

APOSTOLIC EXHORTATION
CATECHESI TRADENDAE¹
OF POPE JOHN PAUL II
ON CATECHESIS IN OUR TIME
October 16, 1979

INTRODUCTION

Christ's Final Command

1. 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.(1) 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.(2) 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.

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,(3) 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.

I. WE HAVE BUT ONE TEACHER, JESUS CHRIST

Putting Into Communion With the Person of Christ

5. The fourth general assembly of the synod of Bishops often stressed the Christocentricity of all authentic catechesis. We can here use the word "Christocentricity" in both its meanings, which are not opposed to each other or mutually exclusive, but each of which rather demands and completes the other.

In the first place, it is intended to stress that at the heart of catechesis we find, in essence, a Person, the Person of Jesus of Nazareth, "the only Son from the Father...full of grace and truth,"(9) who suffered and died for us and who now, after rising, is living with us forever. It is Jesus who is "the way, and the truth, and the life,"(10) and Christian living consists in following Christ, the sequela Christi.

The primary and essential object of catechesis is, to use an expression dear to St. Paul and also to contemporary theology, "the mystery of Christ." Catechizing is in a way to lead a person to study this mystery in all its dimensions: "to make all men see what is the plan of the mystery...comprehend with all the saints what is the breadth and length and height and depth ...know the love of Christ which surpasses knowledge...(and be filled) with all the fullness of God."(11) It is therefore to reveal in the Person of Christ the whole of God's eternal design reaching fulfillment in that Person. It is to seek to understand the meaning of Christ's actions and words and of the signs worked by Him, for they simultaneously hide and reveal His mystery. Accordingly, 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.

Transmitting Christ's Teaching

6. Christocentricity in catechesis also means the intention to transmit not one's own teaching or that of some other master, but the teaching of Jesus Christ, the Truth that He communicates or, to put it more precisely, the Truth that He is.(12) We must therefore say that in catechesis it is Christ, the Incarnate Word and Son of God, who is taught - everything else is taught with reference to Him - and it is Christ

¹ Selections for Candidate Formation include: CT 1, 5-31, 38-40, 43, 67-68, 70

alone who teaches - anyone else teaches to the extent that he is Christ's spokesman, enabling Christ to teach with his lips. Whatever be the level of his responsibility in the Church, every catechist must constantly endeavor to transmit by his teaching and behavior the teaching and life of Jesus. He will not seek to keep directed towards himself and his personal opinions and attitudes the attention and the consent of the mind and heart of the person he is catechizing. Above all, he will not try to inculcate his personal opinions and options as if they expressed Christ's teaching and the lessons of His life. Every catechist should be able to apply to himself the mysterious words of Jesus: "My teaching is not mine, but his who sent me."(13) St. Paul did this when he was dealing with a question of prime importance: "I received from the Lord what I also delivered to you."(14) What assiduous study of the word of God transmitted by the Church's magisterium, what profound familiarity with Christ and with the Father, what a spirit of prayer, what detachment from self must a catechist have in order that he can say: "My teaching is not mine!"

Christ the Teacher

7. This teaching is not a body of abstract truths. It is the communication of the living mystery of God. The Person teaching it in the Gospel is altogether superior in excellence to the "masters" in Israel, and the nature of His doctrine surpasses theirs in every way because of the unique link between what He says, what He does and what He is. Nevertheless, the Gospels clearly relate occasions when Jesus "taught." "Jesus began to do and teach"(15) - with these two verbs, placed at the beginning of the book of the Acts, St. Luke links and at the same time distinguishes two poles in Christ's mission.

Jesus taught. It is the witness that He gives of Himself: "Day after day I sat in the temple teaching."(16) It is the admiring observation of the evangelists, surprised to see Him teaching everywhere and at all times, teaching in a manner and with an authority previously unknown: "Crowds gathered to him again; and again, as his custom was, he taught them "(17); "and they were astonished at his teaching, for he taught them as one who had authority."(18) It is also what His enemies note for the purpose of drawing from it grounds for accusation and condemnation: "He stirs up the people, teaching throughout all Judaea, from Galilee even to this place."(19)

The One "Teacher"

8. One who teaches in this way has a unique title to the name of "Teacher." Throughout the New Testament, especially in the Gospels, how many times is He given this title of Teacher!(20) Of course the Twelve, the other disciples, and the crowds of listeners call Him "Teacher" in tones of admiration, trust and tenderness.(21) Even the Pharisees and the Sadducees, the doctors of the law, and the Jews in general do not refuse Him the title: "Teacher, we wish to see a sign from you"(22); "Teacher, what shall I do to inherit eternal life?"(23) But above all, Jesus Himself at particularly solemn and highly significant moments calls Himself Teacher: "You call me teacher and Lord; and you are right, for so I am"(24); and He proclaims the singularity, the uniqueness of His character as teacher: "You have one teacher,"(25) the Christ. One can understand why people of every kind, race and nation have for 2,000 years in all the languages of the earth given Him this title with veneration, repeating in their own ways the exclamation of Nicodemus: "We know that you are a teacher come from God."(26)

This image of Christ the Teacher is at once majestic and familiar, impressive and reassuring. It comes from the pen of the evangelists and it has often been evoked subsequently in iconography since earliest Christian times,(27) so captivating is it. And I am pleased to evoke it in my turn at the beginning of these considerations on catechesis in the modern world.

Teaching Through His Life as a Whole

9. In doing so, I am not forgetful that the majesty of Christ the Teacher and the unique consistency and persuasiveness of His teaching can only be explained by the fact that His words, His parables and His arguments are never separable from His life and His very being. Accordingly, the whole of Christ's life was a continual teaching: His silences, His miracles, His gestures, His prayer, His love for people, His

special affection for the little and the poor, His acceptance of the total sacrifice on the cross for the redemption of the world, and His resurrection are the actualization of His word and the fulfillment of revelation. Hence for Christians the crucifix is one of the most sublime and popular images of Christ the Teacher.

These considerations follow in the wake of the great traditions of the Church and they all strengthen our fervor with regard to Christ, the Teacher who reveals God to man and man to himself, the Teacher who saves, sanctifies and guides, who lives, who speaks, rouses, moves, redresses, judges, forgives, and goes with us day by day on the path of history, the Teacher who comes and will come in glory.

Only in deep communion with Him will catechists find light and strength for an authentic, desirable renewal of catechesis.

II. AN EXPERIENCE AS OLD AS THE CHURCH

The Mission of the Apostles

10. The image of Christ the Teacher was stamped on the spirit of the Twelve and of the first disciples, and the command "Go...and make disciples of all nations"(28) set the course for the whole of their lives. St. John bears witness to this in his Gospel when he reports the words of Jesus: "No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you."(29) It was not they who chose to follow Jesus; it was Jesus who chose them, kept them with Him, and appointed them even before His Passover, that they should go and bear fruit and that their fruit should remain.(30) For this reason He formally conferred on them after the resurrection the mission of making disciples of all nations.

The whole of the book of the Acts of the Apostles is a witness that they were faithful to their vocation and to the mission they had received. The members of the first Christian community are seen in it as "devoted to the apostles" teaching and fellowship, to the breaking of bread and the prayers."(31) Without any doubt we find in that a lasting image of the Church being born of and continually nourished by the word of the Lord, thanks to the teaching of the apostles, celebrating that word in the Eucharistic Sacrifice and bearing witness to it before the world in the sign of charity.

When those who opposed the apostles took offense at their activity, it was because they were "annoyed because (the apostles) were teaching the people"(32) and the order they gave them was not to teach at all in the name of Jesus.(33) But we know that the apostles considered it right to listen to God rather than to men on this very matter.(34)

Catechesis in the Apostolic Age

11. The apostles were not slow to share with others the ministry of apostleship.(35) They transmitted to their successors the task of teaching. They entrusted it also to the deacons from the moment of their institution: Stephen, "full of grace and power," taught unceasingly, moved by the wisdom of the Spirit.(36) The apostles associated "many others" with themselves in the task of teaching,(37) and even simple Christians scattered by persecution "went about preaching the word."(38) St. Paul was in a pre-eminent way the herald of this preaching, from Antioch to Rome, where the last picture of him that we have in Acts is that of a person "teaching about the Lord Jesus Christ quite openly."(39) His numerous letters continue and give greater depth to his teaching. The letters of Peter, John, James and Jude are also, in every case, evidence of catechesis in the apostolic age.

Before being written down, the Gospels were the expression of an oral teaching passed on to the Christian communities, and they display with varying degrees of clarity a catechetical structure. St. Matthew's account has indeed been called the catechist's Gospel, and St. Mark's the catechumen's Gospel.

The Fathers of the Church

12. This mission of teaching that belonged to the apostles and their first fellow workers was continued by the Church. Making herself day after day a disciple of the Lord, she earned the title of "Mother and Teacher."(40) From Clement of Rome to Origen,(41) the post-apostolic age saw the birth of remarkable works. Next we see a striking fact: Some of the most impressive Bishops and pastors, especially in the third and fourth centuries considered it an important part of their episcopal ministry to deliver catechetical instructions and write treatises. It was the age of Cyril of Jerusalem and John Chrysostom, of Ambrose and Augustine, the age that saw the flowering, from the pen of numerous Fathers of the Church, of works that are still models for us.

It would be impossible here to recall, even very briefly the catechesis that gave support to the spread and advance of the Church in the various periods of history, in every continent, and in the widest variety of social and cultural contexts. There was indeed no lack of difficulties. But the word of the Lord completed its course down the centuries; it sped on and triumphed, to use the words of the Apostle Paul.(42)

Councils and Missionary Activity

13. The ministry of catechesis draws ever fresh energy from the councils. The Council of Trent is a noteworthy example of this. It gave catechesis priority in 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 and traditional theology for use by priests. It gave rise to a remarkable organization of catechesis in the Church. It aroused the clergy to their duty of giving catechetical instruction. Thanks to the work of holy theologians such as St. Charles Borromeo, St. Robert Bellarmine and St. Peter Canisius, it involved the publication of catechisms that were real models for that period. May the Second Vatican Council stir up in our time a like enthusiasm and similar activity.

The missions are also a special area for the application of catechesis. The People of God have thus continued for almost 2,000 years to educate themselves in the faith in ways adapted to the various situations of believers and the many different circumstances in which the Church finds herself.

Catechesis is intimately bound up with the whole of the Church's life. Not only her geographical extension and numerical increase, but even more, her inner growth and correspondence with God's plan depend essentially on catechesis. It is worthwhile pointing out some of the many lessons to be drawn from the experiences in Church history that we have just recalled.

Catechesis as the Church's Right and Duty

14. To begin with, it is clear that the Church has always looked on catechesis as a sacred duty and an inalienable right. On the one hand, it is certainly a duty springing from a command given by the Lord and resting above all on those who in the new covenant receive the call to the ministry of being pastors. On the other hand, one can likewise speak of a right: from the theological point of view every baptized person, precisely the reason of being baptized, has the right to receive from the Church instruction and education enabling him or her to enter on a truly Christian life; and from the viewpoint of human rights, every human being has the right to seek religious truth and adhere to it freely, that is to say, "without coercion on the part of individuals or of social groups and any human power," in such a way that in this matter of religion, "no one is to be forced to act against his or her conscience or prevented from acting in conformity to it."(43)

That is why catechetical activity should be able to be carried out in favorable circumstances of time and place, and should have access to the mass media and suitable equipment, without discrimination against parents, those receiving catechesis or those imparting it. At present this right is admittedly being given growing recognition, at least on the level of its main principles, as is shown by international declarations

and conventions in which, whatever their limitations, one can recognize the desires of the consciences of many people today.(44) But the right is being violated by many States, even to the point that imparting catechesis, having it imparted, and receiving it become punishable offenses. I vigorously raise my voice in union with the synod fathers against all discrimination in the field of catechesis, and at the same time I again make a pressing appeal to those in authority to put a complete end to these constraints on human freedom in general and on religious freedom in particular.

Priority of This Task

15. The second lesson concerns the place of catechesis in the Church's pastoral programs. The more the Church, whether on the local or the universal level, gives catechesis priority over other works and undertakings the results of which would be more spectacular, the more she finds in catechesis a strengthening of her internal life as a community of believers and of her external activity as a missionary Church. As the 20th century draws to a close, the Church is bidden by God and by events - each of them a call from Him - to renew her trust in catechetical activity as a prime aspect of her mission. She is bidden to offer catechesis her best resources in people and energy, without sparing effort, toil or material means, in order to organize it better and to train qualified personnel. This is no mere human calculation; it is an attitude of faith. And an attitude of faith always has reference to the faithfulness of God, who never fails to respond.

Shared But Differentiated Responsibility

16. The third lesson is that catechesis always has been and always will be a work for which the whole Church must feel responsible and must wish to be responsible. But the Church's members have different responsibilities, derived from each one's mission. Because of their charge, pastors have, at differing levels, the chief responsibility for fostering, guiding and coordinating catechesis. For his part, the Pope has a lively awareness of the primary responsibility that rests on him in this field: In this he finds reasons for pastoral concern but principally a source of joy and hope. Priests and religious have in catechesis a pre-eminent field for their apostolate. On another level, parents have a unique responsibility. Teachers, the various ministers of the Church, catechists, and also organizers of social communications, all have in various degrees very precise responsibilities in this education of the believing conscience, an education that is important for the life of the Church and affects the life of society as such. It would be one of the best results of the general assembly of the synod that was entirely devoted to catechesis if it stirred up in the Church as a whole and in each sector of the Church a lively and active awareness of this differentiated but shared responsibility.

Continual Balanced Renewal

17. Finally, catechesis needs to be continually renewed by a certain broadening of its concept, by the revision of its methods, by the search for suitable language, and by the utilization of new means of transmitting the message. Renewal is sometimes unequal in value; the synod fathers realistically recognized, not only an undeniable advance in the vitality of catechetical activity and promising initiatives, but also the limitations or even "deficiencies" in what has been achieved to date.(45) These limitations are particularly serious when they endanger integrity of content. The message to the People of God rightly stressed that "routine, with its refusal to accept any change, and improvisation, with its readiness for any venture, are equally dangerous" for catechesis.(46) Routine leads to stagnation, lethargy and eventual paralysis. Improvisation begets confusion on the part of those being given catechesis and, when these are children, on the part of their parents; it also begets all kinds of deviations, and the fracturing and eventually the complete destruction of unity. It is important for the Church to give proof today, as she has done at other periods of her history, of evangelical wisdom, courage and fidelity in seeking out and putting into operation new methods and new prospects for catechetical instruction.

III. CATECHESIS IN THE CHURCH'S PASTORAL AND MISSIONARY ACTIVITY

Catechesis as a Stage in Evangelization

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.

This is not the place for giving a rigorous formal definition of catechesis, which has been sufficiently explained in the General Catechetical Directory.(47) 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 doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life. Accordingly, while not being formally identified with them, catechesis is built on a certain number of elements of the Church's pastoral mission that have a catechetical aspect, that prepare for catechesis, or that spring from it. These elements are: the initial proclamation of the Gospel or missionary preaching through the *kerygma* to arouse faith, apologetics or examination of the reasons for belief, experience of Christian living, celebration of the sacraments, integration into the ecclesial community, and apostolic and missionary witness.

Let us first of all recall that there is no separation or opposition between catechesis and evangelization. Nor can the two be simply identified with each other. Instead, they have close links whereby they integrate and complement each other.

The Apostolic Exhortation *Evangelii nuntiandi* of December 8, 1975, on evangelization in the modern world, rightly stressed that evangelization - which has the aim of bringing the Good News to the whole of humanity, so that all may live by it - is a rich, complex and dynamic reality, made up of elements, or one could say moments, that are essential and different from each other, and that must all be kept in view simultaneously.(48) Catechesis is one of these moments - a very remarkable one - in the whole process of evangelization.

Catechesis and the Initial Proclamation of the Gospel

19. The specific character of catechesis, as distinct from the initial conversion - bringing proclamation of the Gospel, has the twofold objective of maturing the initial faith and of educating the true disciple of Christ by means of a deeper and more systematic knowledge of the person and the message of our Lord Jesus Christ.(49)

But in catechetical practice, this model order must allow for the fact that the initial evangelization has often not taken place. 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; and opposition is quickly created by the prejudices of their non-Christian family background or of the positivist spirit of their education. In addition, there are other children who have not been baptized and whose parents agree only at a later date to religious education: for practical reasons, the catechumenal stage of these children will often be carried out largely in the course of the ordinary catechesis. Again, many pre-adolescents and adolescents who have been baptized and been given a systematic catechesis and the sacraments still remain hesitant for a long time about committing their whole lives to Jesus Christ - if, moreover, they do not attempt to avoid religious education in the

name of their freedom. Finally, even adults are not safe from temptations to doubt or to abandon their faith, especially as a result of their unbelieving surroundings. This means that "catechesis" must often 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.

Specific Aim of Catechesis

20. Nevertheless, the specific aim of catechesis is to develop, with God's help, an as yet initial faith, and to advance in fullness and to nourish day by day the Christian life of the faithful, young and old. It is in fact a matter of giving growth, at the level of knowledge and in life, to the seed of faith sown by the Holy Spirit with the initial proclamation and effectively transmitted by Baptism.

Catechesis aims therefore at developing understanding of the mystery of Christ in the light of God's word, so that the whole of a person's humanity is impregnated by that word. Changed by the working of grace into a new creature, the Christian thus sets himself to follow Christ and learns more and more within the Church to think like Him, to judge like Him, to act in conformity with His commandments, and to hope as He invites us to.

To put it more precisely: within the whole process of evangelization, the aim of catechesis is to be the teaching and maturation stage, that is to say, the period in which the Christian, having accepted by faith the person of Jesus Christ as the one Lord and having given Him complete adherence by sincere conversion of heart, endeavors to know better this Jesus to whom he has entrusted himself: to know His "mystery," the kingdom of God proclaimed by Him, the requirements and promises contained in His Gospel message, and the paths that He has laid down for anyone who wishes to follow Him.

It is true that being a Christian means saying "yes" to Jesus Christ, but let us remember that this "yes" has two levels: It consists in surrendering to the word of God and relying on it, but it also means, at a later stage, endeavoring to know better - and better the profound meaning of this word.

Need for Systematic Catechesis

21. In his closing speech at the fourth general assembly of the synod, Pope Paul VI rejoiced "to see how everyone drew attention to the absolute need for systematic catechesis, precisely because it is this reflective study of the Christian mystery that fundamentally distinguishes catechesis from all other ways of presenting the word of God."(50)

In view of practical difficulties, attention must be drawn to some of the characteristics of this instruction:

- It must be systematic, not improvised but programmed to reach a precise goal;
- It must deal with essentials, without any claim to tackle all disputed questions or to transform itself into theological research or scientific exegesis;
- It must nevertheless be sufficiently complete, not stopping short at the initial proclamation of the Christian mystery such as we have in the *kerygma*;
- It must be an integral Christian initiation, open to all the other factors of Christian life.
- I am not forgetting the interest of the many different occasions for catechesis connected with personal, family, social and ecclesial life - these occasions must be utilized and I shall return to them in Chapter VI - but I am stressing the need for organic and systematic Christian instruction, because of the tendency in various quarters to minimize its importance.

Catechesis and Life Experience

22. It is useless to play off orthopraxis against orthodoxy: Christianity is inseparably both. Firm and well-thought - out convictions lead to courageous and upright action, the endeavor to educate the faithful

to live as disciples of Christ today calls for and facilitates a discovery in depth of the mystery of Christ in the history of salvation.

It is also quite useless to campaign for the abandonment of serious and orderly study of the message of Christ in the name of a method concentrating on life experience. "No one can arrive at the whole truth on the basis solely of some simple private experience, that is to say, without an adequate explanation of the message of Christ, who is 'the way, and the truth, and the life' (Jn. 14:6)." (51)

Nor is any opposition to be set up between a catechesis taking life as its point of departure and a traditional doctrinal and systematic catechesis. (52) Authentic catechesis is always an orderly and systematic initiation into the revelation that God has given of Himself to humanity in Christ Jesus, a revelation stored in the depths of the Church's memory and in Sacred Scripture, and constantly communicated from one generation to the next by a living, active tradition. This revelation is not however isolated from life or artificially juxtaposed to it. It is concerned with the ultimate meaning of life and it illumines the whole of life with the light of the Gospel, to inspire it or to question it.

That is why we can apply to catechists an expression used by the Second Vatican Council with special reference to priests: "Instructors (of the human being and his life) in the faith." (53)

Catechesis and Sacraments

23. Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings.

In the early Church, the catechumenate and preparation for the sacraments of Baptism and the Eucharist were the same thing. Although in the countries that have long been Christian the Church has changed her practice in this field, the catechumenate has never been abolished; on the contrary, it is experiencing a renewal in those countries (54) and is abundantly practiced in the young missionary Churches. In any case, catechesis always has reference to the sacraments. On the one hand, the catechesis that prepares for the sacraments is an eminent kind, and every form of catechesis necessarily leads to the sacraments of faith. On the other hand, authentic practice of the sacraments is bound to have a catechetical aspect. In other words, sacramental life is impoverished and very soon turns into hollow ritualism if it is not based on serious knowledge of the meaning of the sacraments, and catechesis becomes intellectualized if it fails to come alive in the sacramental practice.

Catechesis and Ecclesial Community

24. Finally, catechesis is closely linked with the responsible activity of the Church and of Christians in the world. A person who has given adherence to Jesus Christ by faith and is endeavoring to consolidate that faith by catechesis needs to live in communion with those who have taken the same step. Catechesis runs the risk of becoming barren if no community of faith and Christian life takes the catechumen in at a certain stage of his catechesis. That is why the ecclesial community at all levels has a twofold responsibility with regard to catechesis: it has the responsibility of providing for the training of its members, but it also has the responsibility of welcoming them into an environment where they can live as fully as possible what they have learned.

Catechesis is likewise open to missionary dynamism. If catechesis is done well, Christians will be eager to bear witness to their faith, to hand it on to their children, to make it known to others, and to serve the human community in every way.

Catechesis in the Wide Sense Necessary for Maturity and Strength of Faith

25. Thus through catechesis the Gospel kerygma (the initial ardent proclamation by which a person is one day overwhelmed and brought to the decision to entrust himself to Jesus Christ by faith) is gradually deepened, developed in its implicit consequences, explained in language that includes an appeal to

reason, and channelled towards Christian practice in the Church and the world. All this is no less evangelical than the kerygma, in spite of what is said by certain people who consider that catechesis necessarily rationalizes, dries up and eventually kills all that is living, spontaneous and vibrant in the kerygma. The truths studied in catechesis are the same truths that touched the person's heart when he heard them for the first time. Far from blunting or exhausting them, the fact of knowing them better should make them even more challenging and decisive for one's life.

In the understanding expounded here, catechesis keeps the entirely pastoral perspective with which the synod viewed it. This broad meaning of catechesis in no way contradicts but rather includes and goes beyond a narrow meaning which was once commonly given to catechesis in didactic expositions, namely, the simple teaching of the formulas that express faith.

In the final analysis, catechesis is necessary both for the maturation of the faith of Christians and for their witness in the world: It is aimed at bringing Christians to "attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ"(55); it is also aimed at making them prepared to make a defense to anyone who calls them to account for the hope that is in them.(56)

IV. THE WHOLE OF THE GOOD NEWS DRAWN FROM ITS SOURCE

Content of the Message

26. Since catechesis is a moment or aspect of evangelization, its content cannot be anything else but the content of evangelization as a whole. The one message - the Good News of salvation - that has been heard once or hundreds of times and has been accepted with the heart, is in catechesis probed unceasingly by reflection and systematic study, by awareness of its repercussions on one's personal life - an awareness calling for ever greater commitment - and by inserting it into an organic and harmonious whole, namely, Christian living in society and the world.

The Source

27. Catechesis will always draw its content from the living source of the Word of God transmitted in Tradition and the Scriptures, for "sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God, which is entrusted to the Church," as was recalled by the Second Vatican Council, which desired that "the ministry of the word - pastoral preaching, catechetics and all forms of Christian instruction . . . - (should be) healthily nourished and (should) thrive in holiness through the word of Scripture."(57)

To speak of Tradition and Scripture as the source of catechesis is to draw attention to the fact that catechesis must be impregnated and penetrated by the thought, the spirit and the outlook of the Bible and the Gospels through assiduous contact with the texts themselves; but it is also a reminder that catechesis will be all the richer and more effective for reading the texts with the intelligence and the heart of the Church and for drawing inspiration from the 2,000 years of the Church's reflection and life.

The Church's teaching, liturgy and life spring from this source and lead back to it, under the guidance of the pastors and, in particular, of the doctrinal magisterium entrusted to them by the Lord.

The Creed, an Exceptionally Important Expression of Doctrine

28. An exceptionally important expression of the living heritage placed in the custody of the pastors is found in the Creed or, to put it more concretely, in the Creeds that at crucial moments have summed up the Church's faith in felicitous syntheses. In the course of the centuries an important element of catechesis was constituted by the *traditio Symboli* (transmission of the summary of the faith), followed by the transmission of the Lord's Prayer. This expressive rite has in our time been reintroduced into the initiation of catechumens.(58) Should not greater use be made of an adapted form of it to mark that most

important stage at which a new disciple of Jesus Christ accepts with full awareness and courage the content of what will from then on be the object of his earnest study?

In the Creed of the People of God, proclaimed at the close of the 19th centenary of the martyrdom of the Apostles Peter and Paul, my predecessor Paul VI decided to bring together the essential elements of the Catholic Faith, especially those that presented greater difficulty or risked being ignored.(59) This is a sure point of reference for the content of catechesis.

Factors That Must Not Be Neglected

29. In the third chapter of his Apostolic Exhortation *Evangelii nuntiandi*, the same Pope recalled "the essential content, the living substance" of evangelization.(60) Catechesis, too, must keep in mind each of these factors and also the living synthesis of which they are part.(61)

I shall therefore limit myself here simply to recalling one or two points.(62) Anyone can see, for instance, how important it is to make the child, the adolescent, the person advancing in faith understand "what can be known about God"(63); to be able in a way to tell them: "What you worship as unknown, this I proclaim to you"(64); to set forth briefly for them(65) the mystery of the Word of God become man and accomplishing man's salvation by His Passover, that is to say, through His death and resurrection, but also by His preaching, by the signs worked by Him, and by the sacraments of His permanent presence in our midst. The synod fathers were indeed inspired when they asked that care should be taken not to reduce Christ to His humanity alone or His message to a no more than earthly dimension, but that He should be recognized as the Son of God, the Mediator giving us in the Spirit free access to the Father.(66)

It is important to display before the eyes of the intelligence and of the heart, in the light of faith, the sacrament of Christ's presence constituted by the mystery of the Church, which is an assembly of human beings who are sinners and yet have at the same time been sanctified and who make up the family of God gathered together by the Lord under the guidance of those whom "the Holy Spirit has made...guardians, to feed the Church of God."(67)

It is important to explain that the history of the human race, marked as it is by grace and sin, greatness and misery, is taken up by God in His Son Jesus, "foreshadowing in some way the age which is to come."(68)

Finally, it is important to reveal frankly the demands - demands that involve self-denial but also joy - made by what the Apostle Paul liked to call "newness of life,"(69) "a new creation,"(70) being in Christ,(71) and "eternal life in Christ Jesus,"(72) which is the same thing as life in the world but lived in accordance with the beatitudes and called to an extension and transfiguration hereafter.

Hence the importance in catechesis of personal moral commitments in keeping with the Gospel and of Christian attitudes, whether heroic or very simple, to life and the world - what we call the Christian or evangelical virtues. Hence also, in its endeavor to educate faith, the concern of catechesis not to omit but to clarify properly realities such as man's activity for his integral liberation,(73) the search for a society with greater solidarity and fraternity, the fight for justice and the building of peace.

Besides, it is not to be thought that this dimension of catechesis is altogether new. As early as the patristic age, St. Ambrose and St. John Chrysostom - to quote only them - gave prominence to the social consequences of the demands made by the Gospel. Close to our own time, the catechism of St. Pius X explicitly listed oppressing the poor and depriving workers of their just wages among the sins that cry to God for vengeance.(74) Since *Rerum novarum* especially, social concern has been actively present in the catechetical teaching of the Popes and the Bishops. Many synod fathers rightly insisted that the rich heritage of the Church's social teaching should, in appropriate forms, find a place in the general catechetical education of the faithful.

Integrity of Content

30. With regard to the content of catechesis, three important points deserve special attention today.

The first point concerns the integrity of the content. In order that the sacrificial offering of his or her faith(75) should be perfect, the person who becomes a disciple of Christ has the right to receive "the word of faith"(76) not in mutilated, falsified or diminished form but whole and entire, in all its rigor and vigor. Unfaithfulness on some point to the integrity of the message means a dangerous weakening of catechesis and putting at risk the results that Christ and the ecclesial community have a right to expect from it. It is certainly not by chance that the final command of Jesus in Matthew's Gospel bears the mark of a certain entirety: "All authority...has been given to me...make disciples of all nations...teaching them to observe all...I am with you always." This is why, when a person first becomes aware of "the surpassing worth of knowing Christ Jesus,"(77) whom he has encountered by faith, and has the perhaps unconscious desire to know Him more extensively and better," hearing about Him and being taught in Him, as the truth is in Jesus,(78) there is no valid pretext for refusing Him any part whatever of that knowledge. What kind of catechesis would it be that failed to give their full place to man's creation and sin; to God's plan of redemption and its long, loving preparation and realization; to the incarnation of the Son of God; to Mary, the Immaculate One, the Mother of God, ever Virgin, raised body and soul to the glory of heaven, and to her role in the mystery of salvation; to the mystery of lawlessness at work in our lives(79) and the power of God freeing us from it; to the need for penance and asceticism; to the sacramental and liturgical actions; to the reality of the Eucharistic Presence; to participation in divine life here and hereafter, and so on? Thus, no true catechist can lawfully, on his own initiative, make a selection of what he considers important in the deposit of faith as opposed to what he considers unimportant, so as to teach the one and reject the other.

By Means of Suitable Pedagogical Methods

31. This gives rise to a second remark. It can happen that in the present situation of catechesis reasons of method or pedagogy suggest that the communication of the riches of the content of catechesis should be organized in one way rather than another. Besides, integrity does not dispense from balance and from the organic hierarchical character through which the truths to be taught, the norms to be transmitted, and the ways of Christian life to be indicated will be given the proper importance due to each. It can also happen that a particular sort of language proves preferable for transmitting this content to a particular individual or group. The choice made will be a valid one to the extent that, far from being dictated by more or less subjective theories or prejudices stamped with a certain ideology, it is inspired by the humble concern to stay closer to a content that must remain intact. The method and language used must truly be means for communicating the whole and not just a part of "the words of eternal life"(80) and the "ways of life."(81)

V. EVERYBODY NEEDS TO BE CATECHIZED

35-37: The Importance of Children and the Young, Infants, Children...

Adolescents

38. Next comes puberty and adolescence, with all the greatness and dangers which that age brings. It is the time of discovering oneself and one's own inner world, the time of generous plans, the time when the feeling of love awakens, with the biological impulses of sexuality, the time of the desire to be together, the time of a particularly intense joy connected with the exhilarating discovery of life. But often it is also the age of deeper questioning, of anguished or even frustrating searching, of a certain mistrust of others and dangerous introspection, and the age sometimes of the first experiences of setbacks and of disappointments. Catechesis cannot ignore these changeable aspects of this delicate period of life. A catechesis capable of leading the adolescent to reexamine his or her life and to engage in dialogue, a catechesis that does not ignore the adolescent's great questions - self-giving, belief, love and the means of expressing it constituted by sexuality - such a catechesis can be decisive. The revelation of Jesus

Christ as a Friend, Guide and Model, capable of being admired but also imitated; the revelation of this message which provides an answer to the fundamental questions, the revelation of the loving plan of Christ the Savior as the incarnation of the only authentic love and as the possibility of uniting the human race - all this can provide the basis for genuine education in faith. Above all, the mysteries of the passion and death of Jesus, through which, according to St. Paul, he merited His glorious resurrection, can speak eloquently to the adolescent's conscience and heart and cast light on his first sufferings and on the suffering of the world that he is discovering.

The Young

39. With youth comes the moment of the first great decisions. Although the young may enjoy the support of the members of their family and their friends, they have to rely on themselves and their own conscience and must ever more frequently and decisively assume responsibility for their destiny. Good and evil, grace and sin, life and death will more and more confront one another within them, not just as moral categories but chiefly as fundamental options which they must accept or reject lucidly, conscious of their own responsibility. It is obvious that a catechesis which denounces selfishness in the name of generosity, and which without any illusory over-simplification presents the Christian meaning of work, of the common good, of justice and charity, a catechesis on international peace and on the advancement of human dignity, on development, and on liberation, as these are presented in recent documents of the Church,(88) fittingly completes in the minds of the young the good catechesis on strictly religious realities which is never to be neglected. Catechesis then takes on considerable importance, since it is the time when the Gospel can be presented, understood and accepted as capable of giving meaning to life and thus of inspiring attitudes that would have no other explanation, such as self-sacrifice, detachment, forbearance, justice, commitment, reconciliation, a sense of the Absolute and the unseen. All these are traits that distinguish a young person from his or her companions as a disciple of Jesus Christ.

Catechesis thus prepares for the important Christian commitments of adult life. For example, it is certain that many vocations to the priesthood and religious life have their origin during a well-imparted catechesis in infancy and adolescence.

From infancy until the threshold of maturity, catechesis is thus a permanent school of the faith and follows the major stages of life, like a beacon lighting the path of the child, the adolescent and the young person.

The Adaptation of Catechesis for Young People

40. It is reassuring to note that, during the fourth general assembly of the synod and the following years, the Church has widely shared in concern about how to impart catechesis to children and young people. God grant that the attention thus aroused will long endure in the Church's consciousness. In this way the synod has been valuable for the whole Church by seeking to trace with the greatest possible precision the complex characteristics of present-day youth; by showing that these young persons speak a language into which the message of Jesus must be translated with patience and wisdom and without betrayal; by demonstrating that, in spite of appearances, these young people have within them, even though often in a confused way, not just a readiness or openness, but rather a real desire to know "Jesus...who is called Christ" (89); and by indicating that if the work of catechesis is to be carried out rigorously and seriously, it is today more difficult and tiring than ever before, because of the obstacles and difficulties of all kinds that it meets; but it is also more consoling, because of the depth of the response it receives from children and young people. This is a treasure which the Church can and should count on in the years ahead.

41-42: The Handicapped, Young People Without Religious Support...

Adults

43. To continue the series of receivers of catechesis, I cannot fail to emphasize now one of the most constant concerns of the synod fathers, a concern imposed with vigor and urgency by present

experiences throughout the world: I am referring to the central problem of the catechesis of adults. This is the principal form of catechesis, because it is addressed to persons who have the greatest responsibilities and the capacity to live the Christian message in its fully developed form.(90) The Christian community cannot carry out a permanent catechesis without the direct and skilled participation of adults, whether as receivers or as promoters of catechetical activity. The world, in which the young are called to live and to give witness to the faith which catechesis seeks to deepen and strengthen, is governed by adults. The faith of these adults too should continually be enlightened, stimulated and renewed, so that it may pervade the temporal realities in their charge. Thus, for catechesis to be effective, it must be permanent, and it would be quite useless if it stopped short at the threshold of maturity, since catechesis, admittedly under another form, proves no less necessary for adults.

IX. THE TASK CONCERNS US ALL

62-66: Encouragement to All Responsible for Catechesis, Bishops, Priests, Men and Women Religious, Lay Catechists

In the Parish

67. I now wish to speak of the actual setting in which all these catechists normally work. I am returning this time, taking a more overall view, to the "places" for catechesis, some of which have already been mentioned in chapter VI: the parish, the family, the school, organizations.

It is true that catechesis can be given anywhere, but I wish to stress, in accordance with the desire of very many Bishops, that the parish community must continue to be the prime mover and pre-eminent place for catechesis. Admittedly, in many countries the parish has been as it were shaken by the phenomenon of urbanization. Perhaps some have too easily accepted that the parish should be considered old-fashioned, if not doomed to disappear, in favor of more pertinent and effective small communities. Whatever one may think, the parish is still a major point of reference for the Christian people, even for the non-practicing. Accordingly, realism and wisdom demand that we continue along the path aiming to restore to the parish, as needed, more adequate structures and, above all a new impetus through the increasing integration into it of qualified, responsible and generous members. This being said and taking into account the necessary diversity of places for catechesis (the parish as such, families taking in children and adolescents, chaplaincies for State schools, Catholic educational establishments, apostolic movements that give periods of catechesis, clubs open to youth in general, spiritual formation weekends, etc.), it is supremely important that all these catechetical channels should really converge on the same confession of faith, on the same membership of the Church, and on commitments in society lived in the same Gospel spirit: "one Lord, one faith, one baptism, one God and Father."(116) That is why every big parish or every group of parishes with small numbers has the serious duty to train people completely dedicated to providing catechetical leadership (priests, men and women religious, and lay people), to provide the equipment needed for catechesis under all aspects, to increase and adapt the places for catechesis to the extent that it is possible and useful to do so, and to be watchful about the quality of the religious formation of the various groups and their integration into the ecclesial community.

In short, without monopolizing or enforcing uniformity, the parish remains, as I have said, the pre-eminent place for catechesis. It must rediscover its vocation, which is to be a fraternal and welcoming family home, where those who have been baptized and confirmed become aware of forming the People of God. In that home, the bread of good doctrine and the Eucharistic Bread are broken for them in abundance, in the setting of the one act of worship(117); from that home they are sent out day by day to their apostolic mission in all the centers of activity of the life of the world.

In the Family

68. The family's catechetical activity has a special character, which is in a sense irreplaceable. This special character has been rightly stressed by the Church, particularly by the Second Vatican

Council.(118) Education in the faith by parents, which should begin from the children's tenderest age,(119) is already being given when the members of a family help each other to grow in faith through the witness of their Christian lives, a witness that is often without words but which perseveres throughout a day-to-day life lived in accordance with the Gospel. This catechesis is more incisive when, in the course of family events (such as the reception of the sacraments, the celebration of great liturgical feasts, the birth of a child, a bereavement) care is taken to explain in the home the Christian or religious content of these events. But that is not enough: Christian parents must strive to follow and repeat, within the setting of family life, the more methodical teaching received elsewhere. The fact that these truths about the main questions of faith and Christian living are thus repeated within a family setting impregnated with love and respect will often make it possible to influence the children in a decisive way for life. The parents themselves profit from the effort that this demands of them, for in a catechetical dialogue of this sort each individual both receives and gives.

Family catechesis therefore precedes, accompanies and enriches all other forms of catechesis. Furthermore, in places where anti- religious legislation endeavors even to prevent education in the faith, and in places where widespread unbelief or invasive secularism makes real religious growth practically impossible, "the church of the home"(120) remains the one place where children and young people can receive an authentic catechesis. Thus there cannot be too great an effort on the part of Christian parents to prepare for this ministry of being their own children's catechists and to carry it out with tireless zeal. Encouragement must also be given to the individuals or institutions that, through person-to-person contacts, through meetings, and through all kinds of pedagogical means, help parents to perform their task: The service they are doing to catechesis is beyond price.

69: At School

Within Organizations

70. Lastly, encouragement must be given to the lay associations, movements and groups, whether their aim is the practice of piety, the direct apostolate, charity and relief work, or a Christian presence in temporal matters. They will all accomplish their objectives better, and serve the Church better, if they give an important place in their internal organization and their method of action to the serious religious training of their members. In this way every association of the faithful in the Church has by definition the duty to educate in the faith.

This makes more evident the role given to the laity in catechesis today, always under the pastoral direction of their Bishops, as the propositions left by the synod stressed several times.

NOTES (from selected sections)

1. Cf. Mt. 28:19-20.

2. Cf. 1 Jn. 1

3. Cf. Jn. 20:31.

9. Jn. 1:14.

10. Jn. 14:6.

11. Eph. 3:9, 18-19.

12. Cf. Jn. 14:6.

13. Jn. 7:16. This is a theme dear to the fourth Gospel: cf. Jn. 3:34; 8:28, 12:49-50; 14:24; 17:8,14.

14. 1 Cor. 11:23: the word "deliver" employed here by St. Paul was frequently repeated in the Apostolic Exhortation *Evangelii Nuntiandi* to describe the evangelizing activity of the Church, for example 4, 15, 78, 79.

15. Acts 1:1.

16. Mt. 26:55; cf. Jn. 18:20.

17. Mk. 10:1.

18. Mk. 1:22; cf. Mt. 5:2; 11:1; 13:54; 22:16; Mk. 2:13; 4:1; 6:2, 6; Lk. 5:3, 17; Jn. 7:14; 8:2, etc.

19. Lk. 23:5.

20. In nearly 50 places in the four Gospels, this title, inherited from the whole Jewish tradition but here given a new meaning that Christ Himself often seeks to emphasize, is attributed to Jesus.

21. Cf., among others, Mt. 8:19; Mk. 4:38; 9:38; 10:35; 13:1; Jn.11:28.
22. Mt. 12:38.
23. Lk. 10:25; cf. Mt. 22:16.
24. Jn. 13:13-14; cf. also Mt. 10:25; 26:18 and parallel passages.
25. Mt. 23:8. St. Ignatius of Antioch takes up this affirmation and comments as follows: "We have received the faith; this is why we hold fast, in order to be recognized as disciples of Jesus Christ, our only Teacher" (Epistola ad Magnesios, IX, 2 Funk 1, 198).
26. Jn. 3:2.
27. The portrayal of Christ as Teacher goes back as far as the Roman Catacombs. It is frequently used in the mosaics of Romano-Byzantine art of the third and fourth centuries. It was to form a predominant artistic motif in the sculptures of the great Romanesque and Gothic cathedrals of the Middle Ages.
28. Mt. 28:19.
29. Jn. 15:15.
30. Cf. Jn. 15:16.
31. Acts 2:42.
32. Acts 4:2.
33. Cf. Acts 4:18; 5:28.
34. Cf. Acts 4:19.
35. Cf. Acts 1:25.
36. Cf. Acts 6:8ff.; cf. also Philip catechizing the minister of the Queen of the Ethiopians: Acts 8:26ff.
37. Cf. Acts 15:35.
38. Acts 8:4.
39. Acts 28:31.
40. Cf. Pope John XXIII, Encyclical Mater et Magistra (AAS 53 [1961], p. 401): the Church is "mother" because by baptism she unceasingly begets new children and increases God's family; she is "teacher" because she makes her children grow in the grace of their baptism by nourishing their sensus fidei through instruction in the truths of faith.
41. Cf., for example the letter of Clement of Rome to the Church of Corinth, the Didache, the Epistola Apostolorum, the writings of Irenaeus of Lyons (Demonstratio Apostolicae Praedicationis and Adversus Haereses), of Tertullian (De Baptismo), of Clement of Alexandria (Paedagogus), of Cyprian (Testimonia ad Quirinum), of Origen (Contra Celsum), etc.
42. Cf. 2 Thes. 3:1.
43. Second Vatican Council, Declaration on Religious Liberty, Dignitatis Humanae, 2: AAS 58 (1966), p. 930.
44. Cf. The Universal Declaration of Human Rights (UNO), December 10, 1948, Art. 18, The International Pact on Civil and Political Rights (UNO), December 16, 1966, Art. 4; Final Act of the Conference on European Security and Cooperation, Para. VII.
45. Cf. Synodus Episcoporum, De catechesi hoc nostro tempore tradenda praesertim pueris atque iuvenibus, Ad Populum Dei Nuntius, 1: loc. cit., pp. 3-4; cf. L'Osservatore Romano, October 30, 1977, p. 3.
46. Ibid., 6: loc. cit., pp. 7-8.
47. Sacred Congregation for the Clergy, Directorium Catechisticum Generale, 17-35; AAS 64 (1972), pp. 110-118.
48. Cf. 17-24: AAS 68 (1976), pp. 17-22.
49. Cf. Synodus Episcoporum, De catechesi hoc nostro tempore tradenda praesertim pueris atque iuvenibus, Ad Populum Dei Nuntius, 1: loc. cit., pp. 3-4, cf. L'Osservatore Romano, October 30, 1977, p. 3.
50. Concluding Address to the Synod, October 29, 1977: AAS 69 (1977), p. 634.
51. Ibid.
52. Directorium Catechisticum Generale, 40 and 46: AAS 64 (1972), pp. 121 and 124-125.
53. Cf. Decree on the Ministry and Life of Priests, Presbyterorum Ordinis, 6: AAS 58 (1966), p. 999.
54. Cf. Ordo Initiationis Christianae Adultorum.
55. Eph. 4:13.
56. Cf. 1 Pt. 3:15.
57. Dogmatic Constitution on Divine Revelation Dei Verbum, 10 and 24: AAS 58 (1966), pp. 822 and 828-829; cf. also Sacred Congregation for the Clergy, Directorium Catechisticum Generale 45 (AAS 64 [1972], p. 124), where the principal and complementary sources of catechesis are well set out.
58. Cf. Ordo Initiationis Christianae Adultorum, 25-26; 183-187.
59. Cf. AAS 60 (1968), pp. 436-445. Besides these great professions of faith of the magisterium, note also the popular professions of faith, rooted in the traditional Christian culture of certain countries; cf. what I said to the young people at Gniezno, June 3, 1979, regarding the Bogurodzica song-message: "This is not only a song: it is also a profession of faith, a symbol of the Polish Credo, it is a catechesis and also a document of Christian education. The principal truths of Faith and the principles of morality are contained here. This is not only a historical object. It is a document of life. (It has even been called 'the Polish catechism'" [AAS 71, 1979], p. 754.)
60. 25: AAS 68 (1976), p. 23.

61. *Ibid.*, especially 26-39: loc. cit., pp. 23-25; the "principal elements of the Christian message" are presented in a more systematic fashion in the *Directorium Catechisticum Generale*, 47-69 (AAS 64 [1972] pp. 125-141), where one also finds the norm for the essential doctrinal content of catechesis.
62. Consult also on this point the *Directorium Catechisticum Generale*, 37-46 (loc. cit., pp. 120-125).
63. Rom. 1:19.
64. Acts 17:23.
65. Cf. Eph. 3:3.
66. Cf. Eph. 2:18.
67. Acts 20:28.
68. Second Vatican Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 39: AAS 58 (1966), pp. 1056-1057.
69. Rom. 6:4.
70. 2 Cor. 5:17.
71. Cf. *ibid.*
72. Rom. 6:23.
73. Cf. Pope Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*, 30-38: AAS 68 (1976), pp. 25-30.
74. Cf. *Catechismo Maggiore*, Fifth Part, chap. 6. 965-966.
75. Cf. Phil. 2:17.
76. Rom. 10:8.
77. Phil. 3:8.
78. Cf. Eph. 4:20-21.
79. Cf. 2 Thes. 2:7.
80. Jn. 6:69; cf. Acts 5:20; 7:38.
81. Acts 2:28, quoting Ps. 16:11.
88. Cf., for example, Second Vatican Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, AAS 58 (1966), pp. 1025-1120; Pope Paul VI, Encyclical *Populorum Progressio*: AAS 59 (1967), pp. 257-299; Apostolic Letter *Octogesima Adveniens*: AAS 63 (1971), pp. 401-441; Apostolic Exhortation *Evangelii Nuntiandi*: AAS 68 (1976), pp. 5-76.
89. Mt.1:16.
90. Cf. Second Vatican Council, Decree on the Bishop's Pastoral Office in the Church *Christus Dominus*, 14: AAS 58 (1966), p. 679; Decree on the Missionary Activity of the Church *Ad Gentes*, 14: AAS 58 (1966), pp. 962-963; Sacred Congregation for the Clergy, *Directorium Catechisticum Generale* 20: AAS 64 (1972), p. 112; cf. also *Ordo Initiationis Christianae Adulorum*.
116. Eph. 4:5-6.
117. Cf. Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 35, 52: AAS 56 (1964), pp. 109, 114; cf. also *Institutio Generalis Missalis Romani*, promulgated by a Decree of the Sacred Congregation of Rites on April 6, 1969, 33, and what has been said above in Chapter VI concerning the homily.
118. Since the High Middle Ages, provincial councils have insisted on the responsibility of parents in regard to education in the faith: cf. Sixth Council of Arles (813), Canon 19, Council of Mainz (813), Canons 45, 47; Sixth Council of Paris (829), Book 1, Chapter 7; Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio*, XIV, 62, 74, 542. Among the more recent documents of the Magisterium, note the Encyclical *Divini illius Magistri* of Pius XI December 31, 1929: AAS 22 (1930), pp. 49-86; the many discourses and messages of Pius XII; and above all the texts of the Second Vatican Council: the Dogmatic Constitution on the Church *Lumen Gentium*, 11, 35: AAS 57 (1965), pp. 15, 40; the Decree on the Apostolate of the Laity *Apostolicam Actuositatem*, 11, 30: AAS 58(1966), pp. 847, 860; the Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, n. 52: AAS 58 (1966) p. 1073; and especially the Declaration on Christian Education *Gravissimum Educationis*, 3: AAS 58 (1966), p. 731.
119. Cf. Second Vatican Council, Declaration on Christian Education *Gravissimum Educationis*, 3: AAS 58 (1966), p. 731.
120. Second Vatican Council, Dogmatic Constitution on the Church *Lumen Gentium*, 11: AAS 57 (1965), p. 16; cf. Decree on the Apostolate of the Laity *Apostolicam Actuositatem*, 11: AAS 58 (1966), p. 848.