

# Directory for Catechesis

## INTRODUCTION

3. In the light of these features that characterise catechesis from the missionary perspective, the goal of the catechetical process is also reinterpreted. The present understanding of the formative dynamics of the person requires that *intimate communion with Christ*, already indicated in the existing Magisterium as the ultimate end of the catechetical initiative, should not only be identified as a goal but also brought about through a process of accompaniment<sup>11</sup>. In fact, the overall process of internalising the Gospel involves the whole person in his unique experience of life. Only a catechesis that strives to help each individual to develop his own unique *response of faith* can reach the specified goal. This is the reason why the present *Directory* reiterates the importance of having catechesis accompany the development of a *mentality of faith* in a dynamic of transformation, which is ultimately an *action of the spirit*. This is an original and necessary form of *inculturation of the faith*.

## Chapter I: REVELATION AND ITS TRANSMISSION

### 4. EVANGELISATION IN THE CONTEMPORARY WORLD

#### **Catechesis at the service of the new evangelisation**

50. In this renewed awareness of her vocation, the Church is also re-envisioning catechesis as one of her works *in a missionary going forth*. This means being willing to seek out the glimmers of truth that are already present in various human activities, trusting that God is mysteriously active in the human heart before this has been explicitly reached by the Gospel. In this sense, she will find ways to draw near to the people of our time, walking alongside them wherever they happen to be. Catechesis, moreover, forms believers for mission, accompanying them in the maturation of attitudes of faith and making them aware that they are *missionary disciples*, called to participate actively in the proclamation of the Gospel and to make the Kingdom of God present in the world: “The Church’s closeness to Jesus is part of a common journey; ‘communion and mission are profoundly interconnected’”<sup>21</sup>.

## Chapter III: THE CATECHIST

### 1. THE IDENTITY AND VOCATION OF THE CATECHIST

113. By virtue of faith and baptismal anointing, in collaboration with the Magisterium of Christ and as a servant of the action of the Holy Spirit, the catechist is:

c. An accompanier and educator of those who are entrusted to him by the Church; the catechist is an expert in the art of accompaniment<sup>15</sup>, has educational expertise, is able to listen and enter into the dynamics of human growth, becomes a travelling companion with patience and a sense of gradualness, in docility to the action of the Spirit and through a process of formation helps his brothers to mature in the Christian life and journey toward God. The catechist, an expert in humanity, knows the joys and hopes of human beings, their sadness and distress (cf GS 1) and is able to situate them in relation to the Gospel of Jesus.

<sup>11</sup> Cf EG 169-173.

<sup>15</sup> Cf EG 169-173: *The formative process, or the personal accompaniment of the processes of growth, facilitates the act of faith and the internalisation of the Christian virtues.*

<sup>21</sup> EG 23; cf also John Paul II Post-Synodal Apostolic Exhortation *Christifideles laici* (30th December 1988), 32