



Archdiocese of Cape Town



Centre for Pastoral Development



Policy for Catechesis



*A Journey of Communion and Intimacy
with Christ*



Archdiocese of Cape Town



DECREE OF PROMULGATION

In accordance with the prescriptions of canon 8,§2, of the Code of Canon Law, I hereby decree the promulgation of the catechetical policy for the Archdiocese of Cape Town through publication of the document "Policy for Catechesis", prepared by the Centre for Pastoral Development of the Archdiocese of Cape Town, and approved by myself. This catechetical policy comes into force as from the date of this decree and will remain in effect until such time as it may be modified by myself.

The application of this policy is mandatory throughout the Archdiocese. Any exception requires the explicit approval of myself or my delegate.

Given at Cape Town, on the Memorial of St Charles Borromeo, this Fourth day of November 2014

+Stephen Brislin
Archbishop of Cape Town

Father Michael Clement SAC
Chancellor



INTRODUCTION

The Purpose of this Policy:

Of all the ministries and services that the Church performs ‘the mission of evangelization and catechesis occupies a position of importance’.¹ It is a response to Christ’s command to “Go, therefore, make disciples of all nations, baptise them in the name of the Father and the Son and the Holy Spirit and teach them to observe all the commands I give you”.² The aim of catechesis is to put people not only in touch, but also in communion and intimacy with Christ. All evangelizing activity is understood as promoting communion with Jesus Christ.³

In August 2012, the Southern African Catholic Bishops’ Conference (SACBC) resolved that in accordance with the directives of the General Catechetical Directory⁴ (GCD) the spirit and process of the baptismal catechumenate be promoted in the conference territories.⁵

It is therefore the intention of this policy to promote the practical implementation of the baptismal catechumenate as the model for all forms of catechesis in the ministry of catechesis in the Archdiocese of Cape Town.⁶

1. THE BAPTISMAL CATECHUMENATE

Catechesis modeled on the baptismal catechumenate is a comprehensive and systematic formation in the faith and has the following characteristics:

1. It embraces the general principles and process of the Rite of Christian Initiation of Adults (RCIA) as a model for all forms of catechesis
2. It is guided by these principles in the integrated process of:
 - discipleship and conversion to Christ
 - an authentic following of Christ through the acceptance of the responsibilities assumed at Baptism

¹ GCD (General Catechetical Directory) # 219

² Matthew 28:19-20

³ CT (Catechesi Tradendae) #5; GCD #80; CCC #426; AD (Ad Gentes) #14a

⁴ GCD #88-91

⁵ SACBC Revised Statement on Catechesis, August 2012 #3

⁶ SACBC Revised Statement on Catechesis, August 2012 #7.1 & #3

- a systematic and full instruction and formation in the faith over the whole period of the catechumenate and afterwards in post-baptismal catechesis
 - liturgical formation leading to full, conscious and active participation in liturgical celebrations
 - formation in prayer, both private and communal
 - insertion of those preparing for initiation into a faith community that lives, celebrates and bears witness to the faith in the moral and social aspects of daily life
 - openness to the mission of the Church to proclaim the Gospel⁷
- **Catechumenate, Celebration, Mystagogia:**
Of particular importance in the baptismal catechumenate is the sequence of catechumenal catechesis, celebration of the Rites of the Sacraments and mystagogia or post sacramental reflection catechesis leading to Christian living as a consequence of the Sacrament
 - **Scriptural Models:**
Two significant models for the process of the baptismal catechumenate are to be found in the meeting of the risen Lord with the two disciples on the road to Emmaus (Luke 24:15-35) and the account of the conversion of Cornelius and his household (Acts 10:1-48)

2. PRACTICAL DIRECTIVES FOR CATECHESIS

The process of the baptismal catechumenate which includes content and method will vary according to the age and condition of those being catechised. The following policy directives are presented.

2.1 THE BAPTISMAL CATECHUMENATE IN THE CATECHESIS OF ADULTS

Adults, when called to conversion seek an adult way of living in faith, because “only by becoming an adult in the faith is one able to fulfill his or her adult duties towards others as is required by the vocation given to each in Baptism.”⁸ “When I was a child, I used to talk as a child, think like a child, reason like a child. When I became a man I put aside childish ways.”⁹ They all ask the same question as those who heard Peter

⁷ SACBC Revised Statement on Catechesis, August 2012 #7.1; GCD #67-68

⁸ International Council for Catechesis, “Adult Catechesis in the Christian community, Rome October 1988, #21

⁹ 1 Corinthians 13:11

and the Apostles on Pentecost. "What shall we do, brothers?" ¹⁰The baptismal catechumenate is applied to adults in the following circumstances:

2.1.1 CATHOLICS WHO PRACTISE THEIR FAITH AND DESIRE TO DEEPEN IT

In the ongoing catechesis and faith development of the God's faithful people attention is to be given to:

- The dignity and devotion of the liturgical celebrations and the progress of the liturgical Year¹¹
- The catechetical quality of the homily, especially on Sundays¹²
- Promoting Archdiocesan initiatives for faith and gospel sharing in Small Neighbourhood Christian Communities
- Promoting Catholic publications
- Promoting various pious associations of the faithful
- Parent and sponsors meetings related to the preparation of their children for the Sacraments

2.1.2. ADULTS WHO SEEK BAPTISM IN THE CATHOLIC CHURCH

The only process to be used is that of the Rite of Christian Initiation of Adults (RCIA).

Priests, deacons and catechists must become familiar with this process and with the relationship between catechesis, liturgy and the parish community. Attention must be given to:

- establishing a parish team for the RCIA. This team will include: the parish priest (or assistant priest), the parish deacon(s) and catechists. This team will undertake appropriate training for their ministry and will attend ongoing formation offered by the Centre for Pastoral Development of the Archdiocese
- the training of sponsors who ideally will be members of the parish community¹³
- integrating the parish community into the initiating process.¹⁴ This can be effectively realised by attending to the communal aspect of the liturgies marking the progress of the catechumens, and by inviting their participation in the work of parish societies. However, catechumens should not, as a rule, exercise those liturgical ministries which are proper to the baptised

¹⁰ Acts: 2:37

¹¹ SACBC Revised Statement on Catechesis, August 2012 #10.2

¹² SACBC Revised Statement on Catechesis, August 2012 #10.2; CCC #2033

¹³ SACBC Revised Statement on Catechesis, August 2012 #7.2; General Introduction: Rite of Christian Initiation of Adults RCIA (1972) # 10 & 11

¹⁴ General Introduction: Rite of Christian Initiation of Adults #9.2

2.1.3. ADULTS WHO HAVE BEEN BAPTISED¹⁵ IN OTHER CHRISTIAN CHURCHES AND DESIRE TO JOIN THE CATHOLIC CHURCH

These Adults can be identified as follows:

- a) those whose appreciation and practise of the Christian faith is recognized.
In their case the process and the Rite for Restoration into Full Communion with the Catholic Church should be used
- b) those whose condition of faith is such as to render them “quasi catechumens”.¹⁶
In their case the catechetical process of the RCIA is to be recommended. They may be invited to participate in the liturgical aspects of the RCIA

In both of the above cases, the priest receiving them into the Catholic Church may administer the Sacrament of Confirmation in accordance with the liturgical norms of the Archdiocese.

2.1.4. CATHOLICS WHO HAVE BEEN BAPTISED IN THE CATHOLIC CHURCH BUT WHO HAVE YET TO COMPLETE THEIR JOURNEY OF INITIATION INTO THE CHURCH¹⁷

- a) In their case the catechetical process of the RCIA is to be recommended
- b) They may be invited to participate in the liturgical aspects of the RCIA
- c) The celebration of the Sacrament of Confirmation is reserved for the Archbishop, who may delegate this task to the local parish priest

NOTE: This situation envisages ONLY ADULTS. Teenagers must be prepared for Confirmation in the normal way¹⁸

2.1.5. THE SPECIAL ROLE OF GODPARENTS AND SPONSORS – REPRESENTATIVES OF THE CHURCH AND THE COMMUNITY OF FAITH¹⁹

Godparents, both in the canonical and liturgical sense should themselves be members of the Church or the ecclesial community in which Christian Initiation is being celebrated. They not only undertake a responsibility for the Christian education

¹⁵ A comprehensive list of valid baptisms in other ecclesial communities can be found in the Directives for Clergy on page 23

¹⁶ International Council for Catechesis, “Adult Catechesis in the Christian community, Rome October 1988, #18

¹⁷ Rite of Christian Initiation of Adults, Chapter 4 Preparation of Uncatechised Adults for Confirmation and Eucharist RCIA #400 ff; Rite of Reception of Baptised Christians into Full Communion with the Catholic Church #1-13

¹⁸ See 2.2.5

¹⁹ Pontifical Council for Christian Unity: Directory for the Application of Principles and Norms in Ecumenism, Vatican City, 25 March 1993 #98

of the person being baptised or confirmed as a relation or friend, they are there also as representatives of a community of faith. They stand to guarantee the candidate's faith and desire for membership of the ecclesial community.

Because of a common baptism, or because of a family relationship or friendship, baptised persons of another ecclesial community may be admitted as a witness to the baptism of a Catholic, but only together with a Catholic godparent. Catholics may also be witnesses, but not godparents, for persons being baptised in another ecclesial community.²⁰

2.2. THE BAPTISMAL CATECHUMENATE IN THE CHRISTIAN INITIATION OF CHILDREN AND TEENAGERS (BAPTISM, FIRST HOLY COMMUNION AND CONFIRMATION)

The Christian Initiation of children and teenagers begins in the family. Parents and godparents are prepared for their baptism, and the Christian Initiation continues in the joint catechesis of their families and the Christian community of the parish.

The Christian Initiation of children and teenagers will be informed and guided by the vision and adapted process of the RCIA.

2.2.1. THE BAPTISMAL CATECHUMENATE IN THE PREPARATION OF PARENTS AND GODPARENTS FOR THE BAPTISM OF THEIR CHILDREN

Baptism incorporates us into Church and forms us into God's faithful people, pardons all our sins, rescues us from the power of darkness and brings us to the dignity of adopted children²¹, a new creation through water and the Holy Spirit. It is the first sacrament of Christian Initiation and the basis of the whole Christian life. It is the gateway to the subsequent celebration of all the sacraments.

The Pre-Baptism Catechumenate:

Parents have the special responsibility of raising their children in the Catholic faith. For an infant to be baptised the Church requires a well-founded hope that the child will be brought up in the Catholic faith.²²

If there is doubt, a decision of 'pastoral delay' is to be made rather than a refusal to baptise their child in order to allow the parents time to realise the serious commitment involved in having a child baptised.²³ It is advisable that they be assisted by the parish priest during this time of formation.

²⁰ Code of Canon Law: Can. 874 §2.

²¹ Colossians, 1:13; Romans 8:15; Galatians 5:5; Rite of Baptism for Children #1

²² Canon 868: 1,2

²³ Rite of Baptism for Children #8.3

Adequate Preparation:

Parents must first of all be interviewed by the parish priest /deacon.

Every parish will provide a full and adequate preparation for infant Baptism²⁴.

Attendance of both parents, and as far as possible, of godparents is required.

Duration of the Preparation:

It is recommended that the preparation programme should comprise at least 3 sessions with the parents and the godparents, and must include a rehearsal for the celebration of the sacrament. This rehearsal is to be conducted by the priest or deacon administering the sacrament.

The Catechetical Team:²⁵

- Preferably the pre-Baptism sessions should be led by catechists\married couples\parents who should share their experiences
- This team must be suitably trained and able to transmit the Church's teaching on the nature of the sacrament of Baptism as a sacrament of Christian Initiation.

Godparents or Sponsors:²⁶

Godparents or sponsors should be chosen carefully and with a full understanding of their role. The godparents or sponsors are there to represent the Church and as such, must be:

- persons other than the parent
- confirmed and practising Catholics
- over the age of sixteen
- chosen from the parish community (if possible)

While the Code of Canon Law uses only the term "sponsor", in reference to Baptism²⁷ and to Confirmation,²⁸ the term "godparent" is used in other documents and particularly the liturgical texts in their English translations.²⁹

²⁴ Rite of Baptism for Children ##5-7

²⁵ General Introduction to the Rite of Baptism #13

²⁶ General Introduction to the Rite of Baptism ##8-10

²⁷ Code of Canon Law: Can. 872 – 874

²⁸ Code of Canon Law: Can. 892 - 983

²⁹ In the ICEL editions of the Rite of Christian Initiation the term "Sponsor" is replaced by the term "Godparent" from the "parish Celebration for Sending the catechumens for Election and Candidates for Recognition by the Bishop" and the "Rite of Election" and thereafter to Confirmation. This would seem to indicate that the office of Sponsor is exercised while the catechumen or Candidate is on the journey to the Sacraments, while the traditional role of the Godparent is exercised for

The Celebration of Baptism during Mass:³⁰

Baptism marks the beginning of the Christian Initiation of the child and so involves welcoming that child into the community of the Church.

It is recommended that Baptism be celebrated during Sunday Mass.

This highlights the communal aspect of Baptism and its relationship to the Eucharistic fellowship which will eventually take place when the child celebrates his/her First Holy Communion and Confirmation.

Mystagogia: after the Celebration³¹

Special gatherings should be held for young parents after the celebration of the Baptism. This can take place in a special meeting to:

- recall their experience of the sacramental celebration
- deepen their appreciation of the Sacrament, its effects and consequences,
- draw them into the ongoing liturgical and community life of the Church,
- share some ways in which they can continue the Christian Initiation of their children in the intervening years prior to their children joining the parish catechetical programmes.

The principal catechetical tasks of parents at this stage will be:

- introducing their children to Jesus who loves them,
- teaching their children how to pray,
- teaching them through good example the meaning of right and wrong
- introducing them to Sunday Mass.

2.2.2. INITIATING CHILDREN INTO THE EUCHARIST

FAITH LEVEL 1: PRE-SCHOOL AGE (3-6 YEARS)³²

The Christian initiation and catechesis begun in the family is now complemented by the formal catechetical programme of the parish.

The Catechetical Process:

Play – Discover – Celebrate

The children are now introduced to Jesus and initiated into the Church. This will take

life after the Sacraments of Christian Initiation. The Code of Canon Law uses only the term "Sponsor" (See Footnotes 25 & 26 above)

³⁰ General Introduction to the Rite of Baptism #9

³¹ See #2 above, of this Policy "catechumenate, celebration, Mystagogia"

³² See also: the process of the Good Shepherd Catechesis

place through the stories of the important people in the life of Jesus as well as the Church.

Play:

- The children should be educated in a child-friendly religious environment.
- They should be introduced in a “hands-on” approach to items they see and experience in their encounter with the celebration of our faith:
 - Statues/pictures of Jesus, Mary and the saints
 - Models of church vestments & furniture
 - Special symbols of the liturgical seasons

Discover:

- Telling the stories associated with the above
- Drawing their impressions of the above

Celebrate:

In word (prayer), song and gesture celebrate the meaning of what they have discovered.

FAITH LEVEL 2: LEARNING TO CELEBRATE THE WORD (7-8 YEARS)

The journey of Christian Initiation now shifts to education in the Liturgy of the Word. This is the beginning of their formal initiation into the Eucharistic Celebration.

The Catechetical Process:

Learning by Celebrating the Liturgy of the Word³³

The liturgical reform of Vatican II re-affirmed the celebration of the Liturgy of the Word as an integral part of the Eucharistic celebration. It is therefore necessary that the children learn how to listen to and celebrate the Liturgy of the Word.

The focus of these catechetical sessions will be the Sunday Gospels of the current liturgical year.

Elements of the catechesis will include:

- respect for the book of the Word (the Bible)
- the procession of the Word - singing the appropriate seasonal acclamation
- the Proclamation of the Word by the catechist
- the Breaking of the Word through questions and dialogue between the catechist and the children on the Gospel that has been proclaimed and celebrated.

³³ SACBC Revised Statement on Catechesis August 2012 #5; GCD 98, Benedict XVI Post Synodal Exhortation *Verbum Domini* # 74 & 25

See also: *Welcome the Word* by Joan Brown SND, Geoffrey Chapman, London

- identifying the teaching of Jesus in the Gospel text.
- identifying a practical way of applying the teaching of Jesus and expressing this in some verbal or non-verbal form
- concluding the sessions with a song/prayer.

This form of catechesis can be conducted in Liturgies of the Word for Children on Sundays during the Liturgy of the Word in the parish Eucharist or at another time.

FAITH LEVEL 3: THE CELEBRATING FIRST RECONCILIATION (9 YEARS OF AGE)

Catechesis of children for First Reconciliation should normally be in a year of its own. It will be separate and distinct from that of preparation for First Eucharist.

The Sacrament of Reconciliation should be celebrated for the first time, if possible, during Lent in order to better integrate the children into the penitential discipline of the season.³⁴ It will also enable further opportunities for the children to celebrate reconciliation several times during that year.

The Catechetical Process:

The children will learn that in the Sacrament of Reconciliation they experience:

- the forgiving love of God in the message of Jesus
- the role of the priest as a minister of Reconciliation in the light of Jesus' commission to his apostles.

The children will also learn:

- the meaning of sin as "missing the mark" in their relationships with one another, their families and with Jesus
- the meaning of contrition, confession, absolution and satisfaction as the elements of the Sacrament of Reconciliation³⁵
- the Act of Contrition
- the method of celebrating the Sacrament
- to make a resolution to remedy the faults they have committed

The Role of the Priest:

The priest has an important role in the catechesis of the children for First Reconciliation.³⁶ This will include:

³⁴ If there are unbaptised children of catechetical age, the scrutinies (penitential rites) will be celebrated during Lent (with their Baptism at Easter). This is an appropriate time for their baptised companions to celebrate their First Reconciliation.³⁴ An opportunity must be created for these children to make their First Reconciliation after receiving Baptism.

³⁵ CCC #1440-1460; Rite of Penance: Introduction #6a-d

- helping the children to appreciate the “seal” of the Sacrament of Reconciliation
- introducing the children to the confessional or reconciliation room
- creating a joyous atmosphere for the celebration of the children’s First Reconciliation
- helping the children to understand that he also “goes to confession” regularly
- providing additional confessors for the parents on the occasion of the children’s’ First Reconciliation.

The Role of the Catechist:

Apart from the task of catechising, it would be good if the Catechist also celebrated the Sacrament of Reconciliation on the occasion of the children’s’ First Reconciliation.

The Role of Parents:

Parents can play a vital role in the catechesis of their children for First Reconciliation. A series of parent meetings based on the essential elements of the Sacrament will be held in order to:

- encourage them in ways of forgiveness when their children fail
- encourage them to give their children good example by forgiving one another in the family
- encourage them also to celebrate the Sacrament of Reconciliation on the occasion of their children’s First Reconciliation and regularly afterwards

Post Sacramental Catechesis (Mystagogia):

It is important that after the celebration of their First Reconciliation, the children have the opportunity to deepen their understanding of the Sacrament through:

- sharing their experiences of their First Reconciliation
- identifying how good and joyful it was to have been forgiven by God
- providing several occasions for further celebrations of the Sacrament of Reconciliation, if possible, with their parents also celebrating the Sacrament
- providing, if possible, an opportunity for the parents to share their experiences of their children’s First Reconciliation

The Role of the Community:

The parish community has a role to play especially when Reconciliation services are held in Lent and in Advent.

- parents should be encouraged to bring their children to participate in these celebrations
- sponsors or godparents of the children should be encouraged to participate
- sponsors of unbaptised children must be present³⁷

³⁶ Rite of Christian Initiation of Adults, Part II Section 1: The Christian Initiation of Children of catechetical Age #291-303

³⁷ Rite of Christian Initiation of Adults #294

The desire of Christ at the Last Supper persists through all times. "I have longed to eat this Passover with you..." (Luke 22:15). In the Eucharist, Christ has made it possible for all of us, children as well as adults, to eat his Passover with him.

The Catechetical Process:

- catechesis for First Holy Communion should normally take place in a year of its own
- it will be separate and distinct from that of preparation for First Reconciliation
- the progress of the children will be marked by liturgical rites adapted from the Rite of Christian Initiation of Adults (RCIA)
- parents and sponsors (especially their godparents at Baptism) should be involved in the process
- it is recommended that First Holy Communion be celebrated on the Feast of Corpus Christi (where pastoral needs allow) or at the Easter Vigil if their unbaptised companions are celebrating their Christian Initiation³⁹
- the children should re-visit the Sacrament of Reconciliation and celebrate it during this year
- the norm is for Sacraments of Initiation to be celebrated in the local parish. Permission must be sought on each occasion from the Archbishop for the preparation and celebration of these Sacraments in a Catholic School. Any conditions imposed by the Archbishop must be strictly adhered to.

The Children will learn:

- the Old Testament roots of the Eucharist especially the Passover
- the story of the institution of the Eucharist at the Last Supper of the Lord
- the relationship between receiving Holy Communion and the celebration of the Eucharist
- to distinguish between ordinary bread and the Bread of the Body of Christ
- the correct disposition required for the reception of Holy Communion
- how to receive Holy Communion
- how to prepare before receiving Holy Communion and how to give thanks afterwards
- reverence for the presence of the Lord in the Tabernacle
- the structure of the Mass

³⁸ The long, if broken, practise of the Church between 1593 and 1773 indicates that there has been a history of children being admitted to First Communion, and then again under the direction of Pope St Pius X in 1910

³⁹ Rite of Christian Initiation of Adults #392

- appropriate hymns for the Eucharistic celebration

The Role of the Priest & Deacon:

- to accompany the children in their journey towards the celebration of the Eucharist
- to help the children to distinguish the differing roles of the priest and the deacon in the celebration of the Eucharist
- the parish priest should celebrate the Eucharist with the children both before and after their First Communion
- the parish priest/deacon should take the children on a tour of the sanctuary and explain the meaning and use of the sacred vessels and vestments

The Role of the Catechist:

The catechist, in addition to catechising will:

- ensure that the children participate in the Sunday Eucharist
- present a good example by their own devotion to the Blessed Sacrament and their reception of Holy Communion

The Role of Parents and Godparents:

Parents and godparents must be made aware that this is a Sacrament of Christian Initiation, as such:

- parents will present their children for inclusion in the catechism classes
- parents will ensure optimum attendance at the catechism classes
- parents will be present at the Sunday Eucharist with their children
- parents and godparents will participate in the various liturgical celebrations that mark the process of their children's initiation to the Eucharist
- parents and godparents will participate in a number of sessions in preparation for their children's First Holy Communion. These sessions will deal with the essential elements of the Eucharist and the significance of partaking of the Eucharist.

The Role of the Community:

The parish is the place of Christian Initiation, therefore the parish community has an important role in the initiation of their children into the Eucharist. It does this by:

- the evident devotion and respect they exhibit towards the Eucharistic celebration and the sacramental presence of the Lord in the Eucharistic species
- prayer for the children
- involvement in the liturgical celebrations marking the progress of the children
- participating in the celebration of First Holy Communion

Celebrating First Holy Communion:

The celebration of the children's First Holy Communion should be a parish celebration. This will normally take place at one of the parish Masses and on the Feast of Corpus Christi (where possible). Some elements that will emphasise the nature of the celebration as a Rite of Christian Initiation:

- the celebration should be celebrated at a parish Sunday Eucharist to give greater significance to the celebration of First Holy Communion
- the children should wear a simple and inexpensive baptismal robe
- they should carry their baptism candles
- they should make a profession of faith in the course of the liturgy of the Word
- they should be accompanied by their parents and godparents to receive the Body of Christ
- parents/godparents should assist in the celebration of the liturgy of the Word, the prayers of the faithful and the offertory procession with their children

Post Sacramental Catechesis (Mystagogia):⁴⁰

It is important that after the Celebration of their First Holy communion, the children have the opportunity to deepen their understanding of the Sacrament through:

- sharing their experiences of their first Holy Communion celebration
- identifying how good and joyful it was to have received the Body of Christ
- weekly participation in the Sunday Eucharist with their parents
- through providing, if possible, an opportunity for the parents to share their experiences of their Children's First Holy Communion.

In the unusual case where the children have celebrated their first Holy Communion at a special Mass they should be presented to the parish and join them in the Eucharist at a parish Mass on the following Sunday.

Ongoing Catechesis of the Mass:

In the remaining months of the catechetical year, the children will participate in a catechesis of the Mass. This catechesis should culminate in a special Sunday celebration of the Eucharist with the children taking some leading roles.

2.2.3 THE CHRISTIAN INITIATION OF CHILDREN OF CATECHETICAL AGE

It can happen that a child is presented for catechesis who has not yet been baptised. In this case the directives outlined in Part II, Section 1 of the Rite of Christian Initiation of Adults (RCIA)⁴¹ are to be observed. These include:

⁴⁰ Rite of Christian Initiation of Adults #330 and #224-251

⁴¹ See: Rite of Christian Initiation of Adults Part II, Section 1 #252-#259

- the desire of parents and the children for Christian Initiation⁴²
- respect for the spiritual progress of the children and the necessary length of time for adequate catechesis⁴³
- the relationship to their companions who are baptised and are preparing for Confirmation and Eucharist⁴⁴
- the complementary role of their families and sponsors⁴⁵
- the timing and circumstances of the liturgical celebrations that mark the stages of the journey to sacramental Initiation⁴⁶
- the role of the Mystagoga⁴⁷

2.2.4 CONTINUING THE BAPTISMAL CATECHUMENATE IN POST COMMUNION CATECHESIS (11-13 YEARS)

FAITH LEVEL 5 (11 YEARS OF AGE)

FAITH LEVEL 6 (12 YEARS OF AGE)

FAITH LEVEL 7 (13 YEARS OF AGE)

As children grow and develop, they also need to do so in Christian faith, hope and love, and they need to do this in the Christian faith community. The young Jesus had to do this in his own Holy Family and the local Jewish community. “Meanwhile the child grew to maturity, and he was filled with wisdom, and God’s favour was with him.” (Luke 2:40) “And Jesus grew in wisdom, in stature, and in favour with God and men.” (Luke 2:52).

Because there is no “sacramental goal” in each of these years, experience has shown that there is a serious drop-out of children after receiving First Holy Communion, with parents presenting them for the three final years for Confirmation. This time presents a challenge to the catechetical apostolate in the parish as well as to the children who continue in the process. It is a time of continued initiation into the Church.

⁴² Ibid. #252

⁴³ Ibid. # 253

⁴⁴ Ibid. #254,1

⁴⁵ Ibid. #254,2

⁴⁶ Ibid #246 & #257, #260 – 330 (the liturgical Rites) & Rite of Christian Initiation of Adults: Introduction # 35 & 35; The Rite of Baptism for Children, Introduction, #31

⁴⁷ See: The Rite of Christian Initiation of Adults # 330

For these reasons a style of catechesis which involves projects seems appropriate. Interactive and experiential catechesis involving working in groups is an important part of the Journey of Christian Initiation at this time.

The use of video and other electronic means of communication for both children and for parents is to be recommended. The parish video ministry can be of great assistance in this.

Possible catechetical projects during these years:

- Growing in knowledge of the Bible, both old and new testaments,
- Learning about the important people in the old and new testaments
- Learning about the saints in the story of the Church
- Becoming familiar with the structure of the Church and its missionary work
- Renewing and deepening their appreciation of the Sacrament of Reconciliation
- Renewing and deepening their appreciation of the Sacrament of the Eucharist
- Projects on the Sacraments
- Projects on the Commandments
- Growing understanding of the liturgical year and its seasons
- Growing appreciation of the Mass through active participation in the parish Sunday Eucharist and occasional parish children's Masses
- Participation in Holy Childhood Mass
- Active involvement in outreach (missionary) projects particularly in Advent and Lent, especially projects which have a bearing on the well-being of children and young persons
- Joining the altar servers, liturgical dancers or a children's choir

Role of Parents & Godparents:

Parents and godparents should be aware that the Christian Initiation of their children is an *ongoing* process. They will need help to be partners with the parish in this. Such help could consist of:

- parent and godparent participation in their children's projects
- information meetings in which some of the topics of their children's projects will be discussed
- take-home material, in printed and in electronic form, to enable them to help their children in their projects
- participating with their children in occasional special parish celebrations of the Eucharist
- parent and godparent meetings to equip them to be educators in prayer, conscience and formators in Christian love⁴⁸

⁴⁸ SACBC Revised Statement on Catechetics, August 2013 #9.4

2.2.5 THE BAPTISMAL CATECHUMENATE IN THE PREPARATION FOR CONFIRMATION

The celebration of the Sacrament of Confirmation is presently the final stage in the sacramental initiation of the young Christian. “The Spirit of the Lord has been given to me, for he has anointed me...” (Luke 4:18). The candidates for Confirmation will be anointed for their part in the mission of the Church. The time of preparation is in effect a time of “apprenticeship” as disciples of the Lord and members of the Church. It therefore requires serious preparation.

The Catechetical Process:

The process used on the Confirmation Journey is to be modeled on the RCIA and will include:

- adequate and complete catechesis – including:
 - what we believe (the Creed)
 - how we celebrate the Christian mysteries (sacraments)
 - how we are to have life in Christ (the commandments and the moral teaching of the Church)
 - how we should pray
 - how we understand the social dimension of the Gospel
- rites of passage modeled on those of the RCIA
- involvement of the candidates in some form of parish or community ministry
- mutual discernment of readiness by the candidate, the catechist, the parish priest/deacon, the parents and the sponsors

The Goals of the Process for Confirmation:

1. to complete the sacramental initiation of the young person
2. the emergence in the Church of young adult disciples of Christ,
3. the emergence in society of young and growing Catholics, participating members of the Church and witnesses to the Gospel

The Confirmation Journey:

Age: The Confirmation Journey takes place between 14 and 17 years of age. A candidate being admitted for celebration of the Sacrament of Confirmation must be at least 16 years of age or be in Grade 11, and must have had adequate catechetical formation and be practising the faith.

It can happen that a young person is presented for Confirmation who has not yet been baptised. Please refer to 2.2.3 above for the requirements in such a case.

The Role and Tasks of the Candidates:

All candidates for Confirmation are obliged to:

- participate in the parish catechetical process for Confirmation. This applies to teenagers in all Catholic Schools in the Archdiocese. The norm is for

Sacraments of Initiation to be celebrated in the local parish. Permission must be sought on each occasion from the Archbishop for the preparation and celebration of these Sacraments in a Catholic School. Any conditions imposed by the Archbishop must be strictly adhered to.

- be present and participate in the parish Sunday Eucharist each week
- be present and participate in the celebration of the Sacred Paschal Triduum
- follow the prescribed catechetical programme of the Archdiocese
- demonstrate a knowledge and practise of the Catholic faith
- exhibit a growing conversion to Christ and the Church
- be involved in projects for justice and reconciliation
- participate in parish ministry in conjunction with the members of these ministries
- be present and participate in ALL the liturgical celebrations on the journey to Confirmation
- be prepared to give adequate reasons in writing to the parish priest as to why they should be admitted to the Sacrament of Confirmation
- be present at all interviews with the parish priest or deacon
- be willing to get involved in the various social and apostolic aspects of parish life

The Role of Parents:

- Parents must present their teenagers for inclusion in the pre-Confirmation process
- Parents must be present at all liturgical the celebrations which mark the passage to Confirmation
- Parents must be supportive of their teenagers in the various activities of the programme
- They are required to attend the Parents' meetings so that there is a regular flow of communication
- Parents should be encouraged to sign tasks and assignments given
- It is recommended that parents sign a commitment to accompany their children on the journey
- Parents should be encouraged to attend a day of prayer together with the candidates and the sponsors each year

The Role of Sponsors & Godparents:⁴⁹

- Sponsors must be confirmed and practising Catholics,

⁴⁹ Can #892, 893, in conjunction with #874

- Sponsors must be at least 16 years of age
- It is recommended that they should be members of the parish community
- In choosing a sponsor, consideration must be given to the one who undertook this role at the baptism of the candidate⁵⁰
- Sponsors must be encouraged to walk the journey with the candidates and to participate in the sessions wherever possible. Sponsors should be encouraged to attend days of prayer together with the candidates and their parents
- As sponsors they need to understand their ongoing role of support and encouragement for the candidate

The Role of the Parish Community:

- Candidates should be introduced to the parish community at the start of their journey.
- The parish should be encouraged to accompany the candidates on their Confirmation Journey
- Since candidates will be required to get involved in a ministry or society within the parish, these societies and ministries should be encouraged to adopt a candidate
- The parish liturgy team should be encouraged to involve the Confirmation candidates in the important liturgical celebrations of the parish
- The parish should pray for the candidates at appropriate moments throughout their journey

The Role of the Parish Priest/Deacon:

The parish priest/deacon has the following responsibilities:

- providing adequately trained and suitable catechists
- getting to know the candidates
- personal interviews must be held between candidates and the parish priest/deacon at regular intervals during the process

Discerning the readiness of the Candidates for Confirmation:

When we confirm a person, we confirm his\her growing conversion to Christ and His way. It is possible to notice the growing conversion in young people if those responsible for their catechesis take time to engage with them and their actions. Conversation with them will also reveal the degree of their inner conversion.⁵¹

The discernment process should take place in conjunction with the candidate, the catechist, the parents and the sponsors.

⁵⁰ Can #874

⁵¹ catechetical Directory for Southern Africa (SACBC 1991) # 13.2

Baptism is a necessary requirement for Confirmation, so therefore proof of Baptism is required.

Important Criteria for Discernment:

- attendance at catechism sessions and at Mass
- the candidate's willingness to be involved in the Confirmation journey
- a positive and generous attitude towards others
- the candidate should write a personal letter explaining why he/she seeks Confirmation. Candidates could choose a scripture passage personal to them and explain the meaning it has for them
- a suitable name should be chosen by each candidate which could either be their baptismal name or another saint's name. The candidate should have a sound reason for choosing their saint's name

Liturgical Celebrations:

- the parish priest & deacon will celebrate the rites of passage modeled on those of the RCIA
- candidates, catechists and sponsors should be involved in the preparation and celebration of these rites which mark their progress on the journey
- opportunities for regular participation in the celebration of the Sacraments of Reconciliation and Eucharist
- special events in the lives of the young people should be celebrated
- the Archbishop is the ordinary minister of Confirmation. He may delegate this office to another bishop or priest

The Mystagogia (Post Confirmation):

The newly confirmed, together with their parents, sponsors and catechists should have an opportunity to reflect together:

- on their experience of their Confirmation celebration
- on the experience of the Confirmation process
- on what it now means to be a sacramentally initiated Christian
- on further opportunities for ongoing catechesis as young adults in the Church and in society

2.3 THE BAPTISMAL CATECHUMENATE IN THE RELIGIOUS EDUCATION PROVIDED IN CATHOLIC SCHOOLS

The Catholic Schools are an important partner in the ongoing Christian Initiation of children and teenagers. They provide a place for a broader presentation of the

Gospel and the teaching of the Church. They also provide opportunities for effective initiatives in Christian charity⁵². They offer a dedicated place for ecumenical exchanges to take place so that the students are enabled to grow in respectful appreciation of the faiths of their peers and of their educators. Because the Catholic students come from different parishes in the Archdiocese, and because the parish is the place for Christian Initiation, it is essential that those students who are preparing for the Sacraments of Eucharist and Confirmation, do so in their own parishes. Parents need to be aware of this.⁵³

2.4 DEEPENING OF CHRISTIAN INITIATION THROUGH ONGOING CATECHESIS FOR POST CONFIRMATION TEENAGERS AND YOUNG ADULTS

“Good Master, what must I do to inherit eternal life?” (Mark 10:17).

On-going formation after Confirmation is important for young adults as they set about defining and establishing themselves in terms of their vocations, their relationship and their place in the world and generally making important decisions in their lives.

The style of this catechesis will be less formal and possibly involve well prepared programmes for youth and young adults.

Occasional insertion of the following topics into the programme for the parish youth and young adults is to be recommended:

- **Christian Morality:** Equipping young adults to make moral decisions in the light of the Gospel that will help them withstand the materialism and secularism of society.
- **Skills in Christian Leadership and Communication:** Equipping young adults with skills that will enable them to assume leadership positions in society and the Church.
- **Vocational Guidance:** Presentation of the Vocational options open to Catholic Christian adults:
 - Marriage
 - The single life
 - Religious life
 - Priesthood
 - Permanent diaconate

⁵² See: Revised Statement on Catechesis, SACBC August 2013 # 10,8 Congregation for the Clergy, General Directory for Catechesis (1997) #102

⁵³ See Revised Statement on Catechesis, SACBC August 2013 # 10,8. And The Role and Tasks of Candidates 2.2.5 of this document

- **The Social Teachings of the Church:** presenting the social dimension of the Gospel to young adults with a view to their practice
- **Volunteering :** giving some time in the service of the Church or some appropriate Social NGO.
- **Self- Growth and Healthy Relationships:** helping the young adults to develop a positive self-image leading to healthy relationships with others
- **The Christian View of Human Sexuality:** – that we are all sexual beings created so by God
- **Lay Ministries:** offering young adults the possibility of training and formation leading to involvement in the lay ministries within the Church
- **Stewardship of the Environment**⁵⁴:care of creation and our natural resources

NOTE: In providing the above opportunities parishes should make use of Archdiocesan and other structures such as:

- The Centre for Pastoral Development
- The Justice & Peace Department
- CPLO (located at the Archdiocesan Chancery)
- The Catholic Health Care Workers
- Other well-designed and appropriate programmes for youth groups and young adults.

2.5 THE CATECHESIS OF PERSONS IN SPECIAL SITUATIONS:⁵⁵

“And as he stepped ashore he saw a large crowd; and he took pity on them because they were like sheep without a shepherd, and he set himself to teach them at some length” (Mark 6:3).

All Catholics are to be offered the possibility of Christian Initiation and ongoing catechesis. This includes persons of all age groups who are in special or challenging circumstances. Such groups of persons include:

- The intellectually challenged
- The disabled and handicapped
- The marginalised
- The elderly

⁵⁴ See: Revised Statement on Catechesis, SACBC August 2023 #10.9

⁵⁵ See: Revised Statement on Catechesis, SACBC August 2023 #10.9

The Intellectually Challenged and the Disabled and Handicapped Persons⁵⁶

Like everyone else, all of these people are called to salvation and therefore have a right to initiation into Church and adequate catechesis.:

Their catechesis will be personalised and in the context of a suitable programme and will involve the family because they are best equipped to hand on the faith in the specific circumstances of the persons.

It is recommended that a SPRED (Special Religious Development)⁵⁷ Team be established in the Parish where the need arises. The SPRED Team should include the priest/deacon. The parish community should be aware of this specialised ministry in order not to separate it from the general pastoral care in the parish.

The celebration of the Sacraments should be well planned and celebrated when the family and the individual are both ready and prepared.

The Marginalised⁵⁸:

Modern society has increased the types of marginalised persons. These include:

- Immigrants
- Refugees
- The chronically ill
- Drug addicts
- Prisoners

Each of these persons lives in an environment that greatly shapes their lives and their ability to live the Christian faith and values. They require a catechesis that:

- recognizes the severity of their situation
- is conducted by trained catechists
- is strongly hope-filled
- represents the Christian faith and values in a language that is adapted to their situation
- aims at integrating them into the faith community

The Elderly⁵⁹

The elderly need a catechesis that expresses the care of the family and the Christian community. It will focus on:

⁵⁶ See: Revised Statement on Catechesis SACBC August 2012 #10.9; GCD #189

⁵⁷ SPRED is a parish-based spiritual program for children, teenagers and adults who have a learning disability

⁵⁸ See: Revised Statement on Catechesis SACBC August 2012 #10.9; GCD #190

⁵⁹ See Revised Statement on Catechesis, SACBC, August 2012 #10.9; GCD # 186; Catechesis Tradendae #45

- the value of their life experiences
- the redemptive value of suffering associated with the suffering of Christ
- understanding the Sacrament of Anointing of the Sick
- the relationship of their condition of age or illness to the sacrifice of Christ and the Sacrament of the Eucharist
- the power of their prayers on behalf of their family, the Christian community and the world
- their ministry as intercessors for the younger members of their families and of the Christian community
- parishes finding ways of recognising them as “ministers of intercession”

2.6 THE BAPTISMAL CATECHUMENATE IN THE RURAL AREAS OF OUR ARCHDIOCESE⁶⁰

There are parishes and Catholic communities which are either in the rural areas of our Archdiocese or are situated at a distance from the city. The circumstances of their lives require a catechesis in the home language that, while presenting the Gospel and the treasury of faith, also addresses:

- the migration of the young adults and the youth to the city and towns
- the decreasing and predominantly elderly population
- communities scattered over large areas
- poverty and hardship due to landlessness and the effects of drought

2.7 THE BAPTISMAL CATECHUMENATE IN THE CONTEXT OF CULTURES AND LANGUAGES⁶¹

Our Archdiocese consists of people of several languages. Traditional among these have been Afrikaans, English and Xhosa. Many live in townships and informal settlements. The Archdiocese will continue to ensure that:

- this policy document is available in Afrikaans and Xhosa
- the principles of the baptismal catechumenate are presented in Afrikaans and Xhosa
- properly translated texts are available
- adequately trained catechists are provided
- suitable places for catechesis are developed
- there is proper representation of the people of these language groups in the catechetical structures of the Archdiocese

⁶⁰ See catechetical Directory for Southern Africa, SACBC, 1991 p. 56

⁶¹ See Revised Statement on Catechesis, SACBC, August 2012 #10.9; GCD # 186; Catechesis Tradendae #45

In recent years there has been a large influx of people from other countries. Efforts will have to be made to ensure that the contents of this policy and the principles of the baptismal catechumenate are implemented. This can be achieved through the co-operation of their chaplains who can assist with translations.

2.8 THE BAPTISMAL CATECHUMENATE IN THE PREPARATION OF COUPLES FOR MARRIAGE

Married Christians help each other to attain holiness in their married life and in rearing and educating their children.⁶² There are several programmes in our Archdiocese which prepare couples for the Sacrament of Matrimony and for married life. These include:

- Engage – A parish based series of workshops for engaged couples held over 6 weeks. (The preferred Archdiocesan programme)
- Engaged Encounter – A weekend workshop for engaged couples.

It is desirable that whatever programme is offered to engaged couples, the following should also be included:

- the Theology of the Body and the Church's teaching relating to marriage and children⁶³
- the meaning of marriage and family life in their own tradition
- the importance of faith education in the home
- the relationship of the Sacraments of Christian Initiation to the mission of educating children in the practise of the faith
- the requirements regarding the formal catechesis of their children in the parishes
- the role and choice of suitable sponsors for their children at Baptism and at Confirmation⁶⁴

2.9 THE BAPTISMAL CATECHUMENATE IN THE FORMATION OF CANDIDATES TO THE PRIESTHOOD AND THE PERMANENT DIACONATE

⁶² Vatican II, Constitution on the Church in the Modern World, *Gaudium et Spes* #48

⁶³ The SACBC book entitled "God, love, life and sex" is recommended reading for couples.

⁶⁴ See Section 3.5 above on the Role of sponsors and Godparents

“Go therefore, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you” (Matthew 28:18-19).

The vocation to the ministerial priesthood and the permanent diaconate is an invitation to the candidate from Christ to live his baptismal calling in and through the discipleship of priestly and diaconal ministry. It is therefore important that each candidate is helped to understand the Sacrament of Holy Orders in the light of his initiation as a Christian and a disciple of the Lord. It is recommended that:

- in the preparatory phase, the theology and spirituality of Christian Initiation and the baptismal catechumenate form an integral part of their curriculum
- in their catechetical formation, the catechesis at each of the Stages of the Rite of Christian Initiation of Adults should be presented as the basic model of all catechesis for adults, teenagers and children alike
- in their liturgical formation the celebration of the Rites of the RCIA should be given their due consideration and presentation
- in their homiletic and catechetical formation, they should be taught to nourish the faith of the people of God and to offer them ongoing formation in faith⁶⁵

All expatriate priests and missionaries arriving in the Archdiocese must familiarize themselves with the contents of this policy and the principles of the baptismal catechumenate as soon as possible on taking up their pastoral appointments. The Centre for Pastoral Development can assist with training in this regard.

3. ARCHDIOCESAN STRUCTURES FOR CATECHESIS

3.1 THE ARCHBISHOP:

The Archbishop is primarily responsible for catechesis and through his priests, he ensures that there is an effective and fruitful catechesis in the Archdiocese. The Archbishop approves the implementation of this Catechetical Policy and Vision.

3.2 THE ARCHDIOCESAN CATECHETICAL TEAM LEADER:

The Catechetical Team Leader who is normally a priest is appointed by the Archbishop.

He serves as a liaison between the catechetical team and clergy and he represents the Archbishop in overseeing the implementation of the Catechetical Policy.

⁶⁵ See: See Revised Statement on Catechesis, SACBC, August 2012 #10.2

3.3 THE ARCHDIOCESAN CATECHETICAL CO-COORDINATOR:

The catechetical co-ordinator leads the catechetical office as part of the Centre for Pastoral Development.

The tasks of the co-ordinator together with the catechetical team are to:

- co-ordinate the implementation of this policy
- provide training and support of catechists at Archdiocesan, deanery and parish levels
- oversee the provision of materials and resources for catechists working in all the faith levels of the baptismal catechumenate
- communicate regularly with the Archbishop, priests, deacons and those concerned with catechesis in the Archdiocese as well as with the national office and with the catechetical offices within the Metropolitan Region.
- co-ordinate opportunities for celebration and spiritual renewal of catechists.
- promote the ecumenical attitudes indicated in the Revised Statement on Catechesis of the SACBC⁶⁶

3.4 THE ARCHDIOCESAN CATECHETICAL TEAM:

The Archdiocesan catechetical Team shall consist of:

- The Archdiocesan catechetical team leader
- The Archdiocesan catechetical co-ordinator
- Representatives from different catechetical groups in the Archdiocese

3.5 THE PARISH PRIEST

The parish priest has the responsibility to see that the faithful are properly formed in the Faith and reach true Christian maturity, and as such he assists the vocation and the work of the catechists in the Parish.⁶⁷ The priests role is directly involved in the following ways by:

- ensuring that catechesis as journey of Initiation is implemented in the parish with the Rites celebrated at appropriate times
- being involved directly in the orientation of parish catechists through annual planning and evaluation meetings with the parish catechetical team
- seeing to the initial and on-going formation of the parish catechists
- ensuring that catechists have necessary resources and equipment (there should be a budget for catechetics)

⁶⁶ See: Revised Statement on Catechesis, SACBC, August 2012 #10.7

⁶⁷ Experience bears out that the quality of catechists in a community depends very largely on the presence and activity of the priest. GDC 225

- commissioning of catechists annually at a Sunday Eucharist, as well as the celebration of Catechetical Sunday to highlight that the whole community has a responsibility for catechesis
- interviewing and being involved with the selection of new catechists
- ensuring good communication between catechists and parents
- getting to know those in the Catechetical process, visiting Catechetical groups and facilitating some sessions for each age-group

3.6 THE PARISH CATECHETICAL TEAM:

The Parish Team shall consist of:

- The parish priest⁶⁸
- The parish deacon (who could play a special role in the RCIA process)
- The parish catechetical co-ordinator
- A Representative from :
 - the catechists
 - the parents
 - the parish pastoral council
 - the parish liturgy team

The Role of the Parish Catechetical Team:

In conjunction with the parish priest and parish pastoral council and where necessary, the parish liturgy team, the parish catechetical team will:

- ensure that parish catechesis is in keeping with the catechetical vision for the Archdiocese, that is the implementation of the baptismal catechumenate at all levels of catechesis in the parish
- ensure that adequate and effective catechesis for all age groups and for special needs is provided in the parish
- ensure that catechists are selected and adequately trained
- ensure that appropriate materials are available in the appropriate languages
- ensure that parish catechists are involved, where appropriate, in catechetical initiatives of the Archdiocese, e.g. training and formation, retreats, festivals and liturgies
- liaise with the catechetical structures in the Archdiocese and the deanery.

3.7 THE PARISH CATECHETICAL CO-ORDINATOR

Each parish should have a parish catechetical co-ordinator. This person is appointed by the parish priest with due consultation with the parish pastoral council, parish catechetical

⁶⁸ See: Revised Statement on Catechesis, SACBC, August 2012 #9.2

team and the parish catechists. The term of office of the parish catechetical co-ordinator is normally 3 years, which may be extended for another 3 years at the discretion of the parish priest and the parish pastoral council.

The co-ordinator's tasks include:

- to see that the vision of the baptismal catechumenate as a journey of faith is implemented
- to see that the decisions of the parish catechetical team are put into practice
- to organise in conjunction with the priest and the rest of the catechetical team, the running of the catechetical programs in the parish
- to involve the parents and where possible sponsors/godparents in all aspects of catechesis
- to have an annual evaluation of the catechesis in the parish
- to ensure that catechists attend initial and on-going training and formation and days of retreat/recollection
- to arrange catechesis for special needs, the marginalized, the elderly etc.
- to work with the parish liturgy team
- to be the liaison person between the parish and the Archdiocesan catechetical office
- to keep the parish catechetical records (especially for sacraments of initiation) up to date

3.7 THE CATECHIST

Catechists have a significant role to play in the Church's mission of catechesis. They bring their own gifts to this ministry. Because they share the same lifestyle as those they catechise, lay catechists are effective in helping people see how the Gospel is lived out in everyday life. They are called to be a model for those being catechised.⁶⁹

Catechists should:

- be committed and practising Catholics
- be at least 16 years old
- undergo initial catechetical training
- attend on-going training and formation at least every 5 years
- be accountable to the parish catechetical team

⁶⁹ To be called to this ministry, affirmed by the Church for it and dedicated to it is a high calling. GCD 230-231

