enjoy complete power over a parish, are also equal to parish priests (cf. can. 451 §2, 2°). They are all bound to fulfill also the catechetical obligations assigned to parish priests[356].

As with the local ordinary, the parish priest is to fulfill his catechetical duties personally if he is not legitimately impeded. There is a distinction, however, regarding the import of their responsibilities. The obligation of the local ordinary arises by reason of a divinely instituted office, while that of the parish priest has its basis in an office established by ecclesiastical law. One can claim, however, that the parish priest is obliged directly by ecclesiastical law,

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[354] Cf. F.X. Wernz – P. Vidal, *Ius canonicum ad codicis normam exactum*, Vol. II, Romae 1935, 796 (= Wernz – Vidal, *Ius canonicum*, II, 796). Cf. A. De Meester, *Iuris canonici et iuris canonico-civilis compendium*, Vol. II, Brugis 1921-1928, 330 (= De Meester, *Iuris canonici*, II, 330).

[355] Cf. Regatillo, *Derecho parroquial*, 486.

[356] Cf. Wernz – Vidal, *Ius canonicum*, II, 796. Cf. De Meester, *Iuris canonici*, II, 330.

and indirectly by divine law, inasmuch as he participates in the work of the episcopal office[357].

Though parish priests should personally see to it that their catechetical duties are accomplished, nevertheless, it is not an obligation that they should carry out alone. The word *praesertim* in can. 1329 indicates that other collaborators can, and in fact should, be called upon to assist in this work. Hence, can. 1333 §1[358] states:

> Parochus in religiosa puerorum institutione potest, imo, si legitime sit impeditus, debet operam adhibere clericorum, in paroeciae territorio degentium, aut etiam, si necesse sit, piorum laicorum, potissimum illorum qui in pium sodalitium doctrinae christianae aliudve simile in paroecia erectum adscripti sint.

1.7.3 Religious men and women

The law, in can. 1334, expects bishops to work closely together with the religious in such an important ecclesial ministry. The canon binds men and women, and exempt and non-exempt, religious institutes to provide religious instruction to the people, especially in their own churches but not exclusively (cf. can. 608 §1)[359], whenever

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[357] Cf. Jansen, *Canonical Provisions*, 79.

[358] Can. 1333 §1. «A pastor can, in the religious instruction of children, and indeed must if he is legitimately impeded, enlist the help of clerics present in his territory and even, if it is necessary, pious laymen, particularly those who are enrolled in a pious sodality of Christian teaching or something similar erected in the parish».

[359] Can. 608 §1. «Let superiors take care that religious subjects, designated by them, especially in the diocese in which they are present, freely offer themselves whenever they are required for ministry by the local ordinary and their pastor for the necessary care of the people, whether within or outside of their own churches or public oratories, with due regard for religious discipline». Jansen and Bondini rightly observe that while canon 608 is not preceptive strictly speaking, its exhortatory force is highlighted when connected with the obligatory nature of canon 1334 which binds religious to assist the local ordinary, when requested. The fact that exempt religious also are held *per se* to assist in giving religious

the local ordinary judges their help to be necessary. It belongs to the exclusive judgment of the local ordinary, with due consultation, if necessary, to determine whether or not the assistance of religious is actually needed. This will depend on the particular conditions and needs of the diocese[360].

To illustrate, Vermeersch and Creusen write that the local ordinary, independent of canon 1345[361], may request clerical religious to provide catechetical instruction on Sundays and feasts of precept in all the public Masses in their churches[362]. On the other hand, Blat writes that by virtue of canon 1345, even if the Ordinary requires that these instructions be given in general in all churches or public oratories, religious are still bound to do so even though they are not expressly requested[363].

It should be observed that the canons precisely point to the initiative of the local ordinary to make such request. The canons do not speak plainly about the canonical duty of the religious themselves in taking the initiative to engage in catechesis[364]. Nevertheless, in the

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instruction constitutes a derogation of the privilege of exemption (cann. 615 and 618). Cf. Jansen, *Canonical Provisions*, 63. Cf. L. Bondini, *De privilegio exemptionis seu de Regularium immunitate ab Ordinariorum locorum*, Romae 1919, 52 (= Bondini, *De privilegio exemptionis*, 52).

[360] Cf. Jansen, *Canonical Provisions*, 62.

[361] Can. 1345. «It is desirable that, the faithful being present, on feast days of precept that are celebrated in all churches and public oratories, there be a brief explanation of the Gospel and some part of Christian doctrine; and if the local ordinary so orders, opportune instructions having been given, this law binds not only secular priests and clerics, but also religious, even exempt ones, in their own churches».

[362] Cf. Vermeersch – Creusen, *Epitome*, II, 411.

[363] Cf. A. Blat, *Commentarium textus Codicis Iuris Canonici*, Vol. III, Romae 1923, 593 (= Blat, *Commentarium*, III, 593).

[364] Compare this with *CIC*/83 can. 774 §1. «The care for catechesis, under the direction of lawful ecclesiastical authority, extends to all members of the Church, to each according to his or her role». Compare also with can. 778:

spirit of canon 1329 concerning the proper and most grave office of pastors of souls to catechize the Christian people, and in the light of canon 1333 §2, which requires priests and other clerics not detained by legitimate impediment to be helpers of parish priests, the religious charged with the care of souls, on their own accord, are enjoined to make their own contribution to the work of catechesis. They need not wait to be called upon by the local ordinary to help out, nor ask for his permission, as long as they properly coordinate with the parish priest and observe diocesan regulations in order to avoid confusion in such a priority work. For Bouscaren and Ellis, even religious not charged with the care of souls, e.g., religious sisters, need no special authorization from the local ordinary to teach catechism. These authors argue that their canonical mission is contained in the approval given their institute for this work[365]. They must, as usual, conform to the general regulations made by the local ordinary (cf. can. 1336).

In collaborating with the bishop and the parish priest in the work of catechesis, all religious, including those that are exempt, are obliged to observe the diocesan regulations of the local ordinary concerning the instruction of the people in Christian doctrine (cf. can. 1336). This observance may pertain to the method and mechanics of instruction, including the use of common diocesan textbooks[366]. Although a certain degree of autonomy and self-regulation may be expected in some dioceses, especially with regard to the catechetical

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«Religious Superiors and Superiors of societies of apostolic life are to ensure that catechetical formation is diligently given in their churches and schools, and in other works in any way entrusted to their care».

[365] Cf. Bouscaren – Ellis, *Canon Law*, 729. Cf. also M. a Coronata, *Institutiones iuris canonici*, Vol. II, Torino 1928-1936, 253 (= a Coronata, *Institutiones*, II, 253). Cf. Blat, *Commentarium,* III, 257.

[366] Cance invokes the role not just of the diocesan bishop, but also of the diocesan synod in regulating diocesan catechesis. «Quoi qu'il en soit, il convient que les statuts synodaux ou les règlements diocésains precisent le nombre minimum des leçons de catéchisme à donner pendant l'année (et la durée de chacune de ces leçons)». Cance, *Le code*, III, 129.

and religious education program of schools administered by religious, such autonomy, at least, should be in accord with the overall diocesan catechetical thrust. Nevertheless, it would be best to clarify which diocesan regulations are obligatory and which are not.

1.7.4 Other clerics and lay catechists

Canon 1333 §1 deals with the request for assistance made by the parish priest with regard to the catechetical instruction of children. He may opt to ask the help of clerics present in his territory and even of pious lay people (*piorum laicorum*), if necessary, to work together with him under normal circumstances in this work. However, this action of request for assistance becomes obligatory for the parish priest if he is legitimately impeded from carrying out his task of instruction. One sees more clearly the importance of this canon in the case of overburdened pastors and missionaries who can visit far-flung areas of their parishes only at intervals[367]. In such a case, the law obliges the parish priest to enlist other priests and religious, and even lay people.

Nevertheless, one should bear in mind that those who teach the catechism in an official manner may only lawfully do so through a *missio canonica* (cf. can. 1328), a commission from a competent superior, specifically given for such a purpose of teaching, or if one possesses an office to which is attached the duty of preaching[368]. The commission needed for preaching pertains to the power of jurisdiction, not to that of order, and is conferred precisely by canonical mission, not by ordination. This commission, which is necessary from the nature of ecclesiastical magisterium itself, is required even for catechetical instruction given in a public manner

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[367] Cf. Augustine, *A Commentary*, VI, 346.

[368] The regulations for instruction and preaching, and the necessity of a canonical mission for preaching, was legislated by the Council of Trent. Cf. Concilium Tridentinum, sessio V, decretum 2 *super lectione et praedicatione*, 17 iunii 1546, cann. 7-16, in *COD*, 669-670.

by a cleric who does not hold an office to which is attached the duty of preaching[369].

The law especially recommends the assistance, if necessary, of laymen and women who are enrolled in a pious sodality for the teaching of Christian doctrine or something similar erected in the parish. Among these organizations, the Confraternity of Christian Doctrine occupies a pride of place. Its establishment in all parishes is recommended to local ordinaries in can. 711 §2[370]. One must clarify, however, that the Code's provision for the establishment of the confraternity in every parish is not exclusive to the Confraternity of Christian Doctrine since any other similar catechetical society can take its place in the parish. Though can. 711 §2 directs Ordinaries to ensure that the confraternities of the Blessed Sacrament and of Christian Doctrine are erected in every parish, the Code Commission declared that pious unions or other sodalities for the same purposes may take their place[371]. Nevertheless, the above-mentioned confraternities are the most important organizations to be established in the parish, according to the prescription of the same canon.

Bouscaren and Ellis raise the question concerning the ramifications of the teaching of the catechism, in an official and public manner, by lay people. The difficulty lies in the implication that such teaching might seem to require a canonical mission, thus implying jurisdiction, which lay persons are incapable of having (cf. can. 118). They resolve the issue by arguing that lay persons designated as catechists by the hierarchy indeed possess a canonical mission, but only in a broad

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[369] Cf. Abbo – Hannan, *The Sacred Canons*, 566. Cf. Bouscaren – Ellis, *Canon Law*, 726. Cf. a Coronata, *Institutiones iuris canonici*, II, 251-252.

[370] Can. 711 §2. «Local ordinaries shall take care that in every parish there are instituted confraternities of the most holy Sacrament and of Christian doctrine; these, once legitimately erected, are by law aggregated to the same archconfraternities erected in the City by the Cardinal Vicar of the City».

[371] Cf. Pontificia Commissio ad Codicis Canones Authentice Interpretandos, *Responsa ad proposita dubia*, 6 martii 1927, in *AAS* 19 (1927) 161. Cf. Bouscaren – Ellis, *Canon Law*, 728.

sense. They are granted a mandate without jurisdiction: «They work *ex iurisdictione,* though not *cum iurisdictione*»[372]. They do not need the deputation of the local ordinary in the sense of the official *missio canonica* of can. 1328, since their position is that of private persons teaching in a private capacity. However, the local ordinary may prescribe that they pass an examination and receive his approval before engaging in this work[373].

In summary, one observes that the canon speaks sparingly about the responsibility of lay people in official catechesis. The role of the laity in can. 1333 §1 is merely accessory and even optional, as evidenced by the expression «si necesse sit»[374]. Nevertheless, a saving factor perhaps can be found in can. 711 §2 which recommends the establishment, among others, of the Confraternity of Christian Doctrine.

1.7.5 Parents, sponsors and employers

Canon 1335 places the obligation on parents, those who take the place of parents, sponsors and even employers to ensure that those entrusted or subject to them duly receive catechetical instruction. These lay people, and even the dedicated laywomen who teach catechism to neighborhood children, do so in a private, non-official manner, and as such do not need the canonical mandate mentioned in canon 1328.

The decree *Quam singulari*[375] places prime responsibility on parents, or the persons taking their place and sponsors, and to the

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[372] Bouscaren – Ellis, *Canon Law*, 729. Cf. a Coronata, *Institutiones*, II, 251-252.

[373] Cf. Jansen, *Canonical Provisions*, 44-45.

[374] This approach of the old Code, while merely reflecting the predominant ecclesiology of the time, stands in contrast with today's teaching of the magisterium on the common responsibility of all the faithful in the first proclamation of the gospel and in catechesis.

[375] Cf. Sacra Congregatio de Sacramentis, Decretum *Quam singulari*, De aetate admittendorum ad primam communionem Eucharisticam, 8 augusti

confessor or parish priest in choosing the best manner to prepare children for First Communion. The parish priest has a supporting but crucial role by making available some days of instruction and prior preparation for children, according to the provision of can. 1330, 2°. On this account, Vermeersch and Cruesen opine that the parish priest, as a matter of general parochial policy, may not oblige all the candidates to submit themselves to a mandatory preparatory program and examination as a condition for admittance to the reception of First Communion[376]. The reason for this is that parents might have prepared already their children enough. It is clear to other commentators that the parish priest also does not seem to have the right to require parents to send their children for instruction in their proper parish, in case they prefer some other manner and place for religious instruction[377].

It is important to note, however, that since many parents themselves are actually incapable of assuring the religious education of their own children due to their own personal deficiencies, the parish priest should take a more active and strategic role in providing the necessary remedies to this situation. For example, if he should have reason to doubt the mental development and religious disposition of any child, he can submit the child to an examination to determine his or her readiness[378] (cf. can. 854, 5°). Moreover, to the extent that he could assess the level of religious formation of his parishioners, he should be able to encourage them to send their children to the parish preparatory program for the reception of the sacraments.

1910, in *AAS* 2 (1910) 582.

[376] Cf. Vermeersch – Creusen, *Epitome*, II, 82.

[377] Cf. Regatillo, *Derecho parroquial*, 487. Cf. De Meester, *Iuris canonici*, II, 277.

[378] Can. 854, 5°. «To the pastor belongs the duty of being vigilant, even by examination if he prudently judges it opportune, lest children approach the sacred Synax before attaining the use of reason or without sufficient disposition; likewise, of taking care that those who have attained reason and are sufficiently disposed receive the divine food as soon as possible». Cf. Jansen, *Canonical Provisions*, 114-115.

As to employers, the obligation to give the employee sufficient opportunity for catechetical instruction binds in justice[379]. In using the words *heri* (owner, master) and *patrini* (head of the household), however, the canon is referring more precisely to the heads of households who employ domestic servants[380]. These employers are obliged by the canon both in justice and in charity to provide for the proper training of their employees in the knowledge and practice of their religion. This means that the volume and nature of their household work should not be a hindrance to partake of that instruction.

1.8 Summary observations

What emerged in this section on the catechetical legislation of *CIC*/17 was the predominant worldview wherein the primary *object* of catechesis was safeguarding and maintaining revealed teaching and faithfully expounding it (cf. can. 1322). This observation does not at all negate the perennially valid catechetical goals of personal continual conversion and living Christian life to the full. In fact,

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[379] Cf. Abbo – Hannan, *The Sacred Canons*, 571.

[380] Benedict XIV wrote in art. 4 of his 1754 apostolic letter *Cum religiosi*: «Patres-familias, atque domorum Heri, serio moneantur de imposita sibi obligatione erudiendi per se, erudiendosque curandi Christianae Doctrinae praeceptis filios, suosque familiares». Benedictus PP. XIV, Litterae encyclicae *Cum religiosi,* Ad Patriarchas, Archiepiscopos, et Episcopos Italiae, quibus hortantur, ut veteribus nova superaddant pastoralis sollicitudinis studia, ut Christifideles in rudimentis Fidei instituantur et erudiantur, 26 iunii 1754, in *Benedicti XIV. Pont. Opt. Max. olim Prosperi Cardinalis de Lambertinis Bullarium*. Tom. III in quo continentur constitutionis, epistolae etc. Aliaque edita ab initio anni XIII Pontificatus usque ad totum eiusdem pontificatus annum XVIII. Cum appendice addita et altera Appendice eorum omnium, quae in diem usque Obitus prodierunt, summo studio collecta, atque disposita. Pars secunda, Prati in Typographia Aldina, MDCCCXLVII, n. 35, 197. One will recall also that the Council of Leon (1267) encouraged employers to send their household helpers or *criados*, especially the young, to church on Sundays and feasts of precept in order that they might learn Christian doctrine. Cf. Concilio de Leon, *Anno Domini MCCLXVII*, De infantibus, in Tejada III, 393.

Pius X wrote in *Acerbo nimis*, a primary source of *CIC*/17 legislation, that a change in one's life is the chief aim of catechetical instruction. However, the *CIC*/17 canons simply did not adequately state, reflect and support such aim.

The old Code utilized the *means* that seemed to be most appropriate to the primary object that catechesis meant to achieve. If the goal of catechesis was the preservation of the deposit of the faith, including its faithful explanation to present and future generations, then, the academic approach, characterized by the inculcation of religious information, seemed to be the most effective means to achieve such goal. Thus, a commentator on *CIC*/17, Augustine, wrote that «the best opportunity for effective catechetical instruction is offered by the schools»[381]. In effect, whether in the context of the preparation of children to receive the sacraments, in ongoing catechesis for children and youths after their First Communion, religious instruction in schools, or in the setting of adult instruction,

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[381] Cf. Augustine, *A Commentary*, VI, 345. In the context of contemporary catechesis, two authors, Meddi and Westerhoff, propose a shift from the academic approach of catechesis to one that is more community-oriented. For Meddi, it is necessary to go beyond the mere scholastic organization of catechesis in favor of recovering the concept and praxis of the catechumenate. The catechumenate was a suitable kind of experience involving the formation of the Christian personality or as it would be called, «a holistic apprenticeship in the faith». What is needed is a true departure from the concept of catechesis as a «course or class». Writing in the context of the Protestant tradition, Westerhoff sees the need to overcome the schooling-instructional paradigm for catechesis because faith can only be nurtured within a self-conscious intentional community of faith. Thus, he proposes a shift to a community of faith-inculturation paradigm. Cf. L. Meddi, «Dal Concilio Vaticano II al Direttorio Catechistico Generale al Catechismo della Chiesa Cattolica», in T. Stenico (Ed.), *Un dono per oggi: Il Catechismo della Chiesa Cattolica. Riflessioni per l'accoglienza*, Milano 1992, 76-77 (= Meddi, «Dal Concilio Vaticano II», 76-77). Cf. J. Westerhoff, *Will Our Children Have Faith?*, New York 1976, 23 (= Westerhoff, *Will Our Children*, 23).

the canons provided a form of catechesis that was almost exclusively instruction or teaching[382].

Consequently, the canons identified the catechism (cf. can. 1332), as well as other books of religion (cf. can. 1381), as the *tools* for instruction, which had to be explained and the truths of which faithfully passed on children, youths and adults. Apart from the catechism, the homily was also identified as a possible opportunity to explain Catholic doctrine to the people (cf. can. 1345), though understandably, to a limited extent since both catechetical instruction and the homily cannot replace each other in a habitual manner.

Nevertheless, the old Code still reflected the *methodological concern* expressed in the Preface of the Roman Catechism concerning the adaptation of instruction to the needs and capacities of the catechetical participants. Hence, the Code provided for progressive levels of parish instruction in cann. 1330-1332, including religious instruction in schools, which is classified into elementary, middle and advanced levels (cf. cann. 1373).

Regarding the *agents* of catechesis, the canons identify the active players to be the Roman Pontiff, bishops, parish priests, other clerics and lay catechists, religious, parents, sponsors and employers. Though the laity's role in can. 1333 §1 was accessory and optional, one can still see that they did have a contribution to make as shown in can. 711 §2, which recommended the establishment of the Confraternity of Christian Doctrine in parishes. But more importantly in actual practice, an army of lay people did teach the catechism to countless Catholics through the same Confraternity and other similar organizations in the parish setting.

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[382] In order to provide a more holistic catechesis, Lydon, in his commentary to *CIC*/17, provides some insights on the manner of linking the truths of religion learned in school with the other branches of the curriculum, between the Creed and daily conduct. Cf. P.J. Lydon, *Ready Answers in Canon Law*, New York [3]1948, 111-112 (= Lydon, *Ready Answers*, 111-112).

2. The catechetical movement's buildup to Vatican II

This section on the buildup of catechetical achievements before Vatican II is divided according to the papacies of the period: Pius XI (1922-1939), Pius XII (1939-1958) and John XXIII (1958-1963). The papal and curial documents under study offer different levels of treatment of the object, means, method, tools and agents of catechesis. Some documents focus more on one topic (e.g. agents of catechesis), and some to a lesser extent concerning another topic (e.g. tools of catechesis). In any case, these post-*CIC*/17 documents, taken in their totality, should be able to provide significant information regarding the development of catechetical doctrine between the promulgation of *CIC*/17 and the celebration of Vatican II.

2.1 The papacy of Pius XI (1922-1939)

2.1.1 The catechetical experts' concern for method

It should be recalled that towards the end of the nineteenth century, the catechetical movement[383] developed as an active movement of ideas and initiatives for the renewal of catechesis in the Church. The papacy of Pius XI continued to experience this growing renewal of catechetical theory and practice, especially in Germany and Austria, powered not only by new psychological and pedagogical theories, but also by advancements in biblical and liturgical studies[384]. Catechetical theorists and practitioners hoped to rediscover the richness of that original form of Christian formation called *catechesis*, which developed during the apostolic and patristic period of Church history.

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[383] For a fuller treatment of the catechetical movement during this historical period, see the following articles and the bibliographical list they supply: Gianetto, «Movimento catechistico», 448-450. Cf. Läpple, *Breve storia*, 193-201; 237-270. Cf. E. Yanes Álvarez, «Movimiento catequético español», in V. Pedrosa Arés – M. Navarro Gonzales – R. Lázaro Recalde – J. Sastre Garcia (Ed.), *Nuevo Diccionario de Catequética*, Vol. II, Madrid 1999, 1570-1587 (= Yanes Álvarez, «Movimiento catequético español», 1570-1587).

[384] Cf. Jegen, «Catechesis II», 214.

Soon, more and more catechists and theologians reached the conclusion that Christian formation should not be reduced to catechism classes and the explanation and memorization of the text of the catechism. There was a growing consensus to overcome the limits of this type of Christian formation that tended to be intellectualistic and alien to Christian living[385]. The Munich method, prevalent from the end of the nineteenth century to the 1930's, thus adapted to the discipline of catechetics the psychological aspects of the teaching and learning process, hoping to make catechesis a truly personal and experiential learning process.

The directions given by Pius XI and the various dicasteries during his pontificate provided the more official representation to the catechetical movement. A number of these documents, as well as those issued during the successive papacies, served as sources for the revision of the Code of Canon Law in 1983.

2.1.2 The 1923 *Motu proprio Orbem catholicum*

On 29 June 1923, Pope Pius XI, promulgated, *motu proprio, Orbem catholicum*[386]. A short document of three pages, it was, nevertheless, significant for three reasons.

Firstly and most importantly, Pius XI sought to improve the management of catechetical instruction in the universal Church by setting up a catechetical section within the Sacred Congregation of the Council. The office was given the tasks to ensure that the catechetical provisions of the Code of 1917 were not just carried out but also initiatives stimulated in the universal Church.

Secondly, the document focused on the fruitful cooperation of the agents of catechesis: lay associations, religious institutes and bishops.

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[385] As we have seen, *CIC*/17 did not reflect yet this growing consensus and awareness. Cf. Alberich, «Catechesi», 105. Cf. Audinet, «Catechesis», 265.

[386] Cf. Pius PP. XI, Motu proprio *Orbem Catholicum*, De Christianae Doctrinae institutione toto orbe catholico ordinanda, 29 iunii 1923, in *AAS* 15 (1923) 327-329.

The pope requested all associations and societies of Catholics to assist in the work of catechesis, both by attending catechetical instruction in their parishes and by offering their own services as catechists. Moreover, all religious institutes were asked to help the bishops in the work and to carry on such religious instruction in their own schools so that their own students may be able to defend the faith and teach it to others.

Thirdly, the decree also recommended to religious institutes engaged in the teaching apostolate to establish catechetical schools. This was part of a whole effort to promote and enhance the formation of catechists and other catechetical theorists and practitioners on different levels. In these schools, which would fall under the jurisdiction and authority of the local bishops, and under the direction of religious superiors, select students would be trained in the teaching of Christian doctrine. In relation to these catechetical institutes, bishops should submit a report to the Sacred Congregation of the Council every three years concerning their progress and success.

In order to carry out the task of the newly-established special catechetical office in a better and more efficient way, the Sacred Congregation of the Council, by the letter *Ad urgendam*[387] dated 29 June 1923, requested all local ordinaries to answer a set of questions pertaining to the religious instruction of children and adolescents. The questionnaire consisted of twenty questions relating to catechetical instruction in parishes, Catholic schools and public schools, covering inquiries on the number of participants, the commitment of parish priests in fulfilling their catechetical duties, methods of teaching, abuses, availability of religious instruction in public schools, etc.

2.1.3 The 1924 Letter *Il ripristinamento*

On the occasion of the restoration of catechetical instruction in the public schools of Italy, the Sacred Congregation of the Council,

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[387] Cf. Sacra Congregatio Concilii, Epistula *Ad urgendam*, Ad omnes locorum ordinarios: De religiosa puerorum et adolescentium institutione, 29 iunii 1923, in *AAS* 16 (1924) 332-333.

issued the letter *Il ripristinamento*[388]. The document exhorted local ordinaries and parish priests of Italy regarding their duty to provide catechetical instruction in public schools[389].

In this instruction, the prime catechetical tool of the Church is the catechism, which «teaches us where we come from, where we are going, what road we should take to reach our end»[390]. It nourishes and strengthens one's life in the spirit, forming strong consciences ready to combat appetites and blind passions that weigh people down. It teaches the existence of God and the means left by Jesus for people to obtain the grace needed for sanctification. *Il ripristinamento* practically limited the means of catechetical instruction to teaching and the memorization of prayers, the Decalogue and the Creed, and acquiring the more salient points of Christian doctrine.

Nevertheless, the document stressed the basic catechetical method that has characterized catechetical doctrine through the ages as expressed in the Roman Catechism: that the knowledge imparted to children should be proportionate to their intelligence. In stressing the progressive nature of catechetical instruction, the document proposed that the teaching of the catechism in Italian public schools should continue beyond primary school. The catechism learned therein would not be sufficient for the complete Christian formation of children and young people.

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[388] Cf. Sacra Congregatio Concilii, Epistula *Il ripristinamento*, Ad Italiae ordinarios de pueris christiana catechesi imbuendis, 23 aprilis 1924, in *AAS* 16 (1924) 287-289.

[389] *Il ripristinamento* and its 1930 follow-up document, *Nel Concordato*, are documents of the Sacred Congregation of the Council addressed to the ordinaries of Italy. They are significant due to the orientation they provided concerning religious instruction in public schools. These directives, though addressed to one local Church, were also significant to the wider Church because of the universal validity and applicability of their general principles.

[390] «Esso gli fa conoscere donde viene, dove va, qual via deve tenere per giungere al suo fine». Sacra Congregatio Concilii, Epistula *Il ripristinamento*, Ad Italiae ordinarios de pueris christiana catechesi imbuendis, 23 aprilis 1924, in *AAS* 16 (1924) 287.

The Sacred Congregation has entrusted to parish priests the task of making sure that the progressive catechetical needs of children and youths were met in schools. More than anyone else, they were in the position to fulfill this mission that they carry out in the name of the Church, and with the authority of the Church. Aside from parish priests, parents were also reminded of their serious obligation to ensure the Christian education of their children.

2.1.4 The 1924 Decree *Ad aptiores*

If the Roman curia was concerned about the catechetical instruction of young people, it was no less insistent on upgrading the formation of catechists, about which the previous documents made no mention. The Sacred Congregation of the Council, in a one-page decree *Ad aptiores*[391] dated 16 April 1924, encouraged catechetical meetings and conventions in which priests, religious and lay catechists learned and promulgated better methods for the more effective teaching of Catholic doctrine especially to children and young people. Moreover, inasmuch as catechesis was an important concern that required utmost vigilance and care on the part of Church authorities, the Sacred Congregation decreed that nation-wide or province-wide conventions may be held only after submitting beforehand the program of matters to be discussed, together with the notice of the meeting, to the same Sacred Congregation. With regard to diocesan conventions, it was highly recommended that the same be done.

2.1.5 The 1926 Letter *Ad regnum*

No official church document of the period, apart from *CIC*/17, has so far been issued which addressed the need of pastors themselves to be trained in the teaching of the catechism. Thus, in harnessing the catechetical skills of those preparing for ordination to the sacred ministry, the Sacred Congregation of Seminaries and Universities

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[391] Cf. Sacra Congregatio Concilii, Decreum *Ad aptiores* de norma servanda cum coetus catechistici aliique pro scholis de religione conventus indicuntur, 16 aprilis 1924, in *AAS* 16 (1924) 431.

issued a letter *Ad regnum*[392] on 8 September 1926. *CIC*/17 can. 1365 §3[393] requires in the seminary curriculum practical exercises especially in the manner of giving catechism to young people. In order to implement the law in a better way, *Ad regnum* decreed the introduction of a new course on catechetics in the curriculum of the seminary.

More than anything, the document reflects the Roman curia's concern for a kind of catechetical instruction that would communicate to people's actual conditions. Such concern arose because the Sacred Congregation realized that the teaching of the most profound matters of Christianity in a way that is suited to the level of people's understanding is a difficult and challenging task. Such a task requires both the knowledge of doctrine itself, and of the level of understanding and worldview of catechetical participants. A diligent preparation of seminarians is needed for this task. *Ad regnum* thus proposes the means of catechesis that is both doctrinal and practical:

> Ut autem munus docendi christianum populum rite et fructuose quis obeat, non sufficit praeparatio doctrinalis, quae in veritatum tradendarum cognitione versatur quaeque fit per studium sacrae theologiae, praesertim dogmaticae, sed requiritur etiam illa quae dicitur didascalica, ad modum pertinens quo veritates tradi debent, eaque fit tum per congrua praecepta tum per practicas exercitationes[394].

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[392] Cf. Sacra Congregatio de Seminariis et de Studiorum Universitatibus, Epistula *Ad Regnum*, Ad rm.mos ordinarios, de catechetica disciplina in sacris seminariis impense excolenda, 8 septembris 1926, in *AAS* 18 (1926) 453-455.

[393] Cf. *CIC*/17 Can. 1365 §3. «There should also be lectures on pastoral theology to which are added practical exercises especially in the manner of giving catechism to young people, hearing confessions, visiting the infirm, and assisting the dying».

[394] Sacra Congregatio de Seminariis et de Studiorum Universitatibus, Epistula *Ad Regnum*, Ad rm.mos ordinarios, de catechetica disciplina in sacris seminariis impense excolenda, 8 septembris 1926, in *AAS* 18 (1926) 454. «In

Professors of pastoral theology are to give frequent instructions on the manner of teaching Christian doctrine and, at the same time, seminarians themselves are to apply what they have learned by teaching the catechism itself in consideration of the actual life conditions of people.

2.1.6 The 1929 Instruction *Quantum homini*

Following the lead of *Ad regnum* with respect to diocesan seminarians, the Sacred Congregation for Religious, in an instruction *Quantum homini*[395] dated 25 November 1929, required all superiors general of lay religious institutes for men and women to give special instruction to their novices and religious in temporary profession so that they might be able to know the catechism well and be able to teach it. The object of such instruction in Christian doctrine was to nourish and strengthen one's faith, which was necessary for daily Christian living. Such instruction was even more necessary at that time «cum graves de Deo, de religione, de anima rationali, de societate, atque de aeterna hominis destinatione errores ubique circumferentur»[396].

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order to undertake the task of teaching the people rightly and with success, it is not sufficient to have a doctrinal training merely, which consists in the knowledge of the truths to be taught, and which is acquired by the study of theology, especially of dogma, but a certain pedagogical training also is required, as regards the manner in which those truths are to be taught; and this is imparted both by suitable instruction and by practical exercises». The English translation is taken from: Sacred Congregation for Seminaries and Educational Institutions, Letter *Ad Regnum*, To the Most Reverend Ordinaries, Concerning the Zealous Improvement of Catechetical Discipline in Seminaries, 8 September 1926, in *CLD* 1 (1917-1933) 664-665.

[395] Cf. Sacra Congregatio de Religiosis, Instructio *Quantum homini*, Ad supremos moderatores et moderatrices religiosarum laicarum familiarum, de obligatione subditos in doctrina christiana rite imbuendi, 25 novembris 1929, in *AAS* 22 (1930) 28-29.

[396] *Ibid.* «This need is especially felt at the present time, when grave errors about God, religion, the rational soul, human society and man's eternal destiny are current everywhere». The English translation is taken from: Sacred

The document proposes two levels of preparation in teaching the Christian doctrine to young boys and girls in the school setting. The first level is the solid knowledge of Christian doctrine in general. Young religious, during their period of probation, including the novitiate, are to review their Christian doctrine and learn it more thoroughly, so that they shall not only know it by heart but also be able to explain it correctly. Second, religious are trained in imparting the catechism. After their novitiate formation, further formation is to be accorded to those who would teach Christian doctrine to boys and girls in primary schools. This time, they are to be trained, not anymore in Catholic doctrine in general, but in the catechism itself and in teaching it to children. In both levels, the document stresses the intellectual aspect of catechetical formation, without mentioning the experiential aspect, much unlike the stress of the previous document *Ad regnum* on accommodating catechesis to the worldview and capacity of those to be catechized.

2.1.7 The 1929 Encyclical *Divini illius Magistri*

The encyclical letter of Pius XI, *Divini illius Magistri*[397] dated 31 December 1929, is significant in its teaching on Christian education in general, which also has repercussions in one's understanding of catechesis in particular. The document has five parts: The Essence and Importance of Christian Education; Those Who Must Educate;

Congregation for Religious, Instruction *Quantum homini*, To the Superiors General of Lay Religious Institutes, On the Obligation to Instruct their Subjects in Christian Doctrine, 25 November 1929, in *CLD* 1 (1917-1933) 280-281.

[397] Cf. Pius PP. XI, Litterae encyclicae *Divini Illius Magistri,* De Christiana iuventutis educatione, Ad Venerabiles Fratres Patriarchas, Primates, Archiepiscopos, Episcopos, aliosque locorum ordinarios, pacem et communionem cum Apostolica Sede habentes itemque ad Christifideles catholici orbis universos, 31 decembris 1929, in *AAS* 22 (1930) 49-86 (= *DIM*). The English translation is takean from: Pius XI, Encyclical letter *Divini illius Magistri*, To the Patriarchs, Primates, Archbishops, Bishops and Other Ordinaries in Peace and Communion with the Apostolic See and to all the Faithful of the Catholic World, On the Christian Education of Youth, Kansas City 2005.

The Subject of Christian Education; The Environment of Education; and The Aim of Christian Education.

Pius XI wrote the encyclical to address problems concerning certain claims of the State with regard to its educational rights. In some countries, children were being required to be educated in state schools and associations, including those that impart the theories of advanced socialism to their wards. Moreover, new pedagogical theories, methods and means were also on the rise, which withdraw from education every sort of dependence on the divine law (cf. *DIM* 3; 5; 73). According to Pius XI, educators and philosophers spend their lives searching for a universal moral code of education, «quasi nulla sint divina oracular decalogo descripta, nulla sacra Evangeliorum praecepta, nulla naturae lex, quam Deus in animis hominum defixit»[398] (*DIM* 62).

The encyclical clarified the varying roles and priorities that the family, Church and State play as the agents in the education of children and the youths. A place of priority is given to the family, instituted directly by God for the purpose of generation and formation of children. For this reason, it has priority of nature and, therefore, of rights over civil society and the State (cf. *DIM* 12). The Church affirms this point in *CIC*/17 can. 1113[399]: «Parentes gravissima obligatione tenentur prolis educationem tum religiosam et moralem, tum physicam et civilem pro viribus curandi et etiam temporali eorum bono providendi». Pastors of souls should inform Christian parents concerning these parental responsibilities. Pius XI noted that pastors should do so in a practical manner, providing parents with useful indications on the methods best adapted to

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[398] «[…] as if there is no divine precept in the Decalogue, no precepts in the holy gospel, no law even of nature stamped by God on the heart of man» (*DIM* 62).

[399] *CIC*/17 can. 1113. «Parents are bound by the most grave obligation to take care, as far as they are able, of the education of children, both religious and moral, as well as physical and civil, and of providing them with temporal goods».

make their children's training effective, and presupposing always the positive pedagogical influence of their own exemplary lives (cf. *DIM* 74). The encyclical was clear in stating that it is the duty of the State to protect by legislation the prior rights of the family as regards the Christian education of children and, consequently, also to respect the supernatural rights of the Church in this same realm of Christian education (cf. *DIM* 44).

The most important contribution of the encyclical with regard to the focus of this thesis is its teaching on the object, means and method of Christian education, which also sheds light on one's understanding of religious instruction in the Church. For Pius XI, Christian education aims to form a true person of character who lives out the spirit of Christ in the world:

> Eo proprie ac proxime intendit christiana educatio, ut, divina cum gratia conspirando, germanum atque perfectum christianum efficiat hominem: ut Christum scilicet ipsum exprimat atque effingat in illis qui sint Baptismate renati (*DIM* 94). […] Vitam enim supernaturalem germanus christianus vivere debet in Christo […] eandemque in omnibus rebus gerendis manifestare. Itaque verus christianus, christiana educatione conformatus, alius non est ac supernaturalis homo, qui sentit, iudicat, constanter sibique congruenter operatur, ad rectam rationem, exemplis doctrinaque Iesu Christi supernaturaliter collustratam[400] (*DIM* 96).

The encyclical proposed the Catholic school as a potent environment in which to attain such an object of Christian education. Pius XI wrote that all the teaching and the whole organization of the

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[400] «The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism (*DIM* 94). […] The true Christian must live a supernatural life in Christ […] and must display it in all his actions. The true Christian, the product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ» (*DIM* 96).

Catholic school should be permeated by the Christian spirit. Religion should be the foundation and crown of the youth's formation from the elementary level to the higher institutions of learning. In this setting, it does not suffice that catechetical instruction is imparted at certain fixed times. Instead, it should relate Christian doctrine to every other subject taught, so that the whole education of children and youths may be permeated with the gospel (cf. *DIM* 80). Catechetical instruction in the school setting is thus proposed as a method of catechesis that is different from the one imparted in the parish setting.

Consequently, even if the means utilized in catechetical instruction should involve, to a large extent, the teaching of Christian truths, instruction should also employ the whole field of human experience by establishing the connection between the gospel and the wide aggregate of human life: the physical and biological sciences, humanities and the arts, etc. Surely all these «non-spiritual» or «non-religious» fields of study follow their own respective processes. Nevertheless, Christian truths, imparted through instruction especially in the Catholic school, should elevate, regulate and perfect these fields, in accordance with the example and teaching of Christ (cf. *DIM* 95).

2.1.8 The 1930 Circular *Nel Concordato*

On 21 June 1930, the Sacred Congregation of the Council followed up the 1924 letter *Il ripristinamento,* addressed to the local ordinaries of Italy, with a circular entitled *Nel Concordato*[401]. It contained more concrete norms[402] for religious instruction in Italian

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[401] Cf. Sacra Congregatio Concilii, Circolare *Nel Concordato*, Contenente istruzioni e norme per l'insegnamento religioso negli istituti medi d'istruzione classica, scientifica, magistrale, tecnica ed artistica in Italia, Ai Rev. mmi Ordinari diocesani d'Italia, 21 iunii 1930, in *AAS* 22 (1930) 395-417 (= *NC*).

[402] The contents of the document are outlined as follows: I. Obligatory nature of instruction; II. Program and schedule of instruction; III. Textbooks to be used; IV. Approval of teachers; V. Appointment of teachers and revocation of

public schools beyond the primary level, i.e., in middle schools of classical, scientific, magisterial, technical and artistic instruction. These norms were to be applied beginning the academic year 1930-1931. Of special interest to this thesis are the sections on the general means of teaching utilized in the school setting and the responsibility of local ordinaries and parish priests.

The document advocated catechetical instruction by means of classroom teaching in the setting of the school. But aside from such general means, the document proposed the specific method of lecturing, stating that it would not be practical in principle to engage in systematic question and answer form of teaching due to the limited time allotted to religious instruction. Nevertheless, it would be opportune, and even necessary, for the purpose of summarizing the lesson, to pose brief questions to the students (cf. *NC* VII, §2). In any case, teachers are to explain dogmatic and moral truths with clarity and precision, using the sources of divine revelation, theological writings and Church history. They are to avoid controversial forms of teaching, and instead use other appropriate didactic methods that would make instruction interesting and attractive (cf. *NC* VII, §1).

Aside from their overall duty of seeing to it that the program of religious instruction in public middle schools in Italy is carried out, it specifically belongs to local ordinaries to approve, and revoke, if necessary, the mandate to teach for clerics, religious and lay people upon verification of the quality of their doctrine, morality and piety (cf. *NC* IV-V). They should also approve the textbooks to be used in religious instruction, upon review of the Sacred Congregation of the Council (cf. *NC* III, §1). The circular especially enjoined parish priests to inform parents about their serious duty to form their children in a Christian way through religious instruction in schools (cf. *NC* I, §2).

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their mandate; VI. Teachers' position in the school; VII. Teaching method; VIII. Conduct of teachers; and IX. The relationship between local ordinaries and the Holy See. Cf. *ibid*.

2.1.9 The 1935 Decree *Providо sane*

Foremost among the official efforts of the catechetical movement was the decree *Providо sane*[403] issued by the Sacred Congregation of the Council and duly approved by Pius XI on 12 January 1935. Considered to be «the code of the catechism»[404], the decree seeks to supplement and further strengthen the universal provisions of the law in the Code of 1917. According to the reports of the bishops of the world regarding the state of catechesis in their dioceses, there were many obstacles which were preventing the full force and effectiveness of the teaching of Christian doctrine[405] (cf. *PvSan* 11), hence, the necessity to insist even more on the importance of catechetical instruction. Though originally published without section headings, *Providо sane* has the following topical divisions: The Concern of the Holy See; Current Catechetical Legislation; Additional Guidelines for the Catechetical Apostolate; and Practical Means To Be Adopted.

The decree was a step forward in many ways with respect to the provisions of the Code of 1917 concerning the agents of catechesis. The decree provided greater recognition for the work of lay people

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[403] Cf. Sacra Congregatio Concilii, Decretum *Providо sane*, De catechetica institutione impensius curanda et provehenda, 12 ianuarii 1935, in *AAS* 27 (1935) 145-152 (= *PvSan*).

[404] Cf. Meddi, *Catechesi*, 61.

[405] *Providо sane* lamented in a rather strong manner the carelessness of parents, many of whom were ignorant of basic Catholic doctrine and do little or nothing for the religious education of their children (*PvSan* 11). This situation was being aggravated in the case of some nations where the very right of the Church to direct the Christian education of children was being called into question or even denied by reason of political policy (cf. *PvSan* 12). Moreover, in countries where mixed marriages were common, parents often were not able to bring up their children in the Catholic religion due to the will of the non-Catholic party or due to mere apathy (cf. *PvSan* 13). A further consideration was the general lack of interest on the part of the children and youth, resulting in the failure to attend the parish catechetical instruction (cf. *PvSan* 14). The decree finally decried the problem of atheism, communism and protestantism and their attempts to destroy the Catholic faith (cf. *PvSan* 15).

in the work of teaching the catechism. If the Code of 1917 was rather weak in its appreciation of the indispensable role of the laity in catechesis, *Provido sane* made sure that it would be stressed. Pius XI earlier demonstrated his special concern for the contribution of lay catechists when, in *Orbem catholicum*, he provided for the formal training of catechists to assist them in their work. With *Provido sane*, he recognized the fact that parish priests, on their own, could not satisfactorily perform the work of teaching Christian doctrine due to their scarcity in many parts of the world. The decree, thus, called on male and female catechists belonging to Catholic Action groups to help the parish priests impart religious instruction in public schools and parishes, especially in remote areas (cf. *PvSan* 43). Consequently, the decree especially called for the more rigorous universal application of can. 711 §2 of *CIC*/17 on the required establishment of the Confraternity of Christian Doctrine in every parish, noting it to be the most important of all parish organizations (cf. *PvSan* 25).

Still concerning the agents of catechetical instruction, *Provido sane* decreed that beyond the provisions of cann. 1330-1332 on the duty of parish priests to organize parochial classes in Christian doctrine, parish priests are required to prepare the children for their doctrinal examination by the bishop on the occasion of his pastoral visitation. Besides, the bishop should take this opportunity of the visitation to call the attention of the parish priest and other pastoral workers on what needed correction, improvement or special commendation concerning catechetical instruction in the parish (cf. *PvSan* 30). Local ordinaries should also appoint special priest visitors each year to inspect all religious instruction in schools in the diocese and make recommendations for their improvement (cf. *PvSan* 37).

The second point of novelty of *Provido sane* pertains to the methods and tools for catechetical instruction. The decree stands out among all the previous documents of the magisterium in its provisions to generate popular interest in the work of catechesis. For example, it proposed the holding of the «festum doctrinae Christianae» in every parish on a day to be designated by the local ordinary. On this day, a special exhortative sermon on catechetical instruction

would be delivered; books, pamphlets, leaflets and other suitable reading materials distributed to the people; and a special collection taken up for the promotion of catechetical work. The decree also highly encouraged parish priests and their assistants to motivate the children in a positive way to attend catechism classes. It suggested the holding of children's Masses on Sundays and feast days, catechetical competitions with attractive prizes, the use of suitable projects and other moderate forms of amusement (cf. *PvSan* 29).

Lastly, *Provido sane* provided for a more efficient structural organization for catechesis through the establishment, on an optional basis, of a diocesan catechetical office as the organ by which the local ordinary could promote, regulate and direct religious instruction throughout his diocese (cf. *PvSan* 33). The decree authorized this office to supervise the teaching of Christian doctrine in all parishes, schools and colleges with regard to program and personnel; to organize catechetical conventions and other meetings for the purpose of discussion and study of the methods best suited for catechetical instruction; and to provide courses in religion and catechetical pedagogy to train teachers of Christian doctrine.

2.2 The papacy of Pius XII (1939-1958)

2.2.1 The kerygmatic phase of renewal

During the papacy of Pius XII, the catechetical movement witnessed a greater appreciation of gospel-centered theological content. This development continued until the successive papacy of John XXIII and the convocation of Vatican II. With Josef Andreas Jungmann[406] (1889-1975) at the forefront, this kerygmatic phase of renewal consisted in liberating catechesis from merely transmitting dogmatic and speculative concepts extracted from the manuals of

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[406] Cf. J.A. Jungmann, *Die Frohbotschaft und die Glaubensverkündigung*, Regensburg 1936. This dissertation of Jungmann, his most important work, was later abridged and translated into English and was published as: J.A. Jungmann, *The Good News Yesterday and Today*, tr. W. Huesman, New York 1962 (= Jungmann, *The Good News*).

scholastic theology. The renewal aimed to recover the person of Jesus Christ as the core content of catechesis[407].

The strength of the kerygmatic renewal rested on its concern for an integrated presentation of the Christian faith through the use of the four sources of revelation: the liturgy, Scripture, Church teaching and the witness of Christian living. Hence, doctrine should not be presented in catechesis in a vacuum but always in the light of the Scriptures, especially the Christ-event. Doctrine should also be presented in its relationship with the liturgy of the Church and as «a word spoken to people in their actual life situation and calls for a response lived out in faith»[408]. The integration of these sources brought new life to catechetical instruction by freeing it from the limitations of the mere teaching and memorization of doctrinal formulas.

2.2.2 The *Allocutiones* of Pius XII

The catechetical thought of Pope Pius XII concerning the object, means and method of catechesis can be seen in some of his addresses and letters. In his address, *Il primo,* on 20 September 1953 to the youth participants of the contest *Veritas*[409], Pius XII said that one wins over a world that rejects God by means of a faith that is living, integral and consistent with one's actions. Such is the object of the teaching of the catechism. Through the study of Christian doctrine, one is able to sustain a kind of faith that is able to overcome paralyzing doubts caused by ignorance or scarce knowledge of the faith, and is capable of defending the Church and its teachings. Hence, for the Christian

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[407] Cf. Läpple, *Breve Storia*, 203.

[408] C. Dooley, «Evangelization and Catechesis: Partners in the New Millenium», in C. Dooley – M. Collins (Ed.), *The Echo Within. Emerging Issues in Religious Education*, Allen 1997, 148 (= Dooley, «Evangelization and Catechesis», 148).

[409] Cf. Pius PP. XII, Allocutio *Il primo*, Iuvenibus qui de Christiana doctrina certamen *Veritas* nuncupatum, vicerunt, a Consilio nationali Italico pro Catechesi indictum, 30 septembris 1953, in *AAS* 45 (1953) 721-724.

youth, the study of literature, sciences and other fields needs to be accompanied by the study of the doctrines of the Christian faith, without which one could tread dangerous paths[410].

Pius XII clarified the means of catechesis in his 14 October 1950 address *Perquam laeto* to the participants of the International Catechetical Convention[411] held in Rome. He spoke about the renewal and growth of Christian life especially during the Holy Year, and the obstacles to the same. He noted that Catholic customs, practices and laws should have clear roots in Christian teaching and tradition in order for Christian life to flower and bear fruit. This is made possible in catechesis through teaching and actual life experience, i.e., instruction in the doctrines of the Church, and their translation and application to both the actual religious and secular life of the people. According to Pius XII,

> Quodsi doctrinae sustentaculum deest, illa cuncta veluti nubibus suspensa vacua vagantur. At vero si doctrina summo studio colitur et operibus viget, malorum […] effectus […] saltem minuuntur, ac sinunt hominem […] expeditius progredi[412].

On 30 September 1953, addressing priests who were experts in the training of catechists[413], the Pope noted that their work would not be complete unless they were able to train their catechetical participants in practicing what they have learned and believed. And

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[410] Cf. *ibid.,* 722-723.

[411] Cf. Pius PP. XII, Allocutio *Perquam laeto* His qui internationali Conventui Catechesi provehendae Romae interfuerunt, 14 octobris 1950, in *AAS* 42 (1950) 816-820.

[412] *Ibid.*, 817. «If the support of doctrine is lacking, everything would remain empty as if suspended in the clouds. But if doctrine is fostered by highest study and becomes effective in works, the effects of evil will at least be minimized and will allow men to progress more expeditiously». The English translation is ours.

[413] Cf. Pius PP. XII, Allocutio *Il primo*, Sacerdotibus qui Romae Conventui de aptiore Catecheseos institutione adfuerunt, 30 septembris 1953, in *AAS* 45 (1953) 720-721.

so he told them: «If We must leave a brief motto for your pupils, We say this: that they know well, believe firmly and put into practice integrally the truths of the faith»[414]. In conjunction with this point, the Pope reminded them about the importance of religious instruction for young adult students. Apart from excelling in the study of the various aspects of human culture, i.e., in history, literature, sciences, etc., university students should be able to see the repercussions of Christian principles in their fields of secular study. Appropriate religious studies should clarify for them the relationship between the Christian vision and these various fields of learning[415].

Concerning basic catechetical methodology, Pius XII stressed both the adapted and progressive study of Christian doctrine. At the 1950 International Catechetical Convention, he explained that for the teaching and learning of doctrine to be effective, doctrine should be taught in an adapted way. The basic teachings of the Church on dogma, morals and worship, including those points in them that were most useful for life, should be imparted according to the age, intelligence and knowledge of the participants[416]. But aside from being adapted, the teaching of content should also be progressive, leading up to a more Christ-like way of living. In his 14 September 1951 letter, *Five Years*, to Card. S. Stritch on the occasion of the IX National Catechetical Convention of the Archdiocese of Chicago, he wrote: «A child's grasp of the truths of faith will necessarily be limited by his intellectual capacity; but as this develops so should his knowledge of God's revelation deepen and increase […]»[417].

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[414] «Se dunque dovessimo lasciarvi un breve motto per i vostri alunni grandi e piccoli, diremmo così: che essi sappiano bene, credano fermamente, pratichino integralmente». *Ibid.*, 721. The English translation is ours.

[415] Cf. *ibid.*

[416] Cf. Pius PP. XII, Allocutio *Perquam laeto* His qui internationali Conventui Catechesi provehendae Romae interfuerunt, 14 octobris 1950, in *AAS* 42 (1950) 818.

[417] Pius PP. XII, Epistula *Five Years*, Ad Em.mum P.D. Samuelem Alphonsum S.R.E. Presb. Cardinalem Stritch, Archiepiscopum Chicagiensem,

2.3 The papacy of John XXIII (1958-1963)

2.3.1 The International Catechetical Study Weeks

Beginning with the papacy of John XXIII, the kerygmatic phase of the catechetical movement took on a worldwide reach due to Johannes Hofinger's International Catechetical Study Weeks, which eventually progressed to include the anthropological dimension of catechesis. Study Weeks during the period of John XXIII's papacy were held in Nijmegen, Holland (1959); Eichstätt, Germany (1960); and Bangkok, Thailand[418] (1962).

The theme of the first Study Week held in Nijmegen in 1959 was not catechesis but rather the liturgy and the missions. But the richness of the discussions on sacramental life in the missions prompted Hofinger to hold another meeting the following year in Eichstätt on the topic of catechesis and the missions. The concluding document of Eichstätt stated that «catechesis embraces a fourfold presentation of the faith: through the liturgy, Bible, systematic teaching and the witness of Christian living»[419]. Eichstätt's ratification of the four sources of catechesis, as it were, on an international stage confirmed the new worldview and practice that catechetical instruction or, better still, catechesis can never be anymore a plain and simple instruction in doctrine and dogmatic formulas, but should rather draw altogether from Church doctrines, liturgy, Scriptures and the life of Christians themselves[420].

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praesidem conventus IX Nationalis de Institutione Catechetica, 14 septembris 1951, in *AAS* 43 (1951) 779.

[418] Other study weeks were held in Katigondo (1964), Manila (1967) and Medellín (1968). Cf. Alberich, «Catequetica», 411-417. Cf. Collins, «Munich Method», 61. Cf. Läpple, *Breve Storia*, 196-204.

[419] J. Hofinger (Ed.), *Teaching All Nations: A Symposium on Modern Catechetics*, tr. C. Howell, New York 1961; «German orig.», *Katechetik heute*, Freiburg 1961, 398 (= Hofinger (Ed.), *Teaching All Nations*, 398).

[420] Cf. A. Mongoven, *The Prophetic Spirit of Catechesis. How We Share the Fire in Our Hearts*, New York – Mahwah 2000, 53 (= Mongoven, *The Prophetic Spirit*, 53).

It should be recalled that the original theme of the Eichstätt meeting was catechesis and the missions. The meeting evolved instead to discussions on the more basic principles of catechetical renewal, including the utilization of the four sources. Since the problem of applying these principles in the missionary setting still remained, the theme chosen for the 1962 Bangkok meeting was missionary catechesis[421].

Since ordinarily, though not exclusively, the participants of catechesis in the missionary setting are adults rather than children, the Bangkok participants saw the need to shift focus from the catechesis of children to the catechesis of adults. They also realized that apart from concern for the content of catechesis, the context, culture and experience of those catechized equally needed ample consideration. The witness of Christians had been clarified already in Eichstätt as one of the sources of catechesis, but Bangkok highlighted even more the culture and life-experience of those catechized in effective catechesis. Hence, the Bangkok meeting focused on the anthropological approach to catechesis, representing a major shift, or rather, a newer dimension, in the reform process, a step further than Eichstätt[422].

2.3.2 The 1959 Encyclical *Princeps Pastorum*

With the teaching of Pope John XXIII in his encyclical *Princeps Pastorum*[423], published on the eve of the Second Vatican Council, one

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[421] Cf. *ibid.*, 54.

[422] Cf. *ibid.,* 55-56.

[423] Cf. Ioannes PP. XXIII, Littera encyclica *Princeps Pastorum,* De catholicis missionibus, quadragesimo exacto anno ex quo epistula apostolica *Maximum illud* a Benedicto PP. XV edita est, Ad Venerabiles Fratres Patriarchas, Primates, Archiepiscopos, Episcopos, aliosque locorum ordinarios, pacem et communionem cum Apostolica Sede habentes, 28 novembris 1959, in *AAS* 51 (1959) 833-864 (= *PP*). The English translation is available in: John XXIII, Encyclical letter *Princeps Pastorum,* On the Catholic Missions, Forty Years From the Publication of the Apostolic Letter *Maximum illud* by Benedict XV, To Our Venerable Brethren, the Patriarchs, Primates, Archbishops, Bishops, and

can have a glimpse of the directions that the Council was to give later to the catechesis of the Church. In the encyclical, one especially notes the Pope's teaching on the object and means, as well as the method, tools and agents, of catechetical formation.

For John XXIII, the Church's missionary activity, including the Christian formation of her new children, has the object of bringing all into a close communion with the Divine Shepherd:

> At contra, oves christiani gregis non modo Pastori auscultent oportet, sed eum etiam eiusque vocem agnoscant (*Ioan*. X,4,14), atque fideles volentesque eum sequantur per aeternae vitae pascua (*Ioan*. X,9,10) […]; oves […] se totas dedant, eiusque divinae voluntati ultro libenterque obtemperantes, eo studiose operoseque contendant ut aliae etiam oves, quae eum non sequantur, sed ab eo longe aberrent, qui via, veritas et vita est (*Ioan*. X,11), tandem aliquando unum atque unicum ingrediantur ovile[424] (*PP* 31).

This communion with Christ, it is hoped, would fire up the hearts of Christians: «Incenso desiderio efficacique proposito iugiter excitentur vitam ducendi virtutibus omnibus ornatam et apostolica navitate prestantem; vitam dicimus, quae imitanda proponat praeclara Iesu Christi exempla […]»[425] (*PP* 33). The Pope noted that by its very nature, the profession of the Christian faith is realized not

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other Local Ordinaries in Peace and Communion with the Apostolic See, 28 November 1959, in *The Pope Speaks* 6 (Spring 1960) 123-145.

[424] «It is necessary that the sheep of the Christian flock not only listen to their Shepherd, but also know His voice (*Jn* 10,4) and that the faithful willingly follow Him to the pastures of eternal life (*Jn* 10,9) […]. These sheep […] will give themselves entirely to Him, and, obeying the Divine Will with the most ardent zeal, will lovingly and actively strive to bring into the one and only true fold all the other sheep, who not only are not following him, but have long been straying away from him who is «the way, the truth and the life» (*Jn* 10,11; *PP* 31). The paragraph numbers of *Princeps Pastorum* are taken from the English translation of the text. The original Latin paragraphs are not numbered.

[425] «[…] that they may be inspired with the flaming desire and the strong resolution to lead a life adorned with all the Christian virtues and distinguished

in a narrow, individualistic manner but in a life that is characterized by a strong and lively apostolic fervor, sharing the faith to others through good examples and encouragement.

Considering the above goal of Christian formation, the Pope explained that the means of catechetical formation should not be solely doctrinal but also experiential and apostolic. He warned against the danger of a one-sided doctrinal formation through the mere teaching of the formulas of the catechism:

> Verum enim vero christiana institutio atque educatio, quae ad impertiendas tantum christifidelibus catechismi formulas spectet, et ad praecipua moralis doctrinae praecepta, variis propositis casibus, summatim mentibus inculcanda, animos autem voluntatesque ad efficaciter secundum datas normas agendum non excitet, in grave potest incidere periculum inertem Ecclesiae procurandi gregem[426] (*PP* 31-32).

The full appreciation of the Christian message and its interiorization in human experience would be helped by a catechetical method that is adapted and accommodated to the needs of those catechized and utilizes the expressions of the local culture. John XXIII writes:

> Omnino oportet institutores educatoresque vias aptiores hac de causa ingrediantur, quibus aliorum animos eorumque peculiaria ingenia, consilia et indolem attingere atque penitus intellegere queant; ita quidem ut evangelicae veritatis praecepta,

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by apostolic activity: a life, We say, modeled on the luminous example of Jesus Christ […]» (*PP* 33).

[426] «Indeed, a Christian formation and education which would only consider teaching the faithful the formulas of the Catechism and inculcating in their minds the principal precepts of moral theology, with a brief list of possible cases, without inspiring their souls and wills to act according to the instructions received, would run the serious risk of acquiring for the Church a passive flock» (*PP* 31-32).

> una cum eorum normis ac postulatis, novi lesu Christi asseclae imbibant, iisdemque prorsus conformentur[427] (*PP* 33).

The Pope explained that the Church does not identify herself with any one culture but rather recognizes, welcomes and even assimilates worldviews and expressions «etiamsi eadem ex aliis terrarum orbis partibus oriantur, non autem e regionibus, quae mediterraneo mari circumluuntur, et quae, ex providentis Dei consilio, quasi suae infantiae incunabula fuere»[428] (*PP* 19).

Reference to the use of modern means of communication now begin to appear more often in the documents after the publication of Pius XII's encyclical letter *Miranda prorsus*[429] On Motion Pictures, Radio and Television. With the expansion of the human capability in inventing new technological instruments and, likewise, with the Church's changing understanding of the object and means of catechesis, John XXIII, following up the teaching of his predecessor Pius XII, proposes the use of «recentiora artis inventa, quibus homines inter se communicant» or the modern means of communications, together with the traditional tools of the catechism, catechism textbooks and other published materials:

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[427] «It is necessary for administrators and teachers to understand and approach the minds of others and their characteristic temperaments, their inclinations and their intentions. This should be done so that the new followers of Jesus Christ will assimilate the precepts of the truth of the Gospel, together with its norms and requirements and will be wholly formed by them» (*PP* 33).

[428] «[…] whether or not they originate in parts of the world washed by the Mediterranean Sea, which, from the beginning of time, had been destined by God's Providence to be the cradle of the Church» (*PP* 19). This quote was taken from: Ioannes PP. XXIII, Allocutio *En organisant*, Iis qui interfuerunt Conventui II «des Escrivains et Artistes Noirs», Romam indicto a «Société Africaine de Culture», 1 aprilis 1959, in *AAS* 51 (1959) 260.

[429] Cf. Pius PP. XII, Litterae encyclicae *Miranda prorsus*, De re cinematographica, radiophonica ac televisifica, Ad Venerabiles Fratres Patriarchas, Primates, Archiepiscopos, Episcopos, aliosque locorum ordinarios, pacem et communionem cum Apostolica Sede habentes, 8 septembris 1957, in *AAS* 49 (1957) 765-805 (= *MP*).

> Scripta omne genus fusius in vulgus edenda ac disseminanda; itemque curandum esse ut omni ope provehatur quidquid spectat ad recentiora artis inventa, quibus homines inter se communicant, quibusque doctrinae evulgantur […][430] (*PP* 21).

For John XXIII, the use of modern means of communication is certainly a way of reaching out to people and spreading Christian doctrine. These are instruments of gaining the goodwill of native peoples and making them favorable to Catholicism. He acknowledges, though, that it would not be possible to employ these and other methods in the same way in all places, yet all opportunities must be used to fulfill different needs whenever they arise (cf. *PP* 21).

Apart from the novel attention given to modern means of communication, the encyclical also provided a similar treatment to the role of the Christian community as an agent in Christian formation, something not so clearly noticed in the catechetical documents since 1917. Going beyond the testimony of individual Christians, the encyclical stressed that such testimony must be enlarged and confirmed by the whole Christian community. The model has always been the early Church of Jerusalem, which was supported by a closely-knit community of the faithful that «devoted itself to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers» (*Acts* 2,42). For John XXIII, one important common apostolate of the Christian community, to which all Christians should give constant proof of their concern, is the defense of the faith and its teaching to those who either do not know it at all, or do not know it well enough (cf. *PP* 36;41).

Among the members of the Christian community whose importance in the Church John XXIII brought out clearly in the

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[430] «There must be promoted the publication and dissemination of Catholic books of every description; and care must be taken to advance the use of modern means of communication in spreading Christian doctrine […]» (*PP* 21). Pius XI, in *Divini illius Magistri*, earlier mentioned the use of the modern means of communication in art. 90 but did so to criticize their immoral influences, and not so much to recommend their use for catechetical purposes.

encyclical are the lay people involved in Catholic Action, especially those in catechetical organizations. The assistance they extend to the hierarchy as cooperators is instrumental in the establishment and subsequent abundant growth of new Christian communities. Since catechesis was considered by the Pope to be the most important work of the apostolate to be carried out by the laity, lay catechists are exhorted to cultivate in an always better way not only their skills in teaching the catechism, but also their own spiritual formation, i.e., their own practice of virtue and their fervent, sincere love for Christ. Thus, John XXIII called on the active recruitment of committed lay people to Catholic Action, so that they might join the clergy in their apostolic work (cf. *PP* 42-43).

2.4 Summary observations

Depending on their respective purposes, the catechetical documents published between 1917 and 1959 treated the various aspects of catechesis in an uneven way, i.e., not each and every document had something to say altogether about the object and means, as well as the method, tools and agents of catechesis. Nevertheless, the teachings and provisions of the magisterium, accompanied by the intensified growth of the catechetical movement, revealed a clear progression of catechetical thought that expanded the Church's understanding of catechesis at the threshold of Vatican II, which at the same time, signaled a return to the original roots of formation in the early Church.

Pius XI taught in *Divini illius Magistri* that the *object* of Christian education, including catechetical instruction, is the formation of the true Christian who lives out the spirit of Christ in the world (cf. *DIM* 96). Pius XII, in his addresses in the 1950's, confirmed his predecessor's vision by telling his audiences that one wins over a faithless world by means of a faith that is living, integral and consistent with one's actions[431]. For John XXIII, the object of catechetical instruction is

[431] Cf. Pius PP. XII, Allocutio *Il primo*, Iuvenibus qui de Christiana doctrina certamen *Veritas* nuncupatum, vicerunt, a Consilio nationali Italico

communion with Christ, which includes the strong resolution to live one's life in accord with Christian virtues and distinguished by apostolic activity (cf. *PP* 31). The above statements on the object of catechesis are in clear resonance with much of catechetical reflection after Vatican II until the present time.

The documents generally conceived instruction in the catechism as the *means* of providing catechetical formation. However, Pius XII, in *Perquam laeto*[432] and *Il primo*[433], brought into the picture, alongside the teaching of doctrine, the need to train catechetical participants in the application of doctrine into life. In *Princeps Pastorum*, John XXIII also made it clear that instruction in doctrine should be accompanied by examples from actual human life that would inspire people's souls and wills to act according to the instructions they have received (cf. *PP* 31-32). This reorientation of official teaching on the means of catechesis that arose during this period was clearly the fruit of the reflection of the protagonists of the catechetical movement that increasingly focused on the broadening of the sources of catechesis to include human and Christian experience itself.

Inspired by insights from the catechetical movement, the documents from the beginning of the period under study to the eve of Vatican II were consistent in the provision that the teaching of the catechism should be adapted to the conditions of those catechized. Besides being adapted and progressive, *Divini illius Magistri* stressed the interdisciplinary nature of school catechesis that distinguishes it from the instruction imparted in the parish setting (cf. *DIM* 95).

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pro Catechesi indictum, 30 septembris 1953, in *AAS* 45 (1953) 722.

[432] Cf. Pius PP. XII, Allocutio *Perquam laeto* His qui internationali Conventui Catechesi provehendae Romae interfuerunt, 14 octobris 1950, in *AAS* 42 (1950) 817.

[433] Cf. Pius PP. XII, Allocutio *Il primo*, Iuvenibus qui de Christiana doctrina certamen *Veritas* nuncupatum, vicerunt, a Consilio nationali Italico pro Catechesi indictum, 30 septembris 1953, in *AAS* 45 (1953) 721.

Hence, with regard to *tools*, the catechism and other books of religious instruction were confirmed directly or indirectly in all the documents as the tools to be placed in the hands of both catechized and catechists. With *Provido sane*, the official magisterium suggested other corollary tools and approaches for the improvement of instruction (cf. *PvSan* 29). *Princeps Pastorum* especially recommended the use of modern means of communications, an insight that, henceforth, would be a mainstay in the successive catechetical documents of the Church (cf. *PP* 21).

The formation of the *agents* of catechesis, whether they be priests, religious or lay people, was undeniably an important concern of the documents from 1917 to 1959. It should be recalled that from the late nineteenth century to the 1930's, catechetical theoreticians were promoting the Munich method, which utilized in catechetical instruction the principles of pedagogy as a way of overcoming a rigidly intellectualistic approach to teaching the catechism. The mid-1930's to Vatican II saw the catechetical movement's adoption of the kerygmatic approach with its focus on integrated content, which eventually developed to include a more anthropological approach to catechesis.

As a consequence of exciting developments in the study of catechetics, most of the documents between 1917 and 1959 recommended the preparation and continuous training of catechists through classes in catechetics or catechetical conventions. These catechists were seminarians[434], religious[435] and/or both, including

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[434] Cf. Sacra Congregatio de Seminariis et de Studiorum Universitatibus, Epistula *Ad Regnum*, Ad rm.mos ordinarios, de catechetica disciplina in sacris seminariis impense excolenda, 8 septembris 1926, in *AAS* 18 (1926) 453-455.

[435] Cf. Sacra Congregatio de Religiosis, Instructio *Quantum homini*, Ad supremos moderatores et moderatrices religiosarum laicarum familiarum, de obligatione subditos in doctrina christiana rite imbuendi, 25 novembris 1929, in *AAS* 22 (1930) 28-29.

especially lay people[436]. *Orbem catholicum* encouraged religious congregations to open catechetical schools for the training of catechists. In two of the documents, Pius XII actually addressed assemblies of those who were undergoing some form of training: the delegates of the 1950 International Catechetical Convention and a group of priests-*periti* in the teaching of the catechism.

3. Conclusion

To recapitulate the findings of the chapter, this concluding section reviews both the continuities and discontinuities between the *CIC*/17 legislation and the post-codification magisterial documents as regards the object and means, as well as the method, tools and agents of catechesis.

For *CIC*/17, the *object* of catechesis was safeguarding and maintaining revealed teaching and faithfully expounding it (cf. can. 1322). The canons did not reflect the pre-Code teaching of Pius X in *Acerbo nimis*, a primary source of *CIC*/17 legislation, that a change in one's life is the chief aim of catechetical instruction. Though most of the initial documents of the period did not indicate the precise object of the teaching of the catechism, it can be presumed that they basically affirmed the indication of *CIC*/17: to preserve and defend the doctrines of the Catholic Church. However, Pius XI, in *Divini illius Magistri*, echoing the teaching of Pius X in *Acerbo nimis*, clarified the silence of *CIC*/17 on the matter. He pointed out that the object of Christian education, including catechetical instruction, is the formation of the true Christian who lives out the spirit of Christ in the world (cf. *DIM* 96). The determination of this object definitely went beyond from the limited goal of preserving and defending of the faith as expressed in can. 1322, to the living out of the faith in the world. Pius XII confirmed this broadening vision in

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[436] Cf. Sacra Congregatio Concilii, Decreum *Ad aptiores* de norma servanda cum coetus catechistici aliique pro scholis de religione conventus indicuntur, 16 aprilis 1924, in *AAS* 16 (1924) 431. Cf. Sacra Congregatio Concilii, Decretum *Provido sane*, De catechetica institutione impensius curanda et provehenda, 12 ianuarii 1935, in *AAS* 27 (1935) 145-152.

his address *Perquam laeto* to the delegates of the 1950 International Catechetical Convention[437]. In his 1953 speech, *Il primo*, to the young people who won the contest *Veritas*, he clearly taught that the goal of the teaching of the catechism is for participants to develop a faith that is living, integral and consistent with one's actions[438]. In *Princeps Pastorum*, John XXIII taught that the object of catechetical instruction is communion with Christ, manifested in a life of virtue and service (cf. *PP* 31).

Can. 1332 identified the *means* – doctrinal instruction through the teaching of the catechism – that was most appropriate to the object that catechesis meant to achieve, i.e., the preservation of the deposit of the faith and its faithful explanation. The canons exclusively proposed instruction or teaching in preparing children to receive the sacraments, in ongoing catechesis for children and youths after their First Communion, religious instruction in schools and in adult instruction. The documents of the magisterium published after the *CIC*/17 codification likewise generally conceived instruction in the catechism as the means of providing catechetical formation. However, again on the occasion of the 1950 International Catechetical Convention, Pius XII, in *Perquam laeto*, realized the importance of including the practical training of connecting doctrines to life as an indispensable means of catechetical formation, side by side with teaching the catechism[439]. In a similar way, John XXIII taught in *Princeps Pastorum* that doctrinal instruction should also be accompanied by examples from the actual witness of Christians (cf. *PP* 31-32). This new dimension of the means of catechesis was

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[437] Cf. Pius PP. XII, Allocutio *Perquam laeto* His qui internationali Conventui Catechesi provehendae Romae interfuerunt, 14 octobris 1950, in *AAS* 42 (1950) 817.

[438] Cf. Pius PP. XII, Allocutio *Il primo*, Iuvenibus qui de Christiana doctrina certamen *Veritas* nuncupatum, vicerunt, a Consilio nationali Italico pro Catechesi indictum, 30 septembris 1953, in *AAS* 45 (1953) 722.

[439] Cf. Pius PP. XII, Allocutio *Perquam laeto* His qui internationali Conventui Catechesi provehendae Romae interfuerunt, 14 octobris 1950, in *AAS* 42 (1950) 817.

reflective of the catechetical movement's appreciation of the human experience as a vital source of catechesis.

With regard to *method*, both *CIC*/17 and the documents after it reflected the consistent methodological approach of adaptation to the needs and capacities of the catechetical participants. Hence, the Code's proposed progressive levels of parish instruction in cann. 1330-1332, including religious instruction in schools, which is classified into elementary, middle and advanced levels (cf. cann. 1373). An added methodological approach was provided by Pius XII in *Il primo*[440] and *Divini illius Magistri* (cf. *DIM* 95) when he stressed the interdisciplinary nature of school catechesis, i.e., lessons in doctrine should relate to other fields of study in the school.

The canons identified the catechism (cf. can. 1332), as well as other books of religion (cf. can. 1381), as the *tools* for catechetical instruction. The post-*CIC*/17 documents confirmed their use. With *Providio sane*, however, the official magisterium suggested other corollary tools or approaches for the improvement of instruction. The document mentioned the celebration of the Feast of Christian Doctrine in parishes, children's Masses, exhortative sermons, leaflets, games, and other catechesis-oriented activities (cf. *PvSan* 29). The homily had already been identified in *CIC*/17 as a possible opportunity to explain Catholic doctrine to the people (cf. can. 1345), but only in a limited way due to the intrinsic difference between the homily and catechesis. An important development in catechetical teaching shortly before Vatican II was *Princeps Pastorum*'s recommended use of modern means of communications in spreading Catholic doctrine (cf. *PP* 21). Meanwhile, new ecclesial organs – the catechetical section of the Sacred Congregation of the Council[441] and

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[440] Cf. Pius PP. XII, Allocutio *Il primo*, Iuvenibus qui de Christiana doctrina certamen *Veritas* nuncupatum, vicerunt, a Consilio nationali Italico pro Catechesi indictum, 30 septembris 1953, in *AAS* 45 (1953) 722.

[441] Cf. Pius PP. XI, Motu proprio *Orbem Catholicum*, De Christianae Doctrinae institutione toto orbe catholico ordinanda, 29 iunii 1923, in *AAS* 15 (1923) 327-328.

the diocesan catechetical office (cf. *PvSan* 33) – were established to serve as organizational structures that would oversee an improved catechesis in the Church.

The catechetical canons contained no indication of the term «Christian community», though they did identify who were the *agents* of catechetical instruction. With *Princeps Pastorum*, John XXIII went beyond the mere mention of the work of individual Christians by noting that their individual testimonies must be enlarged and confirmed in the context of the whole Christian community (cf. *PP* 42-43). As regards the laity, their catechetical role indicated in the canons was accessory and optional (cf. can. 1333 §1), though the Code, in can. 711 §2, also affirmed their contribution by recommending the establishment of the Confraternity of Christian Doctrine in parishes. Nevertheless, the canons were silent on the formation of lay catechists. In comparison, post-*CIC*/17 magisterium was insistent on the formation of the *agents* of catechesis. Most of the documents between 1917 and 1959 recommended the preparation and continuous training of catechists – whether they be lay people, seminarians or religious – and the establishment of catechetical schools for the training of catechists[442].

In conclusion, one observes the difference between the catechumenal practice of the early Church, including the early Middle Ages, and the legislation of *CIC*/17, which basically reflected a post-Tridentine framework and which made no mention at all about the connection between the knowledge of doctrine with the experience of Christian life. Gradually, however, especially in the years shortly before Vatican II, the popes began to insist on the more conscious translation of catechism learning into actual life. This opening was the fruit of the hierarchy's recognition of the validity and positive contributions of catechetical experts and pastoral theologians in advancing the objectives of the catechetical movement.

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[442] Cf. Pius PP. XI, Motu proprio *Orbem Catholicum*, De Christianae Doctrinae institutione toto orbe catholico ordinanda, 29 iunii 1923, in *AAS* 15 (1923) 327.

Nevertheless, a new catechetical mentality was still waiting to be officially recognized, one that would exemplify, in a new historical context, the best of an institution that originally engaged the commitment of all the baptized and assured a kind of formation that integrated the knowledge of the faith with the demands of Christian life. Through Vatican II's documents on the Pastoral Office of Bishops, the Missionary Action of the Church, Christian Education and the Instruments of Social Communications, the Church would begin to see more clearly the direction catechesis should take in the twentieth century and beyond.

CHAPTER IV.

THE OBJECT AND MEANS OF CATECHESIS IN THE TEACHINGS OF THE SECOND VATICAN COUNCIL

Vatican II does not have a full document on catechesis. Nevertheless, the Council succeeded in changing the direction of the Church's catechesis based on the catechetical provisions in Christus Dominus[443], Ad gentes[444], Gravissimum

[443] Cf. Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Christus Dominus*, De pastorali Episcoporum munere in Ecclesia, 28 octobris 1965, in *AAS* 58 (1966) 673-701 (= *CD*). The English translation of *Christus Dominus* is taken from Abbott (Ed.), *The Documents of Vatican II*, 396-429.

[444] Cf. Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Ad gentes*, De activitate missionali Ecclesiae, 7 decembris 1965, in *AAS* 58 (1966) 947-990 (= *AG*). The English translation of *Ad gentes* is taken from Abbott (Ed.), *The Documents of Vatican II*, 584-630.

educationis[445] and Inter mirifica[446], all utilized as sources[447] of CIC/83 cann. 773 and 779. This chapter investigates primarily the dynamics of object-means of catechesis, but also its method, tools and agents whenever mentioned in the conciliar documents. These documents, especially Christus Dominus and Ad gentes, provide clear and sufficient conciliar catechetical orientations, even proposing concrete provisions for the restoration of the catechumenate[448]. Gravissimum educationis, apart from its treatment of the nature of catechesis, also highlights the use of instruments of social communications for Christian education and catechesis, which CD 13 also mentions and which Inter mirifica explores in depth.

Investigation on each of the conciliar documents proceeds along the same pattern. Each section first presents the redaction history of

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[445] Cf. Sacrosanctum Concilium Oecumenicum Vaticanum II, Declaratio *Gravissimum educationis*, De educatione christiana, 28 octobris 1965, in *AAS* 58 (1966) 728-739 (= *GE)*. The English translation of *Gravissimum educationis* is taken from Abbott (Ed.), *The Documents of Vatican II*, 637-651.

[446] Cf. Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Inter mirifica*, De instrumentis communicationis socialis, 4 decembris 1963, in *AAS* 56 (1964) 145-157 (= *IM*). The English translation of *Inter mirifica* is taken from Abbott (Ed.), *The Documents of Vatican II*, 319-331.

[447] Cf. Pontificia Commissio Codici Iuris Canonici Authentice Interpretando, *Codex Iuris Canonici*. Auctoritate Ioannis Pauli PP. II promulgatus. *Fontium annotatione et indice analytico-alphabetico auctus*, Libreria Editrice Vaticana 1989, 215; 217 (= Pontificia Commissio Codici Iuris Canonici Authentice Interpretando, *Fontium annotatione et indice*, 215; 217).

[448] It is a fact that catechesis is closely connected with the liturgy of the Church. Nevertheless, this section of the study focuses more specifically on the object and means of catechesis itself rather than with its specifically liturgical component, which can be matter for another study. Articles 64-66 of *Sacrosanctum Concilium* deal with the more liturgical aspects of the catechumenate but they do not provide us more than what *CD* 12-14, *AG* 14 and *GE* 4 do concerning the focus of this thesis. In any case, *AG* 14 is clear in pointing out that catechumenal formation is carried out in successive steps marked by liturgical rites, as will be seen later.

the catechetical provisions. Then, in the light of the interventions of the conciliar Fathers at Vatican II and of contemporary authors, the chapter begins to analyze the object, means, method, tools and agents of catechesis.

1. *Christus Dominus*

The decree *Christus Dominus*, On the Pastoral Office of Bishops in the Church, consists of three chapters. Chapter I discusses the role of bishops in the Universal Church. Chapter II treats their place within their particular churches or dioceses. Chapter III concerns the cooperative work of bishops for the common good of the particular churches and the whole Universal Church. *CD* 13-14, found in Chapter II concerning the duties of diocesan bishops in their particular churches, read as follows:

> 13c. [Doctrinae christianae proponendae rationes]. Varia media ad doctrinam christianam annuntiandam adhibere satagant in hodierno tempore quae praesto sunt, videlicet imprimis praedicationem atque catecheticam institutionem, quae quidem semper principem tenent locum […].
>
> 14a. [Catechetica Institutio]. Advigilent ut catechetica institutio, quae eo tendit ut in hominibus fides, per doctrinam illustrata, viva fiat atque explicita et operosa, tum pueris et adolescentibus, tum iuvenibus, tum etiam adultis sedula cura tradatur.

The English translation reads:

> 13c. [The manner of proposing Christian doctrine]. Bishops […] should also strive to make use of the various means at hand today for making Christian doctrine known, namely, first of all, preaching and catechetical instruction which always hold pride of place […].
>
> 14a. [Catechetical Instruction]. Catechetical training is intended to make men's faith become living, manifest [conscious] and active through the light of instruction. Bishops should see to it that such training is painstakingly given to children, adolescents, young adults and even grownups.

1.1 The evolution of CD 12-14

This section on the catechetical contribution of *Christus Dominus* is an investigation into the history of the textual redaction of *CD* 12-14 on the teaching of Christian doctrine and catechetical instruction. The redactional stages concerned are: the 1962 and 1963 redactions of the schemata during the preparatory phase of the Council, and the development of the text at the Council itself as *textus prior*, *textus emendatus* and *textus recognitus*, respectively.

1.1.1 The 1962 Schema *De cura animarum*

The Preparatory Commission on Bishops and the Governance of Dioceses met in two general sessions held in Rome from 27 September to 7 October 1961, and from 5 to 13 February 1962[449]. These meetings resulted in the preparation of ten schemata, none of which treated the topic of catechetical instruction. These ten schemata were eventually consolidated to form only two texts: *De episcopis ac De dioeceseon regimine* and *De cura animarum* concerning the pastoral care of souls[450].

The schema *De cura animarum* contained two parts: I. *De pastorali episcoporum munere*, and II. *De peculiaribus quaestionibus animarum curam spectantibus.* Part II included the topic on catechetical instruction in Chapter I entitled, *De catechetica populi christiani institutione*. Its sections included: I. The catechism and

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[449] Cf. J. Komonchak, «The Struggle for the Council During the Preparation of Vatican II (1960-1962)», in G. Alberigo – J. Komonchak (Ed.), *History of Vatican II*, Vol. I, Maryknoll-Leuven 1995, 180 (= Komonchak, I, «The Struggle», 180).

[450] These two schemata were printed in the collection Sacrosanctum Oecumenicum Concilium Vaticanum II, *Schemata constitutionum et decretorum de quibus disceptabitur in Concilii sessionibus*, Series III, Typis Polyglottis Vaticanis 1962 (= *Schemata*, III). Cf. L. Carli, «Decreto *Christus Dominus*», in *Ufficio Pastorale dei Vescovi e Chiese Orientali cattoliche: genesi stricodottrinale, testo latino e traduzione italiana, esposizione e commento, motu proprio Ecclesiae sanctae*, Torino 1967, 36 (= Carli, «Decreto *Christus Dominus*», 36). Cf. Komonchak, I, «The Struggle», 183-184.

catechetical books; II. Coordination of catechetical instruction; and III. The method of catechetical instruction. Albeit only a schema of an official document of Vatican II, this chapter on catechetical instruction provided a whole, new fresh insight into the object and means of catechesis never found before altogether in any of the official documents on catechesis between 1917 and the celebration of Vatican II.

The object of catechetical instruction according to the schema is to help men and women live their faith-lives in a vital and manifest way, i.e., daily lives and decisions in harmony with the doctrines of the faith that they learn. According to art. 150[451],

> proprius institutionis catecheticae finis est ut in hominibus fides, per doctrinam illustrata, viva sit et explicita; itemque ut iidem excitentur ad vitam agendam quae fidei christianae sit consentanea et bonis operibus perficiendis iugiter intenta.

A living and manifest faith is one that more fully participates in the life of the Church, never separating the faith from daily life, as explained by art. 152. Article 156 explains that one sign of a living, manifest and active faith that catechetical instruction aims for is the Christian's growing capacity to evaluate the realities of life on the basis of one's Christian beliefs, and so live morally according to one's faith. In other words, the object of catechetical instruction is the formation of true Christian witnesses in the world and for the world, in the domestic, professional and social sphere as stated in art. 158.

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[451] Sacrosanctum Oecumenicum Concilium Vaticanum II, Schema decreti *De cura animarum*, in *Schemata*, Vol. III, 156. Art. 150. «The proper object of catechetical instruction is to make the faith, through the light of instruction, living and manifest in men. Catechetical instruction also hopes to stir them up to live a life in harmony with their Christian faith, consistently eager in accomplishing good works». All our translations of primitive Vatican II documents, i.e., prior to their final approval at the Council, are based on the English translation of definitive texts in Abbott (Ed.), *The Documents of Vatican II*.

The schema provides two means of imparting Christian doctrine through catechetical instruction: the traditional presentation, explanation and memorization of the catechism, and the integration of doctrine with the other sources of catechesis. Regarding doctrinal instruction, art. 137 prescribes that the explanation should be simple and uncomplicated, avoiding controversial matters. Article 151 explains that in such an explanation, the truths of the faith found in Scriptures and Church Tradition should all find their connection and center in the salvific message and person of Jesus Christ.

The other means that should be employed within the same process of catechetical instruction, apart from the mere teaching of doctrines per se, is the integration of these doctrines contained in the catechism with other sources of catechesis. Article 138 notes the need to connect intellectual truths with aspects of Christian life that are more experiential: the liturgy and the apostolate. Corollary to the integration of the different sources of catechesis is the broadening of the Church's understanding of the process of Christian education and maturity. With the aid of developments in the science of pedagogy, catechesis should, henceforth, embrace much more than just a person's capacity to understand and memorize the catechism textbook but should consider all the faculties of the person, including age, character and condition (cf. art. 153).

The schema identifies books as tools for catechesis: catechetical books (cf. art. 135), scriptural commentaries (cf. art. 141), and the National Catechism adapted to local circumstances (cf. art. 136). The general methological principle to be applied to all more specific methods in catechesis is the principle of adaptation and accommodation to the needs of participants as required by their own personal, environmental and cultural circumstances (cf. art. 139 and 140). Specifically, art. 159 proposes the method of the catechumenate for the formation of those preparing for baptism or those already baptized who needed some form of re-initiation into the Church[452].

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[452] It will be observed that such a formation, as contained in the schema at this early stage of the proposal to restore this ancient institution, consists

Finally, the schema expresses due concern for the formation of the agents of catechesis: priests and lay religion teachers and catechists (cf. artt. 145-149).

All in all, the schema presents a wide range of ideas and proposals that seem to have been influenced in a positive way by the developments in the catechetical movement prior to, and at the time of, the convocation of Vatican II. But since the 1962 schema *De cura animarum* is still a very raw schema, it remains to be seen whether or not its proposals will find their way into the final text of *Christus Dominus*.

1.1.2 The 1963 Schema *De cura animarum*

In the April 1963 version of the schema *De cura animarum*[453], the section on catechetical instruction was situated in Chapter V. Entitled *De catechetica populi christiani institutione* and prepared by the Concilar Commission on the Discipline of the Clergy and the Christian People, it contained eight articles: Prologue (cf. art. 53); The Necessity of Catechetical Instruction for the Christian People (cf. art. 54); The Goal of Catechetical Instruction (cf. art. 55); The Method to be Used in Catechesis (cf. art. 56); The Preparation of Catechists (cf. art. 57); The Ordering of Catechetical Instruction (cf. art. 58); Catechetical Books (cf. art. 59); and The Mandate Concerning Catechetical Directories (cf. art. 60).

The object of catechetical instruction according to art. 55[454] of the present schema is the same as its precedent in the 1962 schema. The text reads:

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basically of teaching or instruction in the truths of the faith and morals.

[453] Cf. Schema Decreti *De cura animarum*, in *ASSCOV II*, II/IV, 751-826.

[454] *Ibid.*, 770. Art. 55. «Catechetical instruction is intended, first of all, to make the faith, through the light of instruction, living and manifest in men. Catechetical instruction also hopes to stir them up to live a life in harmony with their Christian faith, always accomplishing good works».

> [De fine institutionis catecheticae]. Eo institutio catechetica tendit, idque imprimis tamquam finem persequitur, ut in hominibus fides, per doctrinam illustrata, viva fiat atque explicita, iidemque homines ad vitam agendam excitentur fidei christianae consentaneam et bonis operibus semper praestantem.

With regard to the means, however, the clarity of the dual means of catechesis expounded in the preceding schema seems to have been lost in the preparation of the present 1963 schema. The most that can be identified as the means of catechesis is found in the same art. 55, which states that the object of catechesis is achieved through «doctrinam illustrata» or by means of the teaching of Christian doctrine.

Though similar to its 1962 precedent, art. 56 on method weaves into the text the careful balance between fidelity to the sacred material being treated in instruction and consideration of the circumstances of those catechized. Something important, however, disappeared from the earlier version of the text *De cura animarum*: the reference to the institution of the catechumenate as a method for imparting catechesis to the people. The article was transferred to appendix seven[455] as art. 15, along with the other sections of *De cura animarum* now classified into seven appendices, not to be discussed anymore in the aula[456]. Appendix seven was to serve as the most primitive text

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[455] Cf. Schema Decreti *De cura animarum*, in *ASSCOV II*, II/IV, 821.

[456] Though not discussed nor submitted for voting in the hall, *De cura animarum* had a great influence in making *Christus Dominus* a truly pastoral decree, faithful to the spirit of the Council. Grootaers writes: «Although no longer in the agenda of Vatican II, the schema was not therefore lost. Important parts were later "retrieved" by the Commission on Bishops and Dioceses. When the plan of the schema was entirely revised in January 1964, many themes of the schema on the care of souls fitted into it quite naturally». J. Grootaers, «The Drama Continues Between the Acts: The "Second Preparation" and its Opponents», in G. Alberigo – J. Komonchak (Ed.), *History of Vatican II*, Vol. II, Maryknoll-Leuven 1997, 482 (= Grootaers, «The Drama Continues», 482).

of the General Catechetical Directory to be prepared by a group of experts after the Council.

Unlike the 1962 schema, art. 59 of the 1963 schema clearly states that official catechisms and catechism textbooks are the primary tools for catechetical instruction. Other useful books may be used also, especially those with selected chapters from the Scriptures. With regard to agents, after stating the serious obligation of local ordinaries and priests as the agents in the handing on of Christian doctrine in art. 53, art. 57 repeats the provision of the preceding 1962 schema concerning the training of catechists both in the doctrines of the Church and in the principles of psychology and pedagogy. They should also be prepared spiritually, i.e., in faith and love. However, unlike the 1962 schema, this version is silent concerning the catechetical preparation of priests and religious during the period of their seminary or religious formation.

1.1.3 The 1964 *Textus Prior*

During the second conciliar period, it was decided that those matters concerning the pastoral ministry of bishops contained in *De cura animarum* which were not yet discussed in the aula should be incorporated into the other schema *De episcopis ac De dioecesium regimine*[457]. With this development, the *textus prior* of what would later be known as *Christus Dominus* was born as *De pastorali episcoporum munere in ecclesia*[458]. The new schema was discussed from the 83rd to the 86th general congregations held from 18 to 23 September 1964. The debates were preceded by the official *relatio* of Msgr.Veuillot[459].

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[457] Cf. Carli, «Decreto *Christus Dominus*», 39-40. Cf. E. Vilanova, «The Intersession», in G. Alberigo – J. Komonchak (Ed.), *History of Vatican II*, Vol. III, Maryknoll-Leuven 2000, 383-384 (= Vilanova, «The Intersession», 383-384).

[458] Cf. Schema Decreti *De pastorali episcoporum munere in ecclesia*, in *ASSCOV II*, II/III, 22-44.

[459] Cf. *Relatio super Schema Decreti De pastorali episcoporum munere in ecclesia.* Exc.mus P.D. Petrus Veuillot, Archiepiscopus tit. Constantiensis in Thracia, coad. Parisiensis. Relatio, in *ASSCOV II*, II/III, 60-66.

In this new schema, the material on catechetical instruction was contained in Chapter II, entitled «Bishops and their particular churches or dioceses». The content was now much reduced compared to the preceding schema, leaving the rest for inclusion into the catechetical directory[460] to be prepared after the Council. Articles 12a, 13 and 14, the core of the matter on catechetical instruction, were placed under section I dedicated to the pastoral duties of diocesan bishops.

In comparison with the previous 1962 and 1963 versions of the schema *De cura animarum*, the *textus prior* presents the object of catechesis in a shorter way in art. 14a[461], substituting the sentence on living a life congruent with the Christian faith with the word «operosa»:

> Advigilent ut catechetica institutio, quae eo tendit ut in hominibus fides, per doctrinam illustrata, viva fiat atque explicita et operosa, tum pueris et adolescentibus, tum iuvenibus, tum etiam adultis sedula cura tradatur […].

The *textus prior* confirms the statements of the previous 1962 and 1963 schemata that the means to be employed in order to have a living, manifest and active faith is teaching or instruction (*per doctrinam illustrata*) with the use of integrated sources: «[…] ut eadem institutio innitatur Sacra Scriptura, Traditione, Liturgia vitaque Ecclesiae» (art. 14a). In particular, the experience of the liturgy and the life of the Church during the catechetical process

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[460] J. Otaduy Guerin describes the nature and intent of the post-concilar directories in his study, *Un exponente de legislación postconciliar. Los directorios de la Santa Sede*, Pamplona 1980, 35-44 (= Otaduy Guerin, *Un exponente*, 35-44).

[461] Schema Decreti *De pastorali episcoporum munere in ecclesia*, in *ASSCOV II*, III/II, 27. Art. 14a. «Catechetical training is intended to make men's faith become living, manifest [conscious] and active through the light of instruction. Bishops should see to it that such training be painstakingly given to children, adolescents, young adults and even grownups».

should provide the more practical and lived aspect of catechetical formation.

A new dimension can be noticed in the *textus prior*'s presentation of the method of catechesis. Aside from using a method that is suited both to the Christian message being communicated and to the condition of participants (cf. art. 14a), catechesis should also be carried out in a relevant way, responsive to the difficulties and questions people face, with special attention to the needs of the poor and the marginalized (cf. art. 13a). With regard to catechetical tools, the content of art. 13b is new. The article encourages the use of various tools available in proclaiming Christian doctrine, including the printing press and the instruments of social communication. The article, nevertheless, does not mention the use of catechisms and other catechetical books, the treatment of which would, presumably, appear in the General Catechetical Directory to be prepared after the Council. Concerning the agents of catechesis, the *textus prior* places the bishop at the head of the teaching ministry of the Church in the local setting (cf. art. 12a). As with the preceding 1963 schema, the present schema affirms the need to form catechists in both the doctrines of the Church, and in the effective ways of imparting them with the aid of psychology and pedagogy (cf. art. 14b).

In summary, the *textus prior* follows the basic principles already enuntiated in the 1962 and 1963 versions of the schema *De cura animarum*, except for the fresh recommendation to use modern means of social communications in proclaiming Christian doctrine. Desirous in presenting the catechetical duties of bishops in a conciliar document on the pastoral office of bishops, the Fathers were also aware that much more should be put forward in a General Catechetical Directory about catechesis than what could be contained in a concilar schema on the multi-faceted ministry of bishops.

1.1.4 The 1964 *Textus Emendatus*

Based on the recommendations received by the Commission on Bishops and the Governance of Dioceses concerning the contents of the *textus prior*, the text was corrected and presented as the *textus*

emendatus[462] on 30 October 1964 at the 113rd general congregation. The catechetical texts under study were exactly the same as the *textus prior* except for some additional input that bring to greater light the object, means and method of catechesis already contained in the *textus prior*.

The new material in art. 12a[463] on the teaching office of bishops confirms that the object of catechesis, already discussed in the *textus prior*, is a living faith:

> In exercendo suo munere docendi Christi Evangelium hominibus *annuntient*, quod praecipuum est eorum officium (Cf. Conc. Trid., Sess. V, decr. *De reform.*, c. 2, Mansi 33, 30; Sess. XXIV, decr. *De reform*., c. 4, Mansi 33, 159), eos ad fidem in Spiritus fortitudine vocantes aut in fide viva confirmantes.

The means involved in bringing Christians to a living faith is through doctrinal instruction: «Integrum Christi mysterium ipsis proponant, illas nempe veritates quarum ignorantia, Christi ignorantia est […]»[464]. But catechesis should not just teach doctrine. According to the new text in art. 13a, «Doctrinam quoque tueantur, ad eam defendendam ipsos fideles docentes […]»[465].

Regarding the method of catechesis, the expression «vitae condicionibus auditorum» has been added to art. 14a as one of the

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[462] Cf. Schema Decreti *De pastorali episcoporum munere in ecclesia* (1964). *Textus emendatus et relationes*, in *ASSCOV II*, III/VI, 112-207.

[463] Schema Decreti *De pastorali episcoporum munere in ecclesia* (1964). *Textus emendatus et relationes*, in *ASSCOV II*, III/VI, 134. Art. 12a. «In exercising their duty of teaching, they should announce the gospel of Christ to men, a task which is eminent among the chief duties of bishops. They should, in the power of the Spirit, summon men to faith or confirm them in a faith already living».

[464] *Ibid*. Art. 12a. «They should expound the whole mystery of Christ to them, namely, those truths the ignorance of which is ignorance of Christ».

[465] *Ibid*. Art. 13a. «Bishops should also guard that doctrine, teaching the faithful to defend and spread it […]».

considerations for adaptation. Moreover, a whole paragraph on the Church's basic stance of «conversation» with people was added to art. 13b, supporting the provision of an adapted catechetical method based on a deep knowledge and understanding of the circumstances of life of the catechetical participants. Still with regard to method, one crucial novelty of the *textus emendatus* was the re-appearance[466] of the provision to restore the catechumenate as a method of catechesis. It should be recalled that reference to it had been suppressed both in the 1963 version and *textus prior*. Hence, art. 14c[467] of the *textus emendatus* now reads: «Satagant etiam ut institutio catechumenorum adultorum restituatur aut melius adaptetur».

1.1.5 The 1965 *Textus Recognitus*

On 16 September 1965, the updated version of the decree *De pastorali episcoporum munere in ecclesia*[468], together with the rationale

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[466] It was primarily due to the intervention of the French bishops during the discussions on the *textus prior* that the Council was able to steer itself into restoring the mention of the catechumenate in the text, including the role of the bishops in establishing the institution in their particular churches and adapting it to their local circumstances. They lamented the fact that in a world where ancient Christendom was being afflicted by modern unbelief, the schema had no mention of the institution. Thus, they proposed the inclusion of the following text: «Cum vero ecclesia episcopalis tamquam signum ad nationes levatum manifestatur atque nova membra ad corpus mysticum Christi, per baptismum, gignere desiderat et debet necesse est ut institutio catechumenorum adultorum restituatur aut melius adaptetur». *Animadversiones* of the French Bishops, in *ASSCOV II*, III/II, 459. Our English translation reads: «Since, however, the episcopal church is a sign raised to the nations and the Church desires new members to be born, through baptism, into the mystical body of Christ, it is necessary that the instruction of adult catechumens be restored or adapted in a better way». Cf. Schema Decreti *De pastorali episcoporum munere in ecclesia* (1964), *Relatio prior de capite II, art. I et II*, in *ASSCOV II*, III/VI, 157.

[467] Schema Decreti *De pastorali episcoporum munere in ecclesia* (1964). *Textus emendatus et relationes*, in *ASSCOV II*, III/VI, 136. Art. 14c. «Bishops should also strive to re-establish or better adapt the instruction of adult catechumens».

[468] Cf. *Schema Decreti De pastorali episcoporum munere in ecclesia. Textus recognitus et modi*, in *ASSCOV II*, IV/II, 510-555.

for the revisions[469], was given to the concilar Fathers. Then on 6 October, the Fathers voted on the full schema. After admitting a few minor changes on the text, the Fathers voted[470] and approved the definitive text, *Christus Dominus*, during the seventh public session on 28 October 1965.

1.2 Commentary

This textual analysis of *Christus Dominus* is organized according to the following headings: object, means, and method, tools and agents of catechesis.

1.2.1 The object of catechesis

The object of catechesis in *Christus Dominus* is expressed in *CD* 14a. Catechesis aims to make the faith, as illumined by teaching, a living, explicit and effective force in the lives of Christians and prospective Christians. This process of coming to faith begins with the proclamation of the mystery of Christ, the working of the Spirit in the heart of the individual, and the person's belief and free conversion to the Lord. Conversion entails a deep awareness of having been «snatched away from sin and led into the mystery of the love of God» (*AG* 13b). One thus enters into a personal relationship with the Lord, accepting Him as Savior and Lord. Through post-baptismal catechesis, the new Christian progresses towards a more mature faith that is living, manifest and active.

A faith that is living, manifest and active does not merely remain on the spiritual, invisible level. Such a kind of faith is experienced together with other members of the Christian community through one's fuller participation in the whole life of the Church. One's faith becomes more alive through continual nourishment in the teachings of the Scriptures, Tradition and the Magisterium (doctrine). One's

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[469] Cf. *Relatio de singulis numeris capitis II*, in *ASSCOV II*, IV/II, 562-592.

[470] The Fathers voted as follows: out of 2,322 Fathers, 2,319 voted *placet*, 2 *non placet*, 1 null vote. Cf. Sessio Publica VII, 28 octobris 1965, Approbatio et proclamatio decretorum Concilii, in *ASSCOV II*, IV/V, 673.

faith becomes manifest when shared together in prayer and worship with the other members of the Christian community (worship). One's faith becomes truly effective and active when it bears fruit in works of charity and the apostolate (morals). Taken altogether, the kind of faith that catechesis hopes to form is one that seeks always to conform one's life to one's Christian's beliefs. It is precisely «operosa», effective in giving concrete proofs in actions as a true Christian witness in the world and for the world. Duly instructed in an excellent manner concerning one's Christian duties, the Christian formed through catechesis proclaims the message of Christ in words and in deeds, in personal and domestic life, as well as in professional and social life.

1.2.2 The means of catechesis

The means involved in bringing Christians to a living faith is through doctrinal instruction: «Catechetical training is intended to make men's faith become living, manifest and active through the light of instruction» (*CD* 14a). Doctrinal instruction is given premium in catechetical instruction as bishops are enjoined to expound the whole mystery of Christ to Christians, namely, «those truths the ignorance of which is ignorance of Christ» (*CD* 12a). According to Carli,

> catechetical instruction aims to enlighten the believer through a profound systematic knowledge of the principles derived from the history of salvation, in such a way that the faith becomes […] conscious, living and manifest, and one's life is conformed all the more to the faith that one professes[471].

Instruction in doctrine should be in the manner of simple presentation and explanation of the truths contained in the teachings and life of Christ and safeguarded in the Church's deposit of faith. It should avoid complex questions and controversial matters. Moreover,

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[471] «L'istruzione catechistica intende illuminare il credente mediante un' approfondita sistematica conoscenza dei principi che presiedono alla storia della salvezza, in modo che la sua fede diventi, più che possibile, cosciente, viva ed esplicita, e la sua vita pratica si conformi sempre di più alla fede professata». Carli, «Decreto *Christus Dominus*», 266. The English translation is ours.

the truths of the faith found in Scriptures and Church Tradition should all find their connection and center in the salvific message and person of Jesus Christ[472].

Nevertheless, the text of *CD* 14a requires the utilization of integrated sources in instruction: the Sacred Scriptures, Tradition, the Liturgy, the Magisterium and the life of the Church. Apart from the more doctrinal teaching on the basis of Scriptures, Tradition and the Magisterium, catechesis indispensably includes also the sources of the Liturgy and the life of the Church. These latter sources provide the more practical, lived means of catechesis.

It can thus be asserted that apart from the mere teaching of doctrines per se, one needs to integrate doctrinal teachings, usually contained in the catechism, with other sources of catechesis. In other words, one needs to connect intellectual truths contained in Scriptures, Tradition and Magisterium with aspects of Christian life that are more experiential: the liturgy and the apostolate.

In summary, the knowledge of the mystery of Christ does not suffice in catechesis. It should lead to living out one's faith, accomplishing good works. Though instruction in the truths about Christ and the Church occupy the core of catechesis, such instruction also includes a whole education in Christian life wherein the objective content of the faith are closely linked with daily secular experience and the liturgy.

1.2.3 The method, tools and agents of catechesis

CD 14a presents the fundamental *methodological principle* that should characterize the catechesis of the Church. The mystery of Christ in its integrity should not only be imparted *per se*, but also adjusted to the situation of those catechized. All groups of

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[472] Cf. Sacrosanctum Oecumenicum Concilium Vaticanum II, Schema decreti *De cura animarum*, in *Schemata*, Vol. III, 154; 156, artt. 137; 151.

Christians must be catechized, but not necessarily in the same way[473]. The doctrine of the faith should be taken up to its core, without distortions nor exaggerations, and then presented in a way that is comprehensible and interesting, considering the character, ability, age, and circumstances of life[474] of those catechized.

For Vatican II, the teaching of revealed truths, as already noted, should not be a mere intellectual exercise. By its very nature, catechesis indispensably delves into the lives of people in order to lead them, with the help of the saving truths of Christ's mystery, to a Christian life filled with, and moved by, faith. For the catechetical process to touch and transform people, the Christian message should be handed on to them in such a way that they will realize its relevance to their lives, thus eager also both to defend it and to share it with others (cf. *CD* 13a). Thus, Christians would be confirmed in their faith, and their supernatural end attained, if the bishops were to strive to do two things: expound on human problems in the light of faith, especially those things that greatly burden and trouble them, and utilize a method and language that are adapted to personal circumstances and the needs of the times. One notices a clear decision of the conciliar Fathers to give a dialogical character to the pastoral

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[473] Cf. J. Perarnau, *Decreto sobre el ministerio pastoral de los Obispos en la Iglesia*, Castellón de la Plana 1966, 67 (= Perarnau, *Decreto sobre el ministerio pastoral*, 67).

[474] The French bishops, in their proposed amendments, precisely highlighted the fact that the catechesis of the Church should constantly adapt to the personal and circumstantial needs of people. They proposed that to the words of article 14a «facultatibus et aetati auditorium» should be added «eorumque vitae circumstantiis». They stressed that it was important for the life context of the participants to serve also as one of the sources of catechesis. Cf. *Animadversiones* of the French Bishops, in *ASSCOV II*, III/II, 459: «"facultatibus et aetati auditorium" addatur "eorumque vitae circumstantiis". Ratio: Il est important de tenir compte dans l'enseignement catéchétique du milieu de vie (cf. *De cura animarum*, p. 35, ligne 13)». Also cf. Schema Decreti *De pastorali episcoporum munere in ecclesia* (1964). *Textus emendatus et relationes. Relatio prior de capite II, art. I et II*, in *ASSCOV II*, III/VI, 157.

approach of the Church[475], including the leadership style of bishops. This new style entails presenting the message of Christ in its integrity in consideration of the concrete lives of people.

With *CD* 14c, Vatican II recommended the catechumenate for the non-baptized as a precise method for the catechetical formation of those already initially converted to Christ[476]. According to Legrand, the bishop's role here as supervisor and overseer is needed in order to avoid the danger of «seeing the catechumenate as the business of specialists»[477] whereas this institution should actually be the fruit of the collaboration of the whole Christian community, led by its pastors[478].

Concerning *tools*, *CD* 13c encourages the use of various means available in proclaiming Christian doctrine but specifies two tools which are especially relevant to catechesis, the printing press and the instruments of social communication. Though *Christus Dominus*

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[475] The addition of the completely new text of art. 13b clearly illustrated the seriousness of the Council regarding this point. The Central Commission judged that a full paragraph should be added, one that would clearly affirm the need for the Church, through the bishops, to converse with the human society in which it lives and to seek out men and women and enter into dialogue with them. Cf. Schema Decreti *De pastorali episcoporum munere in ecclesia* (1964). *Textus emendatus et relationes. Relatio prior de capite II, art. I et II*, in *ASSCOV II*, III/VI, 157.

[476] The text of *Christus Dominus* does not add anything more that would clarify the fundamental nature of the catechumenate. The more complete Vatican II teaching on it will be treated in the decree *Ad gentes*, which is the matter for discussion in section II of this chapter.

[477] H.M. Legrand, «Commentaire des numéros 11-24: Nature de l'Église particulière et rôle de l'évêque dans l'Église», in W. Onclin, *La charge pastorale des évêques. Décret «Christus Dominus»*. Texte Latin et traducion Française, Paris 1969, 135 (= Legrand, «Commentaire des numéros 11-24», 135).

[478] For brief accounts of the experiences of various local churches at the time of Vatican II regarding the catechumenate, cf. *Concilium* 22 (1967) 133-148 (Spain); 149-153 (Africa); 155-159 (Japan); 161-164 (Vietnam); 165-167 (Taiwan); 172-179 (Latin America).

does not mention the use of catechisms and other catechetical books, they are surely products of the printing press. Guidelines for their use have been reserved to the General Catechetical Directory to be prepared after the Council.

With regard to the *agents* of catechesis, bishops occupy the most crucial role in the diocese. *Christus Dominus* precisely deals with the duties attached to their classic triple *munera* of sanctifying, governing and teaching, which have as their source the triple offices of Christ. According to *CD* 2b, the basis of their authority is the fact that they are successors of the Apostles as pastors of souls, sent, together with the Roman Pontiff and under his authority, to continue throughout the ages the work of Christ.

The duty of proclaiming the gospel to all is the most important of all the duties of bishops. Legrand asserts that this is one of the clearest teachings of Vatican II, having its foundation in Scriptures. The primary mandate given by Christ to the Apostles was to teach the gospel to all creatures and to be His witnesses (cf. *Mc* 16,15; *Mt* 28,19). This duty is conferred upon bishops at the symbolic imposition of the Book of the Gospels on the head during their consecration[479]. Bishops are, therefore, true and authentic teachers of the faith who lead new disciples to Christ and into the Christian community. They preach to people the faith that must be believed and put into practice. They also vigilantly protect the Christian community from errors that threaten their faith and morals (cf. *CD* 2b; *LG* 25a). Consequently, *Christus Dominus* assigns a central supervisory role to bishops with regard to catechesis in both the setting of established churches and in the missionary setting. They have the duty of coordinating the work among priests, religious and lay people.

Part of the bishop's catechetical duties is to make sure that the diocese is supplied with good and sufficient resources for catechesis. Foremost among the diocese's human resources are its catechists, the

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[479] Cf. Legrand, «Commentaire des numéros 11-24», 126.

prime collaborators of bishops and priests as agents of catechesis. Vatican II especially manifests the Church's special care for them, their role in the building up of the Church, and their own personal spiritual and professional preparation for their apostolate. Thus, in *CD* 14b, bishops are exhorted to take care that catechists are properly trained in their knowledge of the Church's teachings and in their ability to effectively transmit them through the help of both a theoretical and a practical knowledge of psychology and pedagogy.

2. *Ad gentes*

The 1997 *General Directory for Catechesis* recommends the catechumenate as the inspiration and model for all catechesis (cf. *GDC* 90). In order to understand the rationale for this recommendation, it would be opportune to seek the mind of the council Fathers concerning the precise nature, purpose and dynamics of the catechumenate[480]. Based on the conciliar Fathers' convictions, this study hopes to come to a better understanding of contemporary post-baptismal catechesis in the light of the ancient catechumenal tradition as proposed in the Vatican II decree *Ad gentes,* «On the Missionary Activity of the Church».

Ad gentes is organized into six chapters. They are: Chapter I. Doctrinal Principles; Chapter II. Missionary Work Itself; Chapter III. Particular Churches; Chapter IV. Missionaries; Chapter V. The

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[480] As discussed in Chapter I of this study, the institution of the catechumenate flourished during the early centuries of the Church and eventually fell into disuse at around the fifth century. With the growth of the Church's worldwide mission expeditions especially in the sixteenth century, missionaries demanded with greater insistence the restoration of the catechumenate. This clamor experienced some kind of a rebirth in the modern times on account of the rapid de-Christianization of Western countries with 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. 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 (= Floristan, «Restaurazione del catecumenato», 206).

Organization of Missionary Activity; and Chapter VI. Cooperation. *AG* 13b and 14a, the focus of this study, are found in Chapter II on Missionary Work, specifically under Article 2 on Preaching the Gospel and Assemblying the People of God. The texts under scrutiny are the following:

> 13b. [De Evangelizatione et Conversione]. […] Etenim, gratia Dei operante, neoconversus spirituale iter aggreditur quo, fide iam communicans mysterio Mortis et Resurrectionis, transit a vetere homine ad novum hominem in Christo perfectum (cf. *Col* 3,5-10; *Eph* 4,20-24).
>
> 14a. [De Catechumenatu et Initiatione Christiana]. […] [Catechumenatus] non est mera dogmatum praeceptorumque expositio, sed totius vitae christianae institutio et tirocinium debite protractum, quibus discipuli cum Christo suo Magistro coniunguntur. Catechumeni ergo apte initientur mysterio salutis et exercitio morum evangelicorum sacrisque ritibus, successivis temporibus celebrandis (Cf. Const. *De Sacra Liturgia*, 64-64), introducantur in vitam fidei, liturgiae et caritatis Populi Dei […].

The English translation reads:

> 13b. [Evangelization and Conversion]. […] For, by the workings of divine grace, the new convert sets out on a spiritual journey. Already sharing through faith in the mystery of Christ's Death and Resurrection, he journeys from the old man to the new one, perfected in Christ (cf. *Col* 3,5-10; *Eph* 4,20-24).
>
> 14a. [The catechumenate and Christian initiation]. […] 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 […].

2.1 The evolution of AG 13-14

2.1.1 The 1964 *Schema De missionibus*

The first plenary session of the Commission on the Missions was held on 20-29 March 1963 to discuss the schema *De missionibus*[481], earlier prepared in 1962. After a further series of meetings in the same year, the schema of the decree was approved by the Central Coordinating Commission and then sent to all the conciliar Fathers. The text[482] consisted of a preface and four chapters, with a clearly-defined provision on the object and means of catechumenal formation appearing for the first time in number 8 (Missionary Work) of Chapter II (General Rationale for the Missionary Apostolate).

According to the schema, the object of the catechumenate is to lead converts, in full consciousness and freedom, to Christian initiation (cf. art. 8b). One can suggest also that the catechumenate aims to strengthen the initial conversion earlier experienced by the convert at the initial proclamation of the message of Christ. Article 8a[483] describes such initial process of conversion that the candidate brings into the catechumenate and which one hopes to bring to greater maturity:

> Cui primae et summariae Evangelii expositioni si anima, gratia Dei suffulta, adhaerebit, ad Personam Christi se convertet,

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[481] Cf. Schema Decreti *De missionibus*, in *ASSCOV II*, V/I, 526-546. Cf. S. Brechter, «Decree on the Church's Missionary Activity», in H. Vorgrimler (Ed.), *Commentary on the Documents of Vatican II*, Vol. IV, tr. W.J. O'Hara, New York – London 1969, «German orig.», *Das Zweite Vatikanische Konzil. Dokumente und Kommentare*, Vol. II, Freiburg 1967, 93 (= Brechter, «Missionary Activity», 93).

[482] Cf. Schema Decreti *De missionibus,* in *ASSCOV II*, III/VI, 659-676.

[483] Schema Decreti *De missionibus*, in *ASSCOV II*, III/VI, 665. Art. 8a. «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».

> qui est unicus Salvator in quo salvi esse possimus, omnium Dominus et Magister, via, veritas et vita.

The means employed by the catechumenate to achieve its objective, as evidenced in art. 8b[484], is twofold: instruction in the knowledge of Christ and discernment regarding the consequences of this knowledge on life. The article states:

> 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 […].

Though referring to the post-baptismal formation of neophytes as a continuation of their catechumenate experience, art. 8c[485] provides some additional insight into the means of formation involved during the catechumenate process itself:

> 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 […].

As per art. 8c, the catechumenate introduces candidates into the faith, worship and love of the Church, instructing them on the truths

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[484] *Ibid*. Art. 8b. «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».

[485] *Ibid*. Art. 8c. «Now reborn in Christ and the Church, they are not to cease to be nourished and developed by 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 to 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».

about Christ by proclaiming the Word of God. At the same time, the candidates are led to bring that knowledge of Christ into their participation in the life of worship of the baptized members of the Christian community and in their contribution, albeit still limited, to the apostolate of the same community.

Article 8b provides, apart from the object and means of the catechumenate, a passing indication concerning the liturgical character of the catechumenal method since candidates are admitted by a rite of admission. With regard to the agents, the same art. 8b mentions the help provided by the Christian community in the initiation process.

2.1.2 The 1964 *Schema Propositionum De activitate missionali ecclesiae*

The new draft of the schema, now entitled *De activitate missionali ecclesiae*, was unanimously approved by the Commission on the Missions on 13 May 1964. The six-page document contained a preface and thirteen propositions. Its third proposition[486] (cf. art. 3) on the stages of missionary work contained only a weak and indirect reference to, and description of, the institution of the catechumenate. Nevertheless, the *Schema Propositionum* affirms the previous schema in putting the object of the catechumenate as a preparatory period for the reception of Baptism, Confirmation and Eucharist (cf. art. 3b). It is also aimed to deepen the catechumens' initial conversion experience at the time of the initial kerygmatic proclamation, described in art. 3a.

Following the orientation of the previous schema on the means involved in catechumenal formation, art. 3b clearly states that the teaching of the catechism and initiation into the life of the Church are the formative means utilized in the catechumenate that would bind catechumens more closely to the Church until their full incorporation into it. For its part, art. 3c looks both into the continual formation of neophytes and the contribution of the Christian community

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[486] Schema Propositionum *De activitate missionali ecclesiae*, in *ASSCOV II*, III/VI, 329.

as agents in guiding them in their participation in the catechesis, liturgy, apostolate and total life of the Church.

2.1.3 The 1965 *Textus Prior*

At its meeting on 16 November 1964, the Commission on the Missions took the initial steps in revising the schema[487], which was eventually approved in its plenary sessions from 29 March to 3 April 1965[488]. As compared with the fourteen propositions of the previous schema, the new draft contained thirty-nine paragraphs. The text on the catechumenate appeared in number 13 (Evangelization and Conversion) and 14 (The Catechumenate and Christian Initiation) and was situated under Chapter II (Missionary Work), Article 2 (Preaching the Gospel and Assemblying the People of God).

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[487] For the theological part of the schema, the group agreed that the work of *peritus* Fr. Y. Congar would serve as the base text. With regard to the more pastoral aspects of the schema, the committee utilized, almost verbatim, a written input submitted mostly by religious missionary bishops and superiors of missionary orders. This group had gathered under the leadership of Msgr. Tarcisius van Valenberg, OFM (Dutch Borneo, Indonesia). Its alternative schema *De missionibus* was first circulated around 30 March 1964, then a second improved version came out on 3 August 1964. Its third version, dated 17 October 1964, was entitled, «*Commentarius in Schema Propositionum De activitate missionaria*». Cf. *Animadversiones scripto* of some conciliar Fathers, in *ASSCOV II*, III/VI, 952-966. According to 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.* Cf. J. Masson, *L'attività missionaria della Chiesa, Leumann* 1967, 38 (= Masson, *L'attività missionaria,* 38). Cf. N. Tanner, «The Church in the World (*Ecclesia ad Extra*)», in G. Alberigo – J. Komonchak (Ed.), *History of Vatican II*, Vol. IV, Maryknoll-Leuven 2003, 331; 344-345 (= Tanner, «The Church in the World», 331; 344-345).

[488] Cf. R. Burigana – G. Turbanti, «The Intersession: Preparing the Conclusion of the Council», in G. Alberigo – J. Komonchak (Ed.), *History of Vatican II*, Vol. IV, Maryknoll-Leuven 2003, 581-583 (= Burigana – Turbanti, «The Intersession», 581-583). Cf. Brechter, «Missionary Activity», 101.

The *textus prior* develops in a fuller way the nature of the response of conversion a candidate makes to the initial proclamation of the *kerygma*. It tackles in art. 13 the themes of personal relationship with Christ and freedom of the candidate. The relevant section of the article[489] reads:

> Quae conversio necessario initialis intelligenda est, sufficiens tamen ut homo percipiat se, avulsum a peccato, introduci in mysterium amoris Dei, qui eum vocat ad personale commercium cum Se ipso in Christo ineundum.

The formulation of the means employed in the catechumenate reached its most profound and holistic expression in art. 14[490] of the present schema:

> Qui fidem a Deo per Ecclesiam acceperunt (cf. Const. dogm. *De Ecclesia*, 11), liturgicis caeremoniis admittantur ad catechumenatum; qui non est mera dogmatum praeceptorumque expositio, sed totius vitae christianae institutio et tirocinium sat longum, quibus discipuli cum Christo suo Magistro coniunguntur.

The liturgical nature of the catechumenal method is more fully expressed in art. 14ab of the *textus prior* more than in any of its preceding schemata. Sacred rites mark successive phases of catechumens' initiation into the Church's doctrine and life. Article 14c then stresses the role of the whole Christian community in making the catechumens feel at home in the Church, and at the

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[489] Schema Decreti *De activitate missionali ecclesiae*, in *ASSCOV II*, IV/III, 672. Art. 13b. «This conversion, to be sure, must be regarded as a beginning. Yet it is sufficient for one to realize that he has been snatched away from sin and led into the mystery of the love of God, who has called him to enter into a personal relationship with Him in Christ».

[490] *Ibid*. Art. 14a. «Those who, through the Church, have accepted faith from God 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 sufficiently drawn-out, during which disciples are joined to Christ their Teacher».

same time, the catechumens' contribution to the life of the Church, this time, as agents.

2.1.4 The 1965 *Textus Emendatus*

The *textus prior* was revised on the basis of 190 suggestions for amendments. The result was the *textus emendatus*[491], presented to the Council on 10 November 1965[492]. Some adjustments had been made in the text of the schema which did not radically alter the provisions of the *textus prior*. Nevertheless, a new section added to art. 13b[493] describes the dynamics of a person's conversion experience which the catechumenate aims to develop:

> Etenim, gratia Dei operante, neoconversus spirituale iter aggreditur quo, fide iam communicans mysterio Mortis et Resurrectionis, transit a vetere homine ad novum hominem in Christo perfectum (cf. *Col* 3,5-10; *Eph* 4,20-24).

2.1.5 The 1965 *Textus Approbatus*

The schema returned once again to the Commission on the Missions for final examination and consideration of the *modi*. The revised text was distributed to the conciliar Fathers on 26 November, and put to a vote on 30 November at the 165th general congregation[494].

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[491] Schema Decreti *De activitate missionali ecclesiae*. Textus emendatus, in *ASSCOV II*, IV/VI, 207-261.

[492] Cf. P. Hünermann, «The Final Weeks of the Council», in G. Alberigo – J. Komonchak (Ed.), *History of Vatican II*, Vol. V, Maryknoll-Leuven 2006, 444 (= Hünermann, «The Final Weeks», 444).

[493] Schema Decreti *De activitate missionali ecclesiae*. Textus emendatus, in *ASSCOV II*, IV/VI, 225-226. Art. 13b. «[…] For, by the workings of divine grace, the new convert sets out on a spiritual journey. Already sharing through faith in the mystery of Christ's Death and Resurrection, he journeys from the old man to the new one, perfected in Christ (cf. *Col* 3,5-10; *Eph* 4,20-24)».

[494] Out of a total of 2,182 Fathers, 2,162 voted *placet,* 18 *non placet,* 1 *placet iuxta modum* and 1 null. Cf. Congregatio Generalis CLXVI, 2 decembris 1965, Exitus suffragationum de integro schemate *De activitate missionali ecclesiae*, in *ASSCOV II*, IV/VII, 105.

In keeping with the procedures, the text was presented to Pope Paul VI, who in turn submitted it for a final vote[495] at the public session on 7 December 1965, the last day of the Council's work. The decree *De activitate missionali ecclesiae* received the highest number of votes among all the decrees of the Second Vatican Council[496].

2.2 Commentary

This commentary on *AG* 13-14 begins with a discussion on the object of the catechumenate and its relationship with preaching, conversion and baptism. Second, it explains the components of doctrine and life as the means of formation in the catechumenate. Third, it examines the question of the duration and liturgical aspect of the catechumenate in order to understand better the method of catechesis. The commentary concludes with some points regarding the agents of catechesis.

2.2.1 The object of the catechumenate

AG 13ab provides the springboard for this discussion on the nature and corresponding object of the catechumenate as envisioned by the Council. It speaks, first of all, of the indispensable mission of the Church to preach of the gospel as the essence of the missionary activity of the Church, and then of the conversion[497] of the one who

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[495] 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*. Cf. Sessio Publica VII, 28 octobris 1965, Approbatio et proclamatio decretorum Concilii, in *ASSCOV II*, IV/VII, 860.

[496] Cf. Hünermann, «The Final Weeks», 445. Cf. Brechter, «Missionary Activity», 108-111.

[497] Msgr. R. Cleire (Titular of Tadamata) stressed the importance of a clear assertion in the final text of 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 satisfied with a very vague desire and a motivation that is far from sufficient». *Animadversiones scripto* of Msgr. R. Cleire, 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

receives the preaching of the gospel, with the view of approaching the waters of baptism and one's entrance and initiation into the Church. In effect, the object of the catechumenate is to prepare those who have converted themselves to the Lord in experiencing a fully free and conscious rebirth through the Sacraments of Christian Initiation: Baptism, Confirmation and Eucharist. During this period of formation, it is hoped that the catechumen's initial conversion, earlier experienced at the initial proclamation of the gospel message, would be strengthened and deepened. *AG* 13b describes the nature of this initial conversion – to be nurtured in the catechumenate – as a spiritual journey through which a catechumen passes from the old man to the new one (cf. *Col* 3,5-10; *Eph* 4,20-24). The same *AG* 13b characterizes one's initial conversion as involving a progressive change in one's lifestyle, a change of outlook and morals that is externalized and made visible in its social consequences.

It would be too severe to require non-Christians to have faith before admission to the catechumenate. Instead, their experience of being called to enter into a personal relationship with Christ, and their intention or desire to be pleasing to God are sufficient[498]. Ascertaining this right intention is in total agreement with the provision of *AG* 13cd that the convert's motives should be looked into, and if necessary, purified, in accord with the Church's ancient custom.

In order to purify the intention of candidates and so ensure their freedom, the Council responded through *AG* 14 with the restoration of the catechumenate as a more timely period of formation. Since the Sacraments of Christian Initiation are not magical instruments but are free responses of people to God's grace, a period of time is needed in dispelling both ignorance about Christ and attachments

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conversion que doit susciter le kérygme: on se contente d'un désir trop vague et pas assez purifié dans ses mobiles». The English translation is ours.

[498] Cf. *Animadversiones scripto* of Msgr. F. Scalais (Titular of Acque di Nimidia), in *ASSCOV II*, IV/IV, 618.

of the will so that catechumens may accept God in baptism with full consciousness and freedom[499].

2.2.2 The means of the catechumenate

AG 14a carefully brings together the dual means of formation in the catechumenate. Catechumens are not just taught doctrines, but also undergo a kind of apprenticeship in Christian life; they are initiated not just into the truths of salvation but also in word and in deed into the life of faith, liturgy and love of the People of God[500].

The stress of *AG* on holistic formation should not at all diminish the role of doctrinal instruction in catechesis. Catechumenal formation

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[499] Cf. *Animadversiones scripto* of Rev. Fr. L. Volker, in *ASSCOV II*, III/VI, 642.

[500] It is fundamental to see how this catechetical doctrine as expressed in *AG* 14a was produced by the Council. According to the *Schema Propositionum De activitate missionali ecclesiae*, «Neoconversi, de pondere conversionis per catechesim edoceantur». Schema Propositionum *De activitate missionali ecclesiae*, in *ASSCOV II*, III/VI, 329. Our English translation reads: «Through the catechism, the new converts are to be taught concerning the demands of conversion». In response to this weak treatment regarding catechumenal formation, 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* 14a: «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». *Animadversiones* of some conciliar Fathers, in *ASSCOV II*, III/VI, 957. Our English translation is: «8. [On catechumens] The converts are to be admitted to the catechumenate by liturgical ceremonies, celebrated with sacred rites held at successive intervals. By suitable instruction and 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».

and apprenticeship will not only be incomplete but also aimless without doctrinal formation[501]. With the aid of a deeper knowledge of Christ and the Church, catechumens are taught to clearly discern the consequences of this knowledge on their intellectual, moral and social life. Doctrinal knowledge is taught in such a way that its positive bearing on the daily, concrete life of the catechumens is clearly demonstrated. Only then does the catechumenate truly become an apprenticeship[502] in the life of the Church, a period of training wherein one learns in a practical way and, at the same time, one is able to do something through the help of what one has been taught.

Thus, *AG* situates the learning of doctrine in the context of the candidate's own personal experience of Christian life lived out within

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[501] The initial schema *De missionibus* (January 1964) was very explicit in exemplifying the role of the knowledge of doctrine in this formation and apprenticeship. Article 8b reads: «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». Schema Decreti *De missionibus,* in *ASSCOV II*, III/VI, 665. The English translation is: «Those who are newly converted are to be admitted to the catechumenate by liturgical ceremonies. The new converts 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». The translation and italics are ours. It will be observed that the clarity of this text on the bearing of doctrine on life in catechumenal formation will not be maintained in the final redaction of *AG* 14a.

[502] Cf. *Animadversiones scripto* of the Indonesian bishops, in *ASSCOV II*, III/VI, 889. The Indonesian bishops observed that the catechumenate as presented in the January 1964 schema *De missionibus* was too intellectually-oriented. The schema later reached the desired equilibrium in the *textus prior* when the catechumenate began to be described as a «formation in the whole of Christian life» and an «apprenticeship». See also the *Animadversiones scripto* of Msgr. R. Cleire, in *ASSCOV II*, III/VI, 703.

the Church. As apprentices, catechumens consciously and freely approach Baptism, Confirmation and the Eucharist with a more mature sense of who they are as prospective Christians and, as a consequence, of what they ought to do for the growth of the Christian community and for the good of the wider human community.

2.2.3 The method, agents and tools of the catechumenate

The restoration of the catechumenate in the various local churches is subject to the assessment and judgment of the local ordinary. The determination of the manner and duration of the catechumenate is also subject to his discretion, as already decreed in *SC* 64[503]. In any case, the fundamental *method* or approach that *Ad gentes* proposes in the catechumenate is liturgical, as expressed in *AG* 14a. Candidates are admitted to the catechumenate by liturgical rites. They are gradually introduced into the life of faith, liturgy and love of the People of God, with sacred rites marking the successive stages of the initiation process.

AG puts the duration as «appropriate length» because it would be unreasonable to insist on delaying the baptism of catechumens as a matter of procedure, i.e., even if the candidates prove themselves to be ready and worthy[504]. While fully accepting that the catechumenate is

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[503] «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 time of the catechumenate, which is intended as a period of suitable instruction, may be sanctified by sacred rites to be celebrated at successive intervals of time» (*SC* 64).

[504] The matter concerning the duration of the catechumenate as initially contained in the *textus prior* elicited many negative reactions from the conciliar Fathers. The Indonesian bishops did not agree with putting the duration of the catechumenate as «sufficiently long-drawn» («sat longum»). They pointed out that it should be measured according to the disposition of the catechumen, in consideration of personal and regional circumstances. So they proposed the following changes, presented here in italics: «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

an apprenticeship in Christian life, it must also be acknowledged that it is merely an apprenticeship and therefore, the religious formation of neophytes should continue and should be completed after baptism[505]. Likewise, the celebration of the sacred rites that mark the catechumens' initiation into the life of the Christian community, is also dependent on the judgment of the local ordinary in accordance with the customs and local circumstances of life of the various regions of the Church[506].

Catechumens can fully participate in ecclesial life as true apprentices only if they truly feel they belong to the Church and the Church truly belongs to them, i.e., genuinely adapted to their culture. Understood in that light, one can appreciate the force of *AG* 14d which stresses the need for catechumens – through the assistance

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tirocinium, *quo discipuli Christum Magistrum sequi assuescant*». *Animadversiones scripto* of the Indonesian Bishops, in *ASSCOV II*, IV/IV, 676. Our English translation is: «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 exposition of doctrines and precepts, but a formation in the whole of Christian life and an apprenticeship *by which disciples are accustomed to follow Christ the Teacher*».

[505] The Commission on the Missions decided to replace the words «sat longum» with «debite protractum» («appropriate length»), agreeing to 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. Cf. Schema Decreti *De activitate missionali ecclesiae.* Modi et correctiones admissae. Modus ad num. 14, n. 2, in *ASSCOV II*, IV/VII, 42.

[506] Two Fathers proposed the following text in italics to the *textus prior*: «sacris ritibus, *de iudicio Ordinarii loci* successivis temporibus celebrandis [...]». They explained that though these words were found already in article 64 of the Constitution on the Sacred Liturgy, they also should be inserted here to stress the variety of suitable determinations according to the diversity of regions and persons. The Commission on the Missions responded in the negative precisely because the clause on the discretionary power of the local ordinary was already contained in the text of *SC* 64. Cf. Schema Decreti *De activitate missionali ecclesiae.* Modi et correctiones admissae. Modus ad num. 14, n. 4, in *ASSCOV II*, IV/VII, 43.

of the entire community of the faithful – to feel that *they belong to the people of God*[507].

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 the spread of the gospel and in the upbuilding of the Church» (*AG* 14c). After baptism, this apostolic spirit should be stimulated especially by fitting continual instruction in Christian doctrine and participation in the liturgical life of the community[508]. All these should bear fruit in works of charity and social justice[509].

In effect, one sees the decisive role the entire Christian community should play in the catechumenate as its *agent*. If, according to *AG* 14a, catechumens should be introduced into the life of faith, liturgy and love of the People of God, then, the Christian community, led by its pastors, necessarily has a central role in the formation process both as its agents and privileged setting. The community, as it were, is the expert, the master that trains its new prospective members in the apprenticeship program. The entire community of the faithful, especially the local ordinaries, parish priests, catechists and, in a special way, the sponsors should take care of this program of Christian initiation.

The sufficient period of preparation in the catechumenate also helps in building up a solid Christian community. The period of

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[507] The italics are ours. 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 final text opted to highlight the catechumens' sense of belonging in the Church and, consequently, their being active members.

[508] Cf. *Animadversiones scripto* of some conciliar Fathers, in *ASSCOV II*, III/VI, 957.

[509] Cf. *Animadversiones scripto* of Msgr. F. Simons (Indore, India), in *ASSCOV II*, III/VI, 618.

probation of candidates is good not only for the candidates themselves but also for the entire local church as it generates awareness in the receiving Church of its need for constant renewal, becoming effective examples to their new brothers and sisters in Christ[510].

Regarding the tools for the catechumenate and for ongoing catechesis in the missions, the decree recommends in art. 26 the use of practical instruments and the means of social communication in the apostolate in general, and definitely also in catechesis.

3. *Gravissimum educationis*

Gravissimum educationis is the Vatican II Declaration on Christian Education. It deals with topics concerning the universal right to education, authors and aids of Christian education, public and Catholic schools and universities, and the duties and rights of parents in the education of their children. The matter of this section of the study are *GE* 2, entitled, «Christian Education» and *GE* 4a, «Various Aids to Christian Education». They read as follows:

> 2. [De educatione christiana]. Omnibus christianis, quippe qui, per regenerationem ex aqua et Spiritu Sancto nova creatura effecti, (Cf. Pius XI, Litt. Encycl. *Divini Illius Magistri*, 1. c. p. 83) filii Dei nominentur et sint, ius est ad educationem christianam. Quae quidem non solum maturitatem humanae personae modo descriptam prosequitur, sed eo principaliter spectat ut baptizati dum in cognitionem mysterii salutis gradatim introducuntur, accepti fidei doni in dies magis conscii fiant; Deum Patrem in spiritu et veritate adorare (cf. *Io* 4,23) praeprimis in actione liturgica addiscant, ad propriam vitam secundum novum hominem in iustitia et sanctitate veritatis (cf. *Eph* 4,22-24) gerendam conformentur; ita quidem occurrant in virum perfectum, in aetatem plenitudinis Christi (cf. *Eph* 4,13) et augmento corporis mystici operam praestent. Iidem insuper suae vocationis conscii tum spei quae in eis est (cf. 1*Pt* 3,15), testimonium exhibere tum christianam mundi

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

> conformationem adiuvare consuescant, qua naturales valores in completa hominis a Christo redempti consideratione assumpti, ad totius societatis bonum conferant (cf. Conc. Vat. II, Constitutio Dogm. *De Ecclesia*, n. 36: *A.A.S.*, 57 [1965], pp. 41 s).
>
> 4a. [De variis educationis christianae subsidiis]. In munere suo educationis explendo Ecclesia de omnibus aptis subsidiis sollicita, praecipue de eis curat quae ipsi sunt propria, quorum primum est institutio catechetica (cf. Pius XI, *M.p. Orbem catholicum*, 29 iunii 1923: *A.A.S.,* 15 [1923], p. 327; Decretum *Provido sane*, 12 ianuarii 1935: *A.A.S.,* 27 [1935], pp. 145-152; Conc. Vat. II, Decretum *De pastorali episcoporum munere in ecclesia*, nn. 13 et 14) quae fidem illuminat et roborat, vitam secundum spiritum Christi nutrit, ad mysterii liturgici consciam et actuosam participationem conducit (cf. Conc. Vat. II, Constit. *De sacra liturgia*, n. 14: *A.A.S.*, 56 [1964], p. 104) atque ad actionem apostolicam excitat.

The English version of the texts is:

> 2. [Christian education]. Since every Christian has become a new creature by rebirth from water and the Holy Spirit, so that he may be called what he truly is, a child of God, he is entitled to a Christian education. Such an education does not merely strive to foster in the human person the maturity already described. Rather, its principal aims are these: that the baptized person is gradually introduced into a knowledge of the mystery of salvation, he may daily grow more conscious of the gift of faith which he has received; that he may learn to adore God the Father in spirit and in truth (cf. *Jn* 4,23), especially through liturgical worship; that he may be trained to conduct his personal life in righteousness and in the sanctity of truth, according to his new standard of manhood (cf. *Eph* 4,22-24). Thus, indeed, he may grow into manhood according to the mature measure of Christ (cf. *Eph* 4,13), and devote himself to the upbuilding of the Mystical Body. Moreover, aware of his calling, he should grow accustomed to giving witness to the hope that is in him (cf. *Pt* 3,15), and to promoting that Christian transformation of the world by which natural

> values, viewed in the full perspective of humanity as redeemed by Christ, may contribute to the good of society as a whole.
>
> 4a. [Various aids to Christian education]. […] But the Church is particularly concerned with the means which are proper to herself, of which catechetical training is foremost. Such instruction gives clarity and vigor to faith, nourishes a life lived according to the spirit of Christ, leads to a knowing and active participation in the liturgical mystery, and inspires apostolic action.

3.1 The evolution of GE 2 and 4a

This section is a presentation of the textual development of *GE* 2 and 4a as *textus prior*, *textus emendatus* and *textus recognitus*, respectively.

3.1.1 The 1964 *Textus Prior*

The Declaration on Christian Education had six prior versions before it was presented in May 1964 to the council Fathers as the *textus prior*, the *Schema Declaratio De educatione christiana*[511]. Its latest title prior to the current stage of redaction was *De scholis catholicis* (April 1963 and April 1964). The texts directly relevant to this study came out for the first time at this stage of *GE*'s redaction as artt. 1 and 3.

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[511] Cf. Schema Declaratio *De educationis christiana*, in *ASSCOV II*, III/VIII, 215-218. Many of the Fathers preferred that this declaration or something similar to it which contained the general principles of Christian education would serve as the basis for the much greater work of a post-conciliar commission composed of international educational experts. This commission would be given the task of studying and addressing a whole range of problems obviously impossible to address in a short concilar declaration. Cf. *Relatio super Schema Declarationis De educatione christiana* (olim Schema Propositionum *De scholis catholicis*), in *ASSCOV II*, III/VIII, 221.

According to art. 1[512] of the *textus prior*, the object of Christian education embraces both human and spiritual elements:

> Educatio christiana eo tendit ut homines ad perfectionem humanam simul et religiosam perveniant ita ut, mysterio Christi Redemptoris participantes, salutem a Christo accipiant et, suae altioris vocationis conscii, consecrationi mundi collaborent, qua naturales valores in completa hominis a Christo redempti consideratione assumpti, ad totius societatis bonum magnopere conferunt.

Article 3 points out that in the Church there are various means to care for the education of Christians. Nonetheless, neither art. 3 nor any section of this early version of the declaration mentions catechesis as a form of Christian education[513].

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[512] Schema Declarationis *De educatione christiana*, in *ASSCOV II*, III/VIII, 216. Art. 1. «The goal of Christian education is for men to attain human and, at the same time, religious perfection so that, taking part in the mystery of the redemption of Christ, they might accept salvation by means of Christ. Moreover, aware of their higher calling, it is hoped that they would cooperate in the consecration of the world which takes place when natural powers, viewed in the full consideration of man redeemed by Christ, contribute in a special way to the good of the whole society».

[513] Cf. Schema Declarationis *De educatione christiana*, in *ASSCOV II*, III/VIII, 216. Msgr. J. Höffner (Münster, Germany) noted that in extolling the Catholic school, the document failed to acknowledge catechesis as part of the educational ministry of the Church. He thus suggested that the following direct mention of catechesis be inserted into the text: «Quod munus (scilicet conducendi homines in mensuram plenitudinis Christi) Ecclesia inde ab ipsis suae vitae exordiis praeprimis Divini Verbi praedicatione seu catechesi semper adimplere studuit». *Animadversiones scripto* of Msgr. J. Höffner, in *ASSCOV II*, III/VIII, 995-996. «The Church, therefore, is always eager to carry out her duty of leading men and women to the fullness of Christ beginning with her own life, especially by means of preaching the word of God and catechesis». The translation is ours. For the appeals of the other Fathers to include a clear statement on catechesis as an aid to Christian education, see *Animadversiones scripto* of Msgr. A. Bontems, in *ASSCOV II*, IV/VI, 789-790. Cf. *Animadversiones scripto* of Msgr. J. Dozolme, in *ASSCOV II*, III/VIII, 509; 511.

3.1.2 The 1965 *Textus Emendatus*

After months of revision work on the document, the Commission on Seminaries, Studies and Catholic Education met on 22 September 1965 to approve the new version of the declaration[514]. In revising the text, the Commission had to consider 671 *modi*[515] submitted by the Fathers.

The *textus emendatus Schema Declarationis De educatione christiana*[516] was presented at the aula on 13 October 1965 at the 148th general congregation. The current version of the schema is much more developed than its *textus prior*. Article 2[517] discusses the principal object of Christian education in terms of spiritual maturity in its various aspects:

> Quae quidem non solum maturitatem humanae personae modo descriptam prosequitur, sed eo principaliter spectat ut baptizati dum in cognitionem mysterii salutis gradatim introducuntur, accepti fidei doni in dies magis conscii fiant;

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[514] Cf. Burigana - Turbanti, «The Intersession», 592.

[515] Cf. *Responsio ad singulos modos a patribus propositos.* Modus ad num. 3, in *ASSCOV II*, IV/IV, 247-278.

[516] Cf. Schema Declarationis *De educatione christiana*. Textus Emendatus, in *ASSCOV II*, IV/IV, 231-244.

[517] *Ibid.*, 234. Art. 2. «A Christian education does not merely strive for the maturing of a human person as just now described, but has as its principal purpose this goal: that the baptized, while they are gradually introduced into the knowledge of the mystery of salvation, become ever more aware of the gift of faith they have received, and that they learn in addition how to worship God the Father in spirit and truth (cf. *Jn* 4,23) especially in liturgical action, and be conformed in their personal lives according to the new man created in justice and holiness of truth (cf. *Eph* 4,22-24); also that they develop into perfect manhood, to the mature measure of the fullness of Christ (cf. *Eph* 4,13) and strive for the growth of the Mystical Body; moreover, that aware of their calling, they learn not only how to bear witness to the hope that is in them (cf. *Pt* 3,15) but also how to help in the Christian formation of the world that takes place when natural powers viewed in the full consideration of man redeemed by Christ contribute to the good of the whole society».

> Deum Patrem in spiritu et veritate adorare (cf. *Io* 4,23) praeprimis in actione liturgica addiscant, ad propriam vitam secundum novum hominem in iustitia et sanctitate veritatis (cf. *Eph* 4,22-24) gerendam conformentur; ita quidem occurrant in virum perfectum, in aetatem plenitudinis Christi (cf. *Eph* 4,13) et augmento corporis mystici operam praestent. Iidem insuper suae vocationis conscii tum spei quae in eis est (cf. 1*Pt* 3,15), testimonium exhibere tum christianam mundi conformationem adiuvare consuescant, qua naturales valores in completa hominis a Christo redempti consideratione assumpti, ad totius societatis bonum conferant (cf. Conc. Vat. II, Constitutio Dogm. *De Ecclesia*, n. 36: *A.A.S.*, 57 [1965], pp. 41 s).

Article 3[518] includes catechetical instruction as the foremost way whereby Christians are educated in the faith. The article identifies the triple means employed in catechetical instruction: doctrinal teaching, life of witness and liturgical participation.

> In munere suo educationis explendo Ecclesia de omnibus aptis subsidiis sollicita, praecipue de eis curat quae ipsi sunt propria, quorum primum est institutio catechetica (cf. Pius XI, *M.p. Orbem Catholicum*, 29 iunii 1923: *A.A.S.,* 15 [1923], p. 327; Decretum *Provido Sane*, 12 ianuarii 1935: *A.A.S.,* 27 [1935], pp. 145-152; Conc. Vat. II, Decretum *De pastorali episcoporum munere in ecclesia*, nn. 13 et 14) quae fidem illuminat et roborat, vitam secundum spiritum Christi nutrit, ad mysterii liturgici consciam et actuosam participationem conducit (cf. Conc. Vat. II, Constit. *De Sacra Liturgia*, n. 14: *A.A.S.*, 56 [1964], p. 104) atque ad actionem apostolicam excitat.

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[518] *Ibid*., 236. Art. 3. «In fulfilling its educational role, the Church, eager to employ all suitable aids, is concerned especially about those which are her very own. Foremost among these is catechetical instruction, which enlightens and strengthens the faith, nourishes life according to the spirit of Christ, leads to intelligent and active participation in the liturgical mystery and gives motivation for apostolic activity».

3.1.3 The 1965 *Textus Approbatus*

The final text of the declaration *De educatione christiana* was approved[519] in the seventh public session of the Council on 28 October 1965 without significant changes in the articles under scrutiny in this study.

3.2 Commentary

Being a document of Vatican II on Christian education, *Gravissimum educationis* is closely related to the topic of this study on catechesis. The first part of this section presents the relationship between Christian education and catechesis. The second part discusses the object of Christian education, which catechesis also shares. The third and fourth part briefly treat the *GE*'s contribution in determining the means and agents of catechesis.

3.2.1 Christian education and catechesis

Christian education and catechesis are not synonymous terms and should be distinguished from each other. As a form of education, Christian education is the complex of activities through which the Church, in a holistic way, strives to form the Christian faithful towards physical, moral, social and intellectual maturity. Being Christian, this form of education is based on the Christian vision of the person and the world[520]. The natural powers of the educational participants are developed in full consideration of the fact that these participants have been redeemed by Christ. Christian education thus addresses the whole art of life and seeks to develop the potentialities of educational

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[519] Out of a total of 2,325 Fathers, 2,290 voted *placet* and 35 *non placet*. Cf. Sessio Publica VII, 28 octobris 1965, Approbatio et proclamatio decretorum Concilii, in *ASSCOV II*, IV/V, 674.

[520] Cf. T. García Regidor, «Educación Católica», in V. Pedrosa Arés – M. Navarro Gonzales – R. Lázaro Recalde – J. Sastre Garcia (Ed.), *Nuevo Diccionario de Catequética*, Vol. I, Madrid 1999, 733 (= García Regidor, «Educación Católica», 733).

participants in the context of the social environment[521]. Carried out with the aid of the latest advances in psychology and the art and science of teaching, Christian education aims to help young people to gradually acquire a mature sense of responsibility in forming their own lives in all its various aspects (cf. *GE* 1b).

There are various forms of Christian education. *GE* 4 lists catechetical instruction as primary among these. Catechesis is thus only one among many particular expressions of Christian education. Instead of working on the overall physical, intellectual, social and general education of Christians, catechesis focuses on the education of the faith of believers. Though the principles of educational psychology and pedagogy are utilized in catechesis, catechesis is a process that consists fundamentally in initiation and continual formation in evangelical life, Christian experience, the celebration of the liturgy and apostolate, all intended toward the incorporation of the faithful into the life of the ecclesial community[522]. Such is the unique character of catechesis. The same cannot be claimed with regard to the instruments of social communication, various groups for mental and physical development, youth associations and schools, which are the other forms of Christian education.

3.2.2 The object of Christian education

GE 2 establishes the right of all Christians to a Christian education. Consequently, the Declaration cites the Sacrament of Baptism as the appropriate foundation of this right, «since every Christian has become a new creature by rebirth from water and the Holy Spirit, so that he may be called what he truly is, a child of God». One who has received baptism and is incorporated into the Church has the right to be duly educated and formed in the Church. Consequently, the Church has the corresponding duty of forming her members «in

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[521] Cf. T. Groome, *Christian Religious Education. Sharing our Story and Vision*, San Francisco 1980, 21 (= Groome, *Christian Religious Education,* 21).

[522] Cf. García Regidor, «Educación Católica», 736.

the whole breadth and depth of the reality of baptism and of leading them to a personally perfected faith»[523].

As noted, the declaration *Gravissimum educationis* characterizes catechesis as one of the primordial aids to Christian education. On this account, while maintaining its special and distinct character, catechesis also shares in the three primary goals of Christian education that *GE* 2 outlines.

The first goal of Christian education is to help Christians become more aware of the gift of faith they have received through the constant and gradual teaching of the mystery of salvation. Christians become more aware not just of the truths about Christ, but also of their being-in-Christ. On the basis of their knowledge and experience of Christ, they should be able to contribute to the transformation of the world according to a Christian pattern[524], which is not achieved by flight but by immersion. While Christians live in the midst of the world and all its realities, they also must draw the world towards a transformation according to the values of the Kingdom of God taught by Christ. In the words of Pohlschneider:

> This must be brought about by his walking in the steps of the Lord, imbuing all that is human with the life received in baptism, and seeing everything in the light of the coming of the Lord. The impulse towards this eschatological existence

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[523] J. Pohlschneider, «Declaration on Christian Education», in H. Vorgrimler (Ed.), *Commentary on the Documents of Vatican II*, Vol. IV, tr. R. Walls, New York – London 1969, «German orig.», *Das Zweite Vatikanische Konzil. Dokumente und Kommentare*, Vol. II, Freiburg 1966, 21 (= Pohlschneider, «Christian Education», 21).

[524] Cf. *ibid*., 21. For Hellweg, «instruction in Christian doctrine or catechetical instruction has to be carried out with openness and wideness in outlook. Knowledge and understanding of the truths of faith has to grow in such a way that the young pace their development as Christians with their growth as citizens of the world». H. Hellweg, *Vatican Council II and Education. Commentary on the Declaration on Christian Education*, Tokyo 1968, 37 (= Hellweg, *Vatican Council II and Education*, 37).

> contains within itself the natural values that are to be integrated in the being of the redeemed man[525].

Consequently, the second goal of Christian education is for men and women to conform their personal lives to the reality of their dignity as children of God. Since through baptism Christians are reborn of the Spirit (cf. *Jn* 3,3), their old being passes away as a new life in Christ begins. They step forth as new men and women in Christ, becoming who they truly are – Christians – in word and in deed[526]. The Declaration proposes the moral formation of Christians provided especially through catechesis in order to achieve this goal of Christian education.

The third goal of Christian education, and specifically of catechesis, is to teach the baptized how to worship God the Father in spirit and in truth. Those baptized have been reborn in the Spirit and sanctified by the Word of God revealed in Jesus Christ. They are to worship God by their participation in the liturgy of the Christian community. Accordingly, Christian education aims to prepare Christians for their active worship through instruction in the mysteries of salvation and how they relate to the sacramental life of the Church[527].

In conclusion, the formation provided in catechesis should not just make Christians aware of their faith-as-received. Catechesis should be able to assist Christians in discovering more the aspect of their faith-as-shared with others and the world, in the setting of communal worship and in the daily witness of life. This integrating power of catechesis and Christian education truly serves the well-being not just of the Church, but of the whole human family as well.

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[525] Pohlschneider, «Christian Education», 21.

[526] Cf. H. Schlier, *Die Brief an die Epheser. Ein Kommentar*, Düsseldorf 1962, 28 (= Schlier, *Die Brief an die Epheser*, 28).

[527] Cf. Pohlschneider, «Christian Education», 21.

3.2.3 The means of catechesis

GE 4 describes in a holistic manner the means to achieve the specifically catechetical goal of making the faith a living, manifest and active force in the lives of men and women which *CD* 14a speaks about and which *GE* 2 describes as the greater awareness of the gift of faith (living faith), learning to worship God especially in the liturgy (manifest faith), and conforming personal lives to the spirit of the gospel (effective or active faith).

According to *GE* 4, the goals of catechesis pertaining to doctrine, morals and worship could be achieved through doctrinal, liturgical and apostolic means that form Christians in these three goals. Thus, a greater awareness and understanding of the gift of faith is achieved by teaching them the contents of the faith. The greater harmony between the truths of the gospel and the realities of one's life is helped by motivating them to engage in apostolic activity. The goal of a more spirit-filled and truthful worship of God is realized by careful instruction in, and experience of, the liturgy. In the mind of the conciliar Fathers, these triple components are constitutive of that maturity in the faith that catechesis aims for.

3.2.3.1 Knowing the mystery of salvation

The first means of catechesis according to *GE* 4 is knowing the mystery of salvation. Throughout her history, the Church has always given special importance to education in the faith of those reborn in Christ through baptism. This education begins with elementary doctrinal instruction. The nurturance of the beginnings of faith through initiatory catechesis progresses to a level of greater maturity wherein one's daily life and decisions are continually inspired by the teachings of Christ. As one progresses in Christian life, catechesis continually strengthens one's conversion and one's conviction with regard to the content of that conversion. Catechesis helps one to understand better, accept with greater faith, and live out the truths about Christ and the Church.

However, as Hellweg asserts, doctrinal knowledge must progress and develop as one also matures intellectually and psycho-emotionally. Progressive doctrinal catechesis should be provided to Christians throughout their lives because

> if the knowledge of the faith remains the knowledge of a child, while in other respects one becomes an adult, the faith will remain a dwarfed and isolated element in his existence and personality, and it will never fully "prove its fruitfulness by penetrating the believer's entire life, including its worldly dimensions, and by activating him towards justice and love" (*GS* 21)[528].

A progressive and adapted formation in the knowledge of the faith is a true formation in the broader sense of the term «education». Education is not synonymous and co-terminus with instruction or teaching. Whether provided in schools or in other settings, education involves much more than the acquisition of knowledge and skill to include «the proper formation of the will and the formation of good moral habits by means of the moral virtues»[529].

3.2.3.2 Impetus to service and apostolic action

Catechesis is not equivalent to service and apostolic action themselves but rather includes formation in them. In the catechetical process, Christian truths, it is hoped, become motivational forces for action, i.e., personally-chosen criteria for evaluation, judgment and choice in every area of human life[530]. One progresses towards maturity in the faith only through an enlightened adhesion to the truths taught by Christ, the generous acceptance of His law of love

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[528] Hellweg, *Vatican Council II and Education*, 37.

[529] *Animadversiones scripto* of Msgr. C. Elwell (Cleveland, USA), in *ASSCOV II*, III/VIII, 985.

[530] Cf. Pohlschneider, «Christian Education», 24.

and one's apostolic commitment in the service of His Mystical Body, the Church[531].

Catechesis assists the movement from knowing to acting through education in a living faith whereby one learns to live in the world as salt and yeast. This formation of Christians for the Church and for the world through catechesis has a special character proper to its goal. The Church progressively explains to the young the contents of the Christian message and their connection with life in such a way that they learn to see and live the realities of their existence in the light of faith and love[532]. In this living education in the faith, it is crucial that special attention is given to the positive aspects of the gospel teaching in order to avoid misrepresenting Christianity as a complex of negations and prohibitions. Rather, what should be highlighted is the mystery of divine life that lifts up and transforms all human activities and the whole created reality. Hence, Catholic social teachings should be taught to children and young people in schools, but in a manner accommodated to their age and capacities[533].

The formation of the Christian man and woman to be present in the world in a stance of service to humankind justifies the Church's presence in every possible educational setting. Especially through religious education in the school setting[534], the students can be helped

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[531] Cf. *Oratio* of Msgr. P. Gouyon (Rennes, France), in *ASSCOV II*, III/VIII, 229.

[532] Cf. *Animadversiones scripto* of Msgr. A. Bontems (Saint-Jean-de-Maurienne, France), in *ASSCOV II*, IV/VI, 791.

[533] Cf. *Animadversiones scripto* of Msgr. E. Boza Masvidal (San Cristobal de la Habana, Cuba), in *ASSCOV II*, III/VIII, 981. Also cf. *Animadversiones scripto* of Rev. Fr. P. Hoffer (Society of Mary), in *ASSCOV II*, III/VIII, 997-998.

[534] A follow-up document to *Gravissimum educationis* was *L'école catholique* dated 19 March 1977 and prepared by the Sacred Congregation for Catholic Education. Articles 49-51 explain the specific nature of religious education in the school vis-à-vis catechesis in the parish setting: «The specific mission of the Catholic school is the critical, systematic transmission of culture in the light of faith and the bringing forth of the power of Christian virtue by the

in bridging human culture and the Word of God: the vision of the human being and of the world provided by the various disciplines, and the Christian of vision of the same realities[535]. This bridging or integration is quite important because Christian education does not exhaust itself in the personal formation of the baptized, but rather contributes towards the more Christian growth of the one common human culture[536]. In this way, the means of Christian education such as the school, especially the Catholic school, and catechesis become a kind of an apprenticeship for the apostolate.

3.2.3.3 Promotion of intelligent and active participation in the liturgy

A Christian who is in a continual and progressive process of education in the faith is also led by catechesis towards an intelligent and active participation in the liturgy. According to *SC* 10a, «The liturgy is the summit toward which the activity of the Church is directed […], the fountain from which all her power flows». In the

integration of culture with faith and of faith with living. Consequently, the Catholic school is aware of the importance of gospel-teaching as transmitted through the Catholic Church. It is, indeed, the fundamental element in the educative process as it helps the pupil towards his conscious choice of living a responsible and coherent way of life (art. 49). […] It must, nevertheless, also be imparted explicitly and in a systematic manner to prevent the distortion in the child's mind between general and religious culture (art. 50). It is recognized that the proper place for catechesis is the family helped by other Christian communities, especially the local parish. But the importance and need for catechetical instruction in Catholic schools cannot be sufficiently emphasized. Here young people are helped to grow towards maturity in faith (art. 51)». Sacrée Congrégation pour L'Éducation Catholique, Document *L'école catholique*, 19 mars 1977, in *EV* 6 (1977-1979) 90. The English translation is taken from: Sacred Congregation for Catholic Education, *The Catholic School*, in A. Flannery (Ed.), *Vatican Council II,* Vol. II. *More Post Conciliar Documents*, New York – Dublin 1998, 617-618 (= Flannery (Ed.), *Vatican Council II, II*, 617-618).

[535] Cf. *Animadversiones scripto* of Msgr. A. Bontems, in *ASSCOV II*, IV/VI, 791.

[536] Cf. *Relatio* of Msgr. J. Daem on the *textus emendatus*, in *ASSCOV II*, IV/IV, 284.

liturgy, assisted by liturgical catechesis, Christians «come together to praise God in the midst of His Church, to take part in her sacrifice, and to eat the Lord's Supper». Enlightened by catechesis, God's people are gathered together from the highways and byways of life towards the altar of the bread and the word of life in the spirit of fraternal communion[537]. On the other hand, the liturgical celebration also overflows into everyday life, constantly renewing, strengthening and purifying apostolic action. In the words of *SC* 10b, the liturgy inspires the faithful to pray that «they may grasp in deed what they hold by creed»[538].

In summary, through the triple educational means of doctrine, worship and moral life, catechesis aims to achieve the goal of Christian initiation and continual conversion manifested in a life characterized by a deeper understanding of the faith, participation in communal worship and constant harmonization of one's actions with one's faith.

3.2.4 The agents of Christian education

According to the provisions of *GE* 3, the agents of Christian education and, by extension, of catechesis are the parents and family, civil society and the Christian community.

Parents are the primary and principal educators of their children because it is they who have given life to them[539]. By virtue of the Sacrament of Matrimony, they are especially bound to provide Christian education and catechesis to their children. The children should be taught to have a knowledge of God according to the faith received in baptism (doctrine), to worship Him (worship), and to love their neighbor (morals). The family setting is fundamentally

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[537] Cf. *Animadversiones scripto* of Msgr. A. Bontems (Saint-Jean-de-Maurienne, France), in *ASSCOV II*, IV/VI, 790.

[538] *SC* 10b, quoting the Collect of the Mass for Tuesday of Easter Week. Cf. Pohlschneider, «Christian Education», 24.

[539] Cf. V. Sinistrero, *Il Vaticano II e L'Educazione. Con la Dichiarazione su L'Educazione cristiana. Genesi, testo, commento*, Torino 1970, 417-418 (= Sinistrero, *Il Vaticano II e L'Educazione*, 417-418).

important for catechesis because in the family atmosphere, «so animated with love and reverence for God and men that a well-rounded personal and social development will be fostered among the children»[540] (*GE* 3a). A loving family atmosphere in which the truths about the God of love is both taught and experienced plays a decisive role in Christian formation.

The parents who have the primary duty of providing Christian education and catechesis to their children also need the help of both the wider Christian community and civil society of which the family is part. The Church is an institution that is intrinsically ordered towards the holistic Christian education and catechesis of her members, not only during their immature age but during their whole lives. For its part, the civil society is duty-bound to protect the rightful claims of the Church and of parents with regard to the same formation[541].

4. *Inter mirifica*

The teachings of Vatican II in the decree *Inter mirifica* on the instruments of social communications are presented in two chapters. Chapter I discusses the doctrinal foundations for the Church's involvement in social communications. Chapter II explains the role of such instruments in the apostolate.

Though cited as one of the sources[542] of *CIC*/83 can. 779, *IM* does not in any direct or specific way concern itself with catechesis.

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[540] Writing in the context of the Japanese Church but whose comment is practically relevant to many other countries, Hellweg confirms the fact that «the introduction to the fundamental truths of the faith must begin in the family at the earliest age […]. The importance of this pre-school religious instruction cannot be overstressed, especially in this country where parents in general are too much inclined to commit practically all education to the school or, as the case may be, the priest or church». Hellweg, *Vatican Council II and Education*, 37.

[541] Cf. Sinistrero, *Il Vaticano II e L'Educazione*, 416-418.

[542] Cf. Pontificia Commissio Codici Iuris Canonici Authentice Interpretando, *Fontium annotatione et indice*, 217.

Instead, the articles cited as sources for can. 779 basically exhort the wise and effective use of various media forms for the overall apostolate of the Church, which includes the topic of this study. On this account, instead of treating the redactional history of the texts, it would suffice to present here the content of the articles identified as sources of can. 779.

The first part of this section discusses the teaching of *IM* 1 and 3 on instruments of social communications as tools for the apostolate. The second part presents the firm recommendation of the Church that the agents of the Church's ministry should utilize these tools in the most fruitful way possible and that lay people especially should support the media apostolate of the Church[543].

4.1 The tools of catechesis

IM did set the stage for the Church's greater involvement in the vast and fast world of communications technology. The purpose of this involvement was to set forth the teaching of the Church on issues of great importance to contemporary humanity, i.e., public morality and public opinion, news, and the formation of conscience, and to provide a better understanding of the relevance of the media for preaching the Word of God and general pastoral ministry[544].

It must be recalled that *GE* 4 mentions, apart from catechesis, other means of Christian education: instruments of

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[543] Inasmuch as *Inter mirifica* does not discuss catechesis in a direct and specific manner, in contrast to *CD*, *AG* and *GE*, the Vatican II document under discussion, accordingly, does not present teachings on the object and means of catechesis.

[544] Cf. N. Tanner, *The Church and the World. Gaudium et Spes, Inter Mirifica*, New York – Mahwah 2005, 101 (= Tanner, *The Church in the World*, 101). Cf. M. Lamberigts, «Discussion of the Modern Media», in G. Alberigo – J. Komonchak (Ed.), *History of Vatican II*, Vol. II, Maryknoll-Leuven 1997, 267 (= Lamberigts, «Modern Media», 267). Cf. C. Sorgi, «Strumenti della comunicazione sociale», in S. Garofalo – T. Federici (Ed.), *Dizionario del Concilio Ecumenico Vaticano Secondo*, Roma 1969, 908 (= Sorgi, «Comunicazione sociale», 908).

social communications, various groups for mental and physical development, youth associations, and of course, the school. The mention of the instruments of social communication linked with catechesis shows the conciliar Fathers' desire that modern technical means of communication also be used especially in catechesis, foremost among the Church's very own educational aids[545].

IM 1a explains what constitutes the so-called means of social communications. These are technological discoveries like the press, films, radio, television that «have extraordinary bearing on the human spirit, since they open up new and highly effective avenues of communication for all kinds of information, ideas and directives». They can, of their very nature, reach and influence, not only individuals, but masses of people.

Having clarified the terms under discussion, the document proceeds in *IM* 3 to assert the inherent right of the Church to possess and use these instruments of social communications as necessary means for the instruction of Christians and for the welfare of souls. Sorgi clarifies that the Church makes this claim based on two grounds: first, the Church's mission of preaching the gospel through the most efficacious means possible; and second, her interest in these instruments as potential transmitters of information and culture, with particular influence on the social fabric of the contemporary world[546].

After affirming the kerygmatic mission of the Church, the utility of these instruments for preaching the gospel to all and the Church's right to have these means at her disposal, it must be noted that this right, nevertheless, should not be seen as a strategic move to dominate and control information on the part of the Church. Rather, the Church's claim should be understood in the context of her evangelizing mission. Sorgi writes that «we are talking here about rights in the spirit of service because these instruments of

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[545] Cf. Pohlschneider, «Christian Education», 24.

[546] Cf. Sorgi, «Comunicazione sociale», 911.

social communications are meant to serve the good of souls and the progress of humanity»[547]. It is in this light that *IM* 3 states the duty and right of pastors to instruct and guide the faithful with the help of these same media. *IM* 3 also stresses the duty of the lay faithful to instill the Christian spirit into these media forms. One notices here the rediscovery of the role of lay people in the mission of the Church as one of the principal characteristics of the Council[548].

4.2 The agents of catechesis

IM 13-14 open the second chapter of the decree and focus more precisely on the various means of Catholic media and their contribution in the preaching of the gospel and the direct service of the apostolate. Here, the articles become more obligatory and urgent in their tone, indications and affirmations[549], stressing the basic point that the press, films, radio, television and even drama should be used in proper and effective ways as instruments of the apostolate, including catechesis and preaching. *IM* 13a states:

> With common heart and mind, let all the children of the Church strive immediately and most energetically to use the instruments of social communication effectively in the many fields of the apostolate, as the circumstances and the times require. These efforts should head off hurtful enterprises, especially in those places where moral and religious needs dictate a more active zeal.

The decree becomes even more precise and peremptory in defining the task of pastors: «Pastors should speedily fulfill their duties in this field, closely connected as it is with their normal preaching

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[547] «Si tratta però di diritti-servizi, proprio perché la loro ragion d'essere sta nel servizio al bene delle anime e al progresso dell'umanità». *Ibid*. The English translation is ours.

[548] Cf. L. Lorusso, *Gli strumenti di comunicazione sociale nel diritto ecclesiale. Aspettative, problematiche e realizzazioni alla luce dell'insegnamento magisteriale*, Roma 1996, 33 (= Lorusso, *Gli strumenti di comunicazione sociale*, 33).

[549] Cf. Sorgi, «Comunicazione sociale», 916.

responsibilities» (*IM* 13b). Never before in the magisterium has such pastoral importance been accorded to instruments of social communications and proposed to bishops and priests as a most serious duty in the way *Inter mirifica* did[550]. Returning to the role of the laity, *IM* 13b states that through their technical, economic, cultural and artistic talents, they should involve themselves in the use and production of media products and thus be of direct help in the pastoral activity of the Church. But according to *IM* 17, equally needed is the laity's unwavering support, especially in terms of funding, and in maintaining the Church's media projects. The reason for this is that the right of the Church to own and use the media for the apostolate can be sustained only to the extent that the Church has the funds and technical facilities with which to exercise it[551].

5. Conclusion

The documents and their redactional history have shown that catechesis is a true formation program with the general *objective* of maturity in the faith. In the mind of Vatican II, catechesis is designed to deepen and strengthen the quality of one's Christian life, in which Christianity provides a positive influence on all other aspects of one's life, as opposed to relegating the faith to a comfortable corner of one's existence. According to *CD* 14 and *GE* 4, a mature faith is one that is living (doctrinally knowledgeable), manifest (celebrated in communal worship) and active (service-oriented). In the context of the Church's missionary activity, *AG* 13 and 14 speak about the conversion of the one who receives the preaching of the gospel as the object of catechumenal formation. Continual conversion to Christ in the context of ordinary Christian life definitely forms a dimension

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[550] Cf. *ibid*.

[551] Cf. K. Schmidthüs, «Decree on the Instruments of Social Communication», in H. Vorgrimler (Ed.), *Commentary on the Documents of Vatican II*, Vol. I, tr. R. Strachan, New York – London 1967, «German orig.», *Das Zweite Vatikanische Konzil. Dokumente und Kommentare*, Vol. II, Freiburg 1967, 103 (= Schmidthüs, «Social Communication», 103).

of a living, explicit and effective faith that *CD* 14 asserts to be the object of catechesis.

Concerning the *means* of catechesis, *CD* 14 highlights the teaching of doctrine as the means to arrive at a living, manifest and active faith. *AG* 14, through its description of the dynamics of the catechumenate, also sets an orientation regarding the general means in the ordinary catechesis of the baptized. Both in the context of the catechumenate for those preparing for baptism and in the setting of continual formation of the baptized, one should be able to learn, understand and interiorize Church doctrines and precepts. However, for *AG* 14, catechumenal formation is not just a matter of knowing nor memorizing, but is rather a formation and apprenticeship in the whole of Christian life. For its part, *GE* 4 brings in a tripartite aspect to the means of catechesis, describing the kind of formation and apprenticeship that the catechumenate and catechesis should provide. Thus for *GE,* formation includes the teaching of doctrine, and in the process, enlightening and informing the faith of Christians; leading them through what they have learned about the faith to an active commitment to the Church's apostolate; and finally, assisting Christians to intelligently and actively participate in the liturgical worship of the Church.

The pastoral spirit of the Council most clearly emerged in its orientations and provisions with regard to the general *methodological approach* it gave to catechesis through the documents under study. Indeed one impressive point that could not escape notice concerning the whole evolution process of the documents was the insistence on a true *cura personalis* or personal care for Christians. More precisely, this means that the mechanics of catechesis should be adjusted to the conditions of those catechized. While always maintaining a non-negotiable fidelity to the deposit of faith, the Fathers repeatedly stressed the requirement of adaptation of catechesis to people – their circumstances and capacities, their dreams and their hopes, and therefore, their needs. This approach should decide whatever tools and methods to use in catechesis. In the final analysis, it would seem that the Fathers of Vatican II only fell short of explicitly declaring

that the manner by which catechesis is adapted and responsive to people's needs constitutes a criterion, among others, of an authentic ecclesial catechesis, notwithstanding the perennial validity of the basic sources of catechesis enumerated in *CD* 14: Sacred Scripture, Tradition, the Liturgy, Magisterium and life of the Church.

The Council's restoration of the catechumenate as a specific method or model for Christian initiation was required by virtue of the overall direction that the Council decided to take. By closely associating catechumenal formation in both doctrine and life with the missionary action of the Church in *Ad gentes,* 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 through catechesis; and that trained in Christian life through doctrine, they are sent forth to the world as evangelizers.

One very clear turning point of Vatican II, which stands in contrast to the general period before it, is the close association of catechesis with the Christian community as especially provided in *AG* 14. The living Christian community is both the *locus* and active agent of the apprenticeship in Christian life in the catechumenate, and by extension, in continual catechetical formation. It is this living community that introduces other younger members into the life of faith, liturgy and love of the Church. It can be asserted that the quality of catechetical formation of participants depends, to a large extent, on the quality of Christian life that is lived out by the receiving Christian community. For this reason, the pastoral solicitude of bishops and the animating role of parish priests, the head of the local parish Christian community, are indispensable in this regard. This should explain why pastors of souls should prioritize catechesis among their other pastoral duties, including the formation in doctrine-morals-worship of competent lay people to serve as catechists. Apart from the contribution the community gives to the quality of parish catechesis, catechesis also improves the quality of Christian life in the community.

The doctrine of Vatican II concerning the object and means, as well as the method, tools and agents of catechesis was the consequence of the renewal of a mindset that gradually matured before the Council and at the Council. Alberich writes that the Council marked «the official closing of the "age of the catechism" and the beginning of an in-depth renewal of the essential coordinates of catechesis»[552]. However, the Council did not simply discard the catechism and the catechetical means it represents: the teaching and learning of doctrine. Rather, it only rediscovered the essential nature of catechesis. The conciliar Fathers placed the use of the catechism – its learning, understanding and memorization – within the framework of a whole new process of Christian formation wherein doctrine is learned as an effective force through which the Christian spirit is infused into the realities of concrete life. The *tools* of catechesis – the catechism, other printed materials, and modern means of social communications – have the purpose of delivering the Christian message to those who would otherwise fail to fully comprehend it at their own level or would be unreachable without them. They are also meant to facilitate the relevant integration of doctrine into the more concrete realities of peoples' lives.

Later developments in catechetical reflection would more clearly confirm that all catechesis in the Church should take its inspiration from the newly restored catechumenate program for adults, which exemplifies the very nature of the Church as a communion in a state of continual mission. While the 1971 General Catechetical Directory would take up this matter more comprehensively than what Vatican II was able to do, the Church would come to a deeper reflection on it at the Synods of 1974 and 1977. The continually maturing understanding of catechesis by the Church would find a fuller expression in Paul VI's apostolic exhortation, *Evangelii nuntiandi* and in John Paul II's *Catechesi tradendae*.

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[552] «Si può dire che esso segna la fine ufficiale dell' "epoca del catechismo" e quindi l'avvio di una revisione in profondità delle coordinate essenziali del fatto catechetico». E. Alberich, *La catechesi oggi. Manuale di catechetica fondamentale*, Leumann, 2001, 64 (= Alberich, *La catechesi oggi,* 64). The English translation is ours.

CHAPTER V.

THE OBJECT AND MEANS OF CATECHESIS IN THE POST-CONCILIAR CATECHETICAL DOCUMENTS

Though with Vatican II the optimistic winds of change refreshed the Church, the progress in catechesis brought about by the Council immediately went head-on with a very problematic situation: how catechesis can effectively form Christians in a situation where much of society, especially in industrialized nations, was in a rapid process of religious apathy. It would seem that the whole phenomenon amounted to a failure of religion to be consistently relevant to the lives of people especially in the context of widespread secularism and economic security.

Alberich writes that Christian pastoral ministry needs to more strongly apply an evangelizing approach to all its endeavors and depart from the predominant medieval religious culture of maintenance when the Christian environment itself provided a kind of catechesis[553]. Vatican II had already taken the lead by the affirmation of its self-understanding that the pilgrim Church is missionary by her very nature (cf. *AG* 2). From this conciliar conviction arose also the

[553] Ha llegado probablemente la hora de introducir en nuestras comunidades eclesiales estructuras y plataformas que den cuerpo real al estilo misionero invocado, abandonando definitivamente el estilo pastoral propio del periodo de "cristianidad"». Alberich, «La catequesis», 289.

responsibility of the Church to make sure that her catechesis always expresses the missionary identity of the Church, one that constantly seeks ways for the Word of God to reach people, to touch them and to transform them[554]. Though already theorized and practiced in contemporary times even before Vatican II through the efforts of the catechetical movement, this kind of catechesis obtained a more official and widespread hearing and acceptance at the Council. However, its process of taking on a more definite and clearer official formulation and its widespread application in the local churches will take place only after the Council.

The goal of this chapter is to show how the key post-conciliar catechetical documents put into more precise formulation the object and means of catechesis, as well as its method, tools and agents, according to the orientations set by the conciliar documents *CD*, *AG*, *GE* and *IM*. The following documents have been identified as the sources[555] for the *CIC*/83 revision of cann. 773 and 779: the General Catechetical Directory[556] (1971), *Evangelii nuntiandi* (1975), the proceedings of the IV Ordinary General Assembly of the Synod of Bishops on Catechesis in our Time (1977) and *Catechesi tradendae* (1979).

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[554] Cf. A. Rossi, «The Council: The Great Catechism of Modern Times», in C. Bonivento (Ed.), *Going, Teach. Commentary on the Apostolic Exhortation Catechesi tradendae of John Paul II*, Boston 1980, 33 (= Rossi, «The Great Catechism», 33).

[555] Cf. Pontificia Commissio Codici Iuris Canonici Authentice Interpretando, *Fontium annotatione et indice*, 215; 217.

[556] Cf. Sacra Congregatio pro Clericis, *Ad normam decreti*, Directorium Catechisticum Generale, 11 aprilis 1971, in *AAS* 64 (1972) 97-176 (= *DCG*). All the English translations of *DCG* texts quoted in this study are taken from: Sacred Congregation for the Clergy, *General Catechetical Directory*, in M. Connell (Ed.), *The Catechetical Documents. A Parish Resource*, Chicago 1996, 11-77 (= Connell (Ed.), *The Catechetical Documents*, 11-77).

1. The General Catechetical Directory (1971)

The first part of this analysis of the *DCG* is devoted to understanding the nature of the document in terms of its literary *genre*, its purpose, and its basic structure and contents. The second part then provides a commentary concerning the object and means, and the method, tools and agents of catechesis according to the *DCG*.

1.1 A primer on the document

1.1.1 A new literary *genre*

Vatican I unsuccessfully attempted to duplicate the feat of the Council of Trent to publish a Universal Catechism, but the attempt did not end there[557]. About ninety years later during the preparatory phase of Vatican II, many of the *voti* of the Fathers expressed the expectation for Vatican II to complete the unfinished Universal Catechism desired and begun by Vatican I. They hoped it to be the instrument for the unity of faith of all Catholics in the world[558]. Nevertheless, in the way the Council progressed, the Fathers, in general, did not accept this view though they clearly felt the need

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[557] For studies on the Universal Catechism as one of the agenda of Vatican I, see M. Donnellan, «Bishops and Uniformity in Religious Education», in *LivLi* 10 (1973) 237-248 (= Donnellan, «Bishops and Uniformity» 237-248). Cf. V. Moran, «The Universal Catechism at Vatican I», in *Pacifica* 1 (1988) 44-67 (= Moran, «The Universal Catechism» 44-67).

[558] According to some of the *voti* coming from bishops/ordinaries of dioceses, titular sees and territorial abbeys, the Universal Catechism should be a revision of the Roman Catechism, written in Latin and then translated into the various languages of nations. It should be a summary or synthesis of faith and morals adapted to the people, utilizing the principles of modern pedagogy and containing less scholastic formulas and more kerygmatic content. However, a number of the *voti* submitted were not in favor of a Universal Catechism. Instead, various nations are to prepare their own texts in their own local languages. Cf. Pontificia Commissio Centralis Praeparatoria Concilii Vaticani II, *Acta et documenta Concilio Oecumenico Vaticano II apparando* (= *ADCOVA*), I Appendix, II/II, 480-486.

for a common source of teaching[559]. That need, the Fathers hoped, would be addressed by a General Catechetical Directory, which they eventually proposed in *CD* 44c[560]:

> Conficiantur […] Directorium de catechetica populi christiani institutione, in quo agatur de fundamentalibus eiusdem institutionis principiis et ordinatione deque elaboratione librorum ad rem pertinentium.

After the closing of the Second Vatican Council, the task of preparing the Directory was entrusted to the Sacred Congregation of the Council. The professors of the Institute of Catechetics of the Pontifical Salesian University contributed to a great extent to the

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[559] Bishop Pierre Lacointe (Beauvais, France) was one of the earliest Fathers who expressed the view that instead of a Universal Catechism, a catechetical directory should be prepared that would offer general directives and guiding principles aimed at serving a diversity of age groups. Msgr. Lacointe's *votum* was as follows: «Ut autem vocis ecclesiasticae magisterio, maiore cum uniformitate, christianitas imbuatur cuncta, plures possent optare resumi consilium in Vaticano initum de Catechismo universali ad Populum. Arbitramur vero hoc fieri non posse vel minus idoneum: litteralis enim uniformitas mente concipi nequit. Melius existimaretur et utilius «Directorium» quoddam in quo legerentur consilia apta ad diversa genera hominum et puerorum catechizanda, ut iam indicavit Sacra Congregatio Concilii». *ADCOVA*, I Appendix, II/I (Europe), 214. Cf. D.S. Amalorpavadass, «Background to the General Catechetical Directory and the Use and Adaptation of the Same in Each Country», in D.S. Amalorpavadass (Ed.), *Converging Trends of the Catechetical Movement and Guidelines of Official Documents*, Bengalore 1979, 20 (= Amalorpavadass, «Background», 20). Cf. D. Grasso, «Riflessioni sul Direttorio Catechistico Generale», in *CivCatt* (1971) IV, 57-58 (= Grasso, «Riflessioni», 57-58). Cf. M. Horan, «Overview of the General Catechetical Directory: Historical Context and Literary Genre», in M. Connell (Ed.), *The Catechetical Documents. A Parish Resource*, Chicago 1996, 3 (= Horan, «Overview», 3).

[560] «Another directory should be composed concerning the catechetical instruction of the Christian people; this directory will consider the fundamental principles of such instruction, its disposition and the composition of books on the subject» (*CD* 44c).

work of preparing the Directory[561], which was eventually published on Easter Sunday, 11 April 1971. Cardinal John Wright, Prefect of the Congregation for the Clergy, presented the Directory to the press[562] on 17 June 1971.

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[561] Cf. P. Palazzini, «L'opera svolta dalla S. Congregazione per il Clero nel campo catechistico», in *Atti del II Congresso Catechistico Internazionale*, 20-25 Settembre 1971, Roma 1971, 209 (= Palazzini, «L'opera svolta», 209).

[562] Cf. *OR* (18 giugno 1971) 2. M. Horan and B. Marthaler write that the history of the development of the *DCG* is linked with the wider catechetical developments that unfolded between Vatican Councils I and II, and beyond. First was the role played by the catechetical directories of France (*Directoire de Pastoral Catéchétique*, 1964) and Italy (*Documento di base*, 1970) in shaping the *DCG*. Next were the International Catechetical Study Weeks held between 1959 and 1968 organized by Fr. Johannes Hofinger, S.J. and others through the East Asian Pastoral Institute (*EAPI*) in Manila, The Philippines. These gatherings functioned as think-tanks for catechetical theorists and practitioners during the preconciliar years. Marthaler singles out the fact that the assembly at the 1968 Medellin International Study Week passed a formal resolution submitting its resolutions to the discussions and deliberations leading up to the *DCG*. Marthaler thus writes: «That Medellin is the principal source for Part One of the *DCG* is obvious to all who are familiar with the work of that conference. Thus it was more than an historical curiosity and a matter of courtesy when Canon Bournique, addressing the International Catechetical Congress in Rome in 1971, praised the meetings organized by Fr. Hofinger. He singled out Eichstätt, Bangkok, Katigondo, Manila and Medellin and cited their decisive role in shaping the *DCG*. J. Bournique's words carry weight for he seems to have been involved with the Directory from its inception to its completion». B. Marthaler, *Catechetics in Context*, Huntington 1973, xxvi-xxvii (= Marthaler, *Catechetics in Context*, xxvi-xxvii). Cf. Horan, «Overview», 3. Cf. J. Bournique, «Il nostro compito: Le esigenze fondamentali dell'azione catechistica», in *Atti del II Congresso Catechistico Internazionale*, 20-25 Settembre 1971, Roma 1971, 142 (= Bournique, «Il nostro compito», 142). The text of the French Catechetical Directory is published in *Catéchèse* 14 (Jan. 1964) 1-81**.** For the text of the Italian Catechetical Directory, cf. G.M. Medica (Ed.), *Documento di base: Il Rinnovamento della catechesi. Testo promulgato dall'episcopato italiano*, Torino 1970 (= Medica (Ed.), *Documento di base*).

1.1.2 Nature and purpose

As mandated in *CD* 44c, the General Catechetical Directory is not a binding, legislative document. Matters related to universal legislation regarding catechesis and other aspects of the care of souls were contained at that time in the 1917 Code of Canon Law. As Cardinal Wright explained to the press during the presentation of the *DCG*, the basic purpose of the Directory is to provide an orientation for religious formation, rather than to establish binding rules[563]. Rather than being a prescriptive document, the Directory contains updated orientational guidelines aimed to assist pastors of souls in carrying out their canonical duties with regard to catechesis.

Not being a Universal Catechism, the *DCG* is a complex of principles and norms with a theological and methodological-pastoral nature inspired by Vatican II. Its general purpose is to lay out in clear terms the basic identity of catechesis and to coordinate on the universal level the Church's catechetical ministry. The clarification of the basic identity of catechesis is fundamental, as explained in the Foreword[564] of the *DCG*:

> Tantummodo si initium sumatur a recto modo intelligendi naturam et fines catecheseos itemque veritates quae per eam tradendae sunt – debita habita ratione eorum ad quos catechesis dirigitur, et condicionum in quibus ipsi versantur – vitari poterunt ii defectus et errores, qui haud raro in re catechetica hodie deprehenduntur.

In effect, it can be said that the *DCG* is a new tool or instrument that aims to promote catechesis in the Church without limiting itself to a compendium of doctrine expressed in technical language, as in

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[563] Cf. *OR* (18 giugno 1971) 2. Cf. Marthaler, *Catechetics in Context*, xxviii-xxix. Cf. Otaduy Guerin, *Un exponente*, 34-35.

[564] «The errors which are not infrequently noted in catechetics today can be avoided only if one starts with the correct way of understanding the nature and purposes of catechesis and also the truths which are to be taught by it, with due account being taken of those to whom catechesis is directed and of the conditions in which they live» (*DCG* Foreword).

the case of a Universal Catechism. The Church lives in very different, at times even contrasting, situations and a single instrument might not be useful for all possible environments and human situations. Otaduy Guerin explains:

> The directory is the select instrument that would address the juridical difficulties arising from an excessively rigid legislation that usually does not concern itself in a sufficient manner with social realities. Thus follows the current concern of these directories in adapting the norms of the Church to times, places and persons, and in applying general principles in the context of concrete and changing praxis[565].

Thus, while by its nature as a general directory the *DCG* provides general and fundamental guidelines for catechesis and for the use of catechisms, the national catechetical directories should provide a more sensitive and careful attention to the concrete circumstances and cultural context of those being catechized in their territories. According to the Foreword[566] of the *DCG*, «Finis, quem Directorium immediate sibi proponit, est auxilium praestare ad directoria catechistica et catechismos conficienda». This localization of universal ecclesial principles through the national catechetical directories is significant since the local bishops themselves, as individuals and members of episcopal conferences, have the advantage of personal knowledge and competence in accomplishing the Church's universal mission of catechesis on the local level. For Horan, it was about «reinvesting authority in the bishop for the catechesis of people in the Church, challenging bishops to share responsibility for catechesis

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[565] «El directorio sería el instrumento elegido para obviar las dificultades jurídica de una legislación excesivamente rígida que no centrará suficientemente la atención sobre la realidad social. De ahí la preocupación presente en estos directorios por acomodar a tiempos, lugares y personas las normas de la Iglesia; de aplicar a la praxis concreta y cambiante los principios». Otaduy Guerin, *Un exponente*, 43. The English translation is ours.

[566] «The immediate purpose of the Directory is to provide assistance in the production of catechetical directories and catechisms» (*DCG* Foreword).

in the local church»[567]. In the light of the foregoing, universal and local catechisms would be incomplete as a catechizing tool without the guidance of general and national catechetical directories[568].

In summary, the purpose of the *DCG* is clear: to enjoin the whole Church in the transmission of the faith and formation in it, fully aware that the nucleus of revelation is the same everywhere in matters of its content but assumes various forms and expressions in various nations and cultures even while maintaining the integrity of the faith.

1.1.3 Structure and contents

Part I of the *DCG*, entitled «The Actual Problem» (cf. artt.1-9), presents some general world-wide trends and conditions which have some bearing on the catechetical ministry. Part II, «The Ministry of the Word» (cf. artt. 10-35), examines catechetical activity itself as a particular function of the Ministry of the Word and takes up the nature, purpose and efficacy of catechesis. Part III, entitled «The Christian Message» (cf. artt. 36-69), centers on the more doctrinal aspect of catechesis. This section of the *DCG* actually provides the basic outline of the content of the national directories and catechisms which should be adapted to unique local circumstances. Part IV, «Elements of Methodology» (cf. artt. 70-76), begins with the role of the catechist in the catechetical process and then discusses the varied methods of catechesis. Part V, «Catechesis according to Age Levels» (cf. artt. 77-97), considers the characteristics and needs of catechetical participants on the basis of age and then proposes certain general approaches to their formation. The last part, Part VI (cf. artt. 98-134), is entitled «Pastoral Action in the Ministry of the Word».

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[567] Horan, «Overview», 2.

[568] Mongoven explains why: «Without context, without purpose or goal, without reference to the abilities, culture and background of those being catechized, every catechism is inadequate. With the General Catechetical Directory, every catechism is clothed with context». A.M. Mongoven, «The Directories as Symbols of Catechetical Renewal», in C. Dooley – M. Collins (Ed.), *The Echo Within. Emerging Issues in Religious Education*, Allen 1997, 142 (= Mongoven, «The Directories as Symbols», 142).

It includes suggestions on preparing programs of catechetical action including the preparation of catechetical directories, the formation of catechists, and various levels of networking and cooperation.

1.2 Commentary

This commentary on the *DCG* focuses on the two primary areas of this study, the object and means of catechesis. Elements of method, tools and agents are discussed also albeit in a brief manner.

1.2.1 The object of catechesis

The object of catechesis according to the General Catechetical Directory is to support the Christian's maturity in the faith through the assistance of the whole Christian community (cf. *DCG* 21). This faith that awaits maturity through catechesis is basically one's response of acceptance of, and obedience to, God's revelation. By faith, a person freely assents with his mind and will to the fullness of God's revelation in Jesus Christ (cf. *DCG* 15). One also accepts the content of that revelation and God's total plan of salvation.

Faith can thus be considered in the two complementary senses described above. It is an act of believing, one's total adherence – made possible only by grace – to God revealing Himself (the faith by which one believes, *fides qua creditur*). But faith also pertains to the content of revelation and of the Christian message as found in Scriptures and Tradition (the faith which one believes, *fides quae creditur*). This distinction between the act of faith itself and its content is a classic distinction used by theologians to understand the reality of faith. They cannot be separated in actual practice (cf. *DCG* 36). One's act of faith is always an act of entering into a relationship of communion with Jesus Christ and a belief in His teachings, and in the teachings of the Church. The modern catechetical movement constantly seeks to correct tendencies to put too much emphasis on one or the other[569].

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[569] Cf. Marthaler, *Catechetics in Context*, 55.

Maturity in the faith, therefore, is characterized by a relationship of communion with God marked by continual conversion and a more profound living knowledge of God and of His plan of salvation. In the light of that knowledge, Christians who are maturing in the faith understand God's plan in their own life, the requirements of conversion and the meaning of existence and history. Then, Christians, through the instrumentality of the Church, seek to conform their lives and the whole of created reality to the demands of the Kingdom of God, gradually transforming the world (cf. *DCG* 21).

When the *DCG* states that the goal of catechesis is maturity in the faith, it means that catechesis should aim towards the goal of fidelity to God and concern for people (cf. *DCG* 34). This kind of faith – both as a relationship of communion with God or as the truths assented to – safeguards the integrity of the Christian message. The *DCG*, however, clarifies that this fidelity cannot be restricted to the repetition of traditional formulas. Rather, these formulas and other tenets of the faith are also faithfully expressed in a language and medium that is adapted to the intelligence of the hearers. In this sense, catechesis is also faithful to those who are catechized.

1.2.2 The means of catechesis

Faith matures in proportion to a growing experience of communion with God and neighbor, a fuller understanding and acceptance of revealed truths, and a more committed experience of these truths in daily life (cf. *DCG* 23;30). The General Catechetical Directory lays out the means to achieve the object of a mature faith just described. They are the presentation of the integral content of the faith, formation in charity and witness of life, and education in common worship and private prayer.

1.2.2.1 Presentation of the integral content of the faith

The objective content of catechesis is essential to the act of faith. Without the content of faith, religious experience, even one that is accompanied by a genuinely internal encounter with God, «can be

vaporous and ephemeral»[570] without intellectual content. Catechesis should contribute to the gradual grasping of the whole truth about the divine plan contained in the prime sources of faith in Sacred Scripture and Tradition (cf. *DCG* 24).

A guiding principle to follow in the presentation of the integral content of the faith in catechesis is the hierarchy of truths (cf. *DCG* 43; *UR* 11). Though the mysteries of the faith are related to each other, the *DCG* clarifies that there is a certain hierarchy of truths within the one message of salvation. This hierarchy does not mean that some truths pertain to faith itself less than others, but rather they vary in their relationship to the most important foundational truths, providing insights that support and illumine other divine truths. Concretely, truths that do not pertain to the core of the faith should be presented only as auxiliary to the understanding of the most important truths of the faith.

These core truths, taken from the living Tradition of the Church and also written in Scriptures, are expressed in creeds or summaries of the truths of faith, especially in the Apostles' Creed. According to *Dei Verbum*, the Dogmatic Constitution on Divine Revelation,

> quod vero ab Apostolis traditum est, ea omnia complectitur quae ad Populi Dei vitam sancte ducendam fidemque augendam conferunt, sicque Ecclesia, in sua doctrina, vita et cultu, perpetuat cunctisque generationibus transmittit omne quod ipsa est, omne quod credit[571] (*DV* 8).

DCG 43 groups the primary truths of the faith under four basic headings: (1) the mystery of the Trinity, God the Father, the Son, and the Holy Spirit; (2) the mystery of Jesus Christ the incarnate Word, who was born of the Virgin Mary, and who suffered, died, and rose

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[570] Cf. *ibid.,* 59.

[571] «What was handed on by the apostles comprises everything that serves to make the people of God live their lives in holiness and increase their faith. In this way, the Church in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes» (*DV* 8).

for human salvation; (3) the mystery of the Holy Spirit present in the Church, sanctifying it and guiding it until the coming of Christ; and (4) the mystery of the Church, Christ's Mystical Body, in which the Virgin Mary holds the preeminent place.

Apart from respect for the hierarchy of truths, the integral doctrinal instruction requires that it be done according to the example of the divine pedagogy[572]. *DCG* 38 explains that the presentation of doctrine should move from the simple to the more detailed and complex, using also summary formulas to present the entire structure of the Christian message. In this process, catechists should use concepts, examples and other approaches that are adapted to the cultural and spiritual conditions of those to be taught. This pedagogy should be able to lead Christians and communities to arrive at an always more profound and lived acceptance of the Christian message, one that equips them with the capacity to evaluate concrete human conditions and act in a manner in consonance with the Kingdom of God.

The *DCG*'s reference to the divine pedagogy highlights the fact that catechesis cannot but be a process, a life-long one. But since it must be admitted that the presentation of the faith in its totality, even in the manner of the divine pedagogy, is a complex process, always vulnerable to some distortions and omissions, *DCG* 39 recommends always keeping the organic unity of the faith safeguarded. The Directory presents a corollary pastoral principle of interrelating and harmonizing the contents of the faith where they are due, and not presenting them as disconnected, isolated truths.

1.2.2.2 Apprenticeship in charity and witness of life

A person's response of faith to God's revelation and his experience of conversion involve a similar movement of response of

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[572] Cf. L. Sánchez-Navarro, «La pedagogia di Gesù nei Vangeli», in J. Pérez-Soba – O. Gotia (Ed.), *Il cammino della vita: l'educazione, una sfida per la morale*, Città del Vaticano 2007, 227-248 (= Sánchez-Navarro, «La pedagogia di Gesù», 227-248).

charity to others. Communion with God, which manifests itself in charity, is also an invitation to communion with others (cf. *DCG* 23). Catechesis seeks to complete this double communion in an experiential way through a kind of Christian apprenticeship, i.e., catechetical formation actually lived out in charity and solidarity both on the interpersonal level and in the context of the wider, even global, community.

It is important to note that this encounter of communion and charity with the rest of humanity requires a discerning spirit. One can respond to others in charity and in justice only if equipped with a true understanding and insight into people's needs and conditions. One runs the risk of imposing one's views and needs on others unless equipped with the capacity to genuinely enter into the legitimate aspirations of others. Thus, catechesis forms Christians in discernment, i.e., seeing and interpreting situations and events with the eyes of faith: how Christ would have looked, regarded, acted[573]. Apprenticeship in catechesis teaches the faithful a Christian interpretation of human affairs (cf. *DCG* 26).

> Formed and educated in this way, Christians truly become living witnesses to the truths they adhere to. They put the faith into practice through an authentic example of Christian life. This actualization of the faith does not only facilitate the attainment of the catechetical goal of maturity in the faith but also gives credibility to Christianity itself. As *DCG* 35 states: «Si testimonium huiusmodi deest, impedimentum acceptationi verbi Dei in auditoribus gignitur»[574].

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[573] Cf. Marthaler, *Catechetics in Context*, 61. Also cf. R. Marlé, «The Concentration on Hermeneutics in Catechesis. The Interpretation of Experience», in *LV.F* 25 (1970) 545-550 (= Marlé, «The Concentration on Hermeneutics», 545-550).

[574] «If such witness is lacking, there arises in the listeners an obstacle to the acceptance of God's word» (*DCG* 35).

1.2.2.3 Education in common worship and private prayer

The General Catechetical Directory sees the active, conscious and genuine participation of the Christian community in the liturgy and prayer of the Church as one of the visible expressions of a maturing community in the faith. «Communitas autem christiana, quo magis matura fit in fide, in celebrationibus liturgicis, praesertim eucharisticis, vivit cultum in spiritu et veritate»[575] (*DCG* 25). In the liturgy, the doctrinal and moral aspects of Christian life converge in a ritual celebration of the Christian community's deepest beliefs, commitments and aspirations.

Catechesis forms Christians by means of the liturgy. Liturgical catechesis involves the explanation of the meaning of the rites and ceremonies for the correct understanding of the Church's prayers and creeds. It forms the minds of the faithful for prayer, thanksgiving and repentance. All these are geared towards the more active, conscious and genuine participation of the faithful in the liturgy of the Church, one of the marks of a mature faith. But catechesis forms Christians also in private prayer (cf. *DCG* 25). Catechesis utilizes this ancient practice in the Church to bring Christians in touch with their deepest core in order to commune personally with God. United with God in private prayer, they are led to a deepening experience of conversion, including a more creative insight into, and resolve to live out, the most wonderful truths about the Christian faith.

1.2.3 The method, tools and agents of catechesis

One will recall that *DCG* 34 proposes a kind of catechesis that aims for Christian maturity characterized by fidelity to God and concern for people. What the *DCG* is driving at with regard to the second fidelity is that the success of the catechetical process depends on a catechetical *method* that makes Church doctrines, moral precepts and liturgy intelligible to people. For the truths of the faith to be

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[575] «The more mature a Christian community becomes in faith, the more it lives its worship in spirit and in truth in its liturgical celebrations, especially at the Eucharist» (*DCG* 25).

intelligible, catechesis must strive to relate the possible formulations of the divine message with the various cultures and diverse languages and expressions of peoples. The Christian message must connect with aspects of the human experience in order for it to touch the hearts of hearers. Without referring itself to something that is truly human, the message ends up without a recipient. Without being received, personalized and applied, catechesis will not be a true proclamation of the Good News that enlightens from within and transforms both people's personal lives and their collective experience, their culture (cf. *DCG* 74). This insight of the *DCG* is representative of the general trend that prevailed in catechetical circles around the time of, and after, Vatican II when reflection on the role of human experience in catechesis[576] became more urgent.

One of the most important methods[577] that this thesis intends to highlight is the catechumenate for those who are preparing themselves

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[576] Cf. C. de Souza, «I modelli post-conciliari del ministero catechistico», in *Atti del Convegno Associazione Italiana dei Catecheti*, 27-29 Settembre 2001, Pontecagnano (SA) 2001, 234 (= de Souza, «I modelli post-conciliari», 234). De Souza acknowledges the important role played by the Latin American bishops in making the Church more aware of the need for catechesis to truly touch and integrally liberate people. He writes: «Il Consiglio delle Conferenze Episcopali dell'America Latina riunitosi a Medellín nel 1968 avvia un nuovo approccio nella catechesi, perché secondo i vescovi, la catechesi attuale deve assumere totalmente le angustie e speranze dell'uomo d'oggi per offrirgli le possibilità di una liberazione piena, le richezze di una salvezza integrate in Cristo, il Signore. Per questo deve essere fedele alla trasmissione del messaggio biblico, non solamente nel suo contenuto intellettuale, ma anche nella sua realtà vitale incarnata nei fatti della vita dell'uomo d'oggi». Also cf. J. Gevaert, *La dimensione esperienziale della catechesi*, Leumann 1984, 15-22 (= Gevaert, *La dimensione esperienziale*, 15-22). Cf. Second General Conference of the Latin American Bishops (CELAM II), *The Church in the Present-Day Transformation of Latin America in the Light of the Council*, II (Conclusions) Washington D.C. 1970 (= CELAM II, *The Church in the Present-Day Transformation*).

[577] The *DCG* also proposes other methods for catechesis such as the inductive and deductive methods (cf. *DCG* 72), the use of catechetical formulas (cf. *DCG* 73) and group catechesis (cf. *DCG* 76) with stimulating and creative activities (cf. *DCG* 75).

for the reception of baptism, or those who have been baptized but lack a proper Christian initiation (cf. *DCG* 19). Without presenting the specific stages and mechanics of the catechumenal program, which was instead contained in the 1972 *Ordo Initiationis Christianae Adultorum*[578], *DCG* 130 highlights the holistic process of formation towards maturity in the faith that the catechumenate offers, including doctrinal instruction, liturgical participation and community living. It is an introduction to the religious, liturgical, charitable and apostolic life of the People of God (cf. *AG* 13-14; *SC* 65; *CD* 14), a preparatory school in Christian living that gives direction to their habits of thought and changes in moral living. A similar type of formation can be provided for baptized but uncatechized Christians to prepare them for the reception of the Sacraments of Confirmation and Holy Eucharist, or to re-introduce them into the practice of Christian life. Apart from forming and educating the catechumens in the faith, the catechumenate also involves the whole Christian community thus becoming an impetus for the renewal of all.

The *DCG* acknowledges that catechesis needs working *tools* for it to carry out is goal of maturity of the faith. The efficacy of these tools and structures depend to a large extent on the capacity and creativity of the catechist (cf. *DCG* 71; 108), whose determining role in the catechetical process cannot be underestimated nor substituted with these aids. The *DCG* lists, in first place, the national catechetical directory. It serves as the *magna carta* of a given territory in promoting, coordinating and implementing catechetical action (cf. *DCG* 117). Being a pastoral manual, it needs other materials for the use of both catechists and catechized: catechisms, textbooks

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[578] Cf. Sacra Congregatio de Disciplina Sacramentorum, *Ordo Initiationis Christianae Adultorum*, Civitas Vaticana: Typis Polyglottis Vaticanis 1972. The English edition was published in 1974 and revised in 1988. Cf. International Committee on English in the Liturgy, *Rite of Christian Initiation of Adults*, Washington, D.C. 1988 (= *RCIA*). The liturgical aspect of the catechumenate as contained in the *RCIA* will be discussed in the next chapter in conjunction with this study's exposition of the catechumenal proposal of the *General Directory for Catechesis* of 1997.

and teachers' manuals (cf. *DCG* 119-121). It must be stressed that national catechetical directories and catechisms should not be mere local reproductions or translations either of the Universal Catechism or the *DCG* itself. Otherwise, the *DCG* would have contradicted its own purpose of issuing general guidelines to be adapted to local circumstances. Thus, as a follow-up to the catechetical directives of *CD* 44, the *DCG* constitutes a breakthrough in the Church's effort in bringing the Christian message closer to people. Along with these official and traditional tools, *DCG* 122-123 also recommends the use of audio-visual aids as corollary resource materials for enriching catechesis.

In carrying out the tasks of catechesis, *DCG* 9 enlists the entire People of God as the *agent* of catechesis. Having stressed such reality, the Directory then places a good deal of responsibility on episcopal conferences as groupings of particular churches. They are to promote catechesis in a more effective and coordinated way within the local church, with due consultation and coordination with both individual bishops of the conference (cf. *DCG* 119) and with the Holy See through the Second Office of the Sacred Congregation for the Clergy (cf. *DCG* 134).

Apart from the significant contribution of the *DCG* in delineating the responsibility of episcopal conferences as agents in creating catechetical structures on various levels, the Directory also devotes careful attention to the central role of all catechists – priests, religious and lay people – and their formation. In fact, the *DCG* devotes the whole Chapter III (cf. artt. 108-115) to the formation of catechists, which includes provisions for the establishment of higher institutes and catechetical schools for the initial and continuing formation of catechists (cf. art. 109), the general content of this formation as involving doctrine, the human sciences and methodology (cf. art. 111) and their ongoing formation and spiritual life (cf. artt. 110; 114).

1.2.4 Summary observations

The *object* of catechesis according to the 1971 General Catechetical Directory is to support the Christian people's maturity in the faith. This state of religious maturity is marked by continual conversion, a more profound knowledge of God and of His plan of salvation as taught by the Church, and the harmonization of the quality of one's life and worship and of the whole of created reality with the requirements of the Kingdom of God (cf. *DCG* 21).

The *means* to achieve the object of a mature faith just described correspond to the same elements of a mature faith. They are the presentation of the integral content of the faith (cf. *DCG* 24), formation in charity and witness of life (cf. *DCG* 23), and education in common worship and private prayer (cf. *DCG* 25).

The basic *methodological principles* by which to apply the means of catechesis towards the achievement of its object are twofold: the association of catechesis with human experience, together with its adaptation to the concrete circumstances and cultures of people (cf. *DCG* 74), and the carrying out of catechesis in progressive stages along the level of faith of the participants (cf. *DCG* 33). *DCG* 130 highlights the catechumenate as the holistic process of formation towards maturity in the faith that includes all at the same time doctrinal instruction, liturgical participation and community living.

The *tools* for catechesis mentioned in the *DCG* are catechetical directories, catechisms, textbooks (cf. *DCG* 119-121) and audio-visual aids (cf. *DCG* 122-123). The *DCG* stresses, however, that the efficacy of these tools depend to a large extent on the ability of the catechist (cf. *DCG* 71; 108).

In carrying out the tasks of catechesis, the *DCG* enlists the entire People of God as the *agent* of catechesis (cf. *DCG* 9). The *DCG* especially cites the role of Episcopal Conferences as agents on the national or regional level in creating efficient catechetical structures on various levels, but the Directory does not fail to affirm the

contribution and formation of all catechists: priests, religious and lay people (cf. *DCG* 125 ff.)

2. *Evangelii nuntiandi* (1975)

The apostolic exhortation of Pope Paul VI, *Evangelii nuntiandi*[579], was promulgated on 8 December 1975 on the tenth anniversary of the closing of the Second Vatican Council. It presented the pivotal points discussed during the Synod of Bishops of 1974 on Evangelization in the Modern World. As a form of papal teaching, it also contained the unique teaching of Pope Paul VI on evangelization.

This section of the study is a reading of *Evangelii nuntiandi* in terms of its contribution to the concept and praxis of catechesis, specifically its object and means, as well as its method, tools and agents. Though not, strictly speaking, a catechetical document, *EN* provided guidelines that supported the teaching of Vatican II and, at the same time, placed catechesis in a new and wider perspective.

2.1 The object of catechesis

The object of catechesis as envisioned by Pope Paul VI in his apostolic exhortation is to educate people in the faith in such a way that patterns of Christian living are imbued in them. *EN* 44 and 47c[580] state:

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[579] Cf. Paulus PP. VI, Adhortatio apostolica *Evangelii nuntiandi*, De Evangelizatione in mundo huius temporis, Ad Episcopos, Sacerdotes et Christifideles totius Catholicae Ecclesiae, 8 decembris 1975, in *AAS* 68 (1976) 5-76 (= *EN*). All the English translations of the document quoted in this study are taken from Paul VI, Apostolic exhortation *Evangelii nuntiandi*, in Connell (Ed.), *The Catechetical Documents*, 157-199.

[580] «No one will deny that this systematic religious instruction must be given to form patterns of Christian living and not to remain only notional» (*EN* 44). «The role of evangelization is precisely to educate people in the faith in such a way as to lead each individual Christian to live the sacraments as true sacraments of faith and not to receive them passively or reluctantly» (*EN* 47c).

> Nemo praeterea negabit eandem doctrinam idcirco impertiendam esse, ut vitae christianae mores inde conformentur, non vero ut quoddam intellectus ornamentum maneat (*EN* 44).
>
> Nam proprium evangelizantis munus est ad fidem ita educare, ut per eam singuli christiani adducantur ad Sacramenta veluti vera fidei Sacramenta vivenda, non autem ad ea desidiose recipienda vel aegre ferenda (*EN* 47c).

In the above formulation of the object of catechesis, *Evangelii nuntiandi* brings together the concepts of catechesis and evangelization. In *EN* 18, Pope Paul VI actually enlarges the scope of the term «evangelization» from the proclamation of the gospel in the missionary setting[581] to the whole pastoral mission of bringing to the Good News to every sector of human life[582]. In *EN* 43b, he then

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[581] The language of evangelization in the documents of Vatican II still maintained to a certain extent the idea of missionary activity in relation to non-believers (*SC* 9; *LG* 17). For example, *Ad gentes* declares that «the special end of this missionary activity is the evangelization and the implanting of the Church among peoples or groups in which she has not yet taken root» (*AG* 6c). Nevertheless, already in some documents of the Council, the term evangelization already begins to encompass the totality of the Church's mission (cf. *AA* 2; 6; 19; 29; *PO* 5). Cf. M. Bordoni, «La catechesi nella missione della Chiesa», in *Lat.* 43/1 (1977) 6 (= Bordoni, «La catechesi nella missione della Chiesa», 6).

[582] In his final report at the Synod of 1974, Msgr. Karol Wojtyla observed: «Dopo il Concilio, si è presa l'abitudine di designare con questo termine tutta la missione della Chiesa, tutto ciò che la Chiesa fa per annunciare, organizzare e portare a maturità il Regno di Dio: azioni che il Concilio designava piuttosto con il nome di "apostolato"». Synodus Episcoporum, *L'evangelizzazione nel mondo.* I documenti principali della III Assemblea generale del Sinodo dei vescovi (27 settembre-26 ottobre 1974), Leumann 1976, 129 (= Synodus Episcoporum, *L'evangelizzazione nel mondo,* 129). Cf. J. Guiteras, «Evangelización» in V. Pedrosa Arés – M. Navarro Gonzales – R. Lázaro Recalde – J. Sastre Garcia (Ed.), *Nuevo Diccionario de Catequética*, Vol. I, Madrid 1999, 857-859 (= Guiteras Vilanova, «Evangelización», 857-859).

states that catechetical instruction is a means[583] of evangelization that should not be neglected. The Holy Father thus situates catechesis within that perspective. While maintaining its precise character as a systematic formation in faith and life towards full Christian initiation, catechesis is an evangelizing activity and should thus take on the properties of evangelization.

As an evangelizing activity, catechesis is an aspect of the proclamation of the Word of God that works to bring the gospel to take root, develop and increase faith among Christians. The objective is a true education in the faith that goes way beyond the building up of religious information. Rather, as *EN* 44 clarifies, the goal is the formation of patterns of Christian living wherein, apart from being instructed in the contents of the faith, Christians also actively and intelligently participate in the celebration of the sacraments and manifest what has been learned and celebrated in daily twists and turns of life. In this way, Christians truly live the sacraments as true sacraments of faith.

2.2 The means of catechesis

In the teaching of *Evangelii nuntiandi*, the means of catechesis is threefold, corresponding to the above description of a maturing faith: doctrinal instruction, the use of life-experience to illumine teaching, and instruction on, and the celebration of, the sacraments.

EN 44 states that the intelligence, especially of children and young people, needs to learn through systematic religious instruction the fundamental teachings of the Church contained in Scriptures, Tradition and the Magisterium, i.e., the deposit of faith and its various expressions which the Church, throughout her history, has always sought to teach in various ways to Christians.

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[583] The other means of evangelization listed in *EN* 41-48 are: the witness of life, preaching, liturgy of the word, the utilization of mass media, personal contact, sacramental celebrations and popular piety. These means of evangelization are different from, yet essential to, each other. All of them must be kept in view and carried out simultaneously.

In the process of doctrinal instruction, catechesis must also utilize life and experience precisely because evangelization does not consist only of the teaching of doctrine that is detached from life. In order to be complete, the catechetical process should always be an interplay between the explicit message of the gospel and concrete human life, including what the catechetical sources have to say about the rights and duties of every human being, about family life, life in society, international peace, justice and development (cf. *EN* 29). However, inasmuch as catechesis and evangelization must touch the natural life to which it gives a new meaning, they should surely be concerned with the supernatural life, which purifies and elevates natural life (cf. *EN* 47a).

Since catechesis touches on supernatural life, catechetical formation also includes formation in the Church's life of worship through the celebration of the sacraments, in which the supernatural life finds its living expression (cf. *EN* 47b). The celebration of the sacraments without the solid foundation of instruction in these same sacraments could end up depriving Christians of their more active and fruitful participation in them. On this account, *EN* 47c asserts that in the process of evangelization, there should always be a mutual interaction between the preaching of the Word and the celebration of the sacraments.

2.3 The method, tools and agents of catechesis

EN 44 proposes two principles that should guide the choice of any specific *method* in catechesis. First, catechetical methods must be adapted to the age, culture and aptitude of the persons concerned and, second, the method must always strive to fix, directly or indirectly, the essential truths of the faith in the memory, intelligence and heart of the catechized.

The insistence of Paul VI on an adapted and culturally sensitive catechesis and the understanding and memorization of basic Christian texts calls to mind the directive of *DCG* 34 that catechesis, in all its dimensions, should respect the double fidelity to God and to the human being, to the message being proclaimed and to the

people who receive it. In *EN* 25-28, Paul VI presents the most basic content of evangelization and catechesis – with Christ at the center of the Christian message – which should be faithfully imparted to young and adult participants of catechesis. With regard to the careful explanation of this content to various groups and cultures of people, it can be argued that the catechetical objective of forming patterns of Christian living is helped by adaptation. Through the explanation of the Christian message in a manner that hearers can easily grasp, the message of Christ is able to penetrate the minds and hearts of individuals and, by the gift of deeper faith, is personalized and becomes part of one's convictions, hopefully guiding actual behavior. According to *EN* 63, catechesis will lose its efficacy if the faith is presented as something totally foreign to people's experiences.

In the context proposing a catechetical method that altogether responds to the needs of those catechized, preserves the primordial unity of the faith and gradually assists participants to encounter Christ, Paul VI proposes in *EN* 44 as urgent the more widespread method of catechetical instruction of young people and adults in the form of the catechumenate.

With regard to *tools*, the first catechetical tool that *Evangelii nuntiandi* proposes are the printed texts published under the authority of bishops (cf. *EN* 44), presumably catechisms and textbooks for the use of both participants and catechists. *EN* 45 also proposes the use of modern means of social communications in spreading the gospel through evangelization in general, and catechesis in particular. In a world where the use of these modern means is widespread, the use of modern communications technology has become some sort of a universal sub-culture, such that their use in catechesis becomes a form of adaptation to the «language» that many, especially young people, could easily identify with and understand.

Paul VI notes in *EN* 45c that in using the media, the Church is concerned with both universality and particularity, i.e., the widespread reach but without losing that special touch of the gospel of Jesus. The challenge is, as it were, to proclaim the gospel «from the

housetops» as a modern and effective version of the pulpit, while at the same time addressing people in their individuality.

EN 13 establishes the fact that the whole Church is the *agent* of catechesis, yet she also needs to be continually catechized. Those who sincerely accept the Good News profess their faith in Christ, are reborn in the waters of baptism, and gather together to make up a community which, in its turn, is also called to proclaim the same message it has received. In emphasizing the work of the whole Church in catechesis, Paul VI presents the beautiful interplay between the Church's internal life of communion in the Word, the Eucharist and fraternal charity and the wide scope of her mission *ad extra*. The Holy Father also weaves the place of individual Christians in the overall mandate to evangelize received by the whole Church, noting that the work of each individual member is important for the whole (cf. *EN* 15b).

According to Walters, the call to common responsibility of all in the work of catechesis is seen as the challenge of Paul VI to the whole Church to develop an attitude that moves them beyond a «personal salvation mindset»[584] to becoming willing witnesses of the risen Lord, i.e., Catholics with a renewed sense of common mission to share what they themselves have received.

2.4 Summary observations

The *object* of catechesis as derived from the teaching of Pope Paul VI on evangelization in *Evangelii nuntiandi* is the education of Christians in the faith. This kind of education includes the formation of patterns of Christian living (cf. *EN* 44) wherein, apart from imparting the contents of the faith, Christians are instructed on the meaning of the liturgy as they also actively and intelligently participate in it (cf. *EN* 47c). An indispensable component of education in the faith is training in the doctrine and liturgy-inspired living out of

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[584] T. Walters, «Overview of *On Evangelization in the Modern World*», in Connell (Ed.), *The Catechetical Documents*, 150-154 (= Walters, «Overview», 154).

Christian life. Consequently, *Evangelii nuntiandi* proposes a threefold *means* of catechesis: doctrinal instruction, the use of life-experience to illumine teaching (cf. *EN* 44; 29), and instruction on, and the celebration of, the sacraments (cf. *EN* 47b).

With regard to *methodology*, catechesis must be adapted to the age, culture and aptitude of the persons concerned and must always facilitate in committing the essential truths of the faith in the memory, intelligence and heart of the catechized. Paul VI proposes the more widespread establishment of the institution of the adult catechumenate in the local churches on the basis of their needs (cf. *EN* 44).

The catechetical *tools* that *Evangelii nuntiandi* proposes are printed texts published under the authority of bishops, i.e., catechisms and textbooks for the use of both participants and catechists. The document also encourages the more widespread use of modern means of social communications (cf. *EN* 44-45).

Finally, Paul VI teaches that the entire Christian community needs to be continually evangelized and catechized for it to be an effective *agent* of catechesis (cf. *EN* 13). In stressing the catechetical duties of all, *EN* 44 also especially highlights the work and training of catechists, teachers and parents who are most involved in catechesis.

3. Synod of Bishops on Catechesis in Our Time (1977)

The Synod of 1977[585] was held from 30 September to 29 October 1977, twelve years after the closing of Vatican II on 8 December 1965. One can argue that catechesis was at the crossroads at that

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[585] This study utilizes the synodal documentation work in Italian by G. Caprile, (Ed.), *Il Sinodo dei Vescovi. Quarta Assemblea Generale (30 settembre – 29 ottobre 1977*, Roma 1978 (= Caprile, *Il Sinodo*). Caprile was the editor of the religious events section of *La Civiltà Cattolica* and served as a staff member of the General Secretariat of the Synod as one of its Latinists. Caprile carefully recorded and translated the documents and verbal interventions of the Fathers at the synodal hall. He followed the same method of documentation for this and the other Synods of Bishops held from 1967 to 1991. The result was a faithful,

time: the renewing spirit of Vatican II was surely well on its way and yet, in certain quarters, the hold of the old mentality was still strong. Certainly, this situation gave rise to ecclesial ambiguities and problems, which did not fail to have a hearing during the Synod. And so, when the bishops came together to take stock of the Church's catechetical mission, Vatican II, the General Catechetical Directory of 1971 and the teaching of Paul VI in *Evangelii nuntiandi* served as their guide in discerning the direction they should take. At the same time, centuries of rich catechetical experience trailed them: a long history, surely, of successes but also of unsettling setbacks and unfulfilled expectations.

This section of the thesis traces the development of the Synod's points of consensus regarding the object and means of catechesis. It also briefly considers the Synod's views regarding the method, tools and agents of catechesis. An analysis of the synodal documents is indispensable in this regard. These key documents are: the *Lineamenta*[586], *Instrumentum laboris*[587], Synthesis of Cardinal

objective and exhaustive first-hand chronicle of the Synod from its preparation to its closing and a direct documentation of the most important synodal texts.

[586] Cf. Secretaria Generalis Synodi Episcoporum, *Lineamenta Thema, quod studio,* De catechesi hoc nostro tempore tradenda praesertim pueris atque iuvenibus, 30 aprilis 1976, in *ESV* I, 1507-1557 (= *Lin*). All the English translations of the texts of the *Lineamenta* quoted in this study are taken from *Origins* 5 (1975-1976) 741-751.

[587] Cf. Secretaria Generalis Synodi Episcoporum, *Instrumentum laboris His paginis,* De catechesi hoc nostro tempore tradenda praesertim pueris atque iuvenibus, 13 iunii 1977, in *ESV* I, 1558-1643 (= *IL*). The English translation of the *IL* is ours.

Lorscheider[588], the reports of the *circuli minores*[589] and the Message to the People of God[590].

3.1 The object of catechesis

3.1.1 *Lineamenta*

The *Lineamenta*[591] states that as an integral form of education of the faithful, catechesis aims to guide Christians – born to new life through conversion to the gospel and by means of baptism – to Christian maturity which is measured according to the fullness of Christ (cf. *Eph* 4,13; *Lin* I,1,3). For the *Lineamenta*, a mature faith is one that is characterized by the knowledge of the documents of revelation, the history and life of the Church, the lives of the saints,

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[588] Cf. Secretaria Generalis Synodi Episcoporum, *Relatio post disceptationem ab em.mo D. Aloisio card. Lorscheider archiepiscopo fortalexiensi, relatore, proposita ad animadversiones a Patribus prolatas*, De catechesi hoc nostro tempore tradenda praesertim pueris atque iuvenibus, 7 octobris 1977, in Caprile, *Il Sinodo*, 536-556 (= *Syn*). All the English translations of the *Syn* quoted in this study are taken from *OR (E)*, 13 October 1977, 5-6.

[589] The reports of the small groups are recorded in Italian in Caprile, *Il Sinodo*, 253-325. The English translations of the reports are ours. The Lorscheider Synthesis and the reports of the small groups have special value because they provide an initial and tentative glimpse into the mind of the Synod both on the level of the plenary sessions and of the small groups, respectively.

[590] Cf. Secretaria Generalis Synodi Episcoporum, *Ad populum Dei nuntius Cum iam ad exitum*, De catechesi hoc nostro tempore tradenda praesertim pueris atque iuvenibus, 28 octobris 1977, in *ESV* I, 1656-1676 (= *MPG*). All the English translations of the *MPG* text are taken from *Origins* 7 (1977-1978) 321-328.

[591] The *Lineamenta* was the synodal document sent to episcopal conferences prior to the celebration of the synod. It raised current problems and questions regarding catechesis in order to stimulate preliminary discussions in the whole Church. Having catechetical renewal as the ultimate goal of the Synod, the *Lineamenta* invited the local churches to share information about the problems that they have encountered in catechesis and the way they have dealt with them. The document suggested fourteen areas for reflection and listed guide questions in each area.

the formulation and expression of faith. It is also manifested in a life of witness and service in the world, including the capacity to utilize the Christian message as a motive and criterion for the evaluation of life (cf. *Lin* I,3; II,15,17).

3.1.2 *Instrumentum laboris*

The *Instrumentum laboris*[592] presents more clearly and systematically the object of catechesis as the nourishment Christian life in its fullness (cf. *IL* I,8), or Christian maturity. It is manifested in the living knowledge of the mystery of Christ, in the celebration of the sacraments and in the following of Christ in daily life, i.e. the witness of life (cf. *IL* II,16). Thus, word, sacrament and witness are the three indissoluble aspects of Christian maturity.

3.1.3 Synodal discussions

The sources of the synodal discussions are, first, the oral and written interventions of the Fathers at the general congregation or in the *circuli minores* and, second, the Synthesis[593] of Cardinal Lorscheider. Apart from what had already been mentioned in the documents, many interventions stressed that Christian maturity is achieved when catechesis progressively illumines one's life with

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[592] The *Instrumentum laboris* was the Working Document of the synod itself. As a discussion paper, it was not meant to be a document to be submitted to the synod for approval. Instead, the synodal assembly should examine the text, correct, complete or rewrite it. Its contents were, therefore, talking points aimed at facilitating the exchange of experiences and ideas in order to arrive at a common reflection and eventually search for solutions to questions and problems connected with catechesis.

[593] The Synthesis of Cardinal Lorscheider was a document summarizing the 185 oral and written interventions presented during the general congregations. The Synthesis included a questionnaire of nineteen points for the sessions in the *circuli minores*, working groups based on language with an average of twenty Fathers each. In so doing, Cardinal Lorscheider brought the Synod's work to a focus and eventually sharpened the discussions on the issues and directions that emerged in response to the *Instrumentum laboris*.

Christian meaning[594]. Through catechesis, the Church listens to the Word, deepens it and, in the light of the same Word, interprets life and history. The Church grows in the mentality that translates faith into life. For many of the Fathers, this integration or translation of faith into life was the great concern of the Synod of 1977: to mature in the faith means to integrate faith and life[595].

This integration of faith and life reflects a principal concern of the Synod concerning the double fidelity to God and to the human being. The concern which many of the Fathers had for this double fidelity arose from various catechetical problems experienced at the time of the Synod. Some catechists tended to present distorted notions concerning Christ as a human being but not as God; Christ as a politician or a revolutionary and not the Christ of the gospels; notions which accept Christ and not the Church[596]. It was important, therefore, to remove any doubt or uncertainty concerning the truth about Jesus Christ and His message which impedes the work of catechists and gives rise to anxiety among Catholics[597]. At the same time, authentic catechesis upholds a special vision of the human being that is illumined by the gospel, respects the concrete situation of humanity and leads to a coherent way of living in all situations[598].

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[594] Cf. *Circolo Inglese B*, in Caprile, *Il Sinodo*, 262.

[595] Cf. *ibid.* On the integration between doctrine and life, cf. *L'intervento di Mons. Basil Hume* (Inghilterra), in Caprile, *Il Sinodo,* 60: «È fallace e pericoloso opporre fra loro le due mete a cui deve tendere la catechesi: insegnare la fede e la morale attraverso formule e precetti, e suscitare una fede personale viva e vissuta. La dottrina senza l'esperienza della vita cristiana è sterile; tentare di vivere cristianamente trascurando la dottrina è fonte di confusione. La dottrina s'impara benissimo nell'esperienza della vita cristiana, e questa dev'essere ispirata dalla dottrina autentica e ben fondata».

[596] Cf. *Circolo Spagnolo-Portoghese B*, in Caprile, *Il Sinodo*, 299.

[597] Cf. *Circolo Inglese B,* in Caprile, *Il Sinodo,* 263.

[598] Cf. *Circolo Spagnolo-Portoghese B*, in Caprile, *Il Sinodo,* 298.

3.1.4 Message to the People of God

During the synodal process, and especially as documented in the synod's Message to the People of God[599], what eventually became a matter of clear consensus to the Fathers was their common understanding that the object of catechesis is maturity in faith, i.e., the deeper understanding and experience of the person and saving message of Jesus Christ and His importance for daily life. This general object is manifested and concretized in three more specific goals: to know the Word of God and its ecclesial expression in doctrine (word); to actively and consciously celebrate the faith in the sacraments (memory); and to profess the faith in daily life (witness) (cf. *MPG* 1;7).

3.2 The means of catechesis

3.2.1 *Lineamenta*

For the *Lineamenta*, the means to be used in catechesis is two-fold: doctrinal instruction and Christian living. It should not only be a pure explanation of doctrine without regard for the concrete conditions of the faith of the Christians of our time. Neither should catechesis be merely an interpretation of the human situation nor limited to the acquisition of Christian attitudes, without necessary doctrinal rigor and without regard for the whole Christian truth. While faithfully presenting the message, catechesis should also offer a foundation and illumination for the whole of Christian life (cf. *Lin* II,15-16). More specifically, the *Lineamenta* highlights this holistic education by noting the three areas in which Christians should be formed through catechesis: in the contents of the faith, in liturgical and sacramental experience and the mission of Christians in the world (cf. *Lin* I,3C).

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[599] The *Ad populum Dei nuntius* was a twenty one-page document in Latin drafted by a select commission composed of Msgrs. A. Lorscheider, J.M. Estepa Llaurens, J. Cordeiro, D.E. Hurley, A. del Monte and J. Pfab. All the synodal Fathers voted on the individual paragraphs of this document. After the amendments had been put in place, the Fathers approved the definitive text on 28 October 1977. Cf. Caprile, *Il Sinodo*, 355.

The content of instruction is the fullness of the Christian message as contained in Scripture and in the Tradition of the Church. These are the «documents of faith». The *Lineamenta* stresses that catechesis must continually ask itself what aspects of Scripture and Tradition it should emphasize, in what order and with what pedagogical interpretation in order to ensure a genuine transmission of the faith (cf. *Lin* II,16). At the same time, the presentation of doctrine should be able to meet the exigencies of Christian living in our time without diluting the contents of the faith (cf. *Lin* II,15). At this early stage of the synodal process, the answers to these issues were still awaiting to be discussed and documented.

3.2.2 *Instrumentum laboris*

The *Instrumentum laboris* takes up the basic affirmations of the *Lineamenta* concerning the dual means of doing catechesis: the teaching of doctrine and the inculcation of Christian attitudes and behaviour (cf. *IL* II,18;20). The marked difference in the *Instrumentum laboris*, however, is the clearer explanation of the connection between the teaching of doctrine and Christian life. It must be mentioned that the document mentioned the liturgical aspect of doing catechesis only in passing.

According to the working document, catechesis basically expresses with suitable words the Church's understanding of the Scriptures and the profession of faith (cf. *IL* II,26). As catechesis progressively guides the catechized towards the acceptance of the Scriptures and the confession of the Symbol of faith, catechesis also teaches them to discern human events in light of the events of salvation that are always operative in the lives of people. In this way, catechesis becomes a catechesis of life that involves no other than the following of Christ and having Him and His values as the criteria of all human life (cf. *IL* II,25). Thus, catechesis is able to shed light on the issues that affect Christians in their daily life, orient life according to the radical demands of the Christian vocation and resolve problems in the light of the gospel (cf. *IL* II,21).

3.2.3 Synodal discussions

The synodal discussions delivered the most profound and beautiful reflections on the means of catechesis not contained in the *Lineamenta* and the *Instrumentum laboris*. Among them was the reflection that the Creed and other doctrines were not merely concepts to be studied but were

> expressions of a deep process of interior conversion; a culminating moment of a journey of initiation into the life of the Church and, therefore, of a faith that is believed, professed and lived […], a sign of living and organic communion with the Church, of a reciprocal recognition between the community and the Christian[600].

The discussion on the integral presentation of the truths of the faith led to complaints against some authors who had cast doubts on the essential matters of the faith or morals[601]. Questions were raised on how to maintain the essentials of the message in the face of a diversity of formulations[602]. The Lorscheider Synthesis provided a response to this issue through the concept of the hierarchy of truths that the conciliar decree *Unitatis redintegratio*[603] proposed (cf. *Syn* 7).

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[600] «Sono espressione di un profondo itinerario di conversione interiore; sono momento culminante di un cammino di iniziazione alla vita della Chiesa e quindi di una fede creduta, professata e vissuta […] segno di comunione vitale e organica con la Chiesa, di riconoscimento reciproco tra la comunità e il cristiano». *Circolo Italiano*, in Caprile, *Il Sinodo,* 312-313. The English translation is ours.

[601] Cf. *Circolo Latino*, in Caprile, *Il Sinodo,* 318.

[602] Cf. *Circolo Spagnolo-Portoghese B*, in Caprile, *Il Sinodo,* 303.

[603] «The manner and order in which Catholic belief is expressed should in no way become an obstacle to dialogue with our brethren. It is, of course, essential that the doctrine be clearly presented in its entirety. Nothing is so foreign to the spirit of ecumenism as a false irenicism which harms the purity of Catholic doctrine and obscures its genuine and certain meaning. […] When comparing doctrines with one another, they [Catholic theologians] should remember that in Catholic doctrine, there exists an order or "hierarchy" of truths, since they vary in their relation to the foundation of the Christian faith» (*UR* 11a).

In explaining the Christian message, the hierarchy of truths should be applied. Some truths about the Christian faith are based on others as of a higher priority with regard to Christ and salvation and should, therefore, be understood in their light. It does not mean that some truths pertain less to faith than others. Nevertheless, all the truths of the faith should be presented in such a way that their relationship to Christ, the foundation of Christian faith, is clear[604]. A catechesis centered on the symbol of the faith would actually solve more easily the question of the hierarchy of truths because the Creed contains the foundational truths of the faith[605].

What was scantily discussed in the preparatory documents of the synod concerning the liturgy as a means of catechesis was more fully taken up in the synodal hall. It was more clearly recognized that the liturgy itself offers catechetical opportunities, including the homily, which for many Catholics, is their only opportunity for continuing religious instruction[606].

Both in its very nature as the memorial of the Lord and in its catechetical potential, Christians will find in liturgical life a source of nourishment for their life of faith[607]. It is, therefore, hoped that the liturgy will be adapted to the communities that celebrate it, striving to find chants, prayers and images that would make worship «speak» to people by creatively uniting the beauty of the signs with their religious and sacred meaning. Proper catechesis can help bring this about, and at the same time, such liturgy that speaks to the heart of Christians provides a powerful catechetical experience to them.

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[604] Cf. *Circolo Inglese A*, in Caprile, *Il Sinodo,* 258.

[605] Cf. *Circolo Italiano*, in Caprile, *Il Sinodo,* 313.

[606] Cf. *Circolo Inglese A*, in Caprile, *Il Sinodo,* 257.

[607] Cf. *Circolo Francese B*, in Caprile, *Il Sinodo,* 273. Cf. *L'intervento presentato per iscritto da Mons. Antonio Mabutas* (Filippine), in Caprile, *Il Sinodo,* 212-213.

At the synod hall, there was no lack of interventions concerning the use of the life experiences of people as a means to catechize[608]. More specifically, the Fathers made it a point to link the personal and social dimensions of catechesis – already treated in the preparatory documents – and at the same time warned against any form of ideological instrumentalization of human experience in the guise of providing catechesis.

3.2.4 Message to the People of God

In its Message to the People of God, the Synod formulated the means of catechesis in this way: «Catechesis est verbum; catechesis est memoria; catechesis est testificatio» (*MPG* 7). Catechetical formation entails the teaching of the Christian doctrine; the conscious and active participation in the liturgy made possible through the teaching of doctrine; and the profession of faith in daily life as informed by the knowledge of Church teachings and inspired by one's participation in the liturgy[609] (cf. *MPG* 1; 11).

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[608] For example, Msgr. João Rezende Costa (Brazil) presents catechesis as «l'azione con la quale un gruppo di uomini, alla luce del Vangelo, interpreta, vive ed esprime la propria condizione». *L'intervento di Mons. João Rezende Costa*, in Caprile, *Il Sinodo,* 64. Cf. also *Circolo Tedesco*, in Caprile, *Il Sinodo*, 281: «Si deve valorizzare maggiormente nella catechesi la dottrina sociale della Chiesa. Risulti chiaro che la Chiesa incessamente ha rivolto la sua cura alle questioni sociale ed ha, con flessibilità, sviluppato la sua dottrina, benché non tutti i cristiani abbiano sempre vissuto nella pratica questa dottrina». For other similar interventions, cf. *Circolo Francese A*, in Caprile, *Il Sinodo*, 270-271. Cf. *Circolo Spagnolo-Portoghese A*, in Caprile, *Il Sinodo*, 290.

[609] Msgr. Paulo Eduardo Andrade Ponte (Brazil) made an important point that catechesis has its own character and should not be equated with the aforementioned triple dimensions: «Il fatto che la catechesi non debba essere separata dall'azione liturgica e dall'azione creativa, non deve portare a confondere o identificare le tre cose. La catechesi assorbirebbe la liturgia e l'attività apostolica, e tutto nella Chiesa si ridurrebbe all catechesi! È più esatto dire che la catechesi è ordinata ai sacramenti ed alla testimonianza della fede nella vita quotidiana, ma non s'identifica con nessuna delle due. Bisogna quindi presentare in maniera più chiara la specificità profetica della catechesi rispetto alle altre attività ecclesiali e all'evangelizzazione […]. Ciò conduce a quanto

The content of the faith and of catechesis – the mystery of Jesus Christ – should permeate all three aspects of catechesis. Obviously, the teaching of the mystery of Christ and of the Church is not restricted to the doctrinal aspect of catechesis, excluding its relevance to the liturgy and to life commitment. While the primary content of catechesis might pertain to doctrinal teaching, the Church's worship and witness are not empty rituals nor hollow actions. Rather, the Christian message infuses life-giving content into the worship and witness of Christians in the world.

The *Ad populum Dei nuntius* clarifies that though catechesis is closely connected with the liturgy, it is distinct from the sacramental and liturgical action of the Church (cf. *MPG* 9). The liturgy is a primary action of the Church to recall, commemorate and celebrate the memory of the Lord Jesus. Not being a liturgical action, catechesis instead fosters a more active participation in the liturgy, which is «culmen ad quod actio Ecclesiae tendit et simul fons unde omnis eius virtus emanate»[610] (*SC* 10).

In explaining the witnessing dimension of catechesis, the document takes as its point of departure the nature of the Church as the community of disciples. Insofar as it promotes the witness of Christians, catechesis educates them to take their full place in this community of disciples (cf. *MPG* 10). Such a community strives to actualize the history of salvation in today's world. This salvation, which the community bears within itself, offers to humanity freedom from sin, violence, injustice and selfishness. Through the catechesis of the Christian community, the reality of Christ's commandment to

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l'episcopato brasiliano intende appunto sottolineare: compito della catechesi è suscitare e proclamare un'interpretazione esistenziale cristiana della vita e della storia degli uomini, conseguita con senso e coscienza critica, e interpellante le persone e la comunità a celebrare la liturgia e a impegnarsi nel mondo […]». *L'intervento di Mons. Paulo Eduardo Andrade Ponte* (Brasile), in Caprile, *Il Sinodo,* 328.

[610] «The liturgy is the summit toward which the activity of the Church is directed […] the font from which all her power flows» (*SC* 10).

love is brought to a clearer focus in relation to the real conditions of people: social, economic, political, cultural, religious, etc.[611].

3.3 The methods, tools and agents of catechesis

3.3.1 *Lineamenta*

The *Lineamenta* proposes a principle that should characterize all catechetical methodology: the adaptation of catechesis to the age, spiritual condition, educational background, and cultural forms proper to each country, region and continent of those to whom catechesis is addressed (cf. *Lin* II,17). On the basis of such basic principle, there can be a variety of specific methods in catechesis (cf. *Lin* II,10). As a logical consequence of this principle, the *Lineamenta* also highlights the need for catechesis to accompany Christians throughout their lives with due regard to their concrete situation of faith. If catechesis should be differentiated, then each individual, in the various phases of one's life, should be able to profit from the catechesis of the Church (cf. *Lin* II,6).

With regard to *tools*, the *Lineamenta* mentions the use of catechisms and textbooks as tools that have been used by the Church in the past to catechize the Christian people (cf. *Lin* I,1). The document considers also other didactic tools that are essential to any catechetical methodology: doctrinal formulations possibly already contained in catechisms, biblical or hagiographical narratives, formula prayers and singing (cf. *Lin* II,17), and the means of social communications (cf. *Lin* II,14).

With regard to the *agents* of catechesis, since catechesis is an action of the Church, the whole Christian community is called upon, with its various charisms and ministries, to contribute to the catechetical

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[611] For Msgr. Paulo Eduardo Andrade Ponte (Brazil), Christian communities and individuals acquire, through catechesis, «una coscienza critica per la continua interpretazione esistenziale della vita e della storia umana, alla luce della fede, in ordine alla maturità della loro vita cristiana per celebrare, nella liturgia, il regno di Dio Padre già su questa terra e per instaurare nel mondo un impegno sempre maggiore». *L'intervento di Mons. Paulo Eduardo Andrade Ponte* (Brasile), in Caprile, *Il Sinodo,* 328.

endeavor (cf. *Lin* II,5, 18). Within the one ministry of catechesis, there is an ordered distinction between the various ministries working together in an hierarchically-organized communion of all in the Church (cf. *Lin* II,18). In a special and privileged way, the episcopal ministry is called upon to discern the concrete ways for the transmission of the faith which best ensures both fidelity to the gospel and concern for the needs of individual Christians (cf. *Lin* II,16).

3.3.2 *Instrumentum laboris*

In its discussion on the *method* of catechesis, the working document clarifies that the principle of adaptation noted in the *Lineamenta* does not suffice. Methods should follow another criterion in reference to the life of the Church that would guarantee a true and genuine catechesis (cf. *IL* I,13). Thus, the *Instrumentum laboris* proposes what it calls «the pedagogy of revelation»: that all catechetical method should progressively lead one to the reading of the Scriptures in order to discover the saving action of Christ in the events and words of revelation. Such method entails gradual teaching but always towards a more complete presentation of the mysteries of the faith (cf. *IL* II,24). But the most significant novelty of the *Instrumentum laboris* in relation to the *Lineamenta* is its mention – as a possible discussion topic in the synodal hall – of the permanent catechumenate for the baptized, not just for those preparing for baptism, as a precise method in doing catechesis in the Church (cf. *IL* II,28).

An important stress of the *Instrumentum laboris* with regard to catechetical *tools* is its calling to attention to the world of images and social communications in contemporary culture (cf. *IL* III,47). It notes that it is not enough to condemn the negative use of these modern means of communication. Instead, the Church should learn more about them, train experts in them and use them so that the Church can communicate with the contemporary world, especially with the young (cf. *IL* I,11).

Regarding *agents*, the *Instrumentum laboris* pursues the lines taken by the *Lineamenta* by stressing that the task of catechesis is inherent in the same Christian vocation (cf. *IL* II,30), thus making

all Christians agents of catechesis. But more than the *Lineamenta*, the working document highlights the many diverse new forms of expressing Christian life within the same Christian community: from the basic ecclesial communities to the parishes, associations, movements, etc. (cf. *IL* I,8). Nevertheless, it stresses the role of the parish and its pastoral workers as the primary agents of catechesis in the local setting[612] (cf. *IL* III,38).

3.3.3 Synodal discussions

The Fathers basically affirmed the methodological principles expressed in the synodal preparatory documents. With regard to the more specific *methods*, the most significant discussions focused on the importance of inculturation[613], the catechumenate and adult catechesis, and memorization[614] (cf. *Syn* 4; 9) in catechesis.

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[612] After listening to the reports of the *circuli minores*, Fr. Pedro Arrupe, S.J. explained that the Church's catechesis reaches only a very limited number of the Catholic population of the world. If the Church limits herself to the traditional settings of catechesis, she will be losing ground in terms of evangelization. Cf. *L'intervento di P. Pedro Arrupe, S.J.* (Compagnia di Gesù), in Caprile, *Il Sinodo,* 344-345.

[613] Msgr. Jaime L. Sin (The Philippines) spoke at the Synod regarding this point: «In Europa, vennero redatti i catechismi, secondo la mentalità conseguente all'urto coi riformatori del sec. XVI, allo scopo di ristabilire l'ortodossia della dottrina. I missionari furono sempre diligenti nel proporre tali catechismi alle loro popolazioni, anche se le condizioni locali non avevano nulla a che fare con quelle dell'Europa. Testi, quindi, alieni da quelle nuove culture in cui la Chiesa intendeva inserirsi. Questo stato di cose è molto lontano dallo spirito del Vaticano II e dal processo di inculturazione da esso promosso, essendosi reso conto che il mondo culturale per molti secoli proprio del cristianesimo oggi non può essere più legittimamente considerato l'unica norma per tutti gli altri popoli». *L'intervento di Mons. Jaime L. Sin* (Filippine), in Caprile, *Il Sinodo,* 104. These comments point to a prevalent trend in the past but do not at all trivialize the efforts at inculturation in its various forms (apart from the text of the catechism) employed by the European missionaries, especially in Asia in the sixteenth to the nineteenth centuries.

[614] Cf. *Circolo Latino*, in Caprile, *Il Sinodo,* 321.

The synodal Fathers saw especially in the catechumenate a catechetical approach and method that would be responsive to the methodological principles of adaptation and pedagogy of revelation. They called for the renewal and prioritization of adult catechesis along the lines of the catechumenate[615], adding that catechesis should extend to the whole of life precisely by means of a «neo-catechumenate» in order to deepen the faith of all in the spirit of the gospel. This catechumenate for the already baptized would take the form of an initiation process in Christian life, gradually carried out over a certain period of time. It would be an optimal setting to promote faith and conversion in a way that was adapted to the personal and cultural circumstances of the participants[616].

With regard to the *tools* of catechesis, the topic of the catechism received much attention and interest during the synodal discussions. In fact, the Fathers confronted the question of whether or not to publish a Universal Catechism valid for the whole Church (cf. *Syn* 9). There seemed to have been a divided opinion on this question. Some bishops felt the need for it, explaining the need to safeguard the unity of the faith[617]. Others expressed contrary opinions. In fact, the majority of the Fathers did not accept the proposal and preferred instead that local catechisms be prepared by the episcopal

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[615] Msgr. Leo Jozef Suenens (Belgium) strongly insisted on a neo-catechumenal program for adults who have already been baptized and confirmed, in order to assist them assume their Christian duties with full responsibility. Cf. *L'intervento di Mons. Leo Jozef Suenens* (Belgio), in Caprile, *Il Sinodo,* 103. Cf. *Circolo Francese B*, in Caprile, *Il Sinodo*, 275. Cf. *Circolo Inglese A*, in Caprile, *Il Sinodo,* 254. Cf. *Circolo Spagnolo-Portoghese B*, in Caprile, *Il Sinodo*, 301.

[616] Cf. *Circolo Spagnolo-Portoghese A*, in Caprile, *Il Sinodo*, 297.

[617] «Nel clima attuale di contestazione e di confusione, si fa voto che il Sinodo lanci il progetto di un catechismo, da pubblicare quanto prima, capace di riprendere, incanalare e sintetizzare l'insegnamento del Concilio nella sua grande ricchezza dottrinale e nella sua apertura al mondo contemporaneo». *L'intervento di Mons. Albert Yungu* (Tshumbé, Congo), in Caprile, *Il Sinodo,* 92. The English translation is ours. Cf. *Circolo Inglese C, Tedesco e Spagnolo-Portoghese B*, in Caprile, *Il Sinodo,* 266; 285-286; 304.

conferences. It was sufficient for the supreme magisterium to prepare a schema of the basic principles of the faith and morals. The episcopal conferences could then draw up catechetical texts that are in conformity with the magisterium[618]. As in the preparatory documents of the Synod, the Fathers consistently affirmed the need to utilize modern tools to benefit catechesis, such as the instruments of social communications[619].

A dominant insight that arose from the synodal discussions concerning the whole Church as the *agent* of catechesis is the fact that this catechizing community should necessarily be an evangelized community, obviously not necessarily in its fullness but certainly in a process that is at least ongoing. Such community can effectively fulfill its catechetical mission only to the extent that it is also a living and maturing ecclesial community[620]. This entails not just instilling a sense of community among members but also forming the personal faith of its members whose witness, whatever their vocation or ministry, is given in their daily life and work[621].

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[618] Cf. *Circolo Tedesco*, in Caprile, *Il Sinodo,* 285-286.

[619] Cf. *L'intervento presentato per iscritto da Don Luigi Ricceri, SDB*, in Caprile, *Il Sinodo,* 238. Cf. also A. Marranzini, *I giovani al V Sinodo dei Vescovi*, Roma 1978, 67-71 (= Marranzini, *I giovani*, 67-71).

[620] Cf. *Circolo Francese B*, in Caprile, *Il Sinodo,* 274. Cardinal Albino Luciani (Italy), however, advised against any form of exaggeration regarding the witness of the evangelizing community: «Sembra un po' eccessivo presentare la testimonianza della comunità cristiana (importantissima, certamente) come *il* segno, *quel* segno da cui del tutto o quasi dipende la credibilità del messaggio divino. Non si dimentichi che c'è pure la Chiesa, con la sua storia e i suoi santi, la sua propagazione, ecc.; c'è il Vangelo come *virtus Dei*; c'è la Parola di Dio in cui è insita tanta efficacia e potenza da essere sostegno e vigore della Chiesa (*DV* 21), ecc. Il catechista con le sue doti, la comunità che lo affianca ecc. hanno un grande influsso, ma non costituiscono l'unico elemento di credibilità, o quasi». *L'intervento di Mons. Albino Luciani*, in Caprile, *Il Sinodo,* 224.

[621] Cf. *Circolo Inglese C*, in Caprile, *Il Sinodo,* 264.

3.3.4 Message to the People of God

One of the most striking affirmations of the Fathers in their Message with regard to catechetical *method* concerns inculturation. They used the word «realism» (*MPG* 5) to denote the motivation for providing a catechesis that is adapted not just to cultures, but also to the signs of the times. They also believed that since catechesis in our time was at issue, the failure to provide a contextualized, inculturated catechesis is also a form of infidelity to the mandate to preach the gospel to humankind.

It became clear to the Fathers that Christians would mature in the faith through catechesis only through a life-long process. Catechesis as preparation for the reception of the Sacraments of Christian Initiation is not enough. On account of this, the Synod, taking its inspiration from the actual experiences of the local churches – but not from any clear endorsement from the *DCG* – formalized in its Message the recommendation for the careful study and experimentation of a catechumenate, in the precise sense, for the baptized and even as a model for the ongoing, ordinary catechetical formation of baptized Christians (cf. *MPG* 8). It is very clear from the synodal proceedings that the Fathers wanted to approximate a kind of formation for baptized Christians that was analogous to the «original» initiation experience of catechumens[622].

With regard to the *tools* of catechesis, the Fathers' Message basically affirmed the catechetical tools that had been proposed in the preparatory documents and in the synodal discussions: biblical texts especially from the New Testament, liturgical formulas which are the privileged expressions of these texts, other common prayers, the

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[622] The Fathers' recommendation was outstanding in significance because it challenged an earlier decree of the Sacred Congregation for Divine Worship dated 8 March 1973. According to the Congregation, the catechumenate proper involved the catechetical preparation before baptism and one cannot speak of a «catechumenate» in the proper sense of the word for those already baptized. Cf. Sacra Congregatio pro Culto Divino, Riflessioni sul cap. IV dell'*Ordo Initiationis Christianae Adultorum*, in *Not.* 9 (1973) 274.

various means of social communications like TV and radio and other modes of contemporary human expression, including preaching (cf. *MPG* 8-9).

Concerning the *agents* of catechesis, the Fathers' Message highlights the special place of the traditional settings of catechesis and of those responsible in them. The community of the family, guided by Christian parents, is still the first community in which the person is educated. The parish, led by the parish priest, is still the normal setting of the Christian assembly. The invaluable role of the school, the teaching community, is continually stressed as a *locus* of catechesis that should not be neglected. Nevertheless, as already evidenced in the *Lineamenta*, *Instrumentum laboris* and synodal discussions, *MPG* 13 holds in positive esteem many other forms of communities that represent an opportunity for the Church and which manifest more clearly both its diversity and unity.

3.4 Summary observations

The mind of the Synod regarding the *object* of catechesis had been consistent from the *Lineamenta* to the *Ad populum Dei nuntius*: maturity in faith. The achievement of such goal is manifested in knowing the Word of God (word); actively and consciously celebrating the faith in the sacraments (memory); and in professing the faith in daily life (witness).

For the synodal Fathers, the *means* of catechetical formation, *a propos* of its specific goals, are the teaching of the Christian doctrine; the conscious and active participation in the liturgy made possible through the teaching of doctrine; and the profession of faith in daily life as informed by the knowledge of Church teachings and inspired by one's participation in the liturgy.

Any catechetical *method* to be utilized should not just be adapted to cultures, but also relevant and responsive to the signs of the times. The Synod also came out loud and clear with regard to its recommendation in *MPG* 8 for the actual utilization of the catechumenal method already restored by Vatican II, but applying

its dynamics also for the completion of the Christian initiation of the baptized, and even as a model for their ongoing, ordinary catechetical formation.

The catechetical *tools* suggested for use by the Synod are biblical texts especially from the New Testament, liturgical and doctrinal formulas and prayers, the means of social communication and other contemporary forms human expression, including preaching.

Finally, the Synod re-confirmed the inspiration of Vatican II, the 1971 General Catechetical Directory and Paul VI's *Evangelii nuntiandi* that the whole Christian community is both the proper setting and responsible agent of catechesis. Within this Christian community, the family, parish and the school are the privileged settings, and the parents, parish priests and local ordinaries, lay and religious catechists and religion teachers are the agents. Nevertheless, the Synod also saw the catechizing potential of other forms of communities and groups of Christians, especially the Basic Ecclesial Communities.

4. *Catechesi tradendae* (1979)

Published on the second year of the pontificate of John Paul II, the apostolic exhortation *Catechesi tradendae*[623] synthesizes the reflections and recommendations of the 1977 Synod in the form of papal teaching and presents John Paul II's own mind on catechesis. The document's rather eventful origin is worth recalling: prepared by

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[623] The English translations of all *CT* texts quoted in this study are taken from John Paul II, Apostolic exhortation *Catechesi tradendae*, in Connell (Ed.), *The Catechetical Documents*, 375-445. *CT* contains 73 articles. After a brief introduction on the history and significance of the document (cf. artt. 1-4), *CT* discusses the following topics: Christ as the center of authentic catechesis (cf. artt. 5-9); catechesis as the duty and right of the Church and its need of continual renewal (cf. artt. 10-17); nature, aim and tasks (cf. artt. 18-25); sources of the contents of catechesis (cf. artt. 26-34); recipients (cf. artt. 35-45); tools (cf. artt. 46-50); methods and pedagogy of the faith (cf. artt. 51-61); responsible persons (cf. artt. 62-71) and the role of the Holy Spirit and the Blessed Virgin Mary in catechesis (cf. artt. 72-73).

Paul VI on the basis of the documentation left by the Synod of 1977, reviewed by John Paul I and finally, after some revisions, published on 16 October 1979 by John Paul II[624]. Departing from the inspiration of *Evangelii nuntiandi*, the document placed catechesis within the framework of evangelization.

The most significant *CT* articles referenced[625] in *CIC*/83 cann. 773 and 779 pertain to the object of catechesis (cf. *CT* 19-20; 61), its means (cf. *CT* 22; 30-31; 22; 50), method (cf. *CT* 31; 51; 53), tools (cf. *CT* 46; 55) and agent, the Christian community (cf. *CT* 1; 14-16; 24).

4.1 The object of catechesis

Situating his teaching within the whole process of evangelization, Pope John Paul II, in *CT* 18df[626], puts the object of catechesis in terms of initiation into the fullness of Christian life. The article states:

> In universum affirmari potest catechesim esse educationem in fide impertiendam pueris, iuvenibus, adultis, potissimum per institutionem doctrinae christianae, quae plerumque cohaerenti fit via atque ratione, eo nempe consilio ut credentes christianae vitae plenitudini initientur (*CT* 18d). […] Sane catechesis est unum ex his totius cursus evangelizationis elementis (*CT* 18f).

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[624] Cf. G. Groppo, «*Catechesi tradendae*», in J. Gevaert (Ed.), *Dizionario di Catechetica*, Torino 1986, 108-109 (= Groppo, «*Catechesi tradendae*», 108-109).

[625] Cf. Pontificia Commissio Codici Iuris Canonici Authentice Interpretando, *Fontium annotatione et indice*, 215; 217.

[626] «Catechesis is an education of children, young people and adults in the faith, which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life (*CT* 18d). […] Catechesis is one of the moments – a very remarkable one – in the whole process of evangelization» (*CT* 18f).

The Christian initiation that catechesis aims for its participants is focused on knowing Jesus Christ better so that they might follow Him more closely, after having given Him complete adherence by sincere conversion (cf. *CT* 20c). In effect, even as John Paul II places catechesis within the framework of evangelization, he also distinguishes between evangelization in the sense of the initial proclamation of the gospel which has brought about conversion, and catechesis itself. Nevertheless, John Paul II clarifies that in actual catechetical practice, it can be verified that many Christians have not yet reached the point of actually experiencing the fruits of evangelization in their lives, even if they have already received baptism. John Paul II explains in *CT* 19b[627]:

> Nam nonnulli pueri, in prima infantia baptizati, ad catechesim paroecialem accedunt, nullo adhuc modo fidei initiati neque ulla sua expressa et personali coniunctione cum Christo ducti, et sive praeiudicatae opiniones in familiis parum christianis receptae, sive educatio «positivismo», quem dicunt, imbuta, non paucos cito excitant diffidentis animi renisus. […] Multi postea, et adulescentes et adulescentiam vix attingentes, quamvis baptizati sint et ordinata catechesi instituti atque Sacramenta acceperint, diu haesitant num totam vitam suam Iesu Christo impendant, nisi forte, nomine libertatis suae, educationem religiosam vitare nituntur. Ipsi denique adulti a tentatione dubitandi vel fidem relinquendi, praesertim ob incredulam societatem, in qua versantur, nequaquam sunt tuti.

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[627] «A certain number of children baptized in infancy come for catechesis in the parish without receiving any other initiation into the faith and still without any explicit personal attachment to Jesus Christ; […] opposition is quickly created by the prejudices of their non-Christian family background or of the positivist spirit of their education. […] Again, many pre-adolescents and adolescents who have been baptized and been given a systematic catechesis and the sacraments still remain hesitant for a long time about committing their whole lives to Jesus Christ if, moreover, they do not attempt to avoid religious education in the name of their freedom. Finally, even adults are not safe from temptations to doubt or to abandon their faith, especially as a result of their unbelieving surroundings» (*CT* 19b).

In these cases, John Paul II recommends basic catechetical formation or some form of Christian re-initiation that would instead aim to enliven their baptismal faith and warm up their hearts to continual conversion and closer relationship with Jesus Christ. After having considered the above real, but anomalous, situation, *CT* 20a[628] proceeds to re-state the specific aim of catechesis:

> Quod autem catechesi peculiariter est propositum, ea non minus contendere debet, ut, Deo auxiliante, fides adhuc initialis progrediatur et ut vita christiana fidelium cuiusque aetatis ad plenitudinem perducatur atque alatur cotidie. Id profecto agitur, ut, sive in cognitione sive in usu, fidei semina, quae Spiritus Sanctus cum primo nuntio spargit et quae baptismate efficaciter transmittuntur, grandescant.

John Paul II, in a significant way, stresses that the object of catechesis is the maturation of the faith of Christians both in the level of the knowledge of the faith and their actual practice of the life of faith.

4.2 The means of catechesis

John Paul II places the pride of place to the teaching of Christian doctrine as the means of catechesis (cf. *CT* 18d). Nevertheless, such teaching should also be imparted in an organic and systematic way, i.e., characterized by certain constitutive elements that fit together into a unified whole. In effect, the means of catechesis is not limited to instruction of doctrine. Confirming the recommendations of the Fathers of the Synod of 1977, the Holy Father also includes reflection on life experience and sacramental catechesis as constitutive of the teaching, or better still, formation in Christian doctrine since catechesis aims for growth in Christian knowledge and witness.

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[628] «The specific aim of catechesis is to develop, with God's help, an as yet initial faith, and to advance in fullness and to nourish day by day the Christian life of the faithful, young and old. It is in fact a matter of giving growth, at the level of knowledge and in life, to the seed of faith sown by the Holy Spirit with the initial proclamation and effectively transmitted by Baptism» (*CT* 20a).

4.2.1 Integral instruction

This chapter has already seen the concern of the Fathers of the 1977 Synod of Bishops for the integral presentation of the contents of the faith as an element of the pedagogy of revelation. John Paul II takes the matter up and writes in *CT* 30b[629]:

> Ut enim suae fidei obsequium sit perfectum, habet ille, qui fit Christi discipulus, ius recipiendi «verbum fidei», non mutilum nec adulteratum nec mancum, sed plenum et integrum omni in suo rigore suoque vigore.

Catechists cannot lawfully omit teaching a matter from the deposit of faith because such an action can lead to a weakening of catechesis and its results in the life of individuals and the ecclesial community itself. It is precisely through an integral understanding of the mystery of Christ on the part of those catechized that their lives can be equipped with the potential capacity «cogitare ut ille, iudicare ut ille, agere ut illius poscunt mandata, sperare, quemadmodum ille nos invitat»[630] (*CT* 20b).

Nevertheless, there is a real problem concerning the improper use of theological reflection in catechesis and the propagation in catechesis of immature theological hypotheses. Theology has its own role, which is not to be confused with that of catechesis nor with that of the magisterium. On account of this problem, John Paul II reminds the practitioners of both fields to perform their duties in the right way. According to *CT* 61d[631],

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[629] «In order that the sacrificial offering of his or her faith should be perfect, the person who becomes a disciple of Christ has the right to receive the word of faith not in mutilated, falsified or diminished form but whole and entire, in all its rigor and vigor» (*CT* 30b).

[630] «[…] to think like Him, to judge like Him, to act in conformity with His commandments, and to hope as He invites us to hope» (*CT* 20b).

[631] «Theologians and exegetes have a duty to take great care that people do not take for a certainty what on the contrary belongs to the area of questions of opinion or of discussion among experts. Catechists, for their part, must have the wisdom to pick from the field of theological research those points that

> theologi et exegetae, conscii quantam vim habeant ad institutionem catecheticam investigationes ipsorum et affirmationes, cavere omnino debent, ne ita agant, ut tamquam veritates certae accipiantur ea quae, contra, pertinent ad coniecturas vel ad disceptationes inter peritos. Catecheseos vero institutores in provincia investigationis theologicae ea sapienter colligant, quae lucem afferre. vale ant ipsorum considerationi atque institutioni, e veris fontibus haurientes, perinde ac theologi, sub Magisterii ductu. Neque animos puerorum et iuvenum, in hoc gradu catecheseos constitutos, perturbent insolitis opinationibus, quaestionibus vanis vel inanibus disceptationibus, quas sanctus Paulus in epistulis pastoralibus suis saepe obiurgat.

The clarification of this issue is important in achieving the most important goals of catechesis. In the process of the «mutation» of catechesis into some form of theology, the catechized could be led to believe that the ultimate goal of catechesis is the intelligent understanding of theological concepts. This manner of doing catechesis retards or may even totally stunt the integration of the knowledge of the faith with daily life by providing an imbalanced, one-sided type of catechetical formation.

4.2.2 Life experience and witness

The truths of the faith that are integrally taught to the catechized should find resonance in the lives of people. John Paul II writes that God's revelation is not isolated from life or artificially juxtaposed to it. Rather, as *CT* 22d[632] states, «siquidem ad extremam rationem et

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can provide light for their own reflection and their teaching, drawing, like the theologians, from the true sources, in the light of the magisterium. They must refuse to trouble the minds of the children and young people, at this stage of their catechesis, with outlandish theories, useless questions and unproductive discussions, things that Saint Paul often condemned in his pastoral letters» (*CT* 61d).

[632] «It is concerned with the ultimate meaning of life and it illumines the whole of life with the light of the gospel, to inspire it or to question it» (*CT* 22d).

significationem humanae exsistentiae spectat, quam totam illuminat, ut, luce Evangelii affulgente, affiando incitet aut arguat». Moreover, though integral doctrine is a requirement for catechesis, John Paul II makes it clear that the actual witness of life of Christians gives credibility to the teachings of Christ and of the Church. The lack of it absolutely runs counter to what Christianity stands for, even no matter how complete the teaching of doctrine might be.

Thus for John Paul II, there is no single means of catechizing: doctrine only or life experience only. Catechesis should always apply the double elements of words and deeds, doctrinal instruction and experience of Christian life. In effect, the Holy Father writes in *CT* 22a[633]:

> Inaniter enim rectus vitae usus adducitur contra rectam doctrinam. Nam christiana religio utrumque comprehendit concluditque arctissimo vinculo, siquidem certae ac bene meditatae opiniones ad animose atque probe agendum conducunt; labor autem initus ad Christifideles educandos, ut hodie qua Christi discipuli vivant, postulat, ut faciliorem reddat penitiorem cognitionem mysterii Christi.

Education in the faith through catechesis involves a more profound understanding of the history of salvation and the central place of Christ in God's plan. Since such education is the education of Christian disciples, it should also be expected that the convictions of Christians about Christ, the Church and their teachings should also lead to committed life of witness in the world.

4.2.3 Sacramental catechesis

The third indispensable means of catechesis is the utilization of the richness of the Church's liturgy for instruction which, at the same

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[633] «It is useless to play off orthopraxis against orthodoxy: Christianity is inseparably both. Firm and well-thought out convictions lead to courageous and upright action, the endeavor to educate the faithful to live as disciples of Christ today calls for and facilitates a discovery in depth of the mystery of Christ» (*CT* 22a).

time, prepares Christians to participate intelligently and actively in the liturgy. This means of catechesis is indispensable because in the words of *CT* 23a[634]:

> Catechesis suapte natura cum omnibus celebrationibus liturgicis atque sacramentalibus coniungitur, quippe cum in Sacramentis, maxime in Eucharistia, Christus Iesus cumulate agat ad hominum transformationem.

The Church's communal worship has a catechetical aspect which allows Christians not just to celebrate the wonderful deeds of the Lord, but also to understand the mysteries of the faith expressed in the liturgy's rites and rituals. Liturgical or sacramental catechesis prepares Christians to celebrate the sacraments in a truly conscious and participative way. Without adequate knowledge of the meaning of the sacraments, the Church's worship becomes impoverished and turns into hollow ritualism. On the other hand, catechesis becomes intellectualized if it fails to come alive in the sacramental practice and also, in the daily life witness of Christians.

4.3 The method, tools and agents of catechesis

For John Paul II, all catechetical *methods* should facilitate the teaching and, consequently, the understanding and personalization of the integral content of the faith (cf. *CT* 31). Specifically, he stresses the value of memorization while also admitting the problems connected with its wrong use, i.e., the insufficient or at times almost non-existent interiorization that reduces knowledge to formulas that are repeated without being properly understood (cf. *CT* 55a). Hence, John Paul II emphasizes that memorization should be accompanied by proper explanation and comprehension in depth, and should be done gradually (cf. *CT* 55b).

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[634] «Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings» (*CT* 23a). In fact, John Paul II recalls that in the early Church, the catechumenate and preparation for the Sacraments of Baptism and the Eucharist were one and the same thing (cf. *CT* 23b).

Corollary to the above-mentioned principle is the need for adaptation or inculturation in catechesis. Any approach or activity in catechesis should fit, and be responsive to, the needs and abilities of those catechized. The factors to be considered on this account are the age and the intellectual development of participants, their degree of ecclesial and spiritual maturity and other personal circumstances, and the social and cultural environment in which the Church carries out her catechetical work (cf. *CT* 51). Careful adaptation is crucial in the effective transmission of the gospel message because the message would not be communicated and received unless objective doctrine is expressed according to the deepest and most valid expressions of those cultures (cf. *CT* 53a).

For John Paul II, there are two most important *tools* that safeguard the dual concern for the integral instruction of the contents of the faith and the transmission of the faith according to the circumstances of the participants. The first are the national and local catechisms prepared by episcopal conferences, and the second, the General Catechetical Directory (cf. *CT* 50). The former contains the most basic contents that must be transmitted to Christians, while the latter provides catechetical and pastoral guidelines for the proper implementation of ecclesial catechesis. *Catechesi tradendae*, as with the other key catechetical documents that preceded it, highlights the importance of the use of various means of social communication in catechesis (cf. *CT* 46).

With regard to the *agents* of catechesis, John Paul II confirms the claim of the Synod of 1977 that catechesis belongs to the Church and is the work of the Church. No authentic catechesis happens without the Christian community that welcomes new members into an environment where they can live as fully as possible what they have learned (cf. *CT* 24a). Within this Christian community, members have different responsibilities, derived from each one's mission: the Pope for the universal Church and bishops for their particular churches, priests and religious, parents, catechists, teachers and also media practitioners. John Paul II encourages in *CT* 16 the utilization of the diocesan synod as a means to promote catechesis in a spirit of shared, though differentiated, responsibility.

4.4 Summary observations

John Paul II presents the *object* of catechesis in *Catechesi tradendae* as one's initiation into the fullness of Christian life (cf. *CT* 18d), i.e., to develop the faith of Christians according to the respective levels of their faith, guiding them towards greater maturity both in the aspects of knowledge and life (cf. *CT* 20a). To achieve that objective, John Paul II reaffirms the non-negotiable place of the teaching of doctrine (cf. *CT* 18d) in its integrity (cf. *CT* 30b) as a *means* of catechesis, while also including reflection on life experience (cf. *CT* 22d) and sacramental catechesis (cf. *CT* 23a) as constitutive of that teaching.

Two *methodological criteria* are presented in *CT.* First, all methods should facilitate the teaching, understanding and application of the integral content of the faith (cf. *CT* 31). Second, all methods should seek to bring to the personal, environmental and cultural worldview of the catechized the content of catechesis in such a way that they will be able to fruitfully grasp, understand, personalize and live out the Christian message (cf. *CT* 51). *CT* still considers memorization of catechetical texts and prayers, done intelligently and reflectively, as a good method for catechesis, if carried out within a catechetical process that is characterized by a systematic initiation and continual formation in Christian doctrine and life (cf. *CT* 55a).

The two most important *tools* that safeguard the dual concern of John Paul II for the integral instruction of the contents of the faith and the transmission of the faith according to the circumstances of the participants are the national and local catechisms prepared by episcopal conferences, and the General Catechetical Directory (cf. *CT* 50). The *CT* also highlights the importance of the use of various means of social communications (cf. *CT* 46).

With regard to the *agents*, John Paul II confirms the claim of the Synod of 1977 that catechesis belongs to the Church and is the work of the Church (cf. *CT* 1ab; 24a). On the basis of the differentiated roles of the members of the Christian community, everyone is encouraged to participate in the common catechetical effort of the local church.

5. Conclusion

Some synthetic observations are due concerning the directional lines post-Vatican II catechesis has taken with regard to the object, means, method, tools and agents of catechesis as taught in the 1971 General Catechetical Directory, *Evangelii nuntiandi*, the documents of the 1977 Synod of Bishops and *Catechesi tradendae*. One truly decisive development during this period after Vatican II was the decision of the Synod of 1977 on Catechesis in our Time to situate catechesis within the wider framework of evangelization. It should be recalled that Pope Paul VI, in *Evangelii nuntiandi*, earlier taught in 1975 that evangelization pertains to the whole pastoral mission of the Church. This development has also, as its logical consequence, enriched the Church's understanding of the various aspects of catechesis.

CT has clearly identified the *object* of catechesis to be the development of the initial faith of Christians and the deepening of their experience of conversion to Jesus Christ (cf. *CT* 20c). This education towards maturity, with the view of initiating Christians into the fullness of Christian life, is realized on two complementary levels: at the level of knowledge (cf. *CT* 18d) and the wider sphere of life (cf. *CT* 22d; 23a). It can be said that one necessarily needs the other because the knowledge of doctrine without effect on life is as inadequate as a Christian who does not even know the doctrinal content of his belief. In other words, the development of the Christian's initial faith that catechesis aims for involves a holistic and systematic process of Christian growth.

The influence of *Evangelii nuntiandi* on the above teaching on the *object* of catechesis is rather apparent. Paul VI taught in *EN* 20a that far from adding something ephemeral, evangelization goes to the very center and roots of life. In effect, the Church's magisterium has demonstrated with greater clarity that the goals of education and maturity in the faith are no other than a committed appreciation of the truths of the faith and their living out in the world. A Christian who is maturing in the faith is one whose adequate knowledge of the Christian faith, together with other factors, bring him to realize

some connection of the faith with his daily life as a Christian (cf. *EN* 44; 47c).

If maturity in the faith is the object of catechesis, the *means* to achieve the goal follows suit. Catechesis is no longer reduced to the mere transmission of the truths of the faith through the teaching of doctrine with the use of the catechism. This had been the prevalent vision of catechesis in the past, equating it with the academic teaching of religion and the memorization and learning of the text of the catechism. Consequently, the Church has overcome this reductionist vision of catechesis by integrating the learning of doctrine with a life that is borne out of the faith, lived out and celebrated in ritual within the Christian community. Thus, the post-Vatican II documents consistently list the three inseparable means of catechesis: the understanding and personalization of the basic tenets of the Catholic Christian faith through teaching (doctrine), the deeper appreciation of the Church's life of worship through liturgical education and participation in the liturgy (worship), and the utilization of life experience in the teaching of doctrine and the application of the truths of the faith in daily life (witness).

Because the Church constantly strives to bring the gospel to every sector of humanity, catechesis will not be complete unless it constantly relates the gospel to the actual lives of people (cf. *EN* 29). In this sense, catechesis is an instrument for the inculturation of the message of Christ. On the basis of this principle of *Evangelii nuntiandi*, catechesis should necessarily present the faith in its integrity, doing so in such a way that the message is appreciated and assimilated effectively by people based on the circumstances of their lives. By its very nature, therefore, catechesis personalizes itself, even by providing an evangelical response to the situations of poverty and injustice in which many Christians live. Provided that the essentials of faith and morals as taught by the magisterium are safeguarded, and the provisions of canon law respected, no single catechetical method nor categories of one particular church can anymore be legitimately considered as the norm for all Christians of the world.

The practice of employing one universal method for catechesis had been prevalent in the past, especially in mission territories during the missionary expansion of the sixteenth to the seventeenth centuries. It must be said that though individual missionaries belabored at different periods of history to preach the gospel in a way that was adapted to the cultures of people, the Church – beset on every side by the attacks of the reformers and consequently absorbed in a particular ecclesiological paradigm – had historically been slow in this regard. Surely there were exemptions to the general trend, and these exemptions were notable in their impact[635].

A specific catechetical *method* that was proposed during the Synod of Bishops of 1977 was the catechumenate for baptized Christians (cf. *MPG* 8). Two years earlier, Paul VI, in *EN* 44, had raised the urgency of catechetical instruction in the form of a catechumenate for baptized young people and adults. The *DCG* and *CT* are instead silent on officially endorsing the baptismal catechumenate as the specific model for post-baptismal catechetical methodology. In enumerating the different forms of catechesis, *DCG* 19 simply states – as a matter of fact and without the formulation of an endorsement – that there are catechumenate programs existing for those preparing for the reception of baptism and for those who have been baptized but lack a proper Christian initiation. What *DCG* 130 mentions are the benefits of a catechumenal program for those preparing for

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[635] One recalls here the great inculturation experiments of Jesuits Matteo Ricci (+ 1610) in China and Roberto de Nobili (+ 1656) in India. Both encountered fierce opposition and their missionary approaches were investigated by Rome. While Rome eventually pronounced in de Nobili's favor in the so-called Syro-Malabar Rites controversy, on the other hand, it condemned Ricci's cultural adaptations in the Chinese Rites controversy. Another lesser known missionary but also a rather successful one was another Jesuit, Alexandre de Rhodes (+ 1660). He successfully made the Christian message understandable to the Vietnamese through his *Cathechismus* (1651) and his catechetical method. Cf. P. Schineller, *A Handbook on Inculturation*, New Jersey 1990, 34-36 (= Schineller, *A Handbook,* 34-36). Cf. P. Phan, *Christianity with an Asian Face. Asian-American Theology in the Making*, New York 2003, 213-220 (= Phan, *Christianity*, 213-220).

baptism. For his part, John Paul II writes only vaguely – referring to the quasi-catechumens he describes in *CT* 44 – that in these cases, catechesis must often concern itself not only with nourishing and teaching the faith, but primarily with arousing it (cf. *CT* 19b). The recommendation of the Fathers of the Synod of 1977 for the use of the catechumenate for the baptized as a method for catechesis will be confirmed and developed more fully twenty years later in the 1997 *General Directory for Catechesis*.

The documents attest to the fact that the Church has not abandoned the use of the catechism and other catechetical texts, including those to be memorized, as *tools* of catechesis (cf. *DCG* 119-121; *EN* 44; *IL* II,26; *CT* 50). The documents, however, suggest that they be utilized together with other tools like the General Catechetical Directory of 1971 and the national catechetical directories and catechisms adapted to local contexts, to be prepared by episcopal conferences. In a special way, the various means of social communications were consistently endorsed in the documents as tools for the better learning of Christian doctrine and the more effective appreciation of the Christian message in daily life (cf. *DCG* 122-123; *EN* 45; *MPG* 8; *CT* 46).

Finally, the Christian community is the active *agent* of catechesis. The Synod of 1977 took its cue from the previous Synod of 1974 when it situated catechesis within the context of the whole Christian community. *Evangelii nuntiandi* has earlier taught that the whole Church is missionary and the work of evangelization is a fundamental duty of the People of God (cf. *EN* 59b; *LG* 5b; *AG* 35). The evangelizing community, however, needs to be an evangelized community if it is to accomplish its mission. The Synod thus insisted that catechesis should take place within the setting of the community (the family, parish, small communities, the school) and that the whole Church should be the responsible agent of this mission (cf. *MPG* 13).

It is important to mention also that the communitarian perspective of post-Vatican II teaching widened the scope of those responsible for

catechesis to include all Christians, even young people themselves. At the same time, however, the term «catechist» does not refer only to lay catechists anymore but also to the Pope and to bishops and priests alike, who are also catechists in the proper sense of the term.

During this period after Vatican II, more than ordinary attention and importance have been placed on small communities of Christians that form an integral part of the institutional communities of the parish and the diocese. They have been recognized not only as new but also privileged settings and agents that can conduct Christians towards the process of maturity in the faith. After a long history of maintaining the family, parish and school as the traditional places for catechesis, the Church has come to terms with the reality that Christian life does express itself in varied forms of community with the changing times. Consequently, the gospel constantly seeks to be proclaimed in the byways and highways of life wherever Christians find themselves.

If one were to summarize in six points the most important catechetical themes of the period that this chapter has seen, they would be the following: the integration of faith with life, catechesis as permanent formation, the rediscovery of the baptismal catechumenate, inculturation, the role of the Christian community and the use of modern means of social communications. The catechetical legislation of *CIC*/83, and its guiding tool, the 1997 *General Directory for Catechesis*, should be indispensable in implementing these renewed orientations for catechesis: a primordial pastoral activity of the Church, a concern ever so old, and yet always so new.

CHAPTER VI.

THE OBJECT AND MEANS OF CATECHESIS IN *CIC*/83 CANN. 773 AND 779 AND THE *GENERAL DIRECTORY FOR CATECHESIS* OF 1997

The canons under investigation in the present chapter belong to *CIC*/83 book III, *De ecclesiae munere docendi*, which corresponds to Part IV (*De magisterio ecclesiastico*) of Book III (*De rebus*) of *CIC*/17. As presented in *CIC*/83, the Ministry of the Divine Word is one of the various aspects of the teaching office of the Church. The title «Ministry of the Divine Word» is a technical expression that includes both preaching and catechesis, and is a more restricted reality than the more general «proclamation of the gospel»[636].

The goal of this chapter is to demonstrate how the catechetical doctrine of Vatican II and its post-conciliar documents were enfleshed in the letter and spirit of the 1983 legislation in cann. 773 and 779[637]. In the process, it hopes to show that by proposing the

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[636] Cf. P. Urso, «Il ministero della Parola divina: predicazione e catechesi (cann. 756-780)» in *La funzione di insegnare della Chiesa: XIX Incontro di studio*, Trent, 29 June - 3 July 1992, Milan 1994, 30 (= Urso, «Il ministero della Parola divina», 30).

[637] The English translation of all *CIC*/83 texts quoted in this study are taken from E. Caparros – M. Thériault – J. Thorn (Ed.), *Code of Canon Law Annotated*. Latin-English Edition of the Code of Canon Law and English language Translation of the 5th Spanish Language Edition of the Commentary

object and means of the Church's catechesis in these two canons, the supreme legislator wanted to steer the Universal Church into a kind of catechetical formation wherein the doctrinal, moral and liturgical teachings of the Church have a bearing and influence on the daily secular, «non-religious» aspects of the Christian's life. Moreover, the official Church teaching in the 1997 *General Directory for Catechesis*[638], as well as the opinion of learned authors, are utilized as commentaries to the object and means of catechesis, and also its method, tools and agents in the *CIC*/83 legislation.

1. Redactional history of the catechetical canons

This first part of the chapter provides an overview[639] of the work of the *Coetus studiorum De munere docendi* in the process of the revision of the Code of Canon Law. It then traces the development of *CIC*/83 cann. 773 and 779, and also of can. 788-789, giving due attention to significant new directions in the Church's understanding and practice of catechesis.

Prepared under the responsibility of the Instituto Martín de Azpilcueta, Montréal 1993 (= Caparros – Thériault – Thorn (Ed.), *Code of Canon Law Annotated*). The English translation of the Code contained therein is the 1993 revised version of *The Code of Canon Law* under the aegis of The Canon Law Society of Great Britain and Ireland. Our English translations of primitive versions of the canons prior to the 1983 promulgation are also based on the same work.

[638] Cf. Congregatio Pro Clericis, *Directorium Generale pro Catechesi,* 15 augusti 1997, Città del Vaticano 1997 (= *GDC*).

[639] The most useful sources for this section are: Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Synthesis generalis laboris Pontificiae Commissionis Codici Iuris Canonici Recognoscendo*, cura et studio Fox Joseph – Corbellini Georgii, in *Communicationes* 19 (1987) 262-308 (= Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Synthesis generalis*, 262-308). Cf. J. Alesandro, «The Revision of the Code of Canon Law: A Background Study», in *StCan* 24 (1990) 91-146 (= Alesandro, «Revision of the Code», 91-146). Cf. R. Castillo Lara, «Le livre III du *CIC* de 1983. Histoire et principes», in *AC* 31 (1988), 17-54 (= Castillo Lara, «Le Livre III du *CIC* de 1983», 17-39).

1.1 Overview of the work of the Coetus studiorum De munere docendi

On 25 January 1959, Pope John XXIII announced the convocation of the Second Vatican Council and declared at the same time his desire to revise the Code of Canon Law of 1917. At the initial plenary session of the Pontifical Commission for the Revision of the Code of Canon Law in November 1963, the group wisely decided to suspend its work until the completion of the ongoing Vatican II. It was important for the canonical revision process to await the documents expressing the Council's pastoral teaching because «canonical *aggiornamento* depended essentially on the framework of the pastoral *aggiornamento*»[640] of Vatican II. As Paul VI[641] said during the inauguration of the work of the Commission on 20 November 1965:

> Nunc admodum mutatis rerum condicionibus […] ius canonicum, prudentia adhibita, est recognoscendum: scilicet accomodari debet novo mentis habitui, Concilii Oecumenici Vaticani Secundi proprio, ex quo curae pastorali plurimum tribui, et novis necessitatibus populi Dei.

Various working groups, tasked to look into the revision of texts assigned them, were formed. The group that studied the canons on the teaching office of the Church was the *Coetus studii De magisterio ecclesiastico*, which name was later changed to *Coetus studiorum De munere docendi*. The group received the task of reviewing and revising cann. 1322-1408 which corresponded to Book III, Part IV of the *CIC*/17. The material specifically concerning catechetical instruction

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[640] Alesandro, «Revision of the Code», 96. Cf. V. De Paolis, «La funzione di insegnamento nel Codice di Diritto Canonico», in *Sem* 41 (1989) 447 (= De Paolis, «La funzione di insegnamento», 447).

[641] Pontificia Commissio Codici Iuris Canonici Recognoscendo, Allocutio Summi Pontificis, in *Communicationes* 1 (1969) 41. Our English translation is: «Now, with changing conditions […], canon law must be prudently reformed. Specifically, it must be accommodated to a new way of thinking proper to the Second Vatican Council, in which pastoral care and new needs of the People of God are met».

was discussed in their session I held on 23-28 January 1967[642], session II of 13-17 February 1968[643] and session VIII of 13-17 October 1975[644]. After finishing their work, they were able to prepare one hundred twenty-five canons organized in the following manner: thirty-two canons on ecclesiastical magisterium, thirty on Christian education, thirty-nine on the formation of clerics, twelve on books and means of social communications, ten on sacred missions and two on the profession of faith. Catechetical instruction formed part of Chapter II on «The Ministry of the Divine Word», which also included «Preaching of the Word of God»[645].

The group submitted in November 1977 its schema of the canons on the Teaching Office of the Church[646]. As with the other schemata, this initial draft was submitted for evaluation and comments to the bishops' conferences throughout the world, the union of superiors general, the dicasteries of the Roman Curia and pontifical universities and faculties[647]. Then, the Secretariat of the Pontifical Commission for the Revision of the Code of Canon Law painstakingly classified and synthesized the wide array of observations, propositions and suggestions submitted from all over the world. These were passed

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[642] Cf. Coetus Studiorum «De magisterio ecclesiastico», *Sessio Prima. Conventus IV die 24 ian. 1967*, in *Communicationes* 19 (1987) 221-260.

[643] Cf. Coetus Studiorum «De magisterio ecclesiastico», *Sessio II. Diebus 13 februarii ad 17 februarii 1968 habita*, in *Communicationes* 20 (1988) 122-124.

[644] Cf. Coetus Studiorum «De magisterio ecclesiastico», *Sessio VIII. Diebus 13-17 octobris 1975 habita,* in *Communicationes* 28 (1996) 273-276.

[645] Cf. Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Brevis Conspectus de Labore Hucusque a Commissione Peracto deque Peragendo*, in *Communicationes* 6 (1974) 54-55.

[646] Cf. Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Schema canonum Libri III De ecclesiae munere docendi (Reservatum)*, Typis Polyglottis Vaticanis 1977 (= 1977 Schema).

[647] Cf. Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Transmissio schematum canonum consultationis causa. Transmissionis litterae*, 15 novembris 1977, in *Communicationes* 9 (1977) 227-228.

on to the study groups for their perusal as input for their follow-up revision of the 1977 schema they prepared earlier. The study group *De munere docendi* discussed the canons on catechetical instruction on 4-9 February 1980[648] and 24-28 March 1980[649].

After the schemata had been reviewed and amended, the Pontifical Commission for the Revision of the Code of Canon Law Secretariat worked on the integration of these various schemata, including the utilization of consistent language syntax and terminologies. The Secretariat organized the canons in such a way as to form the various schemata prepared by different groups into a single, coherent Code. On 29 June 1980, the new 1980 Schema[650], now composed of seven books, was then sent to the cardinal members of the Pontifical Commission for the Revision of the Code of Canon Law for their examination and evaluation. A special report[651] was then prepared from the comments of the Commission and was presented to the members of the Commission on their fifth and final plenary session on 20-28 October 1981.

Even as the Commission had already finished its work in the plenary, other suggestions still came in, which eventually paved the way for a few more revisions on the text. On this account, the *Schema*

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[648] Cf. Coetus Studiorum «De munere docendi», *Sessio I, Diebus 4-9 februarii 1980 habita*, in *Communicationes* 29 (1997) 22-98.

[649] Cf. Coetus Studiorum «De munere docendi», *Sessio II, Diebus 24-28 martii 1980 habita*, in *Communicationes* 29 (1997) 99-165.

[650] Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Schema Codicis iuris canonici iuxta animadversiones S.R.E cardinalium, episcoporum conferentiarum, dicasteriorum Curiae romanae, universitatum facultatumque ecclesiasticarum necnon superiorum institutorum vitae consecratae recognitum*, Typis Polyglottis Vaticanis 1980 (= 1980 Schema).

[651] Cf. Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Relatio complectens synthesim animadversionum ab Em.mis atque Exc.mis patribus commissionis ad novissimum schema codicis iuris canonici exhibitarum, cum responsionibus a secretaria et consultoribus datis*, in *Communicationes* 14 (1982) 116-230; 15 (1983) 57-109; 170-253; 16 (1984) 27-90.

novissimum[652] was prepared, issued on 25 March 1982 and presented to Pope John Paul II on 22 April 1982[653]. The pope, in his work of personally reviewing the entire final schema as supreme legislator, also formed a small group of selected experts and a committee of cardinals to help him review and finalize the text[654].

On 25 January 1983, Pope John Paul II promulgated the new Code of Canon Law on the twenty-fourth anniversary of Pope John XXIII's announcement of the code revision project. The new Code was officially presented[655] on 3 February 1983 and became juridically binding on 27 November 1983 upon the completion of its *vacatio legis*[656].

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[652] Cf. Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Codex iuris canonici*, *Schema novissimum*, Post consultationem S.R.E cardinalium, episcoporum conferentiarum, dicasteriorum Curiae romanae, universitatum facultatumque ecclesiasticarum necnon Superiorum institutorum vitae consecratae recognitus, iuxta placita Patrum Commissionis deinde emendatum atque Summo Pontifici praesentatum, E Civitate Vaticana, 25 martii 1982 (= 1982 Schema).

[653] Cf. Alesandro, «Revision of the Code», 127. Cf. Castillo Lara, «Le Livre III du Code de 1983», 38.

[654] The group was headed by Msgr. R. Castillo Lara, then Secretary of the *Pontificia Commissio Codici Iuris Canonici Recognoscendo* and later appointed as Pro-President. The other experts were U. Betti, I. Mester, Z. Grocholewski, E. Egan, E. Corecco, J. Ochoa and L. Diez. The committee of cardinals included Card. A. Casaroli, J. Ratzinger, N. Jubany and V. Fagiolo. Cf. Castillo Lara, «Le livre III du *CIC* de 1983», 38.

[655] Cf. Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Presentazione ufficiale del nuovo Codice di Diritto Canonico. Discorso di Sua Santità Giovanni Paolo II*, in *Communicationes* 15 (1983) 9-16.

[656] Cf. Ioannes Paulus PP. II, Constitutio Apostolica *Sacrae disciplinae leges*, Venerabilibus Fratribus Cardinalibus, Archiepiscopis, Episcopis, Presbyteris, Diaconis ceterisque populi Dei membris: Codex luris Canonici promulgatur, *Praefatio*, 25 ianuarii 1983, in *AAS* 75/II (1983) xxx.

1.2 Formation of can. 773

1.2.1 The 1977 Schema

The *coetus De munere docendi* began Session I of its work on the catechetical canons on 23 January 1967. On the agenda was the discussion of the following *CIC*/17 text: «Can. 1329. Proprium ac gravissimum officium pastorum praesertim animarum, est catecheticam populi christiani institutionem curare»[657].

Two consultors proposed retaining the text as it was, while another two suggested that the text should be changed. Assistant Secretary Onclin forwarded his proposed text as follows: «Proprium et gravissimum officium sacrorum ministrorum, praesertim animarum pastorum, est catecheticam populi christiani institutionem curare»[658]. The suggestion was almost identical with the original except for the addition of the words «sacrorum ministrorum».

Meanwhile, a consultor suggested the addition of another paragraph to the text of *CIC*/17 in order to express the purpose of catechesis as presented in *CD* 14a, but the other consultors concurred that all the necessary ideas can be expressed altogether in a single-paragraph. Thus, incorporating the suggestion of the consultor into the canon already proposed during the same session by the Assistant Secretary, the group approved the new expanded version of the text. It was eventually numbered as can. 25[659] in the 1977 Schema:

> Proprium et gravissimum officium, pastorum praesertim animarum, est catecheticam populi christiani curare

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[657] Coetus Studiorum «De magisterio ecclesiastico», *Sessio Prima. Conventus IV die 24 ian. 1967*, in *Communicationes* 19 (1987) 239. «Can. 1329. A proper and most serious duty, especially of pastors of souls, is to attend to the catechetical instruction of the Christian people».

[658] *Ibid*.

[659] *Ibid.,* 239; 241. Our English translation is: «It is a proper and most serious duty especially of pastors of souls to attend to the catechetical instruction of the Christian people, so that having been illumined by teaching, the faith of the people may be living, manifest and active» (*CD* 14).

> institutionem, ut fidelium fides, per doctrinam illustrata, viva sit atque explicita et operosa (*CD* 14).

The newness of this canon lies in its stress on the catechetical goal of a living, manifest and active faith about which the *CIC*/17 canons are silent.

During the same 25 January 1967 meeting, an important point was discussed which did not directly concern can. 1329 but which gave a more definite legislative character to catechesis. The issue concerned *CIC*/17 can. 1332[660]:

> Diebus dominicis aliisque festis de praecepto, ea hora quae suo iudicio magis apta sit ad populi frequentiam, debet insuper parochus catechismum fidelibus adultis, sermone ad eorum captum accommodato, explicare.

Granting that the explanation of the catechism would be in the context of the homily at Mass, where a large gathering of people was most likely, Assistant Secretary Onclin noted that this provision concerning the explanation of the catechism during the homily should be under the heading on preaching, and not under catechetical instruction. He said that the two should be distinguished from each other and delineated in different canons because although both are ways of exercising the Church's ministry of the word, they are carried out in different contexts and with rather precise objectives[661].

The *coetus De munere docendi* met again to sort out the canons on catechetical instruction during their second session on 13-17 February 1968 and eighth session on 13-17 October 1975. Nothing remarkable, however, was discussed concerning the revision of *CIC*/17 can. 1329.

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[660] *CIC*/17 Can. 1332. «On Sundays and other feasts of precept at those times that in their judgment are most likely to encourage attendance by the people, the pastor must also explain the catechism to adult faithful using words accommodated to their understanding».

[661] Cf. Coetus Studiorum «De magisterio ecclesiastico», *Sessio I. Conventus IV die 24 ian. 1967*, in *Communicationes* 19 (1987) 241.

1.2.2 The 1980 and 1982 Schemata

On 4-9 February and 24-28 March 1980, the group resumed its meetings for the revision of the 1977 Schema on the teaching office of the Church. During these meetings, a lot of input and comments on the initial 1977 schema turned out to be decisive in formulating the text of what would form the 1980 Schema and the eventual promulgation of the canons in *CIC*/83[662]. Incisive comments[663] on catechesis from various bishops and episcopal conferences of the world paved the way to set the agenda of the *coetus De munere docendi* in accomplishing its work.

The feedback that were gathered revealed a general sense of discontent on the part of episcopal conferences and individual bishops regarding the inadequacy of describing the nature of catechesis merely as instruction in doctrine or the explanation of the catechism. According to an episcopal conference, the title «De catechetica institutione» places too much, and an almost exclusive, emphasis on instruction, and not on formation in Christian living[664]. Likewise, another episcopal conference observed that the canon reflected an outdated concept of catechesis because it spoke only of instruction and not of other means of Christian formation[665]. A bishop wished that the term «institutione» should not only mean indoctrination but

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[662] Present at these crucial 1980 meetings were the following officials and members of the *coetus De munere docendi*: Msgrs. R. Castillo Lara (Secretary) and W. Onclin (Assistant Secretary); members A. Descamps, C. Morino, F. Cerreti, V. Che, H. Schmitz, R. Moya, A. Domingues de Sousa, and R. Panciroli. Msgr. M. De Nicolo served as notary. Cf. Coetus Studiorum «De munere docendi», *Sessio I, Diebus 4-9 februarii 1980 habita*, in *Communicationes* 29 (1997) 22.

[663] Cf. Coetus Studiorum «De munere docendi», *Allegato I: Animadversiones systematice esponens factas ad schema canonum. Libri III: De Ecclesiae munere docendi. Caput II: De catechetica institutione,* in *Communicationes* 29 (1997) 82-83.

[664] Cf. *ibid.*, 128.

[665] Cf. *ibid.*, 83.

also holistic Christian formation. On this account, he suggested the following text:

> Ad munus Ecclesiae magisteriale pertinet etiam catechesis seu actio catechetica qua per institutionem didacticam (doctrinalem) simul cum congrua ascesi (praxi) candidati idonei reddantur ad gratiam et onera suscipienda Sacramentorum vitae christianae communis[666].

In this regard, the bishop suggested the promotion of various forms of ecclesial movements, especially those that promote both the basic and continual conversion of their members. He also noted the model of the neo-catechumenate for those already baptized, as recommended by the Synod of Bishops of 1977, as a great help for the maturity in the faith of these Christians[667].

After studying all the above *modi* on catechesis, Secretary Castillo Lara[668] expressed his judgment regarding the poor and insufficient description of catechesis in can. 25 of the 1977 Schema:

> The Secretary observes that this chapter is very poor indeed in its substance and inadequate with respect to the recent documents, especially the apostolic exhortations *Evangelii nuntiandi* and *Catechesi tradendae*. The proposals of the Sacred Congregation were also not sufficient. Thus, it will be necessary

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[666] *Ibid*. Our English translation is: «Catechesis, or catechetical action, also belongs to the magisterial office of the Church. Through didactic (doctrinal) instruction together with a suitable training (practice), worthy candidates are given the grace and responsibility of receiving the Sacraments of ordinary Christian life».

[667] Cf. *ibid*.

[668] «L'Ecc.mo Segretario osserva che effettivamente questo capitolo è molto povero nella sostanza e inadeguato rispetto ai documenti usciti posteriormente, specialmente le Esortazioni Apostoliche *Evangelii nuntiandi* e *Catechesi tradendae*. Anche le proposte della S. Congregazione non sono molto ricche, per cui bisognerà rivedere il testo dei canoni con la massima considerazione degli anzidetti documenti pontifici […]». *Ibid.*, 40. The English translation is ours.

> to review the text of the canons with maximal consideration of the above pontifical documents.

The members of the *coetus De munere docendi* thus placed before themselves the mind of Pope John Paul II in *CT* 18-20[669] concerning the true nature of catechesis, its relationship with evangelization, and its goal of maturity in the faith[670]. The Secretary thus proposed the following text[671], much-improved, but still raw as to its final form:

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[669] These fundamental articles of *CT* are not listed among the sources of *CIC*/83 can. 773 though no other *CT* references could be more instructive of the canon than *CT* 18-20 themselves. Cf. Pontificia Commissio Codici Iuris Canonici Authentice Interpretando, *Fontium annotatione et indice*, 215. *CT* 18 stresses that catechesis is a very remarkable moment in the whole process of evangelization, outlining the fact that it is «an education of children, young people and adults in the faith, which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life». According to *CT* 19, catechesis «[…] has the twofold objective of maturing the initial faith and of educating the true disciple of Christ by means of a deeper and more systematic knowledge of the person and the message of our Lord Jesus Christ». Finally, *CT* 20 specifies the integration of the knowledge of doctrine with daily life as the more precise goal of catechesis: «It is in fact a matter of giving growth, at the level of knowledge and in life, to the seed of faith sown by the Holy Spirit with the initial proclamation and effectively transmitted by Baptism».

[670] «Si considerano le osservazioni […] ed il n. 18, n. 19 e n. 20 dell' Esortazione Apostolica *Catechesi tradendae*, nei quali si tratta tra l'altro dell'indole della catechesi, della maturazione della fede, del rapporto con la evangelizzazione iniziale, della conversione alla fede, ecc.». Coetus Studiorum «De munere docendi», *Sessio I, Diebus 4-9 februarii 1980 habita*, in *Communicationes* 29 (1997) 41.

[671] *Ibid*. «It is a proper and serious duty especially of pastors of souls to ensure that catechesis is imparted to the Christian people. Through catechesis, the initial faith of the believer is brought up chiefly through instruction in Christian doctrine and the experience of Christian life so that it may reach maturity and so a true disciple of Christ is formed». The English translation is ours.

> Proprium et grave officium praesertim animarum pastorum est curare ut catechesis impertiatur qua fides initialis credentis educatur potissimum per doctrinae christianae institutionem et vitae christianae experientiam ut ad maturitatem perveniat et verus Christi discipulus efformetur.

With this enriched description of the nature of catechesis serving as the basis for the revision of the 1977 Schema, further comments were heard and considered by the *coetus:*

> All things considered, the text of the canon could be kept with some modifications, since the fundamental elements are already in place. The Secretary proposes the term «serious» instead of «most serious». The first Consultor prefers the use of the term «catechesis» instead of «catechetical instruction» because the word «catechesis» connotes a wider and more inclusive meaning, sufficient in itself. Instead of «illumined by teaching», the expression «through doctrinal formation» is preferred[672].

The final revised text eventually appeared as can. 728 in the Schema of 1980[673] and remained in exactly the same form as can. 773 in the Schema of 1982[674].

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[672] «Tutto considerato, si ritiene che il testo del canone possa essere conservato con qualche modifica, perché gli elementi fondamentali ci sono già. L'Ecc.mo Segretario propone di dire "grave" invece di "gravissimum". Il primo Consultore preferisce che si dica "catechesim" invece di "catecheticam institutionem" perché il termine è più largo e onnicomprensivo, senza bisogno dell'aggiunta di altre nozioni; invece di "per doctrinam illustrata" è preferibile dire "per doctrinae institutionem"». *Ibid*. The English translation is ours.

[673] Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Schema Codicis iuris canonici*, Typis Polyglottis Vaticanis 1980, 174.

[674] Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Codex iuris canonici*, *Schema novissimum*, E Civitate Vaticana 1982, 143. Our English translation is: «It is a proper and serious duty especially of pastors of souls to attend to the catechesis of the Christian people, so that, through doctrinal formation and the experience of the Christian life, the faith of the people may be living, manifest and active».

> Proprium et grave officium, pastorum praesertim animarum, est catechesim populi christiani curare, ut fidelium fides, per doctrinae institutionem et vitae christianae experientiam, viva fiat atque explicita et operosa.

1.2.3 The 1983 Canon

The approved *CIC*/83 can. 773[675] was finally placed as the opening canon of *Caput II. De catechetica institutione* in *Titulus I. De divini verbi ministerio*, which in turn formed part of *Liber III. De Ecclesiae munere docendi*. The text is as follows:

> Proprium et grave officium, pastorum praesertim animarum, est catechesim populi christiani curare, ut fidelium fides, per doctrinae institutionem et vitae christianae experientiam, viva fiat atque explicita et operosa.

By promulgating the canon as prepared by the *coetus De munere docendi*, the supreme legislator – in line with his teaching in *CT* 18-20 – wanted to emphasize, along with doctrinal instruction, the Christian's formation through praxis and experience. Nevertheless, the final *CIC*/83 canon, as it is, does not say anything more about the intrinsic relation between doctrinal instruction and the experience of Christian life in catechesis.

1.3 Formation of can. 779

1.3.1 The 1977 Schema

The primitive canon of *CIC*/83 can. 779 – which had no precedent in *CIC*/17 – was can. 31 in the 1977 Schema as its *prima versio*. The canon was not submitted to extensive discussions in the *coetus* meetings of 1967, 1968 and 1975.

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[675] *CIC*/83 773. «It is a proper and serious duty especially of pastors of souls to attend to the catechesis of the Christian people, so that, through doctrinal formation and the experience of the Christian life, the faith of the people may be living, manifest and active».

Canon 31[676] was proposed and approved by the group as follows:

> Institutio catechetica innitatur oportet S. Scriptura, Traditione, Liturgia, Magisterio vitaque Ecclesiae, et tradatur omnibus adhibitis auxiliis, subsidiis didacticis et communicationis mediis, quae efficaciora videntur ut fideles, ratione eorum indoli, facultatibus et aetati necnon vitae condicionibus aptata, plenius religionis doctrinam ediscere eamque aptius in praxim deducere valeant.

1.3.2 The 1980 Schema

Some valuable suggestions made during the February and March 1980 meetings are worth bringing to light. It happened that there were some *modi*, coming from an episcopal conference and an ecclesiastical university, which opined that since the core of the canon's proposal, especially concerning the general method and specific tools of catechesis, was already contained in official church teaching and in common norms of pedagogy and basic pastoral ministry, it would not be necessary to repeat them anymore in a canon of the *CIC*[677]. Nevertheless, the *coetus De munere docendi* considered the principle laid down in the canon to be decisive for the attainment of the goals of catechesis. It thus decided that the canon's method and tools should be clearly legislated in the Code. Hence, the text of can. 734[678] of the 1980 Schema was proposed as:

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[676] Our English translation is as follows: «Catechetical instruction should be based on the Sacred Scriptures, Tradition, Liturgy, Magisterium and the life of the Church. It is to be imparted by employing all those aids, educational resources and means of communication which seem the more effective in securing that the faithful, according to their character, capability, age and circumstances of life, may be able more fully to learn religious teaching and more effectively put it into practice».

[677] Cf. Coetus Studiorum «De munere docendi», *Sessio II, Diebus 24-28 martii 1980 habita*, in *Communicationes* 29 (1997) 129.

[678] Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Schema Codicis iuris canonici*, Typis Polyglottis Vaticanis 1980, 175. Our English translation is: «Catechetical instruction is to be given by employing all those aids, educational resources and means of communication which seem the more

> Institutio catechetica tradatur omnibus adhibitis auxiliis, subsidiis didacticis et communicationis instrumentis, quae efficaciora videntur ut fideles, ratione eorum indoli, facultatibus et aetati necnon vitae condicionibus aptata, plenius religionis doctrinam ediscere eamque aptius in praxim deducere valeant.

A point that needs to be clarified is the manner by which one should use these tools and accomplish the learning of doctrine and its application. Among the *modi* discussed during the 1980 *coetus* meetings was the reminder of a Sacred Congregation that bishops should be attentive to providing catechesis for the faithful according to their age and condition[679]. Such a suggestion surely corresponded to the basic principles of pedagogy expressed in the canon which was inspired by *CD* 14a[680]: «ut in eadem tradenda serventur aptus ordo atque methodus conveniens non tantum materiae de qua agitur, sed et indoli, facultatibus et aetati necnon vitae condicionibus auditorium […]».

1.3.3 The 1982 Schema

The canon, now numbered as can. 779[681] in the 1982 Schema, contained almost exactly the same formulation as its preceding version

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effective in securing that the faithful, according to their character, capability, age and circumstances of life, may be able more fully to learn religious teaching and more effectively put it into practice».

[679] Cf. Coetus Studiorum «De munere docendi», *Sessio II, Diebus 24-28 martii 1980 habita*, in *Communicationes* 29 (1997) 128.

[680] «In this instruction a suitable arrangement should be observed as well as a method suited to the matter that is being treated and to the character, ability, age and circumstances of the life of the students» (*CD* 14a).

[681] Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Codex iuris canonici*, *Schema novissimum*, E Civitate Vaticana 1982, 144. Our English translation is: «Catechetical instruction is to be given by employing all those aids, educational resources and instruments of communication which seem the more effective in securing that the faithful, according to their character, capability, age and circumstances of life, may be able more fully to learn catholic teaching and more effectively put it into practice».

except for the use of the more precise term «catholicam doctrinam» rather than merely «religionis doctrinam». The text reads:

> Institutio catechetica tradatur omnibus adhibitis auxiliis, subsidiis didacticis et communicationis instrumentis quae efficaciora videantur ut fideles, ratione eorum indoli, facultatibus et aetati necnon vitae condicionibus aptata, plenius catholicam doctrinam ediscere eamque aptius in praxim deducere valeant.

1.3.4 The 1983 Canon

The supreme legislator promulgated the approved *CIC*/83 can. 779, but used the term «communicationis socialis instrumentis» instead of simply «communicationis instrumentis» as it appeared in the 1982 Schema. This change highlights the importance in catechesis of modern systems of an audio-visual character designed to reach masses of people and to influence social networks. The text of can. 779[682] was printed as follows:

> Institutio catechetica tradatur omnibus adhibitis auxiliis, subsidiis didacticis et communicationis socialis instrumentis, quae efficaciora videantur ut fideles, ratione eorum indoli, facultatibus et aetati necnon vitae condicionibus aptata, plenius catholicam doctrinam ediscere eamque aptius in praxim deducere valeant.

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[682] *CIC*/83 can. 779. «Catechetical instruction is to be given by employing all those aids, educational resources and instruments of social communication which seem the more effective in securing that the faithful, according to their character, capability, age and circumstances of life, may be able more fully to learn catholic teaching and more effectively put it into practice».

1.4 Formation of cann. 788-789

1.4.1 The 1977 Schema

The *coetus studiorum De magisterio ecclesiastico* met on 23-28 January 1967[683], 15-18 March 1971[684], 17-19 January 1972[685], 3-7 May 1976[686] and 24-28 March 1980[687] to discuss the revision of the *CIC*/17 canons on ecclesiastical magisterium which included cann. 1349-1351 on the sacred missions. From the initial 1967 discussions arose the proposal, on the basis of the Vatican II decree on the Missionary Activity of the Church, to prepare completely new canons concerning the admission and formation of catechumens and neophytes in the Church.

During its 15-18 March 1971 meeting, the *coetus studiorum De magisterio ecclesiastico* utilized as point of discussion the primitive schema prepared by the third consultor[688]. The text[689] of can. 5 on catechumens and the catechumenate reads:

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[683] Cf. Coetus Studiorum «De magisterio ecclesiastico», *Sessio I, Diebus 23-28 ianuarii 1967 habita*, in *Communicationes* 19 (1987) 245-249.

[684] Cf. Coetus Studii «De magisterio ecclesiastico», *Sessio VI, Diebus 15-18 martii 1971 habita*, in *Communicationes* 21 (1989) 288-293.

[685] Cf. Coetus Studii «De magisterio ecclesiastico», *Sessio VII, Diebus 17-19 ianuarii 1972 habita*, in *Communicationes* 28 (1996) 257-259.

[686] Cf. Coetus Studii «De magisterio ecclesiastico», *Sessio IX, Diebus 3-7 maii 1976 habita*, in *Communicationes* 28 (1996) 319-322.

[687] Cf. Coetus Studiorum «De munere docendi», *Series Altera, Sessio II, Diebus 24-28 martii 1980 habita*, in *Communicationes* 29 (1997) 107-108.

[688] In his introduction to the text he prepared, the third consultor explained that the catechumenate occupies a most important place in the evangelization of peoples. Hence, the canon should be able to clearly yet briefly present who a catechumen is (§1) and what formation in the catechumenate entails (§2), but without needing to include specific organizational norms which should belong to the determination of the various episcopal conferences of the Church. Cf. Coetus Studii «De magisterio ecclesiastico», *Sessio VI diebus 15-18 martii 1971 habita*, in *Communicationes* 21 (1989) 291.

[689] *Ibid*. Our English translation of can. 5 is as follows: «§1. Those who have received faith in Christ from God through the Church are to be admitted to the

> §1. Qui fidem in Christum a Deo per Ecclesiam acceperunt, liturgicis caeremoniis admittantur ad catechumenatum.
>
> §2. Eis tradatur expositio dogmatum et praeceptorum, totiusque vitae christianae institutio et tirocinium.
>
> §3. Ordinariorum locorum est edere statuta, quibus catechumenatus ordinetur iuraque catechumenorum circumscribantur (cf. *AG* 13-14).

For its part, the text of can. 6[690] on the formation of neophytes reads:

> §1. Fonte baptismatis geniti in communitatem christianam efformantur idoneis institutis pro ulteriori veritatis cognitione et progressiva spiritui evangelico assimilatione.
>
> §2. Inde ab initio neophyti imbuantur sensu ecclesiali et ecumenico (cf. *AG* 15).

During their 15-18 March 1971 meetings, the members of the *coetus* presented some clarifications and suggestions that eventually gave a new form to the canon. These interventions concerned the following: the nature of faith and baptism[691], the utilization of *Ad*

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catechumenate in a liturgical ceremony.

§2. Dogmas and precepts are to be explained to them and they should be given formation and apprenticeship in the whole of Christian life.

§3. It belongs to the local ordinary to establish norms regulating the catechumenate and determining the rights of catechumens».

[690] *Ibid.*, 292. Our English translation of can. 6 is as follows: «§1. Those born into the Christian community by the fountain of baptism are formed by means of a suitable arrangement in a fuller knowledge of the truth and a progressive growth in the spirit of the gospel.

§2. From the beginning, neophytes are to be imbued with an ecclesial and ecumenical spirit» (cf. *AG* 15).

[691] Regarding can. 5 §1 on the identity of catechumens, the first consultor noted that faith is received in the Church through baptism and so suggested instead the following text: «Qui voluntatem fidem in Christum amplectendi manifestaverint, liturgicis caeremoniis admittantur ad catechumenatum». *Ibid.*

gentes as a direct source of the canon in describing the catechumenate as an introduction not just into the life of faith, liturgy and charity of the people of God, but also into the apostolate of the Church[692], the mention of preliminary catechumenate prior to entrance into the catechumenate proper, and the role of individual bishops as well as episcopal conferences in organizing catechumenal formation. Notable changes were, therefore, included in the revision and the group approved the 1977 Schema of the canon, now numbered as can. 37[693]:

> §1. Qui voluntatem fidem in Christum amplectendi manifestaverint, expleto tempore praecatechumenatus, liturgicis caerimoniis admittantur ad catechumenatum, atque eorum nomina scribantur in libro ad hoc destinato, ad normam legis liturgicae.
>
> §2. Catechumeni, per vitae christianae institutionem et tirocinium, apte initientur mysterio salutis atque introducantur in vitam fidei, liturgiae et caritatis populi Dei, et apostolatus.

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[692] Regarding can. 5 §2 on the means of formation in the catechumenate, Assistant Secretary Onclin proposed the revision of the text as follows: «Catechumeni per vitae christianae institutionem et tirocinium apte initientur mysterio salutis atque introducantur in vitam fidei, liturgiae et caritatis populi Dei» (cf. *AG* 14). *Ibid*.

[693] Can. 37. «§1. Those who have expressed the wish to embrace faith in Christ, and who have completed the period of their preliminary catechumenate, are to be admitted to the catechumenate proper in a liturgical ceremony in accordance with liturgical laws. Their names are to be inscribed in the book which is kept for this purpose.

§2. By formation and their apprenticeship in Christian living, catechumens are to be aptly initiated into the mysteries of salvation, and introduced into the life of faith, liturgy and charity of the people of God, as well as into the apostolate.

§3. It is the responsibility of bishops, whether as individuals or gathered in Conferences to establish norms in accordance with liturgical laws concerning the arrangement of the catechumenate, determining what should be done by catechumens and what should be their prerogatives». The English translation is ours.

> §3. Episcoporum, sive singulorum sive in Conferentiis adunatorum, est statuta ad normam legum liturgicarum edere quibus catechumenatus ordinetur, etiam determinando quaenam a catechumenis sint praestanda atque definiendo quaenam eis agnoscantur praerogativae.

With regard to can. 6 concerning the formation of neophytes, Assistant Secretary Onclin proposed that paragraphs 1 and 2 be merged together. He suggested a unified text which was eventually modified and approved by the group as can. 38[694] of the 1977 Schema:

> Neophyti, apta institutione ad veritatem evangelicam penitius cognoscendam et officia baptismate suscepta apte implenda efformentur; sincero amore erga Christum eiusque Ecclesiam imbuantur spiritu oecumenico quoque attento (cf. *AG* 15).

1.4.2 The 1980 and 1982 Schemata

During the 24-28 March 1980 meeting of the *coetus studiorum De munere docendi*, Secretary Castillo Lara proposed a change in can. 37 §3 of the 1977 Schema. He favored entrusting to episcopal conferences rather than merely to individual bishops the responsibility of establishing norms concerning the arrangement of the catechumenate for a given ecclesiastical territory[695]. The resulting can. 743 §3[696] of the new 1980 Schema now reads as follows:

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[694] Our English translation is: «By means of appropriate formation, neophytes are to be led to a deeper knowledge of the gospel truths, and to the fulfillment of the duties undertaken in baptism. They are to be imbued with a sincere love of Christ and His Church while also cultivating an ecumenical spirit».

[695] Cf. Coetus Studiorum «De munere docendi», *Series Altera, Sessio II diebus 24-28 martii 1980 habita*, in *Communicationes* 29 (1997) 108.

[696] Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Schema Codicis iuris canonici*, Typis Polyglottis Vaticanis 1980, 177. Can. 743 §3. «It is the responsibility of the Episcopal Conference to establish norms concerning the arrangement of the catechumenate, determining what should be done by catechumens and what should be their prerogatives». The English translation is ours.

> Conferentiae Episcoporum est statuta edere quibus catechumenatus ordinetur, determinando quaenam a catechumenis sint praestanda atque definiendo quaenam eis agnoscantur praerogativae.

Secretary Castillo Lara also suggested removing the phrase «spiritu oecumenico quoque attento» from can. 38 of the 1977 Schema on the formation of neophytes[697]. After incorporating these changes into the text of the 1980 Schema, the canons essentially remained the same in content as in their 1982 forms.

1.4.3 The 1983 canons

The approved *CIC*/83 cann. 788[698] and 789[699] were situated in *Titulus II. De actione Ecclesiae missionali* of *Liber III. De Ecclesiae munere docendi*. The texts are as follows:

> Can. 788 §1. Qui voluntatem amplectendi fidem in Christum manifestaverint, expleto tempore praecatechumenatus, liturgicis caerimoniis admittantur ad catechumenatum, atque eorum nomina scribantur in libro ad hoc destinato.

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[697] Cf. Coetus Studiorum «De munere docendi», *Series Altera, Sessio II diebus 24-28 martii 1980 habita*, in *Communicationes* 29 (1997) 108.

[698] *CIC*/83 can. 788. «§1. Those who have expressed the wish to embrace faith in Christ, and who have completed the period of their preliminary catechumenate, are to be admitted to the catechumenate proper in a liturgical ceremony; and their names are to be inscribed in the book which is kept for this purpose.

§2. By formation and their apprenticeship [first steps] in Christian living, catechumens are to be aptly initiated into the mysteries of salvation, and introduced into the life of faith, liturgy and charity of the people of God, as well as into the apostolate.

§3. It is the responsibility of the Episcopal Conference to establish norms concerning the arrangement of the catechumenate, determining what should be done by catechumens and what should be their prerogatives».

[699] *CIC*/83 can. 789. «By means of appropriate formation, neophytes are to be led to a deeper knowledge of the gospel truths, and to the fulfillment of the duties undertaken in baptism. They are also to be imbued with a sincere love of Christ and his Church».

> §2. Catechumeni, per vitae christianae institutionem et tirocinium, apte initientur mysterio salutis atque introducantur in vitam fidei, liturgiae et caritatis populi Dei atque apostolatus.
>
> §3. Conferentiae Episcoporum est statuta edere quibus catechumenatus ordinetur, determinando quaenam a catechumenis sint praestanda, atque definiendo quaenam eis agnoscantur praerogativae.
>
> Can. 789. Neophyti, apta institutione ad veritatem evangelicam penitius cognoscendam et officia per baptismum suscepta implenda efformentur; sincero amore erga Christum eiusque Ecclesiam imbuantur.

2. A commentary on cann. 773 and 779 in the light of the *General Directory for Catechesis*

This section begins with a brief primer on the nature of the 1997 *General Directory for Catechesis*[700] and its role in the wise and correct understanding and implementation of the catechetical canons of *CIC*/83. A commentary on the catechetical canons in the light of the Directory is then presented according to the pivotal themes of this study: the object and means of catechesis, and in a supplementary manner, its method, tools and agents.

2.1 The Code and the Directory

This primer on the 1997 *General Directory for Catechesis* includes information on the Directory's nature, structure and contents, new features with respect to the 1971 General Catechetical Directory and its precise relationship with *CIC*/83.

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[700] For the history of, and reasons for, the revision of the *GDC*, cf. C. Bissoli, «Il Direttorio Generale per la Catechesi», in *Salesianum* 60 (1998) 521-547 (= Bissoli, «Il Direttorio Generale per la Catechesi», 521-547). Cf. D. Castrillón Hoyos, «An Overview of the 1997 General Catechetical Directory», in *Origins* 27 (1998) 689-700 (= Castrillón Hoyos, «The General Directory for Catechesis», 689-700).

2.1.1 The nature, structure and content of the *GDC*

The *GDC* seeks to achieve a balance between the contextualization of catechesis in evangelization as envisaged by Pope Paul VI in *Evangelii nuntiandi* and the appropriation of the content of the faith as presented in the *Catechism of the Catholic Church*[701] (cf. *GDC* 7). According to the new Directory, catechesis should address both the cultural and circumstantial needs of people and the duty to impart the faith in its integrity. To illustrate this point, Marthaler uses the symphony image in explaining the relationship between *GDC* and the *CCC*:

> The Catechism is the musical score of catechesis; the instructions on how it is to be played, even to the make-up of the orchestra, are found in the General Directory. The score is always the same, but the conductor and the musicians must adapt both it and the directions to the audience. At its best, catechesis conjures up a masterful rendition of Handel's *Messiah*, with the voices of the church choir booming out the lyrics in harmony and the strains of the Hallelujah Chorus echoing in the memory and hearts of Christians everywhere[702].

Preceded by an Introduction that utilizes the image of sowing, planting and watering the seed of God's Word, and ending with a Conclusion that does the same, the *GDC* is composed of five parts divided into chapters. Part I, entitled «Catechesis in the Church's

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[701] Cf. Ioannes Paulus PP. II, Constitutio apostolica *Fidei depositum*, qua Catholicae Ecclesiae Catechismus post Concilium Oecumenicum Vaticanum II instauratus publici iuris fit, Venerabilibus Fratribus cardinalibus, Patriarchis, Archiepiscopis, Episcopis, Presbyteris, Diaconis ceterisque populi Dei membris, 11 octobris 1992, in *AAS* 86/I (1994) 113-118. Cf. Ioannes Paulus PP. II, Litterae apostolicae *Laetamur magnopere*, Typica Latina editio catholicae Ecclesiae Catechismi foras datur, 15 augusti 1997, in *AAS* 89 (1997) 819-821. Cf. *Catechismus Catholicae Ecclesiae*, Città del Vaticano 1997 (= *CCC*).

[702] B. Marthaler, «Two Parables: Sowing the Seed and Reaping the Harvest», in United States Catholic Conference, *Sowing Seeds. Notes and Comments on the General Directory for Catechesis*, Washington, D.C. 2000, x-xi (= Marthaler, «Two Parables», x-xi).

Mission of Evangelization», places catechesis in the context of evangelization as per *Evangelii nuntiandi* and *Catechesi tradendae* and discusses the nature, object, and duties of catechesis. Part II, «The Gospel Message», puts forward certain characteristics that should mark the presentation of the content of catechesis, proposing the *Catechism of the Catholic Church* as a reference point for the transmission of the faith and for the preparation of catechisms at the local level[703]. Part III, «The Pedagogy of the Faith», presents the main elements of a pedagogy of the faith inspired by divine pedagogy. Part IV is entitled «Those to be Catechized» and pertains to the adaptation of catechesis to the various conditions of participants based on their age and other special situations, mentalities and environments. Part V, the final section, discusses «Catechesis in the Particular Church» and focuses on the centrality of the particular church and on its primordial duty to promote, organize, oversee and coordinate all catechetical activities.

2.1.2 The 1997 *GDC* and the 1971 *DCG*

In terms of its general structure, the *GDC* basically retains the basic arrangement of the old text, but distributed the sections in the following manner: Part I of the *DCG* became the Introduction in *GDC*. The old text's Part II became the new text's Part I, and so on. All in all, new *GDC* has 291 articles, while the old *DCG* contains 134. In fact, changes in the arrangement and content of the various parts of the Directory likewise reflect a corresponding change in catechetical outlook. These shifts pertain to a new concept of evangelization and catechesis' place in it, the prioritization of adult catechesis and a greater stress on inculturation and the role of the Christian community in catechesis.

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[703] According to *CCC* 24, the doctrinal presentations of the *CCC* are not adapted to cultural differences and social and ecclesial conditions of local churches precisely to encourage and facilitate the writing of local catechisms that contextualize the gospel message while carefully preserving the unity of faith and fidelity to Catholic doctrine (cf. also *GDC* 121).

One notices in *GDC* Part I the first remarkable novelty in the new *GDC*. Immediately after the Introduction, it places catechesis in the context of evangelization as did *Evangelii nuntiandi* and *Catechesi tradendae*[704]. It devotes the whole Part I to catechesis in the context of the Church's mission of evangelization, while the text's counterpart in the old *DCG* discusses the topic in a single art. 18. Whereas the old Directory presents evangelization as missionary preaching (cf. *DCG* 17), the new Directory proposes it as the totality of the mission of the Church. Evangelization is thus now seen as a process by which the Church proclaims and spreads the gospel, with the ministry of the word as its fundamental element, and catechesis as its remarkable moment.

The second novelty pertains to the prioritization of adult catechesis. The old *DCG*, for the most part, discussed the diversity of catechesis on the basis of age groups, except for the inclusion of a few special conditions of children, adolescents and adults. But one thing that cannot escape notice in the new *GDC* – apart from also discussing catechesis in relation to various social, religious and cultural contexts of people – is the fact that the classification of catechesis according to age groups begins with the catechesis of adults, and not with the catechesis of children, which is a departure from the *DCG.* The new priority given to adults is a clear influence of the Synod of Bishops of 1977 and *Catechesi tradendae*.

Third, the *GDC* dedicates in Part IV (cf. *GDC* 202-214) a totally new section to cultural concerns in general and especially to the topic of inculturation. The precedent *DCG* 8 and 37 basically mention the promotion of a greater accord between the possible formulations of the divine message and the various cultures and languages of peoples, but the articles do not go beyond such a statement. Instead, one can consider the *GDC* to be the first ecclesial document on inculturation that develops the topic of inculturation from the viewpoint of catechesis. It does not merely propose principles but actually presents

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[704] Cf. Bissoli, «Il Direttorio Generale per la Catechesi», 542.

practical suggestions to stimulate more initiatives and concrete steps on the part of the local churches[705].

Finally, the change of title from the *DCG*'s «Pastoral Action in the Ministry of the Word» to «Catechesis in the Particular Church» in Part V of the *GDC* highlights the extremely important role of the Christian community in realizing the objectives of catechesis on the local level, without which no advancements could occur on the universal level.

2.1.3 The relationship between *CIC*/83 and the *GDC*

The relationship between the norms of the *General Directory for Catechesis* and the provisions of the law on catechesis in *CIC*/83 is most clearly understood by clarifying the canonical significance of directories as forms of curial teaching or pronouncement.

The *GDC*, like all directories published by the Roman Curia, is a general executory decree[706] (cf. cann. 31-32). Being an executory decree, the *GDC* is not a legislative document. Instead, it moves from the realm of laws to the application of these laws, from the legislative to the executive[707]. Concretely, the *GDC* specifies and applies the provisions of the law on catechesis (cf. cann. 773-780, 785, 788-789 and 827 §1) and urges the observance of the canons. Even if the *GDC* does not create new catechetical laws, nevertheless, as a general executory decree, it creates general objective norms that should guide

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[705] Cf. *ibid*., 545.

[706] Cf. F. Morrisey, *Papal and Curial Pronouncements: Their Canonical Significance in the Light of the Code of Canon Law*, Ottawa [2]1995, 34-35 (= Morrisey, *Papal and Curial Pronouncements*, 34-35).

[707] Cf. M. Moodie, «General Decrees and Instructions (cc.29-34)», in J. Beal – J. Coriden – T. Green (Ed.), *New Commentary on the Code of Canon Law*, New York – Mahwah 2000, 98-99 (= Moodie, «General Decrees», 98-99). Cf. V. De Paolis – A. Montan, «Il libro I del Codice: Norme Generali (can. 1-203)», in Gruppo Italiano Docenti di Diritto Canonico (Ed.), *Il diritto nel mistero della Chiesa*, Vol. I, Roma [2]1986, 283-284 (= De Paolis – Montan, «Il libro I», 283-284).

bishops and pastors in the actual application of the law in the setting of their particular churches.

CIC/83 presents the most basic description of catechesis and then provides a broad outline of catechetical organization in terms of applicable norms which are based on magisterial teaching and theological-catechetical reflection. From this perspective and in the light of the nature of directories as forms of general executory decrees, the contribution of the *GDC* rests on providing a fuller understanding of the canons and their application. Addressed primarily to bishops, episcopal conferences and, in a general way, to those who have responsibility for catechesis, the *GDC* provides the basic principles of catechesis through which pastoral action in the catechetical ministry can be implemented. The more concrete and exact provisions for the actual application of these principles and pronouncements by means of guidelines, national, regional or diocesan directories, catechisms and other means are left to the specific competence of the individual bishops and episcopal conferences in accordance with the law. In effect, the immediate end of the Directory is to assist episcopal conferences and individual bishops in the preparation of catechetical directories and catechisms for their territories. In this way, the *GDC* is an absolutely necessary instrument for the correct understanding and effective implementation of the catechetical canons of *CIC*/83.

2.2 Aspects of catechesis

This commentary on *CIC*/83 cann. 773 and 779, with its focus on the object and means of catechesis, and in a supplementary manner, also its method, tools and agents, utilizes the *General Directory for Catechesis* of 1997 as its primary source. The opinions of authors and commentators both in the canonical and catechetical fields are also provided as secondary and supporting sources.

2.2.1 The object of catechesis

The object of catechesis in *CIC*/83, which has as its source *CD* 14a, is presented in can. 773 as follows: «ut fidelium fides […] viva fiat explicita atque operosa». The *GDC* explains that the process of

growth in a living, manifest and active faith includes two phases of catechesis: initiatory and continuing catechesis.

2.2.1.1 A living, manifest and active faith

Since catechesis is an aspect of the Church's ministry of the word, it is a way of proclaiming the gospel to those who have experienced conversion in Christ and are either preparing for baptism or have received it already. In any case, catechesis aids the strengthening and deepening of one's initial adherence to Christ along a process that is a lifetime. It matures initial conversion to make it an explicit, living, and fruitful confession of faith (cf. *GDC* 81). These three characteristics of a mature confession of faith bring up three more specific objectives that catechesis hopes to achieve.

First, an explicit or manifest faith entails an adequate knowledge of the contents of the Catholic faith commensurate to a person's age and other personal and social conditions. The truths of the Catholic faith, summarized in the Creed, are drawn from the basic sources of faith: Scriptures, Tradition, Magisterium and the life of the People of God. Building on the declaration of the Synod of Bishops of 1977, *GDC* 85a states that a person who adheres to Christ in faith needs also to have a knowledge of the faith. What needs to be known is a Someone, i.e., a Person, but also certain truths about that Someone and His divine plan. Catechesis develops such understanding of the mystery of Christ, so that the whole person's life is influenced and guided by the knowledge of, and personal relationship with, Christ. According John Paul II in *CT* 20b[708],

> Qui gratia transfiguratus in novam creaturam, incipit Christum sequi et in Ecclesia discit melius in dies cogitare ut ille, iudicare ut ille, agere ut illius poscunt mandata, sperare, quemadmodum ille nos invitat.

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[708] «Changed by the working of grace into a new creature, the Christian thus sets himself to follow Christ and learns more and more within the Church to think like Him, to judge like Him, to act in conformity with His commandments, and to hope as He invites us to hope» (*CT* 20b).

Thus, for John Paul II, a continual process of maturing in the faith involves understanding and experiencing not just the Lord's importance for daily life, but also the practical aspect of His message.

Second, a living confession of faith is one that participates fully, consciously and actively in the liturgy (cf. *SC* 14; *GDC* 85b). One of the specific goals of catechesis is to promote a deeper knowledge and understanding of the meaning of the liturgy and the sacraments in order to lead the community to greater ecclesial communion with Christ. In addition to communal worship, the *GDC* wants to highlight the formation of Christians in an attitude of personal prayer and contemplation, i.e., «to pray with the same sentiments with which Jesus turned to the Father: adoration, praise, thanksgiving, filial confidence, supplication and awe for His glory» (*GDC* 85d). This is precisely the novelty of the *GDC* in this regard: its greater stress than did the *DCG* on the Christian's life of personal prayer apart from the communal liturgy. *GDC* 85d explains that when catechesis is permeated by a climate of prayer, participants learn to reflect on their lives with a true Christian perspective, especially when confronted with the more demanding aspects of the gospel. In this way, catechesis becomes a source of Christian hope and strength.

Third, a mature confession of faith is active; it bears concrete fruit in one's life of witness in the world (cf. *GDC* 85c). Since being in communion with Christ also involves learning to think, judge, act and hope as He does, catechesis aims to transmit to the catechized the moral values of Jesus Himself so that one may have an interior transformation. This greater interior configuration to Christ will show all the more its veracity when morality is not just spoken but also lived (cf. *CT* 67b). This capacity for moral testimony on the part of Christians must always include not just personal morality but also formation in social justice and education in the social consequences of the demands of the gospel.

In conclusion, the object of catechesis, expressed in a general way by *GDC* 81 as the mature confession of faith and specified in terms of one's knowledge of doctrine, living worship and prayer, and fruitful

witness of life, should be seen in the light of the predominant approach of the *GDC* to place the work of catechesis within the more general context of the Church's evangelizing activity with its necessarily Christocentric focus. *GDC* 80[709] states: «All evangelizing activity is understood as promoting communion with Jesus Christ». By placing communion with Christ at the center of the object of catechesis, *GCD* highlights the personal and spiritual experience of the reality of faith. This approach reflects the personalist approach of John Paul II in *CT*, which softens the old tendency to restrict catechesis to the dry memorization and learning of abstract doctrines that are far removed from a personal experience of Christ characterized by communion.

2.2.1.2 A two-stage catechesis

The new *GDC* provides a deeper reading of can. 773 with regard to the attainment of its catechetical objective of maturity in the faith or deeper communion with Christ. It explains that growth in communion with Christ through the catechetical process includes two phases of catechesis: initiatory and continuing catechesis.

Initiatory catechesis is the necessary link between the periods of missionary activity, which calls to faith, and pastoral activity, which continually nourishes the whole Christian life of the community of believers (cf. *GDC* 64b). Initiatory catechesis corresponds to the period of one's conversion to Christ when one fully and sincerely adheres to Him and decides to walk in His footsteps (cf. *GDC* 53).

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[709] Instead of focusing on the concept of maturity in the faith of communities and individuals as *DCG* 21 did, the *GDC* highlights instead the notion of communion with Christ and one's growth in the same as the ultimate goal of catechesis. Nevertheless, the differing expressions of the two catechetical directories are merely different expressions of the same reality: a mature faith is one that is in deep communion with Christ. However, Meddi notes the risk of exaggerating the «personal» and the «experiential» prevalent in contemporary culture and pastoral approaches. He also expresses some caution that such a formulation of the object of catechesis seems to veer away from the catechetical approach of relating progressive maturity in the faith with the process of human development, an approach which more directly addresses the issue of a better integration between faith and life. Cf. Meddi, *Catechesi*, 68-69.

Then, by means of a period of formation or a kind of apprenticeship in the whole Christian life, converts are initiated through the catechumenate into the mystery of salvation and an evangelical lifestyle (cf. cann. 788-789; 777; *GDC* 63). The immediate goal at this time is to lay the foundation upon which the faith is built (cf. *GDC* 64a) towards a later formal and decisive profession of faith (cf. *GDC* 66). After this period of catechumenal formation, candidates receive the Sacraments of Christian initiation: Baptism, Confirmation and Eucharist. Catechesis now takes on a character of, and is expressed by, a profession of faith.

Continuing formation in the faith, on the other hand, is geared not only towards guiding the newly initiated in their initial Christian steps. Catechesis is now directed to all age groups and other groups of people in the community – children, young people, adults, the handicapped, farmers, etc. – so that the community may mature into a truly evangelizing community (cf. can. 777; *GDC* 70b), evangelized enough to be able to evangelize others. The object of catechesis at this point is the deepening of Christians' experience of communion with Christ in the Church, the fruit of which is measured in terms of the Church's greater sense of mission (cf. *GDC* 70a).

These two catechetical phases are aimed at a living, manifest and active confession of faith. Initiatory catechesis – both before and after the reception of baptism – prepares for such decisive confession. Continuing catechesis, on the other hand, helps to bring such confession of faith to greater growth in order that Christians may be able to face in a true Christian way the challenges they face in daily life (cf. *GDC* 82-83). The *GDC* clarifies, however, that in actual pastoral practice, one cannot strictly define the boundaries of these two stages. For example, some baptized Christians are still lacking in genuine conversion and thus would need to receive some kind of initial proclamation that would lead them to genuine conversion and

faith[710]. «Only then», according to *GDC* 62, «can catechesis, strictly speaking, fulfill its proper task of education in the faith».

2.2.2 The means of catechesis

According to can. 773, the catechetical object of a living, manifest and active faith is achieved «per doctrinae institutionem et vitae christianae experientiam». The two aspects of content and human experience correspond to the dual means to be utilized in achieving the object of catechesis as presented in can. 773: the teaching of Christian doctrine and the deepening of knowledge by experiencing its connection with, and influence on, one's life as an individual living in the Christian community. The integration of these two components is one of the fundamental principles outlined in the *GDC*. A mature faith is achieved through an itinerary or process of Christian initiation and education both in the knowledge of the faith and in the life of faith. This twin concept of faith/doctrine and experience/life witness is also present in the formulation of a number of canons in *CIC*/83.

2.2.2.1 The essential legislative provision

Inasmuch as the object of catechesis is three-fold, so the means to attain that object also has a threefold component, involving a process that is both doctrinal instruction[711] and experiential formation (cf. *GDC* 87eg; 116-117). This catechetical process strives to make

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[710] According to *GDC* 62, «in the *missio ad gentes*, this task is normally accomplished during the pre-catechumenate. In the context of new evangelization, it is effected by means of a kerygmatic catechesis, sometimes called pre-catechesis because it is based on the precatechumenate and is proposed by the Gospel and directed towards a solid option of faith».

[711] Chiapetta stresses the intellectual side of catechetical formation by describing it as «una vera scuola d'istruzione religiosa, che va impartita secondo i principi e i criteri di una didattica e pedagogia, rispondenti alle esigenze moderne». L. Chiapetta, *Prontuario di diritto canonico e concordatario*, Roma 1994, 174 (= Chiapetta, *Prontuario di diritto canonico,* 174). Our translation is: «Catechesis is a true school of religious instruction that is imparted according to the principles and criteria of pedagogy and responsive to modern needs».

learning a valid norm of conduct and life. Hence, catechesis is carried out as a systematic formation in the knowledge and experiential aspect of doctrine, the liturgy and moral life. In this, one sees the canonical moment of can. 773 that goes beyond *CD* 14a in a significant way, which, it should be recalled, without mention of «experience of Christian living», describes catechetical instruction as an activity that is intended to make the faith, «per doctrinam illustrata», a living, manifest and active force in the lives of men and women.

Various terms are utilized in *CIC*/17 and *CIC*/83 to refer to the ecclesial activity called catechesis. The term «catechetica institutio»[712] used in *CIC*/17 indicates a concept of catechesis that is prevalently doctrinal teaching. The 1977 Schema of *CIC*/83 used the same term in cann. 25-32 in the sense of the old code as purely the teaching of the catechism. In *CIC*/83, one observes the use of the term «catechetica institutio» in a more limited way[713] while, at the same time, utilizing the words «catechesis» in can. 773 and «efformare» or «efformatio» in cann. 774 §2, 776, and 777, 3°. The new expressions bring to the fore the provisions of the 1983 Code for a holistic means of formation by stressing the formative or educative task of catechesis, which includes both the learning of Church doctrines and the experience of Christian life. Thus, one sees that the evolution of the concept of catechesis is also accompanied by a change in the use of appropriate vocabulary to describe its precise nature.

On the basis of the foregoing, it can be argued that the term «catechetica institutio» in *CIC*/83 should be better translated into English as «catechetical formation» rather than «catechetical instruction»[714]. Fidelity to the letter and spirit of the *CIC*/83

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[712] E. Peters translates into English the Latin noun «institutio» and its verbal forms as «instruction» or «instruct» in *CIC*/17 cann. 1329-1336. Cf. Peters (Ed.), *The 1917 Code*, 448-449.

[713] Cf. *CIC*/83 cann. 777, 2° and 4°; 778 and 779.

[714] The 1993 revised version of *The Code of Canon Law* prepared under the aegis of The Canon Law Society of Great Britain and Ireland utilizes the translation «catechetical instruction» 4 times and «catechetical formation», 9

dictates that catechetical formation should always include the dual components of catechesis provided in can. 773 (doctrinal instruction and experience of Christian life) and can. 779 (full learning of Catholic teaching and putting them into practice). The concept of formation rather than instruction highlights the fact that catechesis includes both conceptual and experiential components.

The first of the dual means of catechesis in cann. 773 and 779 is the teaching of Catholic doctrine. In conformity with can. 213 concerning the right of the faithful to be assisted by their pastors in receiving the Word of God and the sacraments, a right that should enjoy some degree of canonical backing in the concrete, it is safe to say that all decisions concerning content, pedagogical method, tools, etc. should facilitate, and not hinder, the integral presentation of Catholic teaching. This is for the greater interest of the fuller learning of Catholic teaching required by can. 779. Integral catechesis demands that the whole process must truly be a means to transmit and communicate the entire mystery of human salvation in Christ on the basis of the hierarchy of truths (cf. *UR* 11a). This means that the truths of the faith are interconnected, revolving around the center of the mystery of the Trinity and of Christ as expressed in the Creed. This principle runs counter to the denial of some essential elements of the faith or the reduction of the Word of God to some aspects, excluding others.

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times. The word «catechesis» appears 5 times in the entire Code. They appear in the following references: «catechetical instruction» in cann. 386 §1, 761, 843 §2, and 1063 1°; «catechetical formation» in the title, cann. 528 §1, 776, 777 2-4°, 778, 779, and 827 §1; and «catechesis» in 773, 774 §1, 775 §1, 776, and 777 1°.

In comparison, the 1998 edition of *The Code of Canon Law* prepared by the Canon Law Society of America uses the translation «catechetical instruction» 9 times and «catechetical formation», 2 times. The word «catechesis» appears 6 times in the same edition. The specific references are: «catechetical instruction» in the title, cann. 386 §1, 761, 777 2°, 777 4°, 778, 779, 827 §1, and 843 §2; «catechetical formation» in cann. 776 and 777 3°; and «catechesis» in cann. 773, 774 §1, 775 §1, 776, 777 1°, and 1063.

Nonetheless, this concern for the integral presentation of the Christian message should respect also the principles of pedagogy, which precisely aim to facilitate the learning of the matter presented and its practical application in actual life situations. It takes account of the limited ability of some people, in which case Catholic doctrine is explained simply and briefly, using even suitable summary formulas. The rest of the message may be presented later in the lifetime catechetical process[715]. Thus, according to John Paul II in *CT* 31a[716]:

> Haec vero doctrinarum electio eatenus solum permittetur, quatenus non quidem praecipietur quibusdam ex opinationibus aut praeiudiciis plus minus subiectivis certaque ideologia distinctis, sed movebitur humili cura attingendi melius ipsam doctrinam, quae permaneat intacta oportet.

The second indispensable means of catechizing concerns the life-experience of Christians whether in the context of the Christian community's witness in the world or its life of communal worship and private prayer. With the change of legislation brought about by a renewed sense of the Church's mission, the catechetical process cannot just teach doctrines about Christ and the Church, explain the liturgy and the dynamics of Christian prayer, and present moral guidelines and principles. Catechesis cannot anymore do without the whole field of human experience, which promotes the intelligibility of the Christian message, indispensable in the assimilation of the truths which constitute the objective content of Revelation (cf. *GDC* 152). Conceptual learning still needs to be perfected through experiential learning, i.e., when the catechized is helped to discern the signs of the times with the help of Church doctrines, to personally pray and participate actively in the liturgy in an informed way, and

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[715] Nevertheless, according to the old *DCG* 33, catechists should also satisfy the quick and penetrating minds ready to take in deeper truths and more profound explanations.

[716] «The choice made will be a valid one to the extent that, far from being dictated by more or less subjective theories or prejudices stamped with a certain ideology, it is inspired by the humble concern to stay closer to a content that must remain intact» (*CT* 31a).

through the knowledge of moral norms, to conduct one's life in an upright and just way, at the same time, always attentive to the social requirements of living the gospel.

This position is supported by Pajer who explains that cognitive understanding per se is not sufficient to educate in a mentality and a coherent attitude of life. Simple understanding does not by itself lead to action, including judging and interpreting the events and experiences of life. If nothing else intervenes, understanding and knowledge will remain separate from the mass of events and experiences which intermingle in people's daily state of consciousness[717]. What should intervene is that crucial exchange, facilitated by the catechist or religion teacher, between what is understood and what is experienced.

Ultimately in concrete pastoral planning, the new clause in the law, «per doctrinae institutionem et vitae christianae experientiam» should entail provisions both concerning teaching itself (i.e., lessons that integrate doctrine with actual life and aspects of the liturgy) and actual «apprenticeship-in-Christian-life» activities (e.g. service-oriented activities within the catechetical program and creative youth liturgies). In such a program, participants learn «hands-on» what it means to be a Christian in a practical way, and not anymore merely by memorizing the catechism, not even if one understands it well. Failure to provide this kind of catechetical formation both for those catechized and catechists is not in accord with the terms of the law as provided in can. 773 and 779, and by extension, with can. 213 on the right of the faithful to be assisted by their pastors especially in the Word of God and the sacraments[718].

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[717] Cf. F. Pajer, «Aspetti metodologici della catechesi scolastica e della pastorale giovanile», in Convegno regionale per insegnanti di religione nelle Marche. *La religione nella scuola. Atti del 2° Convegno regionale per insegnanti di religione nelle Marche, Loreto 13-15 settembre 1971,* Ascoli Piceno 1972, 41 (= Pajer, «Aspetti metodologici», 41).

[718] Piñero Carrion warns that doctrinal teaching and experience of Christian life should not be poised against each other since that would result in an impoverishment of the precise identity of catechesis within the social

2.2.2.2 The twin concepts «doctrinal teaching» and «experience of Christian life» in CIC/83

To situate this study of cann. 773 and 779 within the wider perspective of the Code, this section demonstrates that a number of canons in *CIC*/83 actually exhibit the dual pairs of doctrine/teaching and Christian life/witness. Generally, one is more oriented toward words and the other, toward actions[719]. This shows the general concern of the supreme legislator that the Code should truly be a juridical-pastoral document that presents the rules «ut christifideles in vita christiana degenda bonorum ab Ecclesia oblatorum participes fiant, quae eos ad salutem aeterman ducant»[720]. The list is long but they are presented here nevertheless in order to show the persistent concern of the Code to bridge doctrine and daily life.

Book II on the People of God has five canons[721] that contain the dual pairs of doctrine/teaching and Christian life/witness. These

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organization of the Church. Consequently, that would result in the same impoverishment of the duty to impart catechesis and the right to receive it. Cf. J.M. Piñero Carrion, *La Ley de la Iglesia. Instituciones Canónicas*, Vol. I-II, Madrid 1986, 40 (= Piñero Carrion, *La Ley de la Iglesia*, 40).

[719] Hagarty observes this pattern in *CIC*/83 and identified 8 canons from Book III. To the list, we add 6 more. All in all, the canons are the following: 5 from Book II People of God; 8 from Book III Teaching Office; and 1 from Book IV Sanctifying Office (Baptism). Cf. M. Hagarty, «The Code, Catechesis and the Concept of "Experience": A Commentary on Canon 773», in *Jur* 61 (2001) 251 (= Hagarty, «A Commentary on Can. 773», 251).

[720] Ioannes Paulus PP. II, Constitutio Apostolica *Sacrae disciplinae leges*, Venerabilibus Fratribus Cardinalibus, Archiepiscopis, Episcopis, Presbyteris, Diaconis ceterisque populi Dei membris: Codex luris Canonici promulgatur, *Praefatio*, 25 ianuarii 1983, in *AAS* 75/II (1983) xxi. «[…] in such a manner that by practicing Christian life, the faithful can participate in the blessings offered to them by the Church, and which lead to eternal salvation». The English translation is available in Caparros – Thériault – Thorn (Ed.), *Code of Canon Law*, 65.

[721] «Can. 217. Since Christ's faithful are called by baptism *to lead a life in harmony with the gospel teaching*, they have the right to a Christian education,

canons exhort the Christian faithful – clerics, lay people and religious – to live lives worthy of their Christian beliefs:

> Can. 217. Christifideles, quippe qui baptismo *ad vitam doctrinae evangelicae congruentem ducendam* vocentur, ius habent ad educationem christianam, qua ad maturitatem humanae personae prosequendam atque simul *ad mysterium salutis cognoscendum et vivendum* rite instruantur.
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> Can. 229 §1. Laici, ut secundum *doctrinam christianam vivere* valeant, eandemque et ipsi enuntiare atque, si opus sit, defendere possint, utque in apostolatu exercendo partem suam habere queant, obligatione tenentur et iure gaudent *acquirendi eiusdem doctrinae cognitionem*, propriae uniuscuiusque capacitati et condicioni aptatam.
>
> Can. 327. Christifideles laici magni faciant consociationes ad spirituales fines […] constitutas, eas speciatim quae rerum temporalium ordinem spiritu christiano animare sibi proponunt atque hoc modo *intimam inter fidem et vitam magnopere fovent unionem*.

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which genuinely teaches them to strive for the maturity of the human person and at the same time *to know and live the mystery of salvation*.

Can. 229 §1. Lay people have the duty and the right to acquire the *knowledge of Christian teaching* which is appropriate to each one's capacity and condition, so that they may be able to *live according to this teaching*, to proclaim it and if necessary to defend it, and may be capable of playing their part in the exercise of the apostolate.

Can. 327. Lay members of Christ's faithful […] should especially esteem those associations whose aim is to animate the temporal order with the Christian spirit, and thus greatly *foster an intimate union between faith and life*.

Can. 509 §2. The diocesan Bishop is to appoint to canonries only priests who are of *sound doctrine and life* and who have exercised a praiseworthy ministry.

Can. 722 §2. Candidates are to be properly formed *to live a life according to the evangelical counsels*. They are to be taught how *to translate this life completely into their apostolate*, applying those forms of evangelization, which best correspond to the purpose, spirit and character of the institute». All italics are ours.

> Can. 509 §2. Canonicatus Episcopus dioecesanus conferat tantum sacerdotibus *doctrina vitaeque integritate* praestantibus, qui laudabiliter ministerium exercuerunt.
>
> Can. 722 §2. *Ad vitam secundum evangelica consilia ducendam* candidati rite instituantur atque *ad eandem integre in apostolatum convertendam edoceantur*, eas adhibentes evangelizationis formas, quae instituti fini, spiritui et indoli magis respondeant.

These canons exemplify Vatican II's exhortation in *GS* 43a that as God's People, Christians are obliged by faith, more than ever, to measure up to their dignity as children of God both in words and actions, each according to one's proper vocation.

Book III on the teaching office of the Church lists eight canons[722], highlighting the true nature of teaching and catechesis in the Church. These canons are:

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[722] «Can. 759. The lay members of Christ's faithful, by reason of their baptism and confirmation, are witnesses to the good news of the Gospel, *by their words and by the example of their Christian life.* […]

Can. 767 §1. […] In the course of the liturgical year, the *mysteries of faith* and the *rules of Christian living* are to be expounded in the homily from the sacred text.

Can. 774 §2. Before all others, parents are bound to form their children, *by word and example, in faith and in Christian living.* […]

Can. 785 §1. Catechists are to be given a role in missionary work. These are lay members of Christ's faithful who have received *proper formation* and are outstanding in their *living of the Christian life.* […]

Can. 787 §1. By the testimony of their *words* and of their *lives*, missionaries are to establish a sincere dialogue with those who do not believe in Christ […].

Can. 788 §2. By formation and their first steps in Christian living, catechumens are to be initiated into the *mysteries of salvation*, and introduced into the *life of faith, liturgy and charity of the people of God, as well as into the apostolate*.

Can. 803 §2. Formation and education in a catholic school must be based on the principles of catholic doctrine, and the teachers must be outstanding in *true doctrine and uprightness of life*.

> Can. 759. Christifideles laici, vi baptismatis et confirmationis, *verbo et vitae christianae exemplo* evangelici nuntii sunt testes. […]
>
> Can. 767 §1. […] in eadem per anni liturgici cursum ex textu sacro *fidei mysteria et normae vitae christianae* exponantur.
>
> Can. 774 §2. Prae ceteris parentes obligatione tenentur *verbo et exemplo filios in fide et vitae christianae* praxi efformandi; pari obligatione adstringuntur, qui parentum locum tenent atque patrini.
>
> Can. 785 §1. In opere missionali peragendo assumantur catechistae, christifideles nempe laici *debite instructi et vita christiana prae-stantes*, qui, sub moderamine missionarii, doctrinae evangelicae proponendae et liturgicis exercitiis caritatisque operibus ordinandis sese impendant.
>
> Can. 787 §1. Missionarii, *vita ac verbi testimonio*, dialogum sincerum cum non credentibus in Christum instituant […].
>
> Can. 788 §2. Catechumeni, per vitae christianae institutionem et tirocinium, apte initientur *mysterio salutis* atque introducantur in *vitam fidei, liturgiae et caritatis populi Dei atque apostolatus*.
>
> Can. 803 §2. Institutio et educatio in schola catholica principiis doctrinae catholicae nitatur oportet; magistri *recta doctrina et vitae probitate* praestent.
>
> Can. 804 §2. Loci Ordinarius sollicitus sit, ut qui ad religionis institutionem in scholis, etiam non catholicis, deputentur magistri *recta doctrina, vitae christianae testimonio* atque arte paedagogica sint praestantes.

The above canons on the teaching office of the Church demonstrate that religion and one's formation in it can never consist in intellectual

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Can. 804 §2. The local Ordinary is to be careful that those who are appointed as teachers of religion in schools, even non-Catholic ones, are *outstanding in true doctrine, in the witness of their Christian life*, and in their teaching ability». All italics are ours.

assent alone. Rather, Christian formation entails discharging certain moral obligations and living in accord with the witness of Christians. In other words, one's religious or spiritual identity cannot in any way be altogether divorced from one's day-to-day affairs.

Finally, Book IV on the sanctifying office of the Church consists of just one canon[723]:

> Can. 865 §1. Ut adultus baptizari possit, oportet voluntatem baptismum recipiendi manifestaverit, *de fidei veritatibus obligationibusque christianis sufficienter sit instructus atque in vita christiana per catechumenatum sit probatus* […].

The message of these canons in *CIC*/83 is clear: the teaching of the Christian message, though good in itself, is not perfected unless the message finds correspondence with actual experience and is put into practice. As one will observe, these canons embody the predominant magisterial teaching issued after Vatican II, especially in *Evangelii nuntiandi* and *Catechesi tradendae*, already discussed in the previous chapter.

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[723] Can. 865 §1. «To be admitted to baptism, an adult must have manifested the intention to receive baptism, must be adequately *instructed in the truths of the faith and in the duties of a Christian, and tested in the Christian life* over the course of the catechumenate […]». The italics are ours.

2.2.3 The object and means of catechesis in the *CCEO*[724]

Just like *CIC*/83, among the sources[725] of the catechetical canons of the Code of Canons of the Eastern Churches[726] are the Message to the People of God of the Synod of Bishops of 1977 and the apostolic exhortation of John Paul II, *Catechesi tradendae*. Though the Eastern Catholic Churches are not bound by the *DCG*, the latter concerns them also because John Paul II utilized its principles in his *CT*[727].

The *CCEO* presents its canons on catechetical formation in Title XXV (*De magisterio ecclesiastico*), Chapter II (*De verbi Dei ministerio*). Composed of ten canons (cf. cann. 617-626), the section utilizes the term *institutio catechetica*[728] four times, and the term *catechesis*

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[724] As an *excursus*, and the *CCEO* not being the matter of this study, this section is admittedly brief, limited to the object and means of catechesis, though enough to point out the mutual support provided by both Codes of Canon Law to the richer understanding and praxis of the one catechesis of the Church.

[725] Cf. Pontificium Consilium de Legum Textibus Interpretandis, *Codex Canonum Ecclesiarum Orientalium*. Auctoritate Ioannis Pauli PP. II promulgatus. *Fontium annotatione auctus*, Libreria Editrice Vaticana 1995, 225-228 (= Pontificium Consilium de Legum Textibus Interpretandis, *Codex Canonum Ecclesiarum Orientalium*, 225-228).

[726] Cf. Ioannes Paulus PP. II, Constitutio apostolica *Sacri canones*, Venerabilibus Fratribus Patriarchis, Archiepiscopis, Episcopis, ac dilectis Filiis Presbyteris, Diaconis ceterisque Christifidelibus Orientalium Ecclesiarum: Codex Canonum Ecclesiarum Orientalium promulgatur, *Praefatio, Codex Canonum Ecclesiarum Orientalium, Index*, 18 octobris 1990, in *AAS* 82 (1990) 1033-1044; 1047-1060; 1061-1353; 1355-1363 (= *CCEO*). All English translations of *CCEO* texts are taken from the *Code of Canons of the Eastern Churches*. Latin – English edition. Translation prepared under the auspices of the Canon Law Society of America, Washington, D.C. 1992 (= CLSA, *Code of Canons of the Eastern Churches*).

[727] Cf. G. Nedungatt, *A Guide to the Eastern Code. A Commentary on the Code of Canons of the Eastern Churches*, Rome 2002, 471 (= Nedungatt, *A Guide to the Eastern Code*, 471).

[728] Translated into English as «catechetical formation» in CLSA, *Code of Canons of the Eastern Churches*.

seven times. The object and means of catechesis are expressed in can. 617[729]:

> Singularum Ecclesiarum sui iuris praesertim vero earum Episcoporum est gravis obligatio catecheseos tradendae, qua fides ad maturitatem adducatur et formetur Christi discipulus per cognitionem profundiorem et magis ordinatam doctrinae Christi et per adhaesionem in dies artiorem ipsius Personae.

Inasmuch as *CIC*/83 can. 773 takes the source of its wording from *CD* 14a in presenting the object and means of catechesis, the formulation as presented in *CCEO* can. 617 is clearly taken from *CT* 19 and *MPG* 1[730]. The goal of catechesis is presented as maturity in the faith and formation or education of the Christian disciple. With regard to the means of catechesis, the *CCEO* canon differs from its *CIC*/83 counterpart in terms of the latter's clear and plain mention of the fact that catechesis is accomplished both through doctrinal instruction and the experience of Christian life. *CCEO* can. 617 is silent on the mention of «experience of Christian life» as a means of catechesis.

Nevertheless, three other corresponding *CCEO* canons complement the *CIC*/83 provision on the experience of Christian life as a means of catechesis. Canon 618, as with *CIC*/83 774 §2, obliges parents to form their children in the faith and practice of the Christian life by word and example. Moreover, the canons do not fail to highlight the contextual aspect of catechesis as an ecclesial and inculturating action. Canon 619 emphasizes the sociological importance of integration into the Christian community wherein Christians are formed to live out to the full what they learn in terms of

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[729] *CCEO* can. 617. «Each Church *sui iuris* and particularly their bishops have the serious duty of providing catechesis, by which faith matures and the disciple of Christ is formed through a deeper and more systematic knowledge of the teaching of Christ and through an increasingly stronger commitment to the person of Christ».

[730] Cf. Pontificium Consilium de Legum Textibus Interpretandis, *Codex Canonum Ecclesiarum Orientalium,* 225.

the faith. For its part, can. 626 emphasizes the complete presentation of the doctrine of the Church, yet adapted to those catechized and responsive to the demands of their culture. These canons stress the experiential, ecclesial and inculturating aspects of catechesis whereby the faith is learned and lived out together with other Christians in the family, parish and wider ecclesial community. In these settings, one develops an increasingly stronger commitment to the person of Christ through which faith matures and the disciple of Christ formed.

2.2.4 The method of catechesis

Canon 779[731] provides the fundamental methodological principle of adaption which should apply to specific catechetical methods and tools. The canon states:

> Institutio catechetica tradatur omnibus adhibitis auxiliis, subsidiis didacticis et communicationis socialis instrumentis, quae efficaciora videantur ut fideles, ratione eorum indoli, facultatibus et aetati necnon vitae condicionibus aptata, plenius catholicam doctrinam ediscere eamque aptius in praxim deducere valeant[732].

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[731] Can. 779. «Catechetical formation is to be given by employing all those aids, educational resources and instruments of social communication which seem the more effective in securing that the faithful, according to their character, capability, age and circumstances of life, may be able more fully to learn catholic teaching and more effectively to put it into practice».

[732] The 1977 Schema indicates that the canon under study (can. 779) is new: «Can. 31. (novus)». It has no exact precedent in *CIC*/17 which was worked on by the *coetus studiorum* «De munere docendi». Nevertheless, the old Code has can. 1332 that provides for the adapted teaching of the catechism according to the level of understanding of Christians. It states: «On Sundays and other feasts of precept at those times that in their judgment are most likely to encourage attendance by the people, the pastor must also explain the catechism to adult faithful using words accommodated to their understanding». This canon demonstrates that within the context of the technological and pedagogical limitations of the day and against the backdrop of a strong intellectual emphasis on the memorization and understanding of the catechism, the old code, nevertheless, provided some canonical guidelines for

Among the many possible catechetical methods, the *GDC* recommends the baptismal catechumenate restored by Vatican II to be the moving spirit for all the Church's catechesis.

2.2.4.1 The catechetical principle of adaptation

Canon 779 reveals the crucial place of adaptation or accommodation for the achievement of the object of catechesis in can. 773. Such fundamental catechetical method is indispensable for the effective implementation of the dual catechetical means of doctrinal instruction and integration of doctrine with the actual life-experiences of Christians. In other words, accommodated teaching based on the character, capability, age and circumstances of life of the participants facilitates the fuller learning of Catholic doctrine and its more effective putting into practice.

By giving premium to experience in catechesis, the *GDC* also stresses the need to inculturate the gospel message in various cultural contexts. Quoting *GS* 44b, *GDC* 169 reads: «The adaptation of the preaching of the revealed word must always remain a law for all evangelization»[733]. In fact, although the old *DCG* already stressed the personal and cultural adaptation of catechesis in *DCG* 34 and 73, the new *GDC* has a whole new section entitled «Catechisms in

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the adaptation of catechesis. However, the provisions on the means to achieve this through concrete didactic and pedagogical instruments had to wait until the promulgation of *CIC*/83 can. 779.

[733] According to *GDC* 203, the duties of catechesis for the inculturation of the faith are: «(1) to know in depth the culture of persons and the extent of its penetration into their lives; (2) to recognize a cultural dimension in the Gospel itself […]; (3) to proclaim the profound change, the conversion, which the Gospel […] works in culture; (4) to witness to the transcendence and the non-exhaustion of the Gospel with regard to culture, while at the same time discerning those seeds of the Gospel which may be present in culture; (5) to promote a new expression of the Gospel in accordance with evangelized culture […]; and (6) and to maintain integrally the content of the faith and ensure that the doctrinal formulations of tradition are explained and illustrated, while taking into account the cultural and historical circumstaces of those being instructed […]».

the local churches», composed of artt. 131-136, that presents some criteria to assist local churches in compiling catechisms, which, while preserving the unity of the faith, should also be inculturated in the context of these churches.

The 1983 Code's indubitable pastoral attention to the needs of Christians also require that catechesis should be implemented in a systematic and progressive way. Its doctrinal content and experiential component should follow a certain program of pre-determined goals and means based on the circumstances of catechumens and baptized Christians (cf. *GDC* 68). In particular, since catechumens and, to some extent, quasi-catechumens and young Christians are beginners in the faith, the formation they receive in terms of doctrine, morals, worship and prayer should also be basic and essential, centered on the most fundamental truths and practical experiences of the faith (cf. *GDC* 67). On this account, the *GDC* insists that catechesis at this time, nor at any other point of the process, should not enter into disputed questions nor transform itself into a theological lecture (cf. *GDC* 68).

2.2.4.2 The catechumenate in CIC/83 and CCEO

CIC/83 cann. 788 §2 and 789 and *CCEO* can. 587 §§1-2 on the catechumenate, though pertaining to the missionary activity of the Church, are important in understanding the dynamics of catechesis in *CIC*/83 cann. 773 and 779.

According to *CIC*/83 can. 788 §2[734], the catechumenate is a period of doctrinal instruction of catechumens in the mysteries of salvation. During this time, catechumens also undergo a period of «tirocinium» or apprenticeship, i.e., they experience first hand what it means to be a Christian through participation in the Church's life of faith, liturgy, charity and apostolate. For its part, *CIC*/83 can.

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[734] *CIC*/83 can. 788 §2. «By formation and their first steps in Christian living, catechumens are to be initiated into the mysteries of salvation, and introduced into the life of faith, liturgy and charity of the people of God, as well as into the apostolate».

789[735] shows that formation in the catechumenate involves both knowing and doing, thus demonstrating the performative role of teaching in catechesis:

> Neophyti, apta institutione ad veritatem evangelicam penitius cognoscendam et officia per baptismum suscepta implenda efformentur; sincero amore erga Christum eiusque Ecclesiam imbuantur.

The core of the *CIC*/83 canons is almost identical with their equivalent canon in *CCEO*. According to can. 587 §§1-2[736], the catechumenate, which is marked by liturgical rites, is not a mere presentation of dogmas and precepts, but rather is both instruction and apprenticeship in the whole of Christian life:

> §1. Qui se Ecclesiae coniungere volunt, caerimoniis liturgicis admittantur ad catechumenatum, qui non sit mera dogmatum praeceptorumque expositio, sed totius vitae christianae institutio et tirocinium debite protractum.
>
> §2. Qui catechumenatui ascripti sunt, ius habent, ut admittantur ad liturgiam verbi aliasque celebrationes liturgicas christifidelibus non reservatas.

The term «apprenticeship» in Christian life, which *AG* 14 and the canons use to pertain to the catechumenate, is significant because it denotes the idea of «learning by doing». Learning happens not just through the formal teaching of the truths of the faith, which

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[735] *CIC*/83 can. 789. «By means of appropriate formation, neophytes are to be formed to know more deeply the Gospel truths, and to fulfill the duties undertaken in Baptism. They are also to be imbued with a sincere love of Christ and His Church».

[736] *CCEO* can. 587. «§1. Persons who desire to join the Church are to be admitted with liturgical ceremonies to the catechumenate, which is not a mere presentation of teachings and precepts, but a formation in all the Christian life and an apprenticeship duly lasting for sometime.

§2. Persons who are enrolled in the catechumenate have the right to be admitted to the liturgy of the word and other liturgical celebrations not reserved to the Christian faithful».

is absolutely necessary, but also through the actual living out of Christian life in the community of disciples[737] (cf. *GDC* 87; 157; *CT* 33). As clearly attested to by the canons, apprenticeship in Christian life is not just about knowing teachings. But neither is it about merely knowing doctrine and, running parallel to that knowledge, experiencing Christian life. Rather, the knowledge of doctrine – placed within the context of an experience of Christian life – directs and inspires the direction where one's life should go. The canons show very clearly that instruction helps one both to know what one needs to believe in as a Christian and to do what one needs to carry out in daily life on the basis of one's Christian beliefs and convictions.

The intrinsic connection between one's firm grasp of the Christian faith and the living out of authentic Christian life, i.e., the putting of the knowledge of Christian truths into practice (cf. can. 779), is not clearly demonstrated in *AG* 14. Nevertheless, the canons of both the Latin and Oriental Codes show with much greater clarity such link, and thus, the way to mend the split between the faith and the actual daily lives of Christians.

2.2.4.3 The catechumenal inspiration for all catechesis

Canons 773 and 779 do not go beyond stating the fact that catechesis should be both content and experience-based in order to attain its ultimate object of a faith that is living (doctrinally grounded), manifest (celebrated in the liturgy) and active (life witness). Neither do the canons contain more extensive catechetical principles and guidelines. These observations precisely account for the importance of the *GDC* in the proper implementation of catechetical legislation.

In fact, one notable catechetical breakthrough of the current Directory is its endorsement of the baptismal catechumenate as an inspiration for the catechetical formation of baptized Christians. Quoting *MPG* 8, *GDC* 59 states:

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[737] Cf. Marthaler, «Two Parables», vii-viii.

> The model for all catechesis is the baptismal catechumenate when, by specific formation, an adult converted to belief is brought to explicit profession of baptismal faith during the Paschal Vigil. This catechumenal formation should inspire the other forms of catechesis in both their objectives and in their dynamism.

It must be clarified that although the *GDC* recommends that the baptismal catechumenate should inspire other forms of catechesis, the *GDC* does not require the direct imitation or reproduction of its whole structure. Rather, the catechumenate hopes simply to inspire the other forms of catechesis in their object and in their inner dynamism i.e., their means (doctrinal instruction and experience of Christian life) and method[738] (adapted catechesis in the model of an apprenticeship in Christian life). It would be well and good if, called for by the local circumstances, a catechetical program would have a direct semblance to the catechumenal model, as long as the program's internal dynamism aims towards the attainment of the object of catechesis: a life of ever closer communion with Christ expressed concretely in a living, manifest and active faith.

The special character of the baptismal catechumenate is the central role it places on the liturgy itself and on liturgical catechesis. It utilizes meaningful rites and biblico-liturgical symbols in its itinerary of faith. The *GDC* offers to the Church this model for liturgical catechesis, which is found right within the ancient catechetical-liturgical tradition of the Church. Dooley[739] summarizes what liturgical catechesis meant for the early church, as well as what it should mean to catechesis in our time:

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[738] Floristán clarifies that there is not one, but different models for pre-baptismal and post-baptismal catechumenal formation, depending on the emphasis they give to one or another element. Cf. Floristán, «Restaurazione del catecumenato», 211-212.

[739] C. Dooley, «Baptismal Catechumenate: Model for All Catechesis», in *LouvStud* 23 (1998) 119 (= Dooley, «Baptismal Catechumenate», 119).

> The catechesis of the early catechumenate took place in the context of the liturgy and integrated the narration of the history of salvation, the meaning and the ethical implications of the Creed and the Our Father and the mystagogical reflection on the celebration of the sacraments of initiation. Instruction was related to worship and the ultimate purpose of both was to lead the individual and the community to incorporation in the Trinitarian life, to commitment to the person of Jesus Christ and to the building up of the reign of God. All catechesis took place in the midst of the Christian community and through the community.

The *GDC*, in fact, draws from the liturgico-pastoral principles of the *Rite of Christian Initiation of Adults*[740] as the basis for the holistic itinerary of faith provided in the catechumenate. The process of Christian initiation outlined in the *RCIA*, which *GDC* 88 also presents, is composed of four periods[741] with three turning points in the form of liturgical rites in between those periods. Of special note is the fact that the *RCIA* process also celebrates the ancient practice of the *traditio*: the handing on of the Gospel at the beginning of the catechumenate, and of the Creed and the Our Father during the period of purification and enlightenment.

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[740] Cf. International Committee on English in the Liturgy, *Rite of Christian Initiation of Adults*, Washington, D.C. 1988 (= *RCIA*).

[741] The four fundamental periods of formation in the *RCIA* catechumenate are: (1) the pre-catechumenate, which consists of an indefinite period of initial contact or experience of the candidate with the Church, especially through the witness of Christians (*RCIA* 9-13); (2) the catechumenate proper begins the process of integral catechesis with the handing on of the Gospels (*RCIA* 14-20; 68-72; 98-105); (3) the period of purification and enlightenment, marked by penance and prayer, takes place during the season of Lent (*RCIA* 21-26; 133-142; 152-159) and culminates at the paschal vigil with the reception of the sacraments of initiation; and (4) the period of mystagogy immediately after Easter (*RCIA* 37-40; 253-239), a time of continual deepening of the mysteries received, of their interiorization and of being strengthened in them especially through sacramental and community life.

In any case, the choice of patterning post-baptismal catechetical programs on the *RCIA* catechumenate calls to mind and reflects the evangelizing character of the early Church's ancient practice that was successively initial proclamation, systematic education in the Christian message, enlightenment and mystagogy. The early Christians shared and unfolded the mysteries of the faith to others in a manner that stressed formation and initiation towards maturity in the faith, and not mere sacramentalization, not even plain instruction, as the fundamental character of the Church's mission of evangelization[742]. This was a way of proceeding that, at the same time, constantly renewed the life of the whole receiving Christian community, which had been able to share with inquirers only what it actually had, and what it actually was.

2.2.5 The tools of catechesis

Can. 779[743] mentions instruments of social communications among the useful aids in catechesis. *GDC* 282-283 list other catechetical aids such as catechetical directories, catechisms[744],

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[742] Cf. G. Cavallotto, «Il nuovo Rito di iniziazione cristiana degli adulti: origine, struttura e scelte pastorali», in G. Cavallotto (Ed.), *Iniziazione cristiana e catecumenato. Divenire cristiani per essere battezzati*, Bologna 1996, 257 (= Cavallotto, «Il nuovo Rito», 257).

[743] Can. 779. «Catechetical formation is to be given by employing all those aids, educational resources and means of social communication which seem the more effective in securing that the faithful, according to their character, capacity, age and circumstances of life, may be more fully to learn catholic teaching and more effectively put it into practice».

[744] Canons 775 and 827 §1 regulate the publication of diocesan, national or regional catechisms. Cf. Sacra Congregatio pro Doctrina Fidei, Decretum *Ecclesiae pastorum*, De Ecclesiae pastorum vigilantia circa libros, 19 martii 1975, in *AAS* 67 (1975) 281-284. Cf. Sacra Congregatio pro Doctrina Fidei, Réponse *Par lettre*, À la Conférence Episcopale Française, 7 iulii 1983, in *AAS* 76 (1984) 49-52. Cf. Sacra Congregatio pro Doctrina Fidei, Risposte *Con lettera*, Ai quesiti sull'interpretazione del decreto *Ecclesiae pastorum*, 7 iulii 1983, in *AAS* 76 (1984) 45-48. These two latter documents, dated 7 July 1983, of the Congregation for the Doctrine of the Faith are responses to the respective

textbooks, guides for catechists and parents and audio-visual aids. The canon is, in fact, related to can. 761, which provides that all available means of proclaiming Christian doctrine should be used in the apostolate; likewise, with can. 822 §1 which strongly urges pastors of souls to avail themselves of a right that belongs to the Church, i.e., to make ample use of the modern means of social communication (cf. *GDC* 160-161).

Canon 779 provides the basic criterion for the use of catechetical tools and other resources. All catechetical tools should be effective in achieving the two desired effects of catechesis. They should lead to the fuller learning of Catholic doctrine and the more effective putting into practice of the faith whether on one's knees at prayer at the altar of the liturgy or on one's feet at the altar of daily secular life and work. On this account, the canon marks a clear departure of the new code from the old. In the old, the catechetical tool *par excellence*, the catechism, was used to teach doctrine well (cf. *CIC*/17 can. 1332). In the new, all catechetical tools should be used not just anymore to learn doctrine well, but also to live according to that teaching. Thus, if the aids, educational resources and means of social communications, whatever they may be – even a catechism textbook – do not help in learning doctrine more fully and translating or applying it more appropriately in life, such aids are deemed ineffective and their use for catechesis discouraged, according to the stipulation of can. 779. In this sense, the new code gives a more stringent criterion for the use of instruments and tools in catechesis.

2.2.6 The agents of catechesis

According to can. 774 §1[745], «Sollicitudo catechesis […] ad omnia Ecclesiae membra pro sua cuiusque parte pertinet». The canon

queries of the Congregation for the Clergy and of the episcopal conference of France concerning the interpretation of art. 4, §1 of the 19 March 1975 decree *Ecclesiae pastorum* issued by the same Congregation.

[745] Can. 774 §1. «The care for catechesis […] extends to all members of the Church, each according to his or her own role».

stresses the Christian community's role as the agent of the Church's apprenticeship program in Christian life.

An important aspect of the formation of Christians is the deepening of their communion of life and sharing, as well as the living out of their mission in an increasingly intense way (cf. *GDC* 70). In this regard, catechesis does not entail a mere formation in belonging to the Christian community but also a real integration into its life and mission. The ongoing maturity in the faith that catechesis facilitates in the areas of doctrine, morals, worship and personal prayer needs the support of a welcoming and supportive Christian community that would accompany those initiated into an environment where they can live as fully as possible what they have learned (cf. *GDC* 69). The community's example, witness and practice of Christian life do form part of the «curriculum» of the apprenticeship program in Christian life.

According to the same can. 774 §1, the care for catechesis, which pertains to all members of the Church according to his or her own role, is carried out «[…] sub moderamine legitimate ecclesiasticae auctoritatis». The identity of those who are primarily responsible for the Church's catechesis is clarified in can. 773[746]: «Proprium et grave officium, pastorum praesertim animarum, est catechesim populi christiani curare […]». The word «praesertim» appears here rather conspicuously because such a duty is not an exclusive domain reserved to some, but rather belongs to the whole Church by virtue of the Sacraments of Baptism and Confirmation. Catechesis is not just the concern of the hierarchy, as would seem to suggest the title *De magisterio ecclesiastico* in *CIC*/17[747].

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[746] Can. 773. «It is pastors of souls especially who have the serious duty of attending to the catechesis of the Christian people […]».

[747] Cf. A.G. Urru, *La funzione di insegnare della Chiesa nella legislazione attuale*, Roma ²2001, 562 (= Urru, *La funzione di insegnare*, 562).

The moral responsibility common to all the faithful now becomes a proper and grave duty especially of pastors of souls[748] by reason of their ordination to the priestly and episcopal orders by which they fulfill their teaching office *in persona Christi Capitis* and so they nourish the people of God (cf. can. 1008). The Sacrament of Holy Orders constitutes them as «educators of the faith»[749] (*PO* 6b), who are to see to it that the faithful are properly formed and reach true Christian maturity (cf. *GDC* 224; cann. 150; 129 §1). Urru sums it up clearly: «Catechesis is the work of the whole Church because it is the duty of the whole Church. Just as all the faithful have the right to catechesis, so all pastors have the duty to provide it»[750].

Within the Christian community, and without prejudice to the fact that family catechesis[751] precedes, accompanies and enriches all other forms of catechesis, the parish community occupies a special place as the nerve center of catechetical functions and initiatives (cf.

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[748] Specifically, pastors of souls are diocesan bishops – and their equivalents in law (cf. cann. 134 §1; 368) – for their dioceses, pastors for their parishes or quasi-parishes and chaplains of special groups of people.

[749] Cf. Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Presbyterorum ordinis*, De Presbyterorum ministerio et vita, 7 decembris 1965, n. 6b, in *AAS* 58 (1966) 1000 (= *PO* 6b).

[750] «É opera di tutta la Chiesa perché è dovere di tutta la Chiesa. Come tutti i fedeli hanno diritto alla catechesi, cosi tutti i Pastori hanno il dovere di provvedervi». Urru, *La funzione di insegnare*, 596. The English translation is ours.

[751] The duty of parents to catechize their children arises from marriage and parenthood (cf. *FC* 52-53; *GDC* 227) and is articulated most explicitly in the *Ordo Baptismi Parvulorum*, specificially in the questions addressed first to the parents, and then to the sponsors, of the candidate. Cf. Sacra Congregatio pro Cultu Divino, *Rituale Romanum* ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum. *Ordo Baptismi Parvulorum*. Editio typica, Typis Polyglottis Vaticanis MCMLXIX, 24 (= Sacra Congregatio pro Cultu Divino, *Ordo Baptismi Parvulorum*, 24). Cf. Ioannes Paulus PP. II, Adhortatio apostolica *Familiaris consortio*, De Familiae Christianae muneribus in mundo huis temporis, 22 novembris 1981, nn. 52-53, in *AAS* 74 (1982) 144-146 (= *FC* 52-53).

GDC 257; *CT* 68b). Here, a true experiential learning of doctrine is organized and made effective through the actual living and interacting of those catechized with other committed Christians in the context of family, neighborhood, school and local church[752]. Here, the participants of catechesis are influenced, taught and molded by the examples of parents and sponsors (cf. can. 774 §2), clerics and members of institutes of consecrated life (cf. can. 758; 776; 778) and even other catechetical participants themselves (cf. can. 777). Parish priests are thus reminded to form genuinely participative Christian communities united at the table of the Word and of the Eucharist (cf. *PO* 6d). Among pastors of souls, it is they who have a very crucial role to play towards either the success or failure of implementing the catechetical program of the diocese.

The following are the duties of the parish priests legislated in can. 777 whether in the setting of the parish church itself or the private and public schools located within the territorial jurisdiction of the parish: (1) general catechesis for all towards a more active and conscious celebration of the sacraments, especially the Eucharist; (2) children's catechesis in preparation for the first reception of the Sacraments of Reconciliation, Eucharist and Confirmation; (3) ongoing catechesis for children; (4) special catechesis for the mentally and physically handicapped; and (5) ongoing catechesis for young people and adults. All the other responsibilities of parish priests are oriented towards the due accomplishment of these catechetical tasks on account of the status of catechesis as the most preeminent duty of parish priests.

A key factor in any parochial catechetical endeavor which any parish priest cannot do without is the commitment of lay catechists. They are called upon to cooperate officially and publicly with the

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[752] Cf. J. Coriden, «The Teaching Function of the Church», in J. Beal – J. Coriden – T. Green (Ed.), *New Commentary on the Code of Canon Law*, New York – Mahwah 2000, 934 (= Coriden, «The Teaching Function of the Church», 934).

hierarchy in the ministry of the Word. In the words of can. 759[753], «Vocari etiam possunt ut in exercitio ministerii verbi cum Episcopo et presbyteris cooperantur» (cf. also cann. 228 §1; 230 §3). Lay people infuse a specifically lay character into the catechetical mission of the Church. Because of the secular nature of their presence in the world, they live in the midst of temporal reality, transmitting the Christian message to people in the very concreteness of the daily realities of life[754] (cf. *ChL* 15; *GDC* 230). For this reason, lay people can be very effective communicators of the mystery of Christ.

3. Conclusion

This chapter has investigated the manner by which Vatican II and its post-conciliar documents have determined the outcome of the formation of *CIC*/83 cann. 773 and 779. What we have discovered are the canons' clear pastoral orientation that sought to stamp a new, yet in fact old, character to all of the Church's catechesis: a kind of catechetical formation wherein the doctrinal, moral and liturgical teachings of the Church have an influence on, and not detached or split from, the daily life of the Christian. This integration of faith and life has come to light especially in the chapter's commentary section that showed how the Directory enriches the understanding of the legislation on the object and means of catechesis, as well as its method, tools and agents.

The *object* of catechesis in can. 773, put in terms of a living, manifest and active faith, is expressed in a general way by *GDC* 81 as the mature confession of faith of individual Christians and of communities. This general goal is specified in terms of an adequate

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[753] Can. 759. «They can also be called upon to cooperate with bishops and priests in the exercise of the ministry of the Word».

[754] Cf. Ioannes Paulus PP. II, Adhortatio apostolica post-synodalis *Christifideles laici*, Ad Episcopos, Sacerdotes et Diaconos atque Religiosos Viros ac Mulieres omnesque christifideles Laicos: De vocatione et missione Laicorum in Ecclesia et in mundo, 30 decembris 1988, n.15, in *AAS* 81 (1989) 417 (= *ChL* 15). Cf. G. Gatti, «L'originalità laicale del ministero del catechista», in *PresPas* 48/12 (1978) 74 (= Gatti, «L'originalità laicale», 74).

knowledge of doctrine (cf. *GDC* 85a), living worship and prayer (cf. *GDC* 85bd), and fruitful witness of life (cf. *GDC* 85c). In effect, it becomes clearer why the ultimate object of catechesis in can. 773 is not the building up of religious information and the knowledge of doctrines but rather a living, manifest and active relationship with Jesus Christ.

The *means* of catechesis in can. 773 is two-fold. They are doctrinal instruction and experiential formation that strives to make doctrinal learning a valid norm of conduct and life (cf. *GDC* 87eg; 116-117; 152). If catechesis, however, does, and should actually have, a strong intellectual component, it is only because the knowledge of Christ and the Church is the foundation of one's active and intelligent participation in the Church's liturgy and is the source and inspiration of every Christian's committed life in the secular world.

Concerning *method*, inasmuch as can. 773 brings in the crucial role of experience in catechesis, can. 779 and the Directory also stress the need to adapt catechesis to people's circumstances and to inculturate the gospel message (cf. *GDC* 169; 203). This fundamental principle is essential in facilitating the fuller learning of Catholic doctrine and its more effective putting into practice. Moreover, through the experience of the catechumenate as an apprenticeship in Christian life, *CIC*/83 cann. 788 §2 and 789 and *CCEO* can. 587 §§1-2 clarify for us more fully that the knowledge of doctrine is intrinsically performative and should inspire the living out of one's Christian life. In fact, the *GDC* endorses the baptismal catechumenate as an inspiration for the catechetical formation of baptized Christians (cf. *GDC* 59; 88-91).

With regard to the *tools* of catechesis, the text of can. 779 provides the criteria of effectivity and adaptation with regard to their use. They should effectively assist Christians, according to their circumstances of life, in the fuller learning of Catholic teaching and their application in life (cf. *GDC* 283).

Finally, both the Code and the Directory highlight the place of the Christian community as the *agent*, the «director of apprenticeship

in Christian life» of those completing their Christian initiation and beginning their continuing formation in the faith (cf. *GDC* 69-70; 220-231). Within the whole Christian community, the members of the parish community, led by the parish priest, are the primary agents of this apprenticeship (cf. *GDC* 257). The propositions on the active involvement of the whole parish and a catechesis inspired by the model of the catechumenate are crucial directives to confront the problem of the split between the-faith-as-known and the-faith-as-lived noted in *GS* 43a.

The current catechetical legislation in *CIC*/83 is in clear discontinuity with *CIC*/17, but also richer and more complete than the germinal catechetical teaching of Vatican II. With the added information provided by the redactional history of *CIC*/83, and through the study of the corresponding canons in the *CCEO*, this chapter has shown the intrinsic connection in the law between doctrine and experience in catechesis. Rather than merely running parallel to each other in the catechetical process, the knowledge of doctrine should direct and inspire praxis. Doctrinal instruction is meant to help Christians both to know what they need to believe in as Christians and to do what they need to carry out in daily life on the basis of their Christian beliefs and convictions.

CHAPTER VII.

THE OBJECT AND MEANS OF CATECHESIS IN CONTEMPORARY PHILIPPINE CATECHETICAL MAGISTERIUM AND PRAXIS

> If we go by […] the many grave social ills that plague our nation, we have to wonder about our claims to Christianity. Yet we should not exaggerate our failures. But neither should we minimize them. There is much of the gospel that has become part of us – compassion, forgiveness, caring, piety – and makes of us a basically decent people. So even as we speak of change and renewal, we see we have a solid base to build on – even among those we call the «unchurched» (*PCP II* 15).

These lines set the general spirit of this present chapter's discussion on certain aspects of catechesis in the Philippines. The first part of the chapter provides a brief historical sketch of the Philippines and some information on current realities, i.e., the immense challenges and potentials of catechesis in the Philippines. The second part presents the teachings of the Philippine magisterium regarding the object and means of catechesis that address the challenge of integral faith formation facing local catechesis. The third part progresses from the level of catechetical theories and propositions to the concrete world of actual catechizing as embodied in three catechetical manuals prepared respectively for the family, parish and school catechesis. The chapter closes with recommendations for the improvement of

catechesis in the Philippine setting, with the hope that they might help other local churches as well in their catechizing activities.

1. The Philippines in context

In understanding the various challenges that the Philippine Church faces today, one needs fundamental background on key past and present realities, including some vital statistics, of this local church. Hence, a brief survey of Philippine civil and ecclesiastical realities is initially presented in this section of the study, followed by a presentation of the specifically catechetical challenges that confront the faith formation of Filipino Catholics in general, and in the settings of the family, parish and school.

1.1 Background information

The Philippines is an archipelago lying off the south eastern coast of Asia. Covering an area of 300,000 square kilometers, the Philippines is composed of 7,107 islands and islets of which the largest are Luzon in the north and Mindanao in the south. Between them are several island groups collectively known as the Visayas. Another chain of islands at the south western tip of Mindanao toward Borneo is the Sulu Archipelago. The Filipino people are a unique cultural blend of Malay, Chinese, Polynesian, Arabic, Spanish and American influences. Due to the confluence of historical events, it can be said that the Filipino people are a product of both East and West[755].

1.1.1 Brief historical survey

The original settlers of the Philippines were probably the Negritos, who closely resemble some of the indigenous peoples of the Malay Peninsula. Through time, later immigrants belonging to the brown-

[755] Cf. National Statistics Office, *The Philippines in Figures 2008*, Manila 2008, 1 (= NSO, *The Philippines 2008*, 1).

skinned Malay race streamed into the islands and drove the early settlers into the mountainous interiors[756].

King Philip II of Spain, who reigned from 1556-1598, took a keen interest in the islands. Earlier, Ferdinand Magellan had led an ill-fated expedition, arriving in the island of Cebu on 16 March 1521. However, together with some of his men, he was later killed by Cebuanos who repudiated an alliance with the explorers. And so in 1559, Philip II sent an armada, led by Miguel Lopez de Legazpi, to the islands, which they reached in 1565. In 1571, Legazpi established the colonial government in Manila and became the first governor general of the territory[757]. Soon afterwards, systematic evangelization began, initially led by the Augustinians who arrived with Legazpi in 1565. They were followed by the Franciscans (1578), Jesuits (1581), Dominicans (1587) and Augustinian Recollects (1606). Each missionary group was assigned a territory to evangelize. The first diocese was established at Manila in 1578 as a suffragan of Mexico, with Fray Domingo de Salazar, a Dominican, becoming the first bishop of Manila. Under the arrangement of the *Patronato Real de Indias*, the Spanish government provided material and financial support to the missionaries in the Philippines, while having also a good deal of control over them.

One thing that characterized the period of early evangelization was the missionaries' concerted effort, led by Bishop Salazar, to protect the natives from the abuses of the *conquistadores* and of native Filipinos themselves[758]. The friars' prophetic voices against these injustices was something that attracted the natives to the religion the missionaries preached and became a powerful motive for their

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[756] Cf. H. de la Costa, «Philippines», in W.J. McDonald (Ed.), *The New Catholic Encyclopedia*, Vol. XI, Washington, D.C. 1967, 280 (= de la Costa, «Philippines», 280).

[757] Cf. P. Fernandez, *History of the Church in the Philippines: 1521-1898,* Manila 1979, 11-13 (= Fernandez, *History*, 11-13).

[758] Cf. *ibid*., 29. Cf. de la Costa, «Philippines», 281-282.

conversion and acceptance of Spanish rule[759]. Surely this was a role the Philippine Church has striven to carry on to the present day.

The Spanish missionaries in the Philippines made adaptations to the customs and traditions of the native Filipinos in order to present Christianity in a form not totally alien to them. Foremost among these was their decision to teach the faith in the local regional languages through teaching the catechism and preaching[760]. In fact, the first book published in the Philippines in 1593 was a catechism textbook entitled the *Doctrina Christiana en lengua española y tagala*. It was printed in Spanish, in Tagalog transliterated into Roman letters, and in the Tagalog characters of the syllabary[761]. Another approach the missionaries employed, together with the necessary instruction, was to substitute the old pagan practices and rites of the

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[759] Cf. J.N. Schumacher, *Readings in Philippine Church History*, Quezon City [2]1987, 22; 37 (= Schumacher, *Readings,* 22; 37).

[760] Filipino researchers have studied the inculturating efforts of the Spanish missionaries in the homilies they preached in the local languages. Among them, cf. P. Viray, «A Study of the *Sermones* of Fray Blancas de San José: Its Adaptations to Filipino Language, Customs, Values and Structures» and J.M. Francisco, «*Alipin ng Dios, Alipin ng Demonio* (*Slave of God, Slave of the Demon*): Translating Slavery as Religious Symbol», in J.M. Francisco (Ed.), *Sermones: Francisco Blancas de San José, O.P. (+ 1614)*, Quezon City 1994, 325-337; 370-395 (= Francisco (Ed.), *Sermones*, 325-337; 370-395).

[761] The *Doctrina Christiana en lengua española y tagala* is basically a compendium of prayers and moral norms destined for those who had just been, or were about to be, baptized. After a syllabary of both the Spanish and Tagalog languages, the following are printed: the Our Father, Hail Mary, *Credo*, Hail Holy Queen, Articles of Faith, Ten Commandments, Commandments of the Holy Church, Sacraments of the Holy Church, Seven Mortal Sins, Fourteen Works of Charity, Confession and Catechism. The only extant copy of the *Doctrina* is found in the Library of Congress in Washington, D.C. The digital copy can be read in: http://lcweb2.loc.gov/cgi-bin/ampage. Cf. Schumacher, *Readings,* 74-75. Cf. A. Ocampo, «Pre-Spanish Filipinos Knew How to Write», in *PDI* (24 September 1999) 8 (= Ocampo, «Pre-Spanish Filipinos», 8).

natives with Christian liturgical and para-liturgical observances like fiestas, processions, use of relics, holy water and crosses[762].

For the formation of the native clergy, a seminary, known as San Clemente, was inaugurated in Manila in 1705, with seventy-two students, eight of whom were native-born Filipinos. After San Clemente was closed in just a short time, the Seminary of San Felipe was then opened in 1712, followed by other foundations also in Manila (1773), Cebu (1783), Nueva Caceres (1783), Vigan (1821) and Jaro (1868)[763]. By the nineteenth century, Catholicism had spread in most of the country and had taken root as the religion of the people[764].

In 1896, after 332 years of Spanish rule, Filipinos revolted on a wide scale against the colonizers. Meanwhile, during this time of revolt in the Philippines, Spain declared war against the United States in April 1898. In the Philippines, General Emilio Aguinaldo and other leaders of the Philippine Revolution assembled in Kawit, Cavite and declared the independence of the country on 12 June 1898. However, with the defeat of the Spanish forces in the hands of the Americans, the United States forced Spain to cede the islands, by virtue of the Treaty of Paris, to the United States. Soon enough, the Filipino-American War broke out from 1899 to 1902. With the Filipino forces defeated, the Americans took hold of the territory. As years of occupation progressed, the Americans also granted Filipinos increasing powers of self-government[765]. With the outbreak of World War II, Japanese troops invaded the Philippines in 1942 and occupied the nation until 1944, when the American forces led by Gen. Douglas MacArthur returned to liberate the country from the Japanese. The United States granted full independence to the Philippines on 4 July 1946.

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[762] Cf. de la Costa, «Philippines», 281. Cf. Schumacher, *Readings,* 76-77.

[763] Cf. Fernandez, *History*, 45-61.

[764] Cf. de la Costa, «Philippines», 282.

[765] Cf. *ibid.*, 280. Cf. NSO, *The Philippines 2008*, 2.

1.1.2 Present-day realities

As of 31 December 2006, 442 years after the initial systematic evangelization of the Philippines in 1565, the population of the Philippines stands at around 86,970,000 inhabitants. Around 70,502,000 of the total population are Roman Catholics or 81 percent, unevenly distributed in 86 ecclesiastical jurisdictions throughout the Philippine archipelago[766]. The figures make the Philippines the third largest Roman Catholic country in the world in terms of the actual number of baptized Catholics, next to Brazil and Mexico[767]. Until recently, it was the only predominantly Catholic country in Asia, making up around 59 percent of the continent's total Catholic population[768]. Out of the total Catholic population of the country, around 6,668,869 Filipino Catholics are *in dispersionem*, working and living abroad as temporary, permanent or undocumented residents[769].

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[766] According to the *Annuarium Statisticum Ecclesiae* published in 2008 containing figures as of 31 December 2006, in 2006 alone there were 1,633,753 mostly infant baptisms in the Philippines. Cf. Secretaria Status Rationarium Generale Ecclesiae, *Annuarium Statisticum Ecclesiae 2006*, Città del Vaticano 2008, 39; 333 (= Secretaria Status, *Annuarium 2006*, 39; 333). See also similar approximate figures in NSO, *The Philippines 2008*, 23-24.

[767] Brazil has a Catholic population of 157,816,000 and Mexico with 96,370,000. Cf. Secretaria Status, *Annuarium 2006*, 36-37.

[768] There are 118,466,000 Catholics in the whole Asian continent. The other predominantly Catholic country in Asia is Timor-Leste, which became a sovereign state from Indonesia in 2002. Cf. *ibid.*, 37-40.

[769] The Philippine National Statistics Office records in 2006 around 8,233,172 Filipinos living overseas – especially in North America and Asia/Middle East – as temporary, permanent or undocumented residents/workers. Applying the same percentage number of 81 percent of Catholics in relation to the whole Philippine population, the Catholic population of overseas Filipinos should amount to about 6,668,869. Cf. NSO, *The Philippines 2008*, 25.

The number of annual ordinations to the priesthood in the Philippines[770] is not able to cope with the growing number of Catholics to minister[771]. The sheer number of baptized Filipinos who need to be given basic catechesis confirms the judgment of the Second Plenary Council of the Philippines[772] that catechesis is the most basic area of renewal in the Philippines and should receive first priority. According to *PCP II*,

> there are so many of them (to be catechized) because there are not enough priests, religious and other Church personnel to work with them. And the lack of workers in the vineyard is due in turn to a lack of Church-going, of catechesis and formation, the very factors that would encourage more vocations of service to the Church. A vicious circle (*PCP II* 16).

The demographic[773] and definitely also the economic situation of the Philippines, as a matter of consequence, connects with the two biggest practical difficulties in the ministry of catechesis in

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[770] In 2006, 174 new diocesan priests were ordained in the Philippines. Cf. Secretaria Status, *Annuarium 2006*, 149. The number reveals a very low ratio of new priests per each of the 86 ecclesiastical jurisdictions, i.e., only two new diocesan priests per ecclesiastical jurisdiction.

[771] As of the 2006 *Annuarium*, there are 5,528 diocesan priests and 2,788 religious priests in the Philippines. Taken altogether (8,316 priests) and distributed to the Roman Catholic population who are actually living in the country, the priest-to-people ratio is one priest to 7,675 Catholics. Cf. *ibid.*, 107.

[772] Cf. Catholic Bishops' Conference of the Philippines, *Acts and Decrees of the Second Plenary Council of the Philippines*, Manila 1992 (= *PCP II*).

[773] Considering the above demographic situation of the Philippine Church, it should be observed that the *GDC*'s distinction between catechesis in the sense of initial, basic initiation (cf. *GDC* 63-68) and catechesis as ongoing formation in the faith (cf. *GDC* 69-78) – though surely valid and should always be taken into consideration in the Church – is not directly relevant to the Philippine context which focuses primarily on the continual formation of baptized Catholics, and not with catechizing adult converts. Cf. J. Roche, «Revising the National Catechetical Directory», in *Landas* 14 (Jubilee 2000 Issue) 25 (= Roche, «Revising the Directory», 25).

general. The *New National Catechetical Directory for the Philippines*[774] identifies these as insufficient funding and lack of proper facilities, especially adequate catechetical materials (cf. *NNCDP* 461). The first, lack of funds, is perhaps the major cause of the second. The lack of funds takes a deep toll also on the number of catechists and the quality of their work as most of them receive very little monetary compensation, formation and instructional materials for their work in public schools and parishes.

The number of lay catechists in the Philippines is estimated as of 2007 at 63,800. The number includes both mostly part-time volunteer catechists and also full-time catechists, some of whom are professionally trained (cf. *NNCDP* 456). These catechists are definitely not sufficient to address adequate Christian formation for the Filipino Catholic faithful. In fact, many catechists, at a certain point in their lives, stop rendering their service. This is one of the main reasons why the Philippines continues to experience a lack of catechists. According to a national catechetical survey held in 2000[775], the primary reason for this dropout among full-time salaried catechists is that they are able to find elsewhere a better paying job that would help them support their family's financial needs. The salary they receive as catechists is not sufficient to make ends meet. At the same time, parishes cannot simply rely on non-salaried volunteer catechists since most of them do not have the sufficient professional training. Hence, the actual size and continued growth of the Catholic population demand a concerted effort in the ministry of catechesis in terms of better planning and organization, including the recruitment of, and support for, catechists, with the view of the more efficient use of both human and material resources (cf. *NNCDP* 435).

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[774] Cf. Catholic Bishops' Conference of the Philippines, *New National Catechetical Directory for the Philippines,* Definitive Edition Approved on 12 February 2007 by the Congregation for the Clergy, Manila 2007 (= *NNCDP*).

[775] Cf. S. Putzu, «The National Survey on the Catechetical Situation in the Pastoral Setting: Some Relevant Remarks. Part Two of Three Parts», in *Docete* 24 (July-September 2001) 17-18 (= Putzu, «The National Survey. Part Two», 17-18).

1.2 Challenges of catechetical formation

The above demographic situation, including other factors, to a certain extent has brought about many problems and difficulties to catechesis in the Philippine setting. These challenges concern the quality of faith formation and other practical difficulties related to family, parish and school catechesis.

1.2.1 Challenges of adequate faith formation

Being a predominantly Catholic country with a fairly organized network of dioceses, parishes, outstation chapels and Basic Ecclesial Communities, majority of Filipinos today have been initiated into Christian life by the reception of the sacraments of Baptism, Eucharist and Confirmation. However, both *PCP II* and the *NNCDP* claim that many Filipino Catholics are considered to be exteriorly sacramentalized, i.e., baptized, have received first communion, confirmed and married in the Church, but never adequately evangelized or catechized. In other words, the preparation of Filipinos for the reception of these sacraments and their continual formation for maturation in their Christian life in general are inadequate and need much improvement (cf. *NNCDP* 337).

The ordinary Filipino Catholic receives doctrinal instruction about the credal, moral and liturgical truths of the faith and likewise, learns about various traditions and practices initially from the family and then from various catechetical opportunities in the parish setting. Moreover, the average Filipino Catholic also experientially learns, to a certain extent, how to be a Catholic through a process of Christian socialization in an overwhelmingly Catholic Christian environment, a process not totally dissimilar to that experienced by the Christians of the Middle Ages. Many Filipino cultural traditions – mostly of a religious character – have a strong catechetical impact on people. In a sense, the *NNCDP* notes, all these religious practices manifest how the Catholic faith has become ingrained in the life and psyche of Filipinos. The foreign religion that the Westerners brought to Philippine shores has found a home in this Asian country, taking

on much of its cultural worldview and expressions and, at the same time, taking root in the lives of its people and in its history.

However, the *NNCDP* clarifies, catechetical formation based largely on occasional doctrinal instruction and the experiential practice of popular religiosity cannot be considered as an adequate pedagogy of faith for Filipinos (cf. *NNCDP* 339). As a result, «a very great number of both rural and urban Filipinos are at the level of catechumens, i.e. they are in dire need of a systematic catechesis towards maturity in the faith» (*NNCDP* 340). This fact is manifested in *PCP II*'s observation that

> for most of our people today, the faith is centered on the practice of the rites of popular piety. Not on the Word of God, doctrines, or sacramental worship (beyond Baptism and Matrimony). Not on community. Not on building up our world unto the image of the Kingdom. And we say it is because the «unchurched», the vast majority of our people, greatly lack knowledge of, and formation in, the faith (*PCP II* 13).

Nevertheless, without trivializing the need for authentic formation in the faith, *PCP II* qualifies the above rather strong statement, explaining that

> it is too easy to dismiss them as «nominal Catholics» simply because they do not attend Mass and receive the sacraments on a regular basis. To judge them as Christ Himself would judge them, we have to ask what they do to one another as simple human beings, whether they feed the hungry, give drink to the thirsty, shelter the homeless (cf. *Mt* 25,35-37). We have to ask how much of the values of the Kingdom they have in faith made their own; how deeply these values move them in their interacting with one another. And so when we see jeepney drivers taking into their homes stranded passengers, dirt-poor farmers sharing food with the more destitute, or lawyers and doctors giving free service to needy clients, we have to think twice about the depth of faith of those we call «nominal Catholics» (*PCP II* 14).

The issue regarding the inadequate faith formation of nominal Catholics does not pertain only to the problem of ignorance in the prayers and doctrines of the faith. The problem involves Christian commitment as well. In Catholic schools where students have the privilege of receiving systematic catechesis or religious education, the *NNCDP* laments that despite the distinct advantages of their schooling, some graduates of Catholic schools «do not seem to have sufficiently assimilated Christian values in such a way as to inspire personal commitment to authentic Christian living» (*NNCDP* 85). Some have even contributed to the socio-economic-political ills of the country either by direct involvement or simply by their complacent non-involvement in secular, especially political, affairs as committed Christians (cf. *PCP II* 627).

1.2.2 Challenges of family catechesis

Church teaching has consistently emphasized the family, the domestic church, as the place and setting where catechesis usually begins to take place, having the advantage of instilling among its young members basic human and Christian values. It should be clarified, however, that family catechesis is more of an ongoing, daily, unstructured witnessing rather than a systematic, logically structured teaching process (cf. *GDC* 255; *NNCDP* 66). At the minimum, parents should be able to impart in word and deed the most basic truths and values of Christian life to their children (cf. cann. 774 §2; 776).

However, the great majority of Catholic parents do not feel confident enough to catechize their children even in the basics of the faith, more so, in a more advanced level of religious instruction. In effect, the *NNCDP* notes that «today's Filipino family is scarcely prepared to function as the first and principal school of evangelization and catechesis» (*NNCDP* 336). One realizes in fact that even if some parents themselves have been catechized well enough during their younger days, there is a general lack of continuing catechesis for them as adults. The number of parishes that have a systematic program for adult catechesis is very small, with most of their energies focused on

the sacramental catechesis of children and young people, aside from the many other concerns of a typical Philippine parish, which usually has a vast population of Catholic faithful.

1.2.3 Challenges of parish catechesis

Parish catechetical activity in the Philippines often centers on sacramental catechesis, i.e., the annual preparation for first Confession, first Holy Communion and Confirmation, and pre-marriage catechesis. Only in a few parishes is there a formal and systematic ongoing catechetical formation for teenagers and adults after the reception of the Sacraments of Christian Initiation (cf. *NNCDP* 338). Hence, some catechesis is given to adults in parishes in the form of parish recollections and retreats during Advent and Lent, catechetical homilies, novena Masses for fiestas and the prebaptismal and Confirmation seminars given to parents and sponsors. Other forms include Bible Study groups, formation sessions organized by transparochial ecclesial movements and prayer meetings in the context of Basic Ecclesial Communities (*BEC*s). As already noted, catechesis in the Philippines is still very much equated almost exclusively with children and young people (cf. *NNCDP* 452).

On a more hopeful note, the Philippine Church sees the very positive role *BEC*s play in the catechesis of Filipino Catholics, especially in the rural areas[776]. «They offer the best opportunity to involve all Filipino Catholics in the catechetical ministry» (*NNCDP* 447). Mostly organized among farmers and fisherfolk in rural areas, but also in urban centers in dioceses with a high level of lay ecclesial involvement, *BEC*s are small communities or clusters of Catholic families within the confines of the parish. These families gather at least on a weekly basis in the locality's *kapilya* or chapel to study and reflect on the Word of God, partake of the Eucharist through

[776] For an inside look into the experience of Basic Ecclesial (Christian) Communities in various rural and urban settings of different dioceses in the Philippines, cf. G. Mendoza – J.M. Luz – J.L. Deles (Ed.), *Church of the People. The Basic Christian Community Experience in the Philippines*, Manila 1988 (= Mendoza – Luz – Deles (Ed.), *Church of the People*).

the help of the duly designated community leader called *alagad* or *kaabag* in the absence of a priest, or celebrate the Eucharistic sacrifice in the presence of the priest. These communities are united to their parish priests who take the lead as pastor of the flock in organizing them. Due to the lack of priests, *BEC*s are ministered to regularly by lay leaders who have received formation from their parish priests themselves (cf. *PCP II* 138).

*BEC*s strive to integrate the faith of their members and their daily life through the guidance of regular catechesis from lay leaders. As members of a Christian community, they are guided by faith to an experience of solidarity with one another, especially in their action for justice and the eradication of poverty in their midst, and towards a vibrant celebration of the liturgy. Recognizing the potential of *BEC*s for evangelization and catechesis, *PCP II* declares that it «is a great hope for the Church in the Philippines» (*PCP II* 140).

1.2.4 Challenges of school catechesis

According to the *NNCDP*, there are at least 18 million Filipino Catholic children and youths enrolled in the public and private elementary and high schools, including the Catholic schools. Out of 12.8 million elementary school children, only 3.5 percent are enrolled in Catholic schools, while the remaining 96.5 percent are enrolled mostly in public schools. The picture changes in the setting of the high school system where out of 5.8 million students, about 11.2 percent are enrolled in Catholic schools and 88.8 percent in public or non-denominational schools (cf. *NNCDP* 83).

In practice, catechesis in the school setting – whether in Catholic schools or in public, government schools – constitutes the bulk of systematic catechizing activities in the Philippines. Filipino youths are reached by organized and systematic catechetical formation or religious education in the school and not so much in homes nor in parish pastoral centers (cf. *NNCDP* 83). Based on many years of experience, catechetical leaders in the country have come to recognize the great potential of schools in providing catechesis to millions of young Filipinos. Besides, according to Putzu, the fact is that

> unfortunately, there seems to be no viable alternative to the teaching of religion in the public schools. Our parishes are not in a position to offer adequate religious instruction in their premises to the immense number of children who are enrolled in public schools. If these children are not taught the content of their faith in school, the greatest majority of them will simply remain ignorant of the faith in which they were baptized[777] […].

On this account, the school apostolate should not be separated from the parish ministry. The classroom religious instruction that students receive in the school setting should be complemented by their participation in formative parish activities that serve as means for them to mature in what it means to be a Christian beyond the classroom setting.

In view of the safeguard that the Philippine Constitution gives to the practice of, and formation in, one's religion, whatever it might be, the Church has identified the school, both Catholic and public, as having an indispensable role in the parish children's sacramental and continuing catechesis (cf. *NNCDP* 469). The Philippine Constitution of 1987, article XIV, section 3, no. 3 states:

> At the option expressed in writing by the parents or guardians, religion shall be allowed to be taught to their children or wards in public elementary and high schools within the regular class hours by instructors designated or approved by the religious authorities of the religion to which the children or wards belong, without additional cost to the government[778].

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[777] S. Putzu, «The National Survey on the Catechetical Situation in the Pastoral Setting: Some Relevant Remarks. Part One of Three Parts», in *Docete* 24 (April-June 2001) 7 (= Putzu, «The National Survey. Part One», 7).

[778] J. Nolledo (Ed.), *The 1987 Constitution of the Philippines*. With Highlights of the New Constitution, Manila 1987, art. XIV, section 3, no. 3 (= Nolledo, *The 1987 Constitution*, art. XIV, section 3, no. 3). For the history of the constitutional provision, cf. T. Bacani, «The Story Behind the Constitutional Provision on Religious Instruction in Public Schools», in *Docete* 10 (October-December 1987) 2-7 (= Bacani, «The Story», 2-7).

This historic provision allowing religious instruction in government public schools during the regular class hours in both elementary and high school levels has opened greater opportunities for the catechesis of millions of Filipino Catholic youths. The Catholic Bishops' Conference of the Philippines called it «an educational revolution […] that ushers in a new era in the life of the Church in our country»[779]. Consequently, successive Secretaries of the competent government agency, the Department of Education, Culture and Sports, in consultation with various religious denominations, and especially considering the opinion of the Roman Catholic Church through its Episcopal Commission on Catechesis and Catholic Education (cf. can. 804 §1), have issued pertinent guidelines for the implementation of the constitutional provision[780]. In providing the mechanics, the Department is fully aware that such optional instruction should not entail any additional expense to the government and that the government is prohibited from favouring a particular religion, or from prohibiting its free exercise. No concordat on this matter has been entered into by the Government of the Republic of the Philippines and the Apostolic See.

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[779] Catholic Bishops' Conference of the Philippines, Pastoral Letter *On Religious Instruction in Public Schools: An Opportunity and A Challenge*, 15 July 1987, in *CBCP Letters and Statements: 1984-1990*, 122 (= CBCP, *On Religious Instruction*, 122).

[780] Cf. L. Quisumbing, «*DECS* Order No. 39, s. 1987», in *Docete* 18 (April-June 1995) 44 (= Quisumbing, «*DECS* Order No. 39, s. 1987», 44). This original order was re-issued on 18 June 1990 by the succeeding Secretary Isidro Cariño and was known as *DECS* Order No. 69, s. 1990. Cf. I. Cariño, «*DECS* Order No. 69, s. 1990», in *Docete* 21 (April-June 1990) 55-56 (= Cariño, «*DECS* Order No. 69, s. 1990», 55-56). Cf. I. Cariño, «*DECS* Order No. 94, s. 1991: Guidelines on the Proper Implementation of the Optional Religious Instruction», in *Docete* 14 (October-December 1991) 43 (= Cariño, «*DECS* Order No. 94, s. 1991», 43). Cf. R. Gloria, «*DECS* Order No. 13, s. 1998: Revised Rules and Regulations on the Teaching of Religion in Public Elementary and Secondary Schools», in *Docete* 21 (January-March 1999) 45-46 (= Gloria, «*DECS* Order No. 13, s. 1998», 45-46).

According to the latest Department of Education Order No. 26, s. 2002[781], religion teachers who teach religion classes in the public elementary and high schools shall be designated by their respective religious authorities (cf. can. 804 §2), after which the said teachers shall submit to the principal or school head their proper authorization papers and request for time allocation and schedule for the optional religious instruction (cf. art. 4). Participants of religion classes are those pupils whose parents or guardians have opted to request that their children or wards be taught the religion of their choice. This request is expressed in writing by the parent or guardian (cf. art. 5). Though optional, the Department clarifies that the principal or school head should arrange the schedule of optional religious instruction during regular class hours only, and not before or after class time, nor during recess time. The duration of instruction should be at least ninety minutes a week, spread over at least two (2) but not more than three (3) meetings in one week[782] (cf. art. 9).

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[781] Cf. R. Roco, «Department of Education Order No. 26, S. 2002 Enjoining Compliance to *DECS* Order No. 120, s. 1999», in *Docete* 24 (April-June 2002) 45-46 (= Roco, «Department of Education Order No. 26, S. 2002», 45-46).

[782] The process of legislation on the constitutional provision for optional religious instruction is currently underway in the Philippine Congress. House Bill 01367, entitled «An Act to Rationalize the Teaching of Religion in the Public Schools», is currently pending at the House of Representatives. Authored by Congresswoman Carmencita O. Reyes, the measure provides for the conduct of religion classes in public elementary and high schools. Filed on 25 July 2007, the House Bill is currently under referral to the House Committee on Basic Education and Culture. A complementary bill filed in the Senate of the Republic that supports the constitutional provision is Senate Bill 560, entitled «An Act to Enforce the Constitutional Right to the Free Exercise of Religion by Students of Public Schools». Authored by Senator Jinggoy Estrada, it was introduced on 2 July 2007 and referred on 22 August 2007 to the Committee on Constitutional Amendments, Revision of Codes and Laws, the Committee on Education, Arts and Culture and the Committee on Finance. Cf. L. Legaspi, «*ECCCE* Position Paper», in *Docete* 24 (April-June 2002) 44 (= Legaspi, «*ECCCE*», 44). Cf. Senate of the Republic of the Philippines, «Fourteenth Congress, First

Even if the catechetical office of most dioceses – encouraged by the support of the Constitution and by various exhortations of the bishops' conference[783] – have since made it a point to organize catechetical instruction classes in public schools within their jurisdiction, still, many dioceses do not have the required number of trained catechists to take advantage of the situation. Moreover, the picture is different when it comes to the actual implementation of the constitutional provision. In actual practice, catechists usually have to haggle with the school principals even for the ninety minutes allotted to them weekly. Besides, there are always drawbacks when catechesis is brought to the classroom setting. Among them, catechesis can easily be considered as «an extra, optional, unmarked subject added on to the academic work-load of the students» (*NNCDP* 84).

1.3 Summary observations

In the situation of the Philippines and other countries with a predominant Catholic population, the constant challenge that needs to be addressed is the provision for adequate pastoral care, especially catechesis, for the vast Catholic faithful. Pastors should, by all means, resist the temptation of a kind of complacent contentment in seeing their churches filled with Mass-going people on Sundays, and then, even without providing a program of effective catechesis for the parish, draw immediate positive conclusions on the basis of numbers about the state of the Catholic faith in their parishes. Maturity in

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Regular Session, Session No. 12», in *Journal*, 22 August 2007, 231 (= Senate, «Fourteenth Congress», 231).

[783] Apart from the earlier pastoral letter issued in 1987 regarding the constitutional provision on optional religious instruction in public schools, other pastoral letters were issued by the bishops' conference which addressed in whole or in part the matter of catechesis. Cf. Catholic Bishops' Conference of the Philippines, Pastoral Letter *To Form Filipino Christians Mature in Their Faith. Announcing 1990 as National Catechetical Year*, 31 January 1990, in *CBCP Letters and Statements: 1984-1990*, 212-217 (= CBCP, *To Form Filipino Christians*, 212-217). Cf. Catholic Bishops' Conference of the Philippines, Pastoral Exhortation *On Philippine Culture*, 25 January 1999, in *Landas* 13/1 (1999) 7-36 (= CBCP, *On Philippine Culture*, 7-36).

the faith is not manifested in the quantity of Mass attendance but in the quality of their faith as living, manifest and active, i.e., one that is properly informed and sufficiently formed to be able to fulfill the concrete requirements of authentic doctrine, morality and worship.

2. Response of the official Philippine magisterium

2.1 The sources of catechetical magisterium

This section examines the teaching of the Philippine magisterium specifically with regard to the object and means of catechesis in the local setting. The sources of fundamental contemporary Philippine magisterial and legislative documents on catechesis to be presented here are those that have been issued by the Catholic Bishops' Conference of the Philippines. Three are official catechetical documents, one is a conciliar document of a plenary council, which includes both a doctrinal-pastoral section and a legislative section, and one document of an exhortative nature in the form of a message of the delegates of a national Church consultation organized and sponsored by the same episcopal conference.

2.1.1 *Acts and Decrees of the Second Plenary Council of the Philippines* (1992)

The Catholic Bishops' Conference of the Philippines convoked, with the approval of the Holy See, the Second Plenary Council of the Philippines[784] from 20 January to 17 February 1991. The objective of the Council was «the promotion and the renewal of the

[784] The First Plenary Council of the Philippines was held in 1953. At that time, there were only 6 Archdioceses, 14 dioceses, 3 vicariates and 5 prelatures. There were some 27,000,000 baptized Filipino Catholics. At the time of the convocation of the Second Plenary Council in 1991, the Church of the Philippines was composed of 16 Archdioceses, 49 dioceses, 5 vicariates and 5 prelatures, with some 52,000,000 baptized Catholics. Cf. L. Legaspi, «Petition Letter for the Permission to Convoke the Second Plenary Council of the Philippines and Rescript Letters», in *PCP II*, XV-XVI (= Legaspi, «Petition Letter», XV-XVI).

Filipino Christian life through Christ, with Christ and in Christ»[785]. The convocation was deemed advisable and necessary due to the many changes in the universal and local Church after Vatican II, the promulgation of the new Code of Canon Law, and the changes, problems and pastoral issues in the Philippine Church and society since 1953 when the First Plenary Council was celebrated[786].

The Council was celebrated with 487 delegates. Its «Message to the People of God in the Philippines»[787] was approved by the conciliar assembly on 14 February 1991, and the Council's doctrinal-pastoral conciliar document and accompanying decrees on 15 February 1991. The Acts and Decrees of the Council were then submitted to the Congregation for Bishops, which eventually issued the *recognitio* to the decrees on 25 April 1992[788]. Archbishop Leonardo Z. Legaspi, in his capacity as the President of *PCP II* and in accordance with the provision of can. 446, promulgated the decrees on 22 July 1992, which became effective and acquired their binding force for the Catholic Church all over the Philippines one month after its promulgation (cf. cann. 8 §2; 439 §1).

The decrees contain 14 titles[789] and 132 articles. The Council's concern for the catechetical formation of the Filipino faithful was

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[785] L. Legaspi, «Decree of Convocation of the Council and of Proclamation of 1991 as the Year of the Second Plenary Council», in *PCP II*, XXIV (= Legaspi, «Decree of Convocation», XXIV).

[786] Cf. CBCP, «Summary of the Acts of the Council», in *PCP II*, XXVII (= CBCP, «Summary of the Acts», XXVII).

[787] Cf. «Message of the Council to the People of God in the Philippines», in *PCP II*, XCIII-XCIX.

[788] Cf. Congregatio pro episcopis, Decretum *Insularum philippinarum de Concilio Plenario Secundo,* 25 aprilis 1992, in *PCP II*, 230 (= Congregatio pro episcopis, Decretum *Insularum philippinarum*, 230).

[789] The titles include: General Pastoral Orientation and Principles, Worship, Formation, Special Religious Concerns, Social Action Apostolate, Special Social Concerns, Inter-religious Concerns, Spirituality, A Community of Disciples, Laity, Religious, Clergy, Institutions and Implementation.

decreed in Title III on Formation, in all the articles therein, i.e., artt. 11-16. Other articles pertaining to catechesis are art. 55 on the recruitment, training and compensation of catechists; art. 106 on the assistance with regard to adult catechesis that Catholic schools should provide in their outreach programs; art. 111, 1° on stressing re-evangelization in the formation of *BEC*s; and art. 122 on the creation of a system of diocesan funding for the catechetical ministry.

2.1.2 *Catechism for Filipino Catholics* (1997)

Published by the Catholic Bishops' Conference of the Philippines as a national catechism, the *Catechism for Filipino Catholics*[790] was begun initially in 1984, completed in 1994 and approved by the Congregation for the Clergy on 1 March 1997[791] (cf. can. 775 §2). The *CFC* draws its origin from the *National Catechetical Directory for the Philippines*[792] that was officially approved by the Congregation for the Clergy in 1984, and has since been revised[793] in 2007. As a national catechism, one major function of the *CFC* is to bring together two major sources for a renewed catechesis in the Philippines: the *Catechism of the Catholic Church* and the *Acts and Decrees of the Second Plenary Council of the Philippines*.

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[790] Cf. Catholic Bishops' Conference of the Philippines, *Catechism for Filipino Catholics*. Definitive Edition Approved by the Congregation for the Clergy on 1 March 1997. Special subsidized edition for Filipino Catechists, Manila 2005 (= *CFC*).

[791] Cf. Congregatio pro Clericis, Prot. N. 97000707 dated 6 March 1997, in *CFC*, V.

[792] Cf. Catholic Bishops' Conference of the Philippines, *Maturing in Christian Faith. The National Catechetical Directory for the Philippines*. Definitive Edition Approved by the Sacred Congregation for the Clergy on October 1984, Manila 1985 (= *NCDP*).

[793] As will be discussed in a later section, the revised *National Catechetical Directory for the Philippines of 2007* confirmed the original vision of a renewed catechesis for the Philippines, stressing the three basic principles already contained in the original 1984 *NCDP*: integration, inculturation and community formation.

The National Catechism is a response to implement the call of *PCP II* for a triple renewal: a renewed catechesis, which should hopefully contribute towards the realization of a renewed worship and renewed social apostolate (cf. *CFC* 1). Such a call for a renewed catechesis also brought to the fore the great need in the Philippines for a new, up-to-date and officially approved exposition of the Catholic faith. The *CFC* Preface explains:

> In many parts of the country, there are no easily available Catholic catechisms. Even where some do exist, they are frequently out-of-date, or partial, one-sided accounts, or foreign works, not written for Filipinos. Even the *CCC* […] needs to be translated into the Filipino context for a truly inculturated catechesis. Thus, there is an urgent demand for a catechism that addresses itself to our Philippine context, with its particular needs, characteristics and crises (*CFC* 5-6).

The *CFC* is an adult catechism specifically intended for the use of catechetical ministers and those who are actively engaged in communicating or studying the faith: bishops, priests, religious, catechists, religion teachers and parents. It serves as a source book for faith formation in an ordinary Filipino parish. As an adult catechism, it is not, however, a parish catechism book or school religion textbook for the use of pupils. It is intended precisely as a proximate source for parish catechesis, and for creating religion textbooks suited to the primary, secondary or college levels (cf. *CFC* 16).

2.1.3 Message of the National Pastoral Consultation on Church Renewal (2001)

The Catholic Bishops' Conference of the Philippines saw the need to review and evaluate the response of the whole Philippine Church to the call of *PCP II* to a renewed catechesis, renewed social apostolate and renewed worship. The Conference decided to engage in such a review through a national consultation, wherein all the ecclesiastical jurisdictions of the Conference, headed by their respective bishops, were represented. The gathering was called the

«National Pastoral Consultation on Church Renewal»[794], held from 22-27 January 2001 at the San Carlos Formation Complex in Makati City, and participated in by 369 delegates.

At the *NPCCR*, the delegates shared diocesan experiences concerning hindrances and difficulties, as well as successful approaches to Church renewal since *PCP II*. Learning from each other's experiences, they drew up common priorities or focal points of pastoral action[795]. Towards the end of the celebration, a committee, writing on behalf of the delegates, prepared «The Message of the National Pastoral Consultation on Church Renewal»[796]. The Message contained the nine pastoral priorities that emerged during the consultation. These focal points of pastoral action should be reflected upon by all the local communities and made operational in terms of concrete plans and implementation at the local level.

2.1.4 Essential Elements of Minimum Learning Competencies in Religion (2005)

In 2005, the Episcopal Commission on Catechesis and Catholic Education of the Catholic Bishops' Conference of the Philippines prepared an instrument entitled *Essential Elements of Minimum Learning Competencies in Religion*[797] (cf. *NNCDP* 92). Its purpose is to safeguard the integrity of content in instruction and, at the

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[794] Cf. Catholic Bishops' Conference of the Philippines, *Proceedings and Addresses of the National Pastoral Consultation on Church Renewal*, 22-27 January 2001, San Carlos Pastoral Formation Complex in Makati City, Manila 2001 (= CBCP, *Proceedings of the NPCCR*).

[795] Cf. *ibid*., 2.

[796] Cf. Catholic Bishops' Conference of the Philippines, «Message of the National Pastoral Consultation on Church Renewal», in *BEF* 77 (March-April 2001) 164-171 (= *NPCCR* followed by the article number).

[797] Cf. Catholic Bishops' Conference of the Philippines, *Essential Elements of Minimum Learning Competencies in Religion*, Manila 2005, 73 pages (= *EEMLC* followed by the page number). Cf. L. Legaspi, «Annual Report on Activities Carried Out in the Period July 2002-2003» in *Docete* 25 (April-June 2003) 36 (= Legaspi, «Annual Report July 2002-2003», 36).

same time, ensure the effective transmission and assimilation of such content. Hence, the instrument includes the required content of the catechetical/religious education curriculum, syllabus, or program for the different class levels in the school setting or formation program in the parish pastoral setting. It also presents in summary form the basic principles and features of Christian formation already taught by the magisterium in key post-conciliar catechetical documents and in the original *NCDP* of 1984, which have been carried on in the 2007 revision of the *NCDP*.

The preparation of the *EEMLC* was deemed necessary because the episcopal conference had no official guidelines for the required content of Christian formation programs and textbooks. The *EEMLC*, therefore, offers assistance to the following beneficiaries: (1) parish priests, catechetical leaders and leaders of parish organizations in preparing and evaluating their formation programs; (2) school administrators and religion coordinators in preparing, choosing and evaluating religion textbooks; (3) authors of religious education textbooks in the preparation of their materials; and finally (4) diocesan censors in their evaluation and granting of the required *nihil obstat* and *imprimatur* to religion textbooks and other materials (cf. *EEMLC* 1; can. 827 §1). The drafters of the *EEMLC* took into consideration the role of the *CCC* and the *CFC* as the primary sources in the preparation of materials for Christian formation. Nevertheless, the *EEMLC* was still needed as an instrument because both volumes are not meant to be textbooks but instead should be the basis for the preparation of textbooks (cf. *EEMLC* 2).

2.1.5 *New National Catechetical Directory for the Philippines* (2007)

A vital source of the official Philippine magisterium on catechesis is the *New National Catechetical Directory for the Philippines* of 2007, the *magna carta* of Philippine catechesis, a unique document that seeks to respond to the specific challenges of catechesis in the current Philippine setting. The *NNCDP*, like the *GDC*, is a general executory decree (cf. cann. 31-32) that specifies and applies for the local church of the Philippines the universal provisions of the law

on catechesis. In a special way, it urges the correct observance of the canons through the help of locally adapted guidelines concerning its vision of catechesis.

Prepared by the Episcopal Commission on Catechesis and Catholic Education[798] of the Catholic Bishops' Conference of the Philippines, the *NNCDP* is a revised edition of the original *National Catechetical Directory for the Philippines*[799] that had received the required *recognitio* of the Congregation for the Clergy in October 1984. A number of catechetical developments prompted its revision. In 1994, the *Catechism of the Catholic Church* was published and soon thereafter in 1997, it was followed by the publication of the *General Directory for Catechesis*. With regard to local developments, the Philippine Church, only for the second time in its history, celebrated its plenary council in 1991 and published the *Acts and Decrees of the Second Plenary Council of the Philippines* the following year. On the same year of the publication of the *editio typica* of the *Catechism of the Catholic Church* in 1997, the *Catechism for Filipino Catholics* was approved by the Holy See. Its version in the Filipino language, *Katesismo para sa mga Pilipinong Katoliko*[800], was then published in 2000. Finally, in January 2001, the National Pastoral Consultation on Church Renewal was held to take stock of Church renewal efforts

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[798] The Episcopal Commission on Catechesis and Catholic Education (hereafter abbreviated as *ECCCE)* is the Philippine Church's catechetical agency on the national level, assisted by the Advisory Council for the Ministry of Catechesis (*ACMC*) composed of representatives from the various ecclesiastical circumscriptions, and from the catechetical centers based in Manila. The work of *ECCCE*, in addition to its responsibility regarding Catholic formal education, is to assist and serve the dioceses regarding all aspects of the catechetical ministry nationwide, including the introduction of new trends, new programs and materials, improved training programs, etc. (cf. *NNCDP* 461).

[799] For the history of the preparation of the *NCDP*, cf. L. Tacorda, «History and Development of the *National Catechetical Directory for the Philippines*», in *Docete* 9 (January-March 1987) 14-28 (= Tacorda, «History and Development», 14-28).

[800] Cf. Catholic Bishops' Conference of the Philippines, *Katesismo para sa mga Pilipinong Katoliko,* Manila 2000 (= *KPK*).

ten years since the celebration of the Second Plenary Council of the Philippines in 1991.

NNCDP 6 presents the overall aim of the Directory: «to present in a clear, practical and concise form, the principles and guidelines for an updated, integrated and inculturated catechetical ministry in the Philippines». Specifically, the *NNCDP* aims to stimulate and inspire new and creative efforts in catechesis by placing greater stress on «integral faith formation» (*NNCDP* 12), the top priority among the pastoral concerns proposed in the National Pastoral Consultation on Church Renewal.

The *NNCDP* contains six chapters. They are as follows: Chapter I «Our Philippine Context»; Chapter II «Catechesis: Its Nature, Goals and Sources»; Chapter III «Foundation of Catechesis: Revelation, Faith and the Church»; Chapter IV «Basic Content of the Church's Catechesis»; Chapter V «Methodology in Catechesis»; and Chapter VI «Organization, Personnel and Resources».

2.2 The object of catechesis

The rather disturbing observations[801] of *NNCDP* 85 and *PCP II* 627 regarding the scandalous split-level dichotomy between one's professed Catholicity and one's actual commitment in daily secular life confirm why much needs to be done in the catechesis of Filipino Catholics. It is obviously not enough to inculturate the faith. The Christian faith should strive to evangelize people, culture and secular affairs. Hence, *PCP II* affirms that «the most basic area of renewal and the one that must receive first priority is catechesis» (*PCP II* 183).

In making such a stand, *PCP II* states clearly that the goal of catechesis is maturity in the faith (cf. *PCP II* 183). The Council puts this goal in terms of what it calls a «properly integrated spirituality» (*PCP II* 187) that begins with a conversion to the Lord, i.e., a turning away from sin and a turning to God, a change of mind and heart,

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[801] Cf. section 1.2.1 of the present chapter.

a decision to follow Christ (cf. *PCP II* 156). This spirituality that catechesis aims to form in Filipino Christians is integrated in the sense that it

> unites faith in the Lord with justice and charity to His brothers and sisters and joins together a hope for the world to come with an intense commitment to transform the world; a spirituality that seeks the salvation of the total human person while keeping in mind the primacy of his/her spiritual needs; a spirituality that seeks for change not only in interior attitudes but in ecclesial and societal structures; a spirituality that witnesses through action to the faith he/she professes; a spirituality finally, that dynamically inter-relates communion and mission in the Church's life (*PCP II* 188).

PCP II teaches also that though not the exclusive domain of catechesis, Church renewal belongs in a special way to it. This renewed Church is a «fully participating community of faith rooted in Christ and immersed in the life of the Filipino people, a servant Church in solidarity with Filipino concerns» (*PCP II* 190-191). The Council adopted precisely the Church model of the Community of Disciples as guide in its goal of Church renewal in the Philippines (cf. *PCP II*, decr. 1,1°).

With regard to the *Catechism for Filipino Catholics*, being a National Catechism, it embodies the orientations and guidelines of the *National Catechetical Directory* of 1984, which have been reaffirmed in its 2007 revision. Nevertheless, in the light of the earlier pronouncements of *PCP II*, the Catechism presents a new, broader dimension regarding the object of the catechesis in the Philippine setting by envisioning the object of forming the Philippine Church precisely into a true Community of Disciples of the Lord (cf. *CFC* 4, 14; *PCP II* 190).

The *NPCCR* did not come up with a comprehensive document containing acts and decrees in the way that *PCP II* did. The official document that the assembly prepared was a short message that contained a general review of the state of the Philippine Church

since the Second Plenary Council. More importantly, the *NPCCR* prepared a list of nine pastoral priorities that the assembly envisioned for the Philippine Church. Nevertheless, from this document, one can see the *NPCCR*'s reconfirmation of what the object of catechesis should be.

Commenting on the shortcomings of the Philippine Church in living up to the ideals and prescriptions of *PCP II* towards renewal, the *NPCCR* identifies, firstly among others, the weakness in the Christian formation and education of Filipino Catholics in general. The document notes that «failures in renewal have come from a deeper source: our hardness of heart and resistance to conversion» (*NPCCR* 5). This deeper source has led to the situation wherein «the new attitudes, options and lifestyles demanded by a Church that is a Community of Disciples and Church of the Poor have all too often been honored in words but rejected in life» (*NPCCR* 5). One can deduce from these affirmations that for the *NPCCR*, the object of Christian formation through catechesis should be the continual conversion of Filipino Catholics, a conversion that exudes in life in terms of actual attitudes, options and lifestyles that promote the vision of *PCP II* for the Philippine Church. This reading of the *NPCCR* document concerning the object of catechesis is verified in the same document's presentation of the first of nine pastoral priorities: «We affirm that at the heart of pastoral renewal is a faith formation, rooted in prayer and the Eucharist, that enables us to live more faithfully our vocation and mission as a community of Christ's disciples» (*NPCCR* 7A).

For its part, the *EEMLC* does not clearly present the object of catechesis in the Philippine setting. Nevertheless, as a catechetical instrument that draws from the principles and content of the *Catechism for Filipino Catholics*, and as a tool that forms part of the Church renewal efforts in the spirit of *PCP II* and the *NPCCR*, one can assume its sharing in the *CFC*'s and *PCP II*'s determination of the goal of a renewed catechesis, i.e., that Filipino Catholics may truly become a Community of Disciples as seen in their integrated life of faith.

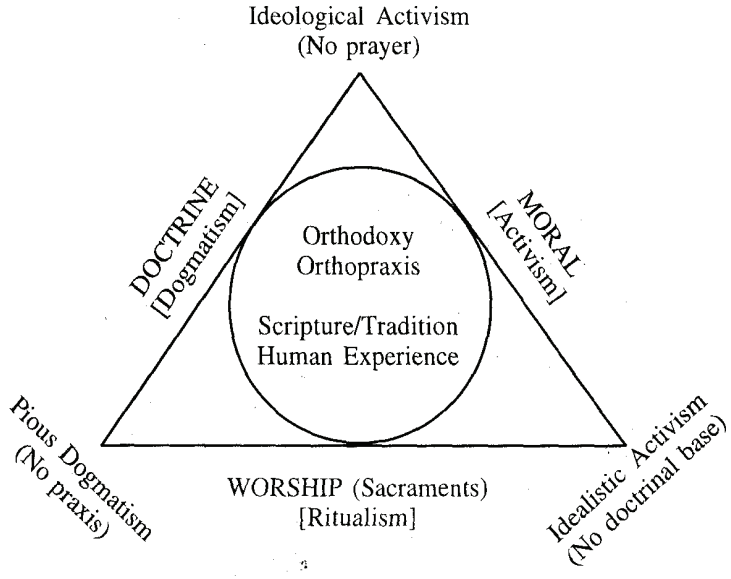
What was not expressly presented in the *EEMLC* in terms of the object of catechesis is explained fully and systematically in the *New National Catechetical Directory* of 2007. The *NNCDP*'s fundamental approach to catechesis and faith formation is integration – the holistic, unified character of all authentic catechesis[802]. Therefore, the object of catechesis in the Philippine setting, according to the *NNCDP*, is maturity in the faith, which is the original title of the 1984 *NCDP*. Maturity in the faith entails the harmonious integration of the basic dimensions of the Christian faith, namely, doctrine, morals and worship (cf. *NNCDP* 124-128), developing at the same time one's involvement in the life of the Christian community (cf. *NNCDP* 129-130), and always applying the truths of the faith in one's daily life (cf. *NNCDP* 131). In effect, this integrated catechetical objective emphasizes the faith's experiential dimension, correcting the very common defects of head-knowledge-only catechesis, or the mere memorization of formulas[803].

Roche illustrates the *NNCDP* concept of maturity in the faith, and also the lack of it, in the following «Diagram of the Catholic Faith»:

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[802] The *NNCDP* presents three basic principles that should determine all forms of catechetical methodology. Based on the law of the three fidelities as outlined by the *NCDP* – fidelity to God, fidelity to man and fidelity to the Church – the «Pedagogy of Faith for Filipinos Today» follows three basic catechetical principles: integration (cf. nos. 368-379), inculturation (cf. nos. 380-395) and community-forming (cf. nos. 396-405).

[803] Cf. J. Roche, «Towards a Review of Integration in Catechesis», in *CBCPMon*, 17-30 September 2007, C3 (= Roche, «Towards a Review», C3).



Roche explains the diagram in the following manner[804]: the triangle represents the whole of the Catholic Christian faith and its triple dimensions of doctrine, moral life and worship. At the center of the triangle is a circle that touches on and unites the three dimensions of the faith. The roundness of the circle represents both orthodoxy or the correct understanding of the faith, and orthopraxis or the correct living out of the faith. Both understanding and practice are built on the Sacred Scripture, Tradition and human experience. This inner circle illustrates the catechetical goal of maturity in the faith: an orthodox faith lived out in orthopraxis, together embracing in harmony and balance all three dimensions of Christian life.

The diagram also indicates some unfortunate and scandalizing aberrations that arise in Christians' lives. The bracketed terms along the three sides of the triangle indicate these problems. The

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[804] Cf. J. Roche, «Multiple "Integrations" in the *NCDP* and *CFC*», in J. Roche – L. Legaspi (Ed.), *A Companion to CFC. A Collection of Essays on the History, Features and Use of our National Catechism*, Vol. I, Manila 1998, 52-54 (= Roche, «Multiple "Integrations"», 52-54).

exaggeration of doctrine in Christian faith leads to dogmatism; of morals to moralistic activism, and of prayer and worship to ritualism.

Moreover, the points of the triangle pertain to those cases where two sides are included, but without the opposite third side. Hence, the acceptance of Catholic doctrine and worship to the neglect of the opposite side of the triangle – morals – leads to pious dogmatism or the Pharisaical tendency to leave personal and/or social morality out of one's «Church life»[805]. The top point of the triangle indicates the acceptance of Catholic doctrine and personal/social morality, but neglecting prayer and worship and may be considered to be a form of ideological activism. Out of an overriding commitment to social justice, and helped in their ideological struggle by certain elements of the Christian faith, they lose altogether a sense of the sacred as nourished by an active prayer/sacramental life[806]. Lastly, there are those who are especially committed to an upright moral life and devoted worship but are lacking in the knowledge of doctrine[807]. Such faith lacks the necessary content with which these Catholics may be able to give «an explanation to anyone who asks you for a reason for your hope» (1*Pt* 3,15) especially in the face of aggressive questioning from non-Catholics.

2.3 The means of catechesis

The Philippine vision of an integrated means of faith formation is expounded in three primary Philippine catechetical documents: the *CFC, EEMLC* and *NNCDP*. The two other magisterial

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[805] What easily comes to mind are devout Mass-going intellectuals who are graduates of Catholic schools and are major benefactors in parish fund-raising activities, but who, in their more «private lives», rob the national treasury through their corrupt practices as government officials.

[806] This aberration was prevalent in Philippine society during the Marcos Dictatorship in the 1970's and early 1980's in the experience of priests, nuns and committed lay Catholics who were influenced by Marxism.

[807] This kind of faith, which can be marked by authentic sincerity, is common among many simple Filipino Catholics who do not have sufficient access to catechesis.

documents, not being catechetical documents, nevertheless, provide very important general orientations in determining the appropriate means to be used in catechesis with the view of a renewed catechetical apostolate in the Philippines.

PCP II stresses that the teaching of doctrine remains to be an indispensable means of catechesis towards the renewed evangelization of the Philippines (cf. *PCP II* 194). Nevertheless, the Council also makes it clear that the learning process in catechesis must include the experience of Christian life in the concrete as an essential component. *PCP II* highlights the participative nature of catechesis: «The students have to be consistently and constantly led to relate Christian truths to their lives» (*PCP II* 196). Such approach of applying doctrine to life is consistent especially with the object of an integrated spirituality that catechesis aims for. In fact, a key concern of *PCP II* with regard to an integrated spirituality for Filipino Catholics is the role of catechesis and Christian formation in general in bringing out the relevance of Church social teaching on the transformation of Philippine society according to the values of the Kingdom of God. Hence, *PCP II*'s decr. 15 states that Catholic moral formation through catechesis must give emphasis to the values of justice and charity, love of preference for the poor, and dialogue as a way of resolving conflicts. For *PCP II*, this aspect of Church renewal needs to be emphasized in the Philippines because «while the majority of our people are Catholics and our churches are filled on Sundays, our society remains a sick society» (*PCP II* 192).

The *Catechism for Filipino Catholics*, being a catechetical tool or instrument, aids in the carrying out of the general means by which catechesis endeavors to achieve its goal of maturity in the faith of Filipinos as a Community of Disciples. Its avowed means of doing catechesis is both doctrinal and experiential. Being a sourcebook for the contents of the faith, the Catechism focuses on the essentials and does not contain a complete, comprehensive information on all aspects and elements of the Catholic faith. Rather, it presents the basics of the Church's faith in Christ by drawing directly from the Creed, the Commandments and the Sacraments – the essential

dimensions of the Catholic faith – that are proposed in the *Catechism of the Catholic Church* (cf. *CFC* 11).

For the *CFC*, the essentials of the faith should be taught in an experiential way, i.e., connected with human life in general, and Christian life in particular, reflecting the typical personal experience, culture and values of today's Filipino Catholic (cf. *CFC* 13). However, for the *CFC*, it is not enough that the contents of the faith are presented in an inculturated way. Catechesis should also present the doctrinal truths, moral principles and values, and liturgical life of the Christian community with the integral use of Sacred Scripture, Catholic tradition, especially as presented in the *CCC*, and the human experience of Filipinos in their Catholic community (cf. *CFC* 14). Taken from another perspective, every Filipino Catholic's experiential response of faith should also be integrated, i.e., believing, acting and worshipping «with all the energies of one's head, will and heart, in Christ's own community, the Church» (*CFC* 12).

The *NPCCR* presents the means of catechesis in the light of its observation that the call of *PCP II* to Church renewal has «all too often been honored in words but rejected in life» (*NPCCR* 5) as manifested in inaction, uncritical acceptance of values and patterns of behavior contrary to those of the Kingdom and lack of consistent witnessing. Hence, the pastoral consultative assembly proposes, as its first pastoral priority, a faith formation so practical and so connected with life as to form Filipino Catholics

> in a faith that does justice […] a faith that is joyfully celebrated and effectively shared even in moments of difficulties, pressures and trying circumstances […] a discerning faith that sees the dynamic action of God in our personal lives, in our communities, in the world (*NPCCR* 7A).

NPCCR 7A recommends the *Catechism for Filipino Catholics* as a tool in carrying out a doctrinally-sound and practical catechesis that Filipino Catholics need for their continual conversion and formation as a Community of Disciples.

Though primarily concerned with the basic content of Christian formation, the *EEMLC* also provides guidelines on the way catechesis should be carried out. Together with the teaching of integral doctrine as presented in the *CFC*, the *EEMLC* also prescribes adequate attitudes and consequent behavior that translate knowledge and attitudes into a committed Christian life (cf. *EEMLC* 3). The constant integration of the teaching of doctrine with the formation of lived attitudes and patterns of Christian life is further fostered by the recommendation of the *EEMLC* that catechetical and religious education programs and textbooks should always strive to follow the basic dynamic pattern of invitation and response, with the Triune God inviting the catechized out of His great love, and the catechized responding with grateful love and in full freedom. This dynamics of invitation-response should characterize the teaching of the three dimensions of the Catholic faith, namely, doctrine, moral life and worship (cf. *EEMLC* 4).

Philippine magisterial teachings on catechesis contained in *PCP II*, *CFC*, the message of the *NPCCR* and *EELMC* are presented more systematically and completely in the *NNCDP*. According to this document *par excellence* of Philippine catechesis, the object of maturity in the Catholic faith is achieved through integral faith formation involving two inseparable means of formation. The first is the process of teaching the contents of the faith to the catechized, with the view of their personal appreciation and understanding of the truths of the faith. The second involves a form of teaching which goes beyond merely communicating content but rather forms the catechized as apprentices in Christian life. They are guided in acquiring practical skills that bring out the relevance of Catholic doctrine to their daily life experiences. Taught in this way, the truths of the faith truly become the basic ground for their discernment, decisions and actions (cf. *NNCDP* 120; 248).

The major concern of the *NNCDP* regarding the means of all catechesis – doctrine and life, or teaching and human experience – is how to close the gap between communicating the essential teachings of the faith regarding the creed, morals and worship/prayer and the

daily ordinary life of the faithful. The central insight of the Directory is precisely that the authentic understanding of Catholic doctrine and its more effective putting into practice (cf. can. 779) can be fostered by constantly integrating doctrine, morals and worship, and communicating this according to the age, experience and culture of the catechized (cf. *NNCDP* 251). Due to the strong potential of this vision of catechesis, which was originally proposed in the old *NCDP* of 1984, the 1997 *Catechism for Filipino Catholics* incorporates such a vision as an essential element in the exposition of every topic throughout the whole catechism.

The *NNCDP* proposes various ways of integrating the two means of catechesis outlined in can. 773 and the three essential dimensions of Christian life[808]. These areas of integration are: (1) life integration: unifying the gospel message with daily life (cf. *NNCDP* 368); (2) structural integration: interrelating the doctrinal, moral and worship dimensions of the faith with each other (cf. *NNCDP* 369); (3) dimension integration within each faith dimension: interrelating the truths of the faith with each other according to the hierarchy of truths; integration of morality with God's love; relating aspects of liturgy, personal prayer and devotions with each other (cf. *NNCDP* 370); (4) source integration: dynamic and holistic use of Scripture, Church teaching and human experience/culture (cf. *NNCDP* 371); (5) subject integration: the balance of doctrine, morals and worship within the catechist and catechized; process of their conversion, interiorization of Christian values and incorporation into a believing community; and (6) environmental or contextual integration, which is closely related to the first: catechesis within a concrete socio-religious and cultural context (cf. *NNCDP* 372).

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[808] Roche, one of the principal authors of the *NNCDP*, advises against attempting to cover them all at the same time. These multi-layered integrations are not meant to complicate the catechetical process but rather are proposed as possible avenues to translate the faith into attitudes and values of daily life, and thereby also to mend the split between the two. For a more comprehensive exposition of these multiple integrations, cf. Roche, «Multiple "Integrations"», 37-50. Cf. Roche, «Towards a Review», C3.

2.4 Summary observations

One of the most important features of Philippine magisterium on catechesis is its determination that the *object* of a renewed catechesis is the maturity of the faith of Filipino Catholics formed into a Community of Disciples (cf. *PCP II* 183, decr. 1,1°; *CFC* 4; *NPCCR* 7A). Faith maturity begins with one's personal conversion (cf. *NPCCR* 5) and pertains to an integrated spirituality (cf. *PCP II* 188), a life that always unites indissolubly the knowledge of the Word of God, witnessing to the faith in one's personal life and in social concerns, and the celebration of the faith in the sacraments (cf. *NNCDP* 123). Together with the application of the faith in daily life and the strengthening of the bonds that unite the Christian community (cf. *NNCDP* 129-131), the local magisterium proposes growth in doctrine, morals and worship as the specific goals to be attained along the long journey towards Christian maturity.

The *means* to be used during the catechetical process should always be the teaching of the gospel message and its constant correspondence to moral and prayer life (cf. *PCP II* 196; *CFC* 13; *EEMLC* 3; *NNCDP* 120) and the wider issues of society (cf. *PCP II* decr. 15; *NPCCR* 7A) in a way that is adapted to the level of the age, experience and culture of the catechized (cf. *NNCDP* 251).

Philippine magisterium concerning integration in catechesis, if reflected upon seriously and assiduously put into practice, should provide the much-needed solution to alleviate the split-level Christianity that afflicts even many well-intentioned and devout Filipino Catholic Christians. Through the integration of faith and daily living, catechesis evangelizes truly and remarkably (cf. *CT* 18f). The gospel is not just proclaimed, but it is also inculturated, i.e., integrated into the fabric of daily life.

3. Concrete responses to the challenges of faith formation

This section of the chapter presents concrete examples of catechetical programs and manuals that seek to apply the principle of integration expressed in Philippine magisterial documents, especially

in the *New National Catechetical Directory for the Philippines*. These manuals are used primarily for family, parish and school catechesis, respectively.

3.1 Integrated family catechesis: Festival of Families

In preparation for the Fourth World Meeting of Families held in Manila in January 2003, the Catechetical Ministry of the Archdiocese of Manila prepared a short catechetical manual entitled, *The Festival of Families: Catechetical Modules in Preparation for the Fourth World Meeting of Families*[809]. The objective of the manual is to promote family catechesis by providing an opportunity for families, led by the parents, to reflect together and to catechize their children concerning the dignity and sacredness of the family. The modules were prepared in such a way that the catechetical sessions can easily be done in their own homes as well as in the regular meetings of family clusters in the setting of the Basic Ecclesial Communities[810]. This manual is unique because it is designed not for parish catechists but for the parents themselves in the catechesis of their own children regarding the reality and importance of the Christian family, the domestic church.

3.1.1 Content of the modules

The short manual consists of three modules with three sessions for each module. The manual attempts to bring together the three essential dimensions of the faith in its layout of contents, i.e., doctrine, moral life and worship/prayer, with each of the three modules highlighting one dimension of the faith.

The first module is entitled «The Family: Called to a Communion of Persons in the Service of Life». The module highlights the basic foundations of the doctrine of the Church on marriage and the family

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[809] Cf. Archdiocese of Manila Catechetical Ministry, *Festival of Families. Catechetical Modules in Preparation for the IV World Meeting of Families*, Manila 2002 (= ACM, *Festival of Families*).

[810] Cf. G. Santos, «Preface», in ACM, *Festival of Families*, iv-v (= Santos, «Preface», iv).

in the context of the history of salvation. Session One discusses the Christian family as planned by God, which plan is renewed by Christ in the Sacrament of Marriage. Session Two deepens the teaching of the previous section, presenting the Old Testament perspective on marriage and Christ's perfection of it in the New Testament. Session Three focuses on the Holy Family of Nazareth and links it with discussions on the family's role in society and the duties of parents and of the children.

The second module is entitled «The Domestic Church: Evangelized and Evangelizing». The module focuses on the family's place in the wider worshipping Christian community. Session One establishes the identity of the family as the domestic church and hence, the foundation for Basic Ecclesial Communities. Session Two highlights the fact that as members of *BEC*s, families are called to faith and evangelizing mission, with Mary as the model of faith. Section Three presents families, and groups of families forming *BEC*s, as being renewed by Christ through family prayer, liturgical prayer in the Sacrament of the Eucharist, the liturgy of the hours and the Rosary.

The third module is entitled «The Family: Called to Social Transformation and Building the Ecology of Life». Session One focuses on the family as the school of social life, Session Two on stewardship of God's creation and Session Three on the family as agent of change. The module clearly highlights the third dimension of Christian life, Christian social witness. It educates parents and children in the reality that as the domestic church, the family is not an entity closed-in on itself but is called to social responsibility and accountability. Specific topics include the socio-economic-political role of the family in society, the meaning and value of human work, protection of the environment and active involvement in parochial, diocesan or national organizations that promote the family apostolate.

3.1.2 Structure of each session

The structure of each session also manifests a means of catechizing that presents the Word of God in Scripture and the doctrinal riches

of the Church, and at the same time expressly connects teaching with the ordinary life of the family. This approach is clearly drawn from the example of the *Catechism for Filipino Catholics*.

The manual guides the parents through the biblical-catechetical process, i.e., the family receives, reflects on and responds to the Word of God. Consequently, every session is structured as follows:

1. Introductory activity	The family is gathered together and begins with a relevant song and an opening prayer.
2. Word of God	The gospel passage is read, followed by a short personal reflection and the sharing of selected words or phrases without explanation or discussion.
3. Observations on the Scriptural context	The parents guide their children in a simple study of the background and overview of the gospel passage. They facilitate the children's sharing of their own selected words or phrases from the gospel passage in relation to the context.
4. Application of the text to actual experience	The gospel passage is then related to a contemporary experience of the family.
5. Reflection in faith	The integration of life experience and the gospel passage is deepened through the presentation of, and sharing on, official Church teachings on the family.
6. Faith response	The parents facilitate family discussion on possible plans of action in response to the message of the Word of God to them. The family concludes the session in a celebration of worship and prayer[811].

3.1.3 A model of family catechesis

The catechetical manual, *Festival of Families*, is thus presented by the Archdiocese of Manila as a model of family catechesis for Filipino Catholic families. The specialized topic of the dignity and mission of the Filipino Christian family is highlighted in a catechetical process that integrates the Word of God with the actual life of families. In these modules, the family members receive the Word of God and

[811] Cf. *Ibid.*, vi.

are able to reflect on the meaning of God's word in its context. They examine their personal, communal and social lives in the light of the Word and Church teachings. This reflection is led to actual practice through the formulation of action plans to make the gospel a concrete reality in their lives. The family's precious moment together in catechesis is then crowned with prayer.

3.2 Integrated parish catechesis: Catechism for Filipino Catholics

The *Catechism for Filipino Catholics* is a sourcebook for faith formation in an ordinary Filipino parish (cf. *CFC* 16). Its foremost character is its integrated approach to faith formation, which is manifested in the general contents and arrangement of the whole Catechism and in the format of its every chapter.

3.2.1 General structure of the Catechism

Having three main parts, the *CFC* is introduced by a «Preface» and «Foundations», followed by twenty-nine chapters and concludes with an «Epilogue» that summarizes the whole Catechism. The chapters are schematically presented in *CFC* 20 as follows:

Preface Foundations		
1. The Filipino Catholic	3. Our Response: Faith	
2. God's Call: Revelation	4. Our Unbelief	
Part I: Christ, Our Truth Doctrine	**Part II: Christ, Our Way Moral Life**	**Part III: Christ, Our Life Worship**
5. Catholic Doctrine	13. Living as Disciples of Christ	22. The Holy Spirit
6. God, Father Almighty	14. Following Christ	23. The Catholic Church
7. Creator of All	15. Christian Law	24. Catholic Prayer and Worship
8. The Fall from Glory	16. Love the Lord, Your God	25. Baptism and Confirmation
9. God Promises a Savior	17. Love One Another	26. Eucharist
10. Jesus Christ: Mission and Person	18. Respect for Life	27. Healing Sacraments
11. Christ Has Died	19. Respect for Human Sexuality	28. Vocation Sacraments
12. Christ is Risen and Will Come Again	20. Building Justice	29. Resurrection and Life Everlasting
	21. Respecting Truth	
30. Epilogue: The Lord's Prayer		

Like the *CCC*, the *CFC*'s content is arranged according to the four pillars of baptismal profession of faith (the Creed), the sacraments of faith (Worship), the life of faith (the Commandments) and the prayer of the believer (the Lord's Prayer). However, the *CFC* differs from the *CCC* because instead of simply arranging these four general topics one after another, the Creed runs through the whole Catechism. It places Christian moral life after the creedal section on Jesus Christ, and places the combined prayer and sacraments immediately after

the creedal truths on the Holy Spirit and the Church (cf. *CFC* 18). Through this integrated structure that proposes a clear connection among the fulfillment of commandments (morals), a personal knowledge of Christ (doctrine), and the sacraments together with prayer (worship), the *CFC* responds in a special way to the challenge of renewing Philippine society through catechesis «by pushing beyond mere "head knowledge" of doctrinal formulas on one side, or pious devotional ritualism on the other, to foster a truly integrated faith of loving Christian service and worship» (*CFC* 19).

3.2.2 Structure of each chapter

Regarding the format of each chapter, the *CFC* proceeds along the same pattern as follows:

1. Scriptural and/or Magisterial Text
2. Opening
3. Context
4. Exposition
5. Integration
6. Questions and Answers

Each chapter begins with a quotation from the Scriptures or the teaching of the magisterium. Then follows a brief «Opening», which identifies the topic to be treated and how it relates to other pertinent topics of the Catechism. The «Opening», in effect, situates the particular subject matter within the wider context of the Catechism.

The section entitled «Context» reflects the Catechism's inculturated approach. It brings into the topic the most basic meaning of integration – unifying the gospel message with daily life. Hence, every chapter of the *CFC* presents an aspect of the Filipino life situation, developing in the catechist or religion teacher the skill of always studying and explaining the creedal truths, moral principles

and values, and personal and communitarian worship with the concrete Filipino cultural and religious setting in view[812].

After setting the topic of the chapter within the Philippine context, the «Exposition» begins. This section presents the essential content of the matter with the use of Scripture and Church teaching and relates both sources to the concrete human experience of today's Filipino Catholics, especially their value and religious belief system, cultural concerns and current events (cf. *CFC* 13; 23).

One key section of each chapter of the *CFC* is the section on «Integration» that shows the intrinsic relationship among the three essential dimensions of the faith (cf. *NNCDP* 369). The purpose of this section is to arrive at a more experiential form of knowledge that is practical and effective in daily life (cf. *NNCDP* 250). But the catechists' treatment of the integration of doctrine, morals and worship, in order to be clear and pointed, only needs to focus on one dimension of the faith at a time, for example, on a creedal doctrine. It is then related to morals and worship. The other two dimensions are brought in to illustrate how such a doctrine, or moral precept, or sacrament, is lived out in actual Christian life[813].

Each chapter concludes with a series of «Questions and Answers» that summarize the basic contents of the chapter. Aside from presenting the most essential matters, the purpose of this section according to *CFC* 26 is to present clear answers to specific points of doctrine being questioned by proselytizing non-Catholics, or are widely misunderstood by the faithful. Some most important

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[812] Cf. J. Roche, «The Study and Use of the Catechism for Filipino Catholics», in J. Roche – L. Legaspi (Ed.), *A Companion to CFC. A Collection of Essays on the history, features and use of our National Catechism*, Vol. I, Manila 1998, 22 (= Roche, «The Study and Use», 22).

[813] Cf. J. Roche, «Toward a Proper Use of the *CFC*», in J. Roche – L. Legaspi (Ed.), *A Companion to CFC. A Collection of Essays on the history, features and use of our National Catechism*, Vol. I, Manila 1998, 32 (= Roche, «Toward a Proper Use», 32).

doctrinal points from this section can also be offered by catechists for a more complete learning through memorization[814] (cf. *CFC* 26).

3.3 Integrated school catechesis: Christian Life Education Series

The *Christian Life Education High School Series* is a religious education program[815] prepared by the Christian Life Education teachers of the Ateneo de Manila University High School, a school run by the Society of Jesus in Quezon City, Philippines. The authors of the series earned their master's degrees from the Formation Institute for Religion Educators (*FIRE*) at the same university. Instituted and led for many years by Fr. Joseph L. Roche, S.J. and currently directed by Dr. Ma. Lucia Natividad, Ph.D., the *FIRE* Program has been engaged since the 1970's in the formation of professional catechists and religion teachers in the Philippines. Its students, who are mostly teachers and catechists working in their respective schools and parishes during the regular semester, participate in a four-

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[814] Catechetical materials can be used both for the parish and public school settings in the Philippines as they offer about the same time allotment. The Archdiocese of Manila, together with dioceses of Cubao, Kalookan, Novaliches, Parañaque and Pasig, has prepared a syllabus, apt for teenagers, based on the weekly Sunday liturgy and readings. Cf. Archdiocese of Manila Catechetical Ministry, *Liturgical Catechesis*, Manila 2007, 62 pages (= ACM, *Liturgical Catechesis*). The Salesians publish the *Word and Life Magazine*, *Exploring God's Word* and *Pambatang Katekesis* (*Children's Catechesis*), all in full color comics-style magazine for children, teenagers and adults. Cf. www.wordandlife.org/downloads/ catalogue.pdf. The Philippine Jesuits' Communications arm, the Jesuit Communications Foundation, has produced a complete set of videos on the seven sacraments and two interactive catechetical *CD ROM*s for the aid of catechesis in the parishes and schools. Cf. www.jescom.ph/store.

[815] Examples of other textbook series for Catholic schools are: A. Abando – M. R. Alejo et. al, *Christian Life Education Series. Preparatory School and Grades 1-7*, Quezon City 2001 (= Abando – Alejo et. al, *Christian Life Education Series*). Cf. A. Gonzales – M. Gutierrez et. al., *Phoenix Living With Christ Religion Series for High School*, Quezon City 2005 (= Gonzales – Gutierrez et. al., *Phoenix Living With Christ*). Cf. Bukidnon Association of Catholic Schools, *Our Journey Series. First Year to Fourth Year and A Common Reference* Book, Malaybalay City 2006-2007 (= BUACS, *Our Journey Series*).

consecutive summer program that would lead to a Master of Arts degree. With their thesis requirements, students are able to produce local catechetical materials for Filipino schools and parishes, such as the present *Christian Life Education High School Series*[816].

The series is presented in this thesis as a practical model of a functioning religious education program in the Catholic school setting. Published during the period from 2005-2007, the textbooks are not limited to the exclusive use of the Ateneo de Manila but are accessible for use by other private and/or Catholic schools throughout the Philippines. In fact, this program can be replicated also, with some modifications, for use in public government schools[817] and in the parish pastoral setting.

3.3.1 General structure of the program

The *Christian Life Education High School Series* has been formulated on the basis of a hoped-for progressive maturation in the faith of young Filipino Catholic teenagers. It takes into consideration their level of psycho-emotional maturity on the basis of their age level in high school. The four-year course is designed as follows:

First Year	**Second Year**	**Third Year**	**Fourth Year**
age 14	age 15	age 16	age 17
Old Testament	New Testament	Christian Morality in General	Christian Social Ethics
Called to Discover Our Christian Roots	Called to Meet Christ in Scripture, Church and Sacraments	Called to Follow Christ in True Freedom	Called to Grow in Christian Social Responsibility

[816] Cf. J. Roche, *Practical Catechesis. The Christian Faith as a Way of Life*, Quezon City 2008, 6-9 (= Roche, *Practical Catechesis*, 6-9).

[817] For other resource materials specifically prepared for public schools, cf. Archdiocese of Manila Catechetical Ministry, *Gabay sa Pagbuo ng Katekesis Para sa Pampublikong Mababang Paaralan. Baytang I-VI*, Manila 2007, 196 pages (= ACM, *Gabay sa Pagbuo*). Cf. Mother of Life Center Research and Publication, *Seedling Series I-IV. Catechesis for High Schools*, Manila 1988 (= MOL, *Seedling Series*).

3.3.2 Year-level course content

The First Year textbook, *Called to Discover Our Christian Roots*[818], has as its unifying task the formal study of the Old Testament. The Second Year course, *Called to Meet Christ in Scripture, Church and Sacraments*[819], progresses from the understanding of God's revelation to Israel in the Old Testament, to God's perfect revelation in His Son in the New Testament. This focus on Jesus necessarily leads the students to the study of the Church He founded and the sacraments of His presence among His people. The Third Year High School course, *Called to Follow Christ in True Freedom*[820], equips the students with basic moral principles concerning freedom, conscience, laws, sin, etc. that would guide them in making moral decisions, always with Christ as their companion and guide. Lastly, the Fourth Year course, entitled *Called to Grow in Christian Social Responsibility*[821], is

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[818] The textbook presents inspired Scriptural narratives that provide glimpses of the person of God, who creates, loves and lives, who is gracious despite sinfulness, hears cries of agony and saves His people from hunger and slavery. This God gradually formed the Israelites, beginning with its patriarchs, into a believing community – His own people – guided by the Judges, Kings and Prophets of Israel. Cf. E. Verzosa-Frago – B. Salvosa III, *Called to Discover Our Christian Roots. Christian Life Education High School Series I*, Quezon City 2005 (= Verzosa-Frago – Salvosa III, *Called to Discover*).

[819] In this second year textbook, the students are able to discover the incredible richness of the mysteries of Christ, the Church, and the sacraments. Cf. E. Verzosa-Frago – J. Dango, Called to Meet Christ in Scripture, Church and Sacraments. Christian Life Education High School Series II, Quezon City 2005 (= Verzosa-Frago – Dango, Called to Meet Christ).

[820] In this textbook, concrete moral issues, especially those concerning violations against the dignity of human life and sexuality, are confronted in the light of Catholic moral teaching. All throughout the course, the intrinsically social and ecclesial dimensions of moral living are highlighted, with some chapters emphasizing human persons as always «persons-in-community». Cf. N. Miranda – P. Javier III, *Called to Follow Christ in True Freedom. Christian Life Education High School Series III*, Quezon City 2005 (= Miranda – Javier III, *Called to Follow Christ*).

[821] To introduce the students into the overall theme, the course first presents the basic teachings of the Church regarding suffering, social sin and evil. The

designed to form students, who are about to enter university studies, in Christian commitment, always according to their own level of psycho-spiritual maturity.

3.3.3 Elements of structural integration

Each year level program is divided into four units, and each unit into chapters. Each chapter, following the format of the *Catechism for Filipino Catholics*, is organized as follows: Scriptural and/or Magisterial Text, Opening, Context, Exposition, Student Activities, Integration, Summary, Review Questions and Journal Writing.

The textbook series adapts to teenagers the integrated approach of the *Catechism for Filipino Catholics* as envisioned in the 1984 *National Catechetical Directory for the Philippines* and confirmed in its 2007 edition. Though each year level program focuses on a specific general topic and, by and large, highlights one specific dimension of the Catholic faith, each year level program also extensively discusses the other two dimensions of the faith. This is accomplished in the various units of the textbooks, apart from each chapter's brief section on «Integration». The *NNCDP* refers to this form of integration as Structural Integration, which is carefully worked out in the different year level textbooks.

The First Year textbook on discovering God in the Old Testament is filled with narratives and lessons that naturally bring together the Church's doctrinal and moral teachings. The creation stories, the fall, the stories of Exodus, the Kings and Prophets are colourful narratives that express Church's creedal teachings regarding our beginnings, our nature as human beings, the origin and effects of sin, etc. At the same time, the Old Testament stories provide moral guidelines for daily living as well. The dimensions of Christian worship and prayer

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specifically social teachings of the Church are then taught to the students, with specific application to the deepest problems of the socio-economic and political landscape of the Philippines. Cf. D. Ducepec – J. Dango, *Called to Grow in Christian Social Responsibility. Christian Life Education High School Series IV*, Quezon City 2007 (= Ducepec – Dango, *Called to Grow*).

enter in a rather prominent way in the textbook's treatment of the nature of the Bible and its place in Christian prayer and liturgy. The section on King David's Psalms in a special way brings to the fore the worship dimension of Christian life.

The Second Year textbook structurally brings together the different dimensions of the Christian faith. With Scriptural teaching on the person of Jesus in the New Testament as focus, the course also introduces the students to the faith of the Church about Jesus as formulated in the teachings of the early church councils. With regard to moral life, the words and actions of Jesus in the gospels definitely provide students with the necessary help in facing many actual moral issues. The section on the temptation of Jesus in the desert skilfully presents the person of Jesus, the God-Man who was also tempted, and confronts the students' own experiences when placed in a similar situation.

The chapter on celebrating the sacraments highlights not just the knowledge of the Church's doctrine on the different sacraments, but also the students' unique experience of Christ in them. Definitely an excellent section of the textbook is its concluding part entitled, «Living Up to the Moral Demands of the Sacraments». Aside from these chapters that directly pertain to worship and the sacraments, the various chapters also discuss aspects of worship and liturgy whenever relevant to the lesson in question. For example, the chapter on the Baptism of Jesus discusses the nature of Christian baptism. The chapter on God's Kingdom treats the Sacrament of Confirmation, explaining that every confirmed Christian is at the service of the same Kingdom. The treatment of Christ's Death and Resurrection naturally ushers in the topic of the Eucharist.

Though not directly pertaining to the integration of doctrine, morals and worship, the course's section on the history of the universal Church and of the Church in the Philippines is a special feature of the textbook as the students are assisted in seeing the historical connection between them, Christ Himself and their Christian forebears.

The Third Year course focuses on the moral dimension of Christian faith. While moral teaching in this phase of the four-year program is distinguished from the more doctrinal or creedal teachings of the two previous year levels, this phase necessarily integrates the Scripture-based creedal teachings of the Church into the course. The textbook is never lacking in accounts from Scripture that support the moral teaching under discussion[822]. The discussions on the Christian view of the human person, original, personal and social sin, Christ's redemptive sacrifice to free men and women from sin, etc. definitely spring from the wealth of doctrinal teachings of the Church. The moral dimension of the faith is integrated closely with its worship aspect in the course's treatment of the Sacrament of Reconciliation, as well as in the prayer-related student activities proposed in the various sections of the program.

The Fourth Year program is similar to the moral focus of the previous year's thrust yet also different due to its more precise concern in forming the students in Christian social morality or social ethics. This formation is carried out through both the teaching of the so-called «best kept secrets» of the Church, i.e., the richness of its social doctrine. Formation is also carried out by broadening the students' social consciousness through a wide array of class activities that require reflection and concrete action. This social-moral focus of the program integrates into its chapters both elements of creedal doctrine and worship/prayer. For example, in discussing the Catholic social teachings, the textbook necessarily includes Scriptural and magisterial teachings on the person of Jesus and His mission of salvation, i.e., to free men and women from sin and to promote their holistic liberation. The program includes discussions on creation, the Incarnation, baptism and the indwelling of the Holy Spirit as the grounds on which human dignity is based. In continuity with its presentation of the doctrine on Jesus, the textbook thereby also

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[822] Some examples are: the use of *Mt* 19,16-21 on the Rich Young Man; *Mt* 4,18-22 on the Call of the Apostles; and *Lk* 10,29-37 on the Good Samaritan in teaching the nature of Christian morality and the Christian view of the human person.

incorporates doctrine on the nature of the Church as both human and divine, her mission of holistic or integral evangelization and her role in society today.

The textbook's final unit, specifically Chapters IV and V, is a true gem as it almost seamlessly integrates worship and prayer with the program's overall thrust of formation in Christian social ethics. In the face of the many social ills and challenges facing the students, personal prayer, devotion to the Sacred Heart of Jesus and worship in the Eucharist are proposed as sources of meaning and inspiration for their growing social commitment. The Eucharist especially draws all committed Catholics together as one Church, inspiring them to act in authentic free loving service of others, especially the poor, every moment of their lives until the hoped-for final destiny of living with the loving Triune God.

3.3.4 Elements of life integration

Each of the course titles of the program – *Called to Discover Our Christian Roots, Called to Meet Christ in Scripture, Church and Sacraments, Called to Follow Christ in True Freedom and Called to Grow in Christian Social Responsibility* – is placed in the manner of an invitation. The objective of each course precisely is to form the students in completing, according to their own level, the other half of the binomial invitation-response by their free response of living out in daily life what has been learned in their Christian Life Education program. Hence, the chapters continually strive to connect teaching or instruction with ordinary life through the «Integration» section and through various student activities interspersed in between chapter themes. These activities are crucial because school religion programs are different in nature and methodology from Christian initiation, the total process of Christian education that occurs in family, parish and neighborhood community. Religious instruction in the school setting is incomplete if not complemented by adequate experiences of apprenticeship in Christian life in the home and parish. These

student activities, which touch upon the personal experiences[823] of the students, pertain to youth culture and relationships[824], Philippine society and culture[825], and Church and spiritual life[826], all aimed

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[823] In the light of the new global and urbanized culture in which many young people in the Philippines live today, it is crucial that catechesis should be able to communicate at the level of the so-called «Generation X». Hence, Huang writes: «The Church must try to understand the rising new culture more deeply through a deeper immersion in the world of those most affected by it […]. […] The rising global culture suggests also a revision in the "teaching style" of the magisterium. […] One should not expect the Filipino faithful to be led by their bishops, as in the past, simply by authoritative pronouncements on the part of the latter. The plurality of "voices of authority" in global urban culture calls for less of the accustomed reliance on the Church's cultural authority, and for more "proactive" attempts at persuasive, "promotional" discourse on the part of the bishops». D. Huang, «Emerging Global, Postmodern Culture in the Philippines», in *Landas* 13/1 (1999) 54-56 (= Huang, «Emerging Global, Postmodern Culture», 54-56).

[824] The textbook for Third Year provides an example. Teaching about sexuality issues and marriage, the authors suggest the activity, *Couple Talks*: «Invite married couples (one newly married and another married for at least 15 years). Ask them to share with the class their insights about love, relationships, courtship and marriage. Request them to talk about how parents and children can dialogue in an honest, open and helpful way about sexuality issues. Allot time for your classmates to ask questions about human sexuality». Miranda – Javier III, *Called to Follow Christ*, 156.

[825] In the activity, *Social Transformation Begins with Me*, the Second Year lesson on the Kingdom of God offers a mini-exposure program to students that would give them a glimpse into an aspect of God's Kingdom: «Form groups of five. You will be doing this activity as a weekend group homework. In your group, make a survey on the needs of a certain village of your choice. Based on the survey results, determine the kind of help you can volunteer to give to the people of this village even just for a day. Make plans on how you can carry out your community involvement activity. Report on your plans to the class. Then proceed to implement them». Verzosa-Frago – Dango, *Called to Meet Christ*, 81.

[826] The Second Year Program also guides students in having a profound experience of the Christian community in the setting of their own parishes through certain activities. Among them is an interview on the parish Basic

at relating classroom teaching with the actual experiences of the students themselves or of other people's experiences from whom they can learn how to be Christians in a practical way.

3.4 Summary observations

The three manuals – *Festival of Families*, the *Catechism for Filipino Catholics* and the *Christian Life Education High School Series* – have been presented in this chapter as examples of catechetical or religious education programs in the Philippines in the family, parish and school settings that live up to the standards set by the *New National Catechetical Directory for the Philippines*, especially concerning Christian formation that is inculturated, integrated and community-forming. The manuals have been prepared in accord with the *CIC*/83 provisions concerning the catechetical means of doctrinal formation and experience of Christian life towards the object of a living, manifest and active faith (cf. can. 773). The manuals envision a type of formation wherein the participants mature in their faith through the fuller learning of the contents of the faith and the translation of doctrinal knowledge into a life marked by moral and social responsibility and committed worship and prayer together with the Christian community (cf. can. 779).

Such quality of Christian formation tools and the required capacity of catechists and teachers to guide their students in the use of these materials are truly indispensable in making family and parish catechesis, and religious education in the school setting true experiences of apprenticeship in Christian life.

Ecclesial Communities: «Interview a member of the Parish Pastoral Council regarding the Basic Ecclesial Communities of your parish. Find out the name given to local *BEC*s and give examples of them. Find out also how the parish is divided into *BEC*s. List down some of the *BEC* activities. How do these activities help the members experience the Church»? Verzosa-Frago – Dango, *Called to Meet Christ*, 185.

4. Some recommendations for Philippine catechesis

This section presents some recommendations that hope to build upon the strong foundations already laid down by Philippine catechetical leaders. These recommendations have in view the attainment of the object of catechesis spelled out in can. 773 that the faith of the people should be living, manifest and active. Moreover, they are directed at the general improvement of the actual catechizing activities in the Philippines that either directly or indirectly touch upon the vital means of a careful yet creative interplay of doctrine and life or, in the language of the *NNCDP*, the integration of one's faith in all its dimensions. Some of these recommendations, in fact, simply reiterate the catechetical decrees of *PCP II* because they have not yet been adequately and effectively implemented.

4.1 Adoption of a catechumenal itinerary of faith

GDC 90 proposes the baptismal catechumenate as the inspiration for all catechesis in the Church. In essence, the elements of the catechumenate that should serve as inspiration are: (1) its gradual initiation and incorporation process into the Church, hence its catechesis on the Sacraments of Initiation and the use of liturgical signs and symbols; (2) its integral and inculturated catechesis that bridges the learning of Christian truths with their ordinary life as Christians; and (3) the participation of the Christian community in formation (cf. *GDC* 91).

This baptismal inspiration is somehow taken up by the *NNCDP* in its catechetical vision of an integrated, inculturated and community-forming catechesis. In this light, the programs of parish catechesis, but even more so of school catechesis, in view of the goal of faith maturity of the Community of Disciples, should always ascertain their fidelity to the means of catechesis outlined in the *NNCDP* and Philippine magisterium in general – catechesis that is always doctrinally complete as well as experiential and inculturated, integrally forms the catechized in worship and witness of life and leads them to greater participation in the life of the Christian community. In fact, the challenge with regard to the practices of popular religiosity

in the Philippines is to utilize these expressions of faith of the people as privileged moments for catechesis with a catechumenal inspiration described above. These catechetical opportunities are numerous, among them, the annual celebration of the parish fiesta in honor of its patron saint, processions, the Marian activities like the *Flores de Mayo* (floral offerings) and *Santacruzan* (dramatization of St. Helena's search for the true Cross) held during the month of May, the annual nine-day novena of Masses called *Simbanggabi* (Dawn Masses) in preparation for Christmas, the chanting (*pabasa*) of the whole account of salvation history (*pasyon*) and stage and street plays (*Sinakulo, Kalbaryo Sa Baryo*) during Lent and Holy Week, novenas, family and community novena prayer for the dead (*pasiyam*), etc.

Moreover, special attention should always be given to the type of formation imparted in schools, in such a way that the abovementioned catechumenal inspiration is more concretely actualized in the catechetical sessions in order to avoid constricting catechesis to its intellectual aspect. Therefore, catechesis in public and Catholic schools should emphasize the students' active membership in their parishes. Lessons should always try to bridge the students' school life with that of their parish life through actual activities in the parish, including the practices of popular religiosity. By doing this, those catechized can have an actual lived experience of participation in the community and the liturgy, a true apprenticeship in the ordinary setting of daily Christian life.

4.2 Advancement of the role of catechists

The recommendations contained in this section are directed toward those who have the most immediate hand in the actual work of catechizing: parish priests, lay catechists and parents.

4.2.1 Parish priests as decisive agents of change

As pastors of souls in the most local level of the Church, parish priests especially have the serious duty of attending to the catechesis of their parishioners (cf. cann. 773; 776; 777). With their commitment, they can be true agents of change for catechesis in the Philippines.

Decree 13 of *PCP II* states that «catechetical re-evangelization should be given the first priority in renewal». In the light of some complaints raised during the 2001 National Pastoral Consultation on Church Renewal that «other priorities and apostolates of the local clergy have led to the non-implementation of some catechetical programs»[827], there is a clear need both to congratulate parish priests who have effectively responded the catechetical challenge of *PCP II*, and to further inspire others in need of the proper disposition.

A laudable project organized by the *ECCCE* on the national level is the Summer Catechetical Institute For Priests[828], a program designed to acquaint ordained diocesan catechetical coordinators regarding the vision, content, principles and organization of the catechetical ministry based on the *NNCDP* and the Code of Canon Law. It is also a formal setting of fraternal dialogue among priests aimed at motivating and equipping them to accomplish their catechetical duties. It is recommended that diocesan bishops should commit themselves to replicate this program in the diocesan level on an annual basis among his priests and lay parish catechetical coordinators. Done annually, a strong catechetical consciousness should soon permeate in every parish in the country, i.e., a consciousness that concretely translates into actual numbers of young people and adults who are effectively catechized according to the guidelines of the *NNCDP*.

In such gatherings, parish priests should be trained in the application of the provisions of the law, especially can. 777 with regard to organizing catechesis in the parish and in public schools within his parish. These activities include catechesis in preparation for the first reception of the sacraments and continuing catechesis for children after First Communion, for teenagers and young adults,

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[827] G. Gaston, «Summary of Reports from the Different Ecclesiastical Jurisdictions», in CBCP, *Proceedings of the NPCCR*, 150 (= Gaston, «Summary of Reports», 150).

[828] Cf. ECCCE Redaction, «Summer Catechetical Institute for Priests», in *CBCPMon*, 9-22 June 2008, C1-C4 (= ECCCE, «Summer Catechetical Institute», C1-C4).

and the handicapped. If deemed wise, useful and necessary, parish priests are to be reminded also of the provisions of can. 1741, 4°. The canon provides that for the spiritual welfare of the people, the diocesan bishop can remove a parish priest from his parish if, after a warning, he persists in the grave neglect of his parochial duties. Foremost among the pastoral duties of parish priests is catechesis, as stated in cann. 773 and 528 §1.

It is also recommended that catechesis be made as a primary criterion for the assessment of ministry and personnel in the episcopal conference. The application of this principle on all organizational levels should provide the necessary incentive to make catechesis a true working priority. A few examples that apply this principle are the following: parish priests who are «catechetical achievers» should be assigned in big parishes with great potentials to be models of catechesis to other parishes; assessment of priests and lay people for whatever form of election or «promotion» in the parish, diocese or episcopal conference should prioritize their catechetical achievements and consider their potential contribution to catechesis; parish funding should favor catechetical initiatives of parish organizations; diocesan catechetical subsidies should be allotted to parishes that have actually shown priority to catechesis through fund-raising and actual catechetical activities.

This recommended principle can be usefully applied during episcopal visitations of parishes and the dialogue of bishops with their priests. In assessing the state of the parish and responding to its needs, the bishop should dialogue with the parish priest concerning concrete details and numbers about persons and places involved in catechesis – the number of catechists and participants of catechesis, forms of catechesis, places where they are held, the materials, means and methods used, etc. Such information on the state of parish catechesis should constitute the bishop's primary criterion, for example, in deciding the assignment of priests to parishes or the approval of financial subsidy requests.

4.2.2 Recruitment and training of catechists

With the reorientation of the parish, led by the parish priest, towards the prioritization of catechetical formation in terms of human and material resource allotment, parishes and dioceses should be able to recruit more full-time catechists and volunteer catechists who should duly be compensated depending on the specifications of their contract. Moreover, decree 55 of *PCP II* on the training and ongoing formation of catechists should be implemented more assiduously in the light of can. 780 which states that such formation should stress the appropriate learning and practice of church teachings and pedagogical principles. Specifically, it is required that this training should be modeled after the vision of the *NNCDP* and the *EEMLC*.

Catechists have an important role to play in sustaining catechetical awareness and interest among Filipinos, whose attention and interest are easily drawn to more attractive fronts. On this account, it is crucial that apart from formation in doctrine and pedagogy, catechists should also be trained in creativity, artistry and resourcefulness – especially in the teaching of doctrine and its integration with human and Christian experience – that would «allow the inherent beauty, the *claritas* or radiance, the *consonantia* or harmony, the *integritas* or wholeness, of the gospel to shine forth, and to attract and draw people's hearts to the acceptance of faith» (*NNCDP* 79). Catechists can definitely make use of various creative media forms, like those produced by the communications apostolate of the Jesuits in the Philippines, the Jesuit Communications Foundation[829], which can provide assistance to catechists in making faith formation a beautiful experience for adult Filipinos. These instruments, however, are mere aids and are not substitutes to the holistic catechetical process that only well-trained catechists can provide.

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[829] Music, video and printed products of the Philippine Jesuit Communications Foundation are available for sale in the major shopping malls of the Philippines. Through the cooperation of executives of national TV stations, some its religious music and catechetical video products are aired on national television and radio, hopefully generating religious and catechetical interest by way of artistry and creativity.

4.2.3 Formation of adults and parents for family catechesis

The promotion of adult catechesis as a means to revitalize family catechesis in the Philippines is recommended with much insistence. By providing greater impetus to the catechesis of married couples and young adults, one hopes to instill in those most responsible in the domestic and wider church a catechetical awareness that would translate into enlivening the catechesis of children and young people through family catechesis.

Instead of creating completely new structures that might not be sustainable in the long-run due to a myriad of parish activities, parish priests and catechetical coordinators can take advantage of already existing structures to provide adult catechesis, for example, to members of parish organizations and ecclesial movements that are thriving in the Philippines. Among ecclesial movements and groups, which numerous members can be reached by adult catechesis, are the *El Shaddai*, *Gawad Kalinga*, Couples for Christ, Basic Ecclesial Communities, etc. Nevertheless, in the Philippine setting where members of civic, non-ecclesial organizations are also eager for things religious, catechetical ministers should also venture into such possibilities. Besides all these, every opportunity, even if occasional, like an opening speech of a parish priest at the blessing of an internet cafe, should be considered as a catechetical opportunity and a stimulus to wider catechetical awareness.

4.3 Enabling catechetical structures and organizations

Functioning catechetical structures and organizations are necessary in the improvement of catechesis in the Philippines. This thesis affirms and recommends the continued collaboration of various institutions run by religious congregations and the diocesan clergy, the establishment of diocesan catechetical offices where they have not been set up yet and the promotion of structurally sustainable initiatives in the raising of funds for catechesis.

4.3.1 Cooperation of catechetical institutions and Catholic schools

Through the leadership of the Episcopal Commission on Catechesis and Catholic Education, various collaborative efforts have been underway among catechetical institutes and Catholic schools in improving the state of catechesis in the Philippines. These are venues of cooperation among many religious congregations of men and women and the diocesan clergy who run these institutions. This thesis affirms these collaborative efforts and encourages their continued work.

One example of collaboration among catechetical formation centers and Catholic schools in the Philippines is the Association of Catechetical Centers and Colleges with Religious Education[830] (*ACCCRE*). Established in 2007, the primary objectives of the *ACCCRE* are to assist member institutions in the continual improvement of their programs through assessment, faculty development and system improvements and to institutionalize a network of collaboration and exchange of catechetical programs, publications and other products. Closely working with the *ECCCE*, the association also serves as an advocacy group concerning government and church policies affecting catechesis and religious education. Among the *ACCCRE* member schools are Catholic colleges and universities with membership also in the Catholic Educational Association of the Philippines (*CEAP*), the biggest organized group of Catholic schools in the country, with about 1,252 member Catholic schools.

In support of the networking efforts already being promoted actively by the *ECCCE* among Catholic schools, catechetical formation institutes and diocesan catechetical centers, this thesis recommends two areas of further networking.

The first recommendation pertains to the dissemination of printed and audio/video media materials. The best resources available

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[830] Cf. J. Enginco, «Association of Catechetical Centers and Colleges with Religious Education (*ACCCRE*)», in *CBCPMon*, 17-30 September 2007, B4 (= Enginco, «*ACCCRE*», B4).

in *ACCCRE* and *CEAP* member institutions can be pooled together, a common informative catalogue prepared and then distributed to all member institutions and dioceses of the Philippines. *ACCCRE* and *CEAP* can also enlist active media-producing institutions like the Jesuit Communications, Word and Life Publications, Communication Foundation for Asia, etc. in the production of creative media resources as supplementary materials to the printed textbooks already prepared by the catechetical institutes. These media practitioners can also enter into agreements with *ACCCRE* and *CEAP* in providing for the media training curriculum of their catechists and religious educators.

In line with *PCP II* decr. 106, the second recommendation entails actively enlisting volunteer catechists from the wide network of Catholic schools belonging to the *CEAP*. Member schools can adopt a parish or public school in their vicinity as a recipient of the school's catechist volunteer program according the model of Ateneo de Manila University's *Gawad Kalinga* Community-Building Program[831]. High school and university students can join the volunteer program, which can form part of their school's community service requirements or non-academic curriculum. These volunteer catechists can receive prior basic training from their own religion teachers or from other specialists of *ACCCRE*. This form of volunteer program can become a fertile ground to recruit future professional catechists and religious educators for parishes and schools.

4.3.2 Establishment of diocesan catechetical offices

Since «catechesis is so basic to the life of every particular Church, no diocese can be without its own catechetical office» (*GDC* 267;

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[831] The *Gawad Kalinga* (*GK*) was started by an ecclesial movement in the Philippines called the Couples for Christ. The *GK*'s core program aims at building homes for homeless Filipinos. In 2003, the Ateneo de Manila University formally adopted *GK* as its very first university-wide community-building program, involving all school units, from pre-school to graduate school. Students, teachers, parents have joined hands in building houses for the settlers of three poor communities that the University has adopted as beneficiaries.

DCG 126), their establishment is recommended in dioceses of the Philippines where it is still lacking. Bishops should ensure that such offices, which they should directly supervise (cf. can. 775 §1), are actually functioning based on the provisions of *GDC* 266[832] through the work of a full-time priest catechetical director. If no such priest is available to provide full-time service, then an alternative recommendation is to appoint a full-time religious or layperson who would be properly remunerated for his or her service. For a diocesan ministry as crucial and demanding as catechesis, a full-time religious or layperson might be able to provide a more effective service than a priest, for example, who also runs a big parish. Such person should have the necessary qualifications and a standing in the diocese as to be able to assist the bishop in promoting catechesis on the diocesan level, including the raising of funds.

It is also recommended that the above-mentioned full-time diocesan catechetical director should have training in the discipline of catechetics beyond the requirements of seminary formation. This should ensure the director's formation in the necessary skills, mindset and attitudes in accomplishing the task with zeal and competence, which only a truly trained catechist can do.

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[832] «The principal competencies of the diocesan office are the following: (a) to analyze the state of the diocese with regard to education in the faith: such analysis must identify, among other things, the real needs of the diocese as far as catechetical praxis is concerned; (b) to develop a plan of action which sets out clear objectives, proposes definite suggestions and shows concrete results; (c) to promote the formation of catechist: in this respect suitable centers shall be set up; (d) to elaborate, or at least to indicate to parishes and to catechists, the necessary instruments for catechesis: catechisms, directories, programs for different ages, guides for catechists, material for those being catechized, audio-visual aids etc.; (e) to foster diocesan institutions of a specifically catechetical character (catechumenate, parochial catechesis, groups responsible for catechesis): these are the "basic cells" of catechetical activity; (f) to improve personnel and material resources at diocesan level as well as at the level of the parish and the vicariates forane; and (g) to collaborate with the Liturgical Office given the relevance of Liturgy for catechesis, especially for catechumenal and initiatory catechesis» (*GDC* 266).

4.3.3 Promotion of structured initiatives in raising funds

Intrinsic to every realization and acceptance of the priority of catechesis in the evangelizing mission of the parish is the availability of sufficient funds that should reflect such priority. Besides, funding is an essential factor, among others, in determining the quality of catechetical formation programs[833] (cf. *NNCDP* 480). Thus, *PCP II* decr. 55 points out that parishioners and the Catholic population in general should be able to provide financial support to catechesis, for example, for the remuneration of parish catechists. Catholics should not only be informed about this duty but should also be formed in supporting such priority through sustained and structured, and not rare and occasional, donations. Funds should be raised not just on the diocesan level but even more urgently in the parish level where young people and adults can immediately benefit from the generosity of parishioners. Among the most noteworthy fruits of collaboration between Catholic schools and the catechetical apostolate in terms of funding is the financial support of *CEAP* member schools for the Philippine Catechetical Apostolate and Religious Education Foundation (*PhilCARE*) in their common aim to promote the development and welfare of catechists and religious educators[834].

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[833] According to the findings of the national catechetical survey in 2000, the three areas needing immediate attention in the catechetical ministry in the Philippines are: funding, recruitment of new catechists and the formation of catechists. Cf. S. Putzu, «The National Survey on the Catechetical Situation in the Pastoral Setting: Some Relevant Remarks. Part Three and Conclusion», in *Docete* 24 (October 2001-March 2002) 18-19 (= Putzu, «The National Survey. Part Three», 18-19).

[834] *PCP II* decree 122 has entrusted the duty to the *ECCCE* «to spearhead the creation of a diocesan funding program for the catechetical ministry, the funds to be generated from local resources so that the training and services of full-time and/or professional catechists can be assured». Through the efforts of the episcopal commission concerned, the Philippine Catechetical Apostolate and Religious Education Foundation, Inc. (*PhilCARE*) was established in 2004 to address the most pressing funding needs of catechists of the various dioceses in the Philippines. Cf. ECCCE Redaction, «Philippine Catechetical Apostolate

To facilitate catechetical awareness, an annual «Parish Catechetical Awareness Week» participated in by masses of Catholics can be celebrated on the occasion of the town feast. Instead of celebrating parish *fiestas* through lavish non-essential festivities, parish priests can instead more meaningfully celebrate the annual parish feast through catechetical contests, exhibits, video presentations, talks and even variety shows for the benefit of the parish catechetical fund. If held annually and sustained by similar activities during the rest of the year, parishioners should have a clearer idea about what *PCP II* means by the prioritization of catechesis in Church renewal and also reap some mature fruits in the future.

5. Conclusion

Contemporary Philippine catechetical magisterium puts premium stress on integral faith formation in doctrine, celebration and life. Such consistent teaching in its various catechetical documents reflects an experience of this local church's process of reception and assimilation of the catechetical insights of Vatican II, the Synod of 1977 on Catechesis in Our Time and the other universal documents on catechesis. Especially since the Synod of 1977, Philippine catechetical ministers have seen this process of reception in terms of a process of discernment: «The community discerns that a beautiful gift indeed is given by the Lord. The gift that is offered is received, made its own, appropriated […] so that the Church is transformed in the very process of reception»[835].

Nevertheless, catechesis in the Philippines still needs to develop into an active movement of reception[836] «from below» wherein the renewed understanding of catechesis is elaborated in actual, real-time integrated catechizing activities, organization and planning.

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and Religious Education Foundation, Inc. (*PhilCARE*)» in *CBCPMon*, 9-22 June 2008, C4 (= ECCCE, «*PhilCARE*», C4).

[835] L.A. Tagle, «What Have We Become? Ten Years After *PCP* II», in *Landas* 16/1 (1992) 109 (= Tagle, «Ten Years», 109).

[836] Cf. *ibid*., 110.

This means that the real challenge is to make integrated catechesis a truly functional reality in Philippine ecclesial life. Even as the official reception of Vatican II, the 1971 *General Catechetical Directory*, the 1977 Synod and *Catechesi tradendae* has been officially accomplished in terms of official documents and pronouncements, catechetical reception as a movement in the Philippines – though already underway as evidenced in actual integrated catechist trainings conducted and catechetical/religion textbooks published, etc. – still awaits more tangible fruits. The challenges continue to be many – the sheer number of Catholics to be catechized, the great lack of lay and ordained catechists, a wider reach of integrated training for catechists, catechetical funds, etc. – but Philippine catechetical ministers only need to continue to be hopeful and resilient, always moving forward, always discerning the next best step and having the determination to take that further step.

CONCLUSION

> Thus it was that in this Council, we have dwelt on renewal. And we have aimed at uniting all in Christ: the old and the new, the spiritual and the material, faith and life, all other dichotomies and divisions that have prevented us up to now from living the full life of the gospel (*PCP II* 32).

These words of the delegates of the Second Plenary Council of the Philippines capsulize our small contribution to canonico-catechetical scholarship. We have reflected on the need for continual catechetical renewal through the principle of integrated catechesis as legislated in cann. 773 and 779. It is now the purpose of this concluding section of the thesis to present in summary form the results of our investigation. It should be recalled that the objective of this thesis has been to come to a deeper understanding of the basic identity of catechesis as a primary form Christian formation in the Church. We have opted to focus on the object and means of catechesis in order to synthetically comprehend the most important constitutive elements of the entire catechetical action of the Church in forming Christians integrally through catechesis, i.e., their learning of Catholic doctrines and prayers and putting them into practice in their daily lives. Consequently, the thesis surveyed a long period of Church and catechetical history from the early Church to contemporary times, taking note only of turning points that determined the development of catechetical magisterium, legislation and practice.

1. Results of the study

1.1 Early Christianity and the Middle Ages

The *object* of the catechumenal practice of the early church was to educate the Christian towards maturity in the faith within a whole dynamic of initiation into the Christian community. This singular objective consisted in one's continual conversion to Christ that was

at the same time confirmed and strengthened within the living out of Christian life in the setting of the community of believers, headed by the bishop. In and through the community, catechumens learned what it meant to be a Christian, not only on the conceptual level, but also on the level of praxis. The *means* used by the early Christians to achieve this objective were a series of structured teaching 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. This instruction was accompanied by moral teachings on living out the Christian way of life especially in the setting of a largely pagan environment. But the catechumenate was not the consummate institution that manufactured, as it were, perfect Christians. The Fathers of the Church always had to address the problems connected with Christian initiation among their ranks: delayed baptisms, the *lapsi* during the time of the persecutions, vestiges of pagan practices after baptism. According to Groppo, this only means that even the most valid pastoral institution of the past should always take into account the reality of sin and human freedom[837].

In the wake of the mass conversions after the peace of Constantine in the fourth century, the Church still sought to achieve her *object* of continual personal conversion to Christ. However, the *means* used was not the catechumenate anymore, but rather an abbreviated form of baptismal preparation and intensified catechetical preaching. This new approach still moved along the lines of doctrinal and moral instruction, but now in the setting of the Sunday liturgy. Thus, during the Middle Ages from the sixth to the thirteenth centuries, catechetical preaching flowered as the new way to educate Christians in the faith. In fact, catechetical sermons became the most recorded and documented means of teaching Christian doctrine especially during the early Middle Ages. By the thirteenth century, a new form of catechesis arose when some local councils like the Councils

[837] Cf. Groppo, «Catecumenato antico», 136.

of Bezier (1246) and Albi (1254) began to require the bringing of children to the church for catechesis.

Even as Europe became overwhelmingly Christian in the Middle Ages, the Church found herself in a general atmosphere of religious preservation and maintenance on account of the largely Christian environment. While missionary zeal for souls was not totally absent at that time, something that was characteristic of early Christianity, Christendom, it seemed, was devoid of efficient structures that went beyond devotion to the saints, relics, processions, miracles, indulgences, etc. and that proactively dispelled people's religious ignorance through doctrinal instruction and formation.

1.2 From the 16th century to the beginning of the 20th century

Both the Protestant and Catholic Reformers faced the same difficult and complex situation: the widespread religious ignorance of the people, including the clergy, which bred superstitions and the abuse of the sacraments and other church practices. Both camps responded by embarking on an efficient and widespread religious instruction of their followers. The *objective* of Trent and its reform-minded bishops in using the arm of catechesis was twofold: first, to fortify the Church through a massive catechization of both lay and clerics in the face of the aggressive questioning of Catholic doctrine and practices by Protestant reformers, and second, to renew Christian life in the process.

In seeking to re-evangelize the people through a massive program of catechesis, the primary *means* used both by the Protestant and Catholic reformers was the teaching of doctrine through their own official catechisms and other catechism textbooks for the use of the catechetical participants. For Luther, Calvin, Canisius, Bellarmine and many other masters of the catechism, religious ignorance should be defeated by religious instruction. Consequently, the catechism and other catechetical books became the ultimate *tool* of both Protestants and Catholics. With Trent's decree on the obligatory catechesis of children in the parish setting every Sunday and feastdays, it did not take long before bishops like Charles Borromeo took decisive

steps to make sure that the children of Milan were duly catechized by the use and memorization of catechetical texts. In effect, the historical circumstances of the two reformations led catechesis to be identified with the printed manual either of the official catechism or the catechism textbook and associated with «going to school» and «the teaching of the catechism», with a predominant focus on the intellectual appropriation of the doctrines of the Catholic Church. Participants were not anymore adults as in the days of the early church's catechumenate but almost exclusively children and youths. The basic contours of the object and means of catechesis during this period under study had already been drawn by Trent and will remain as such until the codification of the Code of Canon Law in 1917.

1.3 From CIC/17 to the threshold of Vatican II

For 1917 Code of Canon Law, the *object* of catechesis was safeguarding and maintaining revealed teaching and faithfully expounding it (cf. can. 1322). The canons did not reflect the pre-Code teaching of Pius X in *Acerbo nimis* (1905), which was a primary source of *CIC*/17 legislation, that a change in one's life is the chief aim of catechetical instruction (cf. *AcN* 5;7). However, Pius XI, in *Divini illius Magistri* (1929), echoing the teaching of Pius X in *Acerbo nimis*, clarified the silence of *CIC*/17 on the matter. He pointed out that the object of Christian education, including catechetical instruction, is the formation of the true Christian who lives out the spirit of Christ in the world (cf. *DIM* 96). The determination of this object definitely went beyond the limited goal of preserving and defending of the faith as expressed in can. 1322. Pius XII confirmed this broadening vision in his 1953 allocutio, *Il primo*, to the youth participants of the contest *Veritas*, in which he clearly taught that the *goal* of the teaching of the catechism is for participants to develop a faith that is living, integral and consistent with their actions. In *Princeps Pastorum*, John XXIII taught that the *object* of catechetical instruction is communion with Christ, manifested in a life of virtue and service (cf. *PP* 31).

Can. 1332 and magisterial documents published after 1917 identified the *means* that was most appropriate to the object of preserving the deposit of the faith and its faithful explanation: doctrinal instruction through the teaching of the catechism. However, on the occasion of the 1950 International Catechetical Convention, Pius XII, in *Perquam laeto*, began to stress the importance of connecting doctrines to life as an indispensable *means* of catechetical formation. In a similar way, John XXIII taught in *Princeps Pastorum* that doctrinal instruction should also be accompanied by examples from the actual witness of Christians (cf. *PP* 31-32). This new dimension of the means of catechesis was reflective of the catechetical movement's appreciation of the human experience as a vital source of catechesis.

One observes the difference between the catechumenal practice of the early Church, including the early Middle Ages, and the legislation of *CIC*/17, which basically reflected a post-Tridentine framework and which made no mention at all about the connection between the knowledge of doctrine with the experience of Christian life. However, as we have demonstrated, the popes in the years before Vatican II began to insist on the more conscious translation of catechism learning into actual life.

1.4 Vatican II teaching on catechesis

In our analysis of the redaction process of the Vatican II documents *Christus Dominus, Ad gentes* and *Gravissimum educationis*, we have come to the conclusion that in the mind of the Fathers of Vatican II, catechesis is a true formation program with the general *objective* of maturity in the faith. Catechesis is designed to deepen and strengthen the quality of one's Christian life, in which Christianity provides a positive influence on all other aspects of one's life. According to *CD* 14 and *GE* 4, a mature faith is one that is living (doctrinally knowledgeable), manifest (celebrated in communal worship) and active (service-oriented). In the context of the Church's missionary activity, *AG* 13 and 14 speak about the conversion of the one who receives the preaching of the gospel as the *object* of catechumenal formation. Continual conversion to Christ in the context of ordinary

Christian life definitely forms a dimension of a living, explicit and active faith that *CD* 14 asserts to be the *object* of catechesis.

Concerning the *means* of catechesis, *CD* 14 highlights the teaching of doctrine as the means to arrive at a living, manifest and active faith. *AG* 14, through its description of the dynamics of the catechumenate, also sets an orientation regarding the general means in the ordinary catechesis of the baptized. Both in the context of the catechumenate for those preparing for baptism and in the setting of continual formation of the baptized, one should be able to learn, understand and interiorize Church doctrines and precepts. However, for *AG* 14, catechumenal formation is not just a matter of knowing or memorizing, but is rather a formation and apprenticeship in the whole of Christian life. For its part, *GE* 4 teaches that catechetical formation includes the following inseparable tasks: the teaching of doctrine, and in the process, enlightening and informing the faith of Christians; leading them through what they have learned about the faith to an active commitment to the Church's apostolate; and finally, assisting Christians to intelligently and actively participate in the liturgical worship of the Church. The Council's restoration of the catechumenate as a specific method or model for Christian initiation was the consequence of the Council's vision of faith formation in both doctrine and life with the active participation of the Christian community.

The doctrine of Vatican II concerning the object and means of catechesis was the consequence of the renewal of a mindset that gradually matured before the Council and at the Council. However, the Council did not simply discard the catechism and the catechetical means it represents, which is the teaching and learning of doctrine. Rather, the conciliar Fathers placed the use of the catechism within the framework of a whole new process of Christian formation wherein doctrine is learned as an effective force through which the Christian spirit is infused into the realities of concrete life.

1.5 Post-conciliar catechetical documents

One truly decisive development during this period after Vatican II was the decision of the Synod of 1977 on Catechesis in our Time to situate catechesis within the wider framework of evangelization. It should be recalled that Pope Paul VI, in *Evangelii nuntiandi*, earlier taught in 1975 that evangelization pertains to the whole pastoral mission of the Church. This development has also, as its logical consequence, enriched the Church's understanding of the object and means of catechesis.

Pope John Paul II, in *Catechesi tradendae*, has clearly identified the *object* of catechesis as the development of the initial faith of Christians and the deepening of their experience of conversion to Jesus Christ (cf. *CT* 20c). This education towards maturity, with the view of initiating Christians into the fullness of Christian life, is realized on two complementary levels: at the level of knowledge (cf. *CT* 18d) and the wider sphere of life (cf. *CT* 22d; 23a). The influence of *Evangelii nuntiandi* on this teaching is rather apparent. Paul VI taught in *EN* 20a that far from adding something ephemeral, evangelization goes to the very center and roots of life. In effect, the Church's magisterium has demonstrated with greater clarity that maturity in the faith is no other than the committed appreciation of the truths of the faith and their living out in the world (cf. *EN* 44; 47c).

The consequence of this broadening of perspective initiated by Paul VI and pursued by John Paul II is that the *means* of catechesis can no longer be reduced to the mere transmission of the truths of the faith through the teaching of doctrine with the use of official catechisms and other catechetical textbooks, though doctrinal instruction remains to be a part and parcel of catechesis. The Church has instead integrated the learning of doctrine with a life that is borne out of the faith, lived out and celebrated in ritual within the Christian community. Consequently, the post-Vatican II documents consistently list the three inseparable *means* of catechesis: the teaching of the basic tenets of the Catholic Christian faith (doctrine), liturgical education and actual participation in the liturgy (worship),

and the utilization of life experience in the teaching of doctrine and the application of the truths of the faith in daily life (witness).

A specific catechetical *method* that was proposed during the Synod of Bishops of 1977 in its Message to the People of God was the catechumenate for baptized Christians (cf. *MPG* 8). Two years earlier, Paul VI, in *EN* 44, had raised the urgency of catechetical instruction in the form of a catechumenate for baptized young people and adults. The recommendation of the Fathers of the Synod was eventually confirmed and developed more fully twenty years later in the 1997 *General Directory for Catechesis*.

1.6 CIC/83 and the 1997 General Directory for Catechesis

In our investigation of the redactional history of cann. 773 and 779 of the 1983 Code of Canon Law, we discovered the canons' clear pastoral orientation that sought to stamp a new, yet in fact old, character to the Church's catechesis: a kind of catechetical formation wherein the doctrinal, moral and liturgical teachings of the Church have an influence on, and are not detached from the daily life of the Christian. The *object* of catechesis in can. 773, put in terms of a living, manifest and active faith, is expressed in a general way by *GDC* 81 as the mature confession of faith of individual Christians and of communities. This general goal is specified in terms of an adequate knowledge of doctrine (cf. *GDC* 85a), living worship and prayer (cf. *GDC* 85bd), and fruitful witness of life (cf. *GDC* 85c). In effect, it becomes clear that the ultimate object of catechesis in can. 773 is not the building up of religious information, but is rather a living, manifest and active relationship with Jesus Christ.

The *means* of catechesis in can. 773 is two-fold. They are doctrinal instruction and experiential formation that strive to make doctrinal learning a valid norm of conduct and life (cf. *GDC* 87eg; 116-117; 152). If catechesis does have a strong intellectual component, it is only because the knowledge of Christ and the Church is the foundation of one's active and intelligent participation in the Church's liturgy and is the source and inspiration of every Christian's committed life in the secular world.

Inasmuch as can. 773 brings in the crucial role of experience in catechesis, the *GDC* also stresses the need to adapt catechesis to people's circumstances and to inculturate the gospel message (cf. *GDC* 169; 203). This fundamental principle is essential in facilitating the fuller learning of Catholic doctrine and its more effective putting into practice as required by can. 779. Moreover, through the experience of the catechumenate as an apprenticeship in Christian life, *CIC*/83 cann. 788 §2 and 789 and *CCEO* can. 587 §§1-2 have clarified for us more fully that the knowledge of doctrine is intrinsically performative and should inspire the living out of one's Christian life. In fact, the *GDC* endorses the baptismal catechumenate as an inspiration for the catechetical formation of baptized Christians (cf. *GDC* 59; 88-91).

The current catechetical legislation in *CIC*/83 is in clear discontinuity with *CIC*/17, but also richer and more complete than the germinal catechetical teaching of Vatican II. With the added information provided by the redactional history of *CIC*/83, and through the study of the corresponding canons in the Code of Canons of the Eastern Churches, our study has seen the intrinsic connection in the law between doctrine and experience in catechesis. Rather than merely running parallel to each other in the catechetical process, doctrinal instruction is meant to help Christians both to know what they need to believe in as Christians and to do what they need to carry out in daily life on the basis of their Christian beliefs and convictions.

1.7 Contemporary Philippine catechesis

One of the most important features of Philippine magisterium on catechesis is its determination that the *object* of a renewed catechesis is the maturity of the faith of Filipino Catholics formed into a Community of Disciples (cf. *PCP II* 183, decr. 1,1°; *CFC* 4; *NPCCR* 7A). Faith maturity begins with one's personal conversion (cf. *NPCCR* 5) towards an integrated spirituality (cf. *PCP II* 188), a life that always unites indissolubly the knowledge of the Word of God, witnessing to the faith in one's personal life and in social concerns, and the celebration of the faith in the sacraments (cf.

NNCDP 123). Together with the application of the faith in daily life and the strengthening of the bonds that unite the Christian community (cf. *NNCDP* 129-131), the local magisterium proposes growth in doctrine, morals and worship as the specific goals to be attained along the long journey towards Christian maturity.

The *means* to be used during the catechetical process should always be the teaching of doctrine and its constant correspondence to one's liturgical and prayer life, one's personal moral life (cf. *PCP II* 196; *CFC* 13; *EEMLC* 3; *NNCDP* 120) and Christian involvement in the wider issues of society (cf. *PCP II* decr. 15; *NPCCR* 7A) in a way that is adapted to the level of the age, experience and culture of the catechized (cf. *NNCDP* 251). Through the integration of faith and daily living, catechesis evangelizes truly and remarkably (cf. *CT* 18f). The gospel is not just proclaimed, but it is also inculturated, i.e., integrated into the fabric of daily life.

We have thus demonstrated how the magisterial teachings on catechesis during the last thirty years or so have striven to alleviate the split-level faith of many Catholics by empowering catechesis to be practical, to make the Christian faith a way of life. Catechetical teaching and praxis especially since Vatican II indeed have sought to mend the split between faith and human experience and practice, between religion and ethics. In the Philippine context, the *Catechism for Filipino Catholics* summarizes the task in terms of inculturation and interiorization of the faith:

> We must take a closer look at how the values that we have from our Christian faith can strengthen the good in our cultural values and correct what is excessive in them and supply for their deficiencies. Likewise, for faith to mature in love, it must be interiorized. Church teachings and practices must be personally appreciated and appropriated by us, as a people with our own particular culture, with our own ways of thinking and valuing. Faith must take root in the matrix of our Filipino being so that we may truly believe and love as Filipinos (*CFC* 30).

2. Concluding Reflections

In the process of the development of the thesis, we have identified certain tendencies, contributions, challenges and catechetical principles that might prove helpful in current catechetical reflection and actual practice. They are presented here as a seven-point concluding reflection that brings our study to a close.

2.1 Church councils and synods as catalysts of catechetical reform

In its survey of catechetical history, this thesis has seen the significant role of local assemblies of bishops gathered in councils and synods in attending to the pastoral care of their flock. They came together bringing with them first-hand experiences of catechesis in their dioceses, including the wide array of problems they encountered. At those collegial gatherings, they sought, on the basis of the situation of their day, to respond to the challenges that confronted them. For example, these councils provided the mechanics for the catechumenate, equipped clerics in their duty of preaching and teaching, legislated the teaching of doctrine in the vernacular, constantly exhorted people to live up to their duties as Christians, and exhorted that parents themselves should be catechized in order to catechize their children, etc. During a time of dissent, the Council of Trent tried its best to renew Church discipline and pastoral care, including catechesis. To some extent, it succeeded in instilling a catechetical mentality on the part of Catholics. Generations learned their catechism textbooks well and memorized doctrines and prayers.

Inasmuch as *Ecclesia semper reformanda*, and in the light of new and helpful findings not only in the sacred sciences but also in secular sciences, many aspects of Church life in the 20th century needed some re-thinking with regard to her own self-understanding and her own relationship with the world. Short of coming up with a full catechetical document, the Fathers of Vatican II, nevertheless, saw it fit to provide a new impulse to the Church's own catechesis, making its sources more integral as to include actual human and Christian life itself. The Synod of 1977 on Catechesis in Our Time, followed by John Paul II's 1979 apostolic exhortation *Catechesi tradendae*, deepened

the conciliar catechetical reflection and influenced movements of reform in the various local churches of the world. The Philippines' own Second Plenary Council adopted a vision of an integrated catechesis as a priority field of renewal in the local Church. Hence, the inspiration of Vatican II, sustained by post-conciliar catechetical documents, is the source of today's integrated catechetical legislation and doctrine that sees the object of catechesis in terms of a living, manifest and active faith and its means, the teaching of integral doctrine and the experience of life itself.

2.2 A pastoral symphony of faith: The Code, Catechesis and Directories

Canon law is at the service of pastoral care in the Church. *CIC*/83, but also during its time, *CIC*/17, present rules that facilitate the faithful's practice of Christian life thus leading them to eternal salvation through the various helps that the Church offers[838]. This is the precise connection between the law and catechesis which, so it seems, not a few people fail to realize. The current place of *CIC*/83 in the Church's catechesis was even more stressed with the publication of the *General Directory for Catechesis* in 1997. The *GDC* is a document that seeks to provide more complete orientations on catechesis than what is provided in a few canons on catechesis. In *CIC*/83 and the *GDC*, one can truly claim a harmonious relationship that should bear fruit in renewed catechesis in the Church. Consequently, national catechetical directories are meant also to translate the catechetical provisions of *CIC*/83 and the general orientations of the *GDC* into locally adapted principles, and principles into working programs and renewed actual catechizing in the local setting. In this, one can see how the Code, the *General Directory for Catechesis* and the *New National Catechetical Directory for the Philippines* altogether form a «pastoral symphony of faith».

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[838] Cf. Ioannes Paulus PP. II, Constitutio Apostolica *Sacrae disciplinae leges*, Venerabilibus Fratribus Cardinalibus, Archiepiscopis, Episcopis, Presbyteris, Diaconis ceterisque populi Dei membris: Codex luris Canonici promulgatur, *Praefatio*, 25 ianuarii 1983, in *AAS* 75/II (1983) xxi.

2.3 The collective effort of the catechetical movement

One important observation concerning the catechetical movement is its character of having been driven by the collective initiatives of catechetical practitioners, whose research and practice came to be integrated into official church teaching through the teachings of the popes and the Roman curia.

Advances in catechetical reflection and practice brought about by the catechetical movement as early as the late nineteenth century were made possible through the extensive catechetical activities initiated and propagated by theological, biblical, catechetical and pedagogical scholars. Improvements in the method and presentation of content of catechesis, and its anthropological and evangelizing aspects did not happen only by way of the teachings and directives of the popes and the Roman curia. What took place was precisely a movement, a collective effort of various groups that reflected, evaluated and renewed areas of catechesis. Many of their contributions from the movement's early beginnings in the late nineteenth century to Vatican II were affirmed by official magisterium and eventually integrated into Church teaching. Catechetical teaching in the Church was thus a product of the synergy and collaboration between the Church hierarchy and catechetical practitioners, brought together by the common concern to attend to the catechetical needs of the faithful.

During the thirty-year period before Vatican II, some of the most important contributors to universal catechetical renewal were: F.X. Arnold, J. Jungmann, J. Colomb, J. Hofinger, J. Audinet and M. van Caster[839]. Worthy of special note was the contribution of Pope Pius X at the beginning of the twentieth century. After the publication of his encyclical *Acerbo nimis* in 1905, and of his 1905 and 1912 catechisms, a greater push was felt all over the world for catechetical reflection and initiatives that led up to the catechetical teachings of Vatican II. In the Philippine catechetical scene, one can speak of an ongoing and growing catechetical movement begun with the 1985

[839] Cf. Meddi, *Catechesi*, 52-56. Cf. Läpple, *Breve storia*, 201-204.

publication of the original *National Catechetical Directory for the Philippines*, which paved the way for continual study, formation, organization, networking and publication activities. The current prime movers of catechesis is the Philippines today, among others, are Bishop Socrates Villegas, Archbishop Leonardo Legaspi, O.P., Joseph Roche, S.J., Monsignor Gerardo Santos, Rene de Guzman, S.D.B., Salvatore Putzu, S.D.B. and Linda Tacorda of the Teresian Association[840].

2.4 Doctrinal formation: A sine qua non in catechesis

Through the testimony of the catechetical writings of the early Church Fathers, the early Christians were brought up well in the knowledge of the life-giving truths of the Christian Church. For them, the ignorance of the doctrines of the faith as found in Scriptures, the Fathers' teachings and tradition is, according to St. Jerome, commensurate to ignorance of Christ (cf. *CD* 12a). In such a case of ignorance, one can lay little claim to being a Christian. Surely, a germinal Church, composed of only a few members, was a natural setting for a closely-supervised doctrinal formation. But as the Church grew in numbers, even favored by the Christian Emperors, personalized formation, though not technically impossible, eventually proved to be difficult during the Middle Ages. The widespread ignorance among the populace, including the clergy, came to a boiling point that sparked reforms in the Church, and at the same time resulted in painful divisions. Indeed, the Council of Trent and the Tridentine Church instituted the much needed reforms to educate the people in the faith. But if one were to think that the same problem that sparked the Protestant revolt is finally over now, one only needs to realize that especially in countries with a majority Catholic population where ordained pastoral ministers are lacking, the problem of doctrinal ignorance has remained all along.

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[840] Many present and past catechetical leaders, especially those who have prepared the National Catechism and the original and revised version of the *NNCDP* and others, especially lay catechists, also deserve due recognition for their commitment to catechesis.

Therefore, in today's post-modern setting, the doctrinal formation of Catholic Christians remains to be not just a relevant task, but a truly urgent one.

2.5 The enduring relevance of catechisms and textbooks

In view of the foregoing, one realizes the continued relevance of catechism books and other catechetical aids. During the «age of the catechism» at the time of the Reformation, Counter-Reformation and beyond, the catechism book served well its purpose as a tool for teaching and learning the most essential doctrines of the faith. Those catechisms, especially the Roman Catechism, contained also basic prayers and useful guidelines in actual moral living. Moreover, it is a fact that the Roman Catechism prescribed certain guidelines in adapting the contents of the Catechism to the level of the catechized. Other catechisms textbooks were especially prepared for the use of children and others being catechized.

The use of the catechism and other catechetical books is still a must for today's Catholic Christians. They are indispensable for the progressive learning of the faith. This means that no advanced learning of, and critical reflection on, the Catholic faith can be valid without grasping first the basics of the faith. At the same time, official catechetical teaching since Vatican II, has been consistent in stressing adaptation and inculturation in the preparation of catechetical programs, catechism textbooks and other tools. Hence, inasmuch as the catechism is still a must for today's Catholics, such catechism should adhere to the standards set especially by the *General Directory for Catechesis* in line with the canonical criteria provided in can. 779 regarding the tools of catechesis: that they should facilitate the fuller learning of Church teachings and their more effective putting into practice. Such has been realized in both the *CCC* and the *CFC*. The *CCC* serves as a sure and authentic reference text for teaching Catholic doctrine and particularly for preparing local catechisms and textbooks. It is offered to every individual who wants to know what

the Catholic Church believes[841]. For its part, the *CFC*, the National Catechism for the Philippines, translates the *CCC*'s authoritative presentation of universal doctrine, morals and worship of the Catholic faith into the Filipino context for the more effective application of the Catholic faith to daily Philippine life (cf. *CFC* 6; *GDC* 131-133).

2.6 Catechesis as contextualized formation within the local Christian community

During the period from the promulgation of *CIC*/17 to the convocation of Vatican II, Popes Pius XI, Pius XII and John XXIII began to teach that catechesis is the formation of a living and integral faith that is consistent with one's actions and lives out the spirit of Christ in the world. Henceforth, the post-conciliar official documents of the magisterium consistently stressed the catechetical need for a living, manifest and active faith instead of the mere transmission and memorization of the truths of the faith through doctrinal instruction. This holistic faith is tri-dimensional, which includes altogether the understanding and personalization of the basic tenets of the Catholic Christian faith through teaching (doctrine), the deeper appreciation of the Church's life of worship through liturgical education and participation in the liturgy (worship), and the utilization of life experience in the teaching of doctrine and the application of the truths of the faith in daily life (witness). The local Christian community is the *locus* of the catechumenal apprenticeship in Christian life (cf. *CCEO* can. 587). Here, catechetical participants experience first-hand what it means to be a Christian through their participation in the Church's life of faith, liturgy, charity and apostolate (cf. can. 788 §2) and, in the process, being led to a deeper knowledge of gospel truths and to the fulfillment of the duties undertaken, or about to undertake, in baptism (cf. can. 789).

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[841] Cf. Ioannes Paulus PP. II, Constitutio apostolica *Fidei depositum*, qua Catholicae Ecclesiae Catechismus post Concilium Oecumenicum Vaticanum II instauratus publici iuris fit, Venerabilibus Fratribus cardinalibus, Patriarchis, Archiepiscopis, Episcopis, Presbyteris, Diaconis ceterisque populi Dei membris, 11 octobris 1992, in *AAS* 86/I (1994) 117.

This indispensable bond between catechesis and the Christian community requires that catechesis should be responsive not only to the personal conditions of the catechized (age, intellectual development, etc.) but also to the social and cultural environment of the Christian community itself. Careful adaptation is crucial in the effective transmission of the gospel message because the message would not be communicated and received unless objective doctrine is expressed according to the deepest and most valid expressions of those cultures and in consideration of actual social conditions of the catechetical participants (cf. *CT* 51; 53a). Hence, the Church needs to continually «converse» with people (cf. *CD* 13b), considering their own personal experiences and their historical context, in order to come to a living knowledge and understanding of their circumstances of life (cf. can. 779), whether such situations be of poverty, affluence, environmental degradation, conflict, religious pluralism, etc.

2.7 Cann. 773 and 779 and the problem of fragmentation and irrelevance of the Catholic faith

At this time in the history of the Church, people need some kind of intervention that touches their fast-paced, efficient and comfortable lives, mostly sensitive only to novelties, to the immediate and the concrete. Christians need a catechesis (and indeed a whole way of being Church) that helps them to see and experience Christ and the Church as discernible, new, effective, relevant but also challenging to their personal lives, to politics, economics, science and technology but in a totally different way, the way of faith.

According to can. 217, the Church should guarantee the right of the Christian faithful to lead a life in harmony with the gospel teaching, guiding them in knowing and living out the mystery of salvation. On this account, they have the right to avail of an integrated catechesis provided in cann. 773 and 779, in order to address the problem of the divorce between the professed word and actual life mentioned in *GS* 43a. But even more fundamental than the problem of split-level Christianity, it is hoped that through an integrated catechesis that strives to make the faith constantly relevant and alive,

Christians would not have to easily give up on God and their religion whenever they begin to question whether they still have need of Him and of faith. In both cases, the object of catechesis during the time of the early Church can be just as relevant to men and women of today: the conversion of our sinful, faithless and split-level selves to our freedom and wholeness in Christ[842].

[842] Given the situation of a lack of extensive canonical scholarship on catechesis that investigates the perspective of catechesis as a way of forming Christians in an integrated life of faith as provided in cann. 773 and 779, we hope to have advanced, even in a small way, canonico-catechetical reflection on the matter. Nevertheless, much can still be studied in connection with the canonical provisions on the object and means of catechesis with regard, for example, to the potential of catechetical methods, means of social communications, programs for catechists' formation, books and other catechetical tools currently in use in forming the Christian people in doctrine and Christian life according to the provisions of the canons we have studied.

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1429.

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