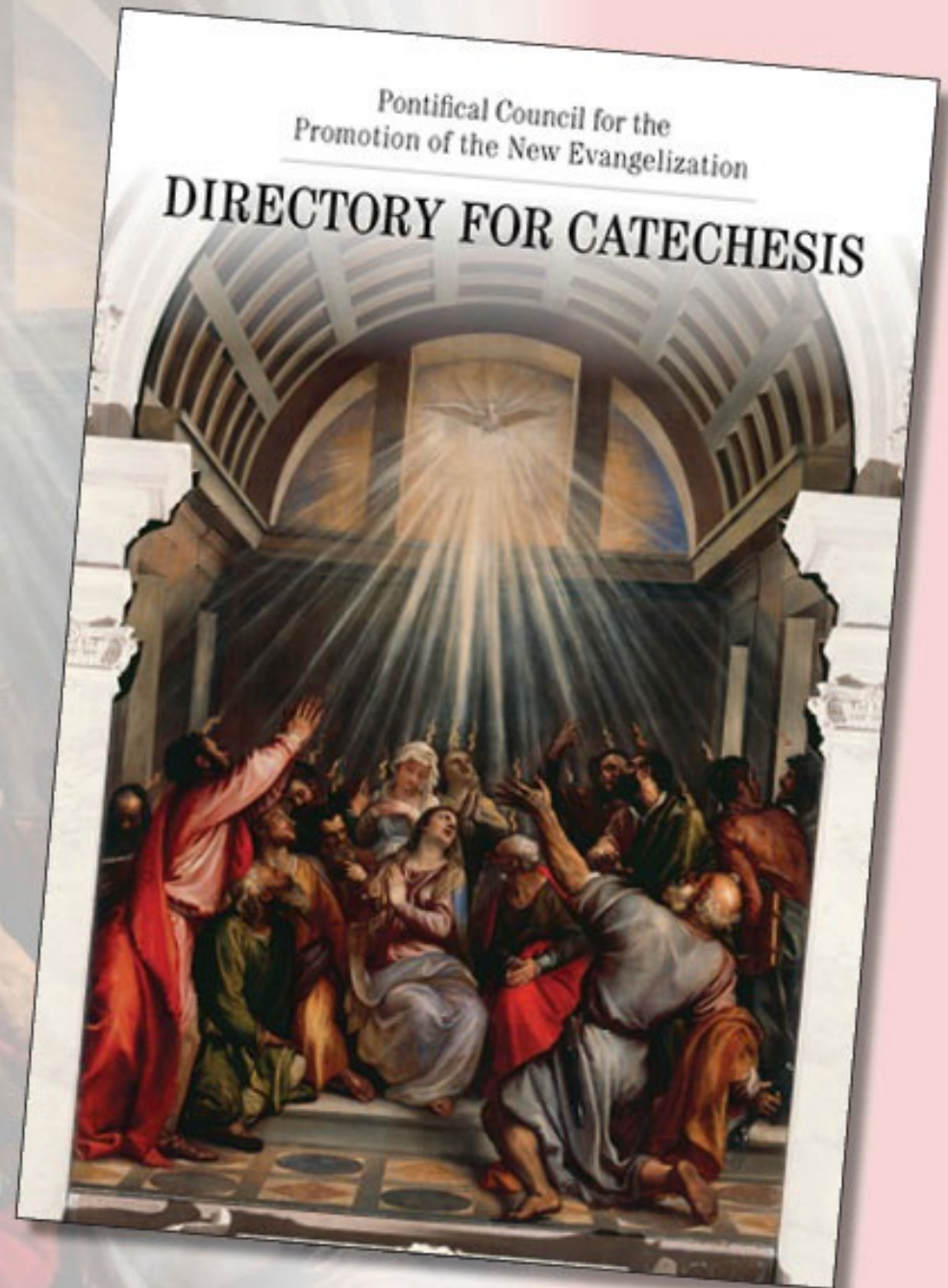


# DIRECTORY FOR CATECHESIS

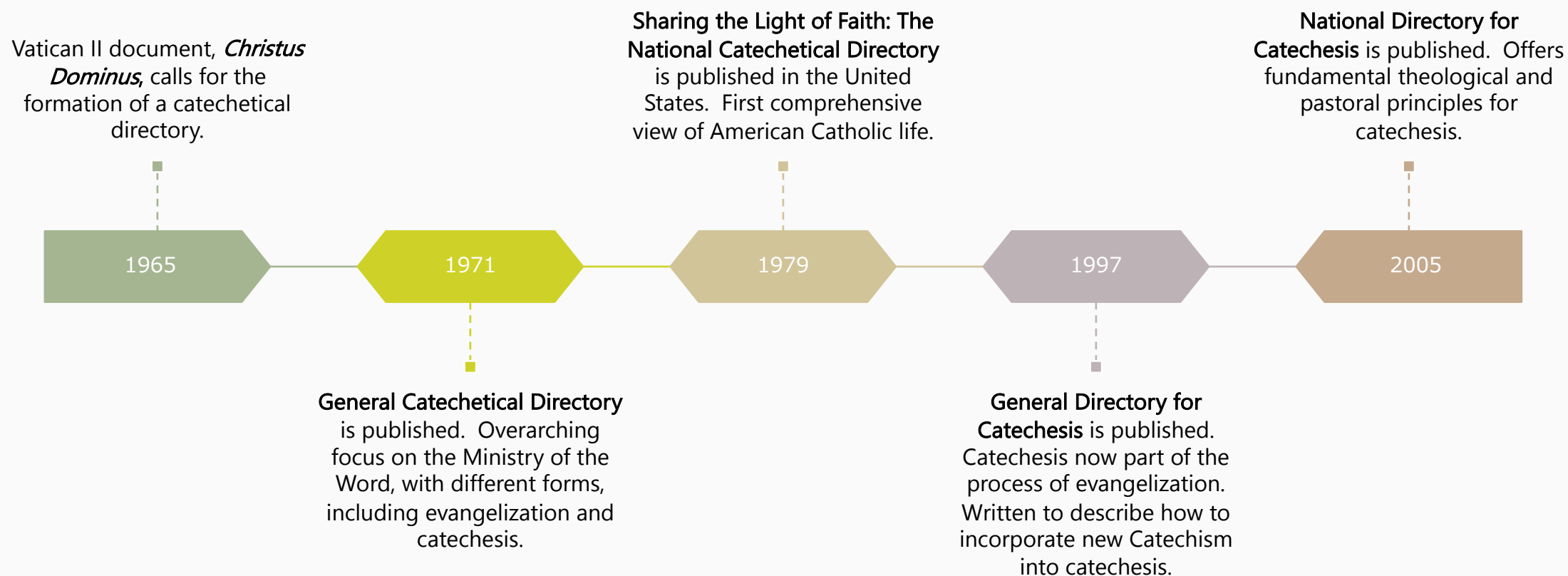
Summary and Overview

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# Selected History of Catechetical Directories





**PONTIFICAL COUNCIL  
FOR PROMOTING THE  
NEW EVANGELIZATION**

# New Directory for Catechesis

Pope Benedict XVI transfers responsibility of catechesis to the Council for Promoting the New Evangelization in January 2013.

Seminar held in March 2015 to provide a global view of catechesis and to deepen the relationship between catechesis and evangelization.

A draft document "Catechesis and the New Evangelization" presented in May 2015. Based on discussion of this document, a decision was made to update the 1997 Directory.

After 12 drafts and six years of work, the Directory for Catechesis is approved by Pope Francis on feast of St. Turibius of Mogrovejo, March 23, 2020.

# Why a new Directory?

- The Catechism of the Catholic Church was written almost 30 years ago and its usage has developed over time.
- The various Synods and related exhortations of Pope Benedict XVI and Francis, most especially *Evangelii Gaudium*, have innovated and renewed the vision of catechesis.
- Cultural and technological advancements made during this time.



# Main Themes of the new Directory

- The Primacy of the Kerygma
- The Renewal of Mystagogical Catechesis
- The Process of Encounter, Accompaniment, and Missionary Discipleship
- The Need for Mercy and Beauty in Catechesis
- The Role of the Family

# Evangelization and Catechesis



In the 1971 Directory, Evangelization and Catechesis were two distinct aspects of the Ministry of the Word.



In the 1997 Directory, Catechesis is a distinct part of the process of Evangelization.



In the 2020 Directory, Catechesis and Evangelization are distinct, but intimately connected to one another through the proclamation of the kerygma.

KERYGMA



## The Primacy of the Kerygma

- The kerygma is “the essential dimension of every moment of catechesis” (§57).
- The kerygma is “simultaneously an *act of proclamation* and the content of the proclamation itself, which unveils the Gospel and makes it present” (§58).
- “The primacy of the kerygma... [leads] us to propose a kerygmatic catechesis” (Preface).
- “The proclamation of the Gospel... requires, in fact, *overcoming any opposition between content and method, between faith and life*” (§4).



# The Renewal of Mystagogical Catechesis

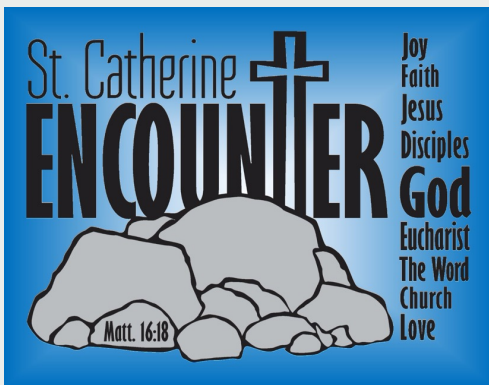
“Catechesis in a kerygmatic and missionary vein requires a pedagogy of initiation inspired by the catechumenal journey” (§65).

Four foundational dimensions (the way in which Jesus taught and were experienced in the early Christian community):

- Unified and organic instruction in the faith
- Live a Christian way of life
- Experience of the Sacraments
- Explicit missionary intention

These four ways are the impetus for the five tasks of catechesis and the structure of the Catechism of the Catholic Church (§79 and §189).





## The Process of Encounter, Accompaniment, and Missionary Discipleship

Catechesis is not the communication of doctrine or a set of philosophical principles, but an introduction to a person.

Catechists must provide various opportunities and means for encounter (§271).

Accompaniment through these encounters leads to a "laboratory of dialogue" and missionary discipleship.

"The Church is also re-envisioning catechesis as one of her works *in a missionary going forth*" (§50).

## The Need for Mercy and Beauty in Catechesis



“The New Evangelization cannot but use a language of mercy which is expressed in gestures and attitudes even before words” (§51).

The proclamation of the Gospel is an act of mercy itself.

The proclamation of mercy leads to the beauty at the heart of the Gospel (cf. §175).

“The way of evangelization is the way of beauty and therefore every form of beauty is a source of catechesis” (§109).

Narrative language, the language of art (including music), and digital languages can proclaim the beauty of the Gospel.



# The Role of the Family

In this Directory, the family becomes the central audience for catechesis because the Church is a “family of families” (§226).

The future of the Church is tied to the effectiveness of catechesis within the family, to the family, and what shines forth from the family.

“In and among families, the Gospel message should always resound; the core of that message, the kerygma is what is most beautiful, most excellent, most appealing, and the same time most necessary” (§230).

Focus on moments of accompaniment within the family, beginning with a marriage catechumenate and mystagogy, children’s baptism and formation, leading to intergenerational catechesis and small Christian communities made up of families.

# Other Considerations

- Globalization, urbanization, and digitalization
- Ministry to persons with disabilities, to migrants, to those marginalized, and to prisoners
- Ministry to those preparing for marriage as a marriage catechumenate, including mystagogy.
- Exploration of Catholic Social Teaching, including bioethics, environmentalism, ecology, and the preferential option for the poor.
- The possibility of regional or Diocesan catechisms to provide an authentic cultural expression of the faith at a local level.
- As parishes are called to coordinate all of their efforts of catechesis and evangelization together, dioceses are called form pastoral programs that integrates in a structured and coherent way the diverse catechetical programs of parishes and diocesan ministries (cf. §422)