

2023 Diocesan Day for Catechists



The God who speaks today

Intentional Accompaniment in Confirmation Sacramental Preparation

Mrs Lissette Jeannet
lissettejeannet@rcaos.org.uk
Fr Marcus Holden
marcusholden@rcaos.org.uk



Agency for Evangelisation
and Catechesis
ARCHDIOCESE of SOUTHWARK

Intentional Accompaniment in First Holy Communion catechesis

What am I?
A catechist?
An evangeliser?
An accompanier?



Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.



Matthew 28:19–20



Agency for Evangelisation
and Catechesis
ARCHDIOCESE of SOUTHWARK

Matthew 28:19,20

The whole Church is
missionary, and the work of
evangelisation is a basic
duty of the People of God
(AD 6)



Agency for Evangelisation
and Catechesis
ARCHDIOCESE *of* SOUTHWARK

Ad Gentes

*Always being
prepared to make a
defence to anyone
who asks you for a
reason for the hope
that is in you.*

1 Peter 3:15



Agency for Evangelisation
and Catechesis
ARCHDIOCESE *of* SOUTHWARK

Evangelii Nuntiandi

The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity.

Catechesi Tradendae 5



Agency for Evangelisation
and Catechesis
ARCHDIOCESE of SOUTHWARK

Catechesi Tradendae

There is no separation or opposition between catechesis and evangelisation...they have close links whereby they integrate and complement each other. CT 18



Agency for Evangelisation
and Catechesis
ARCHDIOCESE of SOUTHWARK

Catechesi Tradendae

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; they only have the capacity to believe placed within them by Baptism and the presence of the Holy Spirit;



This means that "catechesis" must concern itself not only with nourishing and teaching the faith, but also with arousing it unceasingly with the help of grace, with **opening the heart, with converting, and with preparing total adherence to Jesus Christ** on the part of those who are still on the threshold of faith. This concern will in part decide the tone, the language and the method of catechesis. (CT 19)



The Church will have to initiate everyone – priests, religious and laity – into this “**art of accompaniment**” which teaches us to remove our sandals before the sacred ground of the other (cf. Exodus 3:5). The pace of this accompaniment must be steady and reassuring, reflecting our closeness and our compassionate gaze which also heals, liberates and encourages growth in the Christian life. (EG 169)



Since the creation of human beings, God has communicated his love through a relationship with humanity...The Old and New Testament reveal the Trinitarian God to be a God who accompanies.



What is Intentional Accompaniment?

- Intentionally walking alongside others on their journey towards conversion
- While seeking the Lord's direction through prophetic listening
- And remaining alongside them after conversion as they begin the lifelong journey of missionary discipleship

Intentional Accompaniment: An apprenticeship for a new generation of builders, Michael Hall



Evangelii Gaudium

In our world, ordained ministers and other pastoral workers can make present the fragrance of Christ's closeness and his personal gaze. The Church will have to initiate everyone – priests, religious and laity – into this **“art of accompaniment”** which teaches us to remove our sandals before the sacred ground of the other (cf. Exodus 3:5). EG 169



Evangelii Gaudium

The pace of this accompaniment must be

- steady and reassuring, reflecting our closeness and our compassionate gaze
- which also heals, liberates and encourages growth in the Christian life (169).

Pastoral accompaniment in processes of growth: EG 169–173



Christus Vivit

“Many [have] pointed to the shortage of qualified people **devoted to accompaniment**. Belief in the theological and pastoral value of listening entails rethinking and renewing the ways that priestly ministry is ordinarily exercised, and reviewing its priorities. The Synod also recognized the need to train consecrated persons and laypeople, male and female, to accompany young people (244).

Accompaniment by adults: CV 242–247



Christus Vivit

If you are to accompany others on this path, you must be the first to follow it, day in and day out (298).

Listening and Accompaniment: CV 291–298

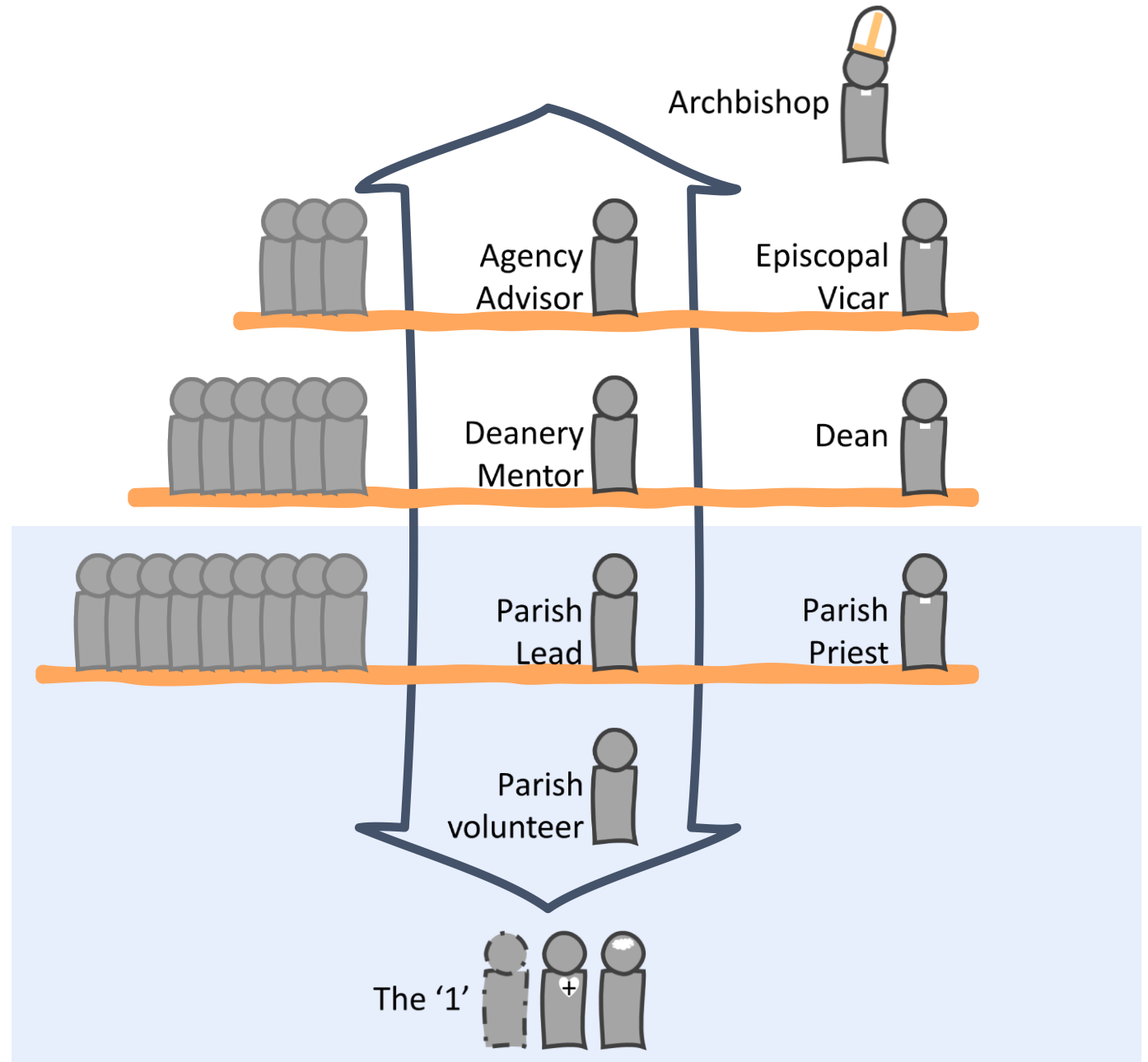


What is intentional about our accompaniment?

As part of *Some Definite Service*,
the diocesan-wide approach to parish growth supported
through local people, plans and prayer,
we are experiencing and offering **intentional
accompaniment** as the norm.



Some Definite Service network



What is intentional about our accompaniment?

To do this effectively, we require:

- knowledge of the other
- knowledge of the desired outcome for the other
- skill in listening to the other AND the voice of the Lord
- time (cf. EG 222–223) & a willingness to put aside personal preferences
- Essentially, we require: **Direction, Docility and Detachment**



The 3 Ds

Direction

- What is the current situation?
- What is the destination?
- What might be the steps to take us there?



The 3 Ds

Docility

- How is the Lord speaking to us (in prayer before, during the conversation and in reflection on the interaction)?



The 3 Ds

Detachment

- How might I leave aside my preferences and preconceptions?

Direction
Detachment
Docility



The hourglass: Intentional Accompaniment Model

The first task is to ascertain conversion to Jesus Christ and if not present, that is your direction.



The hourglass: Intentional Accompaniment Model

Thereafter, helping the other to deepen their faith

holiness

and appreciate their role in spreading the faith

mission



1. Who needs to be accompanied?
2. Who is it who needs initiation into the 'art of accompaniment'?





“Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith towards God, and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgement.”

-Hebrews 6:1-2



"Confirmation is a true sacrament instituted by Christ and different from baptism. It is administered by laying-on of hands and anointing with chrism accompanied by prayer. The chrism is a consecrated oil that signifies the gift of the Holy Spirit. It is conferred upon those who have already been baptized, and it completes the grace of baptism by a special outpouring of the Holy Spirit, which seals the baptized person with an indelible character and equips them for active participation in the worship and apostolic life of the Church" -CCC 1285

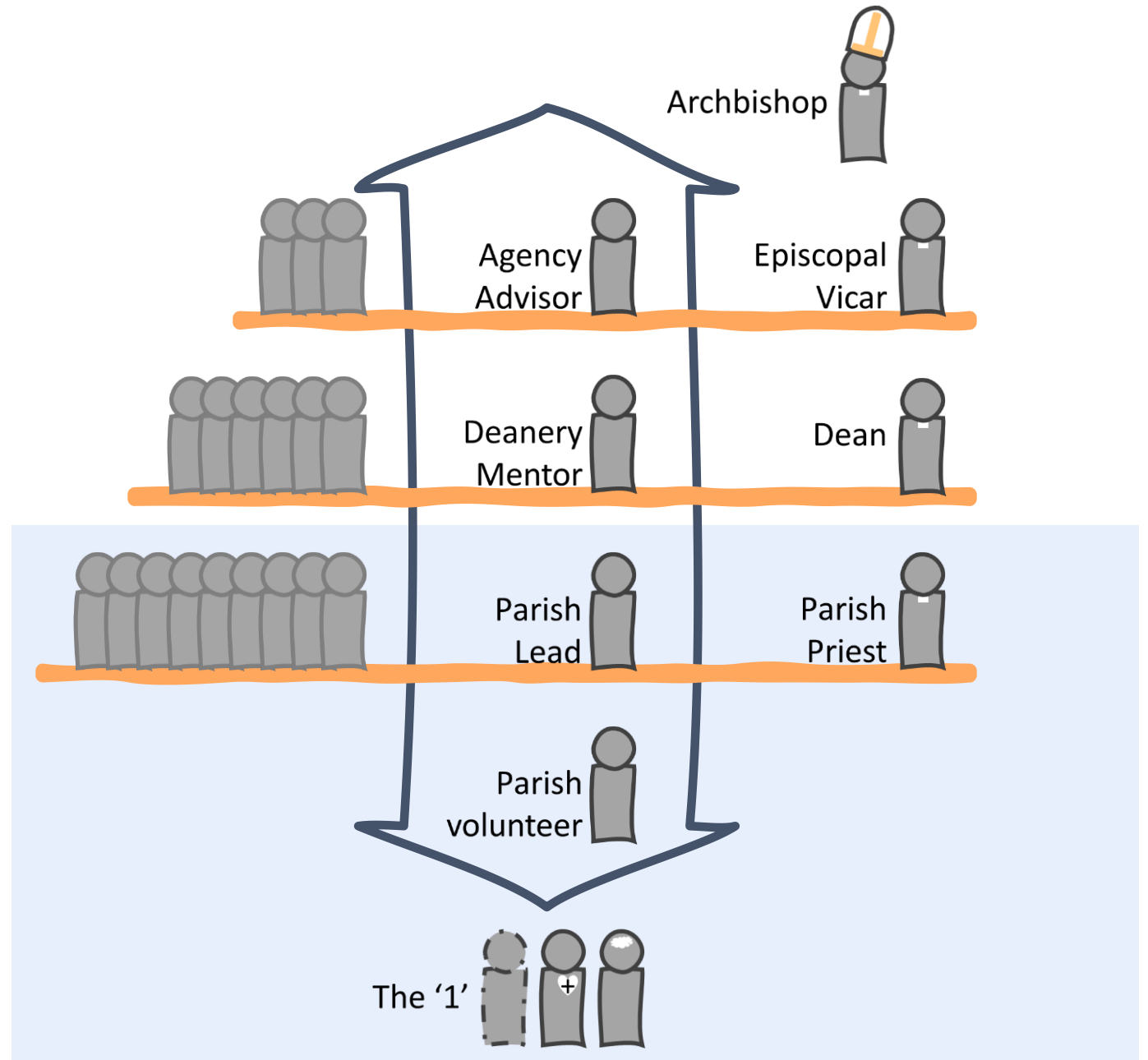


“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

-Matthew 28:19-20



Some Definite Service network





Agency for Evangelisation
and Catechesis
ARCHDIOCESE *of* SOUTHWARK