



Directory for Catechesis: Introduction to Part 2

Webinar Series for the Diocese of Honolulu * October 29, 2020



Prayer

(Adapted from the Catechist's Prayer US Conference of Catholic Bishops)

Loving Father, pour forth your Holy Spirit upon us that we may be good catechists of your Word, your Son, Jesus Christ.

Render our minds and hearts so open, receptive and responsive to your Holy Spirit that, like Mary, we might become a living instrument of your Word to others. Help us to be a faithful witness to Gospel life so that your Church may become ever more alive.

Let the fire of your love so enkindle our hearts that we may be instruments of drawing others to love you in the Church of your Son.

We ask this through Christ our Lord, and through the intercession of Our Lady of Peace, and Saints Damien and Marianne of Moloka'i. Amen.

Aloha!

**Jesuit Community (19 Jesuits),
ministering in various apostolates:**

- Gonzaga High
- Georgetown Law School
- Grad students at Catholic U
- Parish Work (Richmond)
- Journalism, Finance work for Religious
- Chaplaincies: Hospital, Homeless Shelter, Prison, US House of Representatives
- Leadership for the Conference of Jesuits in the US and Canada (approx. 2,200 in North America)



Broadcasting from here 😊

US
Capi-
tol

Chinatown!



Gonzaga Jesuit Community at
Gonzaga College High School, Washington DC

On Mission

Currently a PhD
Candidate in
Catechetics,

Teaching Fellow,
Undergraduate
Theology

Catholic University of
America



Caldwell Hall,
Theology Department



Pacing through slides will be moderately fast; but the recording will be available.

“Repetitio”

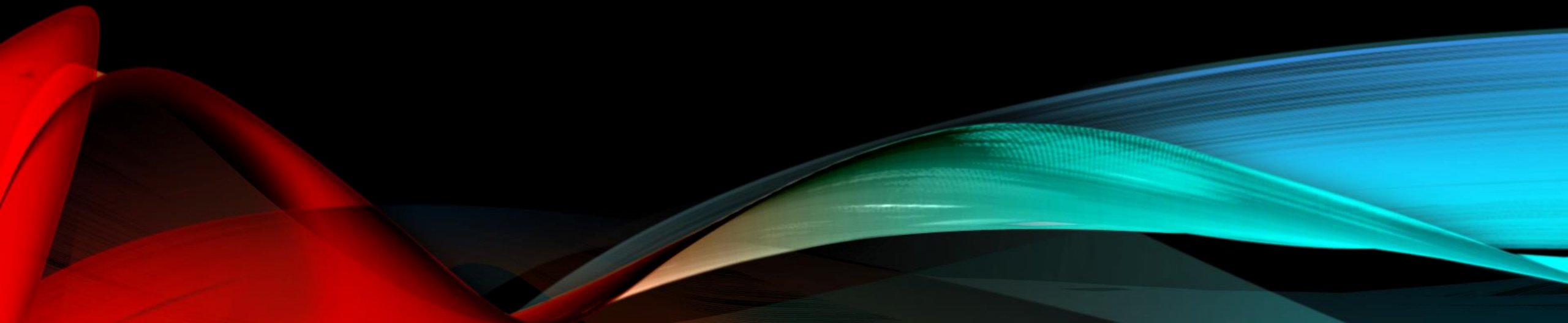
REPETITIO EST MATER STUDIORUM

“Repetition is the Mother of Learning” (zeal)



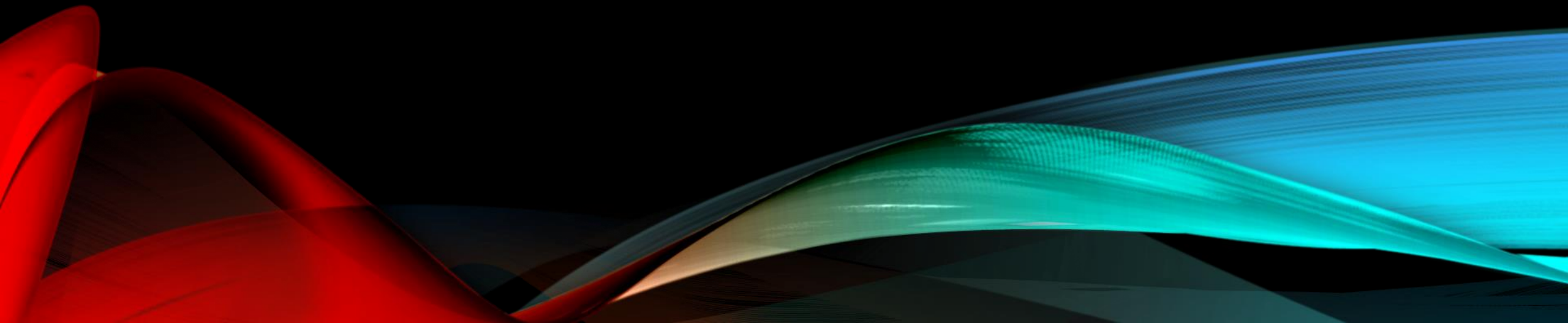
“DC”

DIRECTORY FOR CATECHESIS



“CCC”

CATECHISM OF THE CATHOLIC CHURCH

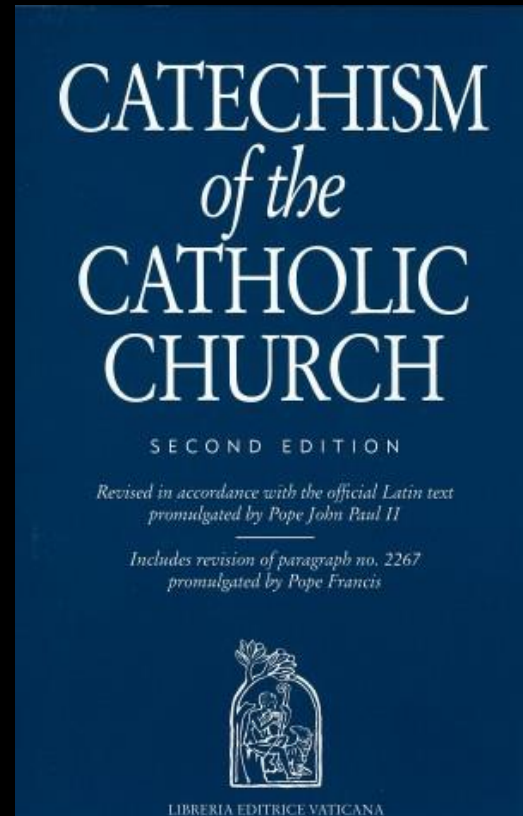


REPETITIO

CCC

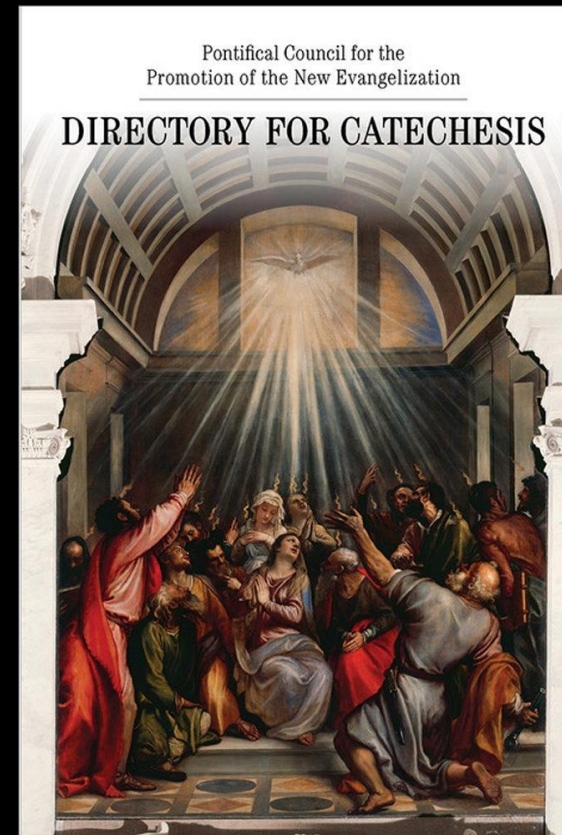
DC

1. The summary of the faith
2. The “what” of faith



Fides Quae

- the Faith which is believed
- Content, the “What of faith”

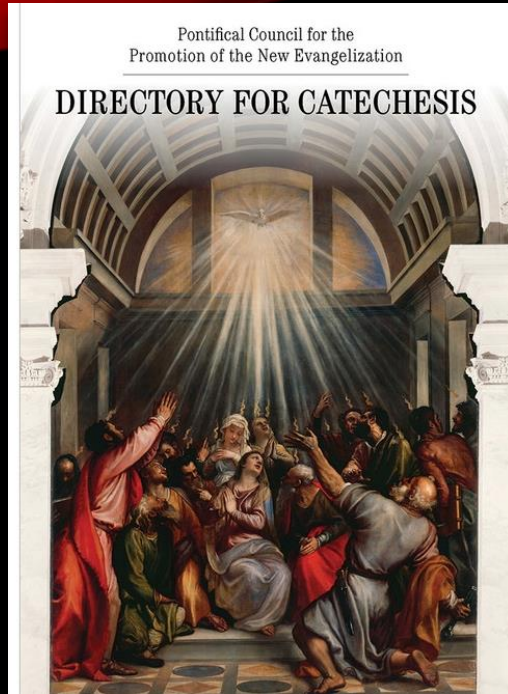


1. The “how” of teaching the faith
2. Directory not in terms of “Telephone Directory”, but a document that “directs”

Fides Qua

- the Faith which believes, the “How of Faith”

REPETITIO: GOALS



To Introduce the Directory

By way of discussing salient themes and showing development from the 1997 Directory



To Engage in Dialogue

By providing an opportunity to ask questions at the end of the session, and integrate your concerns in future sessions (Catechesis as a "Laboratory of Dialogue, DC 54)



To Model Methods

By highlighting the emphasized methods in the Directory. (This will be "theoretical" in nature by providing orientations, and not so much concrete ideas for lessons plans.)

REPETITIO: METHODS



Gospel Proclamation
Online Easter Mass 2020



Our Lady of Peace, Honolulu



Painted Church
Honaunau, Hawaii.

Kerygmatic

Proclamation of the Life,
Death and Resurrection of
Christ

Mystagogic

Theological Reflection based on Liturgy

Artistic

Via Pulchritudinis

CHURCH DOCUMENTS

Church documents are an “ecclesial event”.

They need to be interpreted pastorally, not just legally.

Fr. Michael Driscoll
Professor Emeritus in Liturgy,
University of Notre Dame

Not office memo or educational “scope and sequence” document, but invitation to pray, reflect, digest, discern, support, dream, imagine, “Be Church”



How does one Catechize in throughout the natural journey of life?
-Coming of Age? Curiosity? Confusion? Rebellion? Joy? Suffering? (Divorce, Loss, Injustice, Chronic illness, End of life)

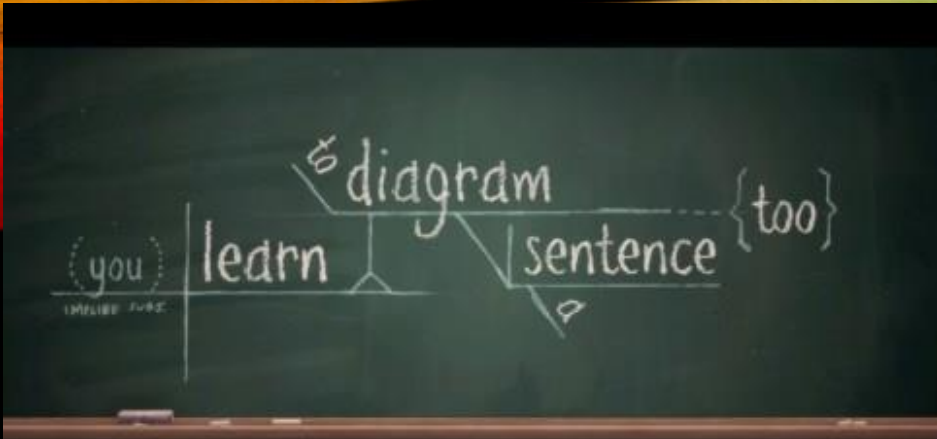
An Important Question from Session 1:

What are the measurable goals in determining our success in implementing the document?

1 Answer and 1 Question:

1. Goal of the CCC: “Desire for Christ” (DC, 192)
2. How does one measure success for the desire for Christ? Pastorally?

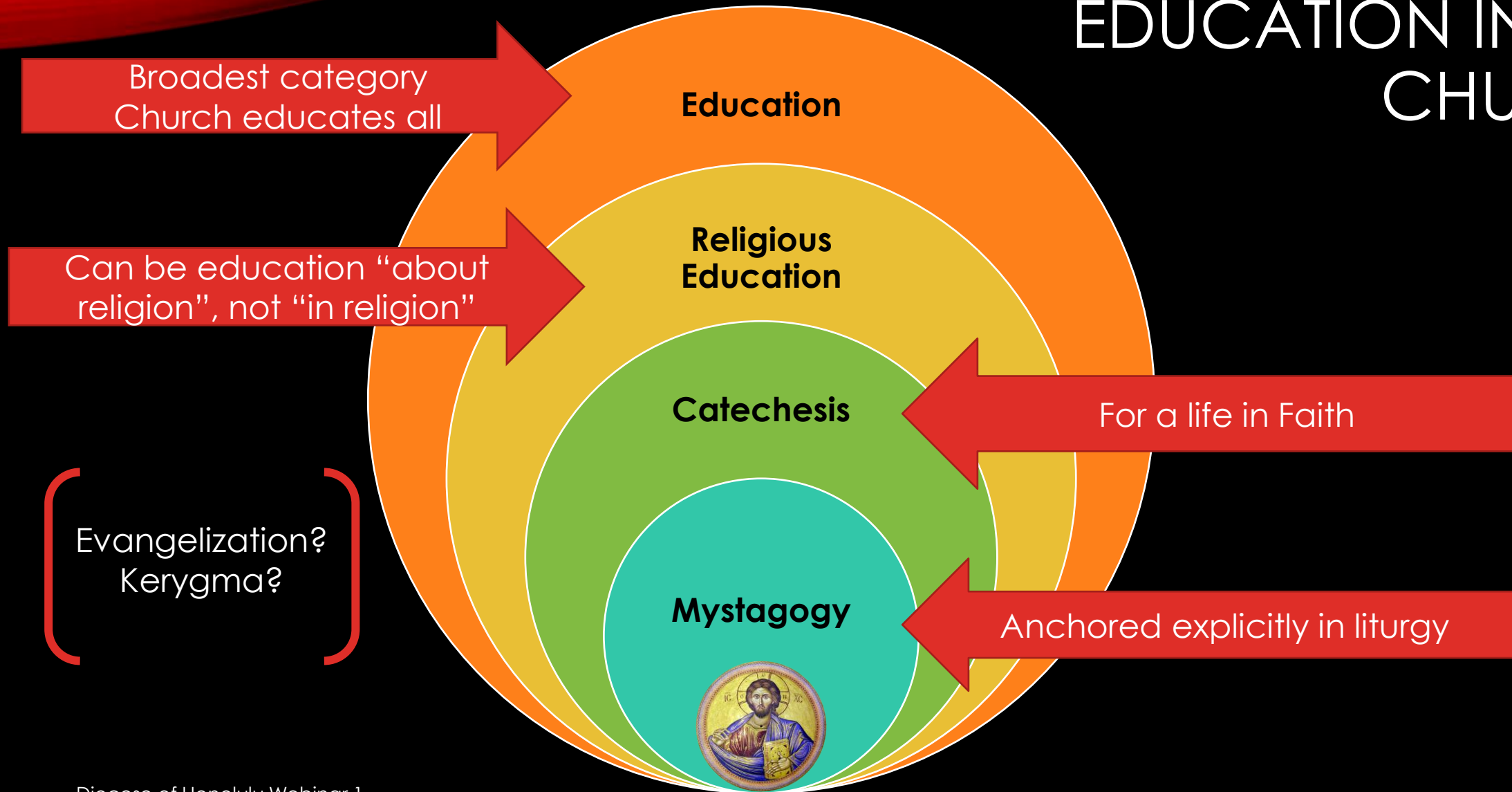
APPROACH: ANALYSIS



- Quality of Rice?
(Wet/dry?)
- Shoyu?
- Eggs?
- (Green) Onion?
- with Kim chee?
- Oyster sauce?
- Patis (Fish Sauce)!**

**BEST SPAM
FRIED RICE**

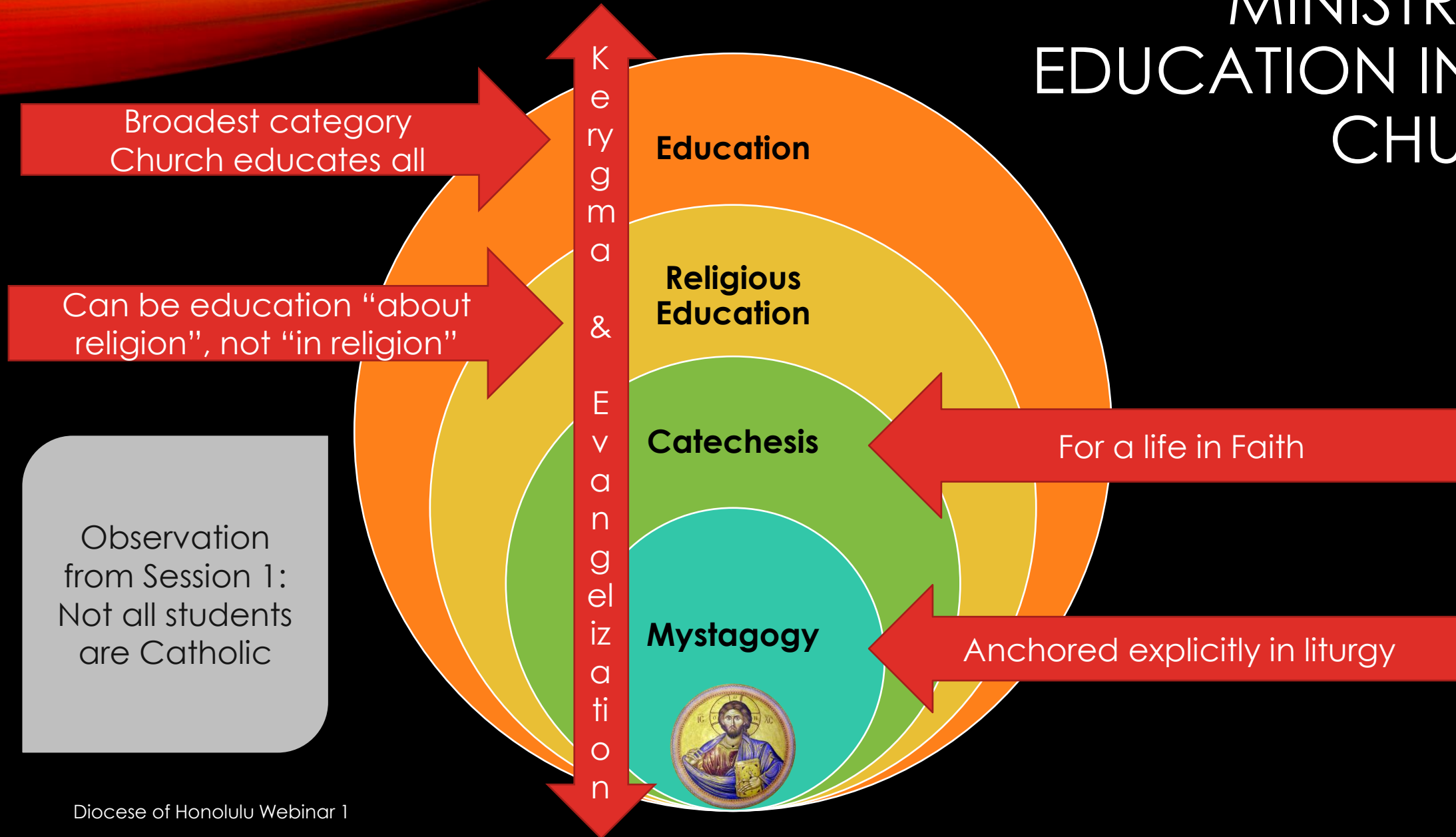
MINISTRY OF EDUCATION IN THE CHURCH



REPETITIO: SESSION 1 SUMMARY

- The **Catechism** summarizes the content of faith; the **Catechetical Directory** guides how the Catechism should be taught in our time.
- Pope Francis's "**Missionary Disciple**" expands the identity of the catechist from a "religion teacher" to an "evangelist".
- The **kerygma** anchors teaching in the explicit proclamation of Jesus's life, death, and resurrection in a person's life.
- Catechesis is **Mystagogic Initiation** to the extent that we are intentional about reflecting on the liturgical experience and connecting that experience to real life.
- The virtue, **Mercy**, allows the catechist to adapt a 'healing mode' if needed.
- The Church's recovery of the **Via Pulchritudinis** (or the Way of Beauty), is a privileged way for God to capture, seize, and shape our lives for a life of Truth and Goodness.

MINISTRY OF EDUCATION IN THE CHURCH



PART TWO

The Process of Catechesis

- 5. The Pedagogy of the Faith
- 6. The Catechism of the Catholic Church
- 7. Methodology in Catechesis
- 8. Catechesis in the Lives of Persons

TONE SHIFTS

Method

Pedagogy

Process

1971

“Elements of Methodology”
“Catechesis According to
Grade Levels”

1997

“The Pedagogy of the Faith”
“Those to be Catechized”

2020

“Process of Catechesis”
“Catechesis in the Lives of
Persons”

TRAJECTORY OF THE DC

Part 1: Catechesis in
Evangelization

Part 2: Process of
Catechesis

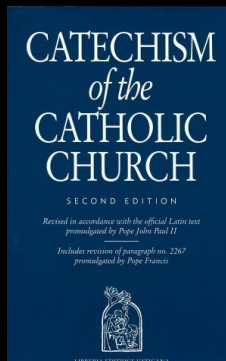
Part 3: Catechesis in
Particular Churches

Identity

Content & Method

Catechesis Incarnate

Ch. 1
Revelation



Ch. 12
Organisms
at service
of
Catechesis

KERYGMA

DC 58:

The kerygma...is simultaneously an act of proclamation and the content of the proclamation itself.

Content of proclamation:

Central idea: "Christ has died, Christ is risen, Christ will come again."

Pope Francis (2019): "God loves you; Christ is your savior; he is alive."

Act of Proclamation:

Making explicit

MANY FORMULATIONS OF KERYGMA

DC 58, footnote 5:

- “Jesus is the Son of God, Emmanuel, God with us” (Mt. 1:23)
- “The Kingdom of God is at hand; repent and believe in the Gospel.” (Mk 1:15)
- “For God so loved the world that he gave his only Son, that whosoever believes in him should not perish but have eternal life.” (John 3:16)
- “I came that they may have life, and have it abundantly.” (John 10:10)
- Jesus of Nazareth “went about doing good and healing all” (Acts 10:38)

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FROM THEORY TO PRACTICE

Theory: Kergyma:

“The Kingdom of
God is at hand;
repent and
believe in the
Gospel.” (Mk 1:15)

How to teach?

- Say it to someone (when appropriate)
- Preach / Spiritual reflection
- Show video on John the Baptist
- Do a Bible study on Mark
- Teach people how to pray with it
- Reflect on personal / social sin
- Teach Sacrament of Reconciliation
- Teach Theology of Sin (7 Deadly Sins)
- Model repentance: Sacramental practice
- Model repentance: Personal testimony
- Share art / music on sin & redemption
- Others...

“PATHWAYS OF CATECHESIS”

(DC 225)

No one exclusive
method; no one
way; one specific
time;

To what extent do
we cultivate
“pathways of
catechesis” in order
to create a
catechetical
culture?

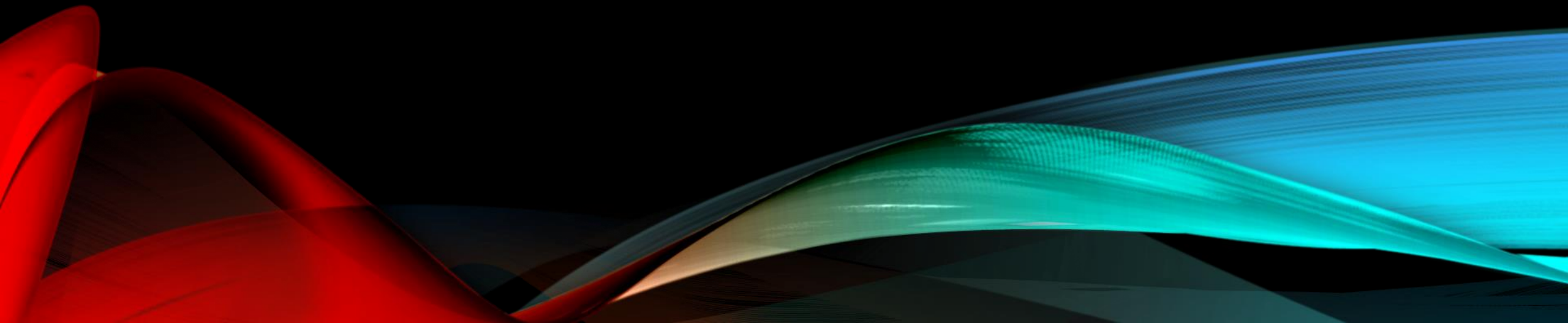


To what extent can we provide a constellation of
catechetical experiences?

Or support a culture of catechesis?

CHAPTER V

The Pedagogy of the Faith



CONTENTS: CHAPTER V

1. The divine pedagogy in salvation history

Revelation Through Pedagogy

2. Pedagogy in the faith of the Church

Criteria for the proclamation of the evangelical message

- a. The Trinitarian and Christological Criterion
- b. The criterion of salvation history
- c. The criterion of the primacy of grace and beauty
- d. The criterion of ecclesiality
- e. The criterion of the unity and integrity of the faith

Criteria

3. Catechetical Pedagogy

- a. Relationship with the human sciences.

Human Sciences
(Discussed in Session 3)

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 - e. The criterion of the unity and integrity of the faith
3. Catechetical Pedagogy
 - a. Relationship with the human sciences.



Revelation Through Pedagogy

DR. PETROC WILLEY

Professor of Theology
Director, Catechetics
Franciscan University of
Steubenville



ON PEDAGOGY

- ✓ Contemporary Use: Term Associated with Education
- ✓ However, it has a long Theological History—from St. Paul and the Early Church Fathers (St. Clement of Alexandria, St. Irenaeus of Lyon)
- ✓ Ancient Greek and Roman Use: "Pedagogue" = (literally "one who leads the child" was a servant (highly educated slave) would lead child to/from school, accompanies and form the child.
- ✓ Term renewed in 20th Century Catechetical documents—especially with the 1997 directory

THEOLOGICAL SIGNIFICANCE

- ✓ Dr. Willey: “God has the pre-eminent role in formation” through Revelation. We have a “Revelation through Pedagogy”.
- ✓ DC 157: Revelation is the great educational work of God.
- ✓ God educates (and continues to educate us).
- ✓ Christ is the particular way God educates.
- ✓ Connection between “slaves” and Christ. (Recall Philippians Hymn)

CHRIST AS PEDAGOGUE

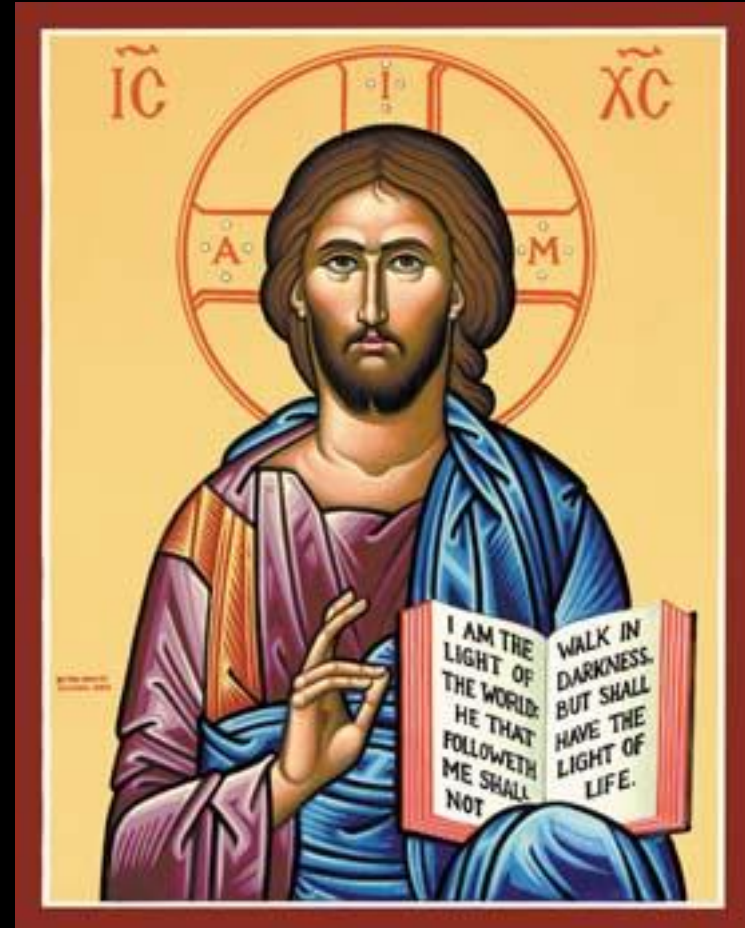
(PHIL 2: 5-8):

“Have among yourselves the same attitude that is also yours in Christ Jesus

Who, though he was in the form of God, did not regard equality with God something to be grasped.

Rather, he emptied himself, taking the form of a **slave**, coming in human likeness; and found human in appearance,

he humbled himself, becoming obedient to death, even death on a cross.”



“

What is the greatest revelation from this document?

”

Question from Session 1

Practical Orientation:

“Relationality”

Relationality with God;
Relationality with others;
Ideas about God and the
Tradition must be grounded in
the Living God and in Persons

Answer:
Revelation

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3. Catechetical Pedagogy
 - a. Relationship with the human sciences.



ADMONITION: PROCLAIMING THE EVANGELICAL MESSAGE

DC 167 (quoting from *Evangelii Gaudium*): There are times when the faithful, in listening to completely orthodox language take something alien to the authentic Gospel of Jesus Christ because that language is alien to their own way of speaking to and understanding one another...we sometimes give them a false god or a human ideal which is not really Christian. In this way, we hold fast to a formulation while failing to convey its substance.

CRITERIA (as a way to mitigate against distortion)

The Trinitarian and Christological criterion.

Temptation: Love is a feeling; Love is focused on the self.

Truth: The Trinity models love outward; and through Jesus, we have purpose in life and death.

The criterion of salvation history.

Temptation: God could not possibly love me / us. The world is fundamentally evil.

Truth: Christ's love saves and works in the world to bring it to fulfillment.

The criterion of the primacy of grace and beauty.

Temptation: I can be saved if I work hard enough / know enough; beauty is decoration.

Truth: Grace saves, and it a gift; If something is Beautiful, it leads to Goodness and Truth.

The criterion of ecclesiality.

Temptation: Faith is a private choice.

Truth: Faith is necessarily ecclesial. Human beings are not solo, but relational.

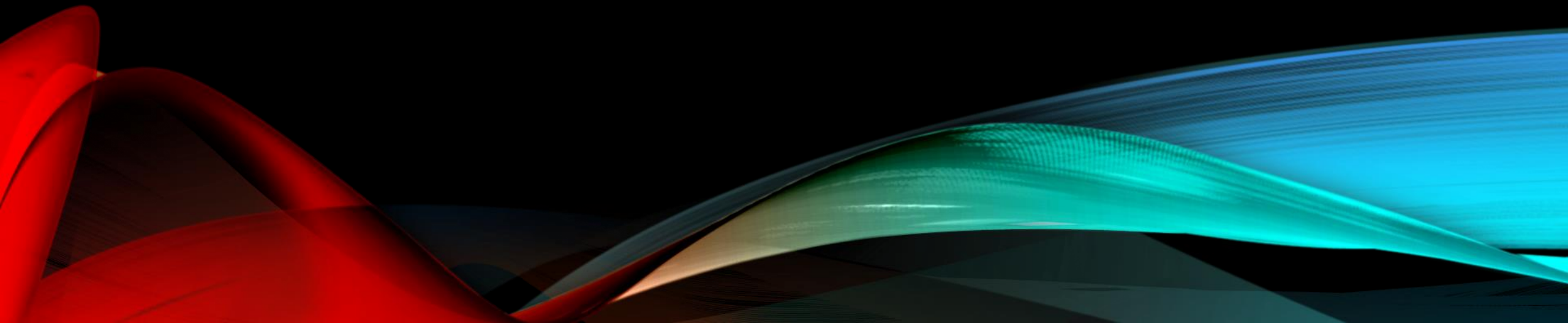
The criterion of the unity and integrity of the faith.

Temptation: We can just pick and choose our faith.

Truth: God calls us to unity and wholeness (gradually)

CHAPTER VI

The Catechism of the Catholic Church



CONTENTS: CHAPTER VI

1. *The Catechism of the Catholic Church*

- a. Historical note
- b. Identity, aim and audience of the Catechism
- c. Sources and structure of the Catechism
- d. The Theological-catechetical significance



Genre



Catechesis as Theology

1. *The Compendium of the Catholic Church*



Supplementary Material

CONTENTS: CHAPTER VI

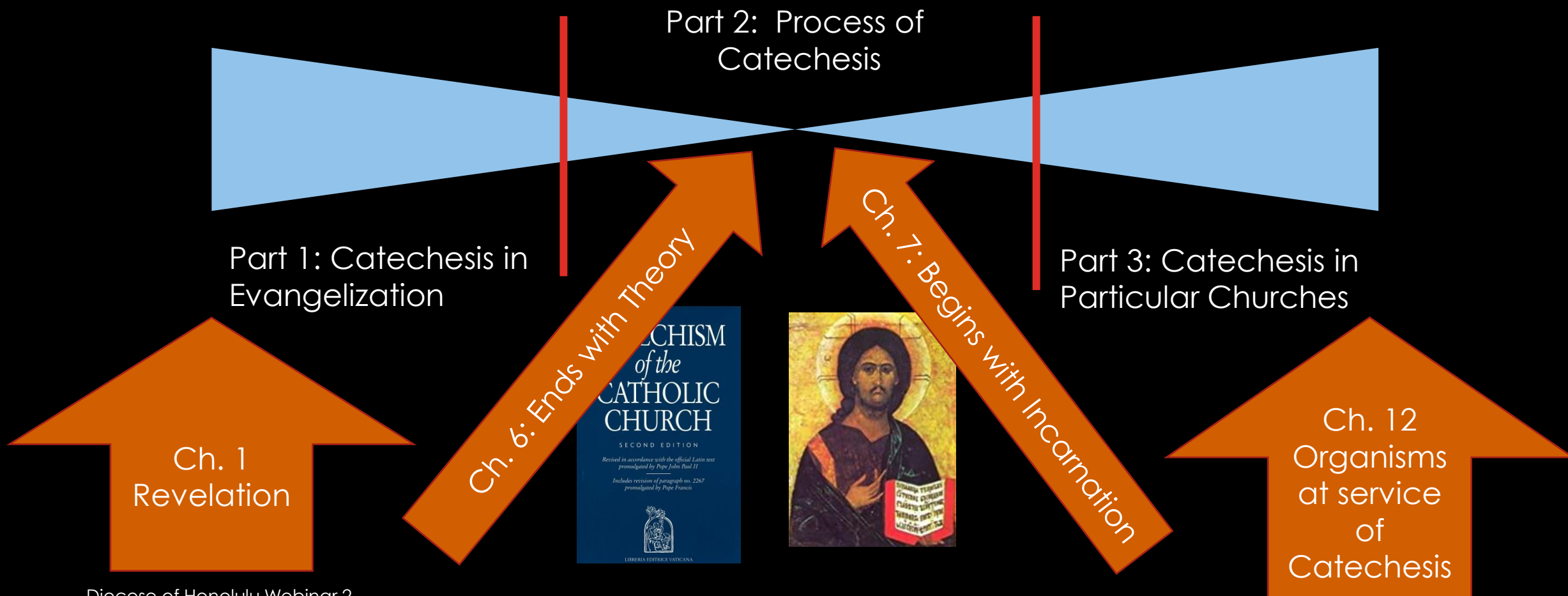
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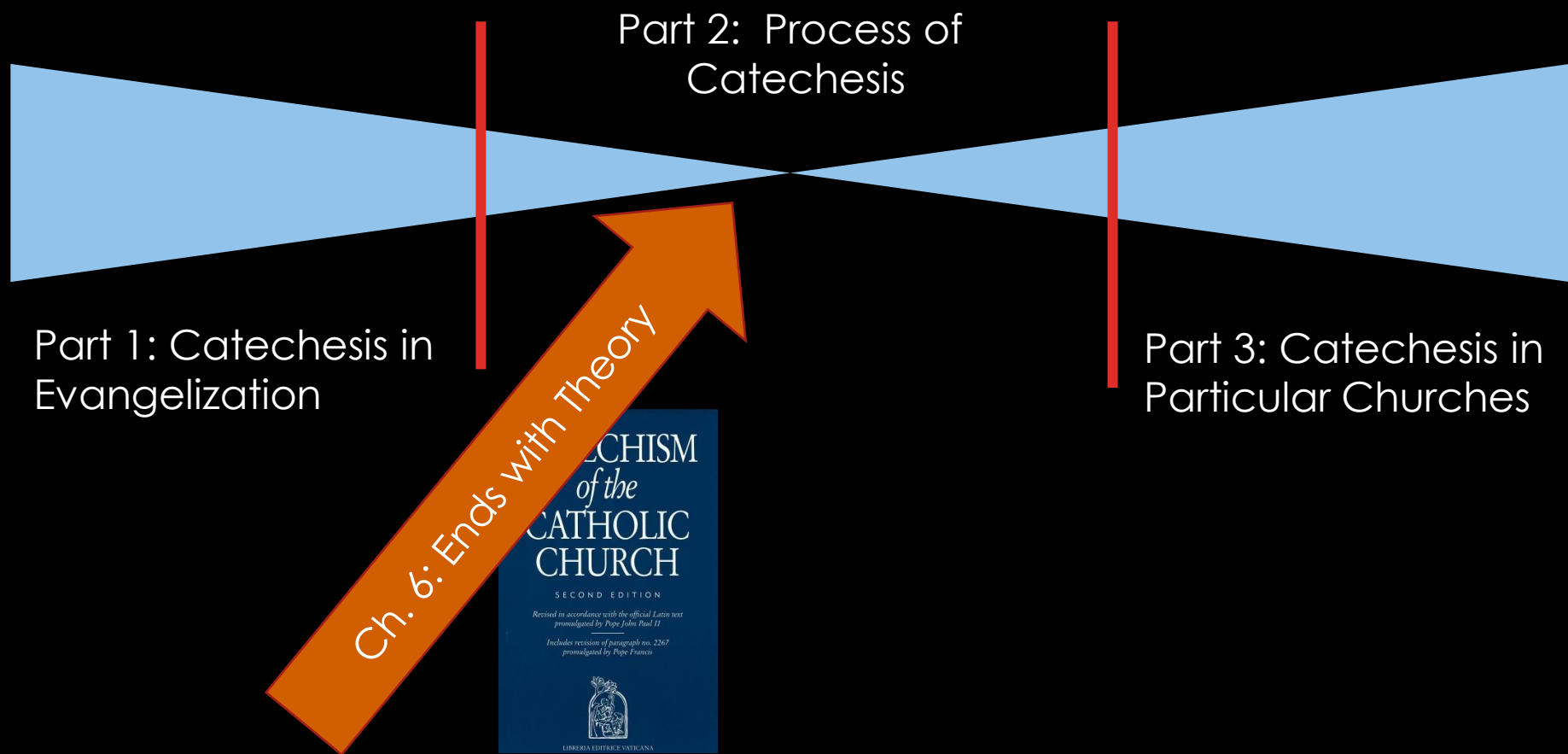
1. *The Compendium of the Catholic Church*



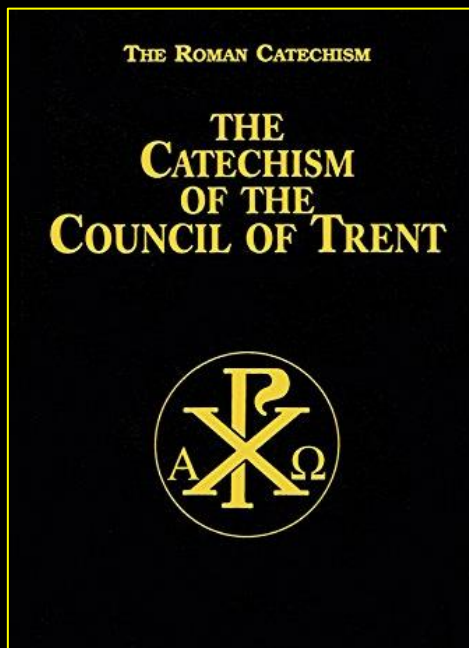
PLACEMENT OF THE CATECHISM IN THE DC



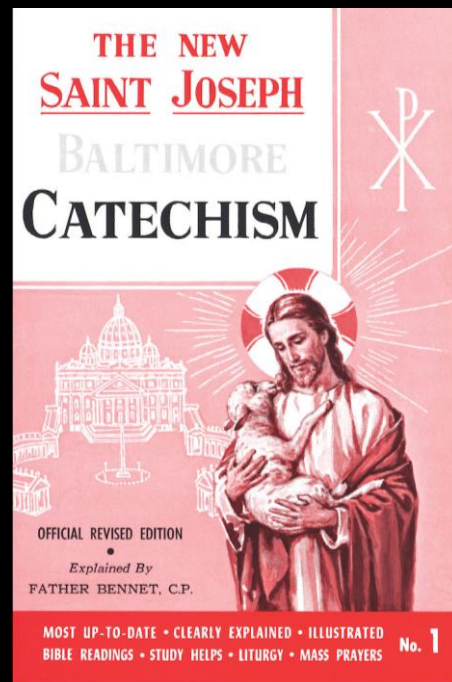
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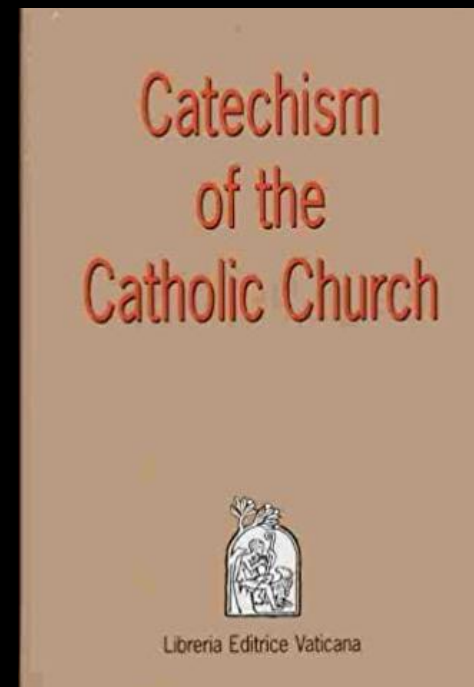
UNIVERSAL CATECHISM



Promulgated in 1556 During the Council of Trent (Response to Protestant Reformation)

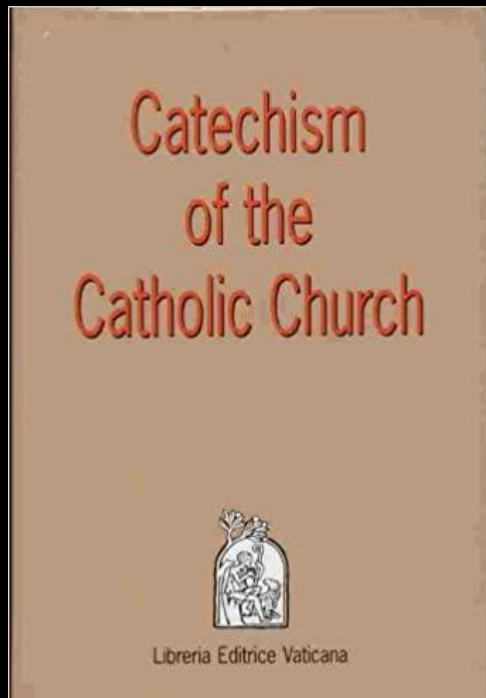


Many Local Catechisms in between.
In the United States the Baltimore Catechism gained particular traction (19th-20th century)



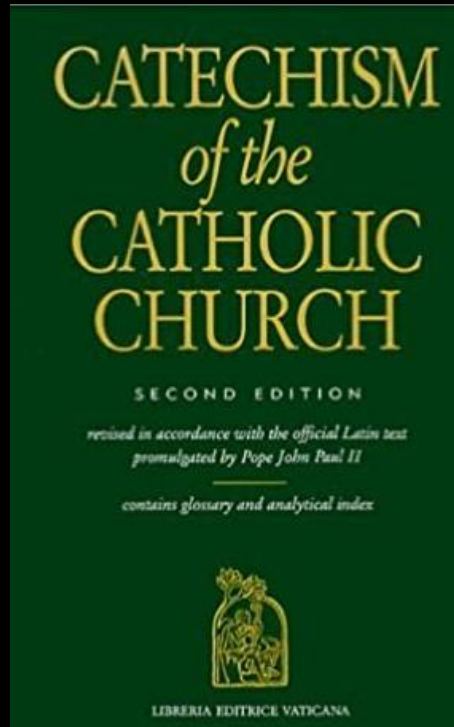
Promulgated in 1992, 30 Years after the Opening of Vatican II

EDITIONS OF THE (Current Universal) CATECHISM (in English)



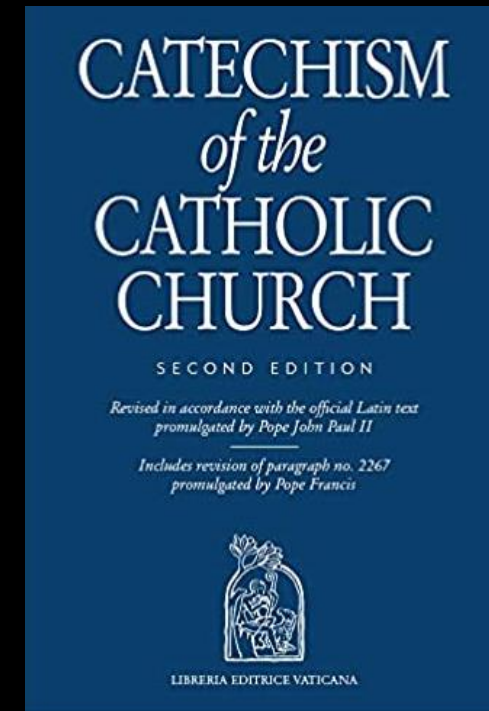
First Edition

- Promulgated in 1992
- Originally written in French



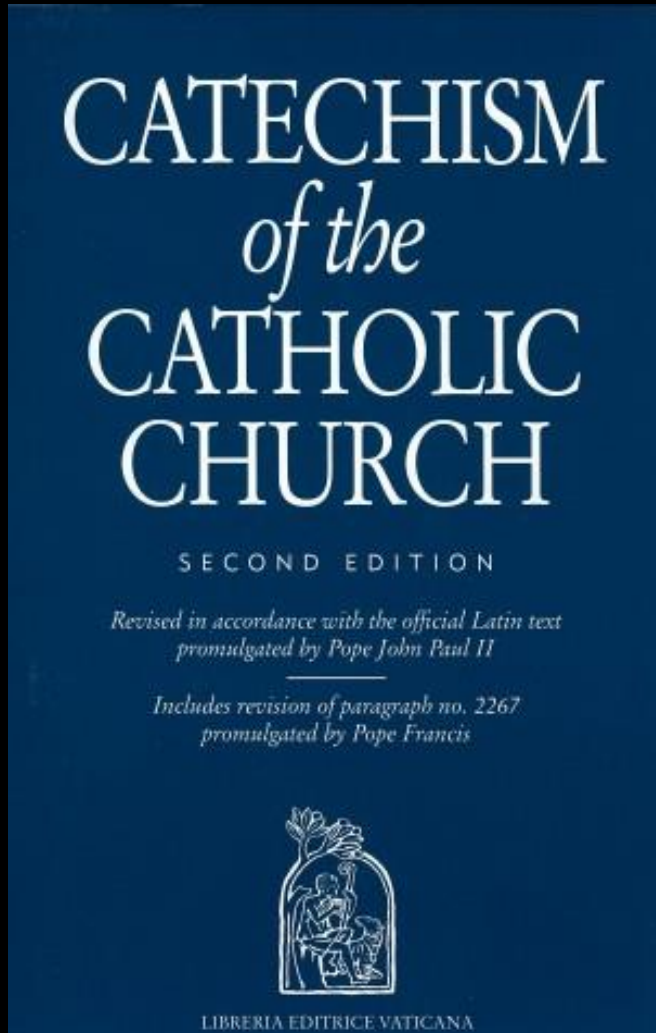
Second Edition

- Promulgated in 1997
- Revision using the Official Latin translation of the 1992 French.
- Includes an index and glossary



Revised Second Edition

- Published in 2019
- Only one change on capital punishment



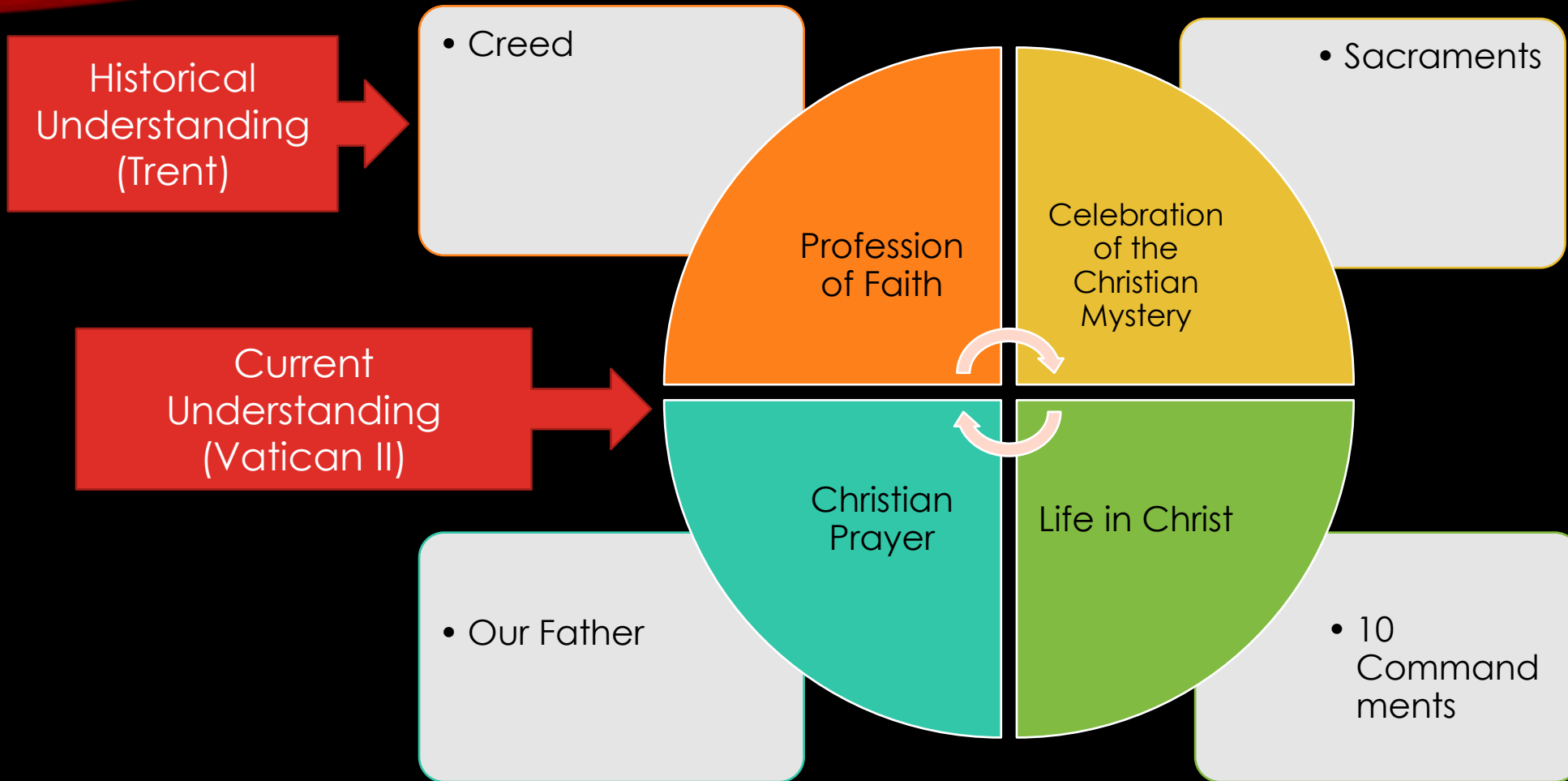
MOST RECENT EDITION

November 2019

No change except a revision of paragraph 2267 promulgated by Pope Francis:

“...the Church teaches, in the light of the Gospel, that ‘**the death penalty is inadmissible**’ because it is an attack on the inviolability and dignity of the person’, and she works with determination for its abolition worldwide.”


PARTS OF THE CATECHISM



VATICAN II (1962-1965)

“Great Catechism of Modern Times”—Paul VI





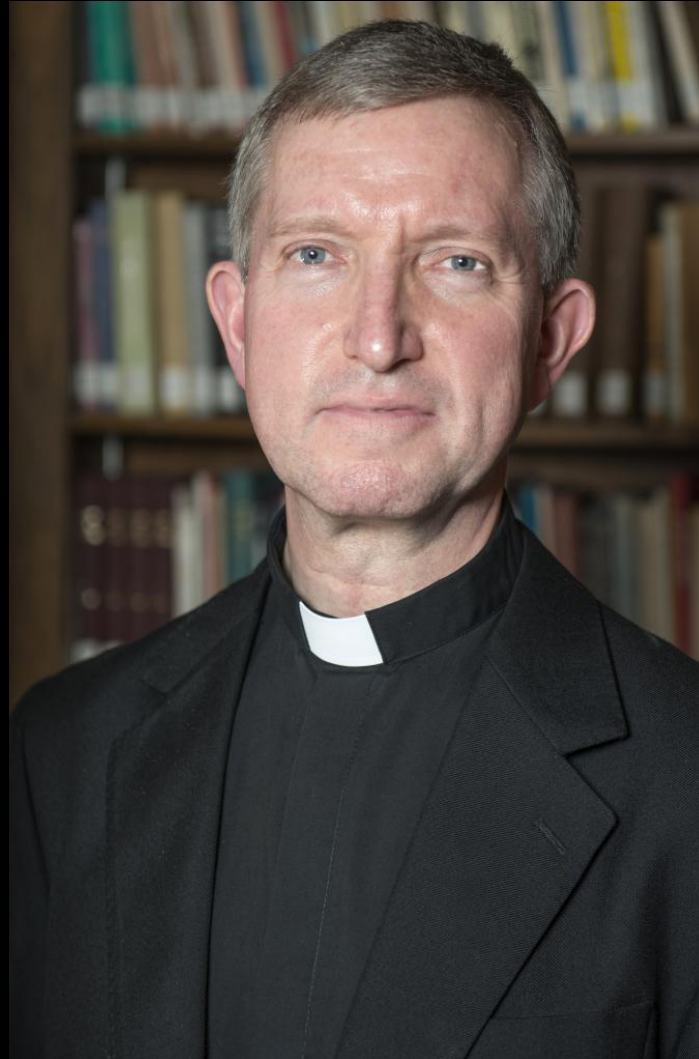
Of the 16 Documents, four are regarded as Constitutions,
Foundational to Conciliar Teaching

1. Constitution on the Sacred Liturgy (Sacrosanctum Concilium, Dec. 4, 1963)
2. Dogmatic Constitution on the Church (Lumen Gentium, Nov. 21, 1964)
3. Dogmatic Constitution on Divine Revelation (Dei Verbum, Nov. 18, 1965)
4. Pastoral Constitution on the Church in the Modern World (Gaudium et Spes, Dec. 7 1965)

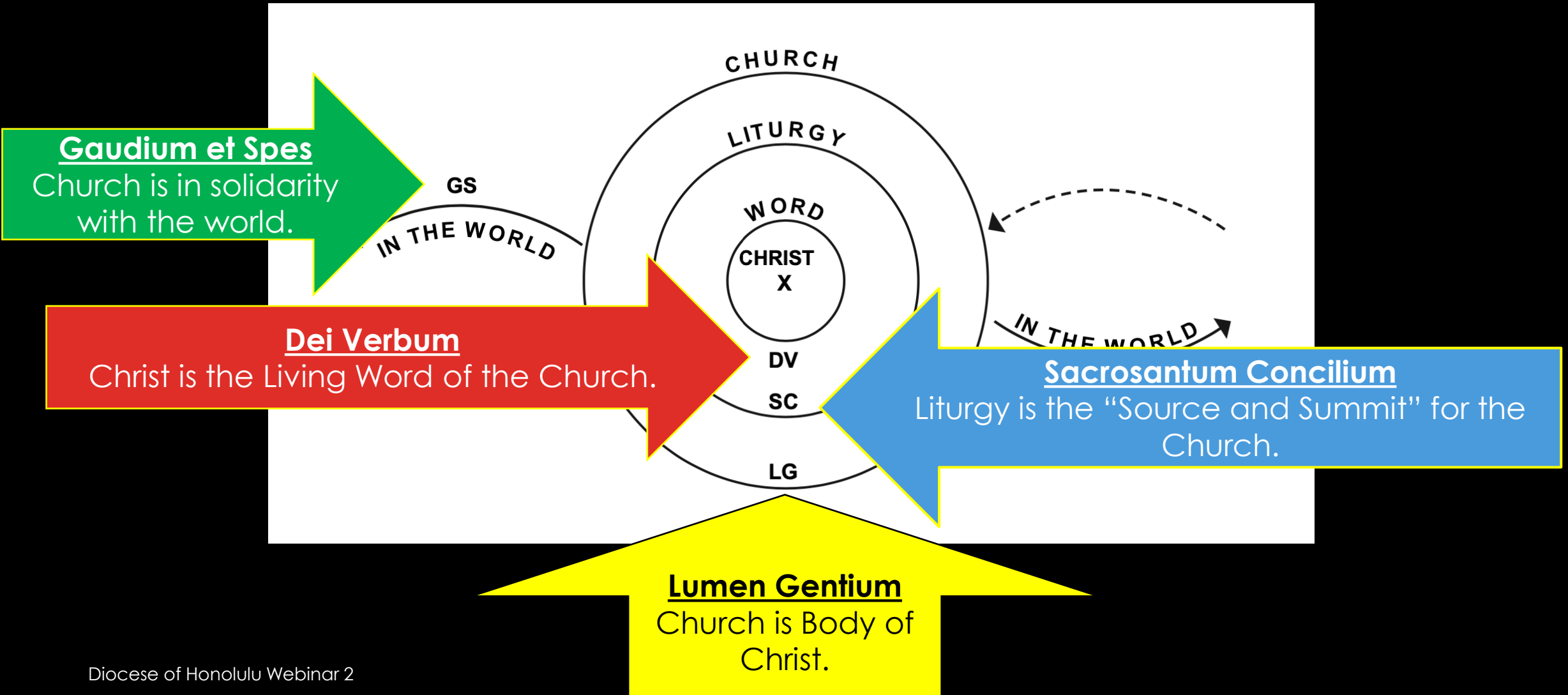
MONSIGNOR PAUL MCPARTLAN

Ordinary Professor of
Historical and Systematic
Theology

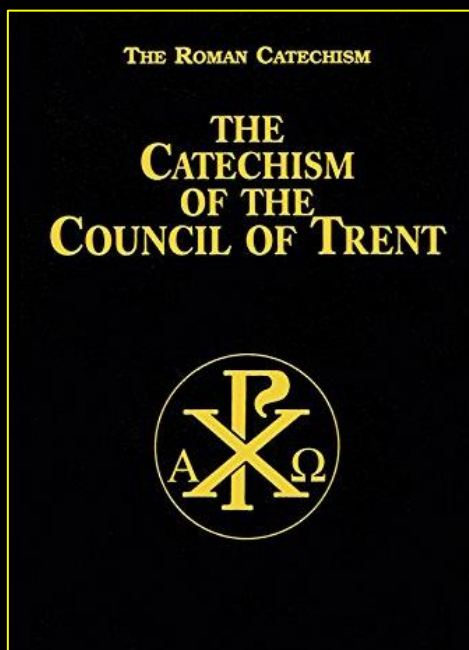
Catholic University of
America,
Washington, DC



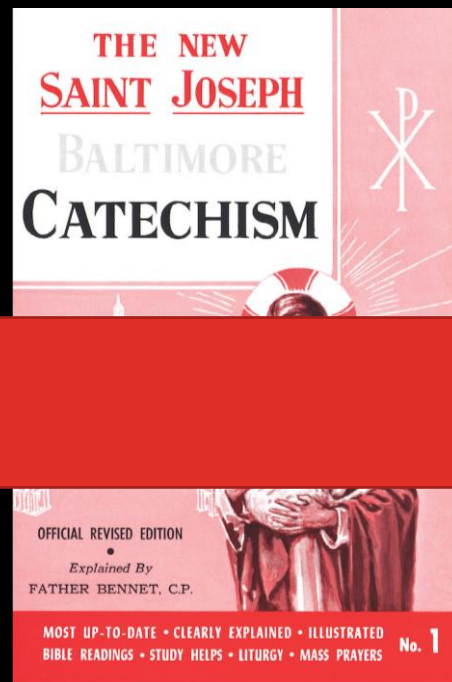
RELATIONSHIP OF THE VATICAN II CONSTITUTIONS



UNIVERSAL CATECHISM

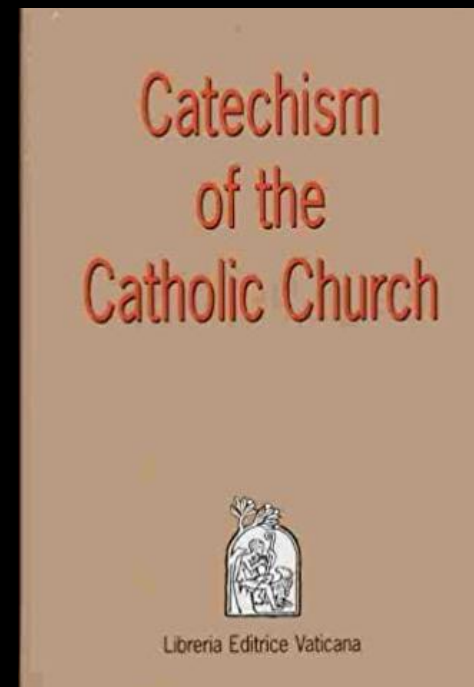


Promulgated in 1556 During the Council of Trent (Response to Protestant Reformation)

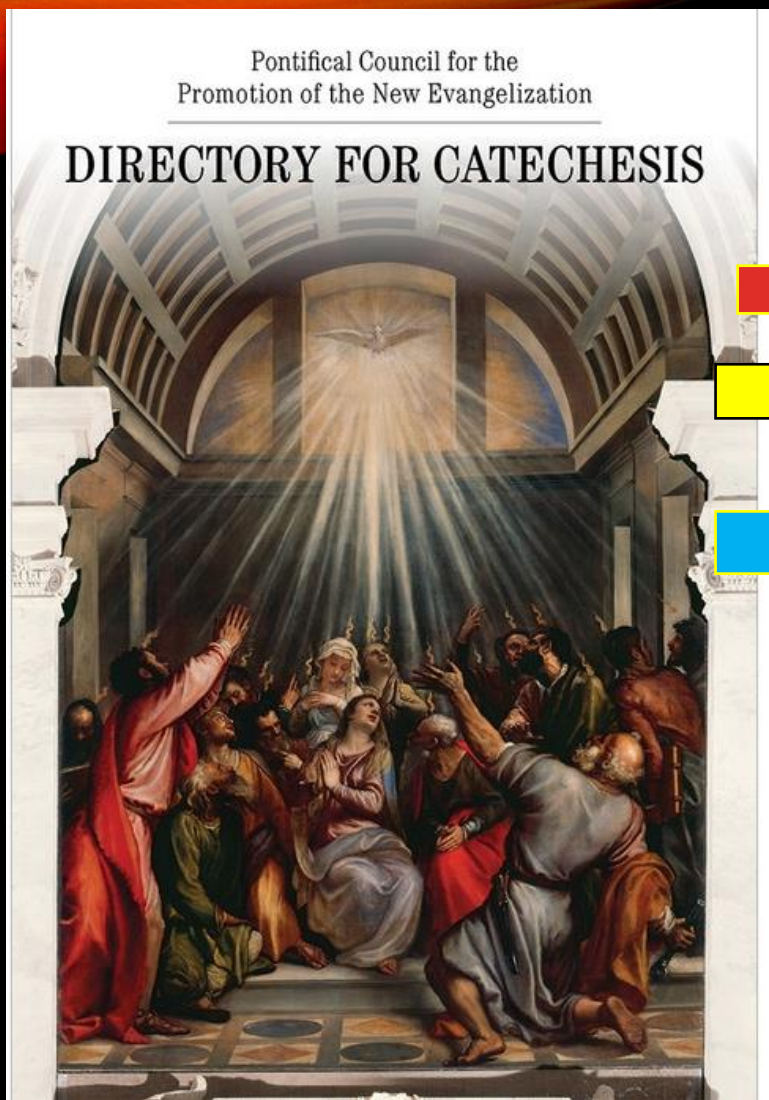


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Promulgated in 1992, 30 Years after the Opening of Vatican II



Scripture

Church

Liturgy

Relationship to World

Abbreviations

Sacred Scripture

Acts	Acts of the Apostles
Am	Amos
Bar	Baruch
Col	Colossians
Dt	Deuteronomy
Eph	Ephesians
Gn	Genesis
Heb	Hebrews
Hos	Hosea
Jn	John
1 Jn	1 John
Jos	Joshua
1 Kgs	1 Kings
Lk	Luke
Mk	Mark
Mt	Matthew
1 Pt	1 Peter
2 Pt	2 Peter
Phil	Philippians
Prv	Proverbs
Ps	Psalms
Rom	Romans
1 Thes	1 Thessalonians
1 Tm	1 Timothy
2 Tm	2 Timothy
Wis	Wisdom
Zeph	Zephaniah

Documents of the Second Vatican Council

AA	Apostolicam Actuositatem
AG	Ad Gentes
CD	Christus Dominus
DV	Dei Verbum
GE	Gravissimum Educat
GS	Gaudium et Spes
LG	Lumen Gentium
NA	Nostra Aetate
OE	Orientalium Ecclesiarum
OT	Optatam Totius
PO	Presbyterorum Ordinis
SC	Sacrosanctum Concilium
UR	Unitatis Redintegratio

Other Abbreviations

AAS	Acta Apostolicae Sedis
AL	Amoris Laetitia (Francis)
ASS	Acta Sanctae Sedis
c.	canon
cc.	canons
CCC	Catechism of the Catholic Church
CCEO	Codex Canonum Ecclesiarum Orientalium
CCL	Corpus Christianorum—Latin Series
cf.	compare
ChV	Christus Vivit (Francis)
CIC	Codex Iuris Canonici
CT	Catechesi Tradendae (John Paul II)

GDC	General Directory for Catechesis (1997)
EG	Evangelii Gaudium (Francis)
EN	Evangelii Nuntiandi (Paul VI)
id.	idem
no.	number
nn.	numbers
op. cit.	opera citata
PG	Patrologia Graeca (J. P. Migne)
PL	Patrologia Latina (J. P. Migne)
RCIA	Rite of Christian Initiation of Adults

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- a. Historical note
- b. Identity, aim and audience of the Catechism
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Catechesis as Theology

1. *The Compendium of the Catholic Church*

THEOLOGICAL-CATECHETICAL SIGNIFICANCE

Theology:

Systematic
Theology:

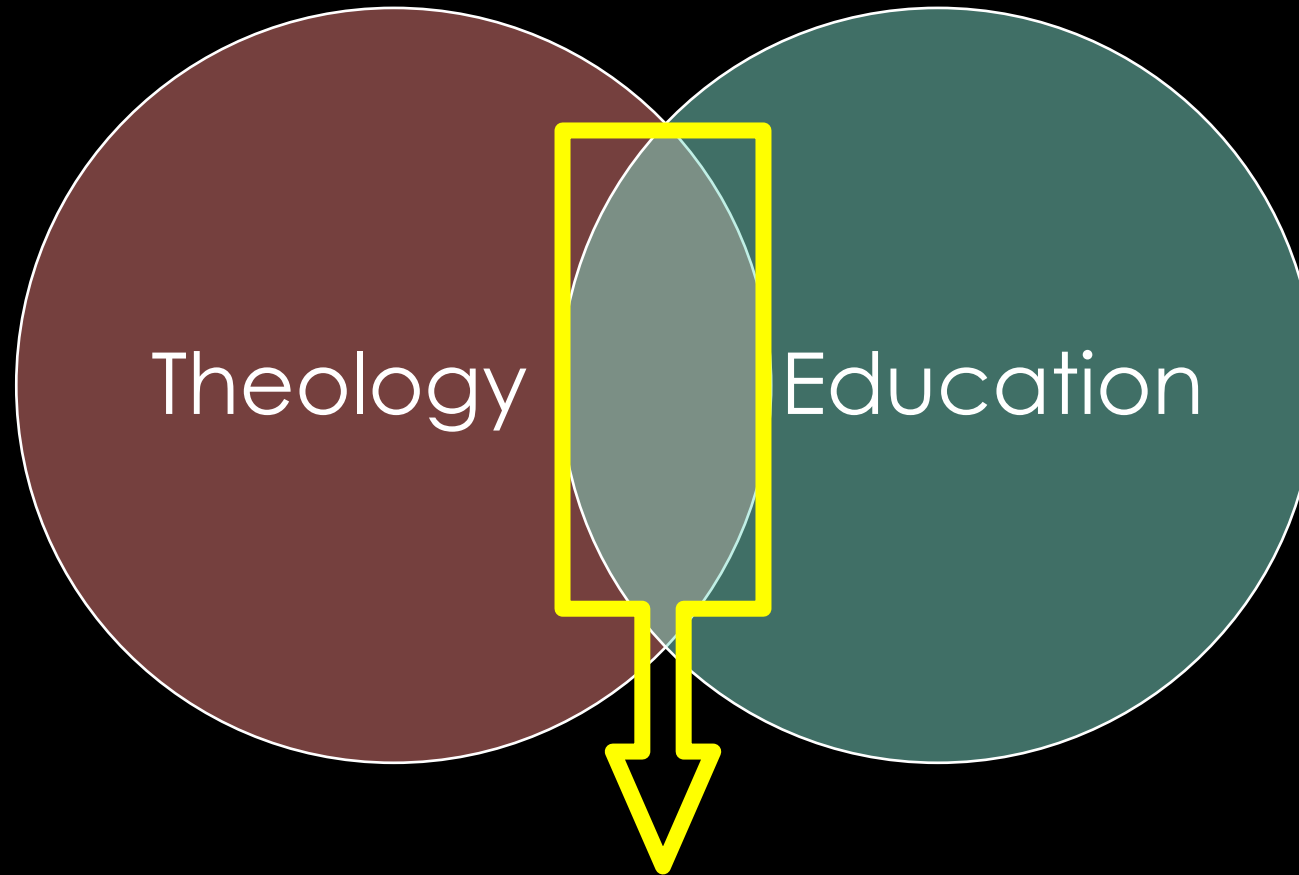
"What we believe
about God"

Sacramental /
Liturgical Theology:

"How we
celebrate, worship
God"

Moral / Pastoral
Theology:

"How we live in
response to God"



Education:

Teaching **in**
(the) faith

Teaching
about (the)
faith

Catechesis = Teaching Theology **IN** the faith

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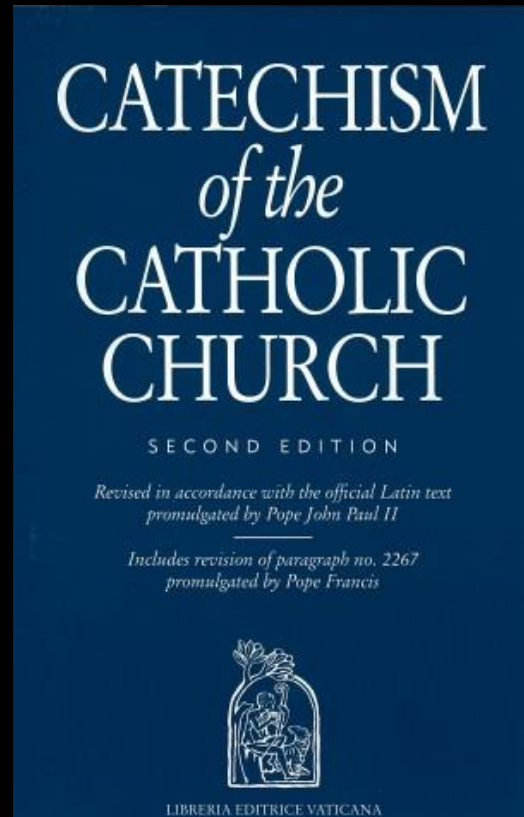
Supplementary Material

COMPARISON

CCC

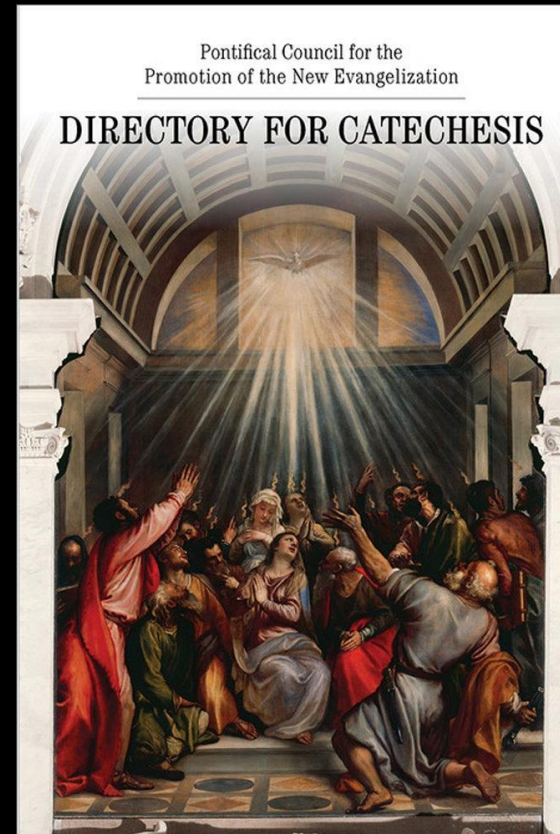
DC

1. The summary of the faith
2. The “what” of faith



Fides Quae

-the Faith which is believed
-Content, the “What of faith”



1. The “how” of teaching the faith
2. Directory not in terms of “Telephone Directory”, but a document that “directs”

Fides Qua

-the Faith which believes,
the “How of Faith”

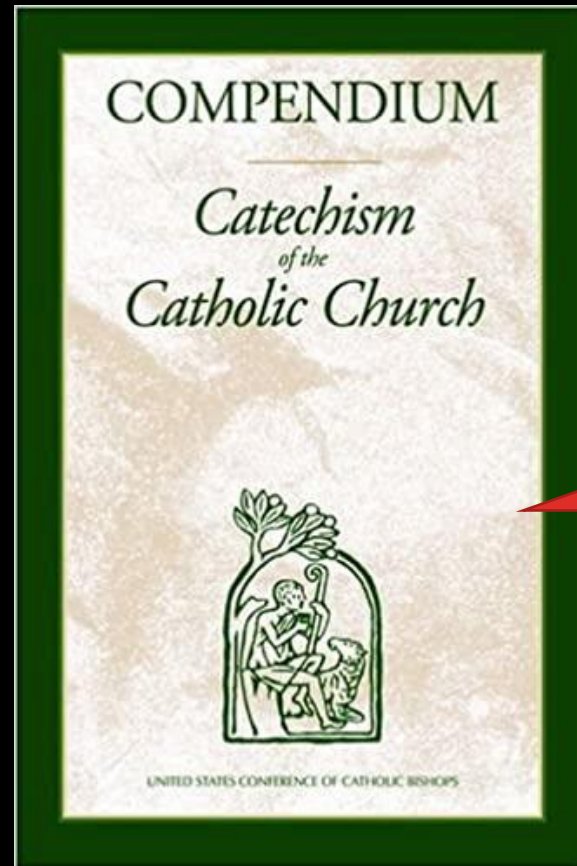
COMPENDIUM

A Synthesis of the Catechism

Vademecum = Handbook

Pope Benedict XVI describes 3 principal characteristics:

1. Close reliance on CCC
2. Dialogical
3. Use of art



SECTION ONE I BELIEVE—WE BELIEVE



Art Explanation

This illumination presents the complete cycle of the six days of creation up to the temptation of our first parents (cf. Genesis 1-3).

"O LORD, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy creatures. Yonder is the sea, great and wide, which teems with things innumerable, living things both small and great. There go the ships, and Leviathan which thou didst form to sport in it. These all look to thee, to give them their food in due season. When thou givest to them, they gather it up; when thou openest thy hand, they are filled with good things. . . . Bless the LORD, O my soul!" (Psalm 104:24-28, 35).

The Church at the Easter vigil praises the Lord for the even more wonderful work of the redemption of mankind and the cosmos:

1. What is the plan of God for man?

God, infinitely perfect and blessed in himself, in a plan of sheer goodness freely created man to make him share in his own blessed life. In the fullness of time, God the Father sent his Son as the Redeemer and Savior of mankind, fallen into sin, thus calling all into his Church and, through the work of the Holy Spirit, making them adopted children and heirs of his eternal happiness. 1-25

CHAPTER ONE Man's Capacity for God

"You are great, O Lord, and greatly to be praised [. . .] You have made us for yourself and our heart is restless until it rests in you." 30
(Saint Augustine)

2. Why does man have a desire for God?

God himself, in creating man in his own image, has written upon his heart the desire to see him. Even if this desire is often ignored, God never ceases to draw man to himself because only in God will he find and live the fullness of truth and happiness for which he never stops searching. By nature and by vocation, therefore, man is a religious being, capable of entering into communion with God. This intimate and vital bond with God confers on man his fundamental dignity. 27-30 44-45

3. How is it possible to know God with only the light of human reason?

Starting from creation, that is from the world and from the human person, through reason alone one can know God with certainty as the origin and end of the universe, as the highest good and as infinite truth and beauty. 31-36 46-47

4. Is the light of reason alone sufficient to know the mystery of God?

In coming to a knowledge of God by the light of reason alone man experiences many difficulties. Indeed, on his own he is unable to 37-38

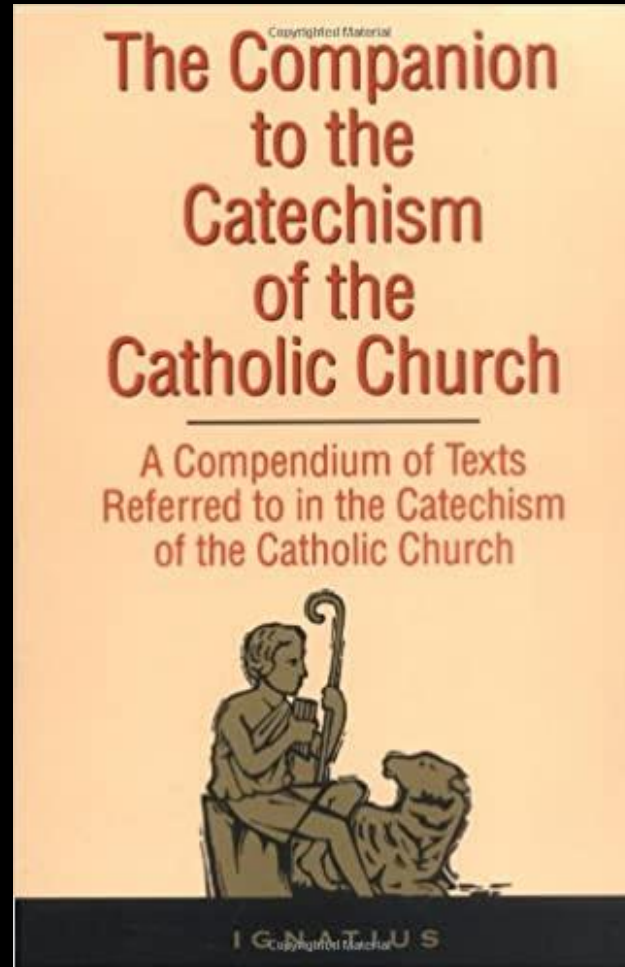
COMPANION

A Compendium
(Collection) of Texts in the
Catechism

John Paul II = "Treasures of
the Tradition"

Follows the 4 Part Structure
of the CCC:

1. Profession of Faith
2. Celebration of Christian
Mystery
3. Life in Christ
4. Christian Prayer



COMPANION

- 6 Cf. Acts 2:42.
- 7 Cf. John Paul II, apostolic exhortation, *Catechesi tradendae* 1; 2.
- 8 CT 18.
- 9 CT 18.
- 10 CT 13.
- 11 Cf. CT 12.

8

Prologue

eration to generation, by professing the faith, by living it in fraternal sharing, and by celebrating it in liturgy and prayer.⁶

PROLOGUE

Acts 2:42 And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. 3

Catechesi tradendae 1-2 The Church has always considered catechesis one of her primary tasks, for, before Christ ascended to His Father after His resurrection, He gave the apostles a final command—to make disciples of all nations and to teach them to observe all that He had commanded. He thus entrusted them with the mission and power to proclaim to humanity what they had heard, what they had seen with their eyes, what they had looked upon and touched with their hands, concerning the Word of Life. He also entrusted them with the mission and power to explain with authority what He had taught them, His words and actions, His signs and commandments. And He gave them the Spirit to fulfill this mission. 4

Very soon the name of catechesis was given to the whole of the efforts within the Church to make disciples, to help people to believe that Jesus is the Son of God, so that believing they might have life in His name, and to educate and instruct them in this life and thus build up the Body of Christ. The Church has not ceased to devote her energy to this task.

The most recent Popes gave catechesis a place of eminence in their pastoral solicitude. Through his gestures, his preaching, his authoritative interpretation of the Second Vatican Council (considered by him the great catechism of modern times), and through the whole of his life, my venerated predecessor Paul VI served the Church's catechesis in a particularly exemplary fashion. On March 18, 1971, he approved the General Catechetical Directory prepared by the Sacred Congregation for the Clergy, a directory that is still the basic document for encouraging and guiding catechetical renewal throughout the Church. He set up the International Council for Catechesis in 1975. He defined in masterly fashion the role and significance of catechesis in the life and mission of the Church when he addressed the participants in the first International Catechetical Congress on September 25, 1971, and he returned explicitly to the subject in his Apostolic Exhortation *Evangelii nuntiandi*. He decided that catechesis, especially that meant for children and young people, should be the theme of the fourth general assembly of the synod of Bishops, which was held in October 1979, which I myself had the joy of taking part in.

Catechesi tradendae 18 Catechesis cannot be dissociated from the Church's pastoral and missionary activity as a whole. Nevertheless it has a specific character which was repeatedly the object of inquiry during the preparatory work and throughout the course of the fourth general assembly of the synod of Bishops. The question also interests the public both within and outside the Church. 6

This is not the place for giving a rigorous formal definition of catechesis, which has been sufficiently explained in the General Catechetical Directory. It is for specialists to clarify more and more its concept and divisions.

In view of uncertainties in practice, let us simply recall the essential landmarks—they are already solidly established in Church documents—that are essential for an exact understanding of catechesis and without which there is a risk of failing to grasp its full meaning and import.

All in all, it can be taken here that catechesis is an education of children, young people and adults in the faith, which includes especially the teaching of Christian

9

apostolic and missionary witness.⁹

7 "Catechesis is intimately bound up with the whole of the Church's life, with her geographical extension and numerical increase, but also with her inner growth and correspondence with God's plan, essentially on catechesis."¹⁰

8 Periods of renewal in the Church are also intense moments of catechesis. In the era of the Fathers of the Church, saintly bishops devoted an important part of their ministry to catechesis. St. Cyril of Jerusalem and St. Chrysostom, St. Ambrose and St. Augustine, and many other Fathers wrote catechetical works that remain models for us.¹¹

9 "The catechesis of the Church draws ever fresh energy from the councils. The Council of Trent is a noteworthy example of this. It gave catechesis a new impetus, through its constitutions and decrees. It lies at the origin of the *Roman Catechism*, which is also known by the name of that council and which is a work of the first rank as a summary of Christian teaching..."¹²

6 Cf. Acts 2:42.

7 Cf. John Paul II, apostolic exhortation, *Catechesi tradendae* 1; 2.

8 CT 18.

9 CT 18.

10 CT 13.

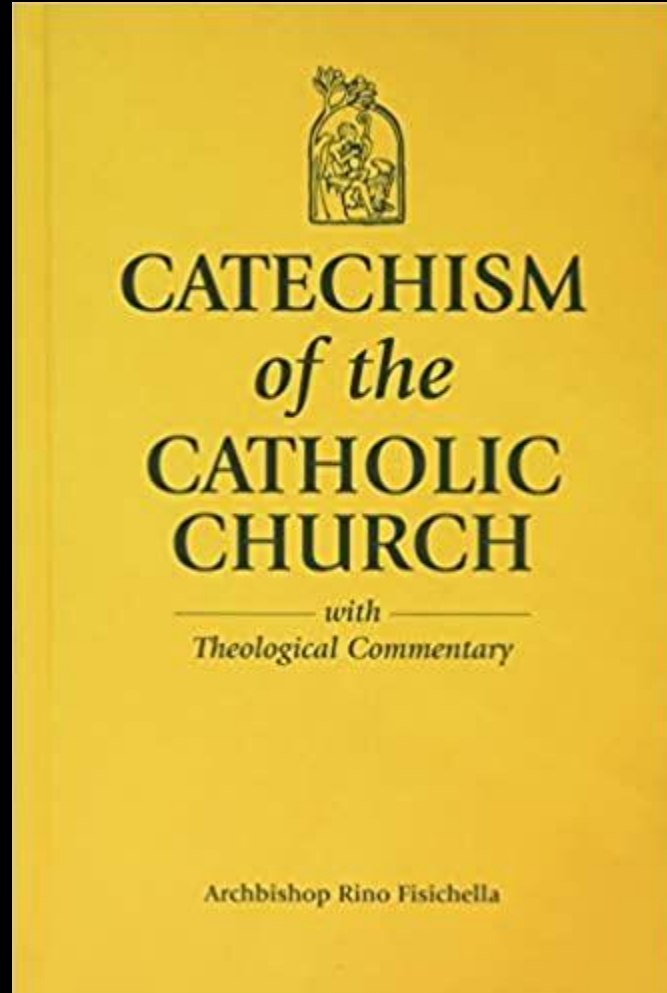
11 Cf. CT 12.

COMMENTARY

Provides
Theological
Reflection from
Global Experts on
the Revised
Second Edition
(Blue Book)

Published by
Our Sunday Visitor,
2019

Direction and
Coordination by
Bishop Rino
Fisichella



THE CATECHISM OF THE CATHOLIC CHURCH IN THE HISTORY OF CATECHISMS

A historical overview

Giuseppe Biancardi

Without a doubt, the word “catechism” deserves to be listed among the most widespread terms of the Christian lexicon, common to Catholics and Protestants. For centuries, in a single word it has named the *moment* of ecclesial catechesis, its *content*, and the *text* that, in various ways but organically, assembles that same content which every good catechist is called to communicate to those being catechized. Our attention here is centered mainly on the catechism understood as that little handbook that quickly becomes “the” instrument *par excellence* for catechesis in all the Christian communities, and therefore today can boast a history of multiple centuries, indeed varied and interesting; a history that has reached to our day, and with the relatively recent publication of the CCC (1992–1997) has seen one of its most notable moments.

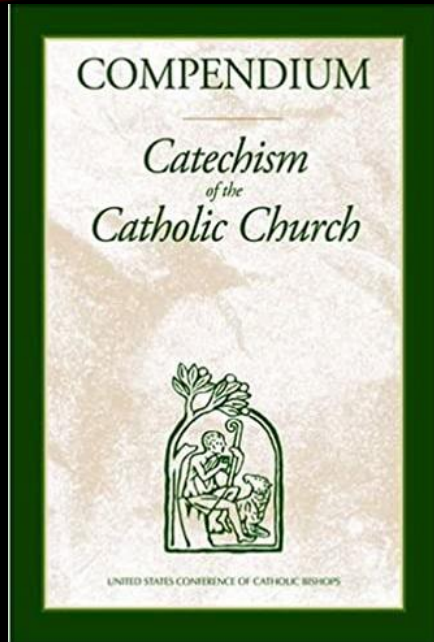
For a better understanding of this latest authoritative *Catechism*, it can be useful now to retrace, though only in outline, the histories of the catechism books that preceded it. That is the purpose of these introductory pages.

I. The Roots of the Catechism Text in the Patristic and Medieval Eras

These “remote” roots can already be traced in the catecheses of the Fathers, which illustrate the creed, the *Our Father*, the sacraments, morality: that is, the most important core themes of future catechisms. In St. Augustine in particular, we find the justification for the linkage: creed; faith and prayer; hope, in addition to one of the first attestations of the term *catechismus*.

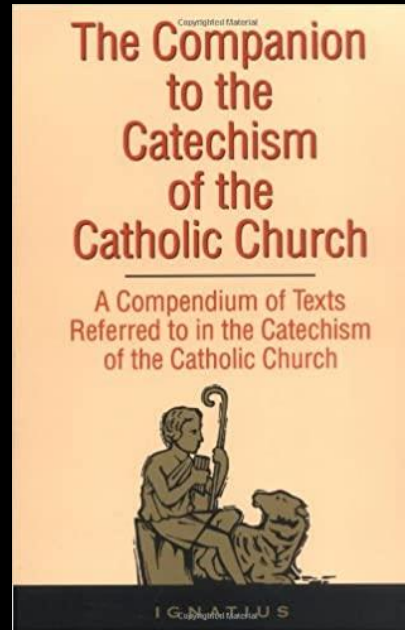
As for the Middle Ages, where we can identify the “proximate roots” of the helps we are concerned with, there are countless diocesan synods and provincial councils to mention that list the fundamental themes of all religious instruction, assembling them around creed, morality, sacraments, and prayer.

REPETITIO: SUPPLEMENTALS



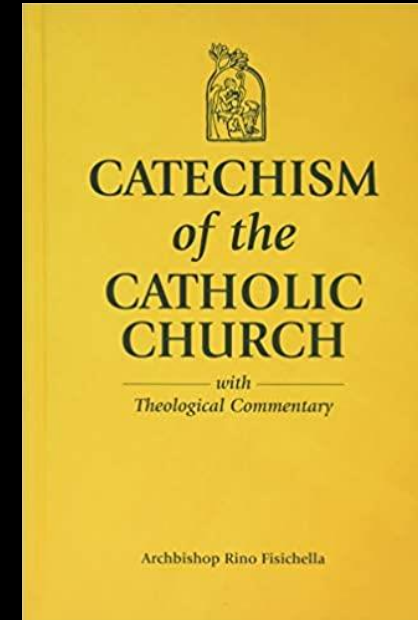
Compendium

Synthesis of the CCC in Question and Answer format



Companion

Collection of Texts footnoted in the CCC



Commentary

Theological Reflection of the CCC by Global Experts

CHAPTER VII

Methodology in Catechesis



CONTENTS: CHAPTER VII

1. The Relationship between content and method
 1. The plurality of methods
2. Human experience
3. Memory
4. Language
 1. Narrative language
 2. The language of art
 3. Digital languages and tools
5. The group
6. Space



Content and Method



Plurality of Methods



Space

CONTENTS: CHAPTER VII

1. The Relationship between content and method
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Content and Method

COMPARISON

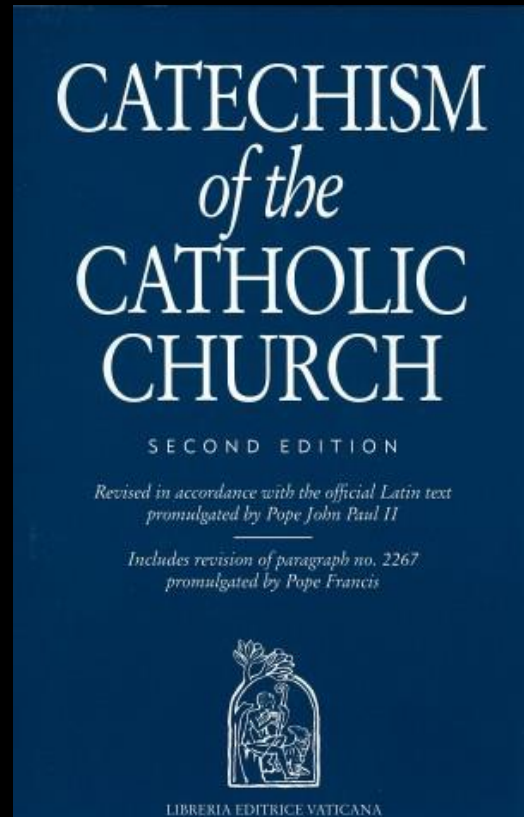
Catechism of the Catholic Church

Content

1. The summary of the faith
2. The “what” of faith

Fides Quae

- the Faith which is believed
- Content, the “What of faith”



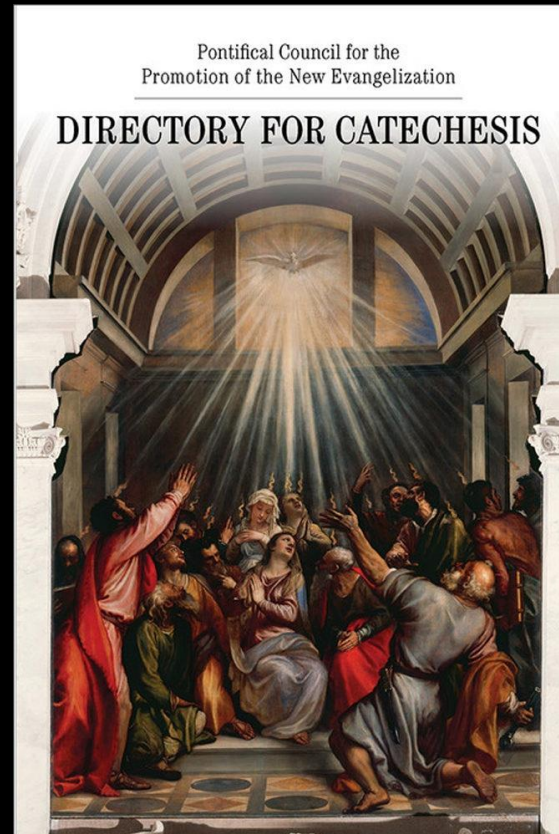
Catechetical Directory

Method

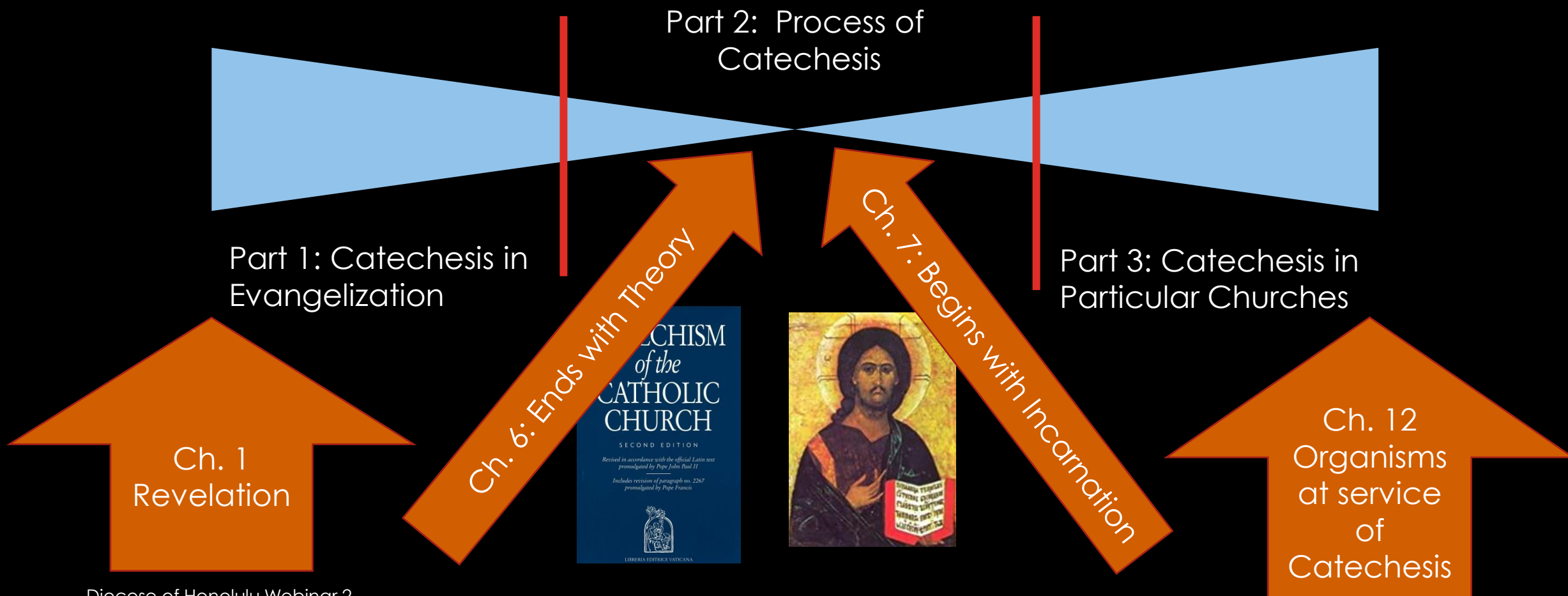
1. The “how” of teaching the faith
2. Directory not in terms of “Telephone Directory”, but a document that “directs”

Fides Qua

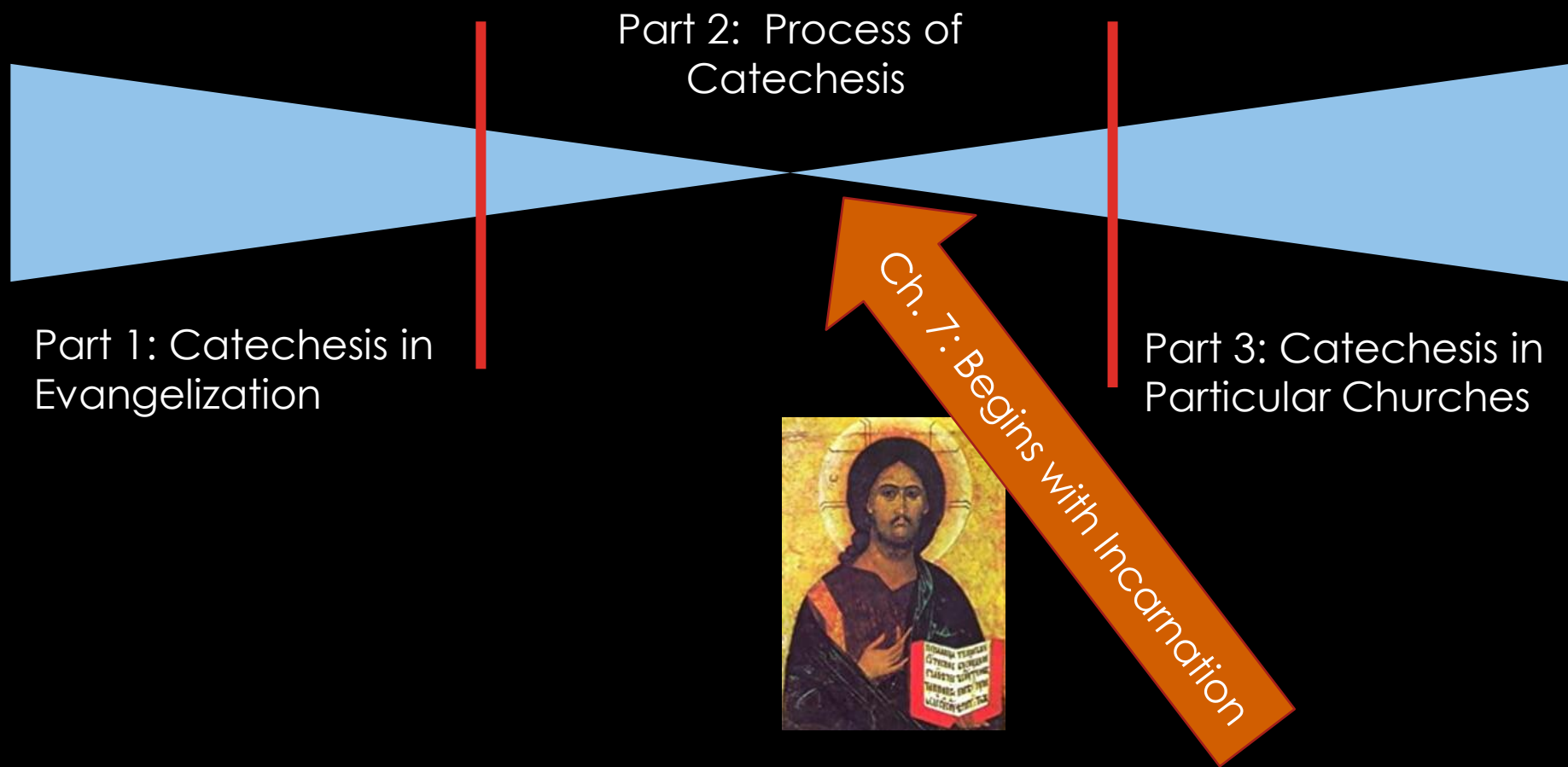
- the Faith which believes, the “How of Faith”



PLACEMENT OF THE CATECHISM IN THE DC



PLACEMENT OF THE CATECHISM IN THE DC

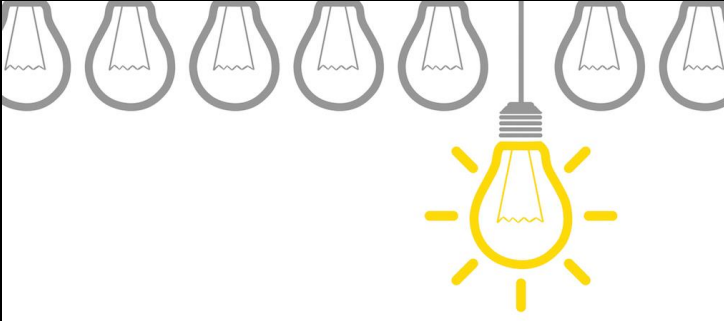


DC 194: The
mystery of the
incarnation
inspires
catechetical
pedagogy.



The Nativity Story, 2006

WITHOUT THE INCARNATION...



Faith = Ideas



Church =
Multinational
Corporation



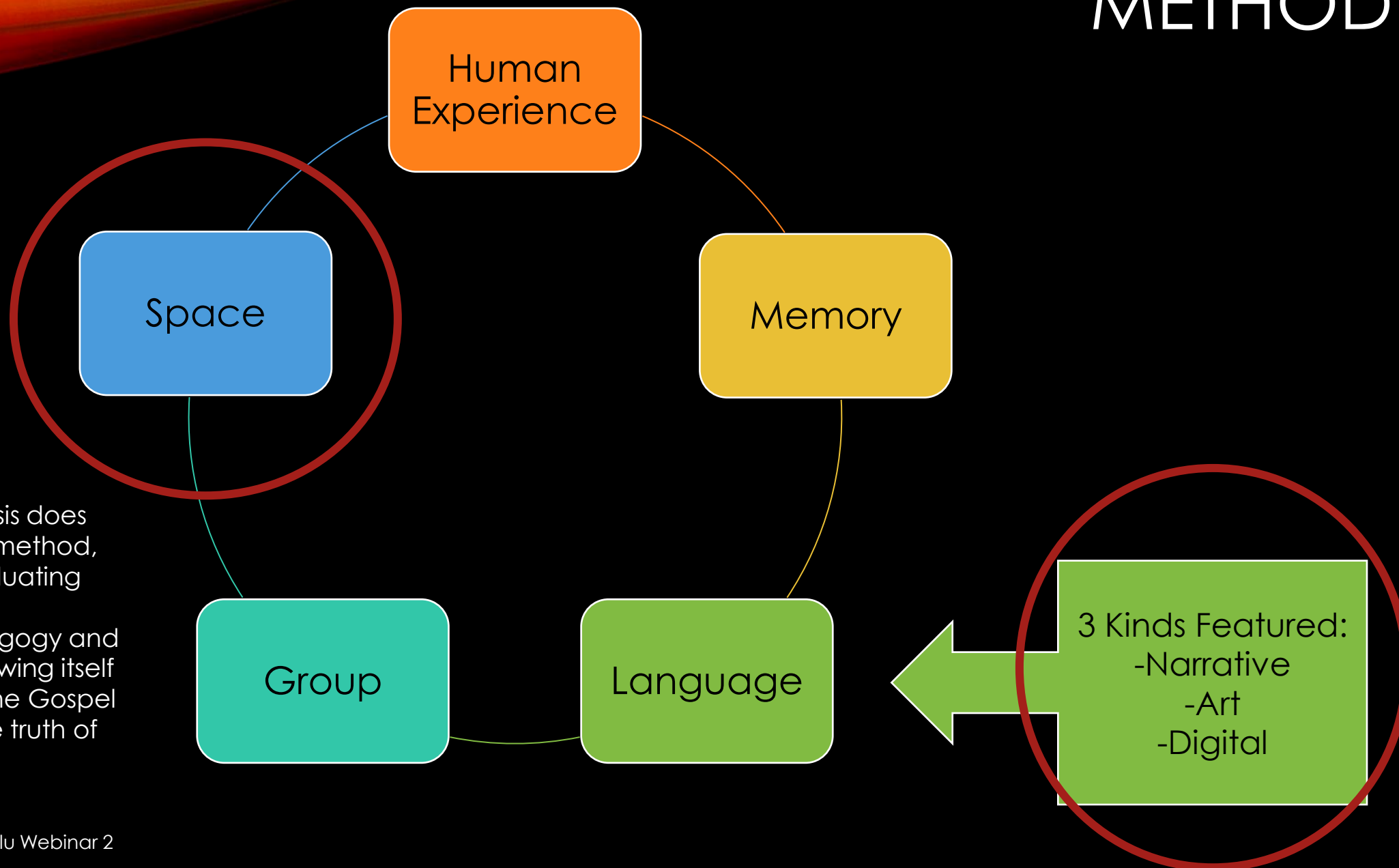
Jesus =
Historical
Figure

CONTENTS: CHAPTER VII

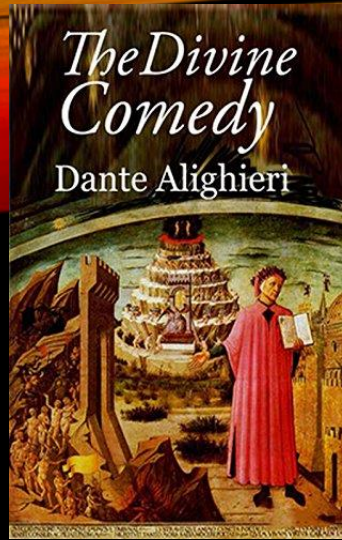
1. The Relationship between content and method
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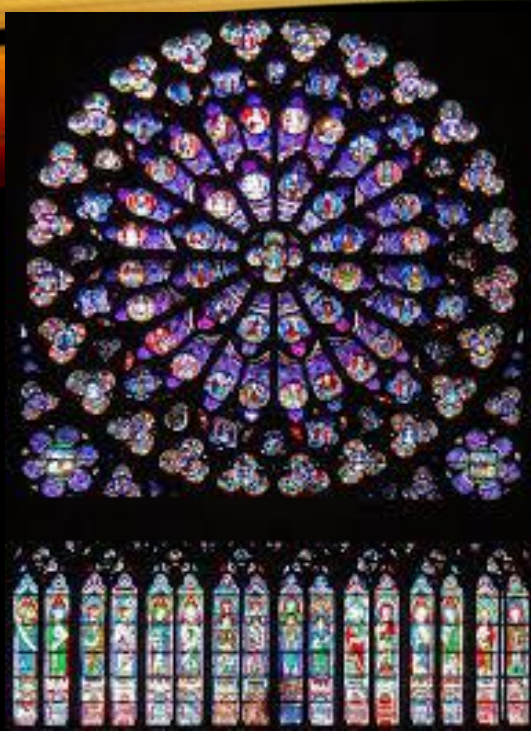
METHOD



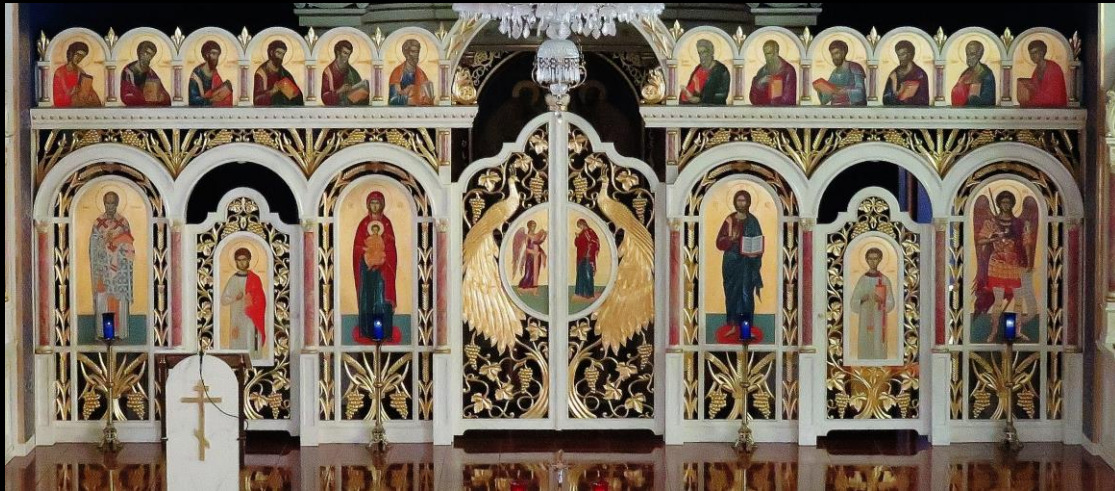
DC 195: Catechesis does not have a single method, but is open to evaluating different methods, engaging in pedagogy and didactics and allowing itself to be guided by the Gospel for recognizing the truth of human nature.



Images



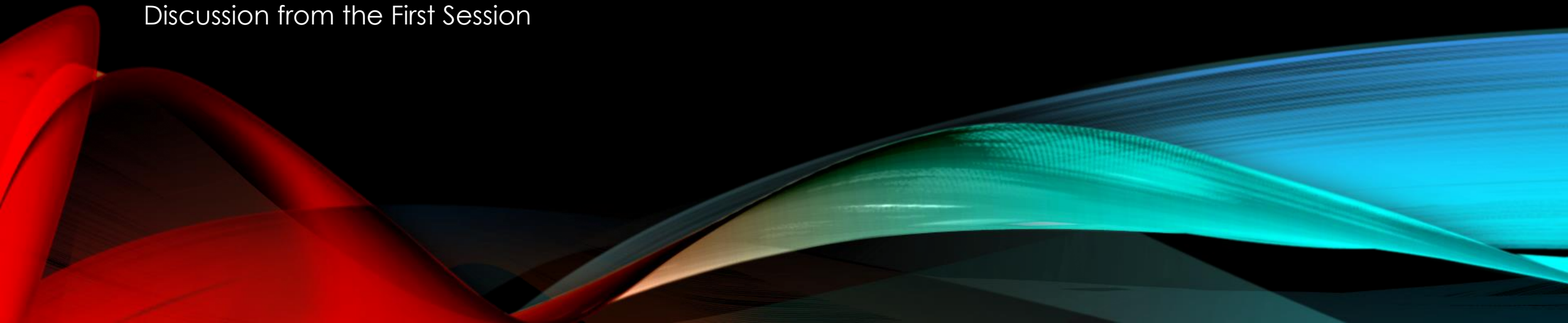
ART



Music

“ How do we inspire appreciation
for art when it is so different from
the experience of youth?
(or when youth may be resistant
to it)? ”

Discussion from the First Session



ON SINGING 'SALVE REGINA'

Jesuit High School, Sacramento, California

ANT.

S Al- ve, * Re- gí- na, Ma- ter mi- se- ri- córdi- ae : Vi- ta, dulcé- do, et spes nostra, sal- ve. Ad te cla- má- mus, éxu- les, fí- li- i Hevae. Ad te suspi- rá- mus, geméntes et flentes in hac lacrimá- rum valle. E- ia ergo, Advo- cá- ta nostra, il- los tu- os mi- se- ri- cór- des ó- cu- los ad nos convér- te. Et Je- sum, bene- dí- ctum fructum ventris tu- i, no- bis post hoc ex- í- li- um osténde : O cle- mens : O pi- a : O dulcis

a Quadragesima usque ad Pascha Resurrectionis exclusive, quae omittitur Feria VI in Parasceve.

* Virgo Ma- rí- a.

Translation

"Hail Holy Queen...our life our sweetness and our hope..."

Sung after Night Prayer, From Pentecost to the First Sunday of Advent



CORRECTING MISTAKEN ASSUMPTIONS



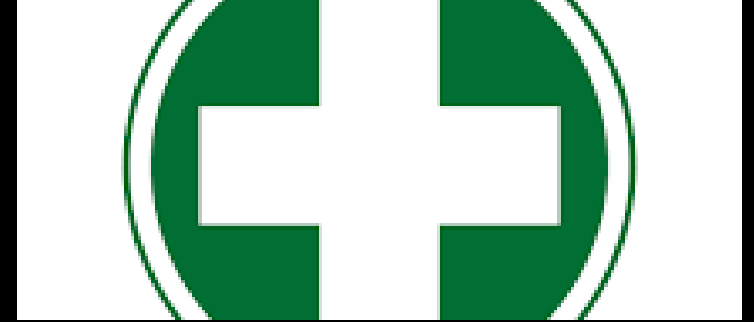
Mistake!

I assumed that young people did not like “old” music.



Mistake!

I assumed that young people did not like challenging music.



Grace.

I discovered that students really value not only traditions, but THE tradition—even if they might rebel.

METHOD

Space

Human
Experience

Memory

Group

Language

“What is essential is that the texts that are memorized must at the same time be taken in and gradually understood in depth, in order to become a source of Christian life on the personal and community level.”

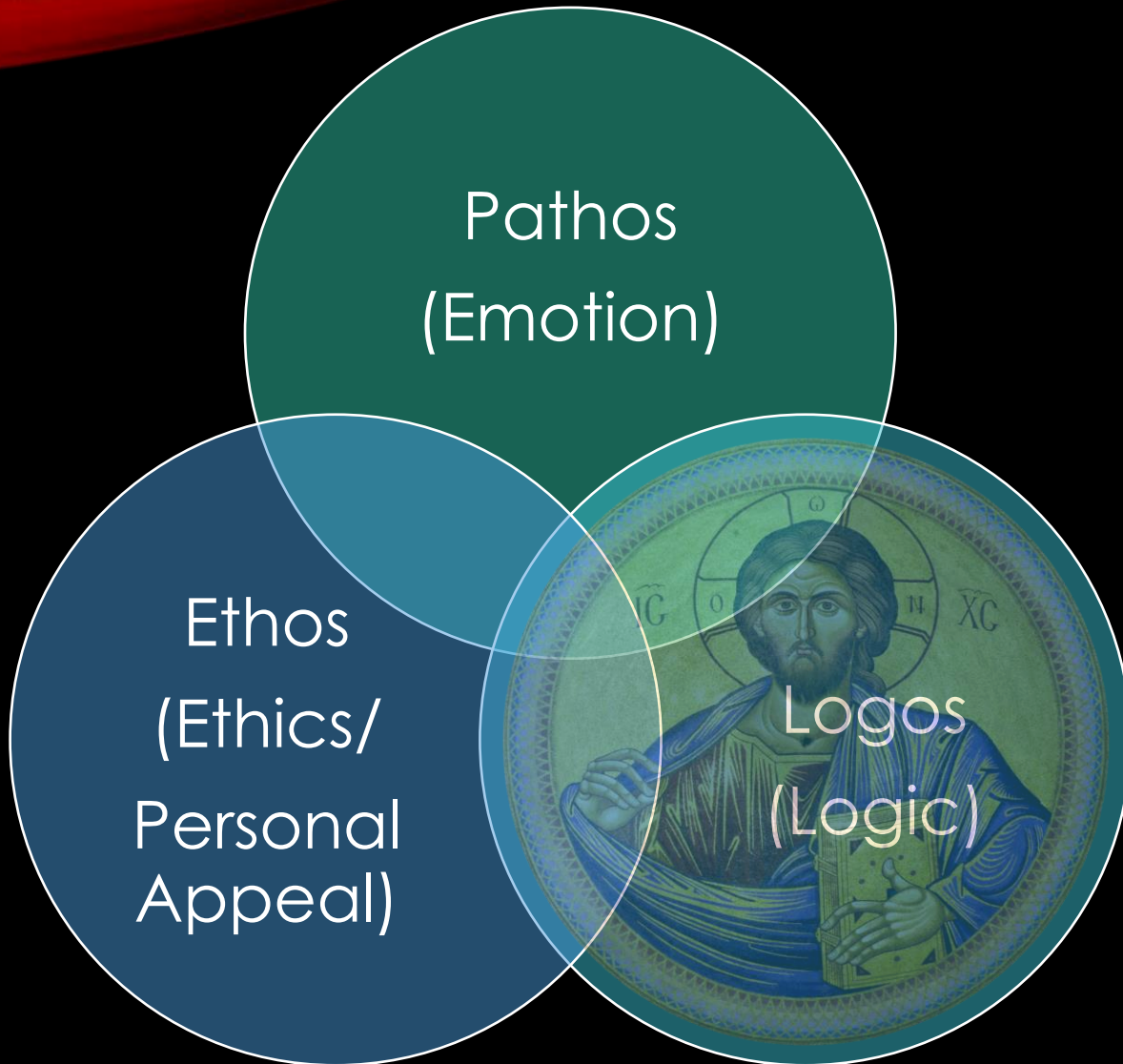
DC, 202, Quoting
Catechesis Tradendae 55

3 Kinds Featured:
-Narrative
-Art
-Digital

DC 195: Catechesis does not have a single method, but is open to evaluating different methods, engaging in pedagogy and didactics and allowing itself to be guided by the Gospel for recognizing the truth of human nature.



ANCIENT GREEK PERSUASION THEORY



Pathos:

Teacher appealed to student emotion.

Ethos:

Teacher set a personal example.

Logos:

Teacher argued for significance.

Theological Connotation to Logos:

Jesus as Word

Teacher taught students how to pray.

“Repetitio”

REPETITIO EST MATER STUDIORUM

“Repetition is the Mother of Learning” (zeal)



CONTENTS: CHAPTER VII

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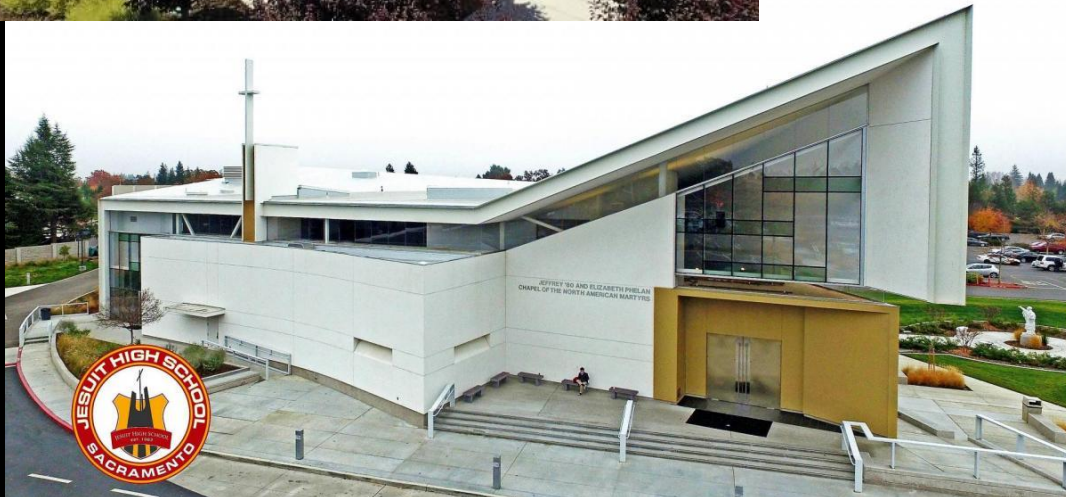
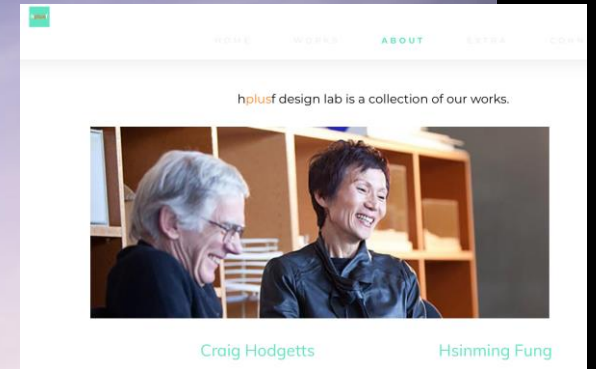
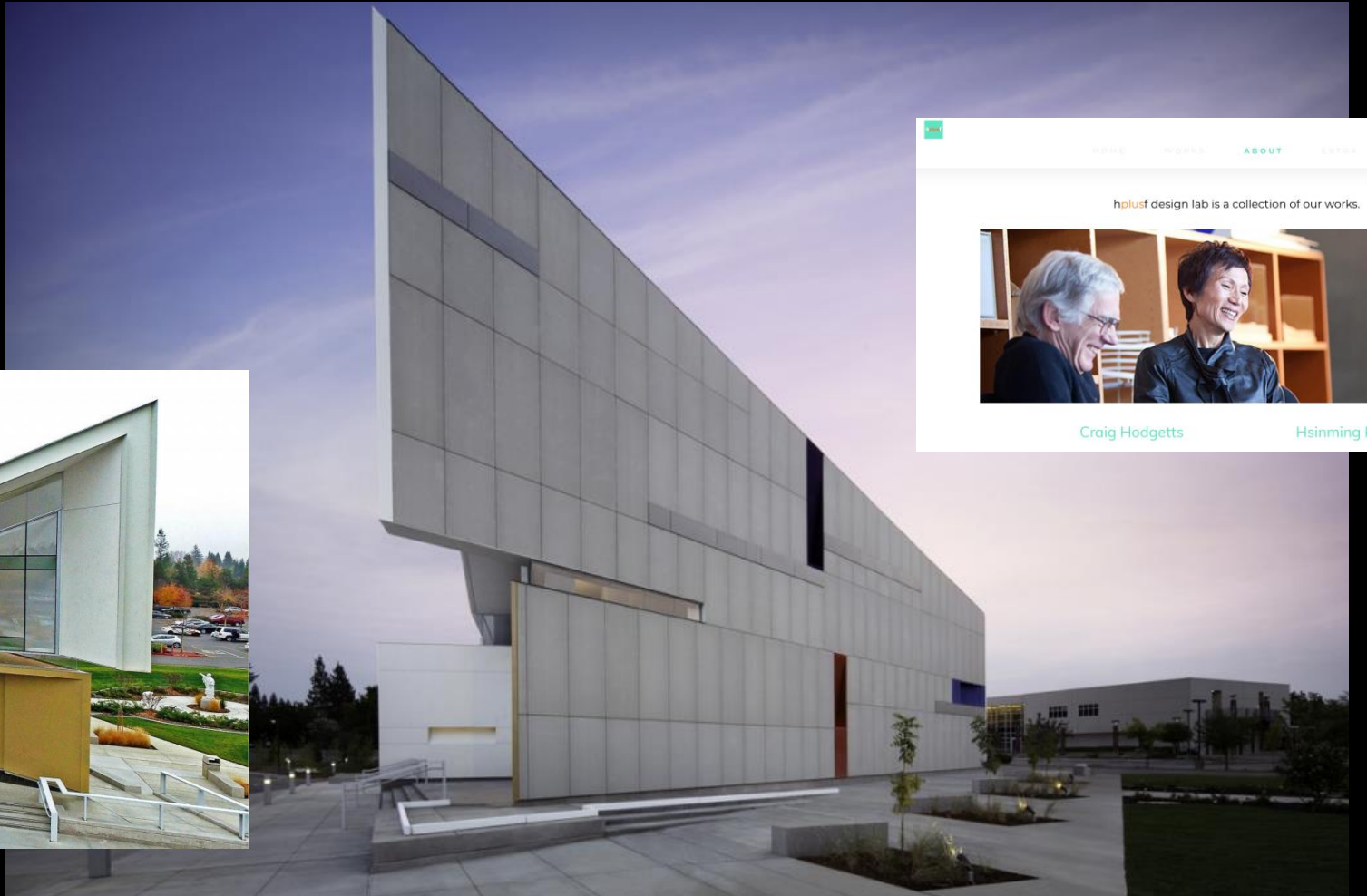
ON SPACE

DC 221: Every culture, society, or community not only has available its own verbal, visual and gestural language but also expresses and communicates itself through space. Similarly, the Church has given special significance to her own spaces, using the elements of architecture on behalf of the Christian message...In the life of a community, **along with the space dedicated to the liturgy**, it is also important to have places for the apostolate and Christian formation, for socializing and charity.

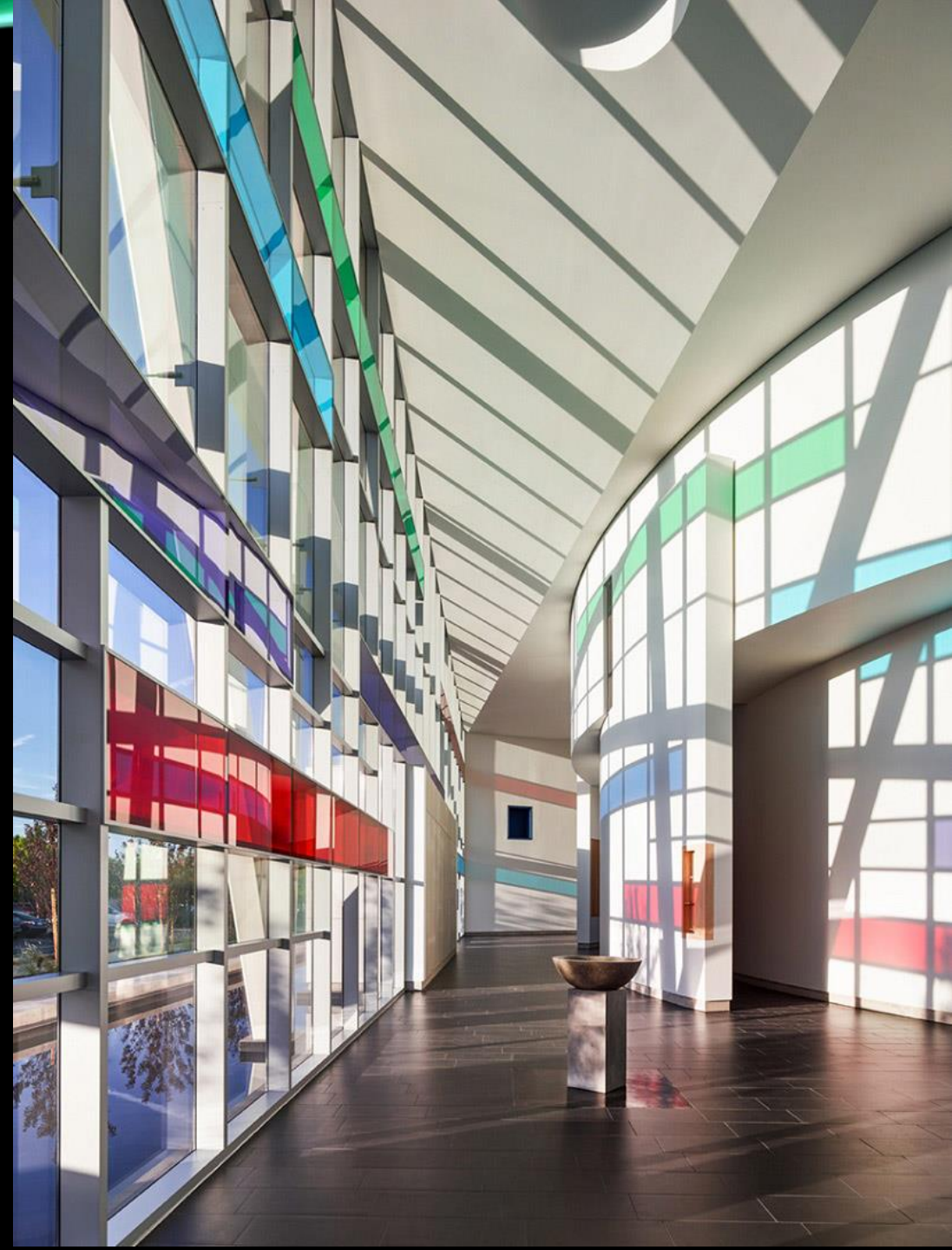
DC 222: The spaces for catechesis are settings in which the community expresses its own way of evangelizing...**The very widespread environments that are patterned after school buildings do not constitute the best places for the unfolding of catechetical activities.** It would therefore be good to proceed with an adaptation of these places to the actual meaning of catechesis.

PHELAN CHAPEL OF THE NORTH AMERICAN MARTYRS

Jesuit High School, Sacramento, California

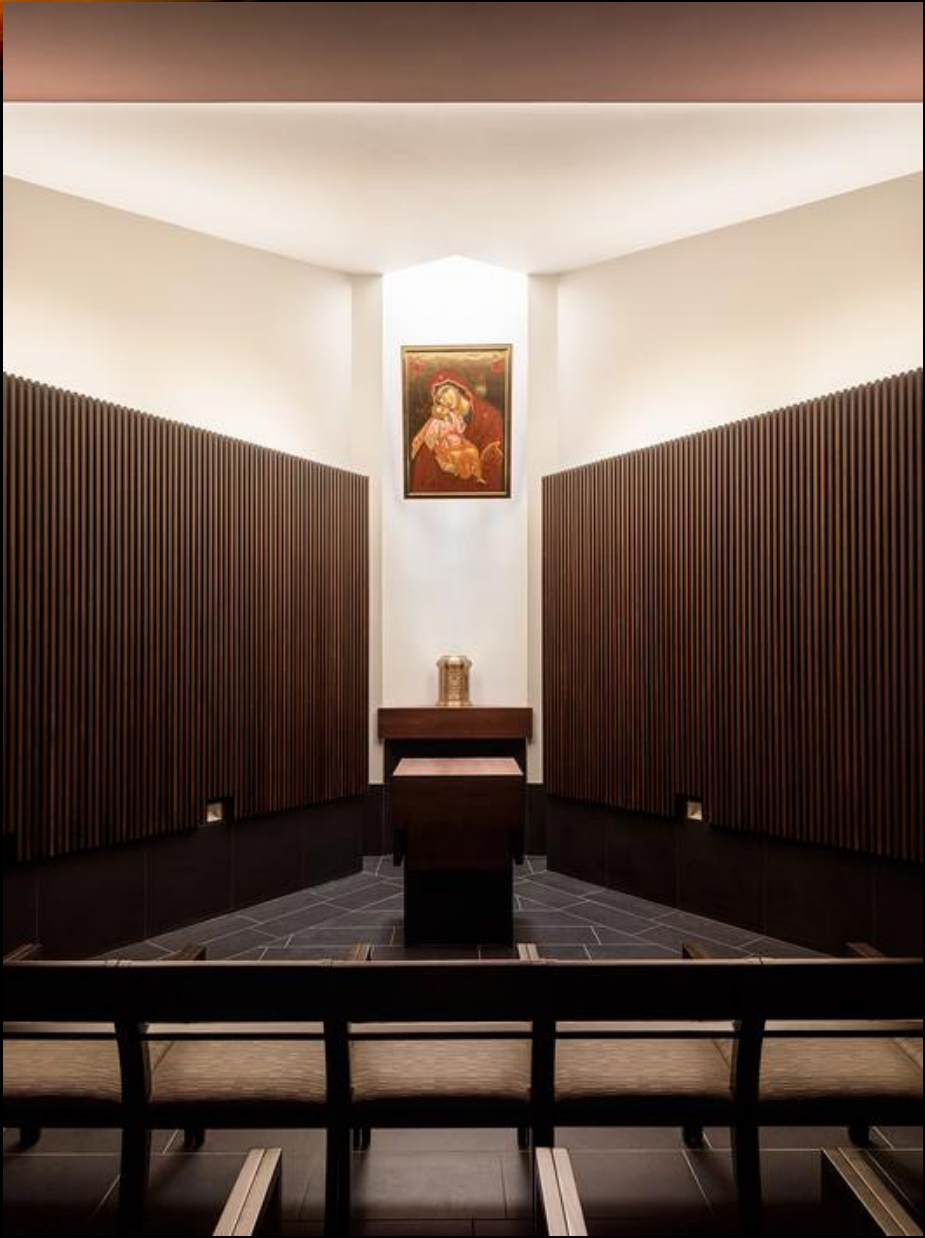












THE WORSHIP SPACE AS 'CLASSROOM'



Our Lady of Peace, Honolulu



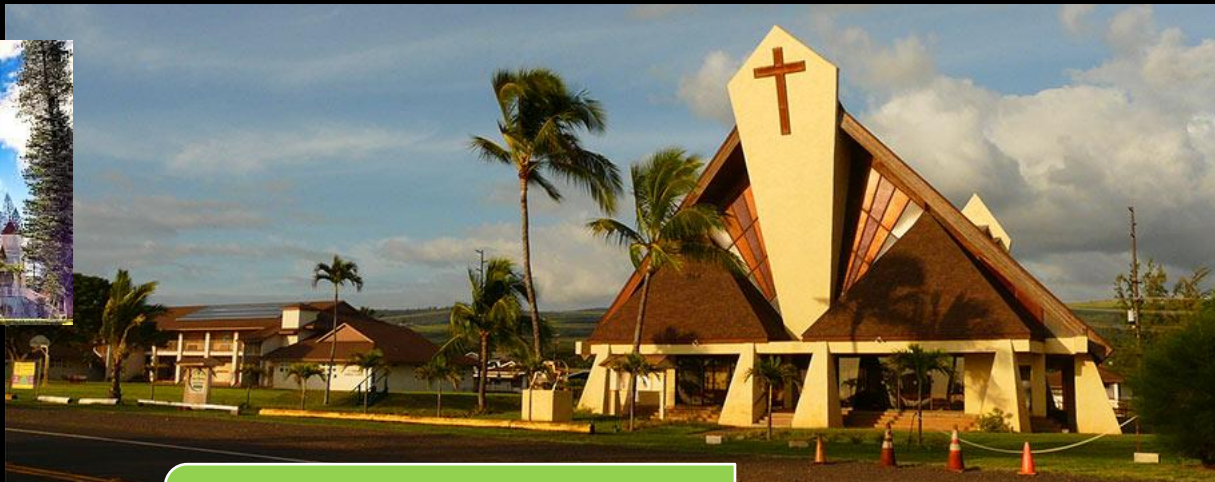
Painted Churches
of the Big Island



St. Philomena, Kalaupapa



Sacred Hearts
Lanai City



St. Theresa, Kekaha



St. Joseph, Makawao

PILGRIMAGE DEVOTIONS



Pilgrimage to Holy Doors on Jubilee Years
(Also relics of St. Marianne Cope)
Our Lady of Peace,
Honolulu

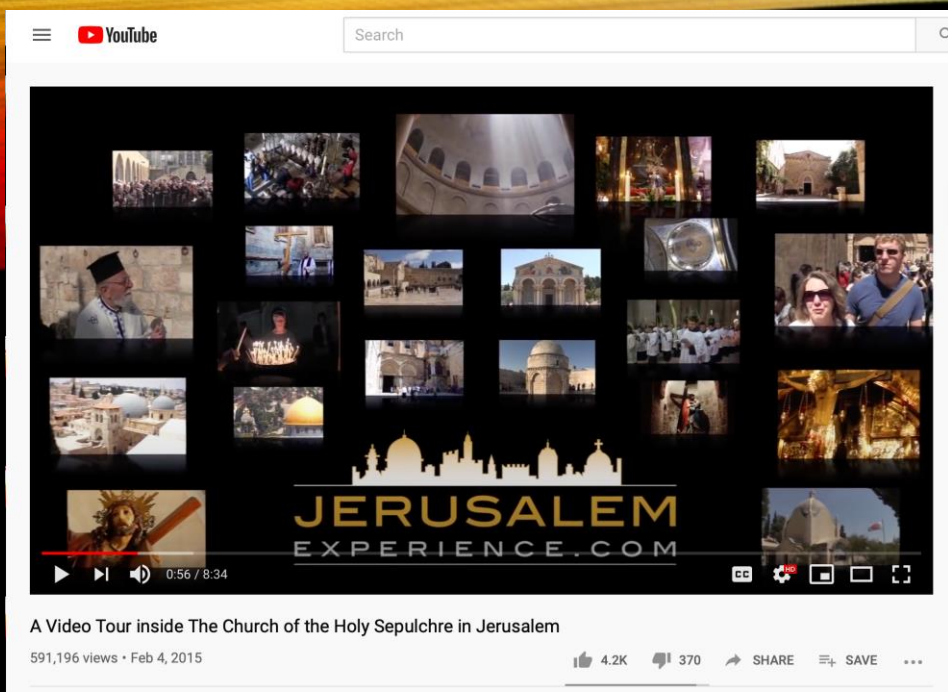


Perpetual Adoration at St. Joseph, Waipahu

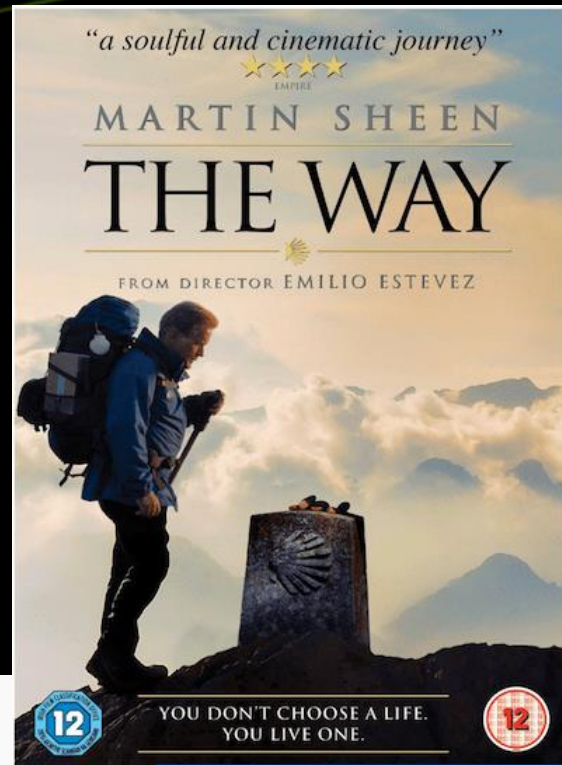
Seven Churches Visitation
After Holy Thursday Liturgy



Vespers in Religious Community
Benedictine Monastery, Wailua



Diocese of Honolulu Webinar 2



VIRTUAL SPACE

Hagia Sophia: Pope 'pained' as Istanbul museum reverts to mosque

12 July

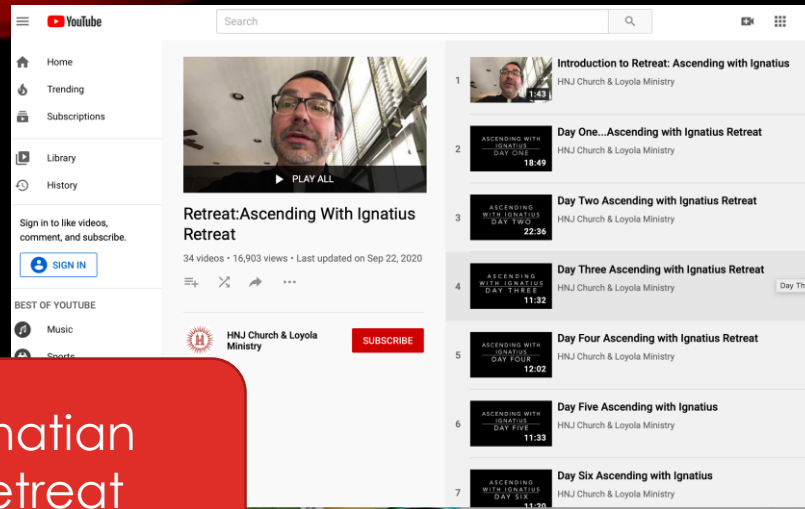


Pope Francis has said he's "pained" by Turkey's decision to convert Istanbul's Hagia Sophia back into a mosque.

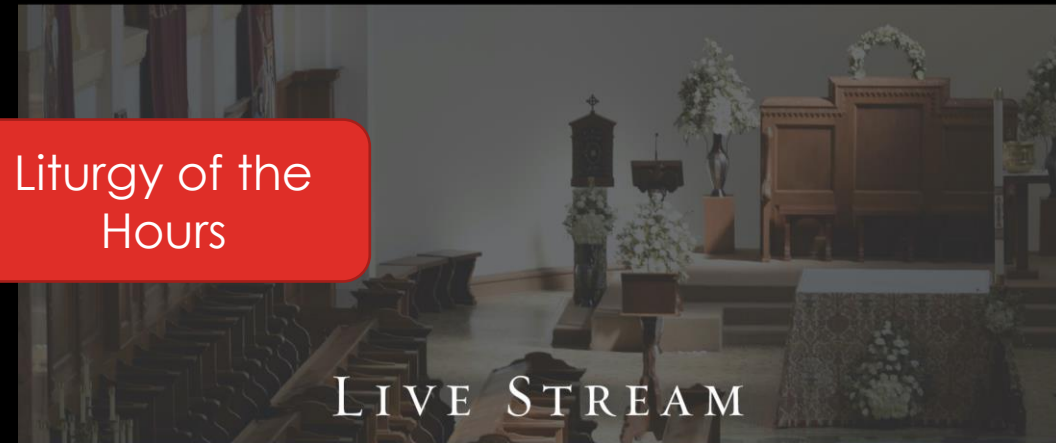


PRAYER IN VIRTUAL SPACE

Ignatian
Retreat

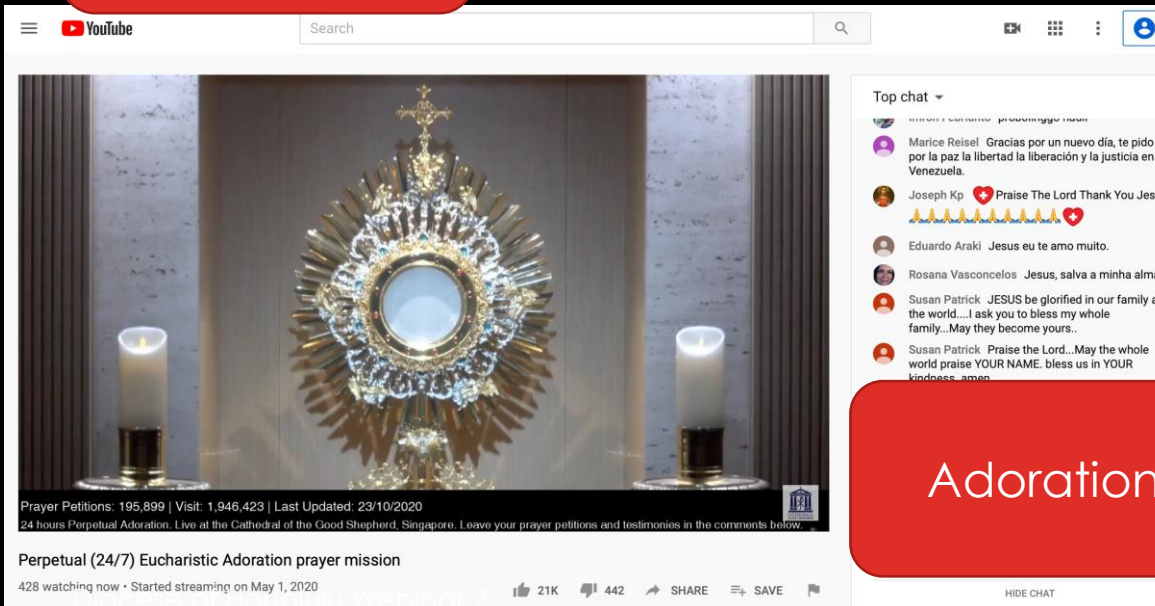


Liturgy of the
Hours

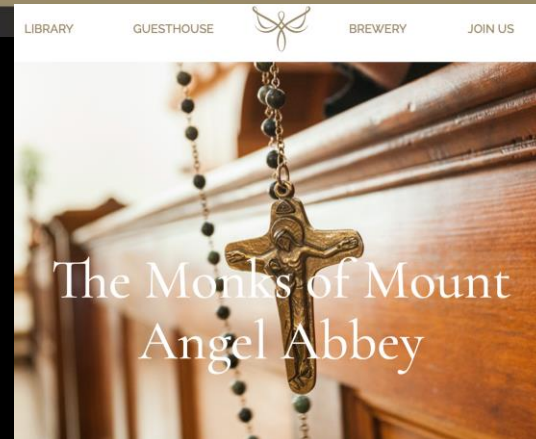


Live video will play here at the times listed below.

Adoration



The Monks of Mount
Angel Abbey



Live Streaming



ENCOUNTER IN VIRTUAL SPACE

The Ignatian Family in
a worldwide prayer vigil

#TogetherAMDG #IgnatianPentecost

One Spirit One World One Vigil



Night of May 30
pentecost.jesuits.global
8.00PM Manila | Rome | New York

Diocese of Honolulu Webinar 2



Fr. General Arturo Sosa, S.J., Rome



- Jboy Gonzales SJ Go in peace everyone! #togetherAMDG
- Laurie Berges , amen
- Susan Friedrichsen Thank you. Blessings to my brothers and sisters in Christ.
- Silvia Morataya Amén
- Nancy J. Barrios Torres amén
- Bruno Daminski Amem!

- Joanne Cogswell Praise be to God the Father, Jesus His Son and the Holy Spirit for ever and ev
- Gaby Simancas AMDG gracias
- William Koss Deo Gratias!
- Ma Beatriz Uribe Moctezma #TogetuerAMDG GRACIAS
- Chris de Silva Thanks be to God! Peace, everyone!
- Vivian Cueva Amén

CONSECRATING SPACE



A CONSIDERATION

PROJECT KULEANA: Kaulana Na Pua



SONGS FOR HAWAII CATHOLICS ONLINE?

KAMEHAMEHA MIDDLE SCHOOL
HAWAIIAN MUSIC/CHORAL MUSIC • ALAN L. AKAKA • 'UKULELE

KANAKA WAIWAI

Johnny Almeida (from Matthew 17)

Intro: Bb /// F /// C7 /// F / C7 /

F F7
Ma ke ala hele o Iesu
Bb F
I hālāwai aku ai
C7 F
Me ke kanaka 'ōpio hanohano
G7 C7
Kaulana i ka waiwai
F F7
Pane mai e ka 'ōpio
Bb A7
E ku'u Haku maika'i
Bb F
He aha ho'i kāu e hana aku ai
C7 F F7
I loa'a e ke ola mau

Hui:
Bb
E hā'awi e hā'awi lilo
F
I kou mau waiwai
C7
Huli a hāhai mai ia'u
F Bb C7 F (F7)
I loa'a e ke ola mau (iā 'oe - repeat hui)

Minamina e ka 'ōpio
I kona mau waiwai
I ke ku'ai a hā'awi lilo aku
I ka po'e nele a hune
Huli mai 'o Iesu la
Pane aku i ka 'ōpio
"A'ole a'e hiki ke kanaka waiwai
I ke aupuni o ka Lani"

On the path that Jesus traveled

he met

a dignified young man

famous for his wealth.

This young person asked

"My good Lord...

how do you acquire

life eternal?

Chorus:

Give, give

all your riches.

Then turn and follow me

and you shall receive life eternal.

The rich man
valued his wealth (and was told to)
sell what you possess
and give to the poor.
Then Jesus turned
and said to the young man,
"It would be hard for a rich man
to enter the kingdom of heaven."



Dominican Sisters of the Most Holy Rosary, Philippines



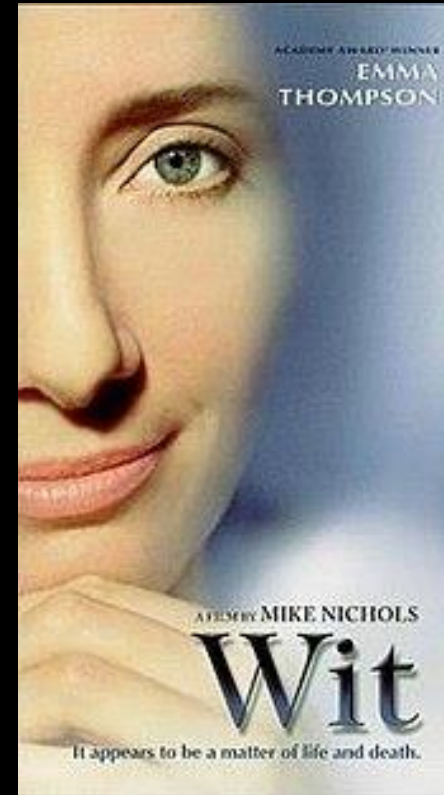
St. Elizabeth School, Aiea



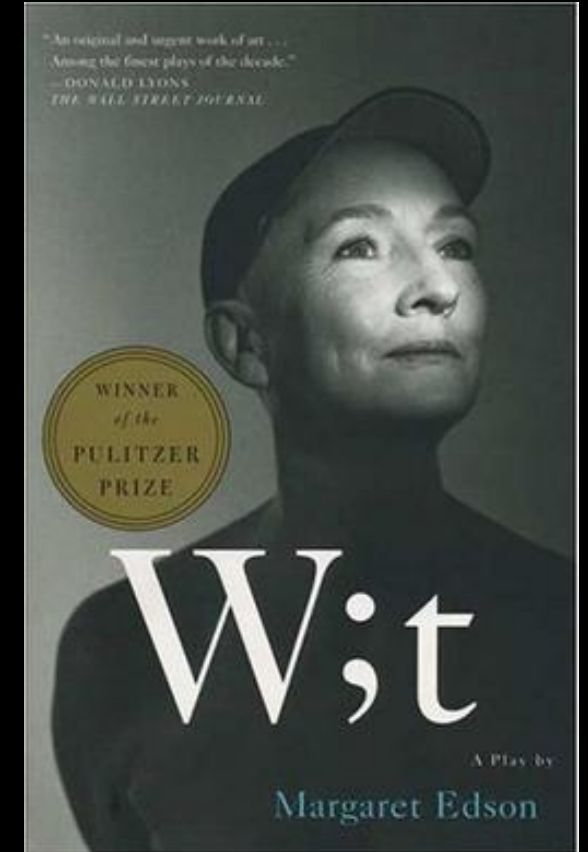
ON SPACE, CONT.

DC 223: It is however true that the dynamic of the Church that goes forth, that goes through catechesis, also has implications with regard to space. **Encouragement should be given to attempts at catechesis in different places:** the home, the office, educational, cultural and recreational environments, prisons, etc. These places, which are often more loosely focused than those of the Christian community, are suitable for casual catechesis because they create more familiar relationships, and in this more visible connection with everyday life catechesis can turn out to be more compelling.

WIT (2001 FILM)



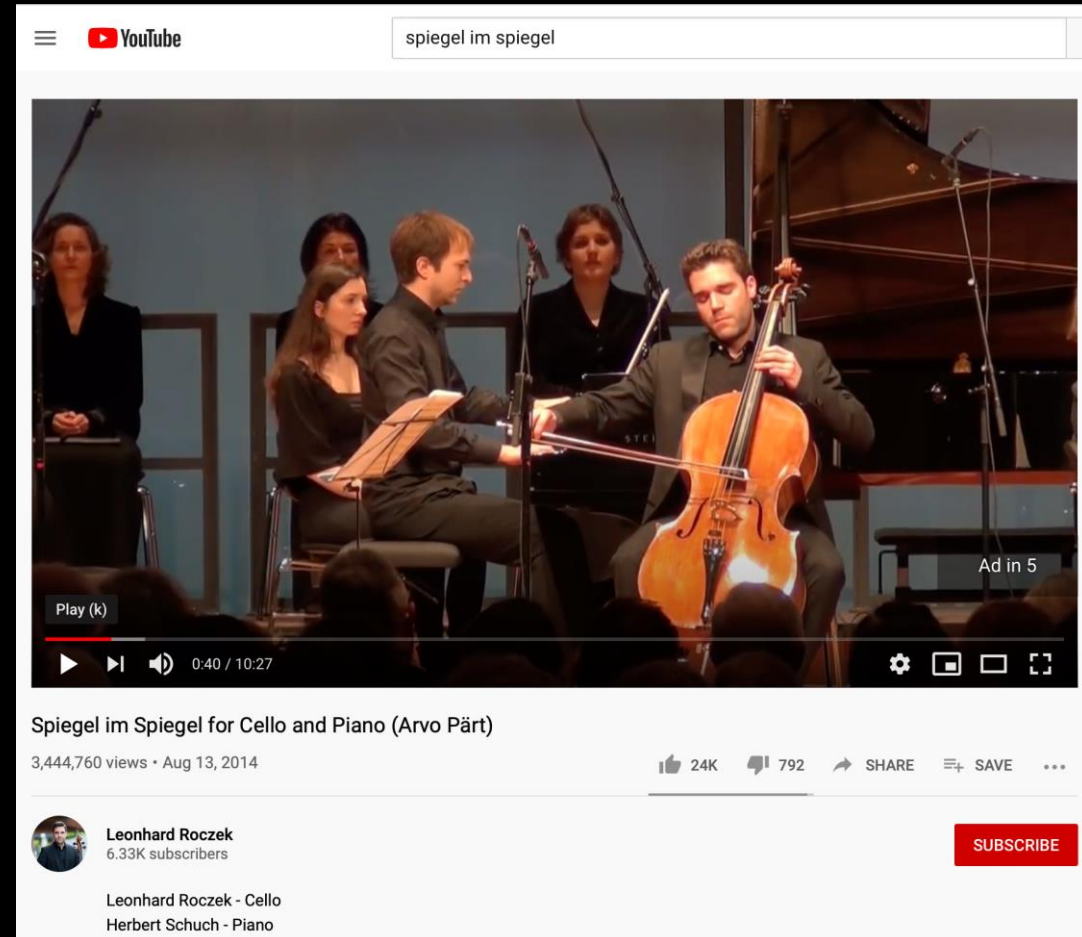
Film Released in
2001; by Mike
Nichols



One act play,
by Margaret Edson, 1999

Session 1: Prayer & Reflection

- ❖ Imagine the Lord speaking to you through the 3 notes. (Piano represents God.)
- ❖ Imagine yourself as the cello
How does God invite you to work with Him as His catechist?
Speak to the Lord about this, as you would a dear friend.





“Repetitio”

Arvo Pärt

b. 1935



- ❖ 2017 recipient of the Ratzinger prize for Theology ("Nobel Prize" for Theology)

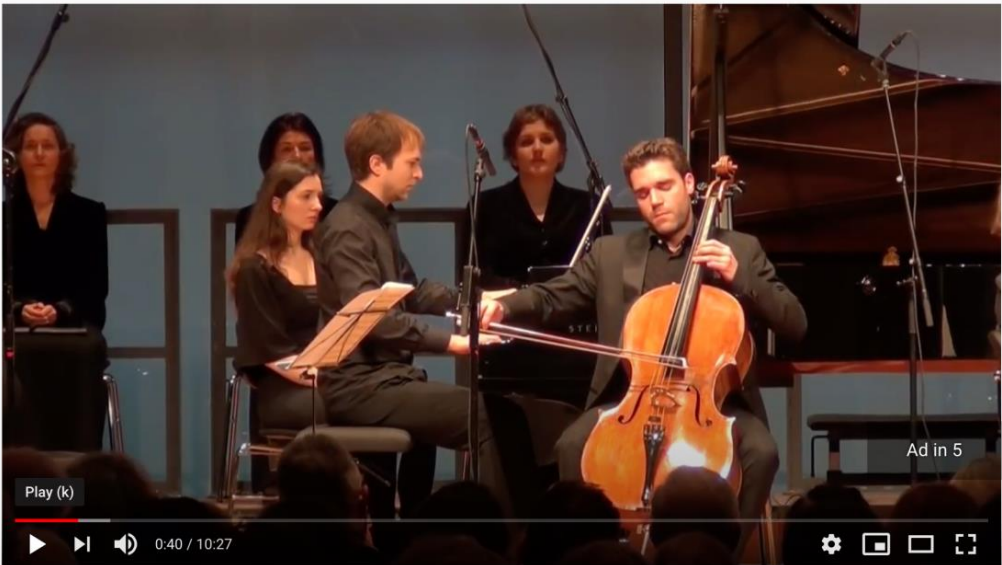


- ❖ Estonian, Orthodox
- ❖ Most performed living composer, 8 consecutive years in a row (2011-2018)
- ❖ Now 2nd to John Williams (Star Wars) in 2019

SECOND SESSION PRAYER & REFLECTION

YouTube

spiegel im spiegel



Ad in 5

Play (k)

0:40 / 10:27

Spiegel im Spiegel for Cello and Piano (Arvo Pärt)

3,444,760 views • Aug 13, 2014

24K 792 SHARE SAVE

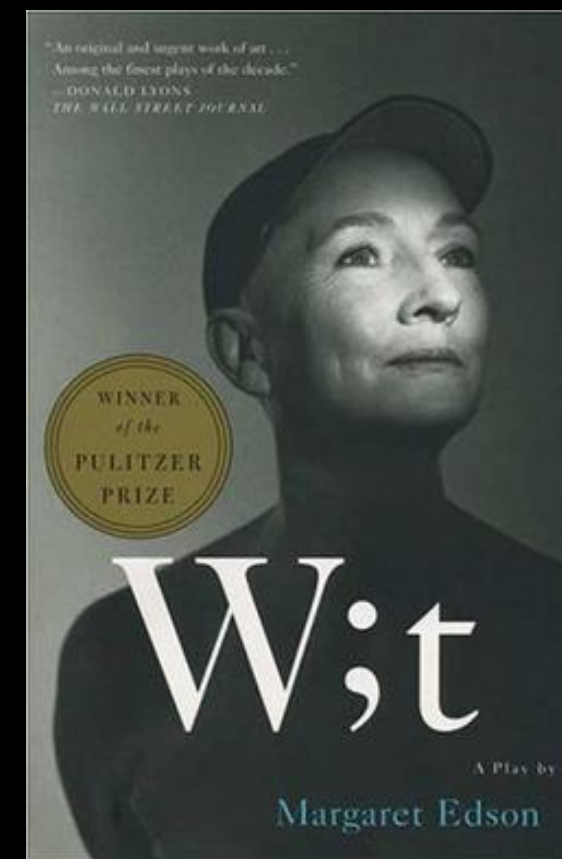
Leonhard Roczek
6.33K subscribers

Leonhard Roczek - Cello
Herbert Schuch - Piano

SUBSCRIBE



Film Released in
2001; by Mike
Nichols



One act play, by
Margaret Edson, 1999

WIT (2001 FILM)

Notice:

Arvo Pärt's "Spiegel im Spiegel" Soundtrack

Pastoral:

-Evelyn comforts Vivian

'Liturgical':

-Evelyn says: "And flights of angels sing thee to thy rest"

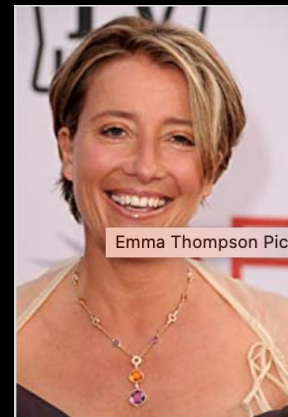
Catechetical:

-Margaret Wise Brown's story "The Runaway Bunny" as an allegory of the soul

-Catechesis: "Wherever it hides, God will find it"

-The place of encounter = a hospital

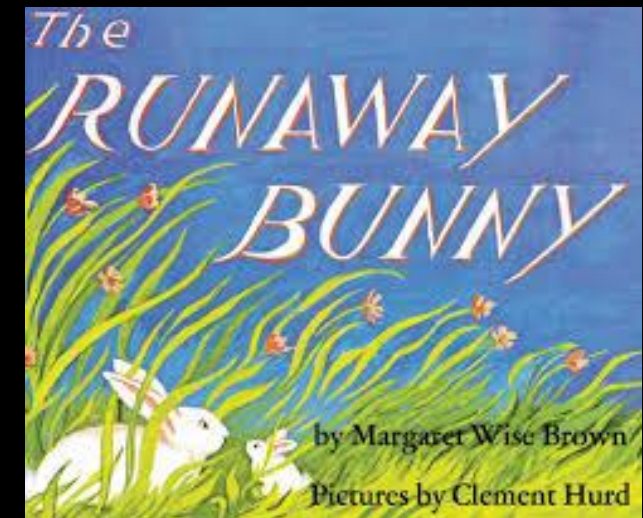
-The time of encounter = end of life



Emma Thompson
Vivian Bearing



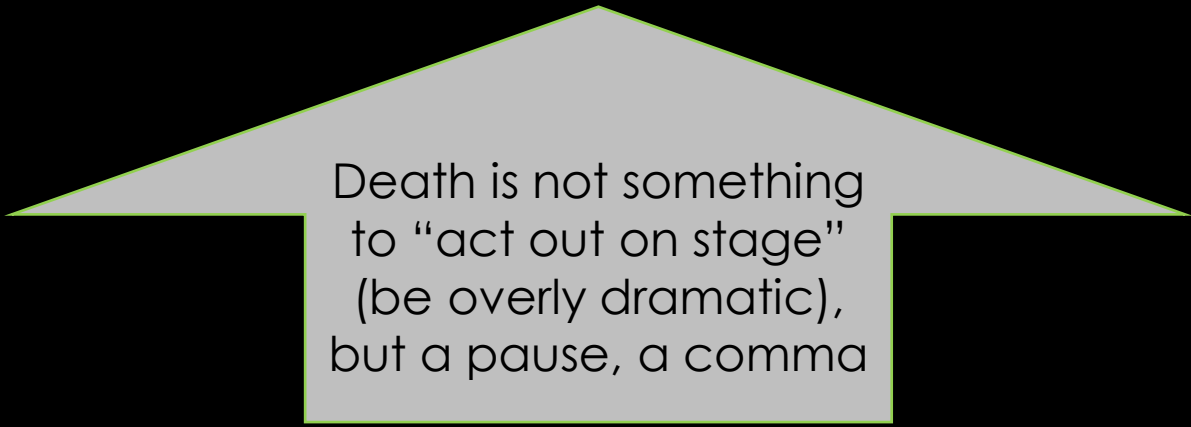
Eileen Atkins as
Evelyn Ashford



EVEYLN (OLDER) TEACHES VIVIAN (YOUNGER) AN IMPORTANT LESSON: Through the Poetry of John Donne (1572-1631)

Not: “And Death shall be no more; Death, thou shalt die!”

Instead: “And death shall be no more, death thou shalt die.”



Death is not something
to “act out on stage”
(be overly dramatic),
but a pause, a comma

Prayer & Reflection

- ❖ Recall a special place where you had a significant experience of God; or a lesson about God
- ❖ How does the Lord teach you through important places and people?

PÄRT'S "SPIEGEL IM SPIEGEL"

2

für W. Spiwakow

Spiegel im Spiegel

für Violine und Klavier (1978)



Arvo Pärt

(* 1935)

$\text{♩} = 80 \text{ ca}$



The image shows the first page of the musical score for 'Spiegel im Spiegel' by Arvo Pärt. The score is for Violin and Piano. The tempo is marked as $\text{♩} = 80 \text{ ca}$. The key signature is one flat (B-flat) and the time signature is 4/4. The score consists of two systems. The first system has a violin part with a whole note and a piano part with a whole note. The second system has a violin part with a half note and a piano part with a half note. A large red arrow points from the first system to the second system. A large red 'X' is drawn over the piano part of the second system.

Prayer & Reflection

- ❖ Recall a special place where you had a significant experience of God; or a lesson about God
- ❖ How does the Lord teach you through important places and people?

Small Group Sharing

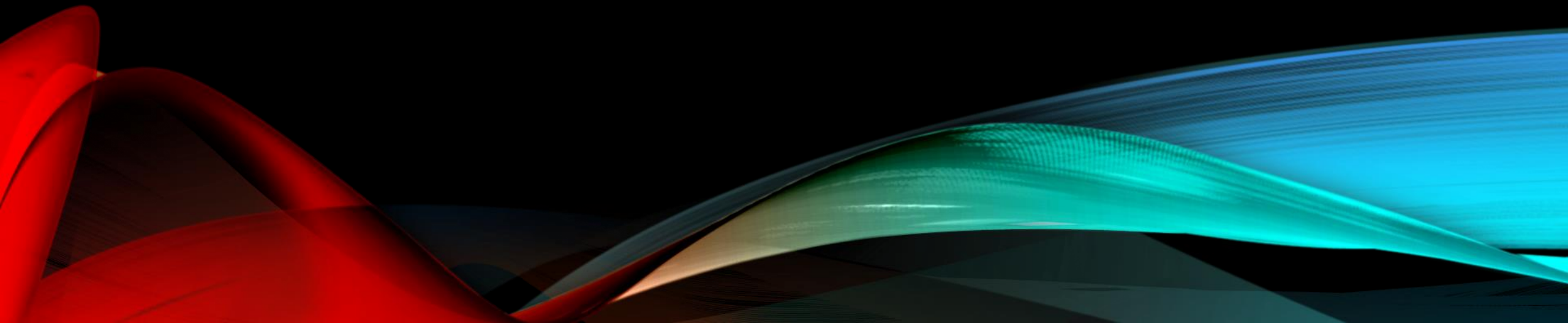
- ❖ Feel free to share your experience of prayer with members of your group.

An abstract graphic at the top of the slide featuring a series of overlapping, flowing bands of color. From left to right, the colors transition from a warm orange-red to a bright yellow, then to a vibrant green, and finally to a cool cyan-blue. The bands have a soft, ethereal quality, resembling light waves or liquid motion.

Welcome Back.

CHAPTER VIII

Catechesis in the Lives of Persons



CONTENTS: CHAPTER VIII

1. Catechesis and the family
 - a. Areas of family catechesis
 1. In the family
 2. With the family
 3. The catechesis of the family
 - b. Pastoral Guidelines
 - c. New family scenarios
2. With Children and teenagers
3. In the realm of young people
 - a. With pre-adolescents
 - b. With adolescents
 - c. With young people
4. With adults
5. With the elderly
6. With persons with disabilities
7. With migrants
8. With emigrants
 - a. Religious assistance in countries of emigration
 - b. Catechesis in the countries of origin
9. With marginal persons
 - a. Catechesis In prison



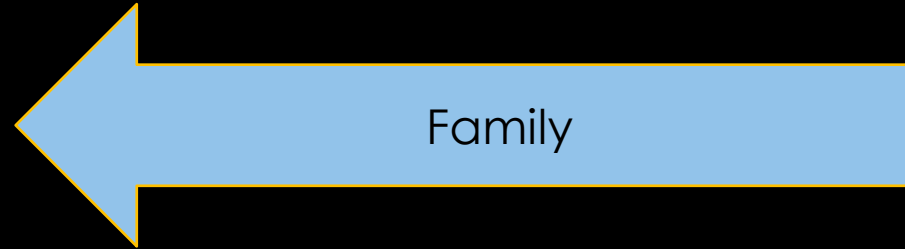
Family

General Principles:

- Persons
- "Pathways of Catechesis"
- Discernment

CONTENTS: CHAPTER VIII

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9. With marginal persons
 - a. Catechesis In prison



NEW FAMILY SCENARIOS

DC 233: The precariousness and unpredictability of the social and cultural processes underway have changed, among other things, even the notion and reality of the family. There is tremendous increase in conjugal and family crises, which are often resolved by given “rise to new relationships, new couples, new civil unions, and new marriages, creating family situations which are complex and problematic for the Christian life.” In spite of the wounds, the depletion of its transcendent significance, and the weakness that characterize it, there is however a sort of nostalgia for the family, since there are so many who, intuiting its value, are still seeking it and want to build it.

NEW FAMILY SCENARIOS, CONT.

DC 234: With concern, respect, and pastoral solicitude the Church wants to accompany those children who are marked by a wounded love, who find themselves in the most fragile condition, restoring their trust and hope... It is important that every Christian community take a realistic view of the heterogeneous family realities, with their ups and downs, for the sake of *accompanying them* in an adequate way and *discerning* the complexity of the situations, without giving into forms of idealism and pessimism.

NEW FAMILY SCENARIOS, CONT.



DC 235: Accompanying in the faith and introducing into community life the situations referred to as irregular therefore 'entails taking seriously each person and God's plan for his or her life' with a style of togetherness, listening and understanding. In addition to personal spiritual accompaniment, catechists should find ways and means to foster the participation of these brothers (and sisters)...In this way it is possible to avoid forms of solitude or discrimination and to reawaken the desire to accept and respond to the love of God.

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General Principles:

- Persons
- "Pathways of Catechesis"
- Discernment

PRINCIPLE: EMPHASIS ON “LIVES OF PERSONS”

1997

“Those to be Catechized”

165 (1997): Attention to the diverse life situations of people moves catechesis to employ many different approaches to meet them and to adapt the Christian message and the pedagogy of the faith to different needs.

2020

“Catechesis in the **Lives of Persons**”

DC 224: Every one of the baptized, called to the maturity of faith, has the right to adequate catechesis....the Gospel is not indented for humanity in the abstract, but **for each human being**, real, concrete, historical, rooted in a particular situation and marked by psychological, social, cultural, and religious dynamics, because “each one is included in the mystery of Redemption’.”

DISCERN DIFFERENCES AND CHECK ASSUMPTIONS

- Between Students?
- Between spouses?
- Within families?
- Between ethnic groups?
- Within ethnic groups?
- Between age groups?
- Between parishes?
- Between generations?
- Etc.



Theological
Foundation:

Jesus is a (living)
person; not
someone who just
lived in the past,
or a philosophy, or
idea

“PATHWAYS OF CATECHESIS”

(DC 225)

Family
Children
Teenagers
Young People
Pre-Adolescents
Adolescents
Adults
Elderly
Persons with Disabilities
Migrants
Emigrants
Marginal Persons
Prisoners

Catechists
Groups of Catechists
Clergy



ON DISCERNMENT



1971

- spiritual journey
- methods
- God's will



1997

- Adds:
- inculturation
 - other religions
 - diverse circumstances



2020

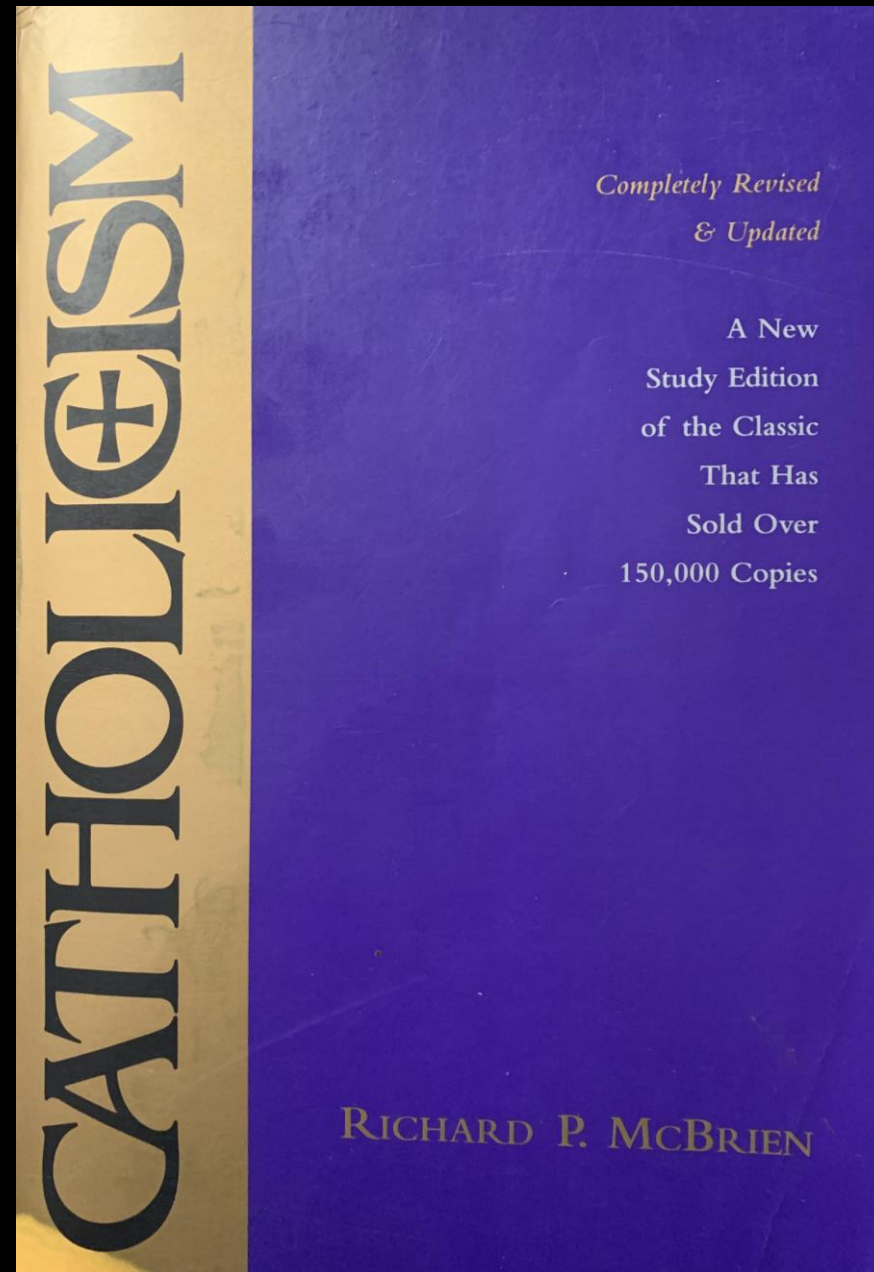
- Adds:
- beauty
 - digital cultures
 - pastoral discernment
 - evangelical discernment

DISCERNMENT

Not Defined explicitly in the CCC
Glossary

Richard McBrien's *Catholicism* places
"Discernment" with "Prudence"

CCC 1806: "The virtue which disposes
a person to discern the good and
choose the correct means to
accomplish it..."

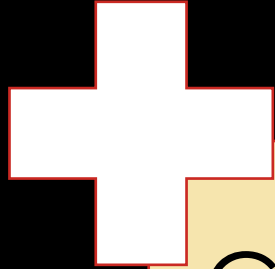


VIRTUE OF PRUDENCE

Doing the Right Thing
At the Right Time
In the Right Amount



DISCERNING BETWEEN GOODS



Based on St.
Ignatius Loyola's
Spiritual Exercises

Not Feelings, but
Spiritual States
(It is possible to be
sad, but consoled,
and vice versa.)

Consolation:

Increase of
faith, hope
and love

Desolation:

Decrease of
faith, hope,
and love

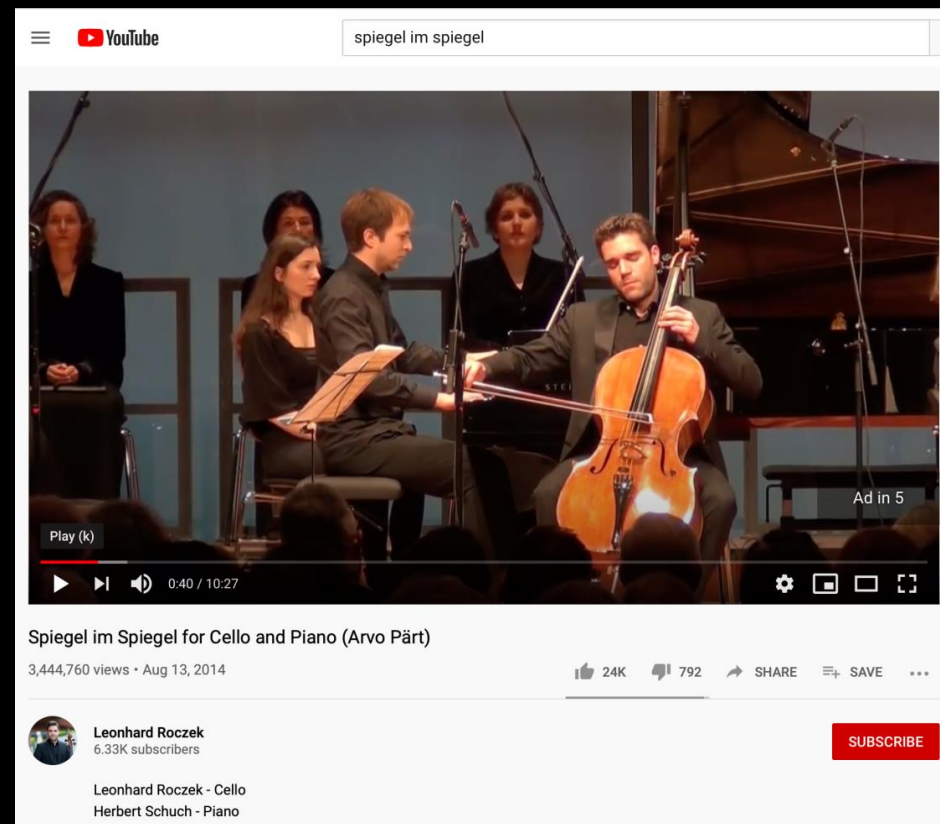
Not Just personal
decision making,
but in light of the
whole "Body of
Christ"

REPETITIO:

Session 1: Prayer & Reflection

Application makes no catechetical sense unless we ask **WHO** guides your application? Are you “in tune” with Him? (If you need help in learning how to “listen” to the Lord, seek help from a spiritual director.)

- ❖ Imagine the Lord speaking to you through the 3 notes. (Piano represents God.)
- ❖ Imagine yourself as the cello
How does God invite you to work with Him as His catechist?
Speak to the Lord about this, as you would a dear friend.



REPETITIO: SESSION 2

- The DC recognizes that to Catechize is to engage in a **Process**. The CCC is a general summary of faith and requires **mediation** through a variety of different methods appropriate to persons and situations.
- More than a modern educational term, **Pedagogy** expresses an ancient theological truth: that God teaches us by revealing himself to us.
- Because God revealed himself through Jesus, God modeled Divine Love **by emptying himself (kenosis)** and providing our life and death meaning and purpose.
- Because of the Incarnation, Catechesis is not possible unless it is woven into **the Lives of Persons**—individually and the full spectrum of the human family.
- The classroom cannot be the only venue for catechesis. Since catechesis is mystagogical, **worship spaces** are privileged places for instruction. And since catechesis is evangelical, other places are possibilities as well.
- **Discernment** is the ability to identify movements of consolation (increases of faith, hope, and love) or desolation (decrease of faith, hope, and love) in a person's life.



Faith Seeking Understanding

Secular Approach: We understand, then we can believe.

Church's Approach: We believe, then we can understand.

Q&A

Please feel free to text your questions

MAHALO!

I am grateful to the priests, religious, teachers, and catechists of the Diocese of Honolulu who taught me about Jesus. Your dedication and witness shaped and prepared me to answer Christ's call to religious life as a Jesuit priest. I would especially like to extend a warm mahalo to:

- The Parish Community of St. Elizabeth, Aiea
- The Faculty and Staff of St. Elizabeth School, Aiea
- The Dominican Sisters of the Most Holy Rosary
- The Franciscan Capuchins
- The Faculty and Staff of Damien Memorial School, Kalihi
- The Congregation of Christian Brothers
- The Congregation of the Sacred Hearts of Jesus and Mary
- The Newman Center / Holy Spirit Parish, UH Manoa
- The Oahu Council of Filipino Catholic Clubs
- The Knights of Columbus

FOR NEXT TIME...

- Session Three (Chapters 9-12):
Thursday, November 12 (9:30 – 11:00)
- Additional Questions:
- Please email Fr. Phillip Ganir, S.J. at
the Catholic University of America:
ganirp@cua.edu
- Your questions and comments will
help shape the 3rd session.



AMDG

Ad Majorem Dei Gloriam